



VOL. XII, NO. 34

INDIANAPOLIS, INDIANA, MAY 25, 1973

'WELFARE' FOR CATHOLICS

NCC heads apologize for tax credits blast

BY JOHN MAHER

WASHINGTON—The National Council of Churches (NCC) has repudiated part of a statement opposing tax credits to parents of nonpublic school students and apologized "for an apparent train of events" leading to the unauthorized use of the statement.

The statement opposing tax credits had been presented as a statement of the NCC governing board to the House Ways and Means Committee, which is currently considering federal tax credit legislation.

The repudiation and apology came in a telegram to Bishop James Rausch, general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference, from the Rev. W. Sterling Cary, NCC president, and Dr. R. H. Edwin Espy, NCC general secretary. Despite the NCC telegram, Bishop Rausch later issued a statement expressing dismay at the lack of communication between the NCC and the USCC preceding the presentation of the testimony to the Ways and Means Committee. Bishop Rausch said that "serious lack of communication" has led him to decide to withdraw from the Interreligious Committee of General Secretaries, a group consisting of Bishop Rausch, Dr. Espy and Rabbi Henry Siegman, executive vice president of the Synagogue Council of America.

THE STATEMENT PRESENTED to the House Ways and Means Committee said tax credits "for any purpose are a dubious fiscal device which should be eliminated from the tax structure of the United States."

The statement raised the fear that tax credits might become a "device for segregation" and charged that such a tax break is "another instance of welfare for the well-to-do dangled just beyond the reach of the poor."

It dismissed as unfounded the "main justification" for tax credits, "that the largest system of parochial schools in

Father Frey will observe 25th Jubilee

INDIANAPOLIS—Father Lawrence J. Frey, pastor of St. Gabriel's parish, will be feted on his 25th Jubilee of Ordination on Sunday, June 3. The 3 p.m. Mass of Thanksgiving on that day will also mark the parish's 10th Anniversary of founding.

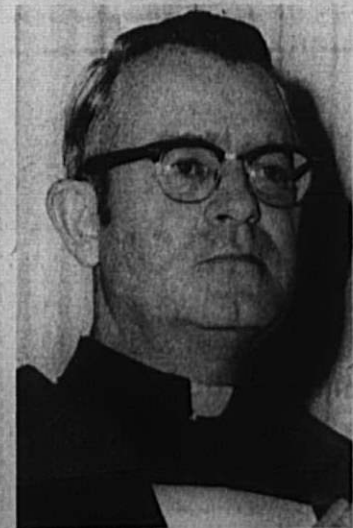
The celebration will include a program, dinner and dance in the parish hall.

Pastor of St. Gabriel's since 1967, Father Frey has provided leadership for the nearly 1,000 parish families in the West District Catholic Board of Education and the Speedway Ministerial Association.

Father Frey, a native of Pittsburgh, was ordained at St. Meinrad Seminary on May 18, 1948. Early assignments included St. Mary's parish, New Albany, and St. Michael's parish, Brookville. For a period of 10 years he served as associate pastor of St. Philip Neri parish, Indianapolis.

In 1962 he was named pastor of St. Joseph's parish, St. Leon (Dearborn County), where he served until his appointment to St. Gabriel's.

St. Gabriel's parish was blessed in June, 1963. The parish school was opened the following September with an enrollment of 570 pupils. An eight classroom addition was made to the school the following year.



FATHER LAWRENCE FREY

this country is being priced out of the market, and if it is not salvaged, public schools will be swamped with students from closing parochial schools."

The statement said the Catholic schools "plea of economic hardship" is "not convincing in view of the fact that the sponsoring church has probably the lowest level of per capita contributions of any major church in the country."

THE TELEGRAM to Bishop Rausch from Mr. Cary and Dr. Espy said the statement presented to the House committee "is not a statement of the National Council of Churches or of its governing board." They said that they "specifically repudiate" a section alleging that church support by Catholics lags behind that of members of other denominations and "claiming to interpret the posture of the Roman Catholic Church in this matter. These gratuitous statements do not represent the judgment of the spirit of the National Council of Churches," the two said in the telegram.

"We apologize for an apparent train of events that led to the transmission of this unauthorized statement in the name of the National Council of Churches."

Dr. Espy told NC News that the telegram did not mean that the NCC had withdrawn its opposition to tax credits for parents of nonpublic school children. Their position is "under review," he said.

He described the process by which the statement was presented to the House committee as "an unfortunate series of honest mistakes" but said he did not want to disclose details.

Dr. Espy said that the NCC is trying to have the original statement expunged from the Ways and Means Committee's records and to submit a new statement. A new statement, he said, would "not differ in substance" from the first one and "might be exactly the same statement up to section four," the section alleging inadequate financial support of their schools by Catholics.

BISHOP RAUSCH'S statement said the testimony submitted to the House committee "contained gratuitous and insulting assertions about the Catholic Church" and that no notice had been given to the NCCB-USCC about it.

"Such a serious lack of communication seemed to me to be inimical to the very spirit and purposes of the Interreligious Committee of General Secretaries and caused me to conclude that I should withdraw from the Interreligious Committee until problems regarding communications among ourselves can be resolved," Bishop Rausch said.

He said he had informed the other general secretaries by letter of his decision and that the subsequent telegram from the NCC had not changed that decision.

Black vocations drive announced

INDIANAPOLIS — The National Office of Black Catholics has announced a major campaign for Black vocations to the priestly and Religious life.

According to Father Mario Shaw, O.S.B., vice-president of the National Black Catholic Clergy Caucus, which is implementing the campaign, the NOBC is

Related photo can be found on Page 10.

seeking to raise more than \$73,000 in foundation grants to finance the effort. The campaign will continue for two years beginning July 1, 1973, Father Mario said.

To kick off the drive in the Indianapolis area a special reception will be held at 6 p.m., Thursday, June 7, at the Avondale Dinner Theatre in the capital city.

In announcing the campaign, Father Mario said that a staff will be provided not only to recruit vocations, but to provide counseling service and otherwise assist candidates for the priesthood, the religious life and the permanent diaconate.

Father Mario pointed out that "of the 800 Black parishes in the country, only 30 are headed by Black pastors."

He also stressed the need for more Black Sisters. "To fill the current needs of Black parishes, clinics and agencies," he stated, "the number of Black Sisters would have to be multiplied almost tenfold."

Budget released for Archdiocese for fiscal year

The Archdiocesan budget for the coming fiscal year beginning July 1 will be \$499,100, an increase of \$50,235 or 11.2 per cent over the previous year's revenue provided by the parishes.

In announcing the new budget and parish assessments for the 1973-74 fiscal year to Archdiocesan pastors last week, Archbishop George J. Biskup issued a financial statement of Archdiocesan assessment expenditures for the 1971-72

See detailed financial statements on Page 9.

fiscal year, a financial statement of clergy hospitalization expenditures for 16 months through April, 1973 and a projection of hospitalization costs through June, 1974.

Parishes will be assessed an additional 33 per cent of the regular assessment to fund the clergy hospitalization and 10 per cent of the assessment for clergy retirement. The hospitalization figure amounts to \$165,430, while the retirement revenue will total \$49,695.

IN DETERMINING parish assessments, the Archbishop noted that "certain factors were considered in addition to a simple mathematical percentage of parish income." The factors "included parish debt or surplus condition, and prognosis for the future of the parish."

Operation of Archdiocesan offices during the 1973-74 budget year will cost \$190,000.

Included in the figure are: Office of Education (Religious Education, administration), Archdiocesan Tribunal, Archdiocesan Office Building on W. Georgia St., Catholic Communication Center, Liturgical Commission, Ecumenical Commission, Personnel Board and Priests' Senate.

Archdiocesan Administration expense is expected to be \$154,800. This will include: Archbishop's office, Chancellors' offices, Treasurer's office, archives, Chancery Building, and lay employees insurance.

An additional \$8,000 is earmarked for capital improvements to Archdiocesan properties, including the Chancery Building, the Archdiocesan Office Building, and the Archbishop's residence.

ASSESSMENTS and contributions to local and national organizations and projects will consume \$75,200 of the new budget. Included are: United States Catholic Conference, Catholic University assessment, Indiana Catholic Conference and the Indiana Interreligious Commission on Human Equality.

Chaplaincies' expense will be \$47,300, which includes: St. Paul Catholic Center at Indiana University, Bloomington; Newman Center at Indiana State University, Terre Haute; Newman Center at Indiana University-Purdue University at Indianapolis; and hospital chaplains' salaries.

Archdiocesan insurance will total \$23,000. Included is excess liability, general liability and workmen's compensation.

Named to post with Charities

Stephen Kramer, a member of Sacred Heart parish, Jeffersonville, has been appointed program coordinator of Catholic Charities of the Archdiocese.

He is presently visiting pastors throughout the Archdiocese to determine how Charities can best serve individual parish programs. In the process, he hopes to set up regional committees of lay Charities volunteers.

Kramer, 32, a native of Fort Wayne, received his bachelor's degree from St. Mary's Seminary, Baltimore, Md., where he also did graduate study in theology. He has a master's degree in social work from Indiana University.

He previously worked at Family and Children's Services in Fort Wayne and served three years as director of social services at the Fort Wayne Children's Home, a residential treatment center for teen-agers.

Kramer, who will continue to reside in Jeffersonville, is married and has two children.

Jubilee slated at Oldenburg

OLDENBURG, Ind.—Father Benno Heidlage, O.F.M., a native of Holy Family parish here, will observe his 25th Jubilee of Ordination with a Mass of Thanksgiving at 3 p.m. Sunday, June 10.

Currently serving as pastor of St. Boniface parish, Lafayette, Father Benno previously served as novice master for the Cincinnati Province of the Franciscan Fathers, missionary and adult education director.

He was ordained in his home parish June 4, 1948 by Archbishop Paul C. Schulte following studies at St. Francis Seminary in Cincinnati, Duns Scotus College in Detroit and Holy Family Theological Seminary in Oldenburg.

One of his three brothers is also a Franciscan priest—Father Aldric Heidlage. The others are Robert Heidlage of Connersville and Carl Heidlage of Batesville. He has one sister—Mrs. Frank V. Fisher of Oldenburg.



TWIN VALEDICTORIANS—Identical twins Karen (center) and Sharon Osborn, daughters of Mr. and Mrs. Raymond E. Osborn of St. Mark's parish, Indianapolis, this week shared the valedictorian honors at Our Lady of Grace Academy, Beech Grove, during commencement exercises held Wednesday

evening. They are shown above with Sister Louise Hoelg, O.S.B., Academy principal. The twins earned an accumulative academic average of 5.931 out of 6.0 points, meriting identical Newman Scholarships to Marian College.

ARTICLES REPEALED

Swiss vote out ban on Jesuits, convents

BERNE, Switzerland—A constitutional article banning Jesuits from Switzerland and another prohibiting the establishment of convents and monasteries were repealed in national referendum May 20.

Fifty-five per cent of the voters approved the repeal of the two articles. About 40 per cent of the eligible voters cast ballots in the referendum.

The fact that about 45 per cent of the voters voted against repealing the two articles seemed to indicate that age-old anti-Catholic prejudices still prevail among a sizeable sector of the population, especially in predominantly Protestant cantons. (Cantons are states of the Swiss federation.)

THE SWISS BISHOPS had urged the electorate to vote for an end to the 126-year-old ban on the Jesuits and the prohibition against new religious communities.

The bishops had maintained that the constitutional ban was contrary to basic human rights, especially the right of freedom of worship.

A little over half the Swiss population is Catholic.

Swiss Protestant church leaders had generally favored abolishing the constitutional restrictions. There were some Catholics, however, who were reluctant to do away with the bans because they object to what they regard as "exaggerated progressive" tendencies among some

Jesuits.

The prohibition dates back to 1848 after the religious-civil war of the Sonnerbund, 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.

THE SECOND AND more severe form of the prohibition came in 1874 at the height of the Kulturkampf, an anti-Church campaign originating in Germany but spreading throughout German-speaking Europe. That was the prohibition that remained until the referendum.

Despite the ban, there have been about 80 Jesuits whose presence in the country is tacitly tolerated by Swiss authorities. They edit two influential magazines, run a retreat center and are chaplains to university students.

MEMORIAL MASS

INDIANAPOLIS—Father Louis Gootee, pastor of Nativity parish, will offer the annual Memorial Mass at Calvary Cemetery at 12 noon, Monday, May 28. The Mass will be celebrated at the Clergy Circle for those who have given their lives in the service of their country and all persons buried in Holy Cross, St. Joseph's and Calvary Cemeteries. The public is invited to attend.

HUNDREDS ATTEND RITES

Archabbot Ignatius Esser hailed at funeral as 'builder of men'

ST. MEINRAD, Ind.—Archabbot Ignatius Esser, O.S.B., fourth abbot of St. Meinrad Archabbey, was eulogized here (May 21) "as builder, not only of buildings, but of men."

In the Funeral Mass of the Resurrection, celebrated by nearly 100 monks and priests and attended by 400 persons, Abbot Gilbert Hess, O.S.B., retired abbot of Blue Cloud Abbey, characterized the 25-year regime of Archabbot Ignatius as one of "boundless energy" which saw "the monastery flourish as it had never flourished before."

"The population explosion of monks here on the 'Holy Hill' during his reign (1930-55) gave rise to the dream of new foundations. And the dream became reality in the founding of Marmion and Blue Cloud as abbeys.

"I THINK WE CAN say that his administration was one of the reincarnations of the best of Benedictine ideals as recorded through the 14 centuries of Benedictinism," stated the founding abbot of Blue Cloud who formerly was a member of the St. Meinrad community.

Archabbot Ignatius "sent men to the best universities here and abroad to develop the best seminary in the country... True to the best Benedictine traditions,

RADIO ROSARY

St. Mary's Church, Indianapolis, will sponsor a radio Rosary program to be heard from 1:30 to 1:45 p.m. Monday through Friday, beginning June 1, on Station WSMJ-FM, Greenfield.

The daily Rosary will be said by Msgr. Victor L. Goossens, St. Mary's pastor, and the parish's Legion of Mary director.

The program may be heard at 99.5 on the FM dial.

he promoted an in-depth awareness of the sacred liturgy. He did this by insisting on the best at the Conventual Mass," engaging the services of several European liturgical scholars. He also promoted the arts, Abbot Gilbert said, by securing famous monastic artists to execute sculpture and artwork for St. Meinrad.

Archabbot Ignatius was also solicitous for the spiritual welfare of the Indian missions in the Dakotas, founding a Chippewa parish which is

now the largest in the Fargo diocese. The founding of Blue Cloud Abbey was the culmination of a dream begun by St. Meinrad's first abbot, Martin Marty, who became the first bishop of the Dakota Territory.

Other accomplishments cited by the speaker included the inauguration of a modified high school program for prospective Brothers at St. Meinrad, known as St. Placid Hall. By 1953, within 20 (Continued on Page 3)



AT ABBATIAL FUNERAL—Monks of St. Meinrad Archabbey carry the remains of Archabbot Ignatius Esser from the Archabbey Church after Monday's funeral liturgy to the community cemetery.

WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Form new civil rights body

WASHINGTON—A group of Catholics who are concerned over what they consider a revival of anti-Catholicism in America have formed a civil rights body, patterned after the Jewish Anti-Defamation League and the National Association for the Advancement of Colored People. Formation of the Catholic League for Religious and Civil Rights was announced here by four members of the league's board of directors: Stuart D. Hubbell, executive director of the league, said it is not connected with the Catholic Church in any way. But he added that the league is "unabashedly" made up of Catholics.

Aussies reject abortion bill

CANBERRA, Australia—The Australian House of Representatives overwhelmingly defeated a bill to ease restrictions on abortion in Australia's Capital Territory. The 98-23 vote followed one of the most controversial campaigns of recent years in Australian politics. The bill called for abortion on request during the first 16 weeks of pregnancy and abortion from 16 to 24 weeks provided two doctors consented for medical or social reasons.

Nun seeks to be ordained

COLUMBIA, Md.—Sister Anne Marie Gardiner wants to be ordained. Although Canon 968 of Church law allows only baptized males to enter the ordained ministry as deacon, priest or bishop, Sister Anne Marie has not given up in what she termed "a dialogue, not a battle." A School Sister of Notre Dame, she is pursuing graduate studies to prepare for ordination and is pushing for a change in Canon 968 through the various official channels of the Church.

Colleges shift to coed status

PRINCETON, N.J.—The shift to coeducational status among women's colleges has been most pronounced among Catholic colleges, a survey by College Research Center (CRC) indicates. Of 298 women's colleges in 1960, only about one-half (146 of 298) were still operating as women's colleges in 1972. Of 185 Catholic women's colleges in the group of 298 surveyed only 73 were operating as women's colleges in 1972, the survey showed.

Lauds China health program

MUSCATINE, Ia.—The Chinese have a strong and effective commitment to health care, according to a nun who has returned from a month-long visit to the communist nation. Sister Irene Munoz, a Chicano nurse who works in a migrant health program here, was one of 11 members of an American health delegation to China. The Chinese have eliminated such diseases as cholera, typhoid, venereal diseases and drug addiction,—"Largely by organizing the masses," she said.

Donations to missions, mission needs both rise

ROME—Although worldwide collections for the missions have risen each year for the past three years, needs of mission churches on five continents continue to skyrocket, making it impossible for the Vatican mission agency to honor all mission requests.

The board of directors of the Pontifical Society for the Propagation of the Faith concluded its annual budget meeting in the Vatican May 11, apportioning some \$38 million collected worldwide in 1972 to be distributed for 1973.

The Church in the United States contributed \$18.4 million of this amount, according to Bishop Edward O'Meara, national director of the Society

for the Propagation of the Faith in the United States and a member of the board of directors of the Vatican agency.

THIS \$38 MILLION compares to \$33.3 million distributed for 1972 (collected in 1971) and \$30.0 million distributed for 1971 (collected in 1970).

"The needs are so vast you don't know where to begin in apportioning the budget," Bishop O'Meara said in Rome. "I am very happy and very proud the American people responded so well to our appeal, but it still makes you sad to know you never have anywhere near the amount you need worldwide for all the legitimate requests you must consider."

AFRICA AND ASIA split about 84 per cent of the monies distributed by the society in 1972. Specifically to avoid any taint of imperialism, each nation collecting money for the missions sends it by July of each year to the "central mission fund of the whole church" at the society's offices here and the Vatican agency then distributes it.

The Americas received about 9 per cent of last year's budget—that is the \$33.3 million collected in 1971. By the Americas is meant the vicariates in the Far North of Canada, certain isolated places in Mexico and six nations through the center of South America.

MAIL CALL

LONDON—British Prime Minister Edward Heath was given "a major disposal problem and massive food for thought" when a delegation of 17 people delivered 17 bundles of petitions calling for a campaign for national decency.

The forms were signed by 1,350,000 people throughout the country and were said to be the most ever presented to a Prime Minister at a single time.

Basically, the petition demanded the strengthening of the current Obscenity Laws and greater protection for children from the inroads of public indecency.

MEMORIAL DAY



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THE TACKER

'Cruising UP the river'

BY PAUL G. FOX

When you think of a Church picnic, you usually think of a busy affair of rides, games, contests and a pitch-in supper held on or near the parish grounds.

Holy Family parish, New Albany, decided to be different this year. The parish council, with the approval of Father Louis Marchino and parishioners, wanted to depart from past tradition of honoring their tithing members.

The council recently chartered the Belle of Louisville for an afternoon of pleasurable, relaxed activity. Almost the last of the vanishing breed of stern wheel steamboats plying the inland waterways of the U.S., the Belle is as much a part of the local color in the Louisville-area as the famous Kentucky Derby.

By special arrangement, the Belle's calliope was played during the Sunday, May 6, boarding process for the nearly 500 passengers, rolling out dozens of favored ditties on the steam-powered musical instrument that is to a riverboat what a bagpipe is to a marching group.

As the Belle steamed upriver, her powerful engines laboring against the mighty Ohio, somewhat swollen by the continuing spring rains, adults strolled about the boat chatting, renewing old friendships, pointing out many sights along the upstream and downstream

banks of the Ohio, vowing that the Indiana shore is a good bit more naturally beautiful than the Kentucky shore.

Many played cards, youngsters listened to the juke box as it worked to rise above the constant churning sound of the sternwheeler. The trip downstream, back to the Belle's berth was made more swiftly as the good ship did not have to work so hard. Going with the current, it could almost coast home.

It was a good day, a marvelous day for most. Maybe next year the Holy Family Appreciation Picnic will be a cruise down the Ohio River, through the locks, a real experience for anyone, and into the broader reaches and bends where Mark Twain earned his early fame.

35-YEAR CLASS REUNION—The Class of 1938 from St. Philip Neri School, Indianapolis, which originally numbered 96 students, will gather for a reunion Saturday, May 26. A reception and dinner will begin at 6 p.m. on the 20th floor of the Summit House, 38th and N. Meridian St. Special guests will include Msgr. Albert Busald, retired pastor of St. Philip's, and Sister Patrice Borders, S.P., the class's eighth grade teacher who presently teaches at St. Jude School, Indianapolis. Chairman of the event is Leo Barnhorst, 546-9761. He may be contacted for late reservations, along with Mrs. Hilda Atkinson, 784-9318.

Open new commissary for pupils

CHICAGO — A new commissary, which should enable the Chicago archdiocese here to provide hot lunches to an additional 50,000 children—the majority of the meals free—was dedicated by Cardinal John Cody here.

Already the largest non-public school lunch program in the nation, serving about 25,000 youngsters in 95 schools, the program can now encompass some 200 schools and 75,000 children.

The new facility is the second to be opened by the archdiocese in cooperation with the U.S. Department of Agriculture and will serve schools on the city's South side. The first commissary, opened in 1970, serves schools on the West and North sides.

In dedicating the new kitchen facility, Cardinal Cody said the archdiocese looks upon the food program as "a significant contribution to the health and educational potential of our young children—citizens of Chicago and leaders of tomorrow."

Under the hot lunch program, the government pays 75 per cent of costs, while the archdiocese pays 25 per cent. About 60 per cent of the children receive free lunches, the remainder pay 20 cents to 40 cents depending on family income. The archdiocesan programs presently employ about 110 persons drawn largely from local neighborhoods.

Several non-Catholic schools are included in the program, including "Esperanza," a preschool for retarded children, and St. John's Lutheran School.

Lay Franciscan meeting May 27

INDIANAPOLIS — The monthly meeting of Lay Franciscans will be held at 3 p.m. Sunday, May 27, in Sacred Heart Church. Spiritual director for the group is Father Philip Pavich, O.F.M., associate pastor.

Following the services, a discussion on the movie "Brother Sun, Sister Moon" will be held in the parish school hall.

Other forthcoming Lay Franciscan activities include the Provincial Convention at St. Xavier College in Chicago from June 21 to 24, and a summer retreat at Alverna Retreat House the week-end of July 13-15. The retreat will be conducted by Father Phillip Marquard, O.F.M.

Brad Gettelfinger gets scholarship

CLARKSVILLE, Ind.—Bradley R. Gettelfinger, son of Mr. and Mrs. Robert K. Gettelfinger and a senior at Our Lady of Providence High School here, has been named recipient of the Archdiocesan Scholarship to the Catholic University of America.

The scholarships are awarded from university funds in recognition of the contributions each diocese has made to the development of the university.

Rummage Sale

INDIANAPOLIS—Our Lady of Fatima Retreat League will benefit from the proceeds of a Rummage and White Elephant Sale, to be held from 8:30 a.m. to 6 p.m. Saturday, June 2, at 1324 N. Pennsylvania St.

INDIANAPOLIS
Calendar
of Events

SOCIALS

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

RESTORATION OF ANCIENT PRACTICE

High Vatican official defends Communion in the hand

VATICAN CITY—A high-ranking member of the Congregation for Divine Worship has defended distribution of Communion in the hand.

Archbishop Annibale Bugnini, secretary of the congregation and an Italian Vincentian, said in a lengthy article in L'Osservatore Romano, the Vatican daily, that giving Communion in the hand rather than placing it on the tongue is a return to the normal practice up to the ninth century.

"We are not speaking here of concessions or giving in to rebels," but rather an act of the Holy See in cooperation with the responsible request of the local churches expressed by their respective bishops' conferences."

THE ARCHBISHOP, as second in command of the congregation responsible for the implementation of a revised and vernacular liturgy called for by the Second Vatican Council, has been upbraided in the past by some conservatives for the changes.

A quiet, methodical man, he has often said he is doing what the council requested and what the Pope has ordered.

Having outlined the rigorous instructions on the handling of the Eucharist throughout the first nine centuries of the Church's history, the archbishop said the new regulations which allow Communion in the hand are just as demanding and diligently seek to maintain the highest respect for the Eucharist.

Why did the Council of Rouen in 878 put an end to Communion in the hand? Archbishop Bugnini was asked. Although abuses toward the sacrament existed then as they do now, the archbishop said, this was not the main motivation for the change to Communion on the tongue.

A more practical reason, he suggested, was that about that time the host was made round and thin and there was greater danger of dropping it.

Further, the council may have been motivated by a desire to teach the divine nature of Christ to combat the growing importance of Arianism, which denied Christ's divinity. There was also a trend at that time to reserve to the priest all the acts of the liturgy to exclusion of the laity.

ARCHBISHOP BUGNINI said:

"Whoever wishes to consider the situation with serene objectivity and without prejudice must admit that the provisions of the Holy See (for obtaining permission to distribute Communion in the hand) are reasonable, wise, prudent and moderate" in that they return to the Church a venerable tradition.

Archbishop Bugnini said the privilege of Communion in the hand has not been requested by the Italian Bishops' Conference so the permission has not been given for Italy. In Rome, nevertheless, the custom is practiced in many churches, even in St. Peter's Basilica by priests helping with Communion at Papal Masses.

POPE ON VOCATIONS

'All called to help build God's Kingdom'

BY NC NEWS SERVICE

VATICAN CITY—Pope Paul VI tackling what he emphasized was the "difficult" subject of vocations to the Church's exclusive service, recalled that all persons of whatever state of life are called to help build God's kingdom.

"Today we must give a difficult talk," the Pope told crowds in St. Peter's Square May 13, which he had designated as World Day of Prayer for Vocations.

The Pope said that the subject of vocations is a difficult one. "Yet," he added, "we cannot keep silent about it. It concerns the Church's life in its typical and forceful expression, the free recruiting of young persons, determined and gentle, to give themselves completely and exclusively to the Gospel, to its personification, to its announcing, to its service, to its love."

THE POPE wondered aloud whether his was a "voice in the desert." He asked: "Who will hear our word today?"

He observed: "Everybody is tempted to flee this persistent and exceptional invitation... Let us above all remember, as the (Second Vatican) Council has well noted, that each of us must see his own life as a vocation to the kingdom of God, to the service of our brothers, to the gift of self, to the duty of a transcendental love."

"And then let us remember that we all have a stake in the heroic 'yes' of some privileged and generous persons, some youthful souls especially, to the intimate and prophetic call of Christ to realize the kingdom of God among us."

(The Italian Bishops' Conference issued figures recently showing that for every nine Italian priests who die in a year, only

eight new Italian priests are ordained to take their place.

(The Italian bishops' office said that the number of priests is declining throughout Europe except for Poland and Yugoslavia. During 1970 figures for Europe, those same two countries aside, show that about 2,100 new priests were ordained while 3,100 priests died.)

IN A TALK May 12 to the general assembly by the Italian Union of Major Superiors of Women, which had just elected new officials, the Pope urged the delegates to have faith in the Religious vocation, faith in the Church and, finally,

faith in our times.

Have "faith in the choice of the Religious vocation which you have made with full freedom and in a serene response to God's grace, giving the highest and deepest meaning to the Christian life," he said.

"Have faith too in Mother Church, who first has given you her full trust," he continued.

"And, finally, have faith also in our times, so full of aspirations and of tensions, of greatness and of wretchedness, of needs and of hopes."

He said that consecrated Religious persons must be "those who point the way" for the world.

Archabbot

(Continued from Page 1)

years of its founding, some 384 boys were trained there.

ARCHABBOT Ignatius' announced retirement in 1955, "although a surprise to some, was a fulfillment of his promise made some years previous that he intended to resign after 25 years. This was strictly in accord with his coat of arms and motto.

"The most logical thing that ever happened to him was that he died during the Paschal season and during the month of May—the month of Mary.

