

the CRITERION

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IN PASTORAL LETTER

Bishops reaffirm their support of Catholic schools

WASHINGTON—Declaring that the "Catholic school effort will not be abandoned," the U.S. bishops reaffirmed their support of Catholic schools in the face of recent Supreme Court decisions.

"Although some Catholic schools have had to close in the past and others may

Text on Page 3

have to close in the future," the bishops said, "efforts will continue to make available to as many children and young

Layman is given business post with Archdiocese

A new Business Administrator has been employed for the Archdiocese, according to an announcement this week by Archbishop George J. Biskup.

Alfred G. Dorsey, a member of Immaculate Heart of Mary parish, will be responsible for the business and financial affairs of the Chancery, which serves the 164 parishes and missions of the 39-county Archdiocese.

Father John Kahle, who had served as Archdiocesan Treasurer since 1963, will continue his association with the Archdiocesan Purchasing Department in addition to his duties as Marian College instructor and chaplain of the Carmelite Monastery.

Leonard Piotrkowski will continue his work in parish and diocesan fund-raising and assumes the title of Director of Development for the Archdiocese.



ALFRED G. DORSEY

people as possible Catholic schooling committed to educational excellence and to moral and religious values."

The bishops restated their support of Catholic schools in a pastoral message.

THE BISHOPS NOTED that not all the reasons which originally compelled the establishing of the Catholic schools are still applicable today. However, the bishops added, "the fundamental considerations which cause us to continue the effort are as compelling now as they have ever been."

Nothing that the aim of education is to have children "grow into manhood according to the mature measure of Christ," the bishops said that Catholic schools are the best means to achieve this goal.

State laws which would have provided state aid to nonpublic schools could have helped diminish the financial crisis of the Catholic schools, the bishops said. The June Supreme Court decisions declaring those laws unconstitutional "were unjust . . . and disappointing. But they are a fact. We must now live with that fact," the bishops declared.

"WHILE EFFORTS to find new, constitutional methods of public assistance will continue," the bishops stated, "it is clear that our planning for Catholic schools must, for the present, be based on our own efforts and sacrifices."

"Parents, first of all, whose children benefit directly from Catholic schooling, must be prepared to continue to shoulder their financial burden. The Catholic community at large, at the parish and diocesan level, can be more useful for other educational programs of the Church, especially for children who do not attend Catholic schools."

This can be done, the bishops said, by giving a "clear explanation of the distinctive goals of Catholic schools; closer association with other nonpublic and public schools; increased efficiency of operation; fiscal, professional, academic and civic accountability; vigorous student recruitment; wholehearted parental involvement, full participation in the search for solutions to the racial crisis in American education."

"If the Catholic community is convinced of the values and advantages of Catholic schools, it must and will act now."

OFFICIAL

The Chancery Office this week announced the assignment of Father Robert Wilhelm as pastor of St. Elizabeth's parish, Cambridge City. He had been on temporary sick leave. The appointment is effective September 5.



BRIDGING 75 YEARS—The recent National Congress of Providence Sisters at St. Mary-of-the-Woods "was a great time to renew friendships or to build them"—like this one between the Congregation's youngest, Sister Carole Kimes (right foreground) who took her first vows four months ago,

and its oldest living member, Sister Rose Francis Schwartz, 99, who took her first vows 75 years ago. Other junior Sisters getting acquainted with her are, left to right: Sister Catherine Francis French, Sister Paula Damiano, Sister Rita Crume, and Sister Martha Morris.

Teamsters nix grape contracts in California

WASHINGTON—Teamster president Frank Fitzsimmons wrote to 30 grape growers in the Delano, Calif., area repudiating collective bargaining agreements signed with Teamster field representatives there since Aug. 9.

In California the letter was dismissed as a publicity gimmick by United Farm Workers leader Cesar Chavez. Fitzsimmons' letter was made public here Aug. 21, the day after he met with AFL-CIO head George Meany in another attempt to solve the dispute between the Teamsters and the United Farm Workers Union (UFWU), an AFL-CIO affiliate.

Although spokesmen for the two unions declined to comment on the closed-door meeting, news reports quoted informed labor sources as saying the two leaders had reached an "accommodation" in the bitter fight over union representation of the grape field workers.

IN HIS LETTER to growers Fitzsimmons gave them notice "that no person has or had been authorized to enter into any such agreement with you on behalf of the International Brotherhood of Teamsters or any of its affiliates."

