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CRITERION

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AUGUST 11, 1978

World mourns Pope Paul VI

Funeral rites set Saturday

BY JOHN MUTHIG

VATICAN CITY—As millions mourned his passing the world, Vatican officials announced that solemn funeral rites for Pope Paul VI will be held in St. Peter's Basilica at 6 p.m. (11 a.m. EST) Saturday, August 12, with burial to follow immediately in the Basilica crypt.

The body of Pope Paul was to be transferred "in simple form" from the Castelgandolfo villa where the pope died Aug. 6 to Rome on Wednesday, Aug. 9, at 6 p.m., said the Vatican.

A stop was to be made at the pope's cathedral, the Basilica of St. John Lateran, where the body enclosed in a coffin was to be met by the pope's vicar for Rome, Cardinal Ugo Poletti, and the chapter of canons of the basilica.

After recitation of a prayer the body was to be taken to St. Peter's and met there by the College of Cardinals.

There it was to be laid in state for public viewing before the baroque canopied altar built over St. Peter's tomb.

Doctors decided that because of the excessive heat in Castelgandolfo and its effects on the Pope's body, the coffin would be sealed for the public viewing in St. Peter's Basilica.

VATICAN SOURCES said that Pope Paul would be buried in a modern chapel designed by Italian artist Lello Scorzelli in the crypt of the basilica next to the tomb of Pope Marcellus II.

The Vatican also announced that the solemn Saturday funeral Mass itself would constitute the first of nine memorial Masses which must be celebrated for the dead pontiff.

The second solemn Mass will be on Sunday, Aug. 13. The nine days of Masses, each to be celebrated by a different cardinal, will end Aug. 20, said the Vatican.

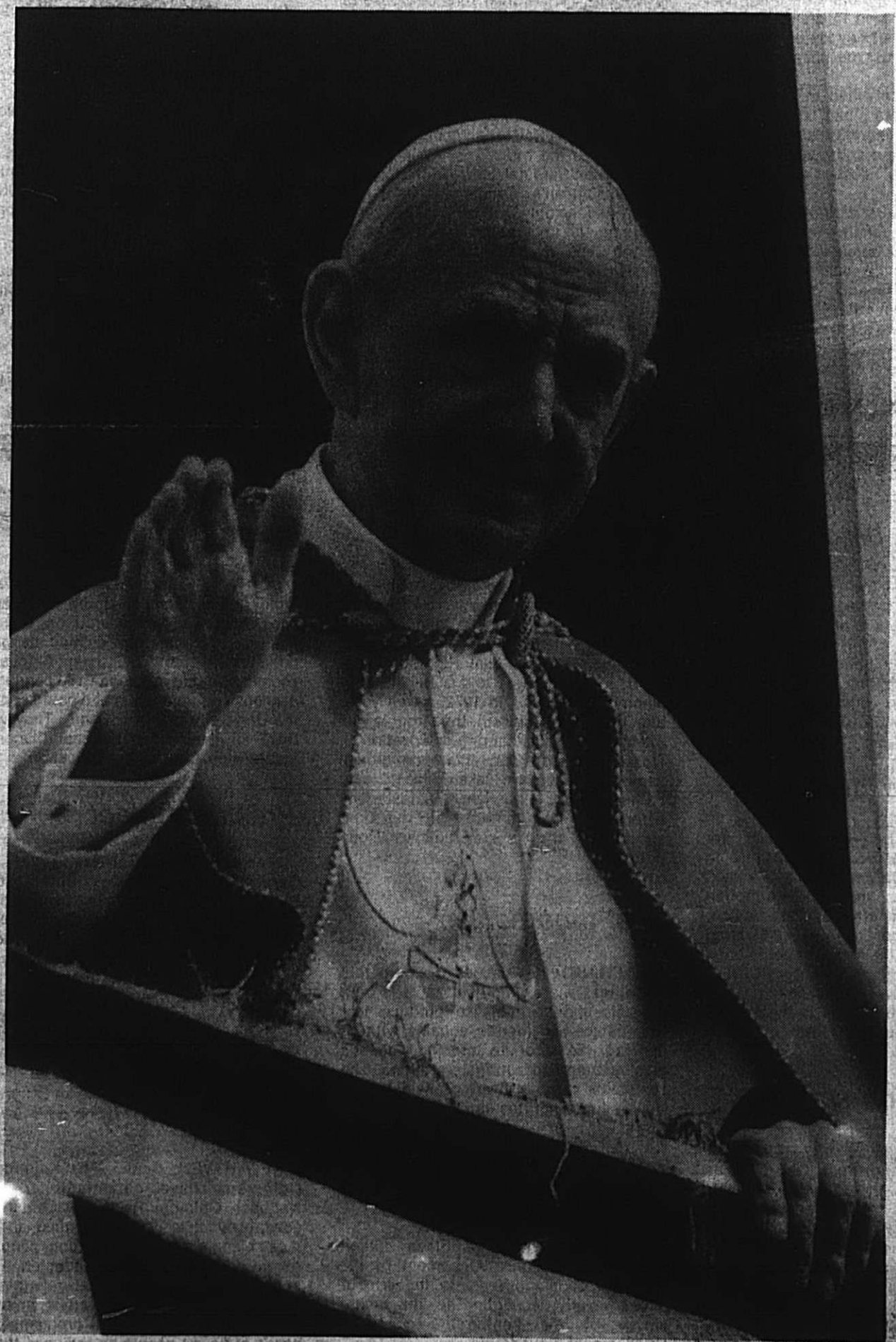
These decisions, said the press office, were made by the College of Cardinals gathered in a general congregation on the third floor of the Apostolic Palace at the Vatican in the afternoon of Aug. 7.

The meeting was presided over by Cardinal Jean Villot, camerlengo (chamberlain) of the Holy Roman Church and the man in charge of ordinary affairs of the Holy See during the interregnum.

The cardinals had not yet set the date for the conclave. But, according to the rules set down by Pope Paul, the
(See WORLD MOURNS, Page 2)

Cathedral Mass slated

A concelebrated Mass of the Resurrection will be offered in SS. Peter and Paul Cathedral at 5 p.m. Saturday for the repose of the soul of Pope Paul VI. The Schola Cantorum will sing. Similar Masses for the Pope will be offered this weekend in parishes and institutions throughout the Archdiocese. Special Masses were also offered during the week in many parishes.



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World mourns Pope Paul VI (from 1)

conclave must begin no later than Aug. 26. Given the problems facing the universal church and the lack of clear front runners among papabili (cardinals likely to be elected pope), a long conclave is expected.

CARDINAL VILLOT has been at the center of attention since the pope died of a heart attack Sunday night.

In the presence of the pope's private secretaries, Msgr. Pasquale Macchi and Northern Irishman Father John Magee; the papal undersecretary of state, Archbishop Giuseppe Caprio, and the nuns who tended house for the pope, Cardinal Villot gave the dying pontiff Viaticum and the sacrament of the anointing of the sick.

The pope had suffered a heart attack while hearing a Mass celebrated in his bedroom by Msgr. Macchi.

On Saturday, Aug. 5, the pope had been ordered by his physician, Dr. Mario Fontana, to take complete rest after he suffered a serious recurrence of the arthritic condition which has plagued the pontiff for years.

A Mass was immediately offered for the pope, who, the Vatican said, died "very peacefully" as he prayed with those around him.

The Mass was celebrated in a chapel adjacent to the pope's bedroom by the dean of the College of Cardinals, Cardinal Carlo Confalonieri.

Archbishop Caprio immediately set to work, alerting the papal nuncios and delegates around the world by telegram to announce the papal death to civil and religious leaders in the nations in which they are based.

The first official act of the camerlengo, Cardinal Villot, was to certify the pope's

death in the presence of three witnesses.

On Monday Cardinal Villot took official possession of the papal villa at Castelgandolfo and the other papal palaces.

He then held the first general congregation of cardinals—the first of daily meetings of all cardinals in Rome to carry on the ordinary activities of church life.

Only 15 cardinals were present in Rome for the first general congregation. Cardinal Pericle Felici, a prime conclave contender, returned from a holiday in Spain and the papal vicar for Rome, Cardinal Ugo Poletti, also returned from a vacation spot out of Rome.

MEANWHILE, AT CASTELGANDOLFO about 50 people a minute were filing past the papal bier, draped in grey.

The frail pontiff's body lay on it clothed in vestments of red, the papal mourning color.

A rosary was entwined in his clasped hands which held a small crucifix.

A Renaissance crucifix stood to one side of the catafalque and a paschal candle bearing the papal coat-of-arms at the other.

Italian civic leaders, cardinals, members of the late pope's family—the Montinis—and common folk streamed passed the bier, positioned at the end of the large Hall of the Swiss Guards where group audiences were once held.

Many of the world's 130 cardinals began

converging on the Eternal City, whose flags were flown at half staff in mourning. Several American cardinals were scheduled to arrive before the funeral Mass.

Cardinal Timothy Manning of Los Angeles was due in Rome from Ireland and Cardinal Humberto Medeiros of Boston was arriving from France where he was on pilgrimage to Lourdes.

Cardinals William Baum of Washington and John Carberry of St. Louis were to arrive Aug. 9. Retired Cardinal Lawrence Shehan of Baltimore and Cardinals John Krol of Philadelphia, John Dearden of Detroit and John Cody of Chicago were to arrive Aug. 11. Cardinal Terence Cooke of New York was tentatively scheduled to arrive by the weekend.

(U.S. sources indicated that retired Cardinal William McIntyre of Los Angeles, who is 92, would not be traveling to Rome and that it was unlikely that retired Cardinal Patrick O'Boyle of Washington, 82, would make the trip.)

(American Cardinal John Wright, prefect of the Vatican's Congregation for the Clergy and the only U.S. cardinal stationed in Rome, is undergoing eye surgery in Boston and, at the advice of his physicians, will not return to Rome for the funeral or conclave.)

AT ST. PETER'S larger-than-usual

crowds milled quietly about the square and basilica.

Those who descended to the crypt to venerate the tombs of Popes Pius XII and John XXIII could hear workmen preparing the tomb of Paul. The pontiff's burial site is a former chapel in the basement of the world's largest church.

Much of the pomp which surrounded centuries of papal deaths is missing from the final rites for Paul VI.

The pope, who generally stripped the rites and ceremonies of the church and the Vatican of their former courtly splendor, had also ordered simplification of papal funerals.

The camerlengo, Cardinal Villot, for example, did not have to go through the elaborate ancient rite of striking the dead pope's forehead three times with a silver hammer and calling out his name.

That ceremony was abolished by Pope Paul when he revised the rules for the burial and election of the pope.

Just how the papal funeral would proceed was not immediately known.

A revised rite for papal funerals was one of the last documents which the Vatican Congregation for Sacraments and Divine Worship had to produce after revision of the liturgy was ordered by the Second Vatican Council.

The Vatican has never made a new papal funeral rite public. But it is sure that out of respect for the pope's wishes, his funeral will be simple.

capsule news

Tax credit bill

WASHINGTON—The Senate Finance Committee has passed a scaled-down tuition tax credit bill in an effort to avert a threatened veto by President Jimmy Carter. The new bill would cost an estimated \$2.88 billion a year by 1982, compared with an estimated \$5.3 billion for an earlier version of the bill.

Seeks new trial

PORTLAND, Ore.—An attorney for seven pro-lifers convicted of trespass in connection with a sit-in at a Portland abortion clinic said she will file a motion for a new trial. The attorney, Rita Radich, said District Judge Edwin A. York, erred when he held that the defense could not be based on Oregon's "choice of evils" statute which provides that conduct that otherwise would be illegal is legal when done to prevent a greater evil.

Rap abortion stand

TORRE PELLICE, Italy—The tiny Waldensian Evangelical Church has sharply criticized the Catholic Church's stand on abortion. In a statement approved almost unanimously, the church's synod said that the conscientious objection to participation in abortion operations "in its distorted use determined by the crusade promoted by the Church of Rome" is blocking the application of Italy's two-month old abortion law.

Ask ERA extension

WASHINGTON—The Catholic Church's experience with controversy following the Second Vatican Council illustrates the value of extending the deadline for ratification of the Equal Rights Amendment, a Jesuit priest told a Senate subcommittee Aug. 4. "In 1972, seven years after the council (closed), the struggle was intense and showed strong polarization. . . However, since 1972, enormous growth and resolution have taken place," said Father William R. Callahan in testimony before the subcommittee on the Constitution of the Senate Judiciary Committee.

Test tube babies

WASHINGTON—A series of experts told a congressional committee that it is both possible and desirable to produce test tube babies for infertile couples without opening the door to cloning, genetic manipulation and surrogate mothers. The comments came in hearings held by the House subcommittee on health and environment.

Philippine poverty

MANILA, Philippines—Fifteen million Filipinos—or roughly 30 percent of the country's population—are in the grip of direct poverty, according to the recent survey by the non-profit Economics Development Foundation.

Image of the family

SOUTH BEND, Ind.—The American family is the "fragile joining together of two genders and two generations" that has the image of harmony despite its great potential for conflict, Joan Aldous, a sociologist, told more than 150 permanent deacons and their wives at a conference at the University of Notre Dame. They were there for the second national Diaconate Institute on Continuing Education.

President-elect

WASHINGTON—Father Francis J. Garvey, chaplain at Willmar State Hospital, Willmar, Minn., has been chosen president-elect of the National Association of Catholic Chaplains (NACC). Mercy Sister Patricia Sullivan of St. Mary's Hospital, San Francisco, was chosen as secretary and Charity Sister Monica Ann Lucas of St. Joseph's Hospital, Albuquerque, N.M. was elected a member-at-large of the board.

Behavior study set

NEW HAVEN, Conn.—The Knights of Columbus have commissioned the National Opinion Research Center to conduct what is being described as the most elaborate study of young people's religious behavior ever conducted. The study is aimed particularly at determining the causes of the vocations crisis, and will also examine the religious problems and needs of young people as they see them.



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FRIENDLY GREETING—Pope Paul VI waves to the crowd from an upstairs window during his 1968 visit to Colombia, South America, for the International Eucharistic Congress, one of numerous trips he took during the 15 years of his papacy.

Conclave to elect new Pope to be the largest in history

BY JOHN MUTHIG

VATICAN CITY—The upcoming conclave to elect the successor of Pope Paul VI will be the largest and most diverse in history.

It will be nearly 50% larger than the last one, with 115 electors compared to 80 in the 1963 conclave and 51 in 1958.

It will also mark the first time that Europeans do not hold numerical control. They are down to fewer than half of the

votes, while they used to have two-thirds or more.

The coming conclave will also mark the first time since the modern system of selecting popes began 700 years ago that Asian and African cardinals will have a major say in electing the pontiff. Asia has 11 cardinals and Africa 12 eligible to enter the conclave, and together they will account for 20% of all votes. In the 1958 and 1963 conclaves, only one African cardinal cast a vote.

THE ITALIAN cardinals, who for years have held the largest national group of votes, will continue to do so at this conclave. Yet they currently make up less than one-fourth of the electoral body (23%). In the two most recent conclaves their votes accounted for 35% of the total.

The second largest national group of cardinals is the Americans, who will have nine cardinal-voters in the conclave. For years the second largest national group was the French, who will have seven voters this time.

Despite the increased numbers of voters from non-European countries, European cardinals will still hold just under half [49.6%] of the 115 conclave votes. The Europeans had 65% of the vote in 1958 and 68% in 1963.

This conclave will also mark the first time that any cardinals are excluded from voting because of age. During his reign Pope Paul ruled that cardinals over 80 at the time the conclave begins cannot enter. That ruling excludes 15 older cardinals—among them retired American Cardinals James McIntyre, Patrick O'Boyle and Lawrence Shehan, former archbishops of Los Angeles, Washington and Baltimore. Mainly because of the age ruling, the average age of electors in this conclave, nearly 68, is below the average age of 72 in (See **CONCLAVE TO ELECT**, Page 22)

Enters hospital

On Wednesday, August 9, Archbishop George J. Biskup entered St. Vincent Hospital, Indianapolis, for surgery to correct an enlarged prostate gland. The prayers of all Catholics of the Archdiocese are requested during the Archbishop's recovery from surgery.

Word from the Archbishop

My dear Family in Christ:

The sad news of the death of His Holiness, Pope Paul VI, is received with sincere and heartfelt sorrow. In mourning his death let us offer prayers that his reward be great in Heaven.

In his death Holy Mother the Church suffers the loss of a courageous, illustrious and saintly Supreme Pontiff.

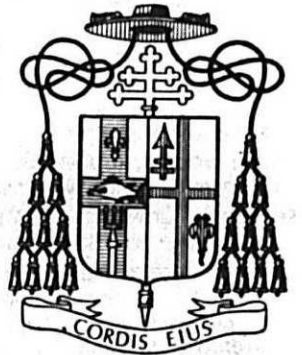
He reigned during most difficult times for the Church and society. We have reason to be proud of the uncompromising stand he took in the face of difficult and sometimes controversial questions.

He was universally esteemed and respected for the title of Pope, Vicar of Christ, which he carried so nobly with dignity and humility. He brought to his office a depth of learning, especially in theology, which earned him justly deserved recognition.

We are not unaware of his prayerful life as shown in his priestly ministry as well as private prayer and devotion. His untold charitable works, especially for the poor, the distressed and the abandoned; his formal and informal messages to the Church sharing his deep faith and hope; his persistent pleadings for peace in the world are all evident manifestations of his pastoral concerns.

So much more will be written and said about this great man and priest. Indeed, history will prove that greatness.

Please join me in the prayer that his soul may now find peace and celestial reward in all eternity.



Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

—the word this sunday—

By Father Donn Raabe

**NINETEENTH SUNDAY
IN ORDINARY TIME**

1 Kings 19:9-13
Psalms 85:9-14
Romans 9:1-5
Matthew 14:22-33

Ever wonder if what you say or do is really understood? Surely Jesus must have wondered that after having taught the crowd all day and then multiplying the loaves and fishes. What would they remember more: His teaching or the miracle? (Later he claimed all they really wanted were free meals and miracles.) Perhaps all that is what led him to seek out a quiet spot for communing with the Father. Who else could understand and accept Him as He was? The apostles didn't seem to be able to—they were as caught up in the externals as the people. But God doesn't reveal Himself in the theatrics. He reveals Himself in simple ways, like Elijah's gentle whispering wind. So it's easy to understand Jesus' frustration with the people. By and large, they expected someone and something other than what God was revealing in and through Jesus. So how do I expect God to reveal Himself in my life? Do my expectations keep Him from "getting through" to me because I'm looking elsewhere? Thank God that He never gives up trying!

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— living the questions —

Compassion was needed, not a lecture

BY FR. THOMAS C. WIDNER

A pastor in southern Indiana told me recently about a young woman, a divorcee, who is pregnant and sought help from Abortion Alternatives, a telephone counseling service in Crawford county. According to Father John Fink, pastor of St. Bernard parish, Frenchtown, the service informed the woman that if she aborted the baby she would be committing mortal sin and proceeded to describe to the woman the physical horror of abortion.

Father Fink was angry because the call disturbed the divorcee more than it aided her. She had not wanted an abortion but apparently received a lecture and sermon anyway. Father Fink indicated that the divorcee was more upset after the call than before.

He wanted to complain to Catholic Charities about this service because he thought the service was affiliated with that agency. It is not. The pregnancy telephone counseling services in the Archdiocese which are under Catholic Charities supervision are called Birthline and/or Plus-Line. There are three



independent services in the Archdiocese which do have the involvement of Catholics. One is Abortion Alternatives in Crawford county. The other two are Matrix-Lifeline in Bloomington and Birthright in Terre Haute.

Shirley Hawkins, a social worker in Crawford county, had advised the divorcee to call Abortion Alternatives although she herself had no familiarity with the service but also understood it to be a Catholic Charities affiliate.

"The counselor didn't ask the woman if she were Catholic," Shirley said. "It was as if she were just an instrument. They didn't care about the divorcee herself. They just simply tried to scare her out of an abortion and she wasn't even thinking of that at all."

Father Larry Voelker, director of Catholic Charities, wrote to Father Fink and explained Catholic Charities' training of such telephone counselors.

"Avoidance of such incidents," Father Voelker's letter read referring to the divorcee's call, "is part of the specific content of the training offered by Catholic Charities. There are three such groups in the Archdiocese which are not under Catholic Charities supervision. While one of them is quite responsible, we do hear this complaint about the others."

On the pretext of being a young man whose girlfriend was pregnant, I called Abortion Alternatives myself as well as Birthline in Indianapolis to see if their approaches were different.