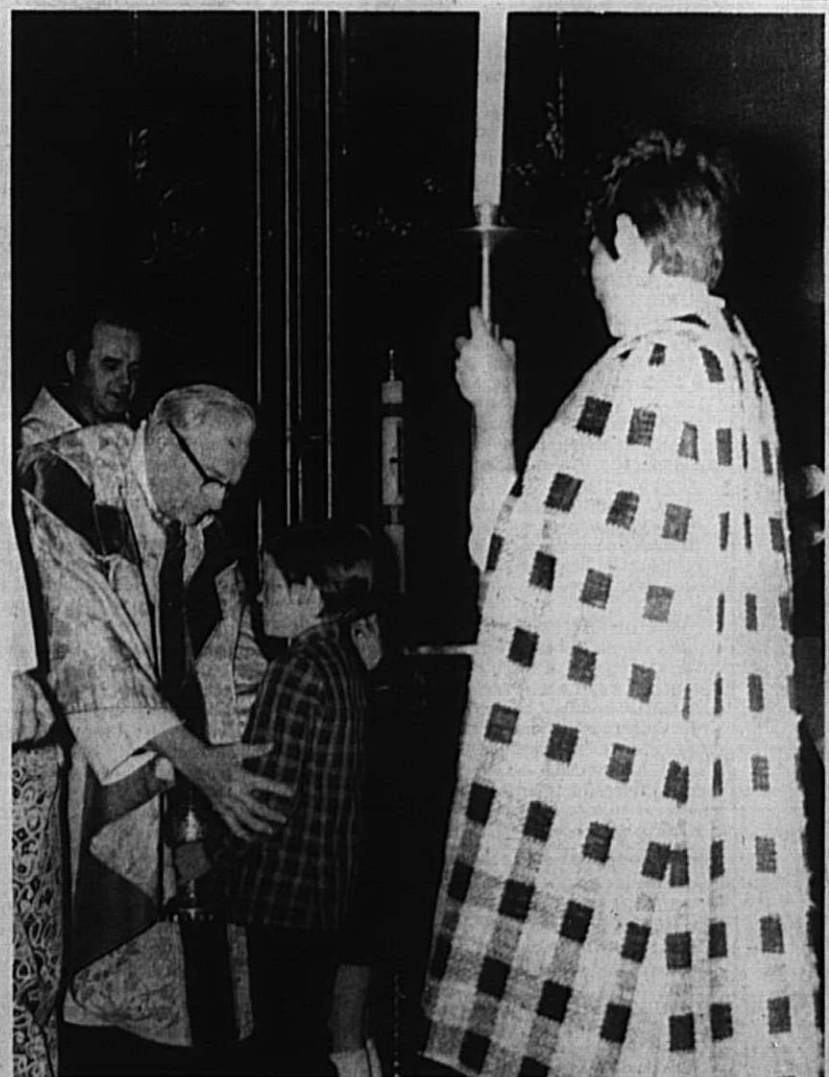
"God has spoken through Abbot Ignatius, by his life of hard work, assiduous prayer and his total dedication to Christ and all the various facets of his religious life.

"His legacy to us is what St. Benedict laid down as the sovereign principle of

religious life, 'to prefer nothing to the love of Christ.'... His legacy to us is a contagious optimism, deeply rooted in his personal confidence in God."

AMONG THOSE participating in the funeral service were: Archbishop George J. Biskup of Indianapolis; Bishop Francis R. Shea of Evansville; Bishop Henry J. Soenneker of Owensboro; Auxiliary Bishop Charles G. Maloney of Louisville.

Also present were: Archabbot Egbert Donovan, O.S.B., of St. Vincent's Archabbey; Retired Abbot Anselm Coppersmith, O.S.B., of Conception Abbey; Abbot Eugene Medved, O.S.B., of Westminster (Canada) Abbey; Abbot Alan Berndt, O.S.B., of Blue Cloud Abbey; Abbot-Ordinary Edmund McCaffrey, O.S.B., of Belmont Abbey; Abbot David Duncan of St. Bede Abbey; and Retired Abbot Thomas Hartman, O.S.B., of St. Benedict's Abbey.



AT VOCATIONS MASS—Several hundred persons, including scores of Religious, participated in a special Vocations Mass last Sunday at St. Mary's Church, Indianapolis, marking the close of Vocations Week. Symbolizing the married state were the Charles Eble family, who presented the Offertory gifts. Greeting them is the celebrant, Msgr. Victor L. Goossens, pastor of St. Mary's. Mrs. Eble is holding the candle at the right. Standing next to Paul is Carla Eble. Hidden from view are the father, Charles Eble, and children Karen and Joseph. In the background is Father Philip Pavich, O.F.M., of Sacred Heart parish, one of the concelebrants.



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BEHIND

THE

NEWS

Faith under fire but holding in Soviet Union

THE VINE THAT WAS SUPPOSED TO WITHER AWAY SHOWS A REMARKABLE TENACITY

"Atheism is something alien, imported, not part of us," declares an anonymous Christian writer in a Russian underground journal, *Veche*. "In Russia the religious question is now the main question of the day."

Main question or no, it is an issue which interests large segments of Soviet society and worries those involved in atheist propaganda, according to Xenia Howard-

SPECIAL FROM
RELIGIOUS NEWS SERVICE

Johnson, editor of a new documentary journal, "Religion in Communist Lands" (January-February 1973).

"Religious beliefs, and in particular the Christian faith—or 'survivals of the past' as a *Pravda* article euphemistically puts

it—are by no means dead" in the Soviet Union, says Ms. Howard-Johnston. "Faith which has been tried in the fire is something which spreads and is difficult to suppress."

EVIDENCE AMASSED and evaluated by the London Center shows unmistakably that religion is posing a growing challenge for Soviet officialdom, and is being met in the country at large by heavy-handed mallet blows of administrative repression. In recent months, for example, many priests and lay writers of the government-controlled Russian Orthodox Church have been arrested. Bishops and even an archbishop (Archbishop Paul of Novosibirsk and Barnaul) have been demoted or retired without pension.

Reform Baptists or Initiativniki (called in full the Evangelical Christians and Baptists), Pentecostals, Jehovah's Wit-

nesses, and other sects are being persecuted more harshly than ever.

IN LITHUANIA, more than 17,000 Roman Catholics—who constitute a majority in the republic—felt constrained to sign a "Memorandum" addressed to Communist Party leader Leonard I. Brezhnev through the intermediary of the Secretary-General of the United Nations.

The 1972 document charged that the Church in Lithuania was a target of government repression, with Catholics being denied freedom of worship and being subjected to discrimination in secular life.

Jewish and Buddhist groups are also subjected to official harassment.

Three recent trials in widely separated parts of the Soviet Union have pointed up

the continuing problems faced by religious minorities that seek to operate outside the law.

In Siberia, a well-known Buddhist scholar was sentenced to five years in prison on charges of running an illegal sect for criminal ends. In Byelorussia, four Baptists received undisclosed jail terms for giving children unauthorized religious lessons, and four Jehovah's Witnesses in Lithuania were sentenced to a labor camp.

THESE, LIKE other such documented cases, were prosecuted under an article of the Soviet criminal code that makes it a crime to infringe on the rights of citizens under the guise of performing religious ceremonies. The provision has had the effect of greatly circumscribing guarantees of religious freedom granted by the Soviet Constitution.

The dissident Baptists have sought to establish their right to teach religion privately to their children. It was largely on this ground that the four were tried last April in the Byelorussian potash-mining town of Soligorsk.

Organized religious instruction to children is a crime in the Soviet Union.

The picture of the Russian religious scene, however, is not monochromatic.

In a report on a visit to the USSR, last Summer, Brian Cooper, a British journalist, remarked that attention given to Russia's dissident Baptists "has rather obscured the very significant fact that the official Baptist Union of the USSR," which works within the legal framework for religion laid down by the state, "has a following of over half a million (and) grows through personal evangelism."

BAPTIST UNION, said Cooper, "runs a highly-organized theological training course for ministers and laity by correspondence, and is proud of its packed churches, of which there are 15 in Moscow."

After an official visit to the Soviet republics of Latvia, Estonia, and Lithuania in August, 1972, Dr. Paul Hansen of Geneva, Lutheran World Federation Europe secretary, observed that there was "cause for concern."

But, he affirmed, "it can also be considered a great miracle that in 1972 there is no town in this part of the Soviet Union (nor) is there hardly any place in rural areas that does not offer the possibility to hear the good news of our Lord proclaimed in a church of at least one of the different confessions."

Still another indication of the tenacity of religious belief in the USSR, despite ongoing government efforts to root religion out of society and out of Soviet consciousness, is the emergence and spread of an underground, or *samizdat*, religious literature.

ONE OF THE most important *samizdat* publications to date is the Bulletin of the Council of Prisoners' Relatives (CPR), issued by the Reform Baptists.

The London Center for the Study of Religion and Communism has described the CPR bulletin as "the mouthpiece of the persecuted Church before the Soviet government and the Western World."

The bulletin gives carefully documented information on "prisoner lists," on events of religious interest in all parts of the Soviet Union, and encourages prayers and material aid for religionists in need.

The flow of information to the West, says Paul Wohl, the Christian Science Monitor's expert on the USSR, would not be possible "without the devoted collaboration of Russians outwardly in good standing with the regime."

The situation of Soviet Jews has been under the harsh glare of world publicity in recent months.

Despite Moscow's disavowals of anti-Semitism, the evidence shows that Soviet Jews, by the thousands, are deeply dissatisfied with life in the USSR, and are seeking to emigrate to Israel and elsewhere.

Many Jews, like their Christian counterparts, complain of official harassment and even worse.

BUT WHAT SEEMS to be, at the moment, of particular concern to the Soviet Communist regime is what the conservative evangelical journal *Christianity Today* has described as "the almost revivalistic spread of Christianity, especially among the young," in some areas of the USSR.

It is known that a series of conferences on promoting atheist education were held throughout the Soviet Union just last April, in response to Community Party concern—and directives.

By all accounts, in flat contradiction to Marxist-Leninist predictions, religious faith in Russia shows no sign of "withering away." Quite the contrary.

Atheism does seem to be "something alien, imported," not part of the Russian soul.

CRITERION EDITORIAL

Fact, fiction in Ways and Means

The National Council of Churches has every right to be opposed to tax credits for parents of children attending nonpublic schools. But to oppose credits for the reasons given in a statement to the House Ways and Means Committee, and to express that opposition in such blatantly divisive fashion, is almost beyond belief. One is left wondering just how much has been accomplished in inter-Church understanding in the past decade.

The president and executive secretary of the NCC have apologized for the statement. They insist it does not represent the spirit of the organization—which it most assuredly does not—and said that certain sections of the statement were being expunged from the Congressional record. The whole affair is being put down to a lack of communication within the council.

Nonetheless, the statement already has had unfortunate consequences. Bishop James Rausch, general secretary of the U. S. Catholic Conference, has resigned from the NCC's Interreligious Committee of General Secretaries. And we suspect that Catholic membership in the council is even further down the road than it was this time last month.

What is most disturbing about the statement is that—repudiated or not—the "baiting" mentality that produced it persists in an organization dedicated to ecumenical harmony and cooperation. The various Churches can't be expected to agree on every issue. But they should be able to disagree in a non-invidious fashion.

The document presented to the Congressional committee is not so much an attack on tax credits as it is an attack on Catholic support for them. That approach, of course, completely ignores the parents of the more than 1 million children who attend non-Catholic private schools. Many of those same parents—both Christian and Jew—are represented in CREDIT, a national organization promoting adoption of federal tax credits for tuition.

UNWILLING OR UNABLE?

Basically, the NCC statement alleges that Catholics are unwilling, not unable, to support parochial schools and are trying to get the government to adopt a policy that is not in the public interest.

Nonpublic schools are suspect

as a device for resegregation, the statement says, totally ignoring the fact that 99 per cent of all nonpublic schools practice as well as preach open enrollment. The few segregationist schools that do exist couldn't qualify for the credits in any case.

Waving another red herring, the statement insists that only the well-to-do will benefit from credits. The council should try telling a parent earning \$10,000 and having four or five children to support that he is well-to-do. Numerous studies show that that is the kind of parent—to an overwhelming degree—who will be taking the credits when and if they become law.

All this, however, was incidental to the statement's erroneous and wholly gratuitous concentration on tight-fisted Catholic giving.

Catholics give only \$30 to \$40 per year per capita to keep their schools going, the statement charged, compared to the average \$93.35 per year the average Protestant gives to his church. The latter sum already has been discredited. It's more like \$75.33, according to an independent survey of church giving in 1972.

DISTORTION OF FACT

Catholics aren't as generous in individual giving as their Protestant brothers. But the facts are quite different from what the NCC statement contends.

Parish contributions by individual Catholics, including children, totalled \$2.2 billion in 1971, or just under \$50. This figure does not reflect the millions in tuitions and fees that are paid to Catholic elementary and secondary schools by Catholic parents, many of whom are sacrificing heroically to give their children a religious education.

Moreover, the NCC statement does not take into consideration the fact that many denominations include only adults and not children in their membership rolls. Thus contributions, in many instances, are from adults only, whereas per capita Catholic giving includes children.

It is a sad state of affairs that the NCC statement chose to make money—or the Catholics' alleged unwillingness to part with it—the central theme of its attack on tax credits. Some economic solution must be found, it is true, if the Catholic school system as we know it is to be preserved.

But the heart of the matter is that both the burden and the right of educating children revolves to parents. Therefore, every parent and every child should have equal consideration from government and enjoy equal educational benefits—a condition that does not now exist. This most elemental reality was wholly disregarded in the NCC statement.

—B. H. ACKELMIRE

Letters to the Editor on subjects of interest to our readers are always welcome. There are no hard and fast rules regarding length, but we retain the right to edit letters to conform to space and style needs. We promise to be as sparing and judicious as possible.

Letters should be addressed to the Editor, *The Criterion*, Box 174, Indianapolis 46206.

YOUR WORLD AND MINE

Production backlash
fuels public doubt

BY GARY MacEOIN

Americans today are experiencing a sense of insecurity and accompanying self-examination which they have seldom known. In international finance, the yen and the mark are preferred to the dollar. Not a single major nation supports American policy in Southeast Asia. Leading politicians of both parties agree with the media that it is at least a century since scandals at high levels of public life were of the magnitude of those currently being explored.

More traumatic, however, than all of these together is the simultaneous challenge to the American life style. Our society, as Msgr. Robert V. Monticello, executive director for the Campaign for Human Development, said in a recent issue of the *New Catholic World*, is "possession-conscious, thing-oriented and based upon individual achievement and the ability to produce."

We have always been committed to bigger and better. If only the reservoir of production is big enough and kept moving fast enough, the trickle-down will take care of the needs of everyone.



WE ARE NOW being forced to face the disturbing fact that this approach, valuable as it was for raising the United States to a pinnacle of wealth and power, has ceased to be viable. We are reaching the limits of the kind of production which our present technology permits, probably have passed some of the proper limits, without providing the minimum needs of many in this nation and of the vast majority of the people alive in the world today.

The unexpected thing is that the type of technology we have recently developed multiplies the destruction of irreplaceable resources for each addition to the reservoir of goods and services. It is like an automobile which burns twice as much gas at 70 miles an hour as it does at 60. The practical limits of its speed are soon reached.

This situation, Father William Callaghan of the Center of Concern argues, also writing in *New Catholic World*, imposes hard choices on every citizen but even more on every Christian. He

challenges us "to share leadership in an effort to build a more just and sharing world" through "individual choices which limit consumption of goods and services, and social-political choices which reach out to find ways of sharing resources with the people of the world."

FATHER CALLAGHAN quotes the 1971 Synod of Bishops in Rome as calling for a more "sparing and sharing" life style as a necessary condition for justice in a world of finite resources. He also stresses the Synod's warning in its statement on "Justice in the World" on the need for sensitivity while the gap between haves and have-nots grows wider.

"Although in general it is difficult to draw a line between what is needed for right use and what is demanded by prophetic witness," the Synod said, "we must certainly keep firmly to this principle: our faith demands of us a certain sparingness in use, and the Church is obliged to live and administer its goods in such a way that the Gospel is proclaimed to the poor. If instead the Church appears to be among the rich and the powerful of this world, its credibility is diminished."