He repudiated the agreements and added, "The International Brotherhood of Teamsters and its affiliates have no interest in organizing your employees in the vineyards in and around Delano, California."

In repudiating the Delano area Teamster-grower pacts, Fitzsimmons was adding his authority to an earlier action by the Teamsters' Western Conference.

A WEEK BEFORE the Fitzsimmons letter, Einar Mohn, head of the Western Conference of Teamsters, announced that the contracts would not be honored.

Chavez broke off the UFWU-Western Conference talks when the new contract signings were announced (Continued on Page 3)

816 ATTEND PARLEY

Providence Sisters assemble to share a common heritage

ST. MARY-OF-THE-WOODS, Ind.—From California to Washington, D.C., from Massachusetts to Texas they came—some 816 Sisters of Providence who returned to their motherhouse here for the Congregation's recent 10-day National Congress.

They were there as religious women to reaffirm their Congregation's heritage, its human resources for service to the

Other photos, Page 9

Church, and its promise of the future in meeting the needs of the people of God in their contemporary culture.

The Congress featured major addresses on this three-fold theme, recreational events, exhibits, and some 90 small, informal sessions during which more than 100 Sisters shared professional know-how, interests and hobbies, liturgy and prayer experiences.

NEW MEMBERS of the Congregation became acquainted with the veterans, professionals in many fields and activities shared valuable information and insights, and all prayed, pondered, sang and played together.

In meaningful ceremonies and liturgies, eight young women became Affiliates as a first step toward joining the Congregation, 15 others renewed their temporary vows, and one made the permanent commitment of perpetual vows, the first of 19 young Sisters recently approved to do so.

In a final Congress message congratulating both the planners and participants, Mother Mary Pius Regnier, superior-general of the Sisters of Providence, told them: "You brought the

life and the spirit that was so necessary for success. You brought with you faith in God, in the Congregation, and in each other."

REFERRING to Dr. Monika Hellwig's theological talks on the Religious as a "radical Christian," she said: "All of us are returning to our work with renewed energy, with a deepened sense of awareness of the desire to be the radical Christian, religious woman we have reflected upon these last few days."

"Let us pray for each other," she concluded, "that the desire may become the reality, that the strength of the Spirit transform us, and that we may be one in the love of the Lord as we bring about the reign of God."

Applications sought for principal's post at Seccina High

Applications for the principal's position at Seccina Memorial High School, Indianapolis, will be accepted until October 31, according to an announcement this week by Father Gerald Gettelfinger, Archdiocesan Superintendent of Education. Written applications are to be sent to the Catholic Office of Education, 131 S. Capitol Ave., Indianapolis, IN 46225.

The position was vacated last week when William F. Kuntz, principal there the past two years, was named Executive Director of the Archdiocesan CYO. Sister Hortense Fougere, O.S.F., has been named acting principal at Seccina.

and to inject practical Christianity into the group discussions, "constantly asking himself what Christ would do in such a situation."

With all due respect to the clergy, Lee proposes that the marriage tribunal, "if there must be a tribunal," which he questions, should include laity, especially separated and divorced Catholics, because they know what marriage is all about. "The Church," he emphasizes, "will have to find a different way of dealing with broken marriages and establishing of complete families by getting this input from the laity."

Barry, 39, is not personally interested in an annulment because he feels it's "uncharitable to put someone through the bitter ordeal" of ecclesiastical trial.

He says he believes that in the future many cases that are handled by the tribunal today may be resolved by the separated couples themselves relying on their good conscience.

But whatever changes come in the future, Lee says he feels a start should be made now. "I don't think we are worried about changing rules. What I'm trying to point out is that people are suffering, turning away from Christ. People who are separated and divorced should be brought within the context of the Church, the vehicle for a genuine expression of Christian love."

WORKING WITH SUCH a group could be a great challenge to the clergy, he says. Though the priest has never really experienced the pressures of family life, his job would be to live in part the problem of the people by a close association with them

Coordinated CCD program mapped for high schools

INDIANAPOLIS—A unified CCD program for high school students will be launched this fall in three regional centers, the Religious Education Department disclosed this week. The program, featuring a basic curriculum and elective courses, will be held on Monday evenings at Chatard, Seccina Memorial and Roncalli High Schools.

Serving as program coordinator is Mike Hilderbrand, a religion and social studies teacher at the Latin School.

Key to the centralized CCD approach, according to Hilderbrand, is the consolidation of resources and professional staff, which are usually not sufficient in



individual parishes. Monthly staff meetings are planned to provide uniformity in teacher preparation and course content. Funds will be provided by registration fees and parish subsidies, he said.