THE COUNSELOR FOR Abortion Alternatives told me from the start of the conversation that girls who have abortions almost always develop physical problems. She then described different types of abortions to me, e.g., the suction, in which a fetus is "cleaned out of the womb like a vacuum cleaner." I was told you can see the fetus' fingers and toes. In a saline abortion the fetus goes into convulsions and is in great pain, she said. The mother goes into labor for twelve hours and when the fetus is aborted, its heart is still beating.

The counselor told me she has a picture of an 18 year old girl on her desk, a girl who died having an abortion. She claimed that after her death part of the aborted fetus'

face was found in the womb. The counselor told me she told another caller about this adding, "I was always taught that if you die in childbirth, you go to heaven. But if you die destroying life . . . I just left the girl to think about that."

The Birthline counselor thought I was calling to find out where to get an abortion. She told me from the start that the service was "definitely anti-abortion".

"We can get clothes for the baby if needed," she said, "and we talk to anyone. We try to find ways to help."

The counselor told me about free clinics for pre-natal care and the availability of layettes once the baby is born. Birthline will assist in having the baby adopted or in helping the mother to care for the baby if the mother decides to keep the child. She said they can even assist in finding work for the mother.

I suggested that my "girl friend" didn't want to tell her parents about her pregnancy and the counselor suggested that "she give them a chance. You will probably discover that they will understand although we don't always think they will."

MOST IMPORTANTLY, the counselor said I should stand by my "girl friend." The counselor emphasized that the girl would need someone to accept her and be there to help her.

There was no doubt in my mind which counseling service should be commended. Birthline counselors undergo a period of several weeks' training. The existence of "scare groups" like Abortion Alternatives convinces me all the more that the Church needs to speak more fully toward good sense in the Right to Life movement. The problem is not going to go away by frightening individuals who have made mistakes. Our God is a forgiving, loving Person. He expects "mercy, not sacrifice." Sermons are not helpful to people in distress. Compassion is.

And what will Catholic Charities do about the independent telephone counseling services? There is little they can do for these services are supported and encouraged by groups of Catholics and some pastors in areas in which they are located.

— washington
newsletter —

Why keep sanctions against Rhodesia? A good question

BY JIM CASTELLI

WASHINGTON—In March 1977, the Senate voted 66-26 and the House voted 250-146 to restore U.S. economic sanctions against Rhodesia.

In July and August of this year, the same Congress has moved to drop those sanctions.

Why the flip-flop?

The major reason is congressional dissatisfaction with the Carter administration's African policy, which opponents claim favors communist factions. The administration is opposed to an internal settlement reached by Rhodesian Prime Minister Ian Smith and three moderate black leaders, which leaves out leftist-backed guerrilla forces. Throughout the controversy, the American Catholic Church has supported both the administration and continued sanctions.

Some background is in order. The United Nations, with America's vote, first imposed economic sanctions against Rhodesia in 1965 when it declared its independence from England. The sanctions were designed to pressure the white minority government in Rhodesia to extend civil rights to the black majority.

The U.S. Congress repealed the

sanctions in 1973. The Nixon and Ford administrations tried to restore the economic sanctions, but had no success.

When the newly elected Carter administration backed repeal, Congress, pleased with the degree of trust Carter seemed to be developing in Africa, particularly with the appointment of Andrew Young as his ambassador to the United Nations, went along.

For the past four-and-a-half years, Rhodesia has been embroiled in a civil war between Smith's government and various black nationalist movements. During that time, the Catholic Church has been caught in the middle; it is sympathetic to the goals of the black majority, but not to the tactics of the guerrillas.

Catholic leaders, including Bishop Donald Lamont of Umtali, have been tried and expelled by the Smith government for their pro-black activities; missionaries of several denominations have been murdered, with the government blaming guerrillas and the guerrillas and others, including church officials, suggesting that government forces disguised as guerrillas are responsible for some attacks.

LAST MARCH, Smith and three moderate black leaders reached an internal settlement that was unacceptable to guerrilla leaders. The United States, England, major African nations and the United Nations criticized the settlement and said no settlement that did not bring in the guerrillas to negotiate would work.

But Rhodesia has picked up strong support in Congress. Many congressmen argue that the administration position amounts to support of communists.

A senate amendment to repeal sanctions immediately lost, but had surprisingly strong support. The Senate eventually adopted a compromise measure that would require Carter to lift sanctions

if the Rhodesian government made a good-faith effort to negotiate with the guerrillas, known as the Patriotic Front, and then held free elections under international observation.

Shortly before the House voted on whether to remove sanctions, Father J. Bryan Hehir, U.S. Catholic Conference associate secretary for international justice and peace, urged the House to support continued sanctions.

He said removal of sanctions would place the United States "outside the international consensus" and "could erode the unique role" American diplomats have in mediating the Rhodesian dispute.

Father Hehir cited a report by the Rhodesian (Catholic) Bishops' Conference which rejected claims that the internal settlement has resulted in any fundamental change in Rhodesia.

The House rejected the Senate's compromise and voted 229-180 to require Carter to remove sanctions against Rhodesia if free elections are held by the end of the year. The issue now moves to a House-Senate conference committee which will work out differences between the two versions of the bill.

FATHER ROLLINS LAMBERT, the USCC adviser for African affairs, calls the House vote "a mistake" because "it's a mistake to pass a bill which implicitly says the internal settlement is a good thing."

He said there is a "serious danger" that the internal settlement will break down completely and that guerrilla activity will increase until the Patriotic Front is given a voice in Rhodesia.

Father Lambert said that neither the USCC nor the Carter administration supports the Patriotic Front politically; they simply believe the Patriotic Front must be part of any settlement if the settlement is to last.



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Interregnum: laws guide Church through crisis

BY JOHN MAHER

VATICAN CITY—The period of transition from the reign of one pope to that of his successor is a time of great consequence, one in which decisions are made that will affect the lives of millions.

The principal actors in the transition play roles defined during the nearly 2,000 years in which 261 men have followed each other as successors of Peter, the chief of the apostles. These roles in the interregnum, or period when the Apostolic See is vacant, have been defined as they are today in part to avoid recurrences of the 40 times when two or more men claimed simultaneously to be the validly elected successor of Peter.

The pope's death is the usual manner in which the See of Peter becomes vacant, but the vacancy could also occur through irremediable loss of sanity or resignation. (It is not clear, however, who decides that the pope is insane.)

MATTERS OF CHURCH LAW

The rules that govern the period in which the See is vacant and the election of a new pope are matters of church law, not divine decree, and a reigning pope is free to change them or even appoint his successor. The last three popes have all modified these rules to some extent, and the present set of rules is that issued by Pope Paul VI on Oct. 1, 1975, in the apostolic constitution "Romano Pontifici Eligendo" ("On the Election of the Roman Pontiff").

During the period of vacancy of the Apostolic See, the church is governed by the College of Cardinals. It cannot, however, make decisions reserved to the pope during his lifetime. Such

matters must be postponed until the new pope is elected.

During the vacancy, the College of Cardinals governs through general and particular congregations. Major decisions are taken by majority vote of general congregations, which consist of all the members of the College of Cardinals, unless they are legitimately prevented from attending. The dean of the College of Cardinals, now Cardinal Carlo Confalonieri, 85, the subdean, now Cardinal Paolo Marella, 83, or the senior cardinal presides over general congregations.

Daily decisions of a routine nature are left to particular congregations, which consist of the cardinal camerlengo or chamberlain, now Cardinal Jean Villot, 72, papal secretary of state, and three other cardinals chosen by lot from those who have the right to elect the pope.

The cardinal chamberlain is in charge of ordinary administration of the goods and temporal rights of the Holy See. It is up to him to verify officially the death of the pope, to seal the pope's private apartment, to take possession of the Vatican palace and the palaces of the Lateran and Castelgandolfo, and to inform the papal vicar for the Rome Diocese of the pope's death. The cardinal chamberlain can also grant permission to photograph the dead pope, but only if the pope is wearing pontifical vestments. Pope John XXIII made this provision because Pope Pius XII's personal physician had photographed the dead pope and turned the pictures over to newspapers and magazines.

INFORMS OTHER CARDINALS

The dean of the College of Cardinals has the job of informing the other cardinals of

the pope's death, of calling them together for the congregations of the college and of giving notice of the pope's death to the heads of nations and to the diplomatic corps accredited to the Holy See.

Cardinals in charge of Vatican congregations lose their positions with the death of the pope. The papal vicar for the Diocese of Rome remains in office for the ordinary running of the diocese, as does the major penitentiary, or head of the Apostolic Penitentiary, which decides on cases of conscience and grants absolutions and dispensations.

The papal undersecretary of state keeps the secretariat running, maintaining the status quo, and papal nuncios and apostolic delegates remain in office. The Vatican congregations, or major departments of the church's central administration, retain jurisdiction for ordinary affairs but are not to initiate new business. Vatican tribunals continue to deal with cases.

If a pope should die during a session of an ecumenical council or of the Synod of Bishops, it would automatically be suspended.

The cardinal chamberlain and the senior cardinal of each rank of cardinals—cardinal bishops, cardinal priests and cardinal deacons—set a day to begin holding general congregations preparatory to entry into the conclave, or secret meeting for the election of the new pope. These general congregations are to be held daily, even during the time of the funeral rites of the dead pope.

During these general congregations, the cardinals are to:

- Swear to observe the provisions of Pope Paul's "Romano Pontifici Eligendo";
- Set the times for viewing by the faithful of the dead pope's body;

—Set the dates for the nine funeral masses for the dead pope;

—Name two commissions of three cardinals each. One is to designate those who are to enter the conclave, the other is to take care of sealing off the area of the Vatican palace to be used for the conclave and preparing the cells in which the cardinals are to live during the conclave;

—Examine and approve expenses of the conclave;

—Read any documents left by the dead pope for the College of Cardinals;

—Arrange for the destruction of the pope's fisherman's ring and personal seals;

—Distribute by lot the cells of the conclave;

—Fix the day and hour of entry into the conclave.

The word "conclave" (from Latin "con" or "cum" meaning "with" and "clavis" meaning "key") means a room that can be locked up and refers to the locked place where the cardinal electors choose the pope and where they stay night and day until the election has taken place. Normally a section of the Vatican palace is used.

After the pope dies, cardinal electors who are in Rome must wait 15 days before entering into the conclave. The College of Cardinals may delay entry beyond that time, but must begin the conclave after 20 days have passed.

MUST BE UNDER 80

The number of cardinal electors must not exceed 120, and none of them, at the moment of entry into the conclave, may have passed his 80th birthday.

In the early centuries of the church's history, the clergy and laity of the Rome diocese and bishops of neighboring dioceses participated in the election of the pope. Reservation of the right to elect the pope to cardinals, who were originally priests of the leading parishes of Rome, was ordered by Pope Alexander III in 1179. The conclave system of strict enclosure was instituted by Pope Gregory X in 1274.

No cardinal can be excluded from voting by any excommunication, suspension or other church censure.

Non-cardinals permitted to enter the conclave include: the secretary of the College of Cardinals, who acts as secretary of the conclave; the papal vicar general for Vatican City and one or more assistants for the care of the sacristy; the papal master of ceremonies and assistants; a number of religious priests to hear confessions; a surgeon and a general physician with one or two assistants; the architect of the conclave and two technicians; and other persons to take care of the conclave's needs. The college chooses all these by majority vote. All must swear to absolute secrecy about events of the conclave.

Formerly each cardinal could take two persons with him into the conclave, either clergy or laity, but Pope Paul VI eliminated this practice, except by permission of the chamberlain in case of serious illness.

On the day set for entry into the conclave the cardinal electors assemble in St. Peter's Basilica, attend a Mass of the Holy Spirit and enter the conclave. There they hear read the second part of Pope Paul's constitution on electing the pope and take an oath to observe its rules, to observe absolute secrecy concerning what happens in the conclave, and not to allow civil

(See INTERREGNUM, Page 27)



UNDER GUARD—During the balloting for the election of a pope, the section of the Vatican palace where the cardinals meet is

locked and placed under the surveillance of the Vatican guards to insure the secrecy of the solemn deliberations.

— the tacker —

Terre Haute Mass for Pope has ecumenical touch

BY FRED W. FRIES

Among the many special Masses offered for Pope Paul in the Archdiocese this past week was an impressive community-oriented Liturgy which was held Tuesday evening at St. Patrick Church, Terre Haute.

The concelebrants included, of course, Father Joseph Wade, pastor, and his associate, Father Thomas Richart.

Rabbi Joseph Klein of the United Hebrew Congregation read the Old Testament lesson at the Mass, and Rev. David Swan of Christ Lutheran Church read from the Epistle of St. Paul to the Hebrews.

Sister Loretta Schafer, S.P., superior general at neighboring St. Mary-of-the-Woods, and Mayor William Brighton presented the Offertory gifts.

Mrs. Roger Harned, president of the Terre Haute Church Federation, read the Prayers of the Faithful.

Barbara Murphy, a native of Ireland, served as harpist and soloist, and Sister Marie Brendan Harvey, S.P., directed the congregational singing.

The ecumenical liturgy was a heart-warming gesture and an appropriate tribute to a pope who made an incalculable contribution to the cause of religious unity.



ST. MEINRAD JUBILARIANS—Five members of the St. Meinrad Benedictine community marked jubilees of their religious profession on July 30. Golden Jubilarians are Father Dunstan McAndrews and Father Patrick Shaughnessy, both natives of Indianapolis. Marking their 25th anniversary were Father Columba Kelly, who was recently appointed Prior; Father Mel Patton; and Father Damian Schmelz.

NAMES IN THE NEWS—Sue D. Weltz was recently named Vice-President of Student Affairs at St. Mary-of-the-Woods College. . . Sister Luke Crawford, S.P., chairman of the Media Committee of the Greater Terre Haute Church Federation, recently attended Communications Center '78, a workshop on the effective use of the media held in Toronto, Canada, and cosponsored by the U.S. Catholic Conference. . . The Columbians, Council 437, Knights of Columbus singing group, appointed co-presidents for the coming year. They are Vic DeFelice, Jim Rivelli and Bill Swain.

DEDICATION SLATED—The new David F. McCarthy Softball Field at St. Joseph Council No. 5290, Knights of Columbus, 4332 N. German Church Road, Indianapolis, will be formally dedicated on Sunday, Aug. 27 in connection with the Council's annual picnic. It is named in memory of a Past Grand Knight, who passed away last September.

ADDRESSES OF NEWLY RETIRED PRIESTS—Here are the addresses of the five Archdiocesan priests who retired earlier this summer. The information was provided by Msgr. Joseph D. Brokhage, Personnel Director.

Rev. Louis Gootee
Little Flower Rectory
4720 E. 13th Street
Indianapolis, Indiana 46201

Rev. Harry Hoover
2930 N.W. 56th Avenue, Apr. A-202
Lauderhill, Florida 33313

Rev. Robert J. Lehnert
St. Joseph Rectory
R. R. 3, Box 216
Harrison, Ohio 45030

Rev. Daniel J. Nolan
207 Gaff Street
Aurora, Indiana 47001

Rev. Morand A. Widolff
R. R. 1, Box 54
Guilford, Indiana 47022

TOUCHING THE BASES—Jona L. Braden, a Ball State University graduate from Greencastle, has been appointed Head Volleyball Coach at Chatard High School, Indianapolis, succeeding Jean Kesterson, who has become Assistant Volleyball Coach at Indiana University. . . Mrs. Walter Barrick is the new president of the St. Francis Hospital Center Auxiliary.

NEW HOSPITAL ALLIANCE—St. Vincent Hospital and Health Care Center and St. Francis Hospital Center are among nine Marion County health care institutions which recently joined forces in forming the Alliance of Indianapolis Hospitals. Primary mission of the group is to "deliver health education information to the community."

CLASS REUNION—The 1953 graduates of Cathedral High School will mark their 25th year reunion on Saturday, Aug. 26, with a reception and dinner at Anthony's Restaurant in the Keystone Square Shopping Center. Inquiries should be directed to Tom Fletcher, 297-3510, or Joseph LaRosa, 634-8777.

RABBI TAKES NEW ASSIGNMENT—Rabbi Murray Saltzman, regular panelist for the weekly Focus on Faith program (WRTV, Channel 6, Sunday, 11:30 a.m.) for more than a decade, left his post as head of the Indianapolis Hebrew Congregation in June to become Senior Rabbi for a new congregation in Baltimore, Maryland.

TACKER SALUTES—Tacker tips his hat this week to the crew of Knights and Ladies of St. Peter Claver who spent a recent Saturday washing, waxing and polishing the pews in St. Lawrence Church, Indianapolis. We are sure that the priests and parishioners are appreciative.

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— question box —

Reader urges delay in the reception of Confirmation

BY MSGR. R. T. BOSLER

Q. You wrote about Confirmation a little while ago, but you didn't say anything about what it does for one. I was always confused about this sacrament because it was described as representing in the spiritual life what adulthood is in the physical. I received it when I was in the second grade; now, where I live, it is postponed until the fifth or sixth grade. But sixth graders are not adults. Why isn't this sacrament postponed until persons can choose for themselves when they are old enough to confirm the faith given to them in Baptism?



A. You are not the only one who thinks that the sacrament of Confirmation could be made more meaningful and fruitful for the Catholic Church. For pastoral reasons,

many bishops have postponed the conferring of the sacrament on young people. They have done this in spite of the fact that the Roman Congregation of Sacraments from 1932 until 1948 issued several decrees calling for a restoration of the "normal order" for conferring the sacraments: Baptism, Confirmation, Eucharist. The Eastern Church confirms and gives Communion to infants immediately after Baptism. That seemingly was the ancient practice. The anointing with the oil of chrism after Baptism in the Roman rite is a remnant of this practice of the early Church.

Our liturgists get much perturbed over the trend to postpone the age for Confirmation. Yet it is my opinion—opinion, mind you—that the sacrament of Confirmation will be developed in years to come so that it will be the final step of initiation into the Church.

VATICAN COUNCIL II did not impose a universal rule; it merely directed that the rite of Confirmation was to be revised to "more lucidly" show forth its connection with the whole of Christian initiation and, therefore, recommended the renewal of baptismal vows just before the actual Confirmation.

In the world in which we Christians live today there is need of a final step of initiation for our young people when they enter adulthood.

They need an occasion to solemnly commit themselves to Christ and to receive special gifts of the Holy Spirit to exercise their apostolate of representing the Catholic Church in the world, of which Vatican Council II speaks so often.

It is no secret that many of our young people feel uncommitted to the Church by the action of their parents who had them baptized as infants. They need a solemn

personal commitment, especially those who drift away and come back to the Church when they mature.

Such a concept of Confirmation would afford an adult study of the faith for all who want to commit themselves personally to Christ and his Church. Many young Catholics who lose interest in religion and then later discover a need for it are tempted to try some other faith. If there were the possibility of joining the candidates for Confirmation to learn more about what the Church of their youth has to teach about the apostolate of the Christian in the world, this temptation might be eliminated.

SUCH A DEVELOPMENT of the sacrament of Confirmation would be in line with the present trend of stressing the need of understanding the significance of the sign that engenders the faith necessary for the proper reception of the sacraments.

The development of a sacrament is nothing new in the Church, as anyone is aware who knows the gradual development of the sacrament of Penance, which is still going on.

Confirmation is probably the least developed of the sacraments, perhaps because until our times membership in the Church of one's parents was accepted as unquestioningly as citizenship in the land of one's birth.

I hope for the day when young Catholic adults and some older teen-agers look forward to the day when they can make their personal commitment of Confirmation that would designate them fully active members of the Church. Being "born again" or "receiving Christ as your personal Savior" satisfies a need of many of our separated brethren. We Catholics have a sacrament that could satisfy a similar need. So—pace, all liturgists.

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Parishes form liturgy committees

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Bread, wine and well-made plans



By Father Roinald Jameson

A liturgy committee is not just another organization in the parish. Its purpose is to be a task force to improve the quality of liturgical celebrations. Its job involves two types of activities: educational and experiential.

The committee should make use of such educational opportunities as workshops on liturgy, lectures and other materials that might be helpful in understanding the purpose and meaning of liturgical worship so that it can provide the rest of the parish community with periodic explanations of some of the different modes of worship.

This committee should continually evaluate the quality of the liturgical celebrations and suggest needed changes to the parish priests who hold the primary responsibility for good liturgy in the parish community.

IN LIGHT of its evaluations and the various options that are now permitted, it is the committee's duty to plan all the parish liturgies, especially the Sunday Masses. The basic need for communicating with the rest of the parish community can best be accomplished by constant improvement in the quality of the liturgical celebration.

Great care must be taken if a parish is to have an efficient liturgy committee which does more than discuss and evaluate. The parish liturgy committee is to be task-oriented rather than talk-oriented. The General Instruction of the Roman Missal gives explicit directions in this regard: "All concerned should work together in preparing the ceremonies, pastoral arrangements, and music of each celebration" (No. 73).