THE YARDSTICK

Press freedom a mixed blessing

BY MSGR. GEORGE C. HIGGINS

Newspaper publishers and editors are gloating a bit these days. And who can blame them? Victimized by the Watergate disclosures, they are basking in the warm glow of public approval. Even Vice President Agnew, with his finger to the wind, is trimming his sails and—to switch the metaphor—is manfully eating crow. All things considered, then, the press has never had it so good, at least in recent times.

The press is a mixed bag. Some of the papers which are now saying that the Watergate incident is a glorious vindication of the freedom of the press are simply riding on the coattails of

the Washington Post. They were perfectly content to let the Post do all the digging and take all the heat, and they didn't get on the bandwagon until it became the popular thing to do. If that's what is meant by freedom of the press—who needs it?

The fact is that, by and large, the American press has little enough to gloat about these days. You can count on the fingers of both hands the number of first-rate dailies in the United States and still have a few fingers to spare.

RECENTLY, WITHIN a three-week period, I visited some 10 middle-sized cities from coast to coast. The leading dailies in most of these cities are mediocre at best, and some of them are hardly worth the paper they are printed on.

Maybe I have been spoiled by the Washington Post and the New York Times, but, whatever of that, I feel sorry for people who have to rely for their news on the average paper in the average middle-sized city in the United States and, for that matter, in some of our major cities as well. Mediocrity is bad enough. But some of our provincial papers are worse than mediocre. They are simply awful. The worst of the lot, in my opinion, is the Manchester Union Leader, the only statewide daily in New Hampshire. The Union Leader is irresponsibly partisan with a vengeance, as witness, for example, its shoddy coverage of the ill-fated Muskie campaign in New Hampshire. It will stop at nothing to destroy the opposition.

LET ME CITE a recent example. The April 30 issue featured a front-page editorial by the publisher, William Loeb, entitled "Buy Lettuce and Eat Grapes." It's a vicious attack on Cesar Chavez and the United Farm Workers Union, coupled with a warm endorsement of the Teamsters International which is currently trying to destroy the UFWU.

Preaching to the hungry

TUCSON, Ariz.—Dom Helder Camara, Archbishop of Olinda-Recife, Brazil, who is not allowed to speak publicly on political matters in his own country, was listened to intently here for four days.

PADRES (Priests Associated for Religious, Educative and Social Rights) invited the 64-year-old prelate to speak on "Chicano Ministry in the Face of Social Injustice," at their retreat workshop here. One of the main thrusts of his conferences was his "theology of liberation," but he told the group:

"Do not be alarmed. I am not a theologian. The theology which I bring comes less from books than from life. For the most part, it was gathered from the

thoughts and hearts of the poorest and the humblest of my people, deposited there less by human hands than by the direct action of the Spirit of God."

I was about to add that Loeb knows better than to publish that kind of hogwash. But does he really know any better? It's hard to tell, but judging from his recent editorial, I can only conclude that, with regard to the farm labor problem, he simply doesn't know what he is talking about. His ignorance in this area is appalling. Again, if that's what is meant by freedom of the press, who needs it?

IT IS ONLY fair to add, in conclusion, that Loeb is not completely ignorant with regard to the Teamster-Farm Worker struggle. He obviously knows very little about Cesar Chavez and the UFWU, but he knows a fair amount about the Teamsters.

He knows, for example, that the Teamsters, under Jimmie Hoffa, bailed him out several years ago with a generous loan. The question arises: Does this explain why he thinks that "it would certainly be much better for the farm workers—and much more desirable from the standpoint of the whole nation" if the Teamsters were to win out over Chavez in California?

I wouldn't know about that, but this I do know: that Loeb owed it to his readers to remind them of that Teamster loan. His failure to do so is regrettable from the point of view of journalistic ethics but, given his long-standing record as a shameless partisan, it's not at all surprising.

DOM HELDER does not accept the dichotomies of matter and spirit, time and eternity, and evangelization and politicization. He said:

"How can one preach sublime truths to someone who is hungry? How can one say to someone who has no house, no work, no hope, that our mission is not to take care of earthly problems, but to care for the soul and its eternal salvation? Who does not know, does not sense, does not see that eternity begins here and now?"



"SURE THE CHURCH WANTS YOU TO GET INVOLVED... BUT NOT NECESSARILY WITH A TWENTY-FOUR-HOUR GO-TO DANCER!"

The CRITERION

124 W. Georgia, P.O. Box 174,
Indianapolis, Ind. 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.50 a year

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Rev. Msgr. Raymond T. Bosler;
Associate Editor, B. H. Ackelmire; Man-
aging Editor, Fred W. Fries; News Editor,
Paul G. Fox; Advertising Manager, James
T. Brady.

Published Weekly Except Last Week
in December.

Postmaster: Please return POD forms
3579 to the Office of Publication.

in Central and Southern Indiana

CHAPTER FOUR

BY MSGR. JOHN J. DOYLE

After the little British garrison at Fort Miami was captured by Pontiac's partisans in 1763 there were no troops stationed at this place, strategic as it was, but the settlement continued to exist as a center of the fur trade. It was there that the debacle of de la Balme's expedition at the hands of the Indians occurred in 1780.

By 1789, the number of households had increased from the nine listed in the census of 1769 to about 30, some of which were English. The place had come to be known as Miami town.

One of the inhabitants invited Hay to be his companion on a trip to Vincennes, a proposal he rejected with patriotic indignation. "I told him," he wrote, "that I could not think of venturing my Carcass to such a place as that, among a parcel of renegards."

The journal contains several accounts of the return of Indian bands from raids along the Ohio River with prisoners and booty. The mention of Negroes among the captives seems to confirm Hamtramck's observation regarding Negroes' relative immunity from death at the hands of the Indians because of their cash value.

Hay was a Catholic of sorts. His father was Jehu Hay, a Pennsylvanian, who was long in the British service, having held office under Henry Hamilton, along with whom he was imprisoned after the capture of Vincennes in 1779. At the time of his death in 1785 he was himself lieutenant governor of Detroit.

PERHAPS THE son's memory of his father's discomfiture at Vincennes intensified his detestation of the "parcel of renegards" there. Henry's mother was Marie Julie Reaume, a member of a large Canadian family. He was baptized in St. Anne's church at Detroit and appears to have acted as sponsor in other baptisms there.

On 20 December the newly arrived visitor wrote:

The French settlers of this place go to prayers of a Sunday, morning and evening, at one Mr. Barthelmis which is performed by Mr. Payee; the people are collected by the Ringing of three cow bells, which three boys runs about with thro' the village, which makes as much noise as twenty cows would. I went this afternoon to their prayers. It being Sunday.

There is no mention of his going to the prayers that morning, but on Christmas, which he identified merely as "25th December," he not only attended Midnight Mass but also provided the music by playing the flute while two others recruited by him played fiddles. The trio also played at the morning Mass, "being the particular desire of the Peoples," and again at "Vespers."

On the next day, which was Sunday, they played at Mass, but there is no mention of vespers. Although Hay remained at Miamitown until 1 April, he did not again refer to prayers or to any other religious service.

THIS ACCOUNT of religious services is somewhat puzzling. Hay identified the person who "performed" the prayers as "Mr. Payee." It was natural that M.M. Quaife, who edited the journal, should suppose that this was Father Louis Payet, who became pastor at Detroit in 1781 and spent three months at Vincennes in 1784.

spent three months at Vincennes in 1784. When this priest was transferred to the church of Saint-Antoine at Chambly in 1786 and Chambly is near Montreal, too far away to suppose that he made a winter trip to Miami town. His successor at Detroit was Father Louis Frechette, who remained until the British withdrawal from that post in 1796; it is unlikely that Hay mistook him for his predecessor and equally unlikely that Father Frechette left his parish at Christmas time.

The journal several times mentions a family whose name is variously spelled as Payett, Payette, and Payee. Quaife suggested that the father was the person whose name was given as Paillet in de la Balme's list of the inhabitants of Miamitown in 1780.

Most probably it was he that

presided over the prayers that Henry Hay attended, just as for many years Phillibert did at Vincennes.⁷ That the service was called the Mass is not surprising, for no doubt the Mass prayers were recited, the Epistle and Gospel were read, and the Gloria and Credo were sung, at least on the great feasts. What is surprising is that the practice was kept up with only a rare visit of a priest.

Perhaps Father Payet did stop at Miamitown on his way to Vincennes in 1784, though there is no record that he did, nor is there any record of a priest's presence for many years. The hypothesis that the leader of the prayers was a member of the congregation leaves unexplained the lack of any further reference to religious services throughout Hay's sojourn in the town.

IF LIFE AT THE other settlements was like that at Miamitown, Father Gibault had good reasons for his complaints. In his letter of 1786 to the bishop he wrote: "The most solemn feasts and Sundays are days given up to dances and drunkenness, and consequently to quarrels and battles."

Hay's performances on the flute at the prayers were but interludes in the round of parties, which continued until the flooding of the rivers late in February brought the village to sober apprehension. If the journal's references to religious services are meager, its descriptions of ribald parties are plentiful enough. The entry for 26 December is typical:

Got infernally drunk last night with Mr. Abbott and Mr. Kinzie—Mr. A gave me his daughter Betsy over the bottle. Damnation sick this morning in consequence of last night's debashe—eat no breakfast—Kinzie & myself went to mass and played as usual.—Mrs. Ranjard gave us a cup of coffee to settle our heads.

That night the party was at the home of "Mr. Barthelmie (the man of the house where prayer is said)." "Kinzle got very drunk and so did every one except myself," Hay reported. Because this was the Eve of St. John a bouquet was presented to John Kinzle, "a large cake with a stick in the center and some blue ribbon tied about it." Hay enlivened the ceremony by tossing on the fire "three charges of Powder & Ball . . . which made three very good explosions."

On Sunday, St. John's day, Jean Celoron received a similar tribute. In each case the recipient is said to have been a Freemason, but there is no allusion to the religious significance of the day. In 16 January, the day before St. Anthony's feast, when all presented a bouquet to "Mr. Dufresne in Honor of St. Anthony, he bearing that name," there is likewise no mention of religious observance.

Hay identified 17 March as "St. Patrick's." Apparently because James Abbott was a native of Dublin he noted: "Sent Mr. Abbott a string of potatoes."

(To be continued)

NEWARK, N.J.—Saying that the U.S. press has practically ignored the struggle for workers' rights in Spain, a bishop prominent in social action has joined the defense of 10 leaders imprisoned there.

Auxiliary Bishop John J. Dougherty of Newark expanded on statements made by leading Catholics in Spain condemning "the systematic repression of all forms of free association," including that of workers.

The bishop is chairman of the Committee for Social Development and World Peace of the U.S. Catholic Conference.

REFERRING TO recent statements by the Justice and Peace Commission of the Barcelona archdiocese and by other Spanish churchmen, Bishop Dougherty said in a statement here:

"The public has limited access to information about these issues, not only in Spain where the state controls the mass media, but here in the United States as well. I have seen very little about these matters reported in our news media."

Bishop Dougherty was responding to efforts on behalf of 10 labor leaders, including a worker-priest, Father Francisco Garcia Salve, facing trial before a political court in Madrid on

charges of illegal union activities.

The fact that the 10 have been held at Carabanchel prison has led to a campaign for the "Carabanchel 10." Leaders of the campaign claimed "this trial is a political move without a legal basis to demoralize the workers' movement."

THE DEFENDANTS were arrested last June for trying to enlist support for the clandestine Workers Committees which many Catholics have joined.

Bishop Dougherty said the requests of the Barcelona commission and of other leaders for freedom of association of trade unions, along with more political freedoms and equal opportunity for education and jobs, "are commendable."

"I must say that these requests reflect the authentic thinking of the Catholic Church as expressed in its social doctrine," the prelate added.

Within the last few weeks the bishops of Barcelona and Madrid have linked incidents of violence to social injustice, calling for effective reforms. Priests and bishops in the Basque northern provinces have asked for social justice while protesting conditions of political prisoners.

- opinion
- reaction
- analysis
- background

Most of these prisoners, including close to 20 priests, were jailed on charges of illegal propaganda or labor activities. Labor strikes are illegal in Spain, where unions are government-sponsored and controlled.

(These amounts recorded are as of May 17, 1973)

