

# the CRITERION

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## DIMITRIOS I

# Orthodox name new Patriarch

ISTANBUL, Turkey—The Holy Synod of the Eastern Orthodox Church has elected 58-year-old Metropolitan Dimitrios as new Ecumenical patriarch of the 250-million member Church. He succeeds Patriarch Athenagoras who died two weeks ago.

Patriarch Dimitrios, who was made archbishop only five months ago, won 12 of 15 votes of the members of the Holy Synod after the Turkish government vetoed the candidacy of outspoken Metropolitan Meliton, reported to be the synod's favorite choice as successor.

Patriarch Dimitrios is said to have been the personal choice of the vetoed candidate. Informants say that Metropolitan Meliton, who is a strong advocate of Orthodox unity, will advise the new patriarch in most matters. Patriarch Dimitrios is essentially a pastoral cleric with little experience in matters of state, they said.

THE NEW PATRIARCH, 269th successor to St. Andrew, will be known as Dimitrios I. He is the former archbishop of Imbros and Tenedos, Turkish islands at the entrance to the Dardanelles.

A theologian and former teacher of classical Greek, Patriarch Dimitrios is described as a self-effacing man of great spirituality. Born Dimitrios Papadopoulos in Istanbul, he began theological studies at the age of 17 at the island monastery and seminary of Halki. In 1937 he was ordained deacon. Three years later he was ordained a priest. He speaks French, Greek and Turkish.

The election process took place in two steps. First the Holy Synod selected three candidates—Dimitrios, Nicholas of Annon, 70, and Gabriel of Colonia, 54. All three of these candidates were endorsed by the Metropolitan Meliton faction which represented eight of the 15 Synod members.

The Synod then filed into St. George's Church where each member wrote the name of his choice of successor on a slip of paper. The slips were placed into a silver urn set in front of the patriarchal throne. The names were then read aloud. When Metropolitan Dimitrios was given his 12th vote, compared to the three received by Metropolitan Nicholas, Metropolitan Meliton began the traditional cry of "Axios! Axios!"—"Worthy! Worthy!"

The chant was taken up by the entire congregation.

ACCORDING TO Orthodox Church sources, Patriarch Dimitrios I is expected to continue the work of late Patriarch Athenagoras in trying to strengthen ties between the Orthodox church and other faiths. Relations with the Catholic Church and the Church of England will be renewed with the added vigor of the new prelate's younger years, they say.

In following the late Patriarch's plans, which were not always supported by conservative elements in the Synod, Patriarch Dimitrios I is expected to continue plans for a great synod of Orthodoxy to pave the way for church unity.

## Pope salutes new Patriarch

VATICAN CITY—Pope Paul VI has assured the new Orthodox Ecumenical Patriarch of Constantinople "that in the bishop of Rome you will always find a loving brother."

The Pope also dispatched a special delegation to Patriarch Dimitrios' installation as successor to Patriarch Athenagoras, who died July 7.

The Pope's telegram to Patriarch Dimitrios read: "At the moment when you are taking on a heavy burden in the service of Christ's church we are determined to express to Your Holiness our best wishes accompanied by our fervent prayer. We assure Your Holiness that in the bishop of Rome you will always find a loving brother who desires to progress toward the day so greatly desired by your great predecessor when our fully reformed unity will be sealed."

The new patriarch was described by a Catholic official as "in precisely the same spiritual lineage as Athenagoras."

The official said: "As a pastor, this man always brought out the full meaning of that word: a shepherd."

"He will certainly continue the good relations with Rome achieved by his predecessor."

## Set conference on Religion and Aging at N.D.

INDIANAPOLIS—The first annual conference of the Institute on Religion and Aging, a statewide ecumenical program sponsored by the Indiana Catholic Conference and the Indiana Council of Churches, will be held October 23, 24, 25 at the University of Notre Dame.

Focusing on ministry to the aged and the dying, the conference is believed to be the first of its kind in the nation. It is expected

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to attract professionals in the fields of pastoral care, sociology and gerontology from throughout Indiana as well as from out of state.

THOMAS MORGAN, associate director of Catholic Charities of the Archdiocese of Indianapolis and interim director of the Institute, described goals of the conference as:

1. Increasing understanding of the needs of the dying from both a psycho-social and theological perspective.

2. Expanding awareness among professionals including priests and ministers, of the questions and problems of aged who are dying.

3. Developing creative forms of ministry to the aged and dying among the various professions, church volunteers and pastors.

Morgan noted that all research shows the foremost need of the elderly to be more religious attention and spiritual help. A common request from many non-Catholic old people, he said, is the opportunity to die in a Catholic institution where religious motifs and practices are routine.

ADDRESSING THE three-day conference will be Robert Kastenbaum, professor of psychology, Wayne State University, Detroit, and research associate with the Institute of Gerontology, University of Michigan; Henry Nouwen, associate professor of pastoral theology, Yale University; and Edward Dobihal, president of Hospice, Inc., New Haven, Conn., an organization planning health care facilities for the aged and terminally ill.

Nouwen has been commissioned to compile the content and direction of the conference for publication by Ave Maria Press.

Housing and all conference facilities will be held within the Notre Dame Center for Continuing Education, South Bend.

Registration forms and additional information on the conference may be had by writing Institute on Religion and Aging, 950 Prospect St., Indianapolis 46203 or phoning (317) 639-8397.

## Pope Paul motors to Castelgandolfo

ROME—Pope Paul VI began a two-month working holiday July 15 by driving the 18 miles through a torrential downpour to his summer villa at Castelgandolfo.

The next day he encouraged several hundred tourists and pilgrims on hand to receive his Sunday noontime blessing to spend part of their vacations in wholesome reading and in visiting good friends.



SECENA TROPHY WINNERS—These six young ladies, varsity cheerleaders at Secena Memorial High School, Indianapolis, were recipients of a second place trophy in overall competition at the recent Camps All-American, sponsored by the U.S. Cheerleading Association in Hartland, Mich. Shown from left are Theresa Heilmann, Laura Radefeld, Kris Langman, Trish McMahon, Sharon Bowers and Denise Lazo. In addition, Miss McMahon won a fourth place trophy in individual competition.

## Pennsylvania's new school aid package passed

HARRISBURG, Pa.—The Pennsylvania Senate unanimously passed and sent to Gov. Milton Shapp a \$31 million package to aid students in the state's nonpublic schools.

The action marks the Pennsylvania legislature's third attempt in recent years to provide aid to nonpublic schools. The first, a purchase of services plan, was ruled unconstitutional by the U.S. Supreme Court. A parent reimbursement plan is being challenged in the courts.

The new plan, approved by a 49-0 vote in the upper house provides that public schools would

lend textbooks and provide instructional material to nonpublic school children.

Make available auxiliary services like guidance, and remedial and therapeutic programs with a state reimbursement of up to \$30 per student.

Another bill which would have provided free bus transportation to nonpublic school children was held up in a subcommittee. Howard Fetterhoff, executive director of the Pennsylvania Catholic Conference, said many legislators felt that the bill as written would be too costly. The transportation question will probably come up again in September.

The PCA administrator said Gov. Shapp was in favor of the aid package and could be expected to sign the bills in the near future.

## VATICAN REVISES NORMS

# General Absolution privilege extended

VATICAN CITY—The Vatican has extended primarily to priests in missionary lands—a wartime privilege of forgiving sins of a large group of people when it would be impossible to hear individual confessions.

This privilege of giving what is known as general absolution is an extension of a permission granted to priests by Pope Pius XII in 1944 empowering them to forgive groups of soldiers going into battle or groups of civilians in danger of being killed.

The new norms, issued by the Doctrinal Congregation and presented at a news conference July 13, make clear that the "ordinary way" penitents are forgiven their sins is still by confessing them to a priest and receiving absolution from him. The congregation said that individual confession is still mandatory under normal circumstances and condemned the practice of forgiving mortal sins without hearing individual confessions.

THE NEW NORMS continue the conditions laid down by Pope Pius XII before general absolution is to be granted:

—Circumstances do not allow for individual confessions.

—Penitents are contrite and agree to confess any serious sins at their next private confession.

—Penitents must not wait for an occasion for general absolution if they have an earlier opportunity to confess individually.

Without specifying any particular country, the Doctrinal Congregation said that "numbers of bishops" were disturbed by "erroneous theories" and "the growing tendency and practice, certainly an abuse, of granting general absolution to people who have only made a general confession" as a group.

Stating that individual confession is still mandatory under normal circumstances, the congregation said:

"This implies a condemnation of the practice which recently has appeared here and there which pretends to satisfy the precept of confessing mortal sins to gain absolution by a more general confession."

## One man's loss another's gain

WASHINGTON, D.C.—The number of ministers and priests has decreased in this country from 250,000 to 200,000 in the past 25 years, while the number of "primary mental health personnel"—psychiatrists, psychologists, psychiatric social workers and psychiatric nurses—has increased from 14,000 to 100,000 during the same period.

Dr. Fuller Torrey, special assistant to the director of the National Institute of Mental Health, and Dr. Scott Nelson, medical director of the U.S. Job Corps, reported these statistics to the American Psychiatric Association. "Three examples of previous functions of organized religion that are now being assumed by organized mental health," they said, are:

—"Explanation of the unknown, such as the behavior of strange persons."

—"Ritual and social functions—instead of going to church, people go to their weekly group."

—"The definition of values—who defines what is right and wrong."

or through what is called a community celebration of Penance."

PENITENTIAL SERVICES, popular in some places in the United States and Western Europe, usually involve the customary individual confession and absolution, followed by a concluding general absolution.

But apparently, in some places, penitents or priests were omitting the individual confessions. It is also possible that some penitents mistakenly thought the general absolution at the conclusion of the penitential service replaced individual confession.

Salesian Father Vincenzo Milano, a consultant to the Doctrinal Congregation, in introducing the new norms to the press, specified that the penitential service is not under fire, only the abuses that have crept in.

"The celebration of the penitential service is highly recommended," Father Milano said. "Since penitents feel they have not only offended God by their sins but the Church and the community, it is praiseworthy for them to acknowledge their guilt as a group."

"However, this liturgical action must never be confused with sacramental absolution."

## Golden Jubilee of Victory Noll Sisters slated

HUNTINGTON, Ind.—Our Lady of Victory Missionary Sisters will celebrate the 50th anniversary of the congregation's foundation on August 5.

Bishop Leo A. Pursley, of Fort Wayne-South Bend, will offer a Mass of Thanksgiving at Victory Noll, motherhouse of the congregation here.

The Victory Noll Sisters, as they are commonly called, were founded by a Chicago diocesan priest, Father John J. Sigstein. The first two Sisters arrived in Santa Fe, N.M., on August 5, 1922, to begin their apostolate.

UNTIL RECENTLY the community was considered something of an innovation. For the first 25 years of its existence, members used the title "Catechist" and family names. The original name of the congregation was Society of Missionary Catechists of Our Blessed Lady of Victory. Yielding to pressure from some authorities, the Catechists in 1947 took "Sister names" and became known as Our Lady of Victory Missionary Sisters. From the beginning, the members have been catechists, social workers and visiting nurses. They were founded to work among the poor, with most of their missions located in the Southwest.

THROUGH THE YEARS the Sisters wore a simple uniform and veil and were usually taken for postulants, since their image was not that of the more traditional religious woman. They always drove cars and they are forbidden by their rule to own institutions.

The late Archbishop John F. Noll sponsored the work of the Catechists shortly after they were founded. He built the congregation's motherhouse and novitiate at Huntington. He also recruited members for the young society through the pages of Our Sunday Visitor, of which he was the founder.

Victory Noll Sisters presently number 352 members, assigned in 32 dioceses in the U.S. and in Oruro, Bolivia.

## IN WORLD'S CHAMPIONSHIP PLAYOFF

# Priest chess expert Bobby Fischer's 'second'

BY ROBERT JOHNSTON

BRONX, N.Y.—It's more than appropriate that the "priest-behind-the-scenes" at the world's most publicized chess match being held at Reykjavik, Iceland, was asked by American chess whiz Bobby Fischer to act as second, friend, adviser and game analyst.

Not only is Father William Lombardy an international chess grandmaster in his own right, but 11 years ago he led an American student chess contingent to victory over a Russian team by defeating Boris Spassky, the current world champion who is Fischer's opponent now.

A friend of Fischer for almost 20 years, the 34-year-old New York archdiocesan priest and Bronx high school teacher is also a longtime opponent and instructor of the controversial and erratic American champion.

Like Fischer, Father Lombardy was at an early age a budding chess prodigy—the New York State champion at 16 and world junior chess champion at 19—but he later decided to enter the priesthood. He was ordained in 1967, a member of the last class ordained by the late Cardinal Spellman.

ACCORDING TO THE priest's father, Raymond Lombardy of the Bronx, Bobby Fischer asked Father Lombardy to act as his "second" during the championship match in Iceland.

"Bill," said Father Lombardy's father, "had been all set to work for cable television, commenting on the match, explaining the moves. But, instead he went to act as his second, whatever that means."

"I'm inclined to think that Bill will be an asset to Bobby because they get along very well and work well together."

In any case, the priest who teaches English and religion at Cardinal Hayes High School in the Bronx, is set for a long siege. The 24-game match, if stretched into a succession of ties and no decisions, could

go into mid-September. Mr. Lombardy said his son has known Bobby Fischer for about 18 years, having met at the Manhattan and Marshall Chess Clubs in New York. "Bill, who is five years older, played Bobby and with others helped him develop. In fact," he noted,

"Bill beat the former U.S. chess champion to give Bobby his first American championship."

HE SAID HIS SON'S last major chess achievement came in a chess "Olympiad" held in Siegen, Germany, in 1970, where he

received a gold medal. Mr. Lombardy added that his son had traveled throughout the world playing chess but now only competes occasionally and "that's usually during summer vacations."

Father Lombardy had not gone to Iceland with Bobby Fischer, probably would be playing in the upcoming U.S. Open chess tourney in Atlantic City, his father guessed.

Called the best chess-playing clergyman since Bishop Ruy Lopez in the 16th Century by The New York Times, Father Lombardy became a grandmaster in 1960 at the age of 22. He was U.S. Open champion in 1963 and co-champion in 1965.

The priest recently authored a book on chess entitled "Modern Chess Opening Traps," published by McKay in New York, and is considering doing another.

Mr. Lombardy said his son "really likes teaching and working with youngsters" at Cardinal Hayes, "and, of course, he's developing a chess club there." Since ordination, Father Lombardy has served as a parish priest in two Bronx parishes, St. Martin of Tours and St. Mary's. His family lives next door to the St. Mary's rectory.

IN ICELAND, BESIDES serving as Bobby Fischer's counselor and confidant, a main task for the priest-grandmaster is to analyze the U.S. champion's game, before and after a session with Mr. Spassky.