No liturgical experience is memorable or inspirational unless it is properly prepared. This means, of course, that the parish liturgy committee must have the communication lines open to the other parish members and the parish priests.

Planning successful liturgies is no easy task. It demands serious research and constant evaluation. Spontaneous liturgy is a rare phenomenon. A well-planned and executed liturgy may give the impression of spontaneity just as a well-trained musician plays a difficult piece with apparent effortless ease and confidence.

THE ROLES and responsibilities of all involved personnel must be clearly understood. Talent and unusual ability must be welcomed and used accordingly; limitations must be recognized and

acknowledged by all the liturgy team members.

A creative liturgy team will concern itself with the planning of liturgical services which are not specifically eucharistic. Scripture services, classroom liturgical experiences, wake services, and celebrations of the various sacraments outside of Mass are all part of a wide variety of planning areas to be explored. A keen awareness of the liturgical year will suggest many suitable topics for liturgical planning. To avoid hurried planning and to give ample time for pastoral refinement and education of the participants all liturgical celebrations should be planned well in advance of the season or date for which they are intended.

The authority of the parish liturgy committee should be real. However, the committee cannot be an autonomous group. Its authority should be explicitly clarified from the outset. Within the realm of what is officially permitted, its suggestions should at least be tried, with the fullest possible cooperation of all concerned, especially the priests of the parish.

Mistakes will be made and should not be feared. The authority of the parish worship team should always be executed in the context of the general good of the

parish and in the context of other parochial concerns which are not strictly liturgical.

THE ONGOING spiritual formation of the parish worship team is of the utmost importance for any authentic, lasting success in its endeavors. As a Christian task force and a microcosm the faith-community whose prayer life they intend to foster and develop, the members of the parish worship team must learn to pray together continually and have liturgical and para-liturgical services together at least occasionally.

Spontaneous prayer, which should be natural to this group, should mark its every gathering. Together the members should feed on the word of God in sacred Scripture — listening, praying, and reflecting on the word. The "mystery of Christ among us" should be frequently expressed and formed in the very group which has as its primary function making this mystery more real and effective in the lives of the parishioners.

The parish liturgy committee must first become a faith-community itself, with frequent liturgical manifestations of this faith, before it can successfully stimulate the spirit of prayer and faith in the other members of the parish community.

1978 by NC News Service

A renewer of worship's power

By Mary C. Maher

Benedictine Father Godfrey Diekmann has helped many Americans precisely at the center of their lives where they experience their power to worship. He has spent 45 years actively teaching, writing and lecturing on the spiritual, liturgical life of believers. His contribution to the church in North America has been unique. It remains wherever people gather to celebrate their belief in a communal and ecclesial way.

In 1977, Father Diekmann, a monk of St. John's Abbey in Collegeville, Minn.,

the church in the United States to understand the rich implications of its own life of worship.

Beginning in 1933, he taught in the department of theology at St. John's University. He also taught later at the University of Notre Dame, the Catholic University of America, Lutheran Theological Seminary, San Francisco

University and a number of other institutions.

He specializes in several fields of research and teaching: liturgy, patristic theology, early Christianity, liturgical history, history of doctrine. He has published many books and scholarly articles. Among his books are *Come, Let Us Worship* (1963) and *Personal Prayer*

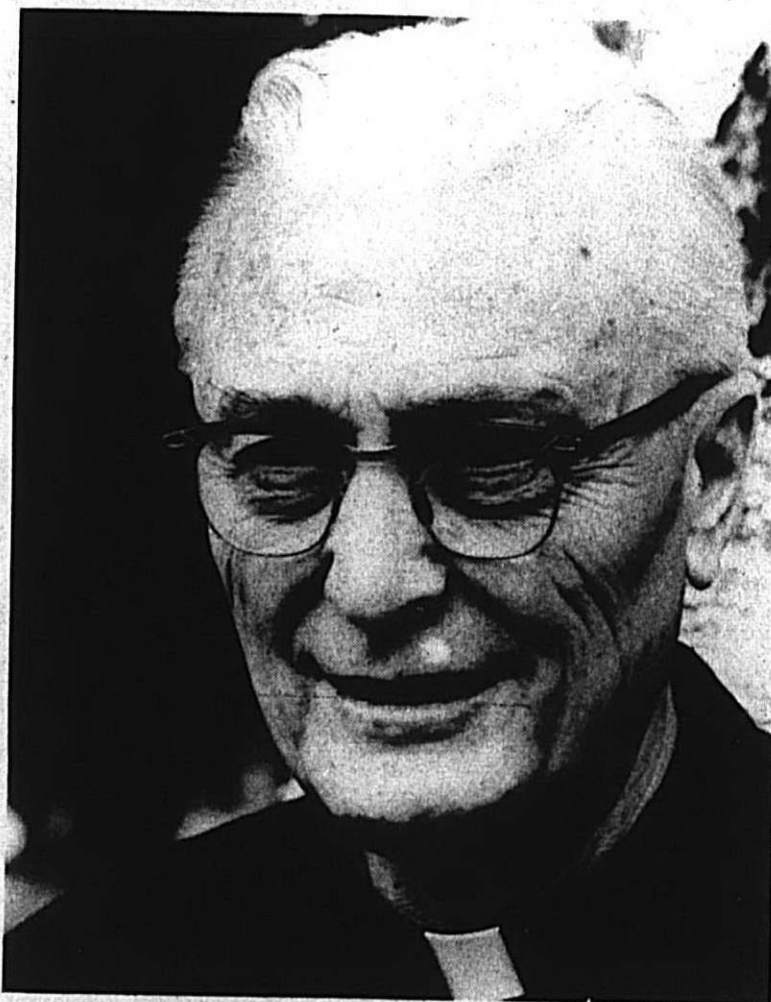
and *the Liturgy* (1969). These are perhaps the ones with which the public is most familiar. His published articles have appeared in dozens of major American periodicals and he has contributed to as many scholarly research teams and studies.

Perhaps most know him best of all as the editor-in-chief of *Worship* magazine from 1938 to the present. This magazine has nurtured the growth of worship in artistic and cultural ways for decades.

Profile for today

received the annual Berakakh Award of the North American Academy of Liturgy. Its citation read: "In recognition of his achievement in behalf of the renewal of worship as a writer, scholar, teacher and advisor, and of his editorial encouragement and dissemination of the achievement of others, in appreciation of his unfailing vitality of mind, breadth of interest, generosity of spirit and love for what he is doing..." These words are backbone to the rich and full work and life of this outstanding priest who today teaches at St. John's University and continues to lecture throughout the United States and on several continents about various aspects of theology and liturgy.

BORN IN Rosco, Minn., he attended St. John's Preparatory School and College. In 1933 he received a doctorate in theology from St. Anselm College in Rome. He studied further at the Liturgical Academy in Maria Laach, Germany. Returning from his education in Europe, Father Diekmann began a long and fruitful ministry which still continues to help



Father Godfrey Diekmann

FATHER DIEKMANN was a "peritus" (expert and consultant) at Vatican Council II and a member of the preparatory commission on the liturgy which prepared for that council. He is on the board of directors of the Liturgical Conference and has contributed for more than 30 years to the thought and direction of this organization dedicated to fostering better worship.

He has also been a member of the International Committee on English Texts in the Liturgy since its beginnings in 1966, and was for a number of years a member of the advisory board of the National Council of Catholic Bishops' Committee on the Liturgy. He was a founder and a co-chairman of the National Ecumenical Institute on Spiritual Life from 1966-1970; a founding fellow of the Ecumenical Advisory Council of the Institute for Advanced Theological Studies in Jerusalem, 1971-1972, and a member of the official Lutheran-Catholic Dialogue, 1965-1973.

In 1966 he received the Cardinal Spellman medal (now called the John Courtney Murray Award) from the Catholic Theological Society of America, and eight universities have conferred honorary doctorates on him.

Typical of his love for all God's gifts is the fact that he takes pride in being the chief wild mushroom and watercress provider for his monastic community at Collegeville.

1978 by NC News Service

Did we tend to be spectators too much?

Father Alfred McBride, O.Praem.

The Reformation had seen to it that Protestants took an active and lively role in weekly worship. Catholics, however, continued to throw the main burden of worship onto the details of ritual.

Rousing singing and preaching might be heard through the open stained glass panels of the nearby Protestant church. The awesome, stately ritual of the Catholic Mass would be seen through the open door of the church on a Sunday morning. Observers of this situation were often to say, "The Protestants are active sharers in their worship. The Catholics tend too much to be spectators."

The liturgical movement, begun in the 19th century, created the climate for worship changes that found worldwide implementation in the 1960s. Much of the credit is due to the Benedictine order.

EUROPEAN ABBEYS such as Maria Laach produced the historical studies that revealed the roots of liturgy. Solesmes recovered the glory of Gregorian chant. Beuron unfolded the genius of Byzantine art that set the pace for

tasteful renewal of liturgical art.

Pius X, in his "Motu Proprio on Sacred Music," legitimized the new-found love for chant and urged that the new church music should be written with its spirit. Moreover, his instruction on first Communion for little children not only brought children to the Eucharist at an earlier age, but awoke the whole Catholic people to the need to go to Communion frequently and see it as an integral part of worship.

In the United States, St. John's Abbey in Collegeville, Minn., took the leadership in liturgical renewal. Under the leadership of Fathers Virgil Michel and Godfrey Diekmann, the ideas of liturgical renewal swept through the land. Their magazine, *Orate Fratres* (now renamed *Worship*) became the central publishing organ for propagating the ideas for renewal.

Outstanding spokesman for the movement arose from the diocesan clergy. In his sharply written columns, Father H.A. Rheinhold (H.A.R.) carefully promoted and analyzed the variety of topics associated with liturgy: using the vernacular, selecting appropriate music for Mass,

designing new kinds of vestments, choosing a fresh and simpler architecture.

FATHER HILLENBRAND, rector of Mundelein Seminary, inspired a generation of Chicago clergy to get interested in liturgical renewal (and always to remember its connection with social action). Msgr. Martin Hellriegle, pastor of Holy Cross in St. Louis, showed how this could be done in a parish setting. These men, along with a host of others, such as Jesuit Father Gerald Ellard, initiated a hugely successful transformation of the liturgical scene in the United States.

They instituted and headlined the nationwide liturgical conferences to help inspire and galvanize public opinion. Their goal was to bring about a meaningful liturgy shared by well-informed, active believers. To this end they sought a thoroughgoing reshaping of the manner in which the Eucharist and the other sacraments are celebrated. Much of what they envisioned has come to pass.

The language of liturgy is now in the vernacular. The celebrant faces the people. The cycle of readings (in new transla-

tion) includes a much broader selection of texts, especially from the Old Testament. New prayers were composed. The progress of the liturgical year was streamlined.

NEW RITES for the sacraments that involve the participants more closely are now available. The funeral liturgy reflects the message of Easter as well as the cross. Women now stand in the sanctuary to read the word. Communion ministers help out when large crowds are to be accommodated. Face-to-face confession is available in the sacrament of reconciliation. Parish liturgical committees help in planning the worship services. Enough new church music has been composed to fill several large hymn books. And so on.

The pioneers and renewalists have succeeded in creating a situation where worship can be meaningful and shared in by the believers. The situation is there, and now the body of worshippers must take advantage of it. God's grace is waiting. Nothing should stop us from drinking at that living fountain.

1978 by NC News Service

Pope Paul VI

1897—1978

BY NC NEWS SERVICE

He described himself as an "apostle of peace," but Pope Paul VI knew scarcely a peaceful day in more than 15 years as head of the world's 700 million Catholics.

Called to the papacy in 1963 to succeed the universally popular Pope John XXIII, Giovanni Battista Montini faced a Church and a world experiencing a period of self-criticism and upheaval. His years as Pope were most notably marked by the Second Vatican Council—its hopes, reforms and crises.

He presided over three of the four annual sessions of that major event in the history of the Catholic Church. The remainder of his reign was in great part dedicated to carrying out the council's program of renewal and reform.

At the same time, Pope Paul was faced with the not always appreciated challenge of preserving unity within the Church while avoiding, when possible, ruptures or head-on collisions which at times seemed about to swamp the barque of Peter.

AN ESSENTIALLY reserved and reflective man who was trained as a Church diplomat and Vatican administrator, Pope Paul lived out his papacy in an atmosphere of public and often bitter debate over sexual morals in the 20th century, the validity of the Church's traditional teachings, and the relevancy of the Church to modern man.

Within the Church his pontificate saw priests and Religious leaving their ministries in unprecedented numbers in the postconciliar turmoil. It witnessed widespread organization of priests, Religious and laity into pressure groups fighting for or against changes, particularly in the areas of liturgy and of Church law and administration. It witnessed theological ferment to a degree not seen for centuries—a ferment that was both a sign of vitality and a source of serious confusion and sometimes bitter dispute over doctrine.

In the world at large Pope Paul saw, and frequently spoke out against, a continuing world arms buildup, the starvation of millions in poor countries while the rich countries gained more wealth, and a worldwide pro-abortion movement that resulted in liberalized abortion laws in many countries.

He saw open warfare in Vietnam, Israel and Lebanon, a rise in international terrorism, guerrilla warfare in many countries, and repression of civil and human rights by many governments.

On the other hand, he also saw the church side increasingly with the poor and oppressed in many countries where it was once identified with the rich and powerful, especially throughout Latin America—to the point where, by the end of his reign, the Catholic Church was recognized around the world as a major opponent not



only of private immorality, but of all forms of social or institutional sin.

Under him the Catholic Church made sweeping ecumenical advances and unprecedented progress in religious relations with Jews, Moslems, and other non-Christian religions.

A DEEPLY SPIRITUAL man, he was heartened by the spiritual outpouring of the 1975 Holy Year, by signs he saw of new spiritual yearnings among youth, by the renewed prayer life exhibited in the Catholic charismatic movement and small prayer groups. The complete revision of all liturgical texts—the heart of the church's prayer life—was one of his greatest accomplishments. It was a source of joy to him but also of some of his deepest anguish as he repeatedly repudiated both unauthorized changes and hardline resistance to reforms.

Pope Paul preferred solitude and quiet, but he chose to travel the whole world in the early years of his reign to proclaim the church's message. As arthritis and age forced an end to his international pilgrimages, he still greeted thousands every week in his Wednesday general audiences and on Sundays at his noontime Angelus talks.

The papacy as well as his much publicized journeys took him far from the small farming community in which he was born in 1897.

The future pope was born at Concesio, a farm town outside of the northern Italian city of Brescia, where the Montini family had lived since the 15th century. Born on Sept. 26, 1897, the baby was baptized four days later Giovanni Battista Enrico Antonio Maria Montini.

Frail from birth, Giovanni was very studious and pious as a child, somewhat reserved and with very few contacts among children of his own age. His father, trained as a lawyer, was editor of the Catholic newspaper *Il Cittadino di Brescia*. The young Montini grew up in a household immersed in the battles of Catholics of the day to re-enter the mainstream of Italy's political life, from which they had been cut off since the fall of Rome and the establishment of the Kingdom of Italy in 1870.



NEWLY ORDAINED—The future Pope Paul VI is shown above on his ordination day, May 29, 1920. He offered his First Mass in Brescia, Italy.

Finishing his preparatory education in 1916, Montini was accepted as a seminarian by the bishop of Brescia but was allowed to live at home because of poor health. A brilliant student with a flair for languages, he was ordained on May 29, 1920, in Brescia. Six months after ordination, Father Montini was sent to Rome for graduate studies.

In 1922, he was selected to attend the Pontifical Academy for Noble Ecclesiastics, the Holy See's training school for its diplomatic service. A year later Pope Pius XI called him from his studies and named him the junior man at the papal nunciature in Warsaw. Recalled to Rome in November of the same year because of his health, he continued his studies in canon law at the Gregorian University and his courses at the Pontifical Academy.

THE FOLLOWING YEAR, 1924, marked the entrance of Father Montini on his Church career in Rome when Pius XI named him as an official of the Vatican Secretariat of State. In the subsequent years, he slowly moved up the ladder of promotions inside the secretariat. At the same time he was active in chaplain's work with the Catholic Italian Federation of University Students, which aimed at training university students in state schools to meet the challenges of the Fascist university movement.

In December, 1937, Msgr. Montini was named undersecretary of state for ordinary affairs, thereby becoming a close associate of Cardinal Eugenio Pacelli, the papal secretary of state who became Pope Pius XII in 1939.

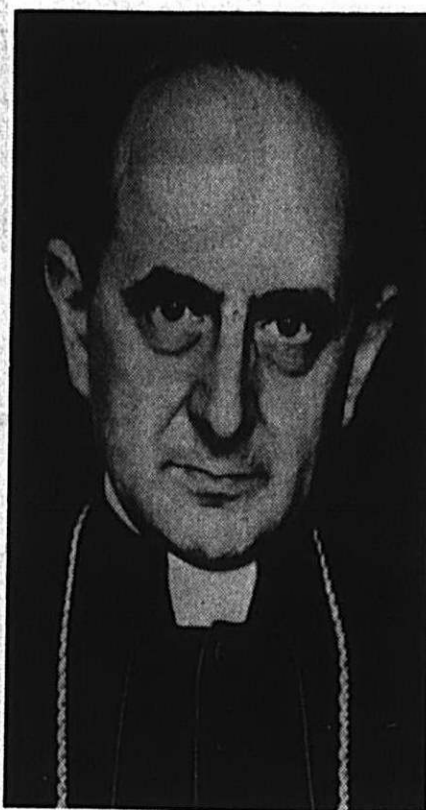
Msgr. Montini worked at the side of Pius XII throughout the years of World War II and the reconstruction period. These years in the heart of the Secretariat of State and under the demanding tutelage of Pius XII were probably the most formative of his life. At the center of a worldwide network of information and diplomatic activity, the future Pope was trained as an influencer of policy, a mitigator of tragedy and a strong believer in the power of the diplomatic arts.

During World War II, in addition to his direct diplomatic contacts with belligerent nations on both sides, Msgr. Montini was charged with the responsibility of organizing and directing the Holy See's program to relieve suffering and war damage. He set up the Vatican information bureau which gathered names of prisoners of war on all fronts and forwarded news to despairing families.

He oversaw programs to locate displaced families, bring relief supplies of foods and medicine to suffering populations. He threw open church buildings and colleges, including parts of the papal villa at Castelgandolfo, to house war refugees and find means of escape from Europe for intended victims of Nazi and Fascist persecution.

IN THE IMMEDIATE postwar years he was again at the side of Pius XII in the work of reconstructing the church and the devastated countries of Europe. Msgr. Montini was appointed to oversee preparations for the Holy Year of 1950. Pope Pius revealed in 1952 that he had asked both Msgr. Montini and his close associate in the secretariat, Msgr. Domenico Tardini, to accept the cardinalate but that they both refused. The Pope then named the two pro-secretaries of state.

After 30 years' service in the Secretariat of State, Msgr. Montini was named, much to the surprise of many, archbishop of Milan. The Nov. 1, 1954, appointment came as a surprise because most Vatican officials had expected him to be named to a high Vatican post, although in truth, there were few posts of greater influence



ARCHBISHOP OF MILAN—The above photo was taken in 1954, when the future Pontiff was appointed Archbishop of Milan.

than pro-secretary of state.

Ordained a bishop in St. Peter's Basilica on Dec. 12, 1954, Archbishop Montini spent the next eight and a half years building, restoring and reorganizing Milan, the largest archdiocese in Italy. Montini made pastoral visits to 694 parishes and blessed or consecrated 72 churches. Another 19 were under construction when he left Milan.

Archbishop Montini tried very hard to make the church part of the intimate life of his archdiocese, which had been badly damaged by war and suffered from an enormous influx of immigrants looking for work in the postwar period. He styled himself as "Archbishop of the Workers" and preached the social message of the Gospel in factories, mines and offices, wherever he thought he could make direct contact with the working man, who had largely become estranged from the church.

In 1957, he mounted a highly organized "Mission of Milan" aimed at reaching fallen-away Catholics, many of whom had come under the influence of the Communist Party.

When Pope Pius XII died in 1958, many thought that Archbishop Montini, although not a cardinal, might be chosen as the next pope. However, the choice fell on Cardinal Angelo Roncalli, patriarch of Venice, who became Pope John XXIII. Among the new pope's first acts was the creation of 23 new cardinals in December, 1958. Archbishop Montini led the list of names, which also included his long-time coworker in the State Secretariat, Msgr. Tardini.

Two years later Cardinal Montini visited the United States for the second time. The first was in 1951, while he was still a monsignor. The 1960 trip also took him to Brazil. In 1962, his travels took him to Ghana, Upper Volta, Nigeria and Southern Rhodesia. These visits proved to be only a taste of what was to come in the first years of his reign, when he would become known to many as the "pilgrim pope."