Parish	City	Amount	Parish	City	Amount
SS. Peter and Paul			St. Bartholomew	Columbus	2,354.62
Cathedral	Indianapolis	\$ 2,367.00	St. Columba	Columbus	802.40
Assumption	Indianapolis	596.31	St. Gabriel	Connersville	2,671.45
Holy Angels	Indianapolis	422.78	St. John the Baptist	Dover	
Holy Cross	Indianapolis	671.14	St. John, Evangelist	Enochsburg	344.00
Holy Name	Indianapolis	3,166.79	St. Mary	Greensburg	2,053.50
Holy Rosary	Indianapolis	605.75	St. Ann	Hamburg	
Holy Spirit	Indianapolis		St. Rose	Knightstown	59.05
Holy Trinity	Indianapolis	1,032.43	St. Lawrence	Lawrenceburg	1,314.00
Immaculate Heart of Mary	Indianapolis	2,147.20	St. Bridget	Liberty	195.00
Nativity of Our Lord			St. Mary	Madison	826.00
Jesus Christ	Indianapolis		St. Michael	Madison	468.00
Our Lady of Lourdes	Indianapolis	2,332.25	St. Patrick	Madison	607.66
Sacred Heart of Jesus	Indianapolis	1,254.61	St. Charles	Milan	132.67
St. Andrew, Apostle	Indianapolis		Immaculate Conception	Millhouses	
St. Ann	Indianapolis	327.00	St. Anthony	Morris	272.50
St. Anthony	Indianapolis	1,802.27	St. Maurice	Napoleon	
St. Barnabas	Indianapolis	1,336.50	St. Paul	New Alsace	231.97
St. Bernadette	Indianapolis	1,025.00	St. Anne	New Castle	1,333.99
St. Bridget	Indianapolis	1,310.80	St. Magdalen	New Marion	47.85
St. Catherine	Indianapolis	989.50	Nativity of the BVM	North Vernon	
St. Christopher	Indianapolis		St. Cecilia of Rome	Oak Forest	
St. Francis de Sales	Indianapolis	267.50	Holy Family	Oldenburg	
St. Gabriel	Indianapolis		St. John	Osgood	724.23
St. James the Greater	Indianapolis	639.80	Holy Family	Richmond	1,110.00
St. Joan of Arc	Indianapolis	4,244.75	St. Andrew	Richmond	769.00
St. John	Indianapolis	2,175.00	St. Mary	Richmond	926.00
St. Joseph	Indianapolis	528.00	St. Anne	Jennings County	
St. Jude	Indianapolis		St. Dennis	Jennings County	
St. Lawrence	Indianapolis	2,121.46	St. Joseph	Jennings County	315.00
St. Luke	Indianapolis	7,539.64	St. Joseph	St. Leon	
St. Mark, Evangelist	Indianapolis	585.61	St. Mary	St. Mary of the Rocks	
St. Mary	Indianapolis	724.85	St. Maurice	St. Maurice	172.80
St. Matthew	Indianapolis	1,967.75	St. Nicholas	Ripley County	
St. Michael the Archangel	Indianapolis	2,095.78	St. Peter	Franklin County	539.00
St. Monica	Indianapolis	1,972.65	St. Pius Mission	Milan	37.60
St. Patrick	Indianapolis	1,801.59	Most Sorrowful Mother	Vevay	95.20
St. Philip Neri	Indianapolis	1,195.25	St. Martin	Yorkville	
St. Pius X	Indianapolis	1,175.95	Immaculate Conception	Rushville	102.00
St. Rita	Indianapolis	1,266.11			
St. Roch	Indianapolis	2,141.59	Annunciation of the BVM	Brazil	\$ 892.36
St. Simon	Indianapolis	1,065.37	Sacred Heart	Clinton	1,451.00
St. Therese of the Infant Jesus	Indianapolis	5,206.05	St. Mary	Diamond	
St. Thomas Aquinas	Indianapolis	2,969.14	St. Augustine	Fontanel	
St. Malachy	Brownsburg	756.29	St. Paul	Greencastle	1,403.50
Mary, Queen of Peace	Danville	1,292.10	Immaculate Conception	Montezuma	398.77
Holy Trinity	Edinburg	453.95	St. Joseph	Rockville	149.85
St. Thomas	Fortville	876.45	St. Mary	St. Mary of the Woods	736.25
St. Rose of Lima	Franklin	305.82	Holy Rosary	Seelyeville	710.30
St. Michael	Greenfield		St. Jude, Apostle	Spencer	291.85
Our Lady of Greenwood	Greenwood	1,103.60	Sacred Heart of Jesus	Terre Haute	1,412.25
St. Martin	Martinsville		St. Ann	Terre Haute	1,103.52
St. Thomas More	Mooresville	695.00	St. Benedict	Terre Haute	1,691.00
St. Susanna	Plainfield		St. Joseph	Terre Haute	749.19
St. Vincent	Shelby County	366.85	St. Margaret Mary	Terre Haute	375.45
St. Joseph	Shelbyville		St. Patrick	Terre Haute	2,602.40
St. Paul	Decatur County	80.60	St. Joseph	Universal	
			St. Leonard	West Terre Haute	164.00
St. Vincent de Paul	Bedford	\$ 2,093.00			
St. Charles Borromeo	Bloomington	2,339.00	St. Michael	Bradford	\$ 477.50
St. John the Apostle	Bloomington	1,320.00	St. Michael	Charlestown	108.50
St. Paul Catholic Center	Bloomington	663.00	St. Anthony	Clarksville	1,572.06
Our Lady of Providence	Bedford	30.00	St. Joseph	Corydon	169.00
St. Michael	Cannelton		St. Bernard	Frenchtown	163.00
St. Mary Derby Mission	Leopold	55.00	St. Francis Xavier	Henryville	378.54
Our Lady of the Springs	French Lick	255.91	Sacred Heart	Jeffersonville	305.00
St. Boniface	Fulda		St. Augustine	Jeffersonville	185.03
St. Augustine	Leopold	146.00	St. Mary	Lanesville	1,472.00
Sacred Heart of Jesus			Holy Family	New Albany	1,316.00
Mission	Leopold	44.00	St. Mary	Navilleton	300.67
St. Mary	Mitchell	161.00	Holy Trinity	New Albany	3,406.04
St. Agnes	Nashville	1,572.08	Our Lady of Perpetual Help	New Albany	324.91
Our Lord Jesus Christ the King Mission	French Lick	473.00	St. Mary	New Albany	1,281.50
St. Ambrose	Seymour		Most Precious Blood	New Middleton	11.00
Holy Cross	St. Croix		St. Joseph	St. Joseph Hill	218.05
St. Isidore	Bristow		St. Mary	St. Mary of the Knobs	734.82
St. Mark	Tell City	316.00	St. Peter	Harrison County	25.00
St. Meinrad	St. Meinrad	222.55	St. Augustine	Salem	106.70
St. Martin	Siberia	50.00	Church of the American Martyrs	Scottsburg	191.86
St. Paul	Tell City	1,416.23	St. Paul	Sellersburg	494.45
St. Pius	Troy		St. John the Baptist	Starlight	250.40
Immaculate Conception	Aurora	\$			
St. Louis	Batesville	1,948.50	Priests: gifts received separately from Parish Contribution		\$ 858.00
St. Michael	Brookville	1,534.32	Sisters of St. Francis, Oldenburg		300.00
St. Elizabeth	Cambridge City	450.00	Special Gifts		1,000.00
Holy Guardian Angels	Cedar Grove	704.05			
St. Anthony	China	80.20			

GOD

The Judge

BY BR. JAMES P. CLIFTON, C.F.X.

"He will come to judge the living and the dead." With these or like words, Christian creeds direct our faith to the final action of Jesus Christ in the mystery of salvation.

The reaction to the idea of God's judgment has been and still remains rather grim and frightening. For many preachers throughout the ages, it has been the truth introduced by God and faith to "counterbalance" an excessive optimism or smugness about being saved. And for many Christians, unfortunately, the image of God the Judge is best put off until tomorrow or forgotten altogether.

In some ways, however, we must deal with the idea of a divine Judge. The immediate impulse is to associate him with the civil courtroom, the agonizing process of prosecution and defense and the uncertainty involved in allowing a jury or judge to sort through evidence and pass judgment.

IF DIVINE JUDGE and judgment mean anything, they mean none of these things. As Judge, God is the final and only arbiter of right and wrong; true and false, law and disorder. More importantly, he is the creator of the right, truth and law on which justice is decided. But he is more than a Judge too.

He is the transcendent master of this world, the loving savior of men, and our shepherd and Father. If Judge "counterbalances" these truths to such an extent that they are cancelled out or erased, then our understanding of this Judge is faulty. He is Judge and all of these at one and the same time. If he is, then our response to him has to be one of gratitude and joy—not fear and trembling.

WHAT IS CLEAR FROM this view of God as Judge is the part played by man. Guided by conscience or the demands growing out of faith, man really knows where he stands with this Judge. Such knowledge of innocence and guilt, of course, is possible even in our human courts, but for various reasons men will insist on their innocence and do everything to avoid being found guilty. In their hearts, they know whether or not they are innocent. Before God's judgment seat, this self-knowledge is all that will count.

Divine judgment, is, first of all, a continuing, ever-present process. Through conscience and faith, we place ourselves under our own and God's judgment of our fidelity to what is demanded of us. The final judgment will not be a surprise, and we are not meant to live in dread of surprise or hidden evidence that will tip the scales of God's judgment.

Secondly, for those who sincerely commit themselves to this Judge who wishes to show mercy rather than punishment, the judgment is one of vindication and salvation. We are not criminals fearful of the crushing verdict of the divine judge. We are his servants, loved ones, sheep, children.

ONLY THOSE WHO refuse the guidance

of conscience and faith have to fear God. But again the judgment is already present; the severe sentence of the last Judge will come as no surprise.

This somber side to reality and to man's choices about his relationship with God is not one that should instill fear in us, not if our fidelity is sincere and constant. But it is a reminder that choice like judgment is a continual reality. It also makes compassion and efforts for the conversion of sinners more than a pious platitude.

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THE CHURCH AND I

Catholic calm before storm

BY F. J. SHEED

My return to Australia in 1924 after four years in England with the Catholic Evidence Guild and the Catholic Truth Society marked the end of an epoch in my life. The Sheed who returned to England 18 months later, with marriage and publishing ahead, was a very different Catholic from the man who had landed at Tilbury in 1920 and saw the Guy Fawkes bonfires all the way to London. I shall try to summarize what had happened to me theologically. After that, I shall show how I, and most Catholics, so innocently saw the Church and its prospects, not foreseeing the explosion 30 years in the future. Today's twilight Catholic has no notion of the blissful Catholic summer of the twenties.

But first, my movement into theology. I can date its beginning, a Tuesday evening in the spring of 1921. Maisie Ward gave us newcomers a class on the Supernatural Life. Quite literally, I had never heard the two words uttered together, supernatural had meant ghosts, life I had enjoyed without reflection. I have lived in their awareness ever since.

I already knew that Christ had said "Unless a man be born again of water and the Holy Spirit he cannot enter the Kingdom of God." I had not grasped that he was saying that merely by birth into the life of the human race we are unfit for salvation; we must have a second birth, a birth into the life of Jesus himself. By rebirth men's souls are indwelt by Father, Son and Holy Spirit as his was. Thus indwelt, we have our natural life lifted into new powers of action—Faith, Hope and Charity and the rest—and these powers make possible the seeing of God face-to-face which is the life of Heaven. I found this new vision of reality intoxicating as I first heard it. It is intoxicating still. I seem to remember, incorrectly perhaps, walking home on air from the lecture.

THE GUILD'S DIRECTOR of Studies, Dr. Arendzen, introduced us with a beautiful lucidity to the distinction of (Continued on Page 7)



"Then shall all the trees of the wood sing for joy before the Lord, for he comes, . . ." (NC photo by George R. Cassidy)

SCRIPTURE

God Judges with love

BY FR. QUENTIN QUESNELL, S.J.

We know that God will be our Judge. That may not sound like a very happy thought with which to bring to an end this series of meditations on God's titles. But it is very true. And it is, after all, the truth with which our lives will end. It is just as well to face it.

All the other titles we have looked at so far have turned out to be facets of God's love. Christians often forget that the same thing is true of God our Judge. His justice and his judgment need not be frightening things, they too are one more side of his all-encompassing love. God our Judge is the same God we have known as Shepherd, Bridegroom and Father.

EVEN IN THE OLD Testament, the day of judgment to come is not a time of terror for God's people. Israel looks forward to it as to a time of vindication. Those who have trusted in God will not be confounded. All the world will see that they were right—their God is King, and he will show himself faithful to those he has chosen.

"Let the heavens be glad and let the earth rejoice; let the sea roar, and all that fills it; let the field exult and everything in it!

Then shall all the trees of the wood sing for joy before the Lord, for he comes, for he comes to judge the earth.

He will judge the world with righteousness and the peoples with his truth." (Psalm 96, 11-13)

In the New Testament this idea comes out even more clearly, because, as John's gospel puts it: "the Father judges no one, but has given all judgment to the Son" (John 5, 22). God will judge us only through Christ, and Christ is our Savior. He will judge us only through his Son, but "God sent the Son into the world, not to condemn the world, but that the world might be saved through him" (John 3, 17).

THAT IS WHY THE New Testament attitude, looking forward to the reality of judgment, is not fear and terror, but longing and hope. The Book of Revelation describes how the last days will shake all the powers of this world. In the last chapter of the book, Jesus says: "Behold I am coming soon, bringing my recompense, to repay every one according to his works." And the proper response of the Christian follows at once: "Come, Lord Jesus."

As Luke 21 puts it: "When these things

begin to take place, look up and raise your heads, because your redemption is drawing near."

How is all this possible? Is judgment then not really a "day of wrath, a dreadful day" as we used to hear sung at funeral Masses? "Even the just shall fear that day" according to the Dies Irae.

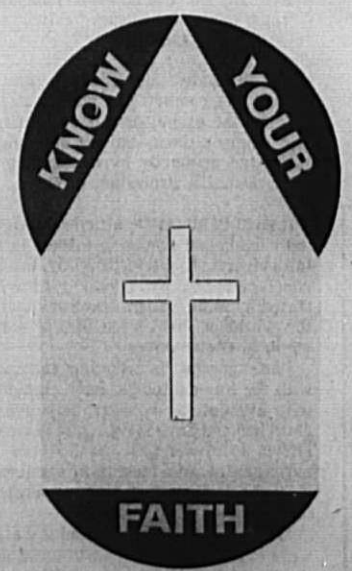
According to the New Testament, God does not want the just to fear that day. He wants them to know and to remember that as he has created them out of love and redeemed them out of love, so he will judge them out of love.

"Work out your salvation with fear and trembling," says St. Paul (Philippians 2, 12). He wants us to be conscious of our weakness, eager for the gift of God's grace, "solicitous for every good work."

BUT WHEN WE HAVE done what we could, when the past is behind us and God's judgment lies ahead, then Paul reassures us: "There is now no condemnation for those who are in Christ Jesus. . . . If God is for us, who can be against us? . . . Who shall bring any charge against God's chosen ones? God, who justifies? Who shall condemn them? Christ Jesus? He who died, who was raised up, who is at the right hand of God and who intercedes for us?"

Then he wants us to go to judgment saying "I am certain that neither death nor life, neither angels nor principalities, neither the present nor the future, nor powers, neither height nor depth nor any other creature, will be able to separate us from the love of God that comes to us in Christ Jesus, our Lord" (Romans 8, 1-32, 38f.).

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LITURGY

Columnist links worship and world, liturgy and life

BY FR. JOSEPH M. CHAMPLIN

Charles Mahon, editor of the Catholic Virginian, a diocesan newspaper subscribing to the Know Your Faith religious education series, suggested to me the other day that an article giving the overall "raison d'être" for this column on the liturgy would be helpful to readers.

The paragraphs which follow will attempt to do that. It seems, incidentally, an appropriate time to stop and offer a long range, general view of this column which seeks to link worship and the world, liturgy and life. I say that because it began in December, 1969, has run for nearly 200 weeks and next week heads into a new summer series.

I have tried throughout to combine theory and practice, the abstract and the concrete, what ought to be and what actually is. To achieve this and to insure a certain variety of approach, my columns fall into several categories.

—A description of rites and decrees from official sources. These important texts generally make pretty dull newspaper reading, but they do exert a significant effect upon Roman Catholic worship in the United States. To keep readers informed and especially to give priests and all others actively involved in planning or executing parish liturgies an easily available, popularly written source of such information, I include as the occasion dictates a digest of recently issued documents.

Over the past five years we have seen many of these revised rituals published by the Holy See and authorized in an English vernacular version by our American bishops. To cite a few of the major texts, we presently use a reformed Order of Mass, lectionary, rite for Baptism, marriage, funerals and Confirmation.

This year Catholics in our country will also witness the introduction of renewed liturgies for the Christian initiation of adults, anointing of the sick and, possibly, the sacrament of Penance. This column hopes to keep readers informed about these developments.

—A report on activities here at Holy Family. I would not want to give the impression of maintaining that our parish here in Fulton, New York serves as a model for others or that our Sunday and special occasion liturgies have an extraordinary character about them.

Our church, in fact, is beautiful, the parishioners magnificent, and our celebrations, carefully done, prayerful, peaceful, relaxed, often very moving. But we form a quite ordinary Christian community, struggling like everyone else after week to deepen our faith and intensify our love for the Lord and for all persons. When something "works" for us, I like to share this with readers, trusting they may find encouragement in the sometimes successful efforts of a typical parish liturgy program.