CORE OF THE religious instructions at Chatard and Roncalli will be the Hi-Time Magazine. A workshop was conducted for teachers using the series by representatives of the publisher this past week. The next planning workshop is scheduled August 29 at the Latin School.

Electives, which will vary at each CCD center, will include courses on Ecumenism, Values for Christian Youth, Morality, Liturgy, Sacraments, book discussions, Christianity in Films and Music, Parent-Teen Relations, Social Problems, and the Church in the Contemporary World.

Centralized instruction was provided last year at Chatard and Seccina, while the Roncalli center is new. Plans are being made on Indianapolis' westside to have a regional program during the following school year. Individual parish-oriented religious education will be conducted there this year.

MEMBERS OF THE steering committee, working with Hilderbrand and the Religious Education Department staff, will include: Chatard—Mr. and Mrs. David Fletcher; Seccina—Sister Kathleen McShea, O.S.F.; and Roncalli—Miss Mary Jane Maxwell. Representing the westside parishes will be Father Larry Crawford. Hilderbrand indicated that the Roncalli center will be directly associated with the South Indianapolis District Board of Catholic Education, while the westside program operates as a subcommittee of the West Indianapolis District Board.

FORMATS OF THE AREA programs will be similar at Chatard and Roncalli, with three weekly meetings to be followed by a youth liturgy and speaker on the fourth Monday. Effort will be made by the Roncalli staff to attract teen-agers attending Catholic high schools to the monthly liturgies, which will rotate in area parish churches.

Registration for the CCD classes will be announced in all parishes. Classes are scheduled to begin in late September, following the regular school calendar.

Cathedral given \$62,900 grant

INDIANAPOLIS—A grant of \$62,900 from the Lilly Endowment Fund has been awarded to Cathedral High School for "start-up" costs in establishing programs under the operation of the new Cathedral Board of Trustees.

Robert V. Welch, chairman of the board, said the grant "removes any shadow of a doubt that one of the best private secondary education schools in the country will continue to operate in the central city of Indianapolis."

The board assumed ownership and operation of Cathedral last fall following a decision by the Brothers of Holy Cross to relinquish their support at the close of the 1972-73 school year. The Order, which took control of the school in 1964, said declining enrollment forced its withdrawal.

PREVIOUSLY, THE 54-year old school had been operated by the Archdiocese and (Continued on Page 3)

New York parents see aid ban denying 'religious right'

NEW YORK—The executive board of a Roman Catholic school parents organization has described the U.S. Supreme Court as "monopolistic" and "unjust" in its decision barring state aid to non-public education in New York and termed the court's actions a "denial of a religious right."

The board of the New York State Federation of Catholic School Parents composed of parents from all eight New York Catholic dioceses and based in Albany, N.Y., predicted "dire consequences" for the nation if the Court ruling is not reversed.

The board pledged itself to "fight to regain full citizenship under the law," preserve and strengthen Catholic education in the state, battle secular humanism, and continue to produce "citizens worthy of God and country."

THE HELL OF A BROKEN MARRIAGE

BY ANNETTE WESTLEY

TORONTO, Canada—Marriage can bring two people together and mold them until they lose their sense of separateness and become one.

Those words come from the heart of Barry Lee, as he pinpoints the isolation, loneliness and despair that a broken marriage inflicts on a separated couple. Lee has been separated from his wife for four years.

"Going through a separation is like going half way to hell and back," he says.

Lee is trying to publicize a need that he says exists in the Christian community, but which is not recognized by the Catholic Church.

The Church, he claims, has all kinds of spiritual books, spiritual guidelines for Religious, priests, widowed, husband and wife, families, but little available for the spirituality of divorced Christians.

"SEPARATION AND divorce are facts of life," he half shouts. "You can't say Catholics are not separated or divorced merely because the Church doesn't recognize it. The Church has got to recognize it because the Church cannot exist in isolation from society."

Lee and his wife, Clara, were married in 1960 at St. Michael's Cathedral, Toronto, and have been separated now for four

years. The father and their only child, Bridget, 7, are members of Blessed Trinity parish in Willowdale, Ont.

Although Barry Lee found the individual counseling by the Catholic Family Services helpful, the Church as a whole, he insists, has no vehicle concerned with the suffering of Catholics whose marriages have broken up.

Separated people, he says, are exhausted spiritually, upset emotionally, and as a result are floundering around in a very vulnerable situation with very little spiritual guidance at a time when they need it most.