With the death of Pope John, Cardinal Montini was widely considered the most likely to be elected pope. Like his former mentor, Pope Pius XII, Cardinal Montini walked into the conclave on June 19, 1963, as the leading candidate—and indeed emerged two days later as pope. Taking the name Paul, in honor of his life-time

devotion to the missionary apostle, the new pope was crowned on June 30.

FROM THE OUTSET, Pope Paul's pontificate was shaped by the Second Vatican Council.

Before his death Pope John, who had called the council, presided over its first session. This produced no final documents, but it set the tone for all that followed.

Pope Paul's first pledge as pope was to see the council he inherited to its completion and implementation throughout the universal church.

This ecumenical (all-church) council, the 21st in history and the first in nearly a century, met for four sessions between 1962 and 1965. Pope Paul presided over the final three, which brought with them a new thrust and a wave of renewal that affected the life of every Catholic.

Throughout his years as pope, Paul VI strove carefully to carry out the council's decrees, to renew many aspects of the church's life without isolating or driving into schism various groups of Catholics who objected to decisions of the council. His efforts, not always successful, continued throughout his reign.

During the second session—Sept. 29 to Dec. 4, 1963—the "Constitution on Liturgy" and the "Decree on Social Communications" were promulgated. The next year, during its meetings from Sept. 14 to Nov. 21, the council promulgated the "Constitution on the Church," the "Decree on Ecumenism" and the "Decree on the Eastern Churches."

At the fourth and last session of the council, Sept. 14 to Dec. 8, 1965, the great bulk of its labors reached their fruition. That session saw the promulgation of a historic "Declaration on Religious Liberty," the "Dogmatic Constitution on Divine Revelation," and the "Pastoral Constitution on the Church in the Modern World." It also marked the issuance of seven council decrees: on the pastoral office of bishops, on Christian education, on religious life, on priestly life and ministry, on priestly formation, on the lay apostolate, and on the church's missionary activity.

THIS ENORMOUS MASS of guidelines, decrees, suggestions and pastoral teaching constituted for the remainder of Pope Paul's reign a matrix around which he began the task of renewing and reforming the church.

At the last working session, Dec. 7, 1965, Pope Paul summed up the council's thrust and intent. Through the council he said, the church has "declared herself the servant of humanity at the very time when her teaching role and her pastoral government have, by reason of the council's solemnity, assured greater splendor and vigor; the idea of service has been central."

After the more than 2,000 Council Fathers celebrated its closing on the feast of the Immaculate Conception in St. Peter's Square, Pope Paul was left with its implementation and incorporation into the daily life of the universal church.

To accomplish this, he immediately established a number of postconciliar commissions and a variety of new Vatican offices.

Before the council, some thought that one of its effects would be a reduction in the number of offices in the church's central administration, the Roman Curia. In fact, the reverse occurred.

IMMEDIATE AND LONG-RANGE results of the council sanctioned and encouraged by Pope Paul included:

—The rise in importance in the national and regional conferences of bishops.

—The periodic convening of the world Synod of Bishops, aimed at associating the pope more closely with his brother

bishops in consultation and discussion of major church problems.

—The wide-reaching reform of the Roman Curia itself, with a new stress on its role of service to the whole church and a major effort to give it a more international perspective by drawing its officials and consultants from all over the world.

—The dismantling of the papal court and the attempt to bring the church as a whole more directly into contact with daily problems of poverty, development and the fast-moving changes of modern times.

—A complete revision of all liturgical texts, and their translation and use in many languages throughout the world.

—Renewed emphasis on the pastoral role of bishops in their own dioceses, and greater pastoral authority at the local level.

—Broader consultation with priests, Religious and laity in parish and diocesan decision-making.

—A thorough revision of the Code of Canon Law—the general laws of the Church—for both the Eastern and Latin churches (a project not yet completed when Pope Paul died).

—Formal consultation and informal dialogue at the international, national and local levels between Catholics and non-Catholics—Orthodox, Anglicans, Protestants, Jews, Moslems, Buddhists, Hindus, and even non-believers such as humanists and Marxists.

—Revitalization of ministries, both ordained and unordained, including the reinstitution of the permanent diaconate and establishment of new lay ministries.

—A new depth of involvement by the church in the world as a public advocate of human rights and of more humanizing social, political, and economic policies.

—New sensitivity to cultural pluralism within the church, bringing an end to some of the close identifications that were being made between Christianity and what many Third World countries consider Western cultural imperialism.

TO STRESS THE international and universal character of the church, Pope Paul created more cardinals—137 in his reign—than any pope in history. His choices ranged far beyond the established and ancient metropolitan centers which long have had claims to a cardinal, to include such places as the tiny Pacific atoll of Western Samoa and the island of Puerto Rico. Through the naming of both cardinals and bishops Pope Paul carried out a strong policy of promoting native clergy in many territories long dominated by a missionary hierarchy.

The pope also simplified the ceremonies surrounding the creation of cardinals to stress the religious character of the papal honor and to play down the pomp and the princely character long associated with the College of Cardinals.

Much to the dismay of some elderly cardinals, he ruled that no Cardinal over the age of 80 might hold a working position in the Roman Curia or take part in the election of a pope. He also required bishops to submit resignations from their dioceses at 75 years of age, although these were not always accepted immediately. Earlier resignations for health reasons also became far more common.

Pope Paul also decreed that the number of cardinals who might take part in the next conclave could not exceed 120. And he indicated at times that he was thinking of adding bishops from various parts of the world, including top prelates of the Eastern churches, to those who would choose the next pope.

The pope's aversion to pomp and to the showy trappings of the temporal rulers which the popes once were became ob-

vious after his election. Catholics from his former archdiocese sent him a bullet-shaped tiara of modern design for his coronation—which he dutifully wore once and then gave away to the poor.

Never again did he wear any of the papal triple crowns. Pope Paul preferred the bishop's miter and a crucifix-crozier, to stress his pastoral and religious role. He swept away the papal court, the fancy dress of cape and sword, the titles and pride of place in processions and the papal apartments. He disbanded the Noble Guards as well as the more middle class Palatine Guards and the Pontifical Gendarmes. The famous ostrich-plumed fans

Universal Church") in August, 1967. It was the first major overhaul of the Vatican's administrative offices since the reign of Pope St. Pius X half a century earlier.

Even before the reform decree, Pope Paul began changing the Curia substantially in response to the council by reforming the old congregation of the Holy Office. Changing its name to the Doctrinal Congregation, Pope Paul, just on the eve of the council's conclusion in 1965, issued a document aimed at changing the tone and approach of the powerful and often feared congregation.

Recalling that the congregation had been founded to defend faith and morals in



CORONATION—This photo was taken on June 30, 1963, when Pope Paul was solemnly crowned as the 261st successor of St. Peter.

which used to accompany the popes on major ceremonies were consigned to history's closet.

Marking the 15th anniversary of his papal election in June, 1978, Pope Paul declared as one of the major accomplishments of the 20th-century papacy the abandonment of "the worldly veils which once covered the church's regal face, to permit her poor and neglected face, stripped of every artificial ornament, to shine forth in its original radiance."

THE REDUCTION OF THE papal court was matched by Pope Paul's decision to reform and reorganize the Roman Curia. While defending its officials and functions as his principal means of governing the universal church, he was determined to mold it into an organization designed to act not only as an executive arm of the pope but also to be at the service of the church's bishops and faithful.

Major reforms of the Roman Curia were decreed by the document "Regimini Ecclesiae Universae" ("For the Rule of the

1542 with the title of the Sacred Congregation of Roman and Universal Inquisition, Pope Paul set the tone of his reform by saying: "Since charity banishes fear, it seems more appropriate now to preserve the faith by means of an office for promoting doctrine."

"Although it will still correct errors and gently recall those in error to moral excellence, new emphasis is to be given to preaching the Gospel."

IN 1969 THE POPE created a theological commission to assist himself and the Doctrinal Congregation in studying theological developments and trends. To assure the papacy of a wider—and not merely the Roman—view of theological questions, Pope Paul named 30 scholars of international repute to the commission. He chose them to represent a variety of theological schools and tendencies in the church. In 1971 he restructured the 70-year-old Pontifical Biblical Commission along similar lines.

Among his early decisions to provide

wider access to ideas and to give the church vehicles by which it would make its teaching better known, Pope Paul established in 1964 a secretariat to deal with non-Christian religions. The following year another secretariat was established to open dialogue with non-believers such as atheists and Marxists. He also reconfirmed and expanded the Secretariat for Promoting Christian Unity, established by Pope John to work actively toward the reunion of Christendom.

In 1974 he added a commission for Religious Relations with Judaism to the Christian Unity Secretariat and a Commission for Religious Relations with Islam to the Secretariat for Non-Christians.

In response both to the council and to his own concern to provide a better means of two-way dialogue between the church and world at large, Pope Paul established in 1967 the Council of the Laity and the Commission for Justice and Peace. In 1973 he established a Committee for the Family to study the spiritual, moral and social problems of the family in terms of pastoral care. The same year he also set up a temporary study commission to examine the role of women in society and the Church.

At the end of 1976 he restructured the laity council, renaming it the Pontifical Council for the Laity, broadening its powers and prestige, and placing the Committee for the family under it. At the same time he also broadened the powers of the Justice and Peace Commission.

The complete revision and reform of the codes of canon law for both the Latin and Eastern-Rite churches received strong support and constant encouragement from Pope Paul, although neither of these extensive tasks was finished during his pontificate. As the postconciliar commissions carried out their work, the pope strove to solidify the results with new norms and instructions.

In the latter years of his pontificate Pope Paul was especially concerned with putting into order and codifying all the best results of the council. He repeatedly spoke of the need to transform the church's laws and regulations into a service tool to promote the spiritual and community life of Catholics.

Of all the conciliar changes, those in the liturgy were among the most important and most immediately evident to Catholics.

Latin as the universal language of the church disappeared from its liturgy almost entirely in practice—a development that Pope Paul himself publicly regretted. Not surprisingly, since the church has always held that the Mass and sacraments are at the heart of Catholic life, opposition to liturgical changes became a rallying point for Catholic traditionalists who opposed much of what the Second Vatican Council stood for. On the other hand, unauthorized liturgical experiments often were a vehicle of expression for those who felt conciliar change had not gone fast enough or far enough.

A RECURRING THEME in Paul's pontificate was his often-repeated plea to both sides not to turn the Eucharist, the sacrament of unity, into a sign of discord.

Even while overseeing the council and the massive reforms that followed, Pope Paul set another major precedent by becoming the first pontiff to travel around the world while in office. Describing himself as a "pilgrim pope," during his pontificate he visited every continent except Antarctica.

His first trip was to the Holy Land in 1964 to pray at the shrines made venerable by the life and death of Christ. There he established an ecumenical breakthrough by meeting with Greek Orthodox Patriarch



POPE AND PATRIARCH—Pope Paul VI and Patriarch Athenagoras are shown above after their historic meeting at the Vatican in 1967.

Athenagoras I of Constantinople on ground revered by two Christian churches.

Later trips took the pope to India in 1964, to the United Nations in New York in 1965, to Portugal and Turkey in 1967, to Colombia in 1968, and in 1969 to Switzerland and Uganda.

The series of papal visits outside Italy culminated with a 10-day trip to Asia, the Pacific islands and Australia in 1970.

On his pilgrimages the pope visited with thousands of people of every religion, race and social stratum. No pope in history had traveled farther or more often than Pope Paul VI.

He caught the world by surprise when he announced his Holy Land pilgrimage on the closing day of the council's second session.

Basing himself in the apostolic delegation in Jerusalem, then Jordanian territory, the pope crossed into Israel to visit Nazareth, the Sea of Galilee, Mount Tabor and the Mount of the Beatitudes.

On the night of Jan. 5, 1964, the pope and Patriarch Athenagoras met face-to-face at the apostolic delegation, wrapped their arms around each other in an emotion-filled embrace, and exchanged the kiss of peace.

In December of the same year, Pope Paul flew to Bombay, India, as a "pilgrim of peace, of joy, of serenity and love" to take part in the 38th International Eucharistic Congress. For four days the pope, then 67, visited with the people of India—rich people, poor people, old people, statesmen and religious leaders, Catholics, Protestants, Jews, Orthodox, Hindus and Buddhists.

On returning to Rome, Pope Paul indicated that more trips were in store. "We must accustom ourselves better to know, respect and love others," he said.

HIS NEXT TRIP WAS among the most dramatic of his reign. On Oct. 4, 1965, the pope flew for a one-day visit to New York and the United Nations. Sitting in a simple armchair before the representatives of 117 nations of the U.N. 20th General Assembly, Pope Paul pleaded for peace.

"No more war," he exclaimed. "War never again . . . If you wish to be

brothers, let the arms fall from your hands. One cannot love while holding offensive arms."

Foreshadowing his controversial 1968 encyclical, "Humanae Vitae" ("On Human Life"), which forbade the use by Catholics of artificial means of birth control, the pope also told the United Nations flatly:

"Respect for life, even with regard to the great problem of birth, must find your assembly its highest affirmation and its most reasoned defense. You must strive to multiply bread so that it suffices for the tables of mankind, and not rather favor an artificial control of birth, which would be irrational, in order to diminish the number of guests at the banquet of life."

During his stay in New York, Pope Paul visited with President Lyndon B. Johnson, prayed in St. Patrick's Cathedral, visited the papal pavilion at the World's fair, and celebrated Mass in Yankee Stadium, all in one day before flying directly back to Rome.

The pope let a year and a half elapse before his next pilgrimage. On May 13, 1967, he made a one-day visit to Fatima, Portugal, on the 50th anniversary of the apparition of the Blessed Virgin there.

In that same year, 1967, the pope went to Turkey in July. There he visited ancient Christian shrines and prayed with Moslems as well as with Catholics and other Christians.

But it was his second meeting with Patriarch Athenagoras there that highlighted the trip, bringing into sharp focus the distant but desired goal of Christian unity.

"Charity enables us to acquire a better awareness of the very depths of our unity," the pope said on that occasion. "At the same time, it makes us suffer more painfully the present impossibility of seeing this unity expand into concélébration. And it spurs us on to do everything possible to hasten the advent of that day of the Lord."

In June, 1968, Pope Paul became the first pope to visit Latin America. For three days he was on hand at Bogota, Colombia for the ceremonies and meetings of the 39th International Eucharistic Congress.

PERHAPS THE MOST controversial trip of the pope's reign was his one-day visit to Geneva, Switzerland, headquarters of the World Council of Churches. The pope flew into Geneva on June 10, 1969, and addressed the International Labor Organization and the staff of the council, headed by its American-born general secretary, the Rev. Dr. Eugene Carson Blake.

To the labor organization Pope Paul repeated papal teachings on the relations of man to work:

"In labor, it is man who comes first," Pope Paul said. "Never again will work be superior to the worker. Never again will work be against the worker, but always work will be for the worker. Work will be in the service of man, of every man and of all men."

To the World Council of Churches leaders Pope Paul proclaimed, with a directness characteristic of his speeches on ecumenism, "I am Peter."

On the question of Catholic membership in the council, which remained unresolved at the time of his death, the pope told the assembled religious leaders:

"In fraternal frankness, we do not consider that the question of membership of the Catholic Church in the world council is so mature that a positive answer could or should be given."

The question, he added, "contains serious theological and pastoral implications. It thus requires a profound

study and commits us to a way that honesty recognizes could be long and difficult."

Later that year, to the sound of African drums and antelope horns, Pope Paul arrived in Kampala, Uganda. The purpose of his three-day visit there, July 31-Aug. 2, 1968, was to pray at the shrines dedicated to the 22 Catholic African martyrs whom he had canonized in 1964 and the 23 Protestant martyrs who had been killed at the same time.

Speaking to the Ugandan Parliament, Pope Paul rejected all forms of racism and discrimination, saying, "Such situations constitute a manifest and inadmissible affront to the fundamental rights of the human person and to the laws of civilized living."

The last—and most ambitious, time-consuming and exhausting—of all Pope Paul's trips outside of Italy was taken in 1970, when he was 73 years old. From Nov. 26 to Dec. 4, the pontiff traveled to Teheran, Iran; Dacca, East Pakistan; Manila, the Philippines; the islands of American Samoa and Western Samoa in the Pacific; Sydney, Australia; Jakarta, Indonesia; Hong Kong; and Colombo, Ceylon now Sri Lanka.

An attempt on his life as he debarked at Manila's airport threw a brief shadow over the trip, but otherwise it was probably the most successful and varied of his entire reign. To literally millions of Christians, Moslems, Buddhists, Hindus and Confucianists, Pope Paul was the Pilgrim Pope from Rome.

IN THE PHILIPPINES he addressed himself to the serious imbalance of rich and poor in a country where 10% of the people control 90% of the wealth. In Sydney, while praising Australia's dynamism, he warned Australians to be sure that "a desire for material goods must neither harden our hearts nor make us underrate spiritual values." He also risked their displeasure by chiding them about restrictive immigration policies saying, "Do not close your limited circle for the sake of selfish satisfaction."

At Hong Kong on the doorstep of Communist China, the pope sidestepped political questions to send a message of good will and Christian love to the 700 million Chinese people when he declared, "While we are saying these simple and sublime words, we have around us—we almost feel it—all the Chinese people wherever they may be."

The dominant chord of this journey



PAPAL CONCERN—Pope Paul expresses his concern for a blind child brought to a papal audience by his aunt.

was the pope's desire to stress the missionary role of the universal church.

Summing up his 10-day trip, Pope Paul said it proved "the church is made for the world, the world of today."

The summary could apply to the entire chain of global visits in the first seven years of his pontificate. There is an old saying in Rome which goes, "Where Peter is, the church is." But through his trips around the world, Pope Paul effectively reversed the saying, making it equally true to say, "Where the church is, Peter is."

IN HIS PONTIFICATE Pope Paul issued seven encyclicals, of which the last three were considered major statements that characterized his reign and thought. These were "Populorum Progressio" ("The Progress of Peoples"), March 26, 1967; "Sacerdotalis Coelibatus" ("Priestly Celibacy"), June 24, 1967; and "Humanae Vitae" ("On Human Life"), July 25, 1968.

In "Populorum Progressio," Pope Paul appealed to the rich countries of the world to take "concrete action" to foster man's development and the development of all mankind to combat the growing imbalances between richer and poorer nations.

The 13,000 word document, which expressed Pope Paul's social and economic thought, built on and expanded the social teachings of popes from Leo XIII to John XXIII.

The encyclical calls for spiritual and cultural as well as economic development of poorer nations.

"Excessive economic, social and cultural inequalities among peoples arouse tensions and conflicts and are a danger to peace . . ." the encyclical said. "To wage war on misery and to struggle against injustice is to promote, along with improved conditions, the human and spiritual progress of all men, and therefore the common good of humanity. Peace cannot be limited to a mere absence of war, the result of an ever precarious balance of forces."

Fully aware of the trend toward violence and revolution as a means of overthrowing tyrannies and politically repressive states, Pope Paul warned that revolution "produces new injustices, throws more elements out of balance and brings on new disasters."

But the key to his economic thinking, developed in many speeches and letters

during his reign was in his statement in the encyclical, "Superfluous wealth of rich countries should be placed at the service of poor nations, and this can only be done by concerted planning."

In June 1967, the pope published his encyclical reaffirming the church's traditional teaching on the need for priestly celibacy. In the 12,000-word encyclical "Sacerdotalis Caelibatus," the pope described priestly celibacy as a "heavy and sweet burden" and as a "total gift" of the priest to God and to his church. He confirmed the strict observance of priestly celibacy throughout the Western church.

Priestly celibacy was also a major topic of the third Synod of Bishops during the October-November, 1971, meeting. It was debated freely with the result that at the end of the meeting, participants in the synod voted 168-10 to keep "the law of priestly celibacy which exists in the Latin church as it stands."

IN HIS SEVENTH encyclical, "Humanae Vitae," Pope Paul condemned abortion, sterilization and artificial birth control. The encyclical, published in July, 1968, brought a wave of criticism, particularly for the papal stand against artificial birth control. The criticism was intensified because the Pope himself reportedly set aside the majority opinion of a special theological commission he had convoked to study the issue.

Pope Paul admitted that he had been deeply anguished by the reaction which he knew would greet his teaching approving responsible parenthood but ruling out artificial contraception. A year later in Bogota, the pope told the assembled Latin American bishops that his encyclical was "ultimately a defense of life."

In defending his decision to the bishops, the pope said: "It is not a blind race toward overpopulation. It does not diminish the responsibility or the liberty of husband and wife and does not forbid them a moral and reasonable limitation of birth. It does not hinder any lawful therapy or the progress of scientific research . . .

"It is ultimately a defense of life, the gift of God, the glory of the family, the strength of the people."