—A report on successful and imaginative liturgical celebrations in the United States. After 17 years of teaching religion to both the very young and the

mature adult, I am convinced more than ever that the story, the example, the flesh and blood illustration is needed in class to hold interest and communicate a principle under discussion. Regular followers of this column will, I am sure, testify that I observe a similar approach in my writing.

People normally enjoy hearing about specific instances of good liturgies. They want to know of worship experiences which actually "worked." From these successfully creative efforts, they can gain ideas and inspiration for their own parish, convent or school situation.

Fortunately, those responsible for such fruitful programs have been most generous in sharing these with me over the past four years. On trips for lectures or meetings throughout the nation I am always on the lookout, hoping to discover a unique worshiping community or learn of a particularly powerful liturgy which I can later describe to readers.

At this time I would like to invite letters from persons who feel they have a liturgical event, program or approach which might prove beneficial to others. Drop me a note at Holy Family Rectory, 45 West Fourth Street, Fulton, New York 13069. Please include details and your telephone number. In this way I can follow up more easily the especially promising suggestions or experiences.

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"After 17 years of teaching religion to both the very young and the mature adult, I am more convinced than ever that the story, the example, the flesh and blood illustration is needed in class to hold interest and communicate a principle under discussion." (NC photo by Louis Alexander)

CATECHETICS

God is always a just judge

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

I had just finished a lecture on "God." It was part of a teacher training program for volunteer catechists. My talk traced through the Bible and later tradition the fundamental Judeo-Christian conviction that God is a God of love, compassion, and care. I had explored traditional symbols that suggest God's goodness toward all that he creates: "Shepherd," "Father," "Bridegroom."

As I was packing up my notes after most of the teachers had left the auditorium, a middle-aged woman came up to me. She had tears in her eyes, and had obviously waited until almost everyone had gone.

"Father," she said, "your description of God was very beautiful. But I can only feel fear toward God. I know with my mind that he is good, but my feelings react to him only as a judge who is watching my every move."

THE PAIN SHE SO obviously felt touched me deeply. For whatever reasons, God was to her only a judge, and a demanding judge at that. She attributed her fearful image of God to her early religious education, but who can say where the seeds of fear were sown.

In any event her situation made me reflect on how we present God as judge to children, adolescents, and adults in the various forms of catechesis. There is no

avoiding the fact that the Judeo-Christian tradition—including the teachings of Jesus in the Gospels—portray God as a judge. He is always described as a "just" judge, whose passion for justice is tempered by his compassionate mercy.

The religious educator cannot hedge on this. God, the Father of Jesus, is the judge of the living and the dead. The seriousness of this judgmental role is sensed in the dramatic description of judgment found in St. Matthew's Gospel, Chapter 25. The good are separated from the wicked and sent to unending happiness or horror.

Perhaps the key to presenting God as judge without instilling irrational fear of him lies in pointing out that judgment is really made by oneself, by one's personal moral choices. God offers love, forgiveness, seven times seventy chances. But each person has the capacity to block off God's offer of love through sin, through selfishness. God will not force man's freedom. His attitude is constantly open, positively trying to share himself with man.

WHEN, THROUGH FULLY deliberate serious sin, man rejects God's gracious love, he condemns himself to the ceaseless hell of alienation, of loneliness, of pain. God, the judge, can only confirm the judgment already arrived at in the heart of each one. As Jesus describes the judgment, the judge brings to light what has already been accomplished some lived as if only they mattered, closing their hearts to the hungry, sick, lonely, poor, and thus closing their hearts to Christ (Continued on Page 7)



"As Judge God is the final and only arbiter of right and wrong, true and false, law and disorder." (NC photo)

QUESTION BOX

'Outside' Church, she still remains faithful to duties

BY MSGR. R. T. BOSLER

Q. Eleven years ago I was divorced from my first husband. We had been married in the Church. For 10 years I have been married to another man. According to all the teachings of the Church I am living in adultery and sin. To be saved you must repent of your sins and turn away from them. Please tell me how I do this in my situation. I believe everything the Church teaches, go to Mass regularly, and observe all the rules, but I am afraid. I've talked to our parish priest about it, and he said there were many in our own parish with the same problem and to just keep on going to Mass and praying. I've been doing that for 10 years but really find no satisfaction, as at times I don't know what I'm praying for. God doesn't answer prayers of someone living in sin, does He?

A. Strictly speaking, according to church law you are living in sin. You were guilty of sin when you married civilly another man while your husband was still living. You are sorry for this now and have been, obviously, for a long time. You have continued to believe, you have attended Mass faithfully, you pray. Could you possibly do this and be turned from God? Are you, in other words, committing serious sin day after day so long as you remain living with your present husband? It doesn't make sense; it doesn't add up. You cannot at the same time be seeking



God and turning away from him.

Your parish priest was giving you good pastoral advice; the same advice pastors all over the world are giving to people in your situation. Catholic theology has a long tradition of distinguishing the level at which one confronts a moral problem, the level of moral theology from that of pastoral counseling. The pastor takes into consideration not only general principles and laws but also looks to the art of the possible; he recognizes that in some circumstances it is impossible for a person to cope with a certain moral imperative.

You are in such a situation. You do not mention them, but I presume you have children. In this case, you must remain together for their sake. But even if you have no children, you have established a pattern of living which you find it impossible to break; you cannot live alone without the love of this man. You recognize your inability to live up to the ideal; you admit your sinfulness to God. Go on praying, go on observing all the other laws of the Church and of God. You are praying to a God who knows what your situation is, who loves you and can bend his own laws when necessary and, yes, even the laws of the Church. God does listen to the prayers of sinners. He will eventually answer yours in his own way. So don't be afraid.

Q. Is it permissible for a priest when extending the sign of peace to kiss a woman on the lips?

A. There is no church law against this, but if the practice becomes general there probably will be and then it won't be "permissible." Seriously, I consider this a very imprudent thing to do, unless the woman is the priest's mother or sister. But—and there is always a but in this column— isn't there—kissing in public between men and women who are mere acquaintances has become so common in our society that perhaps in some circumstances a priest could use a kiss as a sign of peace without scandalizing a particular congregation.

Q. The changes that are going on in the Catholic Church make a person wonder what he should believe. Since Jesus instituted the Sacrament of Penance, why is it that in some dioceses they have a group

confession, while in our diocese we must go privately to confession? Jesus does not change. What He says stands firm.

A. Jesus gave to his Church the power to forgive sins in his name, but there is no indication whatsoever in the Bible how this was to be done, other than through baptism.

What we now know as the sacrament of penance was a long time developing. Baptism was the means of forgiving sins in the early Church, and it was presumed that none of the "saints," as they thought of themselves, would need further forgiveness. But as some of the saints fell into serious sins, such as murder, adultery and apostasy, and asked to be restored to communion, the Church demanded a long period of public penance—often many years—before a final reconciliation and forgiveness of sins was made by the bishop. For several centuries only one such forgiveness was allowed in a lifetime. The Eucharist was considered the means of forgiveness for the ordinary sinner not guilty of public crimes.

Private confession, as we know it, began in Ireland and was introduced to the

Fr. Pfeifer

(Continued from Page 6)
himself. Others opened their hearts to God by reaching out to the needy.

God, the judge of all mankind, is not an angry tyrant hurling poor sinners into the fires of hell. He is rather a deeply caring Father who respects each person's freedom.

As judge, God pronounces sentence in the sense that he ratifies a person's free choice—a free choice God himself respects. Judgment reveals how seriously God respects human freedom. Knowing our own weakness, and knowing God's deep care for us through Jesus Christ, we need to help others grow in an awareness of God as wholly good, totally committed to our happiness, but profoundly honest in respecting man's deepest free moral choices.

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Church calm before storm

(Continued from Page 6)

person and nature which does so much to clarify the doctrines of Trinity and Incarnation. From him I first heard a lecture on the Trinity. Though I found its mathematical precision a delight, the reality of it did not at once come alive in me. I saw it as the summit of theological thinking, not yet as the foundation.

But a group of lectures on Pere de la Taille's theory of the Mass meant another great stride forward. I had been devoted to the Mass as long as I could remember, but had very much seen it—in the phrase of Maisie Ward's brother Herbert—simply as machinery for producing Communion. I had been doing a lot of reading about the Mass as sacrifice and could make no meaning of it. Especially I had been puzzled by its identification with Calvary. Book after book had tried with incredible ingenuity to get some kind of death of Christ into the Mass while leaving him alive!

Years later we were to publish de la Taille's three volumes, and we ran into the controversy they had raised about Calvary as not a complete sacrifice save in union with the Last Supper. But for the moment I was enthralled by the distinction he drew between the slaying of the victim (the immolation) and the offering (the oblation). In the Temple sacrifices the slaying might be done by the Temple servants but only the priest could do the offering. So on Calvary—the soldiers did the slaying, but the sacrifice was offered

by Christ. I did not yet see the full richness of this in relation to Christ's continuing priesthood. But at least I saw that, whatever other identity there might be between Mass and Calvary, at least Mass is Calvary as Christ now offers it to his Father.

TO A THIRD REALITY I was introduced in this fruitful four years—the Church as Christ's Mystical Body. St. Paul's Epistles are full of it; right up to the sixteenth century it was central in Catholic teaching. But with the Reformation it went into eclipse. The attack on the Visible Church forced a Catholic concentration on the Church's structure: Mystical Body sounded too close to the inward Church of Protestantism. Eclipse, I have called it: outer darkness would be closer. The Bishops of the First Vatican Council in 1870 decided not to use the phrase because it had been used by some Jansenists. In the first edition of the Catholic Encyclopedia, it gets a half column (as the Mystical Body of the Church!). About the same time the French Dominican, Pere Clerissac, had written a small book on it. Robert Hugh Benson had developed this into a brilliant book, *Christ in the Church*. The doctrine is now wholly back in possession.

To us of the Evidence Guild it was a godsend. With the aid of our questioners, we were already more aware of the human side of the Church than any group of Catholic laymen had ever been. Now we had the other side.

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St. Simon cops 6th consecutive track crown

INDIANAPOLIS—St. Simon's captured its sixth consecutive championship in the Cadet Boys' City-Wide Track and Field Meet, held last Sunday at the CYO Stadium. They swept honors in all three classes with a total of 199½ points.

Second in overall scoring was St. Lawrence with 134½ points, followed by St. Pius X with 124½ and St. Philip Neri with 105½ points.

A total of 10 new meet records and two ties were registered. St. Simon's garnered seven individual first place events in the meet's 30 events.

THREE FIRSTS were scored by Tom Miles of Christ the King—the 50-yard dash (record, 6.0 seconds), the 100-yard dash (11 seconds) and the long jump (17'10"), all in Class A.

Double wins were registered by three boys:

Rich Jones of Christ the King—Class A, 440 (record 57.0) and 880 (2:18.2); Franko Perin of St. Philip Neri—Class A, 100-yard hurdles (13.3) and shot put (44'3"); and Dan Holland of St. Lawrence—Class C, 50-yard (6.6) and 220 (record 28.5).

OTHER NEW MEET records were set by the following: Robbie Robinson of St. Monica—Class A, high jump (5'5¼");

Holy Name—Class B, 400-yard shuttle relay (51.6); St. Pius X—Class B, 440-yard relay (54.5);

Tim Miller of St. Lawrence—Class B, high jump (5'1¼"); John Giddens of St. Philip Neri—Class B, shot put (33'8¼");

Tim Farney of St. Pius X—Class C, 100-yard dash (record tied 12.3);

Gary Kahl of St. Simon—Class C, 440-yard run (1:06.1); St. Pius X and St. Simon—Class C, 200-yard shuttle relay (record tied 28.6);

St. Lawrence—Class C, 440-yard relay (57.3).

IN ADDITION TO meet trophies, awards were also presented Sunday to the following division winners in the dual meet season competition: Class A, Division I—St. Pius X; Division II—St. Simon;

Class B, Division I—St. Luke; Division II—St. Lawrence;

Division III—St. Simon;

Class C, Division I—St. Luke; Division II—St. Lawrence.

Woods assigns scholarships

ST. MARY-OF-THE-WOODS Ind.—Six Archdiocesan high school graduating seniors are among 23 students to receive Trustee Scholarships to St. Mary-of-the-Woods College here. The awards were given on individual merit by recommendation of one of the college's four academic divisions.

Fine arts recognition was granted to Cassandra Eckstein of Terre Haute and Rosemarie Scott of West Terre Haute. Jennifer Sue Lloyd of Terre Haute was awarded the honor by the division of science, math and home economics.

Dana Harnish of Indianapolis also received a fine arts scholarship. Other Indianapolis recipients were Margaret Scully, from the humanities division, and Adrienne Jean Sage, from the division of social and behavioral sciences.

Also named was Theresa Niles of New Castle.



ST. PHILIP PARISHIONERS RECEIVE AWARD—Charles P. (Pat) Moran and Miss L. Geneva Clark are the two St. Philip Neri parishioners who received the 1973 Monsignor Albert Busald CYO Service Award for their outstanding service to youth in special ceremonies May 11 in St. Philip Neri Church. They are pictured with Monsignor Albert Busald, their retired pastor, in whose honor the award was named by the CYO Board of Directors, and who presented the awards for the fourth consecutive year.

CYO Spring Sports drawing to a close

INDIANAPOLIS — Barring inclement weather and wet grounds, CYO spring sports will be drawing to a close during the coming week.

Tentative playoffs are scheduled Tuesday and Friday next week for "56" and Cadet Baseball Leagues, whose regular seasons close today. St. Jude presently leads in the "56" League, while the following leaders are emerging in the Cadet League:

Division I—St. Gabriel (5-1); Division II—St. Pius X "A" (5-0); Division III—St. Barnabas (7-0) and Holy Name (6-0); and Division IV—St. Lawrence (6-0).

IMMACULATE HEART won its first championship in the Cadet B League this past Tuesday afternoon, downing Holy Spirit 10-5 in the final.

Brian Sullivan to head up CYO Council

INDIANAPOLIS — Brian Sullivan, a junior at Cathedral High School from Our Lady of Lourdes parish and the South Indianapolis Deanery, was elected president of the Indianapolis Deaneries Junior Youth Council this past Tuesday evening.

Named vice president was Tom McNulty, Cathedral sophomore from St. Philip Neri parish. Nancy Lubbers, Chataud junior from St. Lawrence parish, was elected secretary. She served during the past year as treasurer. Completing the roster was Marie Darragh, a junior at Seeci a Memorial and Holy Spirit parish, who was elected treasurer.

Retiring Youth Council officers made their closing remarks and received statuettes of St. John Bosco, Archdiocesan patron of youth. Recipients were: Bill Sahn, Jr., president; Joe Weber, vice president; Jo Ellen Flynn, secretary; and Nancy Lubbers, treasurer.