It may be a grueling task, but it's one Mr. Lombardy is sure his son would not miss. After all, he's part of history's most publicized and most financially rewarding chess match.

Unlike Mr. Fischer, Father Lombardy is quiet, unassuming and self-composed in his approach to chess, and he may be just what the doctor ordered to keep America's bad boy of chess on an even keel.

That may be the priest's most important function and a key to whatever success Mr. Fischer has against the Russian champion.



IN BOBBY FISCHER'S CORNER—Father William Lombardy, an international chess grandmaster in his own right, is the "priest-behind-the-scenes" at the world's most publicized chess match being held at Reykjavik, Iceland.



# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Missioner wins high honor

SEOUL, South Korea—American Columbian Father Patrick McGlinchey received one of South Korea's highest civilian awards for his contributions to South Korea's agricultural industry. In a special ceremony here, President Park Chung-hee conferred the Order of Industrial Service Merit on the 44-year-old missionary. The Columbian founded and directs the largest single self-help development project in all Korea—a major cattle-raising industry on Cheju island, 60 miles off the south western tip of Korea.

## Deplore Burundi bloodshed

KINSHASA, Zaire—Major superiors of religious orders in Burundi have condemned the lack of Christianity they said was revealed in the recent bloodshed in that predominantly Catholic nation. In a "confidential" note to the bishops of Burundi, the superiors of three communities of Sisters and four communities of priests said: "Our leaders have never been prepared to assume their political responsibilities in a Christian way. In late April, a revolt broke out in Burundi along the coast of Lake Tanganyika. The rebels killed about a thousand members of the ruling Tutsi tribe, but the revolt was quelled by the predominantly Tutsi army within 10 days. The Tutsis then began massacres of the majority tribe, the Hutus."

## 'Pieta' fund drives 'phony'

VATICAN CITY—Confidence men are soliciting funds throughout Italy on the pretense that the money will be used to pay for the restoration of Michelangelo's famed Pieta.

The Vatican made a special announcement calling on people to be wary of such confidence schemes.

This is a deception and fraud because no one has been authorized by the Vatican to collect money for that purpose," the Holy See warned.

The marble statue of the Virgin Mary holding the body of the dead Jesus was severely mutilated May 1 by a man wielding a sculptor's hammer. He said he was "Jesus Christ."

Vatican experts are working on the Pieta to restore it. A wooden screen has been erected to close the broken statue off from public view just inside St. Peter's Basilica.

## NAL censures two prelates

DETROIT—The National Association of the Laity (NAL) has censured two leaders of the U.S. bishops and condemned the U.S. Catholic Conference as an "accessory to the crime of genocide of the Vietnamese people." At its national convention here, NAL also urged the Internal Revenue Service to investigate lobbying efforts of the bishops. Eight bishops were praised by the NAL executive board, including five for their efforts in the peace movement. Subject to censure by the NAL board were Cardinal John Krol of Philadelphia, president of the USCC, and Bishop Joseph Bernardin, USCC general secretary.

## Conducts beach ministry

ST. PETERSBURG, Fla.—Many of those who notice the bearded man walking the beach in blue jeans and sandals don't realize that he is a priest. Father Richard Allen, Father Allen works with the rejected young, drug addicts, runaways, unwed mothers, ex-convicts. He stresses that his work with drug cases is not an evangelical campaign. "I don't want a bunch of people on a Jesus trip surrounding a guy on a bad trip, putting their hands on him, and telling him he's going to go to hell. When a kid's on an acid trip, he can see hell. It's more Christlike to bring him down, to take care of the needs of his body, and then offer him Jesus when he is able to talk about Jesus." Still, God plays the central role in the ministry of St. Petersburg's street priest. Father Allen has been building what he calls a "well of love"—a prayer group made up mostly of older people—who lend home support to Father Allen's street work.

## Lauds Church's social work

SAN SALVADOR, El Salvador, Col. Arturo Armando Molina, newly elected president of this small Central American nation, praised the Church's social work. "I want to express my profound admiration for the Catholic Church," the 44-year-old president told an estimated 20,000 people at his inauguration. Molina singled out for special praise "the Church's work in the social field, on behalf of those most in need." He said the Church's social aims are the same as those of his administration: "the development of the individual person as a human being."

## Blake optimistic about Catholic ties with WCC

NEW YORK—The general secretary of the World Council of Churches, said here that the Vatican's decision not to apply for membership in the WCC in the near future does not reflect a slackening commitment to ecumenism by the Catholic Church.

"There is not basically any change in the direction of the Roman Catholic Church from Vatican II," said the Rev. Eugene Carson Blake, though he acknowledged that there were "tendencies in the Roman Curia" against ecumenical involvement.

"The last three years have been critical for all churches, not least of all the Catholics," he continued, citing "crises of faith and crises of authority." Dr. Blake recalled that in 1969, when Pope Paul came to World Council headquarters in Geneva, he said the question of Catholic membership in the Protestant and Orthodox body needed study.

"We have done the study and it did not seem adequate," to the Vatican, Dr. Blake said, but added "I am assured by the ecumenists in the Vatican that it is not basically a decision against the World Council of Churches."

## McCracken heads Fatima KC unit

INDIANAPOLIS—Edward J. McCracken will be installed as Grand Knight of Our Lady of Fatima Council, Knights of Columbus, at 8 p.m. Saturday, July 22. The ceremonies will be conducted by District Deputy Eugene R. Adams.

Other officers to be installed include: Merrill A. Blackwell, Deputy Grand Knight; Charles R. Spencer, Chancellor; Paul J. Horan, recorder; George H. Rolf, treasurer; Robert J. Bowman, advocate; George H. Cunningham, warden; William P. Burris, inside guard; Thomas J. Winkel and Louis Seyfried, outside guards; and Raymond A. Koers, Joseph W. Gagan and Paul E. Reugamer, trustees.

Father Robert A. Mohrhaus will serve as chaplain, while Thomas Lenahan has been named lecturer. Financial secretary will be John L. Ferguson, Sr.

## St. Ann's plans Party and Dance

INDIANAPOLIS—Lots of food, "suds" and fellowship will be served up Saturday, July 22, at St. Ann's annual Beer Garden Patio Party and Dance. The event will be held from 9 p.m. to 1 a.m. in the parish hall, 2850 S. Holt Road. Music will be provided by "The Versatiles." The public is invited. Admission is \$1.50 per person at the door.

## DEMOCRATS' VP NOMINEE

## Eagleton scores high with clergy friends

BY LOUIS PANARALE

Sen. Thomas F. Eagleton, a Catholic seeking the vice presidency of the United States, has received high scores for honesty, integrity and hard work from Catholic clergymen who are his friends.

Those friends, a bishop, a priest, and a Jesuit educator, regard Eagleton as a man whose political record and private life are exemplary.

"I consider him a good friend of mine," said Auxiliary Bishop Joseph McNicholas of St. Louis, a close family friend who knew the late Mark Eagleton, the senator's father.

"I think Sen. Eagleton has compiled an outstanding record in public life. In that sense, his public office has been a credit to the Catholic Church," the bishop said.

"I HOLD HIM in high respect because he has always reflected well on the Church," said Bishop McNicholas, who described Sen. Eagleton as a "splendid politician."

"Integrity, honesty and responsiveness to the needs of the people are some of his greatest assets," said Bishop McNicholas in commending Sen. Eagleton for a "good track record" in Missouri politics.



SENATOR EAGLETON

Bishop McNicholas said that the 42-year-old Sen. Eagleton carries on the tradition of his father who was respected in the St. Louis community and in the church.

Father Jerome F. Wilkerson is another longtime friend of both Sen. Eagleton and his wife, Barbara Ann. In 1956, he married the couple at the parish church of Our Lady of Lourdes in St. Louis.

"I really got to know Tom during his courtship days with his wife," said Father Wilkerson. "He was always very en-

thusiastic and energetic."

"HE IS AMBITIOUS and aggressive in the happy sense of those words, and at the same time he is very compassionate to the needs of individuals," the priest said.

"When I heard on the radio that Tom was selected as the vice presidential candidate, I was flabbergasted. I was delighted," Father Wilkerson said.

Father Wilkerson, director of the Newman Center at the Washington University medical campus in St. Louis, said that Sen. Eagleton gives an added

"moral boost" to the candidacy of his presidential running mate Sen. George McGovern.

Sen. Eagleton, according to Father Wilkerson, is the kind of politician who will not let old and questionable suppositions go unchallenged. "He is very reform minded," the priest said.

Father Maurice VanAckeren, president of Rockhurst College, Kansas City, Mo., conferred an honorary Doctor of Law degree (Continued on Page 8)

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## TIC TACKER

## Teaching nuns given contract

BY PAUL G. FOX

All Religious orders teaching in Pittsburgh diocesan elementary schools now have a uniform written contract with the Diocesan School Board. It covers some 1,200 teaching Sisters from 28 religious communities. The contract, believed to be the first of its kind in the nation, will go into effect this fall with the following major provisions:

\$2,000 salary per year, a \$100 increase over 1971-72, plus health care, retirement benefits, and other fringe benefits.

\$2,000 per month for household services, an entirely new feature in the diocese.

Automobile transportation for each convent or monastery reimbursement for same.

\$30 per month per teaching Sister as a rent supplement in parishes that have no convent.

The parish receives \$30 per month for each Sister who resides in a parish convent but has a source of income other than the parish.

School principals have complete supervision and direction of the total school program and are responsible to parish school board and pastor for its implementation.

Each Religious order has agreed to indicate on March 1 how many personnel it will provide for each of its schools for the following school year.

Total withdrawal of personnel from a school can be made only after the Religious Order has consulted fully with all interested parties and after giving written notice by January 1 of an intention to withdraw the following fall.

Diocesan Superintendent of Schools, John T. Caccioppo, commented: "The contract makes clear, and in no uncertain terms, the rights and responsibilities of the Diocesan School Board, the parishes, the local parish school boards, the principals and the Religious Orders. Unfortunately, these conditions were never heretofore put on paper and therefore many interpretations existed."

**ANNUAL TURTLE RACE** The Marion County Cancer Society and the Sheriff's Destitute Family Fund will share the proceeds from the second annual Turtle Race, to be held at the Marion County Fair on Sunday, Aug. 6. Open to all children, the race will feature prizes and trophies to the winning turtles. Serving as "pace car" will be a large sea turtle, provided by the Indianapolis Zoo. The entry fee of \$1 per child will include a racing turtle and a booklet on turtle care. Turtle sponsors are being recruited from businesses and individuals for \$5 each. Heading the list of guest celebrities for the event will be Andy Turtle, according to race chairman Lt. Jim Wells, public relations officer for the Marion County Sheriff's Department. Entry deadline is August 4 and should be sent to: Turtle Race, 220 E. Maryland St., Indianapolis, IN 46204. Information must include name, address and age.

**CHAPEL MURAL DEDICATED** A large mural adorning the wall of the Madonna Hall Chapel, new residence hall at the Academy of the Immaculate Conception, Ferdinand, is dedicated in memory of an Indianapolis student, Mr. and Mrs. G. Louis Carner, of Indianapolis, donated funds for the mural to memorialize their daughter, Susan, who died in 1961 while an academy freshman. The 1961 mural was destroyed and executed by Sister Bertilla Burger, O.S.B., art department head there. According to the artist, the mural represents the sacraments, especially Baptism, Holy Eucharist and Penance. Themes of creation, the incarnation and the redemption can also be visualized.

**NAMES IN THE NEWS** Albert J. Donahue, son of Mr. and Mrs. Michael Donahue of St. Susanna's parish, Plainfield, has received academic distinction at Indiana Purdue University, Indianapolis, where he is a junior accounting major. He is a graduate of Cathedral High School.

INDIANAPOLIS  
Calendar  
of Events

**SUNDAY, JULY 23**  
Jazz Concert at 8 p.m. kicks off week-long summer festival at Holy Angels parish, 740 W. 28th St. Variety of entertainment for all ages.

**THURSDAY, JULY 27**  
"Tops in Food" Festival opens a three-day stand at St. Christopher's parish in Speedway.

**SOCIALS**  
**TUESDAY** St. Bernadette 6:30 p.m. **WEDNESDAY** St. Francis de Sales 1:30 to 4 p.m. St. Roch 7 to 11 p.m. St. Anthony 6:30 p.m. **THURSDAY** St. Catherine's parish hall 6 to 9 p.m. Secunia High School, Catletonia, 6 p.m. **FRIDAY** St. Bernadette school auditorium 6:30 p.m. St. Rita's parish hall at 6:30 p.m. St. Christopher's school social room, Speedway, 7 p.m. **SAURDAY** St. Bridget school hall at 6:30 p.m. St. Francis de Sales 6 p.m. **SUNDAY** Cardinal Ritter High School at 6 p.m. St. Philip Neri parish hall at 6 p.m. Catholic Community Center, 6 p.m.

**SECURITY RETREAT**  
**WARWICK, R.I.** Religious leaders in Rhode Island will take part in a special 24-hour communal retreat here August 11 and 12 aimed at boosting dialogue among the various church groups in the state. Among the participants will be Catholic Bishop Louis F. Gelineau of Providence.

Board to meet  
in Terre Haute

The Archdiocesan Council of Catholic Women will hold its quarterly board meeting Tuesday, Aug. 1, at the Mother Guerin Council, Knights of Columbus Ninth and Poplar Streets, Terre Haute. The meeting will convene at 10:30 a.m. and luncheon will be served at noon.

Charles Schisla, director of the Catholic Communications Center will discuss the CREDIT program, an interfaith effort to obtain income tax credits for parents who send their children to nonpublic schools.

Blackman St. Vincent, 546 Blackman St., Clifton, Ind., is in charge of reservations. President of the Archdiocesan Council of Catholic Women is Mrs. Carl W. Peterson, Indianapolis.

## Study of Church investments set

**CHICAGO** The National Federation of Priests' Councils (NFPC) plans to study Church investments and develop guidelines for them based on the Church's social teachings.

Members of a committee headed by Father Donald Borgen, will discuss in vestments, policies, with representatives of the U.S. bishops and the National Council of Churches.

The project was authorized by NFPC representatives at their convention last March in Denver. Guidelines are to be presented at the group's 1973 convention in Detroit.

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Stephen Papesh  
is Grand Knight

**INDIANAPOLIS** — Stephen F. Papesh, a member of St. Catherine's parish, was installed as Grand Knight of Msgr. Downey Council, Knights of Columbus, during ceremonies held July 10.