Pope Paul rarely referred directly to the encyclical in subsequent years, but a decade later, in an address to the College of Cardinals in June, 1978, he declared that it was "a painful document of our pontificate, not only because the issue was serious and delicate, but also—and perhaps even more important—because there was a certain climate of expectancy" that the encyclical would relax traditional church teaching.

But he insisted to the cardinals that his decision had been the right one and that it had been confirmed by "the more serious scientific studies" since then.

UNCOMPROMISING on doctrinal matters, Pope Paul showed himself to be extremely adaptable and open to new approaches and ideas on the political scene. Like Pius XII, who was immersed in the Vatican diplomatic world, Pope Paul used to the utmost his office as head of the church to work for peace and progress through diplomatic action.

He instituted the annual observance of a World Day of Peace on New Year's Day as a means of addressing a message of peace to all the world's political leaders. In trouble spots such as Nigeria, the Dominican Republic, Northern Ireland and the Middle East, the pope, through his representatives, was constantly at work to ease tensions and calm passions.

Throughout the war in Vietnam, Pope Paul was careful not to take sides but worked continuously to bring the con-



ANNUAL EASTER BLESSING—Each Easter Sunday during Pope Paul's reign more than 100,000 persons, many of them pilgrims,

gathered in St. Peter's Square to hear the Pontiff's Easter Message and to receive the traditional blessing "Urbi et Orbi."

flicting parties to the peace table. He sent appeals to Hanoi, Saigon, Peking, Washington and Moscow through various diplomatic means and at one time (1966) even used the future secretary of the Italian Communist Party, Enrico Berlinguer, to try to make contact directly with the leaders of North Vietnam.

Furthering his sphere of influence in the work of peace, the pope resurrected the diplomatic rank of special envoy, a category which had been allowed to lapse after World War II. As a result U.S. Ambassador Henry Cabot Lodge, special presidential envoy, visited the Vatican and the pope regularly beginning in mid-1970. He was replaced in 1977 by David Walters as special envoy.

SINCE HIS ELECTION, Pope Paul has received many of the top leaders of the world. President John Kennedy visited him in 1963, President Lyndon Johnson in 1967, President Richard Nixon in 1969 and again in 1970, and President Gerald Ford in 1975. After President Jimmy Carter's inauguration in 1977, he immediately dispatched Vice President Walter Mondale on a European diplomatic trip that included a visit with Pope Paul.

Among other heads of state who visited the pope were King Juan Carlos and Queen Sophia of Spain, who in 1977 became the first Spanish heads of state to visit the Vatican in more than 50 years.

In 1967 President Nikolai Podgorny became the first head of Soviet Russia to visit the Vatican. Other Communist leaders followed, including Yugoslavia's Marshal Tito in 1971 and Romania's President Nicolas Ceausescu in 1973.

Visits from heads of Communist states would have been unthinkable at the end of World War II. The stern, implacable stand against the Communists which characterized the reign of Pius XII began to dissolve only during John XXIII's time.

Under Pope Paul the Vatican worked

constantly to reduce tension between the church and the Eastern European Communist states. As a result diplomatic relations were resumed once again with Yugoslavia, and negotiations with Poland, Czechoslovakia and Hungary permitted new appointments of bishops and some improvement in the religious life of Catholics in these countries.

Pope Paul also made special efforts to establish diplomatic relations with a large number of countries with whom no diplomatic ties existed. In his pontificate he achieved this goal with more than 40 countries, many of them in Africa.

In another effort to modernize church-state relations in accord with council teachings and with current political realities, he agreed to significant revisions of the Vatican's concordat with Spain and initiated efforts to revise the concordat with Italy.

Despite his emphasis on behind-the-scenes diplomacy, at times the pope spoke out vehemently on political issues, particularly in Italy, where he led the fight in a 1974 referendum to repeal Italy's liberalized divorce laws, where he strongly attacked proposals to liberalize abortion laws, and where he called for the formation of a Catholic bloc to defeat Communists in the 1976 general elections.

Despite the pope's appeal, the Communist Party made major gains, winning a total of 72 additional seats in the two houses of Parliament and a number of municipal elections, including the one in Rome, as one in every three Italian voters voted Communist.

Six months later, Pope Paul received Rome's first Communist mayor, Giulio Argan, privately two days after the mayor had attended the pope's World Peace Day Mass at a suburban Rome church. The pope asked the mayor and other leftist city

officials to preserve Rome's unique Christian character.

AT THE WORLD DAY of Peace Mass in the presence of the Communist mayor and diplomats accredited to the Vatican, Pope Paul issued one of the strongest and frankest attacks of his reign against those who seek abortion and against laws which permit them to do so.

"Who could suppose that a mother would kill her offspring or let it be killed?" he asked. "What drug, what legal gilding, can ever deaden the remorse of a woman who has freely and consciously murdered the fruit of her womb?"

Despite the pope's pleas, legal abortion became a reality in Italy in June, 1978, after Parliament passed a law providing for state-paid abortions in the first three months of pregnancy. Pope Paul publicly lamented the law and his vicar for the Rome Diocese, Cardinal Ugo Poletti, warned Italians that anyone participating in an abortion was automatically excommunicated. Most of the doctors and nurses in the country declared themselves unable in conscience to participate in abortion operations.

When prominent Italian Catholic politician Aldo Moro was kidnapped by ultraleftist terrorists in March, 1978, Pope Paul made repeated public pleas—including a rare letter in his own handwriting—for Moro's release. When Moro was killed two months later, Pope Paul broke with tradition to attend the state funeral personally.

The pope's outspokenness was not limited to Italy. In 1975, he highlighted a long-standing confrontation with Gen. Francisco Franco of Spain by appealing for clemency for five terrorists condemned to death and publicly declaring bitterness that Franco had chosen "the path of murderous repression" after the five were killed.

In the later years of his pontificate, Pope

Paul seemed to focus his efforts more and more strongly on the heart of the church's mission in the world, building a community of faith, while his earlier years were more noted for their emphasis on structural and administrative changes needed to carry on the reform and renewal demanded by the council.

IN THIS CONTEXT the successive World Synods of Bishops called by Pope Paul were an interesting mirror of his papacy.

Designed to provide reflection for the pope from the world's bishops on topics of particularly pressing concern to the church, the synods were a good indication of Pope Paul's major concerns.

The first synod, Sept. 29-Oct. 29, 1967, dealt chiefly with consideration of an international theological commission to provide the pope and the Doctrinal Congregation with broader theological research and reflection; with making the revised Code of Canon Law more pastoral in tone; with the relationship of bishops' conferences to seminaries in their respective areas; and with general approval of the revisions of the liturgical texts and norms for the Mass.

The second synod, an extraordinary session in 1969, was called by Pope Paul to discuss the nature of "collegiality": the role of the "college" of bishops—the world's bishops as a group—in relation to the pope and to one another.

The third meeting, in 1971, was actually only the second General Assembly of the Synod, since the 1969 meeting was an extraordinary session. This meeting had two topics: the priesthood, reflecting the worldwide crisis atmosphere over massive departure from the priesthood and huge drops in seminary students; the justice in the world, which the synod fathers called "a constitutive dimension" of the church's task of preaching the Gospel.

By 1974, at its fourth (third general) assembly under Pope Paul, the Synod of Bishops dealt with the heart of the church's mission, evangelization or the preaching of the good news of Jesus Christ.

On Sept. 27, 1974, formally opening the fourth assembly of the synod, whose topic was "Evangelization of the Modern World," Pope Paul said that evangelization must never use "methods which are in open conflict with the spirit of the Gospel."

He added: "Neither violence, therefore, nor revolution, nor colonialism in any form will serve as means for the church's evangelizing action, nor will politics for itself . . ."

He called on the next synod, at the end of 1977, to address a central followup topic of evangelization—catechesis, or religious education.

That synod, the final one under Pope Paul, endorsed modern catechetical methods and stressed such areas as the need for continuing religious education of Catholics throughout their lifetime, the right of the church to teach religion, the need for catechists to teach solid and complete doctrine, and the importance of living Christian witness as a part of catechetical formation.

In his closing speech Pope Paul praised the "pre-eminently pastoral concern" guiding the synod discussions and cited the need of sound catechetics "to make men's faith become living, conscious and active."

He stressed the importance of a systematic presentation of all Christian beliefs and made a pointed appeal for religious freedom. "Unfortunately there are not a few nations," he said, in which the church's right to teach and instruct is "trampled upon or at least unjustly limited."



POPE AS HE NEARED 80—This photo of Pope Paul was taken as he addressed a crowd in Albano, Italy, shortly before his 80th birthday.

AT THE 1974 SYNOD Pope Paul emphasized the need for the church to preserve what is valid from the past while remaining open to change for the better, a theme that characterized his whole reign.

The concept of renewal involved in that approach was one of the themes of the Holy Year of 1975, which Pope Paul first announced in May, 1973, at a general audience.

After considering "whether such tradition should be continued in our times," the pope said, "the essential concept of the Holy Year" convinced him that the tradition is still timely. This central idea of the Holy Year "is the interior renewal of man," he said.

Such inner renewal of man, Pope Paul said, "is what the Gospel calls conversion, penance and a change of heart."

Although former Holy Years were first celebrated in Rome and were then extended throughout the world, "now this extension will precede the celebration," he said. He set June 10, 1973, as the starting date for the 18-month-long local church phase of the Holy Year.

This phase included informational and educational programs, retreats, penitential celebrations and pilgrimages to fulfill

conditions for gaining the Holy Year Indulgence.

The other theme of the Holy Year was reconciliation. The pope called for reconciliation, first of all, with God, and then within the church community, in society, in international relations and in ecumenism.

On May 23, 1974, Pope Paul formally proclaimed the Holy Year in the bull "Apostolorum Limina" ("Memorials of the Apostles"). In it he explained the conditions necessary for gaining the Holy Year Indulgence and discussed the themes of renewal and reconciliation.

In calling for a review of the work of renewing the pastoral ministry that began with the Second Vatican Council, he drew attention to the need for "balance between tradition and renewal, between the necessarily religious nature of the Christian apostolate and its effectiveness as a force in all fields of social living, between free and spontaneous activity—which some are accustomed to call charismatic—in this apostolate and fidelity to laws based on the commands of Christ and the pastors of the church."

The theme of reconciliation was the subject of an apostolic exhortation issued by the pope on Dec. 8, 1974. He urged bishops, clergy and faithful throughout the world to heal the "spirit of faction" now dividing the church.

But he also firmly stated that, properly understood, "pluralism of research and thought" has a "legitimate right of citizenship in the church."

POPE PAUL USHERED in the Roman observance of the Holy Year on Christmas Eve, 1974, by opening the Holy Door in St. Peter's Basilica. During this phase of the observance, he made himself even more visible than usual, increasing general audiences to two a week, taking part in more than the usual number of liturgical ceremonies, and using every possible occasion to proclaim the message of renewal and reconciliation.

In June, 1975, in an address to members of the College of Cardinals, the pope assessed the state of the church in the midst of the Holy Year. "A current of intense spirituality pervades the world," he said, "and one would have to be blind not to recognize it." He noted the prayerfulness of the millions of pilgrims who had made sacrifices to come to Rome.

But he also expressed "the deepest regret that some of our sons and daughters (we shall always consider them in this way) persist in positions which are positions of doctrinal uncertainty, when they are not positions of destructive criticism, hostile diffidence or connivance with ideologies that are opposed to the Gospel and to the church."

Shutting the huge, bronze Holy Door to end the Holy Year on Christmas Eve, the pope prophesied boldly: "The civilization of love will prevail over the anxiety of implacable social struggles, and it will give the world the longed-for transfiguration of humanity, that, at last, is Christian."

Pope Paul's efforts to balance necessary change and preservation of essentials through one of the stormiest periods of Catholic history provoked criticism from many quarters, both from those who believed the changes were too radical and from those who considered them insufficient.

The Vatican's Ostpolitik, its attempt to reach an accommodation with the Communist governments of Eastern Europe aroused the ire of those who believed no compromise with officially atheistic regimes was possible. Many also considered the negotiations and agreements a betrayal of those in Eastern European countries whose fidelity to the church and opposition to the government had won them harassment, imprisonment, torture and death.

A MAJOR EPISODE in this area involved Cardinal Jozsef Mindszenty of Esztergom, primate of Hungary, whom the Vatican called into exile from Hungary after years of imprisonment and political asylum in the U.S. embassy in Budapest. He obeyed Pope Paul's orders and lived in exile from 1971 until his death in 1975, but he remained convinced that negotiations between the Vatican and the Hungarian government would not produce any improvement in church-state relations in the country.

In his memoirs, Cardinal Mindszenty said that he had been removed from office because "the pope could no longer resist the bombardment of the Budapest regime." By the cardinal's own account, the worst blows of his life were those given him in the name of the church.

When the cardinal died, Pope Paul hailed him as a man of faith and feeling who was "immovable in what seemed to him his duty and his right."

Despite criticisms Pope Paul patiently pursued his Ostpolitik and achieved limited but real concessions in several Eastern European countries. Bishops in Hungary left vacant for years were filled. Polish bishops boldly confronted the government on many issues and the church there thrived. While the

Czechoslovakian government put increased pressure on many areas of Catholic life, in 1978 it finally recognized Cardinal Frantisek Tomasek as archbishop of Prague, and it allowed the Vatican to redraw ecclesiastical boundaries in Slovakia for the first time since World War II.

Vatican viewpoints were represented at international political conferences such as that at Helsinki in 1975 on European security and cooperation, and its followup in Belgrade in 1977-78, in which human rights—including religious rights—were part of the agenda.

Repeatedly in the later years of his pontificate, Pope Paul lamented criticism of the church by Catholics and decried the decadence of modern times. In an unusual gesture in June, 1975, at a general audience, he asked pardon of dissenting Catholics for remarks of his that may have offended them.

IT WAS NOT ONLY THOSE advocating greater changes in the church whom the pope criticized. In May, 1976, in an uncustomarily direct reference made during a secret consistory, the pope appealed to traditionalist Archbishop Marcel Lefebvre to heed his repeated calls for obedience. Archbishop Lefebvre is the leader of a traditionalist movement which rejects most of the council's decrees, and especially postconciliar liturgical changes.

Two months later, after the archbishop, disobeying the pope's orders, had ordained 13 priests and 13 subdeacons who had studied at a seminary he heads, the Vatican suspended him from his priestly functions. Papal attempts to reach a reconciliation failed, and Archbishop Lefebvre continued to defy the pope, ordaining additional priests in 1977 and 1978, publicly attacking conciliar documents and high church officials as he traveled around the world promoting a return to the preconciliar church.

When the archbishop ordained 18 priests in June, 1978, Pope Paul issued a public warning that the "moment of truth" was approaching for church dissidents.

Continuing concern for liturgical and

devotional renewal were evident in the publication in February, 1974, of a new ritual for the sacrament of penance or reconciliation by the Congregation for Divine Worship and in March of that year of an apostolic exhortation "Marialis Cultus" ("Devotion to Mary").

The new ritual stressed communal and ecclesial aspects of the sacrament of penance. It embodied the concept that sin is an offense against God and at the same time against one's brothers and sisters, and that penance is therefore a reconciliation with God and with the church.

In "Marialis Cultus," the pope sought to encourage the development of devotion to the Blessed Virgin Mary and "the restoration, in a dynamic and more informed manner, of the recitation of the Rosary."

To demonstrate the relevance of the Blessed Virgin to modern times, the pope related various aspects of her life to aspirations of the women's liberation movement. Women concerned about participation in decision-making, he said, will note that Mary "taken into dialogue with God, gives her active and responsible consent, not to the solution of a contingent problem, but that 'event of world importance,' as the Incarnation of the Word has rightly been called."

He also pointed out that Mary's choice of virginity was not a rejection of the values of the married state, "but a courageous choice which she made in order to consecrate herself totally to the love of God."

POPE PAUL'S RESTATEMENT of the exalted status of the Blessed Virgin in Catholic devotion was followed a year later by a personal restatement of the church's traditional ban against ordaining women to the priesthood. The church cannot ordain women to the priesthood because Christ's call to them—to be "disciples and collaborators"—but not ordained ministers—cannot be changed, he said on April 18, 1975, in an address to a committee studying the church's response to the United Nations-sponsored International Women's Year.

As the Anglican Church moved closer to approval of women priests, Pope Paul declared in correspondence with Anglican Archbishop Donald Coggan of Canterbury, made public in 1976, that such a move would pose grave difficulty for Catholics and a new obstacle to Anglican-Catholic reunion. In 1977, with the pope's approval, the Doctrinal Congregation issued a formal declaration that the church, in fidelity to the Gospel, considers itself unable to ordain women as priests.

Another major aspect of Pope Paul's pontificate was the large number of new saints he proclaimed—84, far more than any other pope in recent history. These included two huge groups, the 22 Ugandan martyrs and 40 martyrs of England and Wales. They also included St. Elizabeth Ann Bayley Seton, first canonized saint in what is now the United States. Many of the others were 19th-century missionary priests and nuns and founders or founders of religious congregations.

As part of Holy Year efforts to advance saints' causes, he reduced the number of miracles required for the canonization of Bohemian-born Redemptorist Bishop John Nepomucene Neumann of Philadelphia, paving the way for his canonization in 1977 instead of much later.

On Sept. 14, 1975, before an estimated crowd of 120,000, including 15,000 Americans, in St. Peter's Square, Pope Paul proclaimed Elizabeth Ann Bayley Seton a saint. In his canonization homily, the pope praised Mother Seton's Anglican background for "having awakened and fostered the religious sentiment" that showed itself early in her life.

The next day, the pope told U.S.

Highlights in the life of Pope Paul VI

- 1897, September 26: Born Giovanni Battista Montini in Concesio, Italy.
- 1920, May 29: Ordained a priest in Brescia.
- 1924, October: Entered the service of the Secretariat of State of Pope Pius XI.
- 1937, December: Appointed undersecretary of state.
- 1952, December: Declined the cardinalate and was named pro-secretary of state by Pope Pius XII.
- 1954, November 1: Named archbishop of Milan.
- 1958, December 15: Created a cardinal by Pope John XXIII.
- 1963, June 21: Was named pope and chose the name Paul VI.
- 1963, September 29: Re-convoked the Second Vatican Council and began its second session.
- 1964, January 4-6: Traveled to the Holy Land, and in Jerusalem had his first meeting with Greek Orthodox Patriarch Athenagoras I of Constantinople.
- 1964, September 14: Began the third session of the council.
- 1964, December 4-5: Went to Bombay, India, for the 1964 International Eucharistic Congress.
- 1965, September 14: Began the fourth and final session of the council.
- 1965, September 15: Instituted the Synod of Bishops, which met five times during his reign.
- 1965, October 4-5: Traveled to the United Nations in New York.
- 1965, December 8: Closed the Second Vatican Council.
- 1967, January 6: Instituted on an experimental basis what are now the Pontifical Commission for the Laity and the Pontifical Commission for Justice and Peace.
- 1967, March 26: Issued his major social encyclical, "Populorum Progressio" ("The Progress of Peoples").
- 1967, May 13: Went as a pilgrim to Fatima, Portugal.
- 1967, July 25-26: Traveled to Istanbul, Smyrna and Ephesus.
- 1967, August 15: Overhauled the Vatican's administrative offices.
- 1968, June 30: Issued the "Credo of the People of God," a summary of basic Catholic beliefs.
- 1968, July 25: Issued his last encyclical, "Humanae Vitae" ("On Human Life"), opposing artificial birth control.
- 1968, August 22-24: Traveled to Colombia for 1968 International Eucharistic Congress.
- 1969, May 9: Made public a reorganization of the Church's liturgical year and announced the new Roman Missal revising the Order of the Mass.
- 1969, June 11-12: Traveled to Geneva to the World Council of Churches.
- 1969, July 31-August 2: Visited Uganda.
- 1970, November 26-December 2: Traveled to Asia, Australia and the Pacific.
- 1974, October 22: Instituted the Commission for Relations with the Jews and with Islam.
- 1974, December 24: Inaugurated the 1975 Holy Year.
- 1977, September 26: Celebrated his 80th birthday.
- 1978, June 21: Completed his 15th year as pope.
- 1978, August 6: Died of a heart attack at his summer villa in Castelgandolfo.

cardinals, archbishops and bishops in Rome that Mother Seton's example is a challenge to the church "and in particular to her fellow citizens."

He added: "We pray that the church in the United States will indeed be faithful to her mission on behalf of those who endure suffering in various forms—spiritual and material poverty, sickness, loneliness, lack of understanding, deprivation of rights—on behalf of those on the margin of society, those without hope."

When he canonized Bishop Neumann on June 19, 1977, he praised the Philadelphia bishop's life of holiness and devotion to the Eucharist, especially his promotion of the Forty Hours Devotion.