The second highlight of the meeting, in addition to the elections, was the announcement that the outgoing Youth Council had reduced an inherited deficit of \$1,300 to \$7 during the past year.

round at Christ the King.

The champions had previously annexed the Division I crown and had advanced to the final game by eliminating Little Flower, runner-up in Division II. Holy Spirit, the Division II winner, dropped St. Pius X, the Division I runner-up, in the tourney's first round.

Playoffs in the "56" Kickball League began yesterday, with finals slated next Tuesday afternoon at Little Flower.

JUNIOR KICKBALL League playoffs started this past Tuesday. Finals will be played this afternoon at Little Flower. Early round action had St. Malachy playing Little Flower or Holy Spirit, Nativity and St. Roch's, and St. Jude and Immaculate Heart. The winner of the Nativity-St. Roch's game drew the bye to Friday's finale.

First round action in the Cadet A Kickball League playoffs was scheduled this past Wednesday afternoon, with second planned Thursday and finals at 5 p.m. Friday at Christ the King.

Wednesday's schedule included: St. Malachy (Division I) and Nativity (Division IV) runnerup; Holy Name (Division III) and Immaculate Heart (Division II) runnerup; St. Matthew (Division II) and St. Jude (Division III) runnerup; and St. Simon (Division IV) and St. Gabriel (Division I) runnerup.

Going to camp? Better hurry!

Hurry, hurry! That's the word this week from the CYO Office to summer campers. Only 300 spaces remain in the capacity of Rancho Framasa and Camp Christina in Brown County. Total reservations this week reached the 1,425 mark.

Already filled are the weeks of July 22 and 29 for boys and July 8 for girls. Nearly full for the girls at Rancho Framasa are the weeks of June 17, 24 and July 16. August 5 is also nearly filled with boys at Rancho.

The "best bets" remaining for boys are June 17 and 24 at Camp Christina and August 12 at Rancho. For girls, open weeks include July 1 at Rancho and the final three weeks at Camp Christina.

One week's camping fee is \$37.50 with a \$15 deposit required with reservation. A limited number of camperships are also available from the CYO Office, 1502 W. 16th St.

CYO NOTES

Final entries in the Junior Boys and Girls Softball Leagues will be accepted until this weekend.

The Junior Girls Track and Field Meet will be held June 10 at the CYO Stadium. Deadline is June 6.

Ensley's West 56th Street Golf Center will be the scene of the annual Junior Boys and Girls Golf Outing on June 23, followed by a picnic at Marian College. Final deadline is June 20.

The Junior Boys Match Play Golf Tourney action will begin with the qualifying round June 22. Deadline for entries is June 22.

The CYO Office announced that the 1974 Archdiocesan Convention has been scheduled for April 26-28 at Seecina Memorial High School. All Catholic high schools are asked to avoid scheduling major activities during that time.

Champions

INDIANAPOLIS—The first Junior Boys Volleyball Tourney, held last week at St. Joan of Arc parish, was won by St. Simon's, who defeated St. Andrew's in the final match 15-10 and 15-8.

Forty years ago Father John F. McShane received a letter of commendation from the Vatican on the publication of his book "My Brother," a biography of Father Daniel McShane, Maryknoll missionary, who died in China in 1927.

STANDINGS

KICKBALL LEAGUES

CADET A
Division I—St. Gabriel 7-0; St. Malachy 7-0; St. Monica 5-2; Holy Trinity 5-3; All Saints 3-4; St. Michael 3-4; St. Christopher 1-6; St. Thomas 1-6; St. Martin 0-7.
Division II—St. Matthew 6-0; Immaculate Heart 6-1; Christ the King 6-1; St. Pius X 4-3; Mount Carmel 3-4; St. Joan of Arc 2-4; St. Andrew 2-5; St. Luke 1-4; St. Lawrence 0-8.
Division III—Holy Name 8-0; St. Jude 7-1; St. Mark 6-2; St. Catherine 5-3; St. Roch 5-3; St. James 4-4; Sacred Heart 2-5; St. Patrick 1-7; Our Lady of Greenwood 0-8.
Division IV—St. Simon 7-0; Nativity 6-1; Holy Spirit 5-2; Little Flower 5-3; St. Philip Neri 3-3; St. Bernadette 3-5; Our Lady of Lourdes 1-6; Holy Cross 1-6; St. Rita 0-6.

CADET B
Division I—Immaculate Heart 7-1; St. Pius X 5-3; St. Joan of Arc 4-4; St. Michael 4-4; St. Monica 2-6; St. Matthew 0-6; St. Andrew 0-7.
Division II—Holy Spirit 8-0; Little Flower 7-1; St. Jude 6-2; St. Bernadette 5-3; St. Simon 4-4; Our Lady of Lourdes 3-5; St. James 0-7.

"56" LEAGUE
Division I—St. Joan of Arc 7-2; St. Gabriel 7-2; Immaculate Heart 6-1; St. Christopher 6-3; St. Malachy 6-3; Holy Trinity 4-5; St. Christopher 4-5; Mount Carmel 4-5; St. Michael 2-7; All Saints 2-7; St. Ann 2-8.
Division II—Christ the King 10-0; Little Flower (Blue) 9-1; St. Matthew 8-2; St. Pius X 7-3; St. Bernadette 7-1; St. Jude 6-2; Our Lady of Lourdes 5-5; Holy Spirit 3-7; St. Philip Neri 3-7; St. Lawrence 2-8; St. Rita 1-9; St. Andrew 1-9.
Division III—St. Barnabas 10-1; Holy Name 9-1; St. Mark 9-1; Nativity 7-3; St. Jude (Gold) 6-4; St. Roch 5-5; Sacred Heart 4-6; St. James 4-6; Our Lady of Greenwood 3-7; Little Flower (Gold) 2-8; St. Jude (Red) 1-9; St. Catherine 0-10.

JUNIOR LEAGUE
Division I—St. Malachy 9-0; Immaculate Heart 6-1; St. Christopher 6-3; St. Pius X 5-4; Christ the King 5-4; Mount Carmel 3-5; St. Gabriel 3-6; St. Michael 3-6; St. Joan of Arc 2-6; St. Ann 0-9.
Division II—Nativity 9-0; Holy Spirit 7-2; Little Flower 7-2; St. Matthew 7-2; Our Lady of Lourdes 4-5; St. Lawrence 4-5; St. Bernadette 3-6; St. Andrew 3-6; St. Simon 1-8; St. Philip Neri 0-9.
Division III—St. Jude 9-0; Holy Name 7-2; St. Roch 7-2; St. Catherine 6-3; St. Mark 5-4; St. Barnabas 4-5; St. James 4-5; Sacred Heart 2-7; Our Lady of Greenwood 1-8; St. Patrick 0-9.

BASEBALL LEAGUES
"56" LEAGUE
Division I—St. Jude 5-0; St. Bernadette 3-1; St. Catherine 3-4; Little Flower 0-6.

CADET LEAGUE
Division I—St. Gabriel 5-1; St. Luke 4-2; St. Michael "A" 4-2; All Saints 4-2; St. Christopher 3-4; Holy Trinity 1-6; St. Monica 1-6; St. Thomas 1-6.
Division II—St. Pius X "A" 7-0; Christ the King 5-2; St. Andrew 5-2; Immaculate Heart 4-2; St. Joan of Arc 2-3; St. Matthew 2-3; St. Gabriel "B" 2-5; St. Michael "B" 1-5.
Division III—St. Barnabas 7-0; Holy Name 6-0; St. Roch 4-2; St. James 3-4; St. Jude 2-3; St. Mark 2-5; Nativity 1-5; St. Rita 0-7.
Division IV—St. Lawrence 6-0; Holy Spirit 4-2; Our Lady of Lourdes 4-2; St. Simon 3-2; St. Bernadette 3-3; St. Pius X "B" 2-5; Little Flower 1-4; Holy Cross 0-6.

FINAL STANDINGS

CADET BOYS TRACK DUAL MEET LEAGUE
CLASS A
Division I—St. Pius X 5-0; Christ the King 2-1; Immaculate Heart 2-1; St. Luke 2-2; St. Monica 1-4; St. Rita 1-4.
Division II—St. Simon 4-0; St. Philip Neri 1-1; St. Lawrence 2-2; Holy Name 1-2; Holy Spirit 0-3.

CLASS B
Division I—St. Simon 4-0; St. Rita 2-0; St. Pius X 3-1; St. Lawrence 1-2; St. Michael 1-3; St. Martin 0-6.

CLASS C
Division I—St. Simon 4-0; St. Rita 2-0; St. Pius X 3-1; St. Lawrence 1-2; St. Michael 1-3; St. Martin 0-6.

CADET GIRLS TRACK DUAL MEET LEAGUE
CLASS A
Division I—St. Simon 5-0; St. Monica 2-1; St. Ann 1-2; St. Michael 0-3.
Division II—St. Lawrence 4-0; St. Pius X 2-1; St. Rita 1-1; Christ the King 1-2; Immaculate Heart 0-4.
Division III—St. Simon 3-0; Holy Name 1-1; St. Philip Neri 0-1; Holy Spirit 0-2.

CLASS C
Division I—St. Luke 5-0; St. Ann 3-2; St. Monica 3-2; St. Rita 3-2; St. Michael 1-4; Immaculate Heart 0-5.
Division II—St. Lawrence 4-0; St. Simon 3-1; Holy Name 1-2; St. Pius X 1-3; St. Philip Neri 0-3.

CADET GIRLS TRACK DUAL MEET LEAGUE
CLASS A
Division I—St. Simon 5-0; St.

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ARCHDIOCESAN ADMINISTRATION..... 154,800.00

Archbishop's Office, Chancellors' Offices, Treasurer's Office, Archives, Chancery Building (1350 N. Pennsylvania Street), Lay Employees Insurance.

ARCHDIOCESAN PROPERTIES - CAPITAL IMPROVEMENTS..... 8,000.00

Chancery Building, Archdiocesan Office Building, Archbishop's Residence.

ASSESSMENTS AND CONTRIBUTIONS TO LOCAL AND NATIONAL ORGANIZATIONS AND PROJECTS 75,200.00

United States Catholic Conference, Catholic University Assessment, Indiana Catholic Conference, Indiana Interreligious Commission on Human Equality.

CHAPLAINCIES..... 47,300.00

Campus Ministry: St. Paul Catholic Center (Indiana University, Bloomington), Newman Center (Indiana State University, Terre Haute), Newman Center (Indiana University-Purdue University at Indianapolis). Hospital Ministry: Hospital Chaplains' Salaries

ARCHDIOCESAN INSURANCE 23,000.00

Insurance covering Excess Liability, General Liability, and Workmen's Compensation.

Total..... \$499,100.00

ARCHDIOCESAN REPORT OF INCOME AND EXPENDITURES

For the Fiscal Year Ended June 30, 1972

INCOME

Archdiocesan Assessments	\$427,730.
Tribunal Contributions and Fees	2,480.
Total Income	<u>\$430,210.</u>

EXPENDITURES**Archdiocesan Offices**

Religious Education	\$ 65,980.
Office of Education - Administration	55,940.
Archdiocesan Tribunal Office	28,630.
Catholic Communication Center	12,500.
Archdiocesan Office Bldg. (West Georgia St.).....	11,275.
Liturgical Commission.....	4,040.
Total Archdiocesan Offices	<u>\$178,365.</u>

Archdiocesan Administration

Archbishop's, Chancellors', and Treasurer's Offices..	\$ 89,440.
Chancery Building.....	10,950.
Archdiocesan Expense (travel, professional meetings and organizations, etc.).....	10,900.
Total Archdiocesan Administration	<u>\$111,290.</u>

Assessments and Contributions to Local and National Organizations and Projects

Catholic University Assessment.....	\$ 21,000.
Indiana Catholic Conference	18,783.
United States Catholic Conference.....	12,543.
Ind. Interreligious Com. on Human Equality	12,161.
Indiana Newman Foundation	4,425.
Total Assessments and Contributions, etc.....	<u>\$ 68,912.</u>

Chaplaincies

Campus Ministry (Catholic Centers - Indiana Univ., Indiana State, IUPUI).....	\$ 35,171.
Hospital Ministry (Salaries).....	6,426.
Total Chaplaincies.....	<u>\$ 41,597</u>

Archdiocesan Insurance

Excess Liability, General Liability, Workmen's Comp.	\$ 21,986.
Total Insurance.....	<u>\$ 21,986.</u>

Total Expenditures..... \$422,150.

Excess of Income over Expenditures \$ 8,060.

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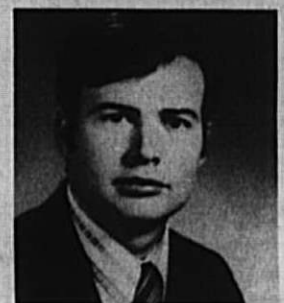
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The Mass was celebrated by their son, Father Martin Laughlin of Cedar Rapids, Iowa. A reception followed in the Indianapolis Athletic Club.

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PONTIFF, PATRIARCH SIGN AGREEMENT—Coptic Orthodox Patriarch Amba Shenouda III of Alexandria and Pope Paul VI sign an agreement at the Vatican that will establish a joint commission to study ways of establishing closer ties between the Church of Rome and the Coptic Orthodox Church.

Standing at right is Cardinal Jan Willebrands, head of the Vatican Secretariat for Christian Unity. The signing came at the end of the Patriarch's six-day visit to the Vatican. (RNS photo)

Sr. Judy Duffy is named for teaching award

ST. MARY-OF-THE-WOODS, Ind.—A former Indianapolis educator has been honored for her teaching skills at St. Mary-of-the-Woods College here. Sister Judy Duffy, S.P., area chairman of education and a member of the college faculty

since 1970, was named recipient of the 1973 Les Bois Award for Creative Teaching. Former administrator at St. Matthew's School and teacher at St. Patrick's School, both in Indianapolis, Sister Judy was cited for her course of

Language Arts for Elementary Teachers. She is a graduate of St. Mary-of-the-Woods College and Indiana University. Professional memberships include the Indiana Association of College Teachers of Education, the

International Association for Teachers of Reading, the National Educational Association and the National Association for Administrators.

In addition to teaching interests, Sister Judy has conducted workshops for beginning teachers and seminars for teacher aides.

Remember them in your prayers

INDIANAPOLIS
ARTHUR J. ARNOLD, Sr., 75, St. Joseph's May 16. Father of Arthur J. Arnold, Jr.; brother of Mary Miller.

NANCY E. HOLTEL, 83, Sacred Heart May 17. Mother of Frances Abner and Lillian Grant.

NASEEP A. KAIM, 64, Holy Trinity, May 17. Brother of Joseph and Anes Kaim and Mary Radez.

RAYMOND J. KUEBEL, 64, St. Roch's, May 18. Husband of Jean M.; father of Michael R. Kuebel and Patricia J. Harveth; brother of Rudolph C. Kuebel and Bertha M. Higgins.