Also installed were the following new officers: Raymond Massing, Deputy Grand Knight; Dr. Charles W. Kelley, Chancellor; Bernard E. Greene, recording secretary; Arthur Field III, treasurer; Conrad Zimmermann, advocate; Elmer Flick, warden; Gus Munaro, inside guard; Vincent Raja and William Gostee, outside guards; Paul G. Fox, lecturer; and Joseph A. Kader Jr., Hugh G. Baker and George W. Carrico, trustees.

Council chaplain is Father Harold L. Kneven.

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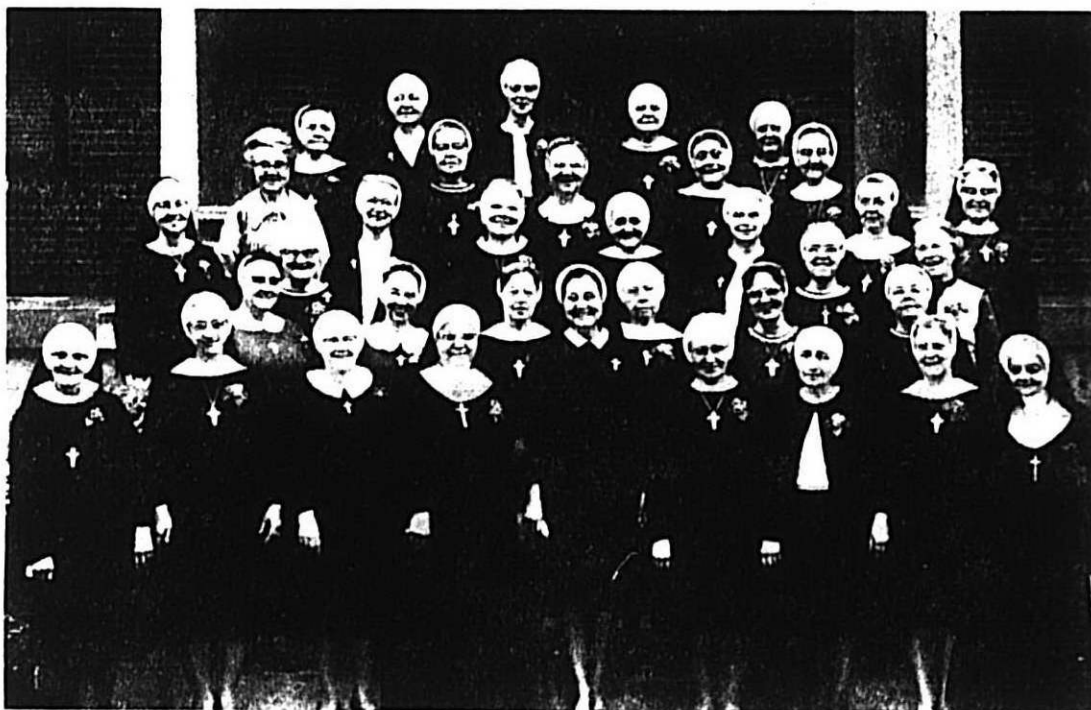
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**GOLDEN SMILES FROM A RECORD GROUP**—Thirty-eight golden jubileans, the largest group in the history of the Sisters of Providence, are congratulated by their superior general, Mother Mary Pius Regnier (front row, center) during the recent celebration at St. Mary of the Woods. Left to right, front row: Sisters Patricia Lucille Wichter, Esther Marie Sullivan, Catherine Clare Wallace, Rosine Carlino, Mother Mary Pius, Irene Cecile DeJean, Sadie Marie Burns, Mary Carmela Connors, Mary Anne Ward. Second row: Sisters Francis Elise Deasy, Anna Margaret Brocksmith, Carmelita Brady, Emily Marie Bryant, Anne Berchmans Taylor, Rose

Gertude Bowen, Catherine Eileen Smellie, Agnes Moyse Hills, Desirée Tramer. Third row: Sisters Rose Eileen Heffernan, Agnes Miriam Leissler, Mary Melley, Genevieve Clare Molyde, Marie Raphael McCarthy, Ernestine



# BEHIND THE NEWS

## AN EDITORIAL

### To each his own quota of justice

The constitutional ideal proclaims that government must be blind to color, creed, and national origin. The philosophy at work in Miami Beach last week, however, insists that government must be acutely aware of a citizen's color, sex, age, income and heritage.

The current infatuation with democracy by quota was demonstrated in living color on the floor of the Democrat convention. There were blacks, Chicanos, Indians, and, of course, women and youth in unprecedented abundance. Perennial shut-outs in the political process, they were for the first time sitting in the driver's seat and controlling a new kind of party machine, one just as efficient and as crassly commercial in its own way as the 1968 model.

The quota system has a great deal of appeal. It demonstrably recognizes the cultural diversity of this nation and the fallacy of the melting pot theory. It can be an effective instrument for correcting injustices and giving a voice to those so long ignored by established power blocs. The quota system, however, is not without its own pitfalls and inequities.

Carried to extreme—and who will deny we have a penchant for extremes?—quota representation can produce a jungle of disparate factions forever breeding further factionalization. The clamor for representation of women for instance, answered with rigid numerical recognition, can too easily deteriorate into demands for representation for women under 30, unmarried women under 30, etc. Society could become subject to continuous compartmentalization. Census, not consensus, would be king.

Quotization is the latest watchword not only in politics but in an increasing number of other areas, employment and education in particular. Again, it has advantages but only fools will ignore the inherent liabilities. Individual merit, once the undisputed price of admission, is being supplanted by group identity. Though merit is often determined on the basis of built-in advantage, it has been honored long enough and worked often enough to sustain the American dream.

Whether the Democrat Party's romance with quota representation is mere passing fancy or a sincere commitment will no doubt be determined in large measure by what happens next November. But, with convention echoes only a week old, this voter for one is weary of hearing that politics will

# Grapes of wrath stronger than wine of social justice

PICTURE OF CHAVEZ AND RFK MARKS THE FIRST SLIDE IN THE DOWNFALL OF A DIOCESAN WEEKLY

FRESNO, Calif.—The death of the Fresno diocesan newspaper, attributed to powerful pressures by influential Catholics and agriculture leaders who wanted only their own side reported in farm labor troubles, was traced in a major feature story in the daily newspaper here.

The Fresno Bee recited in its Sunday edition of July 9 a long sequence of events that culminated in the closing of the Central California Register and the departure of managing editor Gerard E. Sherry to San Francisco to run the archdiocesan weekly there.

The Register had announced last month that its 43-year history would end in July, and it said its reporting of the bitter farm labor dispute had much to do with advertising and circulation losses.

The Bee, which reaches 137,000 of the city's 175,000 residents, told what happened in an article by its church editor, Charles McCarthy, himself once managing editor of the Register.

ACCORDING TO the daily newspaper, the Register dropped from 20,000 circulation in 1968 to 11,000 for its last issue. The income-expenditure gap widened to \$7,200 in monthly costs and \$4,000 in monthly revenues this year.

"Sherry and Bishop Hugh A. Donohue knew the paper was doomed," the Bee reported—and it told of pressure from grape growers to choke off Register support and advertising because the Register would not confine its coverage of the farm labor issue to their side only.

Sherry was quoted as saying that the beginning of the end came in 1968 when he printed a photo of labor organizer Cesar Chavez at a Mass with Sen. Robert Kennedy after Chavez' fast in support of the grape boycott.

"I judged it news and I published it," said Sherry about the picture. He was warned that he was wrong to give "publicity" to Chavez and the unionization struggle. Sherry said "economic pressure" was mentioned and soon advertising cancellations were reaching the Register.



CESAR CHAVEZ

ADVERTISERS GOT letters urging them to drop their ads. Some were picketed for "backing" the Catholic

newspaper and were warned to stop "supporting" the Register if they wanted to keep growers' families as customers. By the end of 1968, advertising income from special editions fell from \$86,000 per year to \$15,000.

The Fresno Bee quoted Sherry: "Many Catholics in the valley were receiving one-sided pro-grower information in a constant stream. Farm Bureau and other agribusiness speakers were turning up in these communities denouncing the Catholic newspaper and the Church, and we were never invited to respond to the falsehoods that were spread around."

"Growers said we backed the grape boycott, which we never did. While we bent over backward to be fair and objective to both sides, the main complaint of the growers was that we gave recognition to the fact that Chavez existed and had a cause. They wanted only their viewpoint and no one else's published in the Catholic paper."

The Register editor said that Catholic pastors in the valley were also pressured, with many of them afraid to support the

paper from the pulpit or even mention the Register at risk of losing parish financial support.

MANY PASTORS continued to support the paper despite pressure, however, and many advertisers "bravely" continued their displays "in its pages," Sherry pointed out.

The Fresno Bee said that the Register took no stand on farm labor "other than to maintain that under the Church's teaching on social justice, workers did indeed have the right to organize for their own economic betterment and that both sides should negotiate their grievances."

Sherry said his paper would die carrying what he called "the Christian social message." He concluded that "the affluent in our society seem unwilling to carry the virtue of charity to its ultimate conclusion."

Bishop Donohue was quoted as saying that the farm labor squabble "certainly played its part" in the diocesan paper's death, then went on to state: "Too many of our Catholics do not think the Catholic press is too essential to their continuing education, and they are turning it off for any number of reasons."

## THE YARDSTICK

### Religion and politics a heady mixture

BY MSGR. GEORGE G. HIGGINS

The real or alleged influence of religion in the political process has been getting a big play during the seemingly endless pre-convention phase of the 1972 Presidential campaign. The NC News Service, Religious News Service, the Wall Street Journal and a number of other publications have written about it at considerable length, and it is safe to predict that between now and November the media will manage to keep the subject alive.



This isn't the first time, of course, that the political role of religion has been a matter of public discussion. In earlier campaigns, however, the so-called religious issue was discussed, for the most part, in negative and fearful terms. Religion was alleged to be a potentially divisive influence in the political order, and politicians and pundits alike vied with one another in paying obeisance—sometimes very simplistically—to the American tradition of separation of Church and State.

John F. Kennedy's victory, however, and the particular style of his all-too-brief administration helped to clear the air and, in the words of a recent RNS feature article on this subject, helped break down "the imagined barriers between religion and politics." As a result, less than 10 years after JFK's tragic and untimely death, politicians are said (whether accurately or not) to be wooing the churches.

ON THE OTHER SIDE of the street, as RNS reported, "the growing sentiment among religious leaders is that religion and politics 'do mix' and that churchmen have an ever graver responsibility to deal directly with so-called public issues, especially those 'tearing people apart.'" From one point of view, we are undoubtedly better off as a nation now that politicians, prelates and pundits—and the citizenry at large—are beginning to take a more relaxed attitude with regard to the Church-State question and the role that religion can play, and ought to be encouraged to play, in the political order. At the same time it would be extremely naive to jump to the conclusion that all of the

problems, ambiguities, and uncertainties which have traditionally surrounded this volatile issue have now been solved or cleared away.

While we can and should rejoice in the fact that more and more people are willing to admit that religion has a role to play in the political order, the fact remains that there is still a lot of disagreement as to how this ought to be done.

WHEN PEOPLE SAY that they want the churches to face up to their political responsibilities, do they mean, for example, that they want clergymen to run for office or publicly endorse particular candidates? Some do, but, unless I am badly mistaken, the majority, rightly or wrongly, probably do not.

Again, when people say that "the Church's concern about politics derives from her commitment to the Gospel," do they mean that the application of Gospel principles to particular political problems is so perfectly clear and obvious on the face of it as to foreclose any further argument or disagreement? I hope not, for that would be the most primitive kind of biblical fundamentalism.

Father Charles Curran, Professor of Moral Theology at the Catholic University of America, tried to put this problem in some kind of theological perspective at a recent seminar sponsored jointly by the National Conference of Catholic Charities and the School of Social Service at the University. He warned that, in this area, there is always "the danger of forgetting complexity." While it is all to the good, he said, that Christian people try to apply the Gospel to particular political problems, they should not try to shape theology "to support their own opinions."

HE NOTED THAT some statements from Christian groups condemn certain bills in Congress on the basis of the Gospel of St. Matthew "as if God acted in specific human single actions; this is truncated theology."

Father Curran said, in summary, that "Today we claim competence in too many areas simply because we are Christians, under that triumphalistic danger to 'baptize' all secular activities and capture their autonomy and expertise."

Father Curran obviously was not

suggesting that the complexity of this problem is any excuse for political apathy or indifference on the part of individual believers, churches or church-related organizations. He was warning that the political role of religion is not as simple as some have made it out to be. This is a sensible and salutary warning.

This brings us to the matter of the so-called "Catholic vote." Is there really such an animal—or is it simply a political

myth? I certainly don't claim to have anything like a definitive answer to this question, but I would be willing to give substantial odds that the results of the November election will reveal that, for better or worse, the so-called "Catholic vote," if it exists at all, has more to do with ethnic, economic, occupational, geographical and other related factors than it has to do with religion as such. Do I have any takers?

## YOUR WORLD AND MINE

### Then it all blew up

BY GARY MacEOIN

BELFAST, Ireland—One hundred days have passed since London suspended the Northern Ireland parliament and resumed direct rule. They were 100 days of extraordinary progress. William Whitelaw, the British official in charge, talked the IRA into a truce and went far toward persuading the Catholics that his government would ensure them a fair deal. Simultaneously, he seemed to be holding the Protestant backlash at acceptable levels. Then the whole thing blew up in his face.

Why this happened seems to me, if not more reasonable, at least more understandable after spending a week here in Belfast, living literally on the barbed wire "peace line" that separates the Catholic Falls from the Protestant Shankill.

As I talk to the leaders of each side and visit the miserable, crowded homes of their followers, I am overwhelmed by the total mental and emotional division between them. There is no agreement on even the most obvious and trivial facts. They live, not in different worlds, but in different planets.

THE OTHER NIGHT I was in the hall which the Association for Legal Justice (ALJ) borrows for a few hours each evening. The ALJ is a volunteer group, the only legal aid organization in Belfast. Without a single paid employee it tries to deal with the infinity of injustices oppressing the city's poor. Its clients come in droves. Some are being pressured to leave their homes and want protection. Others have interned husbands and want welfare. Others have been released from internment and want their jobs back.

Two college students came in while I was there, one from France, the other from Dublin. Both had wrists and hands freshly bandaged, one several stitches in a gash in his head. They are part of a group from many countries who had arrived three days earlier to work in summer camps for children on both sides of the peace line. Earlier that day, these two boys had wandered just two blocks from their location, crossing unknowingly into enemy territory.

WITHOUT WARNING, a posse of Protestant Ulster Defense Association (UDA) vigilantes, armed and masked, swooped on them and carried them off.