At the Sunday sermon, he says, they hear about the suffering of the lepers in Molokai; the hungry orphans in Biafra; the suffering on the Cross. But, he says, never about the suffering of a woman in the parish whose husband has left her, living and sweating it out alone in an apartment with two small children. And her suffering is all the greater because she thinks she is the only one in this situation, Lee says.

Misery piles on misery, he says, with the practical problems of running the household alone, providing love and maintenance of a child. Finally, if your religious organization appears to be indifferent, it would be so easy to despair and to turn away from the Church, he says.

TO LESSEN THE suffering of a single

parent, he says, no great organization is needed with skilled sociologists or Ph.D.s. All that is needed is someone who calls to say hello or perhaps includes her children on a family picnic or makes any kind of gesture to show some human warmth—that somebody does care!

In his own separation, he recalls, as a member of a parish, he would have appreciated a phone call, someone to say, "Are you still there?"

Estrangement is the key problem, he says. "There is just no place for a separated Catholic in Church organizations because Church activities are closely related to nuclear, normal family life."

He tells about a group discussion held by the Mental Health Association on single parenthood at St. Lawrence Center. The center was filled to capacity and yet there was no one representing any church. The reaction was "churches are irrelevant."

Special Mass

INDIANAPOLIS—A special Spanish Mass in honor of Our Lady de la Caridad del Cobre, Patroness of Cuba, will be offered at 6:30 p.m. Saturday, August 25, in St. Mary's Church, Vermont and New Jersey Sts., for members of the Spanish-speaking community. Celebrant will be Father Mauro Rodas.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Charge oppression in Korea

WASHINGTON—A group of Korean Christians have sent out of Korea "a declaration in the name of the Korean Christian community" condemning the regime of President Park Chung Hee. The declaration accused Park of using the military and the intelligence network of oppressing the Korean people. "The regime in Korea is destroying freedom of conscience and freedom of religious belief..." it said. "There is interference by the regime in Christian churches' worship, prayer, gatherings, content of sermons and teaching of the Bible."

'Maude' programs cancelled out

NEW YORK—Increasing protests led by Church leaders caused about 40 local CBS-TV affiliates to refuse to broadcast the "Maude" abortion programs. Sponsors also refused to buy time during the two shows. For each weekly broadcast of "Maude" three minutes are allocated by the network for commercial advertising. Broadcasting Magazine has reported that most if not all of this time will not be sold. Opponents of abortion had protested the broadcast.

Mother Teresa visits Pope Paul

CASTELGANDOLFO, Italy—Pope Paul VI warmly welcomed Mother Teresa, famed for her work with the destitute dying, who visited him enroute to establish some of her Missionaries of Charity in the slums of the Arab republic of Yemen. Mother Teresa, the Yugoslav-born nun who first won fame for her work among India's poor, was presented with the Pope John XXIII Peace Prize by Pope Paul in 1970. Accompanying Mother Teresa to the Pope's summer residence here was Msgr. Joseph Harnett, U.S. Catholic Relief Services office who had been instrumental in persuading Mother Teresa to send her nuns to Yemen.



Mob attacks Religious House

LA RIOJA, Argentina—A mob of more than 200 persons attacked the House of the Religious Sisters of the Assumption, the headquarters of the Diocesan Rural Movement, and the homes of several families whom they accused of cooperating with the Religious. The rioters destroyed furniture, Bibles, religious images and damaged the small room where the nuns heard Mass. It has been reported that the attack came because the nuns have been identified with the Third World Movement, a progressive organization of priests and nuns who work for social justice.

Eastern-rite objections voiced

PARIS—A Melkite-rite archbishop objected to participation by Eastern-rite patriarchs in the election of the Pope on the grounds that such participation "would consecrate" a "centralization that today constitutes the greatest obstacle to Christian unity." Pope Paul VI has indicated that he may allow Eastern-rite patriarchs to participate in the election of the next Pope. At present, only cardinals can participate. In an article in a French Catholic magazine, Archbishop Elias Zoghby of Baalbek, Lebanon, said that the Eastern Orthodox churches and western ecumenists can only oppose participation by patriarchs as "a new affirmation of Roman centralization."

Spanish missionaries seek audience

LONDON—Two Spanish missionary priests are seeking a private audience with Pope Paul VI to tell him personally about massacres in Mozambique in Portuguese Africa. They said they want to enlist the Vatican's help in preventing any further atrocities against Mozambique natives by Portuguese troops in their long bitter war with black African guerrillas. The priests said also that they would like to see the Vatican abrogate its concordat with Portugal. The two priests, Father Vicente Berenguer, 36, and Father Julio More, 28, had worked in Mozambique.