PAUL J. NOONE, 71, St. Patrick's, May 18. Husband of Margaret M.; father of Charles R. Novius and Norma Paddock.

GEORGIA E. BAAR, 82, St. Anthony's, May 19. Mother of Robert and William Baar, Mildred Whitsett, Margaret Young, Alfreda Galtier, Patricia Schmalz and Rita Paradise.

ANTHONY CAITO, 77, Holy Rosary, May 19. Father of Philip W. Caito;

brother of Joseph and Michael Caito and Angelina Mercurio.

JOHN M. GRIFFIN, 64, St. Philip Neri, May 21. Husband of Agnes; brother of Thomas, Bernard and Margaret Griffin.

RICHARD K. GIBSON, 65, Holy Name, May 21. Husband of Marie H.; father of Juanita Henderson; brother of Carlton H. and Roy Gibson and Ermajean Roller.

GENEVIEVE C. McNEFF, 79, St. Susanna, May 22. Plainfield, wife of John J.; sister of Clara Crimmins.

WILLIAM A. SCHUBERT, 75, St. John's, May 22. Husband of Helen R.; brother of Elizabeth Eitel and Clara Welmer.

LANESVILLE
KATHERINE BROWN DAUGHTERY, 87, St. Mary, May 16. Mother of Thomas Brown of New Albany and John F. Brown of Indianapolis.

NEW ALBANY
ALICE LITTLE CADE, 61, St. Mary, May 16. Sister of Paul, David, Robert, Dorothy and Geraldine Cade, all of New Albany.

EILEEN SABOSKI VOIGNIER, 31, Holy Trinity, May 19. Mother of Sheila and Sharon Voignier, both at home, daughter of Mr. and Mrs. Anthony Saboski of New Albany. Three sisters also survive.

RICHMOND
CARL W. KLEEMAN, 53, St. Mary's, May 18. Husband of Patricia L.; father of Mrs. Logan B. Murphy III of New Paris, O.; Dean C. Klemann of Byers, Colo. and Raymond C. Klemann of Richmond; stepfather of Randy Jackson, of Richmond; brother of Ralph Klemann, Mrs. Vivian Davis, Mrs. Clarence Linemann and Mrs. John Hadowall, all of Richmond.

ANNA T. MAURER, 71, St. Andrew's, May 23. Mother of Mrs. Martha Fulton, Mrs. Marilyn Kettler, Mrs. Marguerite Stephens and Mrs. Jane Delahanty; all of Richmond; Mrs. Betty Werner of Seattle, Wash.; Charles, Tom, John and Harry, all of Richmond; Phillip of Deerfield Beach, Fla.; Richard of Dayton; and Donald of Denver, Colo. Sister of Kathryn Allen of Dayton, O., and Sherman Cleghorn of Hagerstown.

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CHRISTOPHER ATTERTON, 6, St. Patrick's, May 22. Son of Mr. and Mrs. Gary Atterton of Murray, Ky., and former residents of Terre Haute.

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JUBILARIANS—Mr. and Mrs. Leonard Sauer will observe their Golden Wedding Anniversary on Sunday, May 27, with a Mass of Thanksgiving at 11 a.m. in St. Catherine's Church, Indianapolis. An Open House will be held at the home of a daughter, Mrs. Thomas Dawson, 3647 S. New Jersey St., beginning at 3 p.m. Other children, in addition to Mrs. Dawson, are: Mrs. James Roberts, Leonard Sauer, Jerry Sauer, Mrs. Rosemarie Eller, Duffy Sauer, Geurin Sauer, Jack Sauer and Mrs. Phillip Campbell. No invitations have been issued.

3 KC singing
groups slate
joint concert

INDIANAPOLIS — Three Knights of Columbus singing groups will be featured in a combined concert at 8:30 p.m. Saturday, June 9, in St. Pius X Council, 2100 E. 71st St.

Participants will include: The Columbians of Mater Dei Council, directed by Richard Dennis; The Ambassadors of Msgr. Downey Council, directed by Joseph Rathz; and The Singing Knights of Our Lady of Fatima and St. Pius X Councils, directed by Joseph Doerr.

Each group will sing three individual numbers and then form a chorus of 80 voices to sing "Let There Be Music," "Climb Every Mountain" and "Give Me Your Tired, Your Poor." A dance will follow the concert.

In charge of arrangements are A.S. Sibbing, William Wilson and Hugh Baker. Tickets are \$1.25 and the public is invited.

Canada Synod
raps abortion

REGINA, Sask. — Delegates to the 26th General Synod of the Anglican Church of Canada made no attempt to press for more liberalized Canadian abortion laws. There has been pressure by adults who advocate abortion on demand.

In what was described by some observers as "a middle-of-the-road stand," the Synod reiterated its stand in a brief presented to the federal government in 1967.

It commended the Canadian government for the present law which, it said, is "in accordance with the philosophy" of the brief, but requested that the law be more rigidly enforced so that abortion on demand is not possible.

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VIEWING WITH ARNOLD

Kung Fu: new film fad

BY JAMES W. ARNOLD

Everything you always wanted to know about Kung Fu, but were too shy to ask:

Now it's Super-Gook. It was inevitable. Mass taste in movies has slipped so low that so-called Chinese action flicks, for years the joke of the industry despite their popularity among South-east Asian illiterates, have inundated the world market from Beirut to South America, from Brooklyn to the Gateway Arch.

Some weeks ago, "Five Fingers of Death" was the top-grossing film anywhere in America. For more than a month, it's been in the top five. A new entry, "Duel of the Iron Fists," has edged into the top 50, and a parade of others ("Big Boss," "Fists of Fury," "Lady Kung Fu") is sure to follow. According to Variety, one of the new stars, Wang Yu, is so popular in the West Indies that they named an Asian flu epidemic after him—the Wang Yu flu.

THESE SUPER-VIOLENT quickies are given the generic name of Kung Fu, but bear no visible relation either to that ascetic school of karate-judo or the interesting TV adventure series. Mostly they come out of the Shaw brothers movie factory in Hong Kong, where time seems to have stopped in the 1930's in production skills and ideas. Except for the stagey artificial colors and the directors' maddening affection

for traveling shots and rack-focus technique, the films are just as frantic and stilted as old Hollywood serials. Of course, there's a little more sex and a lot more gore.

(None of this should be confused with Japan, where the art-films and mass movies, like the radios and cars, have been at or above the Western standard for years.)

All these elements may help explain the fad. Yet neither the sex or brutality are very bad by current American standards. If you go for laughs, that could be perverse fun for awhile. The acting is ludicrous, the music heavy and melodramatic, the plots impossible to follow, the

dubbed dialog wildly corny and inappropriate. (A Chinese prostitute in "Iron Fist" speaks with a Southern U.S. accent, the villain sounds British, and the thugs seem to have been dubbed by American motorcycle gangs.) But even camp quickly becomes boring.

MY GUESS IS that Kung Fu is part of a social phenomenon the Middle Class everywhere has tended to overlook. Cities around the world today are populated by a vast unsophisticated and largely frustrated potential audience that has no scruples about enjoying make-believe violence. The elite-controlled media of stage, TV, and most movies have, if anything, become more responsible, more sensitive to high and middlebrow pressure to become more subtle and literate. Few of the masses like to read, and access to violent sports has been narrowed by high costs. What is left? Black action, skinflints and Kung Fu-flicks that are heavy on action and excitement, while putting minimal demand on skills of analysis.

It is always awkward to tell the other guy that what he likes is bad for him. It may be that this crude art—include here even pro wrestling—serves the same function for the lowbrow that other arts do for the better educated. All the high and low moments are there, but on a comic book level. Love, hate, tragedy, friendship, self-sacrifice—but written in crayon. The mayhem is out of "Batman": sock, pow, ouch, with the hero wiping out dozens of foes at a time. Sometimes with fists, but more often with daggers. It's all acrobatics and obviously fake—Doug Fairbanks Writ Large.

Women are totally unliberated, fulfilling their usual role in the proletarian class. Helpless sex objects, they are either nurturing their man

back to health or trying to keep him from fighting. They are either being threatened, attacked, or rescued.

EXCEPT FOR HIS gauche tendency to kill people who bother him, the hero is almost Victorian—a one-woman man, loyal to the honor of women and family, super-straight. But let's face it: no one wants to pass these little oriental horrors off as moral homilies. They reach the impoverished and brutalized masses "where they're at"—where they take them from there, no one knows. Life in the ghettos of the world is already cheap, and not because of movies.

In films like "Fist," some things are undeniably delightful. The hero is always ambushed by about 50 guys, yet never scratched. He has a tattoo on his chest of a butterfly (his girl is named Butterfly) which he puts in glum moments. When girl and good guy are lashed to a dungeon wall, she says to him, "I wish they'd put us closer together. It would've been nice."

At the end, an apparent bad guy turns out to be a government agent. All the bad things he did become automatically good, because he did them to save his country. There may not be that much difference between cultures, after all.

ND session to discuss 'Older Adult'

NOTRE DAME, Ind. — The second in a series of public discussions on "The Older Adult" has been scheduled for 2 p.m. May 27 in the Center for Continuing Education at the University of Notre Dame. Entitled "The Attitude of the Family Towards the Care of Their Older Members," the program features an exchange of ideas by educational and community leaders.

Dr. Dorothy R. Leader, a specialist in gerontology and a member of the Northern Indiana Task Force on Aging, will serve as moderator for a panel discussion at the meeting. Other participants will include Dr. Stanley Hauerwas, assistant professor of theology; Dr. Peter J. Naus, assistant professor of psychology; and Dr. Donald C. Sniogowski, associate professor of English, all of Notre Dame.

Panelists will focus on the moral obligations of children to care for their aged parents, how relationships between aged parents and children are treated in literature, available facts about care and support, actually received from children, and a consideration of the problems children face in support and care of parents.

Supported by a grant from the Indiana Committee for the Humanities and coordinated by Drs. Naus and John F. Santos of Notre Dame's Department of Psychology, the four-part program is cosponsored by Resources for the Enrichment of Adult Living (Real) in South Bend.

Elect new abbot at Gethsemani

TRAPPIST, Ky. — Father Timothy Kelly, a 37-year-old native of Canada, has been elected the seventh abbot of Our Lady of Gethsemani Abbey here.

Father Kelly, a close friend of the late Father Thomas Merton, has authority over Trappist monasteries in six U.S. states and Chile.

Before joining the Trappists, Abbot Kelly studied as a seminary student in the Basilian Order at the University of Windsor where he graduated in 1958. He was ordained a priest at Gethsemani in 1965. He served as assistant to Father Merton. After Father Merton's death, he was novice master until his election to abbot.

Forty-five in ordination class

PHILADELPHIA—The Catholic Archdiocese of Philadelphia this year has ordained the largest number of priests it has ordained any year in the past quarter century.

Cardinal John Krol ordained 45 men from St. Charles Borromeo Seminary at the Cathedral of St. Peter and Paul.

Some archdiocesan officials believe that was the largest class to be ordained this year from any diocese in the world.

The class numbered 94, the largest in the seminary's history, when the men began in 1964 their program of four years of college work and four years in theology. The seminary was founded in 1870.

During the 20-year period 1952-72, an average of 26 priests were ordained from the seminary each year.

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Home economics honors awarded

ST. MARY-OF-THE-WOODS, Ind.—Eight home economics students at St. Mary-of-the-Woods College here have been inducted into the professional chapter of the American Home Economics Association.

Sally Walker, senior from Indianapolis, received the Stokely-Van Camp honor award for having the highest academic record.

Others honored were: Elizabeth Card, Mary Bower, Mary O'Neill, Sue Kogge, Makiko Yada, Sachiko Kobayashi and Yada Lewis.

TRADING STAMPS POUR IN

Flood of 'green stuff' proves boon to order

STOCKBRIDGE, Mass.—Brother Robert M. Doyle of the Marian Fathers here has been seeing a lot of the green stuff in the past 13 years.

In fact, he has seen over 18,000 books full of it—S & H Green Stamps, that is.

As director of the Association of Marian Helpers, he needed to

raise funds for various projects of the order and reasoned that many people would find it less painful to donate stamp books than to give cash. And the books could be exchanged for needed merchandise or cash.

avalanche of winter arrived. The current project is to collect books for a new wing at the Marian Fathers Minor Seminary in Portugal, and Brother Doyle expects to reach his goal of 3,000 books this

summer. "What really impresses us is the number of people responding," he says. "I think that's the secret—a lot of people know what a job can be done with a few trading stamps."

Named to post at Hermitage

BEECH GROVE, Ind.—Sister Mary Gilbert Schipp has been appointed administrator of St. Paul Hermitage, Archdiocesan retirement home on the campus of Our Lady of Grace Convent here, by Sister Mary Philip Seib, convent superior.

The new administrator, who has served 10 years on the faculty of Our Lady of Grace Academy and several years as bookkeeper for the Hermitage, succeeds Sister Rosemary Braun, administrator the past six years.

Sister Mary Gilbert, a native of Ferdinand, holds an undergraduate degree from St. Benedict's College, Ferdinand, and a master's degree in business administration from the University of Notre Dame.

She formerly taught at Christ the King and St. Pius X School, Indianapolis, and schools in Evansville and Haubstadt Ind.

SO HE APPEALED to readers of the Marian Helpers Bulletin, which has a circulation of 750,000, and the books began to come in.

"Our first drive was for 3,000 books, to purchase a Conn organ for our House of Studies in Washington, D.C.," he said. "It took us three years, but we certainly could never have allocated the same amount in cash during that same period of time with our limited funds."

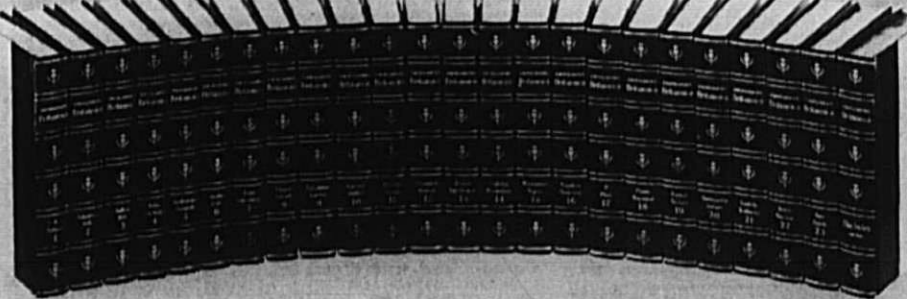
Next came another 3,000-book drive for an organ and carillons for the Mercy of God Chapel in Stockbridge, and then a drive for books to purchase a jeep for the Marian Fathers' mission station in Brazil. Three years later the jeep was worn out, and more green stamps came in to replace it.

WHEN THE MARIAN Minor Seminary was transferred to Stockbridge in 1969 and the living quarters had no storm windows, another appeal from Brother Doyle brought an avalanche of loose stamps that the students gladly pasted into books to pay for storm windows, installed just before the

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