He also praised the American clergy, Religious and laity for following John Neumann's life of "sacrifice and service."

AT THE TIME OF HIS election, Pope Paul was described as a "slight figure of ascetic appearance." He was five feet 10 inches tall and weighed 154 pounds.

Despite his age, he maintained remarkable health.

In 1967 he underwent a prostate gland operation. Although he was 69 at the time, his recovery was quick and complete.

Arthritis slowed him down somewhat in the later years, but he still maintained a heavy schedule.

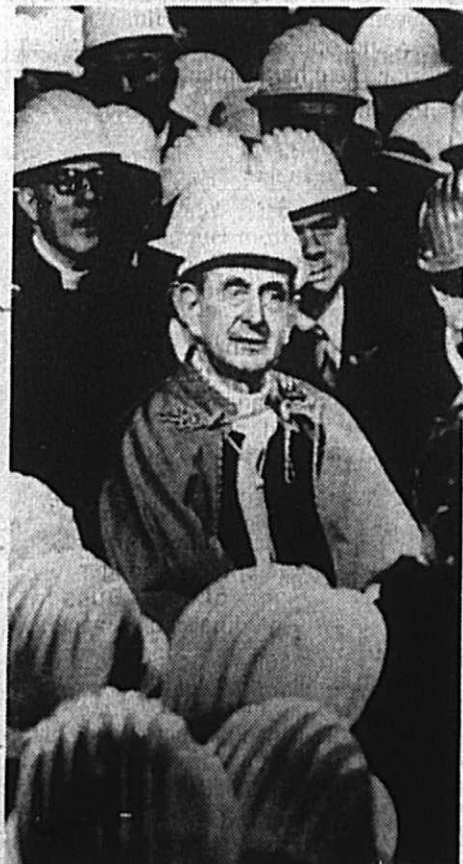
In 1971 a cold forced him to miss two sessions of the Synod of Bishops.

In December, 1973, and the early months of 1974 he had several bouts with a nagging flu, which kept him in bed twice and forced him to cancel participation in some of the 1974 Holy Week ceremonies.

In March, 1977, he again had a bout with the flu that forced him to cancel a general audience and several private meetings. Although he was six months past his 79th birthday, he was reported working from his bed within two days.

A year later his advancing age was signaled when another bout with the flu forced him to cancel audiences, visits and ceremonies for two weeks. For the first time in his 15-year pontificate he had to skip all public Holy Week services in Rome, although he was able to celebrate his usual Easter morning Mass in St. Peter's Square and deliver the traditional Easter blessing "urbi et orbi" (to the city and the world).

The 80-year-old pontiff, who had begun to show signs of fatigue more often in his public appearances, did not rebound as quickly from that illness as he had in



POPE WITH WORKERS—Pope Paul donned a hard hat after offering a Christmas Midnight Mass in 1972 for workers at a railroad tunnel construction site near Rome.

earlier years. Visitors still described him as very alert mentally, and his voice was strong and clear, but it was also evident that the years were beginning to take their toll.

Msgr. John G. Clancy, an American priest, in a biography published after Pope Paul's election, said: "There was an economy about his person, words and gestures which seemed a human articulation of Mies van der Rohe's architectural principle: 'Less is more.' His smile was not served by the straightness of his lips; it seemed somewhat wintry, but there were always the eyes to reveal the warmth and light of the man."

His exhausting daily routine began at 6:30 every morning and continued until he retired at 2:00 the next morning.

While he enjoyed the music of Beethoven, Chopin and Mozart, he preferred to spend his leisure hours in reading. "If he could be said to have any hobbies they were reading and traveling," Msgr. Clancy said. "Books were a passion with him and his residence was a veritable arsenal of them."

IN AN INTRODUCTION to a collection of speeches and writings by Pope Paul prior to his election to the papacy, Cardinal Augustin Bea, the German Jesuit who was first president of the Vatican Secretariat for Promoting Christian Unity, sought to "create a mental portrait of Paul VI."

Cardinal Bea cited the program that Pope Paul had sketched out for his pontificate: completion of the Second Vatican Council; the reform of canon law; world peace; Christian unity; dialogue with the modern world; and reform of the Roman Curia. These were the pope's principal concerns.

Describing the person of the pope, Cardinal Bea noted his "extreme simplicity" in dealing with others, a simplicity "based on a profound and at the same time quite natural modesty and humility." The cardinal recalled that at the opening of the second session of the council, the pope, in a voice trembling with emotion, asked pardon for whatever he, or the Catholic Church, may have contributed to the separation among Christians.

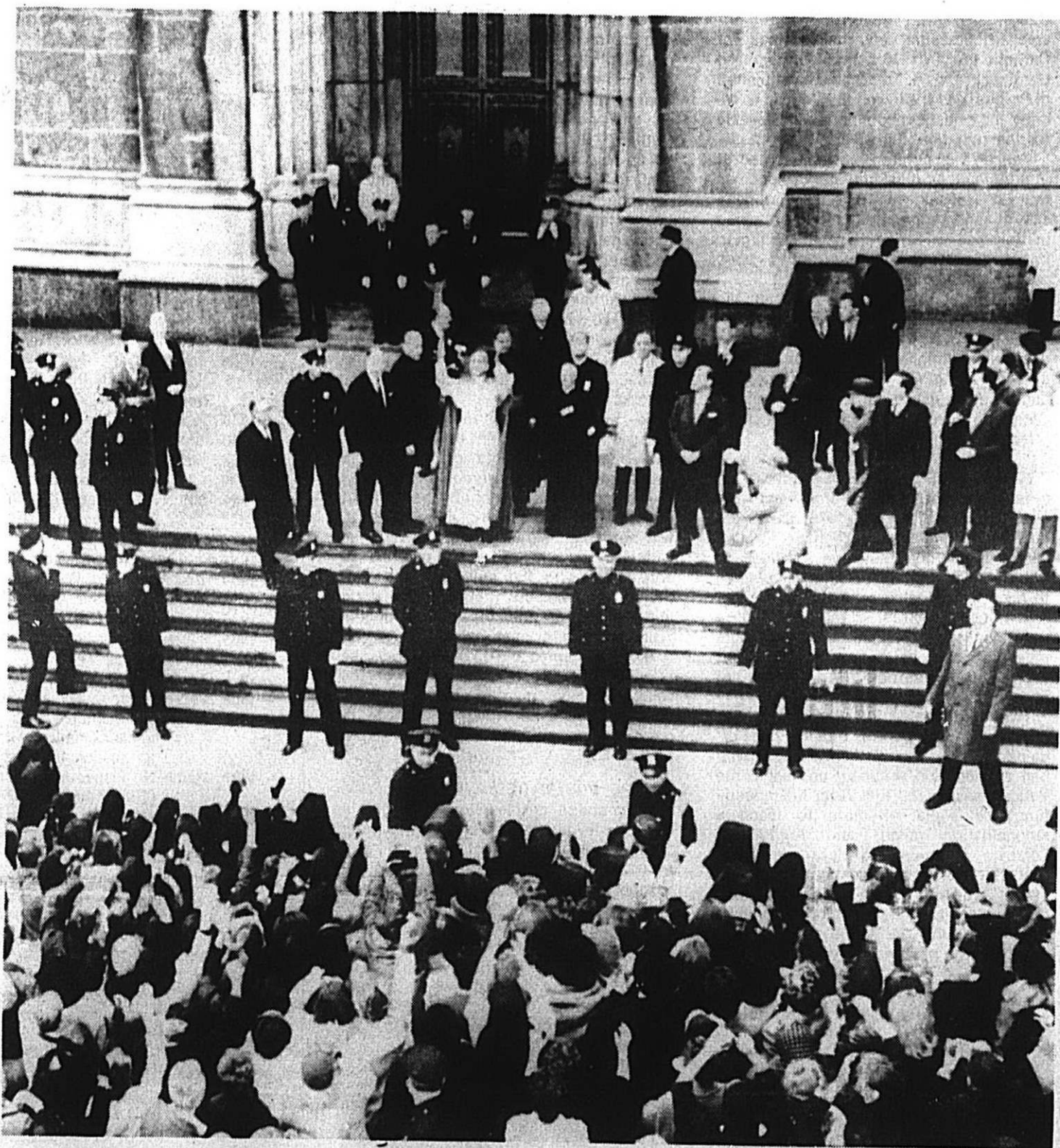
The cardinal also recalled the pope's action in setting aside the protocol of centuries in his dealings with the Orthodox patriarchs.

"All this," the cardinal said, "might lead some people to suppose that the pope has a winning manner, if not exactly like Pope John's, nevertheless with at least some facility and success. But this is not the case. His slim and rather austere figure, the vigor which shines in his face, tense in recollection or in reaching for the goals which his will proposes, even the rather dark complexion of his face, do not tend to popular appeal. Again, his long sojourn in the Secretariat of State, whose extremely delicate work exacts great prudence and circumspection, too easily leads many people to suspect that this or that word, this or that gesture or attitude, is studied and calculated, rather than the spontaneous expression of his mind."

The pope, Cardinal Bea said, had succeeded in overcoming this obstacle by such actions as his spontaneous visit on Christmas Day to a poor paralyzed girl in a Rome suburb, his visit to a crippled Moslem in Jerusalem and his spontaneous piety during his visit to the Holy Places.

It was travels like those which gave the Pope Paul VI's reign its stamp as a pilgrim's journey. And it was his message—to seek peace through justice—which pointed the way to a global goal, peace.

[Contributing to this biography were Frederick Green, John Maher and Jerry Fitteau.]



POPE PAUL IN NEW YORK—During his pontificate Pope Paul VI traveled to many parts of the world. One of his most memorable trips was his visit to New York City and the United Nations in 1965. This marked the first visit of a reigning pontiff to the United

States. Pope Pius XII visited the country in 1936, but this occurred prior to his election to the papacy. In the photo above Pope Paul greets a cheering crowd in front of St. Patrick's Cathedral.

Pope's talk on the Transfiguration was canceled by his final illness

BY JOHN MAHER

CASTELGANDOLFO, Italy—Pope Paul VI, in the talk that was cancelled because of his final illness, was going to speak of "our body called to glory" like the body of Christ transfigured on Mount Tabor.

The Vatican press office released the text of the talk that Pope Paul would have delivered at the Sunday noon Angelus Aug. 6, the feast of the Transfiguration. On Saturday, the Vatican announced that the pope's doctors had ordered a complete rest for him and that the talk would not be given.

"ON THE SUMMIT of Tabor," the text said, "Christ unveils for some moments the splendor of his divinity, and is manifested to pre-chosen witnesses as he

really is, the son of God, 'the irradiation of the glory of the Father and the impression of his substance' (Hebrews 1:3). But he makes seen also the transcendent destiny of our human nature, which he has assumed to save us, destined likewise, because redeemed by his sacrifice of irrevocable love, to participate in the fullness of life, in 'the lot of the saints in light' (Colossians 1:12).

"This body which is transfigured before the astonished eyes of the apostles, is the body of Christ our brother, but it is also our body called to glory. That light which inundates it is and will be our share of inheritance and splendor. We are called to share such glory, because we are 'participants in the divine nature.' (2 Peter 1:4). An incomparable lot awaits us, if we shall have done honor to our Christian

vocation, if we shall have lived in the logical consequentality of word and behavior which the commitments of our baptism impose on us."

THE POPE ALSO WAS going to ask his hearers to remember those who are suffering, who cannot enjoy a vacation.

"We mean," the text said, "the unemployed, who do not succeed in providing for the growing necessities of their loved ones with a job adequate to their preparation and capacity; the hungry, whose ranks increase daily in fearful proportions; and all those, in general, who have difficulty in finding a satisfying arrangement in economic and social life."

For all these, Pope Paul was going to ask prayers and solidarity.

For him

liturgy

was the

life

of the

church



Dom Virgil Michel

By Father John J. Castelot

If there was one man who would have been thrilled beyond words to welcome Vatican Council II's "Constitution on the Liturgy" it would have been Benedictine Father Virgil Michel. In many ways, this document was the outcome of a long, arduous campaign known as the liturgical movement, of which he was perhaps the prime mover in the United States.

There had been official pronouncement

Profile in history

ments along the way, one of which, Pius X's 1903 *motu proprio* antedated his work. Some of them, in a very real sense, he anticipated: Pius XII's encyclicals *Mediator Dei* on the liturgy and *Mystici Corporis* on the mystical body. But these papal pronouncements were slow in gaining recognition and even slower in being implemented. It is safe to say that if they had not been acknowledged and implemented at the grass-roots level by the likes of Dom Virgil, we would never have known the tremendous revitalization of our liturgical life that is enriching our Christian experience.

DOM VIRGIL was born in St. Paul, Minn. in 1890, entered St. John's Prep in Collegeville, Minn., and was ordained in 1916. The following year, he enrolled in the Catholic University of America with a view to obtaining a doctorate in English. St. John's University was in the planning stages, and he was being prepared for the faculty. He completed his work, but his ever-restless mind was drawn to other fields — notably education, an area in which he later became deeply involved. Philosophy, especially modern philosophy, captivated him too.

After teaching for a while he was sent, in 1924, to study philosophy in Rome. His European experiences were the turning point in his life. Disenchanted with the quality of philosophical teaching he encountered in Rome, he personally read and mastered the writings of St. Thomas and developed an enthusiastic love for authentic scholastic philosophy.

His mind was bursting with ideas for new courses, even new textbooks. But he also traveled widely, and in his travels became acquainted with the liturgical revival burgeoning in Europe, especially at the Abbey of Mont Cesar in Belgium. New vistas opened and they engrossed him for the rest of his life.

He switched to the University of Lou-

vain in Belgium for the remainder of his graduate work in philosophy, and was in intimate contact with the growing liturgical movement. He read, consulted and collected literature for the library at St. John's, and conceived a burning desire to initiate a liturgical apostolate in the United States, with St. John's as the center of the movement.

HE WAS involved in so many activities that the account of them is dizzying. At one point he worked himself into a state of sleepless exhaustion and spent three years recuperating in the Indian missions in northern Minnesota.

When he got back, he went full steam in all directions until he finally worked himself to death. In pursuance of his liturgical aims, to single out just one area, he founded the periodical called originally *Orate Fratres*, now *Worship*. Its circulation grew steadily, but with a limited readership, mainly nuns and seminarians. But he was patient and realistic. He knew they would form the next generation, and he was content to form leaders.

Dom Michel established the Liturgical Press at St. John's, still one of our most solid, influential Catholic publishing houses. He wrote a complete set of religion texts for all grades, contributed to philosophical journals, advised the

pioneers in the Catholic worker and other movements, and carried on a staggering amount of correspondence with all sorts of people.

He had contended with misunderstanding about the liturgy and liturgists. Many thought the latter were oddballs, faddists, and nicknamed them 'litniks.' They identified liturgy with ceremonies, vestments, chant. Michel was anything but a faddist. For him the liturgy was the very life of the church, in which all were called to participate actively. It was the living expression of the doctrine of the mystical body of Christ, but even this was looked upon as suspect and dangerous.

HE NEVER argued, never criticized, but worked positively with every means at his disposal. He viewed the liturgy in all its dimensions, seeing it especially as the well-spring of Christian activity in every sphere of life.

Dom Michel was a living example of this activity. He seemed never to stop, and simply could not catch up with his own ideas, plans, projects. It was as if some secret voice told him he did not have much time. After only 21 years in the priesthood, his flame burnt itself out, and he died on Nov. 26, 1938, the last day of the liturgical year.

1978 by NC News Service

The pew is for participating

By Father Joseph M. Champlin

A television commercial for Meadowlands Race Track in New York City called horseracing the area's number one spectator sport. To support that assumption, the camera caught shouting, jumping, clapping onlookers excited by the victory of their personal pick.

I think the term "spectator sport" here is inaccurate. For those people in the grandstand, or at least most of them, are really active participants. They may have a few, even many dollars riding on the outcome or, if not, probably selected a

horse which for some reason caught their fancy.

They are not, then, mute, idle spectators. These persons have a stake in the race. It is their horse running, their win or their loss.

I HAVE little doubt that much of horseracing's attraction, apart from the gambling aspect, rests in this active crowd involvement.

It may seem like a long leap or stretch from the Meadowlands Race Track to a Seventh Day Adventist couple commenting on the revised Roman Catholic funeral

liturgy. The common denominator, however, centers around the issue of community participation.

They had just experienced, apparently for the first time, the Mass of Christian burial and were both comforted and impressed. At the family luncheon following the cemetery service, the wife expressed her approval of the congregation's active part in the liturgy and the Adventists' desire to bring that dimension more into their own public worship.

Introductory guidelines for our renewed Order of Mass specifically seek this type of involvement.

PARAGRAPH 2 states: "It is of the greatest importance that the celebration of Mass, the Lord's Supper, be so arranged that the ministers and the faithful may take their own proper part in it and thus gain its fruits more fully."

In section 5, the document directs: "It is thus very important to select and arrange the forms and elements proposed by the church, which, taking into account individual and local circumstances, will best foster active and full participation and promote the spiritual welfare of the faithful."

There are a variety of persons who link efforts to provide this type of liturgical celebration: the priest celebrant, lectors, servers, ministers of Communion, choir, ushers, decorators (flowers, bulletin, ban-

*There are a variety
of persons who link
efforts to provide
this type of
liturgical celebration'*



Discussion questions

1. What is the purpose of the parish liturgy committee?
2. Why is this an important committee?
3. What do you know about the liturgy committee's activities in your parish? Do you feel that liturgies in your parish are well planned and executed? Discuss.
4. How should the liturgy committee interact with the parish priests and other parish groups?
5. When was the liturgical movement begun? Which order took the lead?

6. What two men in this country led the liturgical movement in the United States?
7. Name two outstanding spokesmen for the liturgical movement. What were their contributions?
8. As a result of the liturgical movement, what are the changes that have taken place in liturgical celebrations?
9. What was Dom Virgil Michel's background? How did he become interested in liturgy?

10. What were some of Dom Virgil Michel's achievements?

11. For a project, consider reading *Personal Prayer and the Liturgy* by Father Godfrey Diekmann, Liturgical Press, Collegeville, Minn.

12. Discuss this statement: "It is of the greatest importance that the celebration of Mass, the Lord's Supper, be so arranged that the ministers and the faithful may take their own proper part in it and thus gain its fruits more fully."

ners), to name a few. Effective planning and execution requires a structure, of sorts to integrate the labors of those people and we call that group today, a parish liturgy or, better, worship committee.

This unit has many tasks, but here are some which in most parishes deserve attention at the present moment.

— TO PLAN each weekend liturgy's theme for a month or a season in advance. The committee itself or a subcommittee will need several hours to fulfill this function. It means reading over the assigned scriptural texts, reflecting on their content, evaluating the current needs of the community and then agreeing on some ideas or themes to be stressed on successive Sundays.

Such foresighted planning enables the topic to be announced in the preceding week's bulletin or by the celebrant as he concludes the Eucharist and invites the congregation back for the following week's liturgies.

— To integrate what comes forth from the pulpit and the choir. All too often an excellent homily bears little or no relationship to the music by choir, cantor or congregation. With a minimal amount of cooperation between priest or deacon and choir director, the preached word can be powerfully reinforced by the music performed.

— To select appropriately from the official options provided and to deal creatively with the opportunities available.

THE REVISED liturgical books contain enormous resource materials — readings, prayers, blessings. In addition, the church encourages us to develop creative elements, e.g., composed prayers, audio-visuals, symbolic gestures, which will touch the congregation.

My partner, to illustrate, began last week's homily cleverly with a "Peanuts" incident dramatized by two youngsters from the congregation. It brought spontaneous applause and led naturally into his main point.

1978 by NC News Service

'Subtle influence'

Pope Paul often factor in American politics

BY JIM CASTELLI

WASHINGTON—He was cited in a debate between presidential candidates, attacked by some in the women's movement, quoted by an American vice president at the United Nations, targeted indirectly for FBI dirty tricks, ridiculed by a cabinet officer and honored by the peace movement.

Throughout his 15-year term, Pope Paul VI was frequently a factor in American political life.

But Pope Paul had a broad and subtle influence on American politics that went beyond specific issues; by his teaching and his example, he gave encouragement and legitimacy to political involvement on behalf of social justice by American Catholics.

For example, the U.S. bishops' bicentennial program drew its title—"A Call to Action"—from a major papal call for political involvement, "Octogesima Adveniens," which marked the 80th anniversary of Pope Leo XIII's landmark encyclical on social justice, "Rerum Novarum."

THE TWO MAJOR ISSUES that Pope Paul was involved in that touch American policy were the arms race and the relationship between the industrialized and the developing countries, according to Father J. Bryan Hehir, associate secretary for international justice and peace of the U.S. Catholic Conference.