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Sister Luke Crawford given post

NEW ROCHELLE, N. Y.—Sister Luke Crawford, S.P., former director of admissions at St. Mary-of-the-Woods College, has been elected chairman of the Great Lakes Region of the National Assembly of Women Religious. The NAWR met August 16-19 at the College of New Rochelle here.

The Great Lakes Region includes 29 dioceses in the states of Indiana, Illinois, Michigan, Wisconsin and Ohio. Sister Luke, who attended the Assembly as a delegate-at-large from the Indianapolis Archdiocese, is presently a member of the Providence House of Prayer in St. Mary-of-the-Woods Village.

Also attending the Assembly from the Archdiocese were Sister Joan Newell, S.P., principal of St. Andrew's School, Indianapolis, alternate delegate, and Sister Mary Eileen Hare, C.S.J., librarian at Roncalli High School, Indianapolis, representing the Association of Religious of the Indianapolis Archdiocese (ARIA).

Issues explored by the 713 women Religious attending the National Assembly included: women in the church, aging, prisons, health care, education, political process and team ministry. The group represented 89 dioceses and Sisters' councils from 47 states.

Twenty years ago the cornerstone was laid for the new St. Susanna's Church-School at Plainfield.

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Name residence hall at Gibault for Dr. Kunkler

TERRE HAUTE, Ind.—Dr. William C. Kunkler, Terre Haute physician who cared for more than 3,000 boys since 1935 at the Father Gibault School, will be honored by the school's board of trustees by the naming of a new residence hall for him.

Groundbreaking for the \$240,000 residence hall, which will accommodate 24 boys, was held in May. It is the second cottage to be erected in the school's current development program. John Curry & Associates, Architects, designed the building, to be erected by the Major Construction Co. of Clinton.

Gibault School, treatment center for adolescent boys of all faiths, is owned and operated by the Indiana Knights of Columbus. Brother Thomas Shaughnessy, C.S.C., serves as director.

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Rita York--mother, nurse, writer

Industry in the York family is not limited

HAND-CRAFTED ARTICLES—An Indian State Fair display of hand-crafted articles, made over the past several months by Sisters of Providence and "friends" from throughout the country, will mean additional funds for the retirement program at St. Mary-of-the-Woods. Available in the Fair's Senior Citizen Pavilion are 117 afghans, 114 shawls, 142 pillows and a variety of items in needlepoint, embroidery, ceramics and decoupage. Christmas gifts and ornaments, plaques and paintings and more than 1,000 articles and toys for children are also on display. Other unusual items include small owls made from California redwood pine cones, a pastel bedspread made from 6,000 yo-yo circles and a cross-stitch embroidered quilt appraised at \$150. Volunteer Sisters are staffing the booth at the Fair, under the general direction of Sister Barbara Ann Zeller, S.P., congregation director of retirement, and Sister Rose Louise Schaefer, S.P., provincial retirement director.

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

Mass, reception set

Father Strange this week assumed the pastorate of St. Francis de Sales Church after 38 years at St. Rita's. His former parishioners have designated the August 26 program as "recognition of 38 years service to Church and community."

Father John LaBauve, S.V.D., was appointed pastor of St. Rita, effective this week.

The public works board announced that Plast-Ad has agreed to a new contract which excludes abortion advertising.

Cathedral given grant

TUITION THIS year is \$475 plus general fee of \$25. All special subject fees have been eliminated so that class cost will not be a determining factor in selecting courses.

Teamsters

According to other sources the still secret "accommodation" reportedly reached in talks between Fitzsimmons and Meany could restore peace in the California fields.

There have been periodic outbursts of violence, especially in the Delano area. At one point over 50 priests and nuns were among hundreds of pickets in jail for disobeying court injunctions restricting pickets.

Bishops stress need for media training

Rivoli to show 'Gospel' movie

**Quarter of beef
to be awarded**

TERRE HAUTE, Ind.—The annual Ice Cream Social to be held at St. Ann's parish here has been expanded to include the awarding of a hind quarter of beef, a whole hog and 50 frozen chickens.

Scheduled to begin at 4 p.m. Saturday, Aug. 25, on the parish grounds, the event will feature the traditional ice cream, cake and pie, along with sandwiches and drinks. The beef, pork and poultry prizes will be given away at a variety of booths and camps.