For three hours they were subjected to what is euphemistically called in Belfast interrogation in depth. Both were stripped naked and beaten with sticks and batons on head, arms, hands and body. The Dublin boy was burned on his bare bottom with a cigarette lighter. The French boy had a dozen scorings with an open razor down his back from shoulders to waist, plus a circle of holes punched in his back by a pointed instrument.

When I saw them, they had received first aid but had not yet been X-rayed for suspected broken bones. The punishment was not for established or even suspected wrongdoing, but simply to extract information and serve as an example to any who invade the other's territory.

FROM THE ALJ OFFICE I went to a

friend's home where I met two young men just released from 10 months' internment. One of them had been lucky, the other had received the full treatment—kicked, trampled while trussed, forced to run barefoot over glass, hooded for long periods, subjected to the indignities which are now so well known as hardly to disturb the digestion any more.

At one point in his account he pulled back his lip to reveal a gap in his teeth. "Billy," he said, naming the chief police interrogator, "knocked out that tooth with his own fist." Billy, a former heavyweight boxer, is top man on every list. Understandably, he has sent his wife and family out of the country and lives on a military post.

As I returned home about midnight, the usually quiet streets of the Catholic ghetto were swarming with IRA men, many of them helping old people and children to carry a few belongings to a parish hall. I quickly learned that there was a confrontation between the UDA and the British army over the right to patrol and control some streets not far away. Some 60 Catholic families lived as a minority in the disputed streets, and they were evacuating the grandparents and children.

MOST OF THESE people believe that Whitelaw is sincere. But they also believe that it was the IRA, and not Whitelaw's troops, who saved them from being massacred that night. They live in fear of the people on the other side of the line.

Unlike them, I have been on the other side of the line, moving freely with a UDA escort, thanks to the good offices of Orange Grand Master Martin Smyth. On the other side also, all other emotions are smothered by equal fear, a fear I shall try to describe next week. How to exorcise that mutual all-destroying fear? That is Whitelaw's real problem.

### Claims 60 per cent of English, Welsh Catholics 'lapsed'

LONDON—About 60 per cent of the Catholics of England and Wales have lapsed from the practice of their faith, according to a report issued by Ronald Breck, until recently a member of the National Lality Commission and Catholic representative on the Anglican-Free Church Pastoral Information Group.

Gallup and other national polls have shown a Catholic growth of from just under 10 per cent to over 11 per cent of the total population of England and Wales between 1966 and 1971. Yet Catholic Education Council figures, derived from a head count of Sunday Mass attendances during each month of May, showed a drop of about 100,000 in attendance between 1968 and 1971.

Breck estimates that the number of practicing Catholics is 1.75 million out of a total of over 6 million in England and Wales. The true figure for active Catholics may be even lower, Breck said, because local parish figures are usually more likely to exaggerate than underestimate attendances.

A working party of bishops and priests set up in association with the National Conference of Priests has accepted that about half the Catholics in England and Wales are lapsed.



"IF THAT'S WHAT THE FEELING IS, I GUESS IT WON'T HURT ANYTHING TO HAVE A LATIN MASS NOW AND THEN!"

## The CRITERION

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MILWAUKEE — The Milwaukee archdiocesan priests' senate has called for charitable treatment of former priests and a recognition by prospective employers of "the broad spectrum of talents and expertise of these men."

Noting that priests who leave the active ministry have made "serious and often painful moral decisions," the senate said it respects "the fact that these men have followed the dictates of their consciences."

"We hope that they will remain in touch with the Church and join us in worship with their families," it noted.

Father Leo Lambert, a local pastor, said he introduced the Senate statement because "some of these men and their families are looked down upon and the senate should do something to counteract this feeling."

The statement said former priests "deserve gratitude for the years they have worked in the ministry."



## INSTITUTE ON RELIGION AND AGING

## The forgotten ones

BY B. H. ACKELMIRE

The elderly, more than any other group, say that religion is the most highly valued part of their lives. Surveys show that they are much more likely to follow a personal observance of daily prayer, meditation and scripture reading.

Why, then, are those over 65 less likely to attend church than persons in any other age bracket? The reasons given are speculative but logical. Impaired health, lack of transportation, reduced income which rules out church contributions and consequently, in the minds of many, church participation. (These are people brought up to pay their own way.)

Another factor emerges, however, which may be more important than all the physical deterrents to church-going. Older people frequently express a feeling of isolation and alienation, even in spiritual matters. They don't need to be told that ours is a culture that worships youth and recoils from the reality of old age and death. Hence, a large segment of this country's 20 million elderly have become shut-out shut-ins.

They feel removed from and estranged from parishes and congregations, most of which are family-centered and therefore gear activities—religious and social—to family needs and desires.

Contrary to popular assumption, most elderly live alone, anxiety their daily companion. At any given time only an estimated five per cent are in an institution of any kind—nursing home, hospital, etc. They do not resign easily to being institutionalized. They are products of an age that respected self-sufficiency, many pay a high price to retain it. Unfortunately they are living in an environment that looks upon non-involvement with other people's problems as a sensible avenue to peace of mind, even survival. Thus they are more often than not bypassed, ignored, neglected.

THOUGH SLOW IN responding to the situation, churches and church groups are not unmindful of the needs of the elderly.

nor cool to finding ways to meet those needs. There are individual churches within local communities that do an outstanding job, maintaining practical, creative programs.

Many parishes have specific organizations or clubs for the elderly. Most of these are social-recreational types offering cards and crafts. They are, however, based on segregation by age and do little if anything to nourish a sense of community with the parish and all its people.

Various church groups maintain phone contact with aged shut-ins in a certain neighborhood or sponsor visitation programs. Other groups try to supply transportation where needed.

Those services offered and available to the aged, however, are generally hit-and-miss efforts of separate church groups. Most programs are short on coordination and volunteer training.

IN SMALL TOWNS and the inner-city, the number of elderly is increasing. They do not, however, benefit spiritually from this concentration of age. In most instances, church income dwindles as the number of younger, more active participants decreases. Services and activities are of necessity cut back.

Recognizing all this the Indiana Catholic Conference and the Indiana Council of Churches have developed the Institute on Religion and Aging. For more than a year now the Institute has been gathering information on existing programs, researching the needs of the elderly, and developing a network of agencies and organizations that can be counted on to participate with the churches.

Presently housed in the offices of Catholic Charities of the Archdiocese of Indianapolis, the Institute is being funded by grants from the archdiocese, the dioceses of Lafayette and Gary, and matching funds from the Indiana Commission on Aged and Aging. In addition, the diocese of Evansville recently approved a grant to the Institute.

The framers of the ecumenical



organization have stated that services to the aged must be firm based on sound, relevant theology as well as secular knowledge and organizational skills. It is indicative of this philosophy that the first annual conference will focus on ministering to the aged and dying.

THE CONFERENCE, which will be held this fall at the University of Notre Dame, is believed to be the first of its kind in the nation, in that it will concentrate on the theology of death and pastoral care for the dying. The nation's leading experts in the field of aging have been invited to participate, as well as interested clergy and laymen.

It is hoped that the conference will not only awaken scholars to the nature of the subject, but that it will result in developing a body of literature which will be meaningful for practitioners in the field of medicine and psychology and those engaged in pastoral care.

The best thing that may come out of the Notre Dame gathering and the Institute, however, is an awareness that the aged have a deep need to remain part of the religious community. Too many elderly feel a spiritual loneliness. And that is as sad for the churches as it is for them.

## Rigid guidelines govern demon detection, rites of exorcism

BY JAMES BREIG

SECOND IN A SERIES

"To be too credulous is bad, but to deny the possibility and probability of diabolical possession manifests either ignorance of, or lack of belief in, the Gospel."

So says canon law about possession. While maintaining belief in the existence of infestation by demonic spirits, the Church is careful to set stringent guidelines for the detection and expulsion of demons.

To perform an exorcism, a priest must be given permission by his bishop. According to canon law, this permission is to be granted only to those "distinguished by piety, prudence and integrity of life." The reason for setting such qualifications is that the priest who performs the exorcism must sometimes go through fasts and lengthy prayer and is subject to torment from the possessed.

BEFORE PROCEEDING with an exorcism, the priest must determine whether it is a real case of possession.

"Two extreme tendencies have to be guarded against," warns canon law. "Over-hastiness in pronouncing the case one of diabolical possession, and an a priori assumption that such cases do not happen and that therefore the afflicted person is merely suffering from some nervous disease."

To guide priests in determining authenticity, the Church names several phenomena as indicators: the ability to speak foreign languages where that skill had not previously existed; the revelation of facts not known to the person (telepathy); bodily transportation (levitation); rigidity and extraordinary weight of the body; and extraordinary strength.

OF COURSE, these are only guides, not proofs, of possession. However, they are taken together—strong indications of infestation.

As one exorcist, Rev. F. X. Maquart, wrote, "the Roman Ritual provides the exorcist with precise instructions, which, if strictly and judiciously carried out, should enable him to pronounce on the case with an easy conscience."

The priest said the exorcist "must not at the outset allow himself to believe in possession too easily" and he must be able to distinguish between the signs of possession and the symptoms of "melancholy or any other disorder."

"The fact is," he warns, "that certain symptoms are common to neuroses, particularly to neurasthenia, hysteria and some forms of epilepsy, and also to genuine possession."

THERE ARE, in fact, explanations for each of the indicators of true possession. Speech in an unknown language could be caused by a buried linguistic recollection. The knowledge of "unknown facts" can be explained by telepathy or clairvoyance. Even levitation and extraordinary strength have possible explanations in kinetic energy.

Each of these explanations is itself an unexplored area. These explanations, however, are perhaps more readily acceptable than possession.

For example, there was a case of a young girl speaking Greek and Latin. At first, possession was considered as an explanation. Later it was learned that she had lived in an apartment above a student who used to do his classical language homework aloud. In her sleep she had picked up the foreign phrases.

TELEPATHY, a phenomenon receiving increasing attention, is possibly an extension of our other senses. It involves the ability to "tune in" on the thoughts of another.

Explaining levitation is more difficult.

• opinion  
• reaction  
• analysis  
• background

However, the basic theory of "mind over matter" is involved. The person is in such a state of duress that he or she can concentrate all mental power against the physical world.

Thus, the signs of possession can be explained away by non-supernatural phenomena.

NEVERTHELESS, the presence of many or all of these symptoms in combination plus the elimination of natural explanations, indicates a case of possession. In addition, the exorcist has related phenomena, including physical changes.

An exorcist, Rev. Jean Vinchon, described some of these: "The physical signs consist . . . of bodily and facial changes. The possessed become unrecognizable. . . . The features express anger, hatred, mockery and insult. At the same time, the organic functions are affected by contractions and spasms of the entrails."

"The voice also changes. . . . Automatic writing will also appear suddenly in the middle of a page of ordinary writing."

The Church emphasizes again and again that all natural avenues of treatment must be explored before possession is declared and exorcism begun. In the past, psychiatric disorders were thought to be the work of diabolic interference. In fact many of the possessed could have been helped by psychiatry.

Still the Church asserts that possession is a genuine occurrence for which exorcism is the only cure.

(To be continued)

## A GRAVE FAULT

## Pastoral on driving

PARIS—Cardinal Francois Marty, Archbishop of Paris, declared in a blunt pastoral message that any automobile driver who places himself in such a situation or condition "that he is in danger of losing control of his vehicle," can be guilty of committing "a grave fault in the sight of God."

The message, addressed to Catholics on the opening of the French summer vacation season, recalled the high number of deaths from road accidents in France during June, July and August of 1971, which, the cardinal said, amounted to "more than 4,700."

THE PRELATE exhorted Christians to remember that the automobile is not a "plaything" but a means of transport, designed "to serve men, not to destroy them."

"No driver intends to kill," he said. "But certain people make themselves slaves to their automobiles. They believe that they are above the law. They refuse to recognize when they are tired. They do not recognize the limits of their

strength or temperaments. They make the automobile their idol, and use it without respect for other people, or even for themselves or for God."

CARDINAL MARTY then cited five categories of drivers who, he said, place themselves in situations which can be considered "grave," from the moral point of view:

Drivers who overtake and pass cars, "without having a clear view of the road ahead."

Drivers who drink alcohol, "knowing they are going to drive."

Drivers who are aware of their nervous exhaustion but who continue on the road for many long hours without stopping to rest.

Drivers who are always driving at top speeds.

Driver-owners who do not take proper care of their automobiles.

"I believe that any Christian, who fails in these classifications, is breaking faith and communion with Him Who is his creator and the master of his life," the cardinal said.

## CONSTITUTIONAL BAN CRACKING

## Swiss may once again 'legalize' Jesuits

BERNE, Switzerland — Switzerland's theoretically non-existent Jesuits seem to be on the road to full legal status, but the road is long and hazardous and they may never reach their destination.

On July 5 the Ständerat, or Council of States, voted without a single dissenting voice to abolish Switzerland's constitutional restrictions on the Society of Jesus. The other house of parliament, the Nationalrat, or National Council, will probably vote on the same proposal this fall, not with the same perfect unanimity but probably with the same substantial effect.

Much less certain is the outcome of the third and final stage of the Jesuits' journey to perfect legality, a national referendum expected in the summer or fall of 1973.

THOUGH A TWO-YEAR-OLD public opinion survey indicates that about half of the nation's Protestants and two-thirds of the Catholics favor canceling the constitutional restrictions on Jesuits, political observers are cautious about the outcome.

(About 43 per cent of the Swiss are Catholic and 51 per cent Protestant.)

"Anyone who wants to consider the unanimity of the states' council as representative of public opinion and hence conclude that this once red-hot poker can

be grasped, is poorly advised," warned the highly respected Neue Zürcher Zeitung.

The Zurich newspaper observed that an unforeseen crisis "could release high feelings or revive them" and imperil the attempt to liberalize the constitution.

SO FAR THERE has been little public opposition to legalizing the activities of Jesuits.

Public discussion of the constitutional question has been moderate and good-

tempered. None of the libels hurled by both sides a century and more ago at the time of the prohibitions have been given new currency. The mood is one of forgive and forget.

The first prohibition came in 1648 right after Switzerland's religious-civil war of the Sonderbund (named after a league of Catholic cantons). Jesuits were prohibited on the grounds that they wielded powerful political influence and thus were a menace to public peace.



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Baked Beans . . 20c	Iced Tea . . . . 10c	Pork Barbecue . 50c
Cole Slaw . . . . 20c	Milk . . . . . 15c	Ham on Bun . . 45c
Sliced Tomatoes . 20c	Fish Sandwich . . 55c	Our Own Home-made Chili . 45c
Corn on Cob . . . 20c	Coney Sandwich . 40c	Our Own Cheese on Rye . . . . 30c
Baked Macaroni and Cheese . 20c	Hot Dog Sandwich . 30c	Pie . . . . . 25c
Apple Sauce . . . 20c		Cake . . . . . 25c

Carry Out Service All Three Nights  
at 4:30 P.M.