The pope had "almost an obsession with putting the question" of the arms race before the world, Father Hehir said. He

said the pope understood that the question was complex but also felt strongly that people should see the "moral urgency" involved. Vice President Walter Mondale quoted from one of the pope's statements in his own speech to the United Nations Special Session on Disarmament last spring.

Pope Paul was also known worldwide for his commitment to economic development for the world's poor. Father Hehir said the pope was committed to the kind of foreign aid programs now in trouble in the U.S. Congress.

Pope Paul was also a leading voice in support of peace. He dealt with both Americans and communists in his unsuccessful efforts to negotiate a peace in Vietnam. When President Richard Nixon launched a massive bombing campaign against North Vietnam during the Christmas season in 1972, Pope Paul issued almost daily condemnations of the bombing.

Pope Paul tried to engineer detente between the Vatican and communist nations years before Nixon began a similar policy that was carried forward by his successors.

ONE ELEMENT OF VATICAN detente became an issue in a presidential campaign debate in 1976 between President Gerald Ford and his challenger, Jimmy Carter.

Ford defended his signing of the Helsinki agreement on human rights in

Eastern Europe by pointing out that the pope had also signed. Carter said he was criticizing Ford and not the pope and argued that the agreement had not been enforced, a point also made by Vatican officials.

In 1974, Pope Paul was indirectly involved in a controversy surrounding Earl Butz, then the U.S. secretary of agriculture.

Butz had attended the UN World Food Conference in Rome where the pope urged an emphasis on economic development, and not population control, to end world hunger.

Butz told reporters a joke about an Italian woman who said of the pope's opposition to artificial means of birth control, "He no plays the game, he no make the rules." Butz was later forced to apologize.

During his term, Pope Paul met with Presidents Kennedy, Johnson, Nixon and Ford. Nixon, Ford and Carter all appointed special envoys to the pope.

Although he did not meet with Carter, Pope Paul met with Vice President Mondale shortly after Carter took office and met with Mrs. Lillian Carter, the president's mother, only a couple of weeks before his death.

Mrs. Carter gave the pope a letter from

the president and said the pope gave her some advice to give to her son.

Under Pope Paul's direction, the Vatican has supported a number of Carter administration policies, including the Panama Canal treaties and the return of St. Stephen's crown, a symbol of Hungarian independence, to Hungary.

POPE PAUL HAS ALSO been involved in American domestic issues. In a recent audience with several American bishops, he praised their anti-abortion efforts and their defense of life at all stages.

Pope Paul's stand on abortion and birth control has sometimes won him scorn from extremists in the women's movement who saw him as the head of a worldwide conspiracy to deny them their rights. But the pope has supported women's rights and has linked opposition to abortion to help for the poor and minorities.

Pope Paul lent his support to the civil rights movement with a meeting with the Rev. Martin Luther King Jr., despite efforts by FBI director J. Edgar Hoover to block the meeting.

In his message to the American bishops on the American bicentennial, he praised their work on behalf of the poor, singling out the Campaign for Human Development for praise. The CHD raises funds through a national collection and supports self-help groups around the country.

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Romano, John L.
Stoner, Gwendolyn R.
Goebs, Leo J.
Weber, Mabel E.
Rawlings, Catherine A.
Garrison, Rolland A.
Raney, Clifford J.
Bennett, James E.
Presutti, Rose
Ridley, Addie M.
Kirk, Dorothy J.
Wachtel, Henry J.
Cross, Emma E.
Medjesky, Henry V.
Zimmerman, Katherine L.

Calvary

Baker, Clarence J.
Matracia, Frank P.
Seal, Nellie T.
McKee, James L.
Minton, Lois Dean
Beach, Hazel F.
Crain, Lydia Ann
Markiewicz, Maria
Evans, Mollie
Spalding, Vernice B.

Calvary Mausoleum

Ledwith, Clarence M.
Rozwens, Joseph M.
Mascari, Frank L.

Krukemeier, Rita J.
Lovisa, Peter
Landwerfen, Leo J., Sr.

Holy Cross

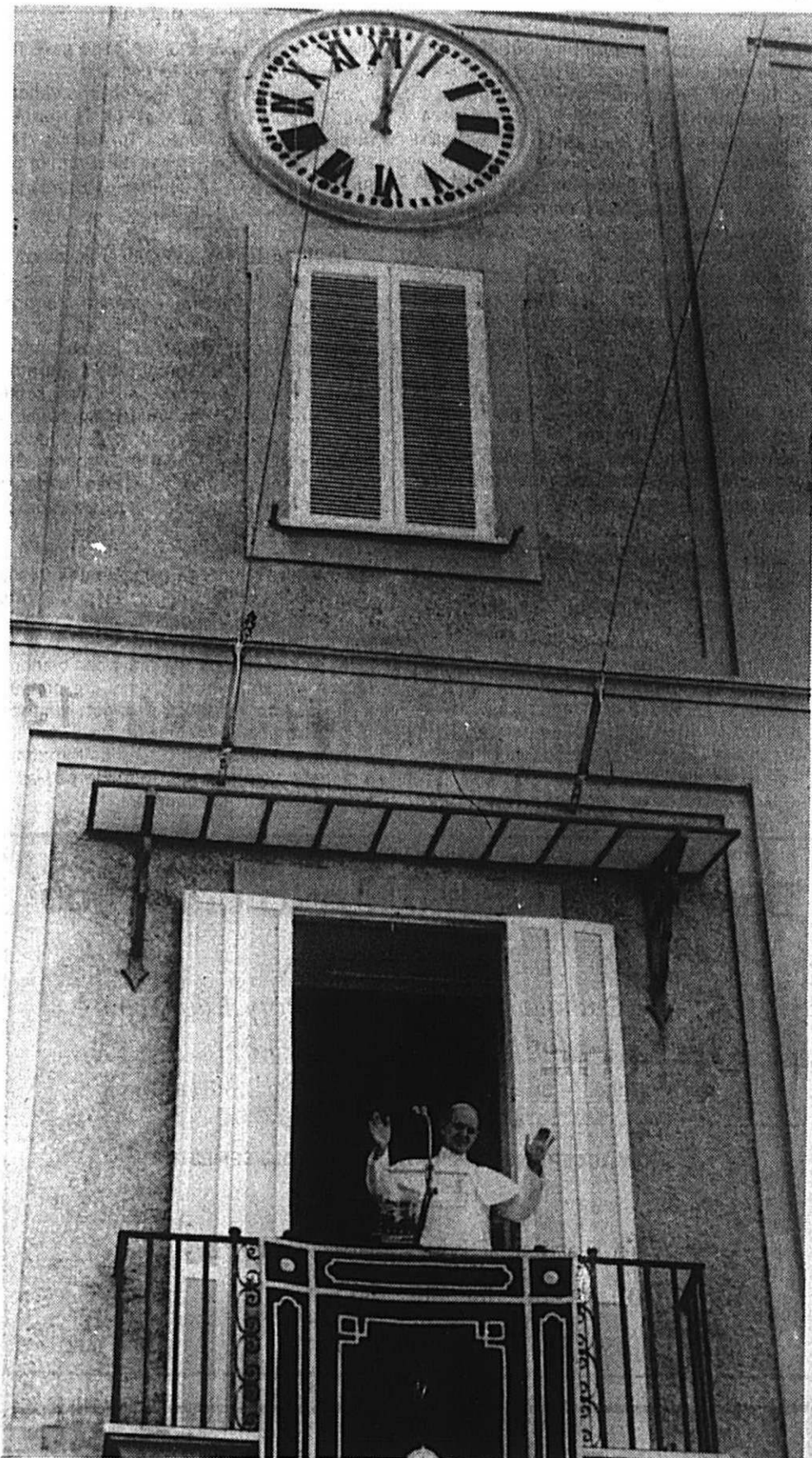
Baker, Edward Lewis
Markey, Charles J., Sr.
Alter, Bernadetta L.
Patchon, Eugene J.
King, James J., Jr.
Myers, Margaret
Nally, Hubert J.
Hoffman, Infant Luke
Gray, William P.
Fox, Mary Ann
Strong, Infant Shawn M.
Dalton, Hazel G.
Pratt, Blanche I.

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POPE IN CASTELGANDOLFO—Pope Paul speaks from the balcony of the papal villa in Castelgandolfo, where he died last Sunday evening. The photo was taken several years ago. The only other pontiff to die in Castelgandolfo was Pope Pius XII.

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Conclave to elect (from 3)

1963. If the excluded cardinals were included, the average age overall would increase to 71. The youngest cardinal is Manila's Jaime Sin, 49. Cardinal William Baum of Washington at age 51 is fourth youngest.

WHILE THEIR NUMBER has increased, the Latin American cardinals will have a smaller share of the votes in this conclave than they did for the election of John XXIII in 1958. Their nine cardinals then comprised 18% of the conclave vote. Today the 19 Latin American cardinals make up 16.5% of the electoral college. In 1963 the 11 cardinals from Latin America cast 14% of the votes.

Although this conclave is the largest and most internationalized in history, the electors coming to Rome will probably have more personal knowledge of one another than in previous modern papal elections.

Most of the electors got to know one another during the years of the Second Vatican Council. Following the council, many participated in the five month-long synods of bishops in Rome. More foreign-born cardinals now live in Rome and work in the Roman Curia, the church's central administration, as a result of Pope Paul's curial reforms.

The reforms have also meant more frequent visits to Rome by most cardinals and thus closer contacts.

The internationalization of the college of electors, coupled with a drop in the proportion of Italian and European cardinals, makes it somewhat more likely that a non-Italian pope could emerge from the conclave.

If so, he would be the first non-Italian to lead the church since Dutchman Adrian VI ended his troubled 20-month reign in 1523.

Indiana Knights to attend parley

HIGHLAND, Ind.—Ten Knights of Columbus delegates from Indiana will be in New Orleans next week attending the 96th annual convention August 15-17 of the Supreme Council of the Knights of Columbus.

Headed by State Deputy Thomas F. O'Rourke, Highland, and Immediate Past State Deputy Francis F. Gallagher, Rockville, the Indiana delegation includes

Father Hillary H. Gottbrath, Mt. St. Francis, Associate State Chaplain; Earl R. Givan, Indianapolis; Norman E. Lankert, Jeffersonville; C. Robert Chomel, Columbus; Doug Adams, Wabash; C. Roy Hoffman, Elkhart; Andrew Miterko, Whiting; and Lawrence W. Stewart, Terre Haute.

A CONCELEBRATED Mass with the Most Rev.

Charles P. Greco, Supreme Chaplain and retired Bishop of Alexandria, La., as principal celebrant will officially open the convention Tuesday morning.

Later, at the first business session, Supreme Knight Virgil C. Dechant, New Haven, Connecticut, will deliver his "state of the order" report, and that evening the international States Dinner will be held.

FREE OFFER FOR CATHOLICS OVER 50

Chicago, Ill.—A free offer of special interest to Catholics over age fifty has been announced by the Catholic Extension Society.

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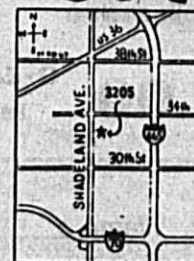
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—activities calendar—

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

august 11

A disco dance for teen-agers and young adults will be sponsored by Our Lady of Fatima Council, K of C, at the council building, 1313 South Post Rd., Indianapolis. Admission for the 7:30 to 11:30 p.m. dance is \$2 per person.

scheduled at Fatima Retreat House, 5353 E. 56 St., Indianapolis, under the direction of a Marriage Encounter team. For detailed information and/or reservations, call the Retreat House, (317) 545-7681.

august 13

august 11-12

The annual fish fry festival at Assumption parish, Indianapolis, will be held on the school grounds with serving to begin in the dining room at 4 p.m. Carry-outs will be available. Both fish and chicken dinners will be served. There will be booths, games and other entertainment for all ages.

Our Lady of Every Day Circle, Daughters of Isabella will hold its annual family picnic at Trafalgar, Ind. For information call Ann Farmer, 881-4020, or Mary Butsch, 535-8448.

The 50th anniversary of the present Church of St. Patrick, Indianapolis, will be celebrated at the 11 a.m. Mass followed by a picnic at the Southside K of C, 511 E. Thompson Rod. All parishioners, former parishioners and friends of St. Patrick's are invited. Persons attending the picnic are requested to bring their own food. Beverages will be available.

august 11-13

A Marriage Encounter weekend is

St. Mary parish, Lanesville, will sponsor its annual Country Style Picnic with chicken and ham dinners featured from 10:30 a.m. until 4:30 p.m. (EDT). Entertainment for all ages.

august 20

The CYO unit of St. Gabriel parish, Indianapolis, will have an ice cream social in the back parking lot of the school, 6000 West 34th St., from 7 to 10 p.m. The social features games and prizes for all ages.

Father Robert Mazzola and his

parishioners at St. Rose of Lima Church, Franklin, invite former parishioners and friends to join them in an observance of the 110th anniversary of the parish. A Liturgy of Thanksgiving is planned for 4:30 p.m. and all former pastors and deacons are invited to concelebrate. At 5:30 p.m. a pitch-in supper will be held in Camelot Hall. Parishioners are asked to bring casseroles and desserts. Ham and beverages will be provided.

southside will be held at Holy Name School, Beech Grove, at 7:30 p.m.

august 25-27

A Tobit weekend for engaged couples is scheduled at Alverno Retreat Center, 8140 Spring Mill Rd., Indianapolis. A donation of \$35 per person is asked to cover expenses. For more information contact the Center, (317) 257-7338.

august 23-24

The Athletic Club at Chatard High School, Indianapolis, is sponsoring a garage sale at the school from 8 a.m. to 6 p.m.

A card party sponsored by the Women's Club of St. Patrick parish, Indianapolis, will be held in the parish hall at 2 p.m. Admission is \$1.

august 21

The regular meeting of separated, divorced and remarried Catholics for persons living in Indianapolis'

—remember them—

† ALVEY, Mary Josephine, 81, St. Paul, Tell City, July 29.

† ARGUS, Joseph J., 95, St. Luke, Indianapolis, Aug. 3.

† BRESHEAR, Harley F., 82, Sacred Heart, Terre Haute, Aug. 2.

† BURKE, Patrick A., 87, St. Augustine, Jeffersonville, July 31.

† CASH, David Martin, 14, Sacred Heart, Jeffersonville, Aug. 5.

† CHADD, Bobby W., 47, St. Paul, Greencastle, Aug. 1.

† CRAVEN, Russell J. (Red), 58, St. Barnabas, Indianapolis, Aug. 4.

† DUGAN, Lawrence J., 70, Our Lady of Lourdes, Indianapolis, Aug. 1.

† EHRINGER, Robert A., 78, St. Paul, Sellersburg, Aug. 1.

† ENGLE, Rose Klesler, 82, St. John, Starlight, Aug. 3.

† HART, Ruth L., 54, Little Flower, Indianapolis, Aug. 4.

† HENDRICKS, Grace B., 97, St. Paul, Sellersburg, Aug. 1.

† HILLMAN, Rose A., 81, St. Augustine, Jeffersonville, Aug. 1.

† IRVINE, John J., 45, Christ the King, Indianapolis, Aug. 8.

† KANE, Joseph W., 81, St. Lawrence, Indianapolis, Aug. 2.

† LAHRMAN, Alma J., 70, St. Andrew, Richmond, Aug. 1.

† LAVIN, Mrs. Artie, 87, Holy Cross, St. Croix, July 31.

† MALOFF, Jay Richard (Rickey), 31, St. Patrick, Terre Haute, Aug. 4.

† MATTHEWS, Jeanne Lynne, Holy Name, Beech Grove, Aug. 2.

† McNULTY, Matthew F., 75, St. Patrick, Indianapolis, Aug. 9.

† MUENTZER, Leona C., SS. Peter and Paul, Indianapolis, Aug. 2.

† MULL, Joseph L. (Buck), 86, St. Andrew, Richmond, Aug. 2.

† MURPHY, Margaret Ellice, 77, St. Augustine, Jeffersonville, Aug. 2.

† RAVER, William, 84, St. John, Enochsburg, Aug. 3.

† REGENSBURGER, Robert B., 18, Our Sorrowful Mother of God, Vevay, July 15.

† ROMAN, Mary Jo, 77, St. Joseph, Terre Haute, Aug. 3.

† SAULEY, Stephen P., 24, St. Michael, Madison, July 20.

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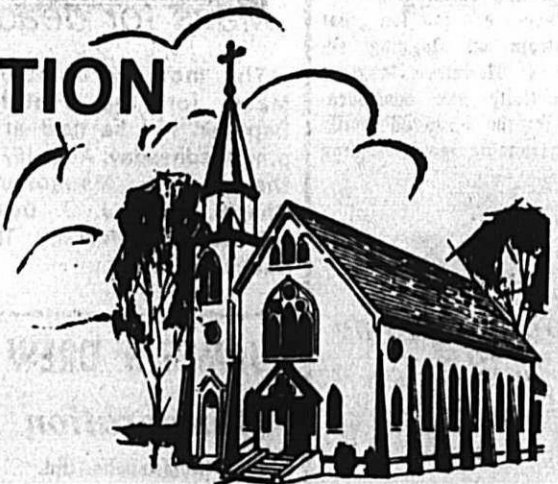
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Pope often made reference to death in his public talks

VATICAN CITY—Pope Paul VI, who publicly predicted his imminent death on several occasions, apparently lived for many years with the thought that death was near.

"The first time that the pope spoke to me about his approaching death was 15 months after the tiara was placed on his head," a very close collaborator of Pope Paul told NC News several weeks before his death.

The priest said that the pope on many other occasions throughout his

pontificate had mentioned to him privately that he felt his death was near.

Pope Paul, who viewed the pontificate as a special crucifixion willed for him by Jesus, has surprised the world more than a few times this year by speaking frankly without fear about his death.

ALMOST EXACTLY a year ago on the feast of the Assumption (Aug. 15), the pope said in a sermon at a lakeside church near Castelgandolfo: "Old as I am now, I would like to make a date with you to celebrate this feast next year if God wills it."

"But I see approaching the threshold of the beyond."

During celebrations of his 80th birthday (Sept. 26), the pope again spoke about his death to bishops participating in the October world Synod of Bishops in the Vatican.

A fleeting reference to death can be found in almost all major talks made by the pope in the last year.

Speaking about the 15th anniversary of his

Mass for dead

The monthly Cemetery Mass for the Faithful Departed will be held at 2 p.m. Wednesday, Aug. 16, in the Calvary Mausoleum Chapel. Msgr. J. J. Doyle will be the celebrant. The public is invited.

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coronation as pope to a general audience crowd June 21, Pope Paul referred to his "fleeting and now almost terminated pontificate."

The pope's most recent public prediction of death was Aug. 1 when he visited the tomb of Cardinal Giuseppe Pizzardo. The cardinal died in 1970 at age 93.

"We hope to meet him in death," said Pope Paul, "which for us cannot be far away."

Although his undelivered final speech did not mention death, the pope did write that Jesus' transfiguration makes Catholics "turn our thoughts to our immortal destiny."