Proceeds of the Ice Cream Social will help defray costs of the parish school. Chairmen include: Mr. and Mrs. John Geiger, Mr. and Mrs. James Aynne and Mr. and Mrs. Fred Nation. St. Ann's pastor is Father David Lawler.

Monsignor Goossens Hopes

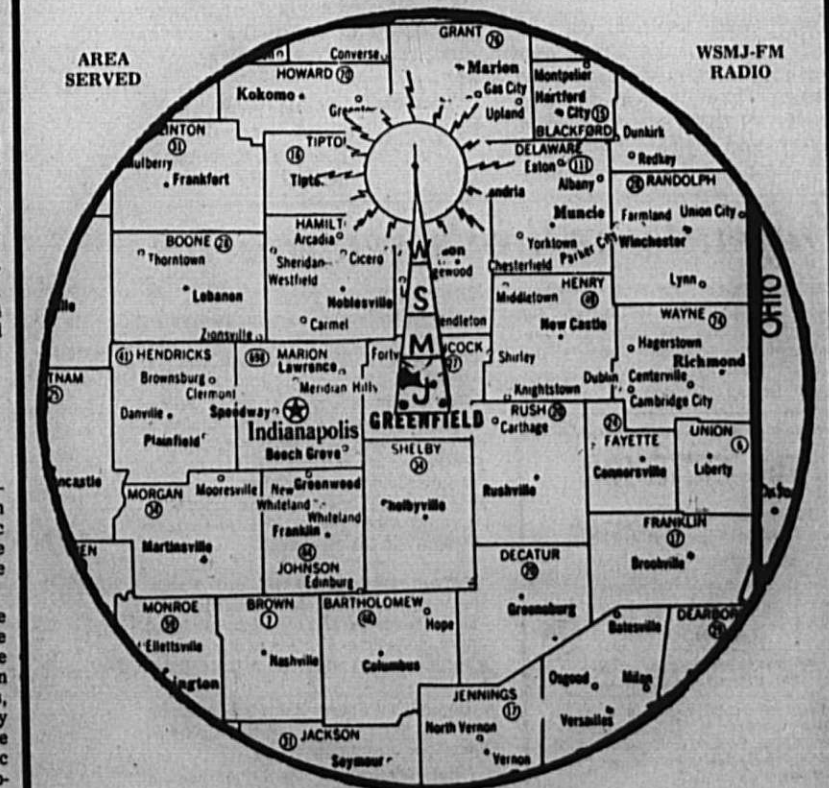
That each of you will try
to give several dollars—three,
four, five or more—to the
Missionary Priest and/or
Sister who visits your parish
this summer. Most everyone
can do this who is willing to
make some SACRIFICE for
the GOOD OF SOULS!

CATHOLIC HOME AND FOREIGN MISSIONS

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136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225

The Rosary Program

Monday thru Friday – 1:30 p.m.



Radio WSMJ-FM (99.5 on FM Dial)
Sponsored by St. Mary's Church (Indpls.)

BEHIND THE NEWS

BY LOUIS PANARALE

WASHINGTON—The office of the General Counsel of the U.S. Catholic Conference believes that "the many flaws" in U.S. Supreme Court decisions on aid to nonpublic education are bound to become more evident as time passes.

The counsel made its argument in a 12-page critique of the Supreme Court's June 25 school aid decisions. Those decisions effectively put a freeze on all new forms of substantial public assistance to education in church-related elementary and secondary schools.

"It is still much too early for a full technical analysis of these decisions," the USCC counsel stated, but added that the decisions "are by no means free of ambiguities."

"Considering the time and the space that the court devoted to these decisions, these ambiguities become more difficult to understand and it will take considerable reflection by the counsel to produce a full

analysis," the statement explained.

THE STATEMENT added, however, that certain critical points are sufficiently clear right now for immediate exposition. "The latest school aid decision will unquestionably rank with the abortion, public school financing, reapportionment, and obscenity cases as the most important decisions, both practically and theoretically, of this term of the Supreme Court," the statement declared.

The statement predicted that in the next months the decisions will be scrutinized closely in law reviews and other professional legal journals.

"The office of the general counsel will keep close track of these publications because we are confident that the many flaws in the Supreme Court's reasoning

will be greatly criticized, even by scholars who are in personal sympathy with the results reached by the Court."

In an accompanying statement, Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops and of the USCC, agreed with the counsel's analysis of the Supreme Court's decisions.