Chili . . . . . 45c ½ pt.—50c pt.
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Cole Slaw . . . . . 35c ½ pt.—70c pt.
Baked Macaroni and Cheese (Friday Only) . . 35c ½ pt.—70c pt.

Adult Serving of Chicken at Carry Out and Snack Bar . \$1.25
Children Serving . . . . . 65c
Ice Cream . . . . . 10c

## MENU — Saturday

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Adult Servings (one-half Fried Chicken) . . . . . \$1.25
Child Serving (one-fourth Fried Chicken) . . . . . 65c
Roll and Butter—5c

Mashed Potatoes and Gravy . . . . 20c	Green Beans . . . . 20c
Corn-on-Cob . . . . 20c	Baked Beans . . . . 20c

Sliced Tomatoes . . 20c	Apple Sauce . . . . 20c
Cole Slaw . . . . . 20c	Potato Salad . . . . 20c

Fish Sandwich . . . 55c	Our Own Cheese on Rye . . . . 40c
Coney Sandwich . . 40c	Pork Barbecue . . . 50c
Hot Dog Sandwich . 30c	
Ham on Bun . . . . 45c	

Our Own Home-made Chili—45c	Cake—25c
Pie—30c	

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# SLAYING THE SCAPEGOAT

BY DOLORES CURRAN

Last year, I went directly from one religious education workshop to another in the same diocese. The first was slanted for parents, the second for non-parents. Each turned out to be a sophisticated exchange of scapegoating.

At the parents' workshop, I heard the real reason for the defection of our youth from the Church—*"Father Failures"* as in, *"Father doesn't tell us what to do,"* and *"Why can't Father,"* and *"The Sisters aren't teaching them anything."*

At the celibates' workshop, I heard the real reason, also—*"Family Failure,"* as in, *"Our parents just aren't interested,"* and *"Parents won't do anything but complain."*

I came away saddened, not at the calibre of either the parents or non-parent leaders but because neither accepted the other as a sincere participant in the religious growth process. As long as each could stereotype the other as not caring about the children, neither had to settle down to the hard work of learning to work together.

UNFORTUNATELY, parents and parish have little history of working together in the mutual goal of producing a faith-filled child. Parents have been programmed to a role—teaching prayers, seeing that children get to CCD, Saturday confession, Sunday Mass, and so on. They have done this, not because it filled the needs of their children but because Father said so. The ultimate evidence of fulfilling this role rested on the visible faith of their children.

SHEED

## How can true Catholic sin?

BY F. J. SHEED

Consider the first practicing Catholic one meets, oneself would do. Reborn into the life of Christ, indwelt by the Trinity, nourished by the Eucharist; he does not look, or even feel, re-born, or indwelt, or eucharistically nourished. Yet all these things he is. The Holy Spirit is at work in him. By Faith and Hope and Charity he has new powers enabling him to accept and love God and look forward to eternal union with him; by Prudence and Justice and Temperance and Fortitude he has new powers to handle himself and deal with others as God would have him. Why then does he sin?

I have mentioned earlier the questioner who, over a space of 40 years, challenged me with "If I really believed what Catholics say they believe I wouldn't sin. But Catholics do sin. Therefore, they don't"

(Continued on Page 7)

The parish was programmed to its role also, i.e. furnishing the sacraments, supplying a class, time, and CCD teacher, and informing parents of their duty in seeing that the children appeared. And the parish was judged on its visible class and Mass participation.

In this narrow delineation of roles, we became very good at judging each other and equally good at ignoring the needs of the child.

Is anybody really looking at the child? When our eyes are on each other, be it with accusation or resignation, our eyes are not upon the total needs of the child, his need to celebrate God at home with joy and reverence before he can celebrate him in class or at Mass with joy and reverence. We must recognize his need to see parents fully alive in the faith in order to see its value to him as an eventual adult; his need to pray rather than to learn prayers; and his need to live (and his parents' need to furnish the rich home atmosphere which engenders love). We must see his need to experience parish love as well, and ultimately, his need to find his belief and worship so vital a role in his life that he will want to continue it when he's on his own.

Those are his needs. Are our present efforts meeting them? Or are we so enjoying our anguish and hand-wringing that we don't have time to establish new forms of religious education to meet those needs?

There's no commandment stating, "Thou shalt teach religion in a class with thirty children once a week," but to view parent and parish attitudes, one comes away with the feeling that miracles happen in that hour every week.

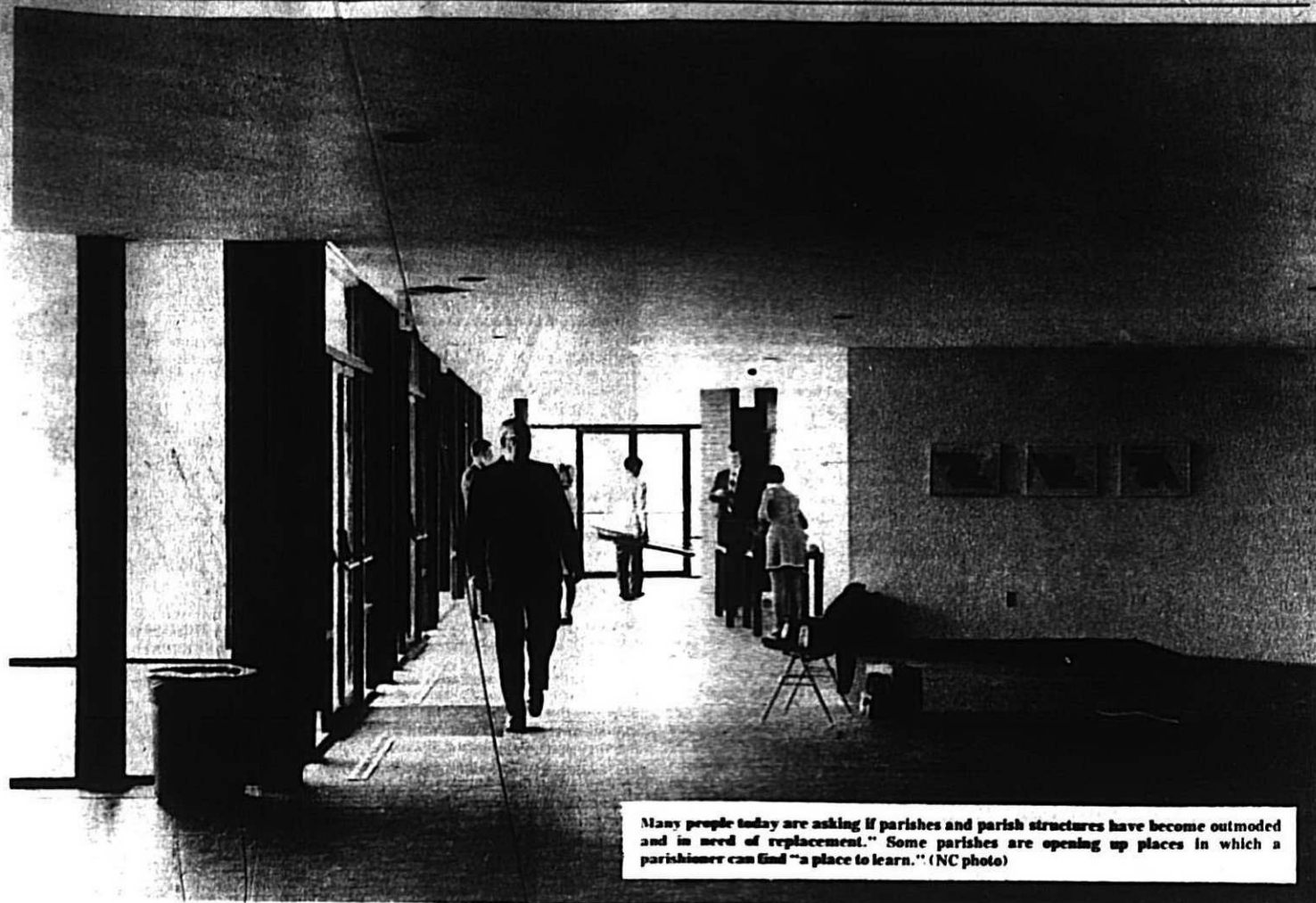
We really know better. We know that unless we make religion viable in the child's life—through his family, school, church and society—we might as well forget about making it memorable.

THIS TAKES MORE than lip-service cooperation. It means that parents have to be educated first to the changes, and that's a pastoral responsibility. Only when parents have successfully understood the need to go from a doctrine-centered religion to a family-centered religion can they comfortably furnish home celebrations, home prayer and home love of God. Once parents are re-educated to the importance of their role and given some confidence and help in changing from the old Catholic family atmosphere to a new and rich one—schmaltzy, if you will—they will respond and respond enthusiastically. I've seen it happen too many times to discount it.

But first we have to start being honest with one another, parents and parish. We have to develop a common language, not one we use with other parents and one we use with Father and Sister. We have to call a truce and make a mutual agreement to kill the scapegoat. It's obsolete, anyway. Let's make it extinct.

Once we do away with that handy device of blaming the other for our own negligence, we can study the child and begin fulfilling his needs. And, most important, let's do away with those two insidious myths: "Our parents don't care" and "Father didn't tell us to." I'll deal with those in the next two weeks.

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Many people today are asking if parishes and parish structures have become outmoded and in need of replacement. Some parishes are opening up places in which a parishioner can find "a place to learn." (NC photo)

## Parishes teach life's lessons

BY DR. LAWRENCE LOSNGY

Many people today are asking if parishes and parish structures have become outmoded and in need of replacement. Such a question is a clear sign of unhappiness with the parish, a sign that yet another parishioner is finding it difficult to be a parishioner or perhaps distasteful to be a parishioner.

Years ago people considered themselves lucky to be a parishioner because they had learned to belong. The parish, years ago, was a raucous, fun, warm, inspiring, protecting sort of reality. People lived there who had always lived there. In the parish school there were often teachers

who had taught the parents of their students. Oftentimes the pastor witnessed the marriage of young men and women he had baptized; sometimes he baptized, married, and buried a whole generation of people, becoming in succession a hopeful, happy, and then grieving—but wise—father.

YEARS AGO THE parish, which for its members meant the Church, was, as Father Eugene Kennedy once remarked, the place where, when you had to go there, they had to let you in. It resembled family in that you knew what it was but you found it hard to define. You knew you belonged. When you wanted to leave or get out you

found it next to impossible, and when you wanted back in, they found it impossible to keep you out.

You learned, without anyone actually saying so, that this was your place in the scheme of things, that you belonged, that if you got out of line there would be trouble. One other thing you learned was that no matter how atrocious or obnoxious your attitude or your behavior, you would still belong. There were black sheep and white sheep, but we were all sheep because there was one flock.

Such was the genius of creating Roman Catholic parishes centuries ago. The parish was geographically and hence, permanently defined. But the members of the parish were live people who came and went in their journey through life. Hence, the parish acquired both a sense of permanency (security) and movement (growth).

WHILE PASTORS were given immense responsibility (power) they were also checked and balanced by diocesan officials and by the existence of neighboring parishes. The pastor was wedded to his parish, whereas the parishioners could move to another parish. The parishioners could never be physically forced out of the parish, whereas the pastor could be transferred.

People who lived in these parishes experienced a certain orderliness, a certain set of rules and procedures which seldom, if ever, varied. It was like the army in that the rules never changed, just the players

of the game. Parishes, however, were no game. They were as real as families, and they were central identifying realities for the majority of people who constituted the membership.

The parish today, like the parish of old, can be a learning community and a believing community for the simple reason that it is a community. The parish today, like the few large families with uncles and aunts who still come together, is still closer to the tribal approach to life than it is to the business approach to life. Not all or even most parishes have yet been "efficienced" into the computer age. The parish can still be the reality which we can experience, the reality in our experience which teaches us who we are, why we are, that we are important, that we are loved and cared about, and that we must do our share for others.

THESE ARE THE central experiences of community, and they speak to the central yearnings of all people. The central experience of parish has not so much been tried of late and found wanting. Rather, it has been found hard and not tried, to use the words of Chesterton.

Parishes are like life itself in some ways. They certainly teach the great lessons of life, because they operate on the central principles of life itself: you will get out of your parish only what you put into your parish. You will begin to learn from the community called parish just when you finally thought you knew it all.

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## The ecology of worship

BY FR. AL McBRIDE, O. PRAEM.

"The seed that falls on good ground (i.e. in good ecology) will yield a fruitful harvest." (Luke 8:8)

A deadly environment may mean dead people. The smog scares of recent years are more than fright tactics. Air pollution alerts remind us that our lungs have only so much tolerance for noxious fumes. News photos of humans shielding their faces with handkerchiefs and surgical masks in business and theater centers witness the simple fact that a killing environment can murder people.

What is true in the ecology of nature is also true in the ecology of worship. If an Andromeda Strain is allowed to prevail at the altar, the worshipers will probably have eyes like tombstones and hearts as cold as serum stored in an ice tray. Much is said about people being obliged to worship God, but not enough is said about official liturgists providing the proper environment for worship.

THE LITURGICAL reforms promoting vernacular, a variety of canons, and new rites such as in Baptism, re-arranged the old environment. Presidential chairs, Blessed Sacrament altars and chapels, the removal of excessive and sometimes distracting pictures and statues, prominent Baptismal fonts, the admission of striking new forms of architecture such as oval buildings with curved space and of windows that revealed fresh freedom of expression are all examples of the initial stage of cleaning up the environment of worship.

The improvement of the visible shapes was the first step. But many other ecological advances are needed. I will mention only three here. We still need good sermons, good music and good gestures to help produce the goal of a worshipping community.

Effective sermons will come when the preachers know their God, their people and their Bible. Meditation is the road to the knowledge of God. Visitation is the avenue to knowing people. Contemplation is the key to knowing the Bible. The evangelical power of a good sermon blends the presence of God, compassion for people and the dynamism of the scripture into a summons to faith, hope and love.

EFFECTIVE SINGING results from

attention to home truths. Average voices cannot soar to high Es, or bounce on tricky rhythms—be they guitar or organ. Nor can such voices absorb new music every week. The majority of our congregations have average voices. Besides, years of silent Masses have taught them to lose confidence in singing at all. Suggestion: Hold old fashioned song and hymn sessions in family rooms around the parish until your people build up singing courage and a repertory that will make the windows rattle with a glorious noise unto the Lord.

Effective gestures proceed from a sense of reverence. The stilted formality of former days now yields to the senseless informality of our time. Real reverence appears in neither form. The first step in acquiring reverence is to keep in mind that we stand before God's mystery which induces within us a sense of awe.