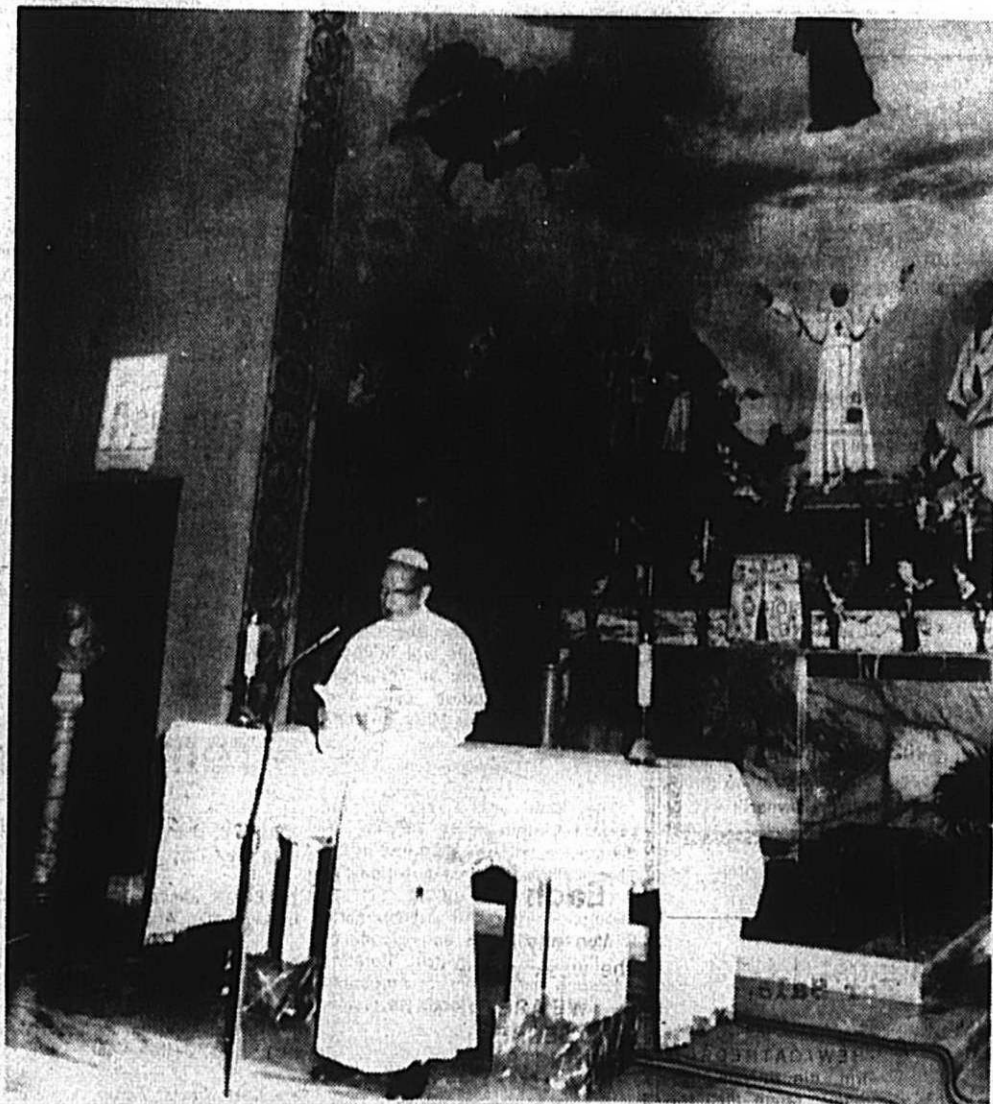
Private statements about death made by the pope in recent weeks have been recounted in the days after his passing.

Archbishop Giuseppe Caprio, undersecretary of state, said in a Vatican Radio interview that the pope as he was packing to leave for Castelgandolfo said, "We are leaving, but we do not know if we shall return and how we shall return."

THE HEAD OF THE chapter of canons of St. Peter's Basilica said at a requiem Mass Aug. 7 in St. Peter's that the pope had paused longer than usual in prayer before St. Peter's tomb when he entered the crypt June 28 for the yearly blessing of palliums.

The pontiff, he said, had told Cardinal Paolo Marella (archpriest of the basilica) that he probably would not visit the tomb another time.

The pope's surviving brother, Senator Ludovico Montini, told the Italian state radio that the Montini family had always worried about the pope's weak heart.



POPE SPEAKS OF DEATH—Pope Paul VI speaks to a small congregation in St. Joseph's Church in Frattocchie, Italy, on the eighth anniversary of the death of Cardinal Giuseppe Pizzardo, who is buried there. In one of his frequent references to his death, the pope said, "I hope to meet him after death, which cannot be far away." [NC photo]

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today's music

by charlie martin

Gerry Rafferty is a new artist in this summer's top forty. "Baker Street" comes off his latest album "City To City" and features an excellent saxophone interlude. But more important, the song raises worthwhile questions about purpose and direction in life.

The song relates the story of a person who comes to the big city to establish his place in the world. He expects life in this new environment to be "so easy" and happiness surely discovered. Yet this searching leads to a sense of disillusionment and a feeling of loss, an absence of inner security.

THIS NEW atmosphere has its own type of cold anonymity, or as the song says, "this city desert makes you feel so cold, it's got so many people but it's got no soul." The second verse continues this theme, speaking of wanting to settle down and change from a lifestyle of drifting and little purpose.

"Baker Street" reflects a type of searching that is real for many people. In a world of opportunities and alternatives, it is not always easy to know which ones to choose. Further, there can be inner personal questions that influence our choice of how we will live.

Life can contain periods of confusion and uncertainty. During these times, we seek new definitions of purpose in life, and we wonder how we are to be part of others' lives. This type of searching can be scary because we do

not know where the answers will lead us.

Society often glorifies the person who "has it all together," who is sure of the answers for life's questions or who knows what direction his life should take. Yet I question such assuredness.

A life that is growing and discovering new levels of personal potentials is a life that is open to change. It is only one part of life to have some answers for current questions. It can be an even more promising stage of growth to remain open to new questions that will lead to a fuller sense of meaning in life.

AS CHRISTIANS, we are not asked to have all the answers to life's questions. We do not have to be afraid of uncertainty or even failure.

Jesus asked many questions, and he struggled with the lack of certitude in the answers he received. He realized that to be open to life's fullness would cost him his own personal life. Yet in the face of such uncertainty, Jesus trusted. His acceptance of life's uncertainty, plus his own willingness to search out his Father's will, shows us that we too can walk these paths. We need not meet societal images for perfection of togetherness.

The song ends with a positive remark: Each day brings a chance for new acceptance of our real selves. We can "come home" to a self that can acknowledge doubts and yet chooses to trust in the presence of uncertainty. We need not feign false security or confidence. With this thought and the knowledge that God's love never abandons us, we can be open to all of life's searching and questioning.



BAKER STREET

Winding your way down to Baker Street
Light in your head and dead on your feet
Well another crazy day
You're drinking that away
And forget about everything
This city desert makes you feel so cold
It's got so many people
But it's got no soul
And it's taking you so long
To find out you were wrong
When you thought it held everything
I used to think that it was so easy
You used to say that it was so easy
But you're trying
You're trying now
Another year and then you'll be happy
Just one more year and then you'll be happy
But you're crying—
You're crying now.

Way down the street
There's a lad in his place
He opens the door
He's got that look on his face
And he asks you where you've been
You tell him who you've seen
And you talk about anything
He's got his dream about buying some land
He's gonna give up the booze
And the one-night stands
And he'll settle down

In some quiet little town
And forget about everything
But you know he'll always keep moving
You know he's never gonna stop moving
Cause he's rolling
He's the rolling stone
When you wake up it's a new morning
The sun is shining it's a new morning
You're going, you're going home.

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HEAD FOR MUSIC—Baritone horn player David Hoffman's head is obscured by his instrument as he plays during a band concert at a church bazaar in St. Johnsville, N.Y. [NC photo by Bruce J. Squiers]

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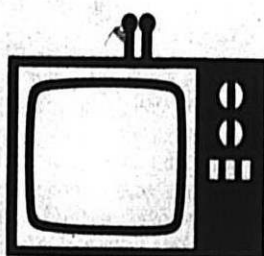
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tv news and reviews

tv programs of note

(The following television and radio reviews have been prepared by the staff of the USCC Department of Communications Office for Film and Broadcasting)

Monday, Aug. 14, 9-10 p.m. (PBS) "Transformations." Conrad Susa has composed a poignant but light-hearted treatment of Ann Sexton's book of poems based on Grimm's fairy tales.

Wednesday, Aug. 16, 8-9 p.m. (CBS) "Down Home." Robert Hooks and Madge Sinclair play a couple looking for a better life when they move from Detroit to a small town in the South—a sequel to last year's fine "Just an Old Sweet Song."

Thursday, Aug. 17, 8-9 p.m. (PBS) "Copter Kids." Captain Peters and his three children use helicopters to seek the hideout of cattle rustlers—a new program in the "Once Upon a Classic" series.

Thursday, Aug. 17, 10-11 p.m. (ABC) "The Police Tapes." In a rare instance of network television rebroadcasting a public television program, "ABC

News Closeup" affords its viewers the opportunity to see this multiple-award-winning documentary of police at work during a summer in New York's highest crime area.

Saturday, Aug. 19, 8:30-11 p.m. (PBS) "Sarah Vaughan Live from Wolf Trap." Ms. Vaughan and the National Symphony Orchestra open this series of five live telecasts with an all-Gershwin concert from Wolf Trap Farm Park for the Performing Arts.

religious broadcasting highlights

TELEVISION: Sunday, Aug. 13—NBC religious special 1-2 p.m. EDT—"Magnificat—Mary's Song of Liberation." This is a film biography of the Blessed Mother told through the music, art and literature that

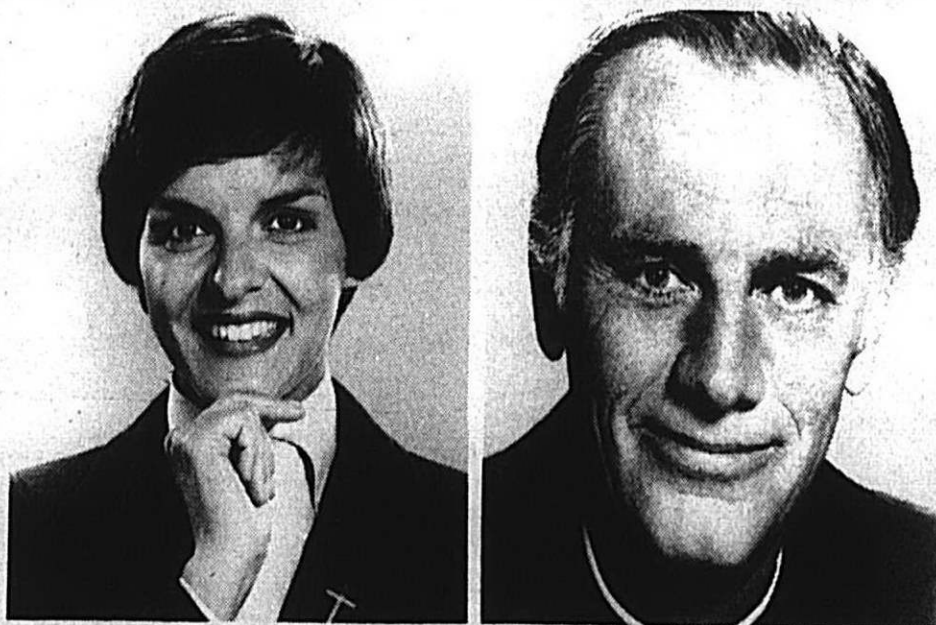
have been the expression of both popular devotion and great artists over the centuries. The locations visited in this documentary include Chartres and Notre Dame (Paris) cathedrals and the Lourdes shrine in France; Walsingham and Hazelwood Castle in England; the Hagia Sophia and Saviour in Chora churches in Istanbul; Guadalupe in Mexico; and the Shrine of the Immaculate Conception in Washington. The script was written by

Philip J. Scharper and narrated by Marian Seldes. The program was produced and directed by Martin Hoade. (Check local listings for time.)

Sunday, Aug. 13, "Directions" (ABC) 12:30-1 p.m. EDT—"Ethical Views on Test Tube Conception" (working title). A discussion from two differing points of view on the ethics of human fertilization outside the womb. Guests on this ABC conversation program are Dr.

Andre E. Hellegers, director of the Kennedy Institute for the Study of Human Reproduction and Bioethics, and Dr. Joseph Fletcher, an ethicist at the University of Virginia Medical Center and a former professor at the Episcopal Theological School, Cambridge, Mass. This program was produced by ABC News. (Check local listings for time.)

RADIO: Sunday, Aug. 13, "Guideline" (NBC) continues the current series of interviews with women Religious in ministry today. The series will explore some of the many occupations both inside and outside traditional church structures in which nuns are involved and how the continuity of their religious lifestyle informs that work. Guest today is Sister Mary de Sales Collins, a Sister of Charity who works with young unwed mothers at the New York Foundling Hospital, who will discuss the epidemic of teen-age pregnancies in our society today and some causes and solutions for this problem. Interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listing for time.)



NUN STORY—In its new fall lineup, CBS will air a new comedy series, "In the Beginning," on Saturday nights. Priscilla Lopez plays Sister Agnes, a feisty nun from the streets who keeps up a running battle with an inept priest, Father James M. Cleary, played by McLean Stevenson, as they try to run a downtown storefront mission. [NC photos]

Interregnum: Laws guide Church (from 5)

authorities to interfere in any way with the election.

CONCLAVE IS SEARCHED

The conclave is then searched to make sure no unauthorized persons or recording or transmitting equipment are present. It is then closed inside and outside and the closure is duly certified. No one is admitted after that except by special permission, and no printed material or letters are to be received except letters under seal from the Apostolic Penitentiary to the cardinal who is major penitentiary.

The next morning after Mass, the cardinals begin to vote.

There are three valid methods of election. The first is by unanimous acclamation expressed freely and aloud. The second, by delegation, occurs when every cardinal elector present agrees to choose a group of cardinals—an uneven number from nine to 15—to carry out the election according to agreed instructions.

The third and most usual method is by scrutiny or ballot, with two voting sessions every morning and

afternoon until a candidate receives two-thirds of the votes plus one. Voting takes place in the Sistine Chapel.

Ballot cards are distributed to the cardinals who, disguising their handwriting, write the name of the candidate they choose. In order of precedence, each one goes to the altar and places the ballot in a receptacle. The cards are then counted. If they do not correspond to the number of electors, they are burned and a new vote taken. If the number of cards matches that of electors, three scrutineers—cardinals chosen by lot—each count the cards, with the last reading aloud the name on each card so all the electors can write it down. The scrutineers then add up the votes each individual has received.

Whether or not any one has received the required number of votes, three revisers check the cards and addition. Then the cards and any notes the electors have made are burned. When no new pope has been elected, the paper is burned with damp straw and black smoke is seen in St. Peter's Square. The paper is burned without the straw when a pope has been elected, and this

produces the traditional white smoke that sends first news to the outside world that there is a new pope.

DAY TAKEN FOR PRAYER

If no election has occurred after three days, a day is taken for prayer, discussions among the voters and exhortation by the senior cardinal deacon. Voting then continues with pauses after each seven sessions. After two such series of seven sessions, the cardinals can decide unanimously to proceed by delegation, by requiring only a simple majority of votes plus one, or by choosing between the two who received the greatest number of votes in the preceding session.

Any baptized male Catholic is eligible to be pope, but since 1404 the one elected has always been a cardinal and since 1523 always an Italian.

If one of the cardinal electors is elected pope, the cardinal dean, or the cardinal first in seniority, asks him if he accepts the election, and what name he wishes to use. If the one elected accepts and is already a bishop, he immediately has full and

absolute jurisdiction over the whole church. If he is not a bishop, he is immediately ordained a bishop. The conclave is then over. Each cardinal elector then makes an act of homage and obedience to the new pope.

The senior cardinal deacon then proclaims the new pope to the people waiting outside, and the pope gives the apostolic blessing "urbi et orbi" (to the city and the world).

Finally, at a time designated by the pope, the senior cardinal deacon crowns him. The coronation, however, is merely a

liturgical function and does not add to papal power.

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VIETNAM DRAMA—Burt Lancaster stars as a crusty Army officer in "Go Tell the Spartans," a drama about a group of American soldiers during the early days of U.S. involvement in the Vietnam war. The film is an Avco Embassy Pictures release. [NC photo]

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—viewing with arnold— 'Jaws 2' seen as a summer diversion

BY JAMES W. ARNOLD

The big shots in Amity still haven't learned to take sharks seriously—they are a lot like the stupid Transylvanian citizens who live around Dracula's castle. As a result, police chief Roy Scheider has to pull his desperate rescue act again, and we have the \$20 million "Jaws 2" as summer diversion.

It's significant that producers Richard Zanuck and David Brown don't mess around with pretentious Roman numerals or subcaptions in their title: it's a simple, homespun "Jaws 2." Nothing fancy is attempted in this sequel, everything is stripped down to basic audience appeal. It's happy teenagers (plus one small boy) vs. the terror of the reincarnated Bruce the mechanical shark. There are times, indeed, when the film seems more like a sequel to "Beach Blanket Bingo."



out of your pre-washed jeans. Some of the difference, alas, may be due to good taste. Bruce 2 seems a bit smaller than his absurdly outsized ancestor, and there aren't as many nasty shots of blood, mutilation, people screaming and struggling in the water, etc.

In the single moment when a character is gobbled up, the shot is from behind the shark—the audience doesn't actually see it. Most of the screaming is by teen-age spectators, which in itself is a little tedious.

STILL, CREDIT is due. The wonder is that the project floated at all. After well-publicized delays that doubled production costs, likeable thriller expert-director Jeannot Szwarc was brought in from television ("Kojak," "Baretta," "Columbo"), and his rescue act is as impressive as Scheider's. On the chills level, which is really the only relevant one, "Jaws 2" makes an arguably respectable stab at giving 18-year-olds a good ride for their money.

For more mature spectators, though, it's somewhat disappointing, compared even to Steven Spielberg's already classic 1975 original, which was hardly fodder for Rhodes scholars.

One problem is that, except for Scheider, who labors as if the fate of Universal Studios as well as Amity depended on him, there are no interesting adult characters. Certainly there is nothing to replace the relationship among Scheider, Richard Dreyfuss and Robert Shaw, which

gave the first film an intriguing psychological depth.

Murray Hamilton repeats his cynical mayor character almost line for line, and there's an added heavy—a condominium developer (Joseph Mascolo) who has little to do except act greedy. Lorraine Gary, returning as Scheider's loyal wife, has an expanded role (she even gets out on the water this time), but it's still peripheral.

MORE CRUCIALLY, Bruce the second time around just isn't as scary. Undoubtedly the shock of novelty and surprise is missing, and also it's hard for Szwarc to match Spielberg's skill at milking suspense and cutting at just the right moment to jolt you

The screenplay, which is not by Peter Benchley, is rife with undeveloped plot lines and red herrings (to use an appropriate image). Care is taken early on to establish characters for the dozen or so teen-agers—Scheider's boat-happy son, the mayor's cocky son, a pair of lovers, a taunting beauty from out-of-town, a couple of bespectacled Woody Allen-type intellectuals, an overweight extrovert—but little of this is used, during the developing crisis. The condo-developer seems to have a yen for Ms. Gary, but nothing happens. A storm comes up, then quickly disappears. And of course, nobody ever sees the huge fin bearing down on them.

(One thing we do see is an underwater attack on a diver whose camera begins to flash wildly as he panics—a good visual effect stolen directly from "The Deep,"

last summer's Benchley spinoff.)

THE FILM HAS the same vaguely misanthropic tone as the original, especially underlined during a beach montage when the camera lingers over potential victims—fat, over-confident, lazy, self-indulgent—like a scientist selecting distasteful specimens. This explains why you get ambiguous feelings about the shark, who incidentally meets a spectacular fate that is pure disaster-movie kitsch.

There is also a tone of almost Calvinistic retribution, since the youthful victims—out having a beer party in their sailboats—have been typically naughty and disobedient before Bruce humbles them. The kids even turn to prayer before they're saved, an edifying touch which is somewhat balanced by the consistent use of America's favorite four-letter word.

In sum, "Jaws 2" offers crunch-crunch excitement but has too many weaknesses for an eternal swim through the nation's cinema box-offices. There's unlikely to be a "Jaws 3," because everyone at Universal is rich but seasick and heading for port. [Rating: A-3, morally unobjectionable for adults]

—tv films this week—

NEWMAN'S LAW [1974] (ABC, Sunday, Aug. 13): George Peppard's entry in the tough, make-your-own-law derby for cop heroes. A framed cop tracking down and obliterating assorted drug dealers and mobsters in Los Angeles. Mindless, violent and not recommended.

BREAKOUT [1975] (NBC, Monday, Aug. 14): An unpretentious action film in which Charles Bronson, as an out-of-work pilot, kindly agrees to fly a political prisoner out of a Mexican jail. The bad guys include John Huston and the CIA. Since this film was made, its plot has had several real-life variations. Satisfactory light entertainment for adults and

mature youth.

MY NAME IS NOBODY [1974] (NBC, Tuesday, Aug. 15): An elaborate, Sergio Leone-style western spoof, full of action, put-ons, and tributes to other western movies. Henry Fonda plays an aging lawman contemplating retirement, and Terence Hill is the friendly "fast gun" who helps him on his last mission. Satisfactory for all ages, tailor-made for western buffs.

CHARLOTTE'S WEB [1973] (Part II, CBS, Tuesday, Aug. 15): An imperfect but still gentle and touching film version of E.B. White's delightful children's fable about a kindly spider who helps a barnyard friend,

a piglet named Wilbur, grow into a respected citizen. The Hanna-Barbera animation and songs are adequate, the voices (Debbie Reynolds, Henry Gibson and others) are good, and the story is beautiful. Recommended, especially for younger children.

THE DEADLY TRAP [1972] (CBS, Wednesday, Aug. 16): A botched attempt at a suspense film by the usually masterful Rene Clement ("Rider on the Rain"). Faye Dunaway is a psychologically disturbed housewife living in Paris whose children suddenly disappear, but the mystery solution is clear from the outset. With Frank Langella and Barbara Parkins. Not recommended.

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