CARDINAL KROL said the decisions relied upon an inaccurate history of American Church-State relationships and had departed from the criteria governing such relationships in previous court rulings.

He agreed with the counsel's analysis that the Supreme Court had made a "scarecrow" out of the so-called political divisiveness argument. The court had said that efforts to secure or increase aid to nonpublic education contained a potential

of continuing political divisiveness over aid to religion.

"As it stands," said Cardinal Krol, "this argument endangers the religious liberty of everyone."

He said the Supreme Court has carried the political divisiveness argument so far as to deny citizens First Amendment rights to speech, press, assembly and petition.

"This argument of divisiveness is a bizarre departure from the intention of the founding fathers. It would exclude all Church groups, not alone Catholic ones, from a meaningful role in the public life of our nation," Cardinal Krol stated.

"If religious division along political lines is an evil to be avoided, then campaigns by all religious groups—for or against the prayer amendment, for legislation

relating to gambling, humane slaughter, welfare rights, drug abuse, pornography, must, if they succeed, result in unconstitutional legislation," he said.

THE COUNSEL'S critique stated that the Supreme Court's June 25 decision "did not come as a bolt out of the blue," but that from 1947 to 1971 the Court's reasoning in Church-State cases had been shifting. The critique listed two basic themes of the Supreme Court:

—The historical heritage of the First Amendment's separation of Church and State.

—A set of tests to determine whether legislation violated the First Amendment Clause that prohibits the establishment of a state religion.

"It would serve no useful purpose at this time," the counsel's critique stated, "to multiply examples of the Supreme Court's almost total disregard of the actual history of the enactment of the First Amendment. We should not, however, let the Court's claim of historical justification for its decisions go unchallenged."

SUPREME COURT ARGUMENTS BASED ON INACCURATE CHURCH-STATE HISTORY

EDITORIALS

Between rocks and hard places

It will be a long time before the issue of tax support for nonpublic education is definitively settled—if it ever is. The controversial June 25 rulings of the Supreme Court are just beginning to heat the somber climate of law journals and university forums. Not all the squawks are coming from supporters of such aid. The office of the general counsel of the U. S. Catholic Conference believes the ambiguities and historical inaccuracies contained in the latest rulings are becoming increasingly apparent even to those who don't give a fig for nonpublic education.

But whatever the prospect for a reversal of fortunes, Catholics must face the facts as they are today, not as they may be next year or 10 years from now. The Bishops reminded us of that in a joint pastoral message issued on the eve of the opening of another school year.

Decisions on the constitutionality of public aid, the Bishops said, have been disappointingly negative. Even so, the American Church remains committed to the preservation of a school system that teaches moral and religious values. There

is no thought that the commitment will be abandoned. Consequently, Catholics must reconcile themselves to the reality that they have no other recourse than to tighten their belts. For the foreseeable future, Catholics and Catholics alone are going to pay for Catholic schools.

Parents must expect tuitions to continue on the rise, not decline. Parishes and dioceses must demand the most for every school dollar spent, at the same time they struggle to keep religious education available to the poor. Additionally, efforts must proceed to expand educational facilities to include Catholic children and young people attending public schools.

The prospects are hard and understandably disheartening. But they are by no means impossible. The most fantastic system of private education ever devised was founded by an immigrant Church and funded for the most part by poor laborers. Can today's mainstream Catholics, more affluent by any yardstick, refuse to preserve the fruit of such hard-bitten sacrifice? Not if there is any pride in heritage or faith in the future.

—B. H. ACKELMIRE

Chapel for White House pray-ins

In the last few months more than 60 persons have been arrested in the White House for stepping out of the tourist line to pray for an end to the bombing of Cambodia.

In one instance, Superior Court Judge Charles W. Halleck refused to sentence six women who stopped to read the Magnificat, the prayer of praise and thanksgiving of the Blessed Virgin. After reading the prayer aloud in the courtroom, Judge Halleck asked incredulously: "And that's all? You knelt and read, and for that you were arrested?"

There was another case in which several of the jurors wept after rendering a guilty verdict against three other praying tourists. "I think they'll keep on praying and I hope they say a prayer for me," said one juror.

Okay, so good order is important in the nation's No. 1 residence. But there's a way for the White House to get around this calamity without resorting to arrest on refusal to move along.

Simply designate one of the public rooms at the executive mansion as a place for prayer and meditation and notify all tourists wishing to pray that there is the place to go. If they refuse, then arrest them. Those who sincerely want to pray for this country in the President's house will certainly not mind praying in a chapel. Those who want to be jailed as a protest will certainly find a way to be jailed in a manner calculated to cause the government the greatest embarrassment anyway.