I DON'T PRETEND to know what are the special shapes that reverence should take. All I know is that if you bow your head, or stretch out your arms in welcome, or offer your hand in peace, the element of reverence must be present or else the external gesture is a hollow shape.

A deadly sermon numbs the attention of the listeners. A lethal music cauterizes singers' hearts.

Sloppy and irreverent gestures teach the people that God is only making frivolous demands—not to be taken seriously.

I suggest that our official liturgists attend worship from the pews to see how they would endure another man's sermon, or like the unsingable music, or enjoy the chill of thoughtless gestures. This should inspire some insight on the need for a proper ecology in worship. Guitars, stand-up communions, and peace handshakes are not enough. Deeper issues are at stake. God in the sermon, the Spirit in the song, Christ in the gesture.

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## KNOW YOUR FAITH

## CELEBRATING LIFE

BY JOAN HEIDER

"Celebrate Life" seems to be a phrase of this age. To do this it is necessary to:

- C hoose
- E vents
- L eading
- E ntirely
- B eyond
- R outine
- A ctions
- T o
- E veryone

Two elements suggested by the word "celebration" are: 1) something out of the ordinary daily routine, and 2) done with a group of people. One usually does not think of calling one man's overuse of alcohol within the confines of his own room a celebration. He may privately experience some of the feeling of happiness which a true celebration produces. However, the lack of sharing it with others does not lead to calling it a celebration. The inability to have a celebration can also be caused by an over concern about the routines of daily living.

FOR MANY OF US it is much more in keeping with our life style to wash dishes, windows, and clothes or to work extra hours for extra money than it is to call a group together for an outing to break the routine. The important aspect of celebration is not to escape realities. It is that one takes time with others for an enriching life-experience. It is seldom after one has taken the time to participate in a celebration that one does not have to admit: "We surely had a nice time. We'll have to do that again sometime."

Our lives should be large enough to have room for all the elements of life—work, prayer, and recreation. As we work toward broadening our experiences in each of these areas, we become more integrated people.

TO BEGIN WITH WE ALL live three separate lives—a work life, a prayer life, and a recreational life. It is only after repeated experiences of each that we can begin to see how they can be integrated to make one Christian life-style.

Jesus had this all accomplished in the examples of celebrating life which he has left us. An evident example is the wedding feast at Cana. First of all, he took the time to attend. Secondly, he enjoyed the elements of the wedding celebration. Thirdly, he fulfilled both his divine nature and his mother's wishes in performing the miracle of changing the water into wine. Compared with work in our sense, performing miracles was really part of Christ's work.

He had all the elements of his life represented in this single true celebration. How did he do it? It was part of anything else, through repeated similar experiences.

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Are some parish communities becoming fragmented into separate stereotypes at the expense of communication and the religious growth of children? (NC photo)



## QUESTION BOX

# If knowledge gives power who has domain over life?

BY MSGR. R. T. BOSLER

Q. Why did God give man the knowledge of abortion? I thought creation was God's domain. Why should men have this power? If we do, then we are all like Gods. We can determine who will live and who will die. This certainly disturbs me spiritually. I do not want to be like a God. I want to look up to a God as something greater than myself. Yet God sits idly by while millions of abortions are performed yearly. No wonder they say God is dead.

A. We are all like God to the extent that we were made to his image. Have you forgotten the first chapter of Genesis? Remember: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth."

This seems to be God revealing that he has made men to share with Him in the work of creation and that man is like God because he does have power over creation. God has taken a mighty risk in giving man power over life and death and the freedom to use it for good or ill. Long before the evil of abortion, men had control over the lives of their children. As far back as we can go into history we learn that there were cultures in which families destroyed unwanted babies. The story of revelation in the Bible is the account of how man abuses the dominion he has over creation and how

God saves man from his mistakes.

If you and I were God, we wouldn't grant such freedom to men and take such risks. But if we will worship only a God who thinks and acts as we want him to, then we do have a God no greater than ourselves. Men have made God into something like that, and this is the God who is dead.

Q. What are the circumstances under which a Catholic may marry a Protestant who has been divorced?

A. This is a question that can not be answered satisfactorily here. In general it can be said that the Catholic Church looks upon the marriages of Protestants as she does those between Catholics. If the Protestants were baptized, neither previously married and both freely intended to enter a life-long union with no agreements not to have children, then they are in a sacramental marriage as indissoluble as a marriage of two Roman Catholics performed by a bishop.

So the question you ask about a divorced Protestant is the same you ask about a divorced Catholic: Are there any reasons for thinking that the first marriage was invalid? There are many, of which these are the principal:

Did one or both of the parties refuse the right to have children, even temporarily? Did one of the parties enter marriage with the intention of getting a divorce if it did not work out? Did the first spouse suffer from personality problems so severe he could not commit himself to the permanency of marriage? Was either forced into the marriage? Was the first spouse incapable of heterosexual love? Or impotent?

In the case of a divorced Catholic we ask whether or not the marriage took place in the Church, for the Catholic can only be validly married when he observes the rules of his Church. These do not apply to Protestants except indirectly. If the divorced Protestant was married to a Catholic or a fallen-away Catholic in a Protestant Church or before a justice of the peace, then the marriage would be considered invalid because of the Catholic party's failure. In the case of the divorced Protestant we also ask whether one or other of the parties might be unbaptized, for if so there may be a possibility of

dissolving the marriage in favor of the faith.

This does not exhaust the possibilities, but this should be enough to make it clear that if your question is more than hypothetical, you should discuss your case with a priest who will either help you or refer you to the proper authorities. Do not decide that your situation fits one of the

## How can true Catholic sin?

(Continued from Page 6)

really believe." How do we answer him? More important, how do we answer ourselves?

THE NEW LIFE in us, the life of Grace, does not give us a new nature. Obviously it does not replace our body with a new body—if a man has a craving for alcohol before baptism, baptism will not remove it. Less obviously but obviously enough all the same, it does not replace our soul with a new soul. Grace has to work in the nature it finds (very much as Christ had to build his Church on the men he found). Paul says that we (himself included) carry our treasure of truth and life and union with Christ "in earthen vessels." The vessels, of course, are ourselves, very fragile, easily cracked. Grace is a kind of super-nature with its own powers of action, but it does not supersede nature. It interpenetrates the nature we have but does not of itself remove its defects. To return to the electric light illustration: if the mechanism is defective, switching on the electric power does not mend it. Increasing the power does not mend it. The mending of the mechanism is a separate matter.

A Catholic who, by the new life into which he has been re-born, has the virtue of Hope yet may feel himself close to despair, he has the virtue of Charity, yet may act cruelly; he has the virtue of Justice, yet may cheat his employees. It is not enough to flip the problem aside with a casual "After all, we're only human." We're not "only human," we are Christened. We dare not flip the problem aside, for it goes to the whole meaning of life here and hereafter.

circumstances listed here and go on dating your divorcee.

Q. A friend of mine left the Catholic religion and joined a Protestant Church and got married in that church. Then about fifteen years later his wife divorced him and he returned to the Catholic Church. Can he remarry in the Catholic Church and receive the Sacraments?

A. Yes, he can. Before he may marry again, however, he needs a declaration of the nullity of his marriage in the Protestant Church. This he obtains from his local bishop. The marriage was null not because there is anything lacking in a Protestant marriage but because he as a Catholic was bound to observe the Catholic form of marriage. In our law he was considered bound to this law even though he publicly left the Church.

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## WORSHIP AND THE WORLD

## Parish meets at Mass

BY FR. JOSEPH M. CHAMPLIN

A little over a year ago I left the Washington office of the Liturgy Secretariat for the National Conference of Catholic Bishops and became pastor of Holy Family Church in Fulton. During these months in the parish ministry, certain fundamental principles or truths have emerged from my experience. Most were reassuring confirmations in practice of what I had strongly believed in theory; a few represented new insights into concepts which really should have been obvious. Here are some of those norms:



1. The parish revolves around Sunday worship. Life in a Catholic Christian congregation is more or less active depending upon the leadership qualities of the priests and the temperament or make-up of persons in that parochial situation. Churches with extremely well-organized programs may have something going every night of the week in the rectory, at the school, and within parishioners' homes. These activities, however effective and valuable they may be, still touch only a fraction of the people in that parish. Sunday is where we meet all the people, speak to them, pray with them, and we hope, move them on to higher things.

That fact carries with it a highly pragmatic consequence: in the allocation of time, effort and money, the Sunday liturgy should rank at the top of our priority list.

2. People judge priests and parishes largely by the quality of preaching. Young persons who drift away from Sunday Mass offer as the reason for their absence "irrelevant or poor sermons." Conversely, a church whose preachers deliver well-prepared, interesting and contemporary (the gospel applied to life here and now) homilies normally witness a return to the fold of sheep who had for a short or long period stayed away from the weekly Eucharist.

This observation likewise leads us to another painfully practical conclusion. Priests (and deacons) no longer can consign preparation for the Sunday sermon to Saturday night at the movies. The man whose multiple activities leave little time or energy for reading, prayer, and reflection needs to make some drastic cut-

backs in his schedule. Good as any project may seem, it cannot compare in importance with preaching God's word nor should it interfere with the hours required to fulfill this serious responsibility.

3. Individuals are very disposed for worship at the critical moments of their lives. These crucial times are the occasions of birth, death, sickness, guilt and love. Translated into liturgical terms this means the rituals for baptism, marriage, and funerals, the ceremony for anointing of the sick, and the sacrament of Penance. Sensitive, personal liturgies in these circumstances make lasting impressions upon participants. One never forgets the priest who celebrated well a parent's funeral, who made the wedding service a joyful event, who helped lift the heavy burden of guilt from an anxious heart.

4. Teachable moments are also ideal liturgical moments. Today's catechetical programs quite beautifully stress parental involvement in the teaching of youngsters. They seek to do so at those times—Baptism, First Communion, First Confession, and Confirmation—when both parents and children are ready for something extra religion-wise. The more intimate the connection between these worship and instruction efforts, the better.

5. Priests ideally should engage the total parish community in both planning and executing the liturgy. A corps of lay lectors is a fine start along this road of active participation, but the goal in my mind reaches far beyond that limited horizon. I envision here such elements as a parish liturgy committee which plans with the priests and musicians the Sunday worship programs; I am thinking of people who make vestments, create banners, bake altar breads; I have before my eyes also the well-trained ushers, the families in offertory processions, the children at a Confirmation Mass or classroom Eucharist.

This list could go on, of course, but the point is that the more parishioners that play a part in the initial preparation and execution of any liturgy, the more fruitful will be that celebration. The new Roman Missal has this to say about that point: "It is of greatest importance that the celebration of the 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."

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**ST. LAWRENCE COPS RUNNER-UP TROPHY**—The swimmers from St. Lawrence parish, Indianapolis, copped a runner-up trophy in the recent Sub-Novice Meet at the Brookside Park Pool. They shared second-place honors with Our Lady of Lourdes, both scoring 32 points. Standing with the team at the left in the back row are: Father Melvin Bertrand, Priest-Moderator, Mrs. Joseph Doll, Head Coach, and Miss Lisa Roberts, Assistant Coach.

## CYO NOTES

About 300 Junior CYOs attended last Friday's City-Wide Outdoor Dance held at St. Catherine's parish. Officers of the Deaneries Youth Council, sponsors of the event, want to extend their thanks to the participants and to the host parish.

Last and found items from the two CYO camps in Brown County are available at the CYO Office, 1502 W. 16th St. Phone 632-9311.

The Summer Spiritual Activity for Junior CYOs will be held Wednesday, Aug. 23, at Immaculate Heart of Mary parish. Format of the event will be announced later, according to co-chairmen Father Larry Crawford and Father Gerald Renn.

Deadline for entries in the Junior CYO Tennis Tourney is Wednesday, July 26. Talent Contest deadline is July 27, with auditions to be held Thursday, Aug. 3, at a site not yet announced.

The Indianapolis Deaneries Youth Council will meet at 7:30 p.m. Monday, July 24, at the CYO Office.

The Junior Boys and Girls Softball Tourneys will begin July 25, with finals scheduled August 2. Games will be played at Municipal Stadium on S. West Street.

## About 130 spots Set 'Tops in Food' left for camp Summer Festival at St. Christopher

Fewer than 130 spaces remain at the two Brown County summer camps maintained by the CYO.

At Camp Christina, a total of 30 spots are open the weeks of August 6 and 13 for girls. Rancho Framasa has nearly 100 openings for boys the weeks of July 30, August 6 and 13.

Camping fee is \$37.50 per week, including tent and handicrafts. Reservations are available from the CYO Office, 1502 W. 16th St., Indianapolis, IN 46207.

## STANDINGS

### SOFTBALL LEAGUES

**BOYS'**  
Division 1: St. Michael 50; St. Anthony 32; St. Matthew 32; St. Pius 13; St. Joan of Arc 13; St. Gabriel 0.

Division 2: St. Pius X 41; St. Simon 32; St. Lawrence 31; St. Philip Neri 21; St. Andrew 23; Our Lady of Lourdes 13.

Division 3: Our Lady of Greenwood 41; St. Jude 41; Sacred Heart 32; Nativity 33; St. Barnabas 22; St. Catherine 13; St. Bernadette 05.

### GIRLS'

Division 1: St. Anthony 40; St. Rita 40; St. Matthew 32; St. Pius X 13; St. Joan of Arc 13; St. Gabriel 0.

Division 2: St. Lawrence 40; Holy Name 51; Our Lady of Lourdes 32; St. Andrew 33; Nativity 33; St. Simon 24; St. Philip Neri 14; St. Bernadette 04.

Division 3: St. Jude 40; St. Roch 51; St. Catherine 41; Our Lady of Greenwood 32; St. Mark 33; St. Barnabas 15; Sacred Heart 15; Baxter YMCA 04.

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**Eagleton**  
(Continued from Page 2)  
on Sen. Eagleton in 1970.  
FATHER VanAckeren said he preferred to praise Sen. Eagleton as a person, rather than as a vice presidential candidate.  
"He is a fine person," said the Jesuit. "He has moral principles and moral character. He is interested in the views of other people."  
Father VanAckeren said that Sen. Eagleton has made several informal appearances on the Rockhurst campus where he has exchanged views with the students.  
He listens well, and he is attuned to the times," said Father VanAckeren. "I think he is anxious to unite his own experience with the ideals and the enthusiasm of young people."

**Ice Cream Social**  
*stated by D of I*  
NEW ALBANY, Ind. — The Daughters of Isabella will sponsor their annual Ice Cream Social on Tuesday evening, July 25. The social, which opens at 7 p.m., will be held at St. Mary's School. A variety of homemade cakes will be served to complement the ice cream.  
The organization's Scholarship Fund will benefit from the affair. Ella Mae Stemm is in charge of the arrangements committee.

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## SWIM MEET RESULTS

**Boys' Novice 13-14 50 Meter Backstroke:** 1.) Tim Miller, Immaculate Heart; 2.) Matt Carrico, St. Barnabas; 3.) Tom Duwell, St. Lawrence. Time: 43.7 sec.

**Girls' Novice 13-14 50 Meter Backstroke:** 1.) Ann Fitzsimmons, St. Joan of Arc; 2.) Sue Steinmetz, Immaculate Heart; 3.) Jeanne Kavanaugh, Nativity. Time: 45.0 sec.

**Boys' Novice 15 or Over 50 Meter Backstroke:** 1.) Chris Such, St. Gabriel; 2.) Tom Velang, St. Barnabas; 3.) Ed Heckman, Holy Spirit. Time: 47.3 sec.

**Girls' Novice 15 or Over 50 Meter Backstroke:** 1.) Nancy Hennessy, Our Lady of Lourdes; 2.) Judy Smith, Holy Spirit; 3.) Beth Krug, Holy Spirit. Time: 42.2 sec.

**Boys' Open 100 Meter Backstroke:** 1.) Dearth Dunbar, St. Luke; 2.) Pat Terry, St. Joan of Arc; 3.) Chris Ahlers, Christ the King. Time: 1:12.2.

**Girls' Open 100 Meter Backstroke:** 1.) Susie Skinner, St. Luke; 2.) Mary Wolcott, St. Joan of Arc; 3.) Kim Ball, Immaculate Heart. Time: 1:17.5.

**Boys' Novice 13 or Over 50 Meter Butterfly:** 1.) Chuck Day, Our Lady of Greenwood; 2.) Pat Kennedy, Immaculate Heart; 3.) Mike Gregg, Our Lady of Lourdes. Time: 35.2 sec.

**Girls' Novice 13 or Over 50 Meter Butterfly:** 1.) Rita Huff, St. Barnabas; 2.) Colleen O'Brien, St. Luke; 3.) Cindy Hennessy, Our Lady of Lourdes. Time: 41.4 sec.

**Boys' Open 100 Meter Butterfly:** 1.) Jeff Popma, St. Luke; 2.) Rick O'Connor, Our Lady of Lourdes; 3.) Peter Krug, Holy Spirit. Time: 1:10.6.

**Girls' Open 100 Meter Butterfly:** 1.) Suzi Skinner, St. Luke; 2.) Nancy Wells, St. Luke; 3.) Bobbi Nevitt, St. Jude. Time: 1:13.6.

**Boys' Novice 13-14 50 Meter Freestyle:** 1.) Mike Gregg, Our Lady of Lourdes; 2.) John Bastnagel, Immaculate Heart and Bill Resnick, Our Lady of Greenwood (tie). Time: 33.3 sec.

**Girls' Novice 13-14 50 Meter Freestyle:** 1.) Ann Kennedy, Immaculate Heart; 2.) Rosanne Peterson, Our Lady of Lourdes; 3.) Jerry Simmons, Our Lady of Lourdes. Time: 37.5 sec.

**Boys' Novice 15 or Over 50 Meter Freestyle:** 1.) Nancy Hennessy, Our Lady of Lourdes; 2.) Judy Smith, Holy Spirit; 3.) Rita Huff, St. Barnabas. Time: 35.7 sec.

**Boys' Open 100 Meter Freestyle:** 1.) Dearth Dunbar, St. Luke; 2.) Jeff Lawrence, Immaculate Heart; 3.) Tom Auda, St. Lawrence. Time: 1:00.3.

**Girls' Open 100 Meter Freestyle:** 1.) Ann Krug, Holy Spirit; 2.) Betsy Campbell, St. Joan of Arc; 3.) Kim Ball, Immaculate Heart. Time: 1:09.4.

**Boys' Novice 13-14 50 Meter Breaststroke:** 1.) Rocky Byrum, Our Lady of Greenwood; 2.) Tom Stark, Immaculate Heart; 3.) Tim Miller, Immaculate Heart. Time: 44.3 sec. (Automatic Record).

**Girls' Novice 13-14 50 Meter Breaststroke:** 1.) Jerry Simmons, Our Lady of Lourdes; 2.) Roseanne Peterson, Our Lady of Lourdes; 3.) Colleen Murphy, Our Lady of Lourdes. Time: 48.1 sec. (Automatic Record).

**Boys' Novice 15 or Over 50 Meter Breaststroke:** 1.) Pat Kennedy, Immaculate Heart; 2.) Gregg Thompson, St. Jude; 3.) Joe Stark, Immaculate Heart. Time: 41.7 sec. (Automatic Record).

**Girls' Novice 15 or Over 50 Meter Breaststroke:** 1.) Mary Heckman, Holy Spirit; 2.) Laurie Salterman, Immaculate Heart; 3.) Kathy Lyons, Christ the King. Time: 48.8 sec. (Automatic Record).

**Boys' Open 100 Meter Breaststroke:** 1.) Jeff Popma, St. Luke; 2.) Chris Ahlers, Christ the King; 3.) Tom Auda, St. Lawrence. Time: 1:21.5.

**Girls' Open 100 Meter Breaststroke:** 1.) Nancy Wells, St. Luke; 2.) Ann Krug, Holy Spirit; 3.) Betsy Campbell, St. Joan of Arc. Time: 1:28.2.

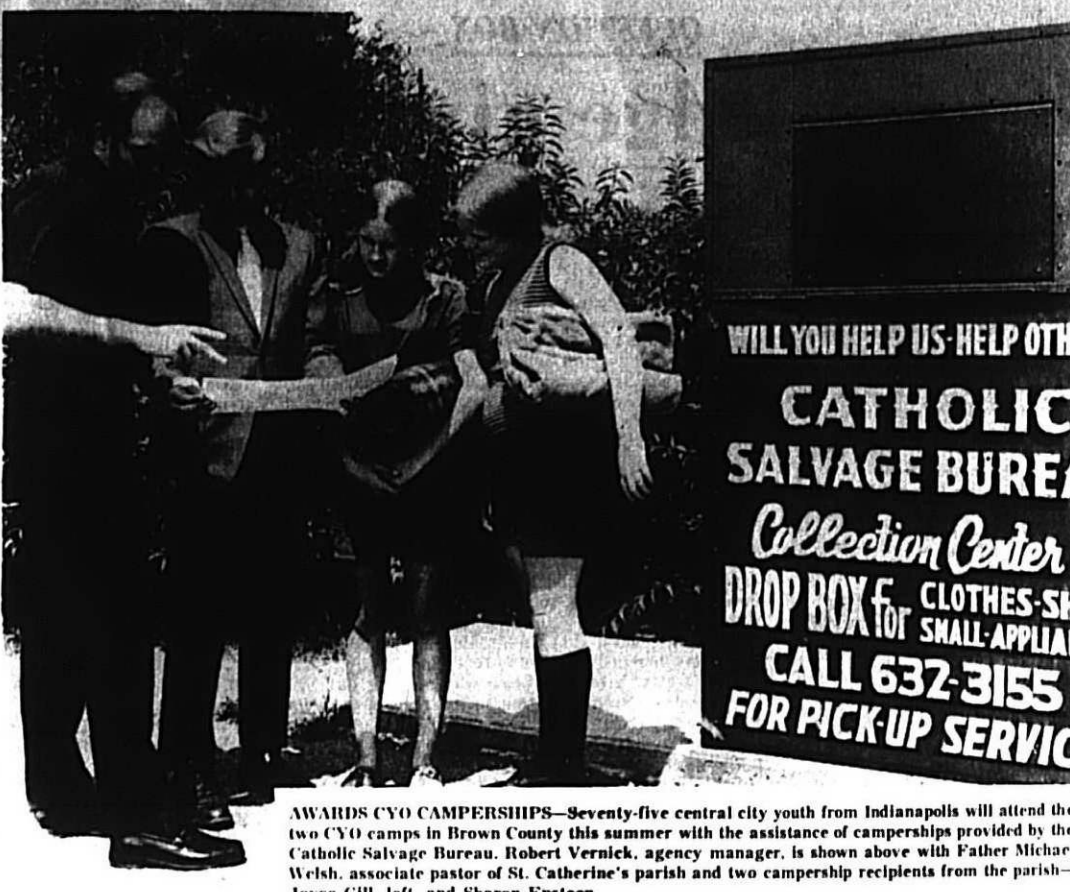
**Boys' Novice 200 Meter Freestyle Relay:** 1.) St. Barnabas "A"; 2.) Immaculate Heart "A"; 3.) St. Lawrence "A". Time: 1:12.6.

**Girls' Novice 200 Meter Freestyle Relay:** 1.) Immaculate Heart "A"; 2.) Holy Spirit "A"; 3.) St. Luke "A". Time: 2:34.8.

**Boys' Open 200 Meter Freestyle Relay:** 1.) St. Luke "A"; 2.) St. Lawrence "A"; 3.) St. Jude "A".

## Deadline set

INDIANAPOLIS — Late registration for students wishing to enter Secina Memorial High School in the fall will terminate on July 28, according to an announcement from William Kuntz, principal. Information is available by calling 356-6377.



**AWARDS CYO CAMPERSHIPS**—Seventy-five central city youth from Indianapolis will attend the two CYO camps in Brown County this summer with the assistance of camperships provided by the Catholic Salvage Bureau. Robert Vernick, agency manager, is shown above with Father Michael Welsh, associate pastor of St. Catherine's parish and two campership recipients from the parish—Joyce Gill, left, and Sharon Epstein.

Time 2:01.5  
**Girls' Open 200 Meter Freestyle Relay:** 1.) St. Luke "A"; 2.) St. Joan of Arc "A"; 3.) Holy Spirit "A". Time 2:10.0 (Ties the old record).  
**Mixed Novice 200 Meter Freestyle Relay:** 1.) Immaculate Heart "A"; 2.) Our Lady of Lourdes "A"; 3.) Holy Spirit "A".

Our Lady of Lourdes "B" Time: 2:17.9

## TEAM RESULTS

**NOVICE**  
1.) Immaculate Heart—104  
2.) Our Lady of Lourdes—89  
3.) Holy Spirit—40

## OPEN

1.) St. Luke—73  
2.) St. Joan of Arc—37  
3.) Holy Spirit—30

4.) St. Barnabas—37  
5.) Our Lady of Greenwood—29  
6.) St. Lawrence—23  
1.) Immaculate Heart—130  
2.) Our Lady of Lourdes—94  
3.) St. Luke—91  
4.) Holy Spirit—70  
5.) St. Joan of Arc—54  
6.) St. Lawrence—43

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## Richmond Altar Society to observe 125th year

RICHMOND, Ind.—The 125th Anniversary of the St. Anne's Altar Society at St. Andrew's parish here will be observed on Sunday, July 23.

Members will attend the 9 a.m. Mass on that day, to be offered by Very Rev. Richard Hillman, V.F., pastor. Breakfast will follow in the school cafeteria.

Principal speaker at the breakfast will be authoress Mrs. Esther Kellner, of Richmond.

Organized in 1847, the original membership of the society numbered 10 ladies. Presently there are 150 regular and 15 honorary members. The oldest honorary member is Mrs. Elizabeth Kanbe Sauer, who will be 101 years old in December.

Traditionally, the society provides altar linens, surplices, cassocks, laundry service, flowers for special occasions, and visitation of parishioners in nursing homes. It also provides funds for altar breads and wine.

Mrs. Ambrose Svarckopf is president of the society, assisted by the following: Mrs. Robert Eschbach, vice president; Mrs. Ted Riley, secretary; Mrs. Mary Brokamp, treasurer; and Mrs. Earl Stolle, recording secretary.

### ABP. BERGAN DIES

OMAHA, Neb. — Archbishop Gerald T. Bergan, retired archbishop of Omaha, died here July 12 of a combination heart attack and stroke.

## Terre Haute CCW to meet July 25

TERRE HAUTE, Ind.—The first quarterly meeting of the Terre Haute Deanery Council of Catholic Women will be held at St. Leonard's parish, West Terre Haute, on Tuesday, July 25.

Mass will be offered at 9 a.m., followed by breakfast and business meeting in the parish hall.

The agenda will include a presentation on the Little Italy Festival Talent (LIFT), with slides. Parish presidents are asked to have reports.

The DCCW will sponsor a Day of Recollection at St. Mary-of-the-Woods on Wednesday, Aug. 16. Luncheon reservations should be made during the July 25 quarterly meeting.



FESTIVAL BOOTH QUILTS—Ladies from St. Paul's parish, Sellersburg, meet each Monday morning from September through May to prepare quilt tops and complete quilts featured during the annual Festival and Picnic. The items are a popular attraction of the event, to be held Sunday, July 30, at Rock Lake Park on Hamburg Pike. Shown above with the pastor, Father A. A. Barthel, are four of the workers (from left) Mrs. Helen Andres, Mrs. Madge Stone, Mrs. Helen Rieger and Mrs. Regina Klehmer. The latter two will serve as chairmen of the quilt booth. The afghan above was made by Miss Lula Ehringer. A total of 15 quilts will be available at the festival. Proceeds of the event will benefit the parish's new church fund. Chicken dinners will be served starting at 11 a.m.

## St. Paul parish at Sellersburg slates Festival

SELLERSBURG, Ind. — St. Paul's parish will sponsor its annual Festival and Picnic on Sunday, July 30. The event will be held at Rock Lake Park, located on Hamburg Pike, midway between Sellersburg and Jeffersonville.

"All the chicken you can eat" will be served cafeteria-style starting at 11 a.m. Hand-made quilts, linens (including hand-embroidered and crocheted work), "grab" boxes, plush animals, candy, cakes, hams and groceries will be available at the many picnic booths.

Entertainment and games for persons of all ages will be provided. Proceeds of the event will be used for the benefit of the parish's new church fund.

St. Paul's pastor is Father A. A. Barthel.

## Belgian prelate to be keynoter

MUNICH — Belgium's Primate, Cardinal Leo Joseph Suenens of Malines-Brussels, will deliver the keynote address to a congress of social workers and philosophers here during the coming Summer Olympic games.

The congress theme will be: "The Influence of and Risk of Sports on Man's Personality." Cardinal Suenens was invited to take part in the August 21 to 25 congress by Cardinal Julius Döpfner of Munich-Freising, one of the sponsors.

## Remember them in your prayers

### BRISTOW

CLARENCE J. HOLMAN, 80, St. Isidore, July 15. Husband of Ella; brother of Peter Holman, Chicago. John Holman, Tell City, Martin Holman, Bristow, and Mrs. Ollie Aders, St. Meinrad.

### INDIANAPOLIS

JAMES ELWOOD MOTLEY, 42, St. Rita's, July 13. Husband of Laura; father of Tuncie, James Jr., Robert, Charles, Janice, Pearl, Shirley and Darnita; son of Mrs. Pearl Motley of Kentucky; brother of Agram Motley of Kentucky, Robert, Raymond, Tuncie, Rank and Thomas Motley.

ALFRED WATSON, 74, July 15. Husband of Hannah; father of Mrs. Mary N. Roberts, James A. Watson, Mrs. Margaret Jacobs of Arizona.

MERLYN FUSS, 54, Holy Spirit, July 15. Wife of Raymond; mother of Mrs. Martha Schneider, Thomas, Steven and David Fuss; daughter of Mrs. Martha Marshall; sister of Mrs. Norma Gray, Mrs. Gloria Moore, Lynn and Burr Marshall.

AUGUST CAITO, 86, Holy Rosary, July 17. Husband of Mary Ann; father of Philip, John, August F., Joseph, Thomas, Calio, Mrs. Cosma Mascari, Mrs. Aloisius Meyers and Mrs. Michael Navarra, brother of Joseph, Anthony and Michael Caito and Mrs. Angelina Mercurio.

MARY E. COLLINS, 90, St. Augustine Chapel, July 17. Mother of Mrs. Theresa McVeigh, Mrs. Mary Catherine Feller, Marjorie Collins, James Noel of Memphis, Tenn., William J. Collins of San Antonio, Tex., stepmother of Mrs. Harry Galloway and Mrs. William Lotz.

MARGARET DUNN, 67, Little Flower, July 17. Mother of Mrs. Helen Gross and Mrs. Susan Harper, sister of Mrs. Alice Fraim and Miss Helen Deal.

CHARLES E. LEPPER, 64, Holy Name, July 17. Husband of Marianna; father of Veronica, Mrs. Donald Kilmack, Charles and Michael Lepper; brother of Mrs. Jim Kaldner, Mrs. David Urquhart, Mrs. Fred Sander, Mrs. Maurice West, Mrs. Elmer Chance, Leroy, Raymond, James and Herbert Lepper.

ATTILIO MASTROPAOLO, 91, Holy Rosary, July 19. Father of Marie Stone, Agnes Denzio, Rose Piccione, Lena Bova, Clara Mazza, Sunny Bruce and Felix Mastropalo.

PEARL MAY MAZE, 73, St. John's, July 19. Mother of Mrs. Elva Gaudin, Mrs. Ethel Jones, Mrs. Katherine Gray of Fullerton, Calif., Robert and John Maze; sister of John Hickey.

MATHILDA WEHINGER, 79, Sacred Heart, July 19. Sister of Marie Wehinger, aunt of Mary S. Hale and Florence J. Huff.

HYUN SOO SHIN, 44, St. Lawrence, July 20. Husband of Young Shin Shin, father of Yong Shik Shin, Ki Joon Shin, Mrs. Hae Soon Cho, Mrs. Mae Soo Ward, Mrs. Kwang Soon Johnson, Mrs. Hwa Jha Lee and Mrs. Soo Jha Kim.

FRANK JOSEPH CALABRESE, 61, St. Joan of Arc, July 20. Husband of Helen of Phoenix, Ariz.; father of Jack Calabrese.

MADISON  
NICHOLAS J. POTTER, 59, St.

GRANT TO MARIAN

INDIANAPOLIS — Marian College will receive a \$300 grant from the National Science Foundation for the purchase of scientific equipment. The amount will be matched by the college to acquire a physiograph system, which measures vital life processes.

Kruse, Louisville, and Mrs. Ruth Whitaker, Jeffersonville. A sister also survives.

TERRE HAUTE  
MARIA PERFETTI, 91, Sacred Heart, July 12. Mother of Angelo Perfetti of Trenton, N.J.; Laurence Perfetti of Lowell; Mrs. Anna Stella of Lockport, Ill.; Mrs. Lena Grotti and Mrs. Mary Lenti, both of Highwood, Ill.; Mrs. Betty Grotti of Northbrook, Ill.; also Perfetti, Mrs. Virginia Wilson and Mrs. Mildred Vernardi, all of Clinton.

MARGARET MAUDET, 91, Sacred Heart, July 14. Sister of Mrs. Anna Hart of Terre Haute.

PAUL J. KLEISER, 63, Sacred Heart, July 15.

VEVAY  
EDWARD E. BLACK, 8, Most Sorrowful Mother of God, July 9. Son of Mr. and Mrs. Harvey Black; brother of Patricia.

## Faiths to share same altar

LONDON—England's three top church leaders will take part in a rededication ceremony at London airport's unique chapel during the sixth international conference of airport chaplains at Windsor, September 26-28.

The chapel was dedicated in October 1968, as an underground interdenominational unit serving Anglican, Catholic and Free Church passengers and airport staff.

It was then designed with three altars. Now, according to an official announcement, the three altars will be superseded by one—and it will be rededicated during the chaplains' conference by Anglican Archbishop Michael Ramsey of Canterbury, Cardinal John Heenan of Westminster, and Dr. Ivor Mowbray, Moderator of the Free Church Federal Council.

After the service, the one altar will be used by all denominations. The Rev. Ben Lewers, Anglican chaplain at Heathrow Airport, said, "In future the whole Church at Heathrow will be centered on one building, one altar and with a single committee—and with one bank account."

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## VIEWING WITH ARNOLD

## Food for thought

BY JAMES W. ARNOLD

"ZPG" (Zero Population Growth) is another sci-fi, about what might be happening back on the polluted globe, while Bruce Dern is saving the woods around Saturn. But this is a much heavier subject that gets grimly arty treatment, and is often boringly pretentious. Despite its defects, "ZPG" is a mind-expanding nightmare.

The world is so crowded and choked with smoke (it looks like a smoggy day in a Turkish bath) that having babies is

forbidden under penalty of death, and young parents wait in line to obtain programmed plastic Ken and Barbie dolls. All the relics of nature (animals, plants) and even of Detroit (cars) are kept in a museum, and the lines of tourists are four years long.

Well, our heroes (Geraldine Chaplin, Oliver Reed) can't stand it, have a real baby in their abandoned bomb shelter, and get turned in by their friendly but jealous neighbors. The ending is woefully contrived, but does include a harrowing ride through a sewer that makes the River Styx look like a picture postcard.

THE MOVIE has been picketed by the real ZPG people, and on the surface it is a startling (for this era) pro-baby tract, taking on as it goes several noxious current trends, including regimentation, uncouth state propaganda, perverted psychiatry, vacuum TV, and isolation of the aged. But it might also obviously imply baby control before the world deteriorates to this stage, and one news-reel showing "criminals" of the 20th century homes in on Pope Paul VI. There has seldom been a film, however, which so emotionally and singlemindedly supports man's simple need for parenthood.

Anyhow, the extremes are sometimes ludicrous, and the good cast has been urged by

director Michael Campus to play as if trying out for the road company of "I, a Zombie." It all adds up to somewhat chewy food for thought. (Rating not available.)

## The week's TV network films

THIS WEEK'S NETWORK TV MOVIES (Made-for-TV films are excluded as simply long TV shows. Schedules are subject to late changes):

FAR FROM THE MADDING CROWD (1967) (NBC, telecast in two parts, Friday-Saturday, July 21-22): John Schlesinger's film of the Hardy novel is a pleasant success: cinematic, old-fashioned moral, faithful to the original and even improving on it by visualizing the green splendors of an English countryside that no longer exists. Julie Christie makes a fetching Bathsheba, a Scarlett O'Hara type who takes a long time to find the right man, amid all the complexities of Victorian melodrama. The film is full of visual beauty and hard universal truth. Recommended for all but very young children.

LORD JIM (1965) (ABC, Sunday, July 23): Richard Brooks' interesting but inevitably unsuccessful attempt to film Conrad's great novel about an idealist in a corrupt world, struggling to find forgiveness for having violated his own code. For the uninitiated, it is a pretty good adventure film with a puzzling hero (Peter O'Toole, doing a kind of reprise of "Lawrence"). Amid too many clichés, there is good photography of steamy Asian locales and a fine performance by James Mason as Gentleman Brown. Satisfactory for adults and youth.

TARZAN AND THE JUNGLE BOY (1968) (CBS, Sunday, July 23): Late-vintage and routine Mike Henry Tarzan, with a lady journalist searching for a lost white boy and two Cain-Abel brothers vying for a tribal kingship. Rafer Johnson makes an athletic villain, and picturesque South American locales replace much of the usual animal footage. Not recommended.

VIKING QUEEN (1967) (ABC, Monday, July 24): Romans and Druids vs. the noble natives in this low-budget epic of ancient Britain, shot (chronically enough) in Ireland. A quickie spectacle, almost worth it to see Don Murray as a Roman consul. Not recommended.

THE COMEDIANS (1967) (CBS, Thursday, July 27): It's Graham Greene time again as



CHRIST DOMINATES CHURCH INTERIOR—The penetrating gaze from a 14-foot-high head of Christ dominates the interior of Rosyth Methodist church, located 12 miles south of Edinburgh, Scotland. Using tones of blue as the basic color, a Rosyth artist completed the mural in about 300 hours. For permanence, he used 15th-century fresco techniques. (RNS photo)

## U.S. Melkites ask right to ordain married men

BOSTON — Members of the Melkite rite in the United States have asked for the reversal of a 1929 Vatican directive forbidding the ordination of married members of the rite in this country.

The request came in a resolution approved by clergy and lay delegates to the 13th annual convention here of Melkite-rite Catholics.

THE RESOLUTION pointed out that in other countries married men are regularly ordained in the Melkite rite. An official of the Melkite-rite diocese said that the tradition of a married Eastern rite clergy "goes back almost to apostolic times." The diocese, with headquarters here, has jurisdiction over all Melkite-rite Catholics in the United States.

At the same time, the resolution said, members of the rite have the "highest esteem" for the celibate priesthood. The Melkite clergy traditionally includes celibate priests and men who have been married before ordination. Once ordained, a priest is not allowed to marry.

For the first time the annual convention included elected lay delegates, chosen by members

all the prototype characters—defrocked priest, genial phony, inept saint and ruthless policeman—meet again in a corrupt backwater equivalent of hell (the late "Papa Doc" Duvalier's Haiti). It's partly an expose of a cruel and primitive regime, partly an evaluation of the role of the bumbler in a world full of tragedy. The best Greene books haven't made good films, and despite a fine cast (Burton, Taylor, Guinness, Euston, et al.), the same is true here. Satisfactory for those who enjoy Greene-ery, even when considerably watered-down.

## Pope welcomes Algerian envoy

VATICAN CITY — Pope Paul VI, receiving Algeria's first Ambassador to the Vatican, Raoul Mustafa Oudjadj, said that Algerian Catholics wish to live in peace and friendship with their Muslim compatriots, "thus contributing to the development of Algeria and promoting the wellbeing of all people."

Mr. Oudjadj presented his credentials to the Pope on July 10. Islam is the state religion of

Algeria. In his address of welcome to the new Algerian emissary, Pope Paul expressed the hope that "fruitful collaboration" between Algerian citizens belonging to different religious faiths would be "stimulated and guaranteed" by the relations "which have been opened today between the Holy See, the center of the Roman Catholic Church, and the Algerian government."

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## Plans announced for three special Fatima retreats

INDIANAPOLIS — Three special retreats will be conducted in August and early September at Our Lady of Fatima Retreat House, according to Father Kenny C. Sweeney, director.

Father Eric Lies, O.S.B., of St. Meinrad Archabbey, will be the retreat master the week-end of August 11-13. The theme will be "Summer of '72."

A retreat for widows and widowers will be conducted by Father Sweeney and others the week-end of August 18-20. It is designed for the specific needs, problems and approach to life facing those who have lost a husband or wife.

The annual Labor Day week-end retreat is scheduled September 2-4, designed for those not able to make a week-end retreat.

Reservations are available for all three retreats by contacting: Our Lady of Fatima Retreat House, 5353 E. 56th Street, Indianapolis, IN 46226. Phone (317) 545-7681.

## Iowa nun running for State Senate

MUSCATINE, Iowa — Sister Eleanor Anstey of the Sisters of Humanity, first nun ever to run for a state office in Iowa, has filed for the Democratic nomination for the State Senate.

She has no opposition in the Democratic primary of the 38th senatorial district. In the general election she will oppose Republican incumbent W. R. Hildebrand of Wilton.

Sister Eleanor, 46, is ending a three-year employment as religious education coordinator or two Catholic parishes. State three-year employment as religious education coordinator for two Catholic parishes. State politicians could not recall it a nun had ever run for a state office in Iowa.

## CONVALESCING

ST. LOUIS — Cardinal John Joseph Carberry, who underwent emergency gall bladder surgery June 12, was discharged from DePaul Hospital here July 1 and is recovering at his residence.

## Austria will pay teachers' salaries in Catholic schools

VATICAN CITY — From now on the Austrian government will pick up the full tab on the salaries of teachers in Austria's Catholic parochial schools.

This is a key point of an agreement reached here between Vatican City State and Austria, with an "exchange of documents of ratification" of a "supplementary convention" between the Holy See and Austria, signed in Vienna on March 8, 1971.

The agreement was a supplement to a "scholastic convention" agreement of July 9, 1962, on the basis of which the Austrian state contribution to Catholic teachers' salaries was 60 per cent of the total.

Under the new "convention," the government salary subsidy will be 100 per cent.

Signing for the Holy See was Cardinal Jean Villot, Vatican Secretary of State, and for the government, Austria's Ambassador to the Holy See, Hans Reichmann.

In a comment on the action, Vatican Radio observed that "the requests made by parents' associations and the Catholic Teachers' Association in Austria have been granted."

"Free from material worries, the Catholic schools in Austria can now dedicate themselves more intensely to the mission that is properly theirs—that of training the young in harmonious collaboration with families and with state educational institutions in the spirit of the declaration of Vatican II on Christian education."

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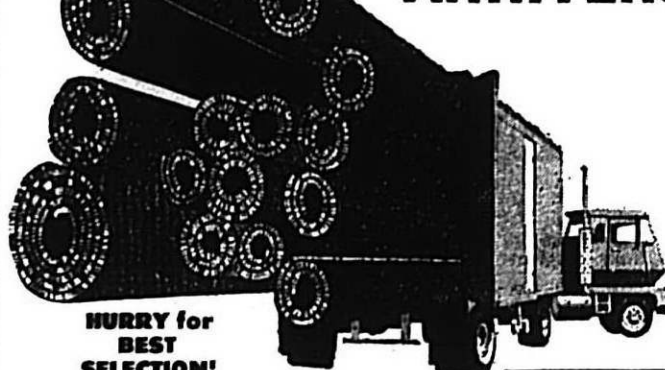
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