The White House needs all the prayers it can get these days.

—CHARLES E. MAHON
The Catholic Virginian

Defends nation's seminaries

WASHINGTON—The U.S. bishop's director of priestly formation has described as "very subjective and impressionistic" a Catholic editor's low evaluation of the nation's seminaries.

Msgr. Robert E. Bacher, executive

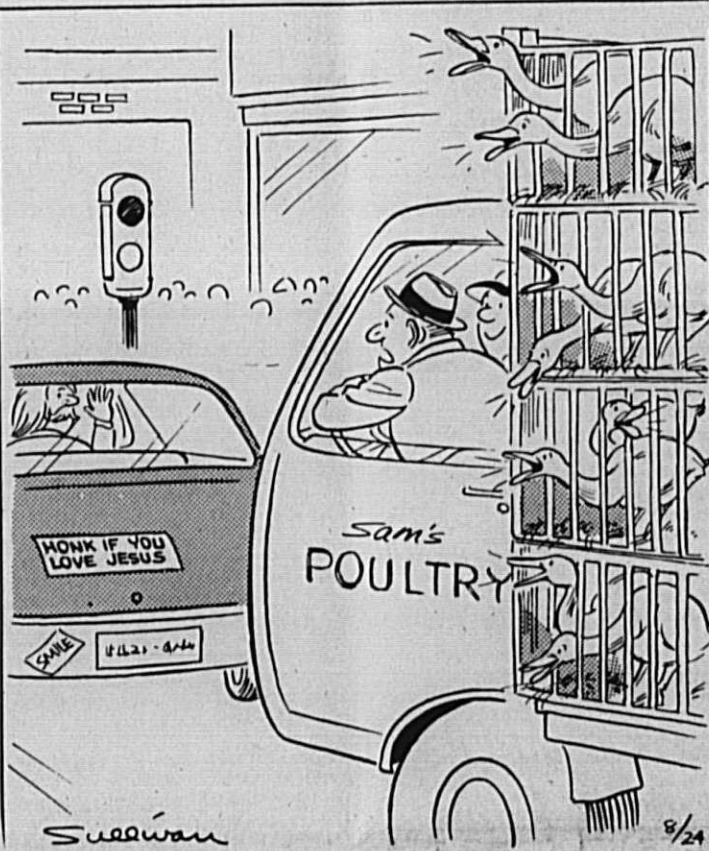
director of Priestly Formation of the U.S. Catholic Conference, made his observation concerning an editorial published in the July issue of *Homiletic and Pastoral Review*.

The magazine's editor, Jesuit Father Kenneth Baker, suggested that the seminaries be closed and that qualified pastors train seminarians. He said that discipline and morals had broken down in the seminary. The Jesuit also decried what he called "the absence of solid Catholic teaching" in the seminary.

MSGR. BACHER SAID that Father Baker's suggestions are, unfortunately, "set in the context of a very subjective and impressionistic evaluation of the general state of seminary education in this country today."

He said that Father Baker's assessment of the seminaries does not correspond to that of his committee.

"The members of the Committee on Priestly Formation have been able to observe seminaries and their students all across the country," said Msgr. Bacher. "They have found that the seminaries are working hard to implement the principles



'IRONIC, AIN'T IT? I DON'T EVEN GO TO CHURCH.'

Letters To The Editor

Complaint to sponsors most effective tool, Mrs. Claude Vest says

To the Editor:

The fall season of new TV shows is about to begin.

So many times I have been actually insulted by some of the trash presented by the networks and, until now, I thought that a letter to my local station or a letter addressed to "the President of so-and-so Network" would make a difference in the presentations. I have found that these letters do very little—if any—good.

May I please share some new-found information with other readers?

If you have any complaints as to the quality in programs, write the sponsors! To get their addresses and names of the company presidents or chairmen, send \$1 to:

National Television Advertisers
Ethel Daccardo, Editor
3245 Wisconsin Ave.
Berwyn, Ill. 60402

The booklet you will receive is constantly being revised and updated under the guidance of former Chicago newspaper columnist and TV critic Ethel Daccardo.

When you write to the sponsor, tell him how much you or a member of your family likes his product and how surprised and disappointed you are that the makers of such a product would sponsor the program to which you object.

If only 25 of the 30 million viewers watching a show wrote complaints to the sponsor, the impact might be great enough to cause the company to reconsider whether the program should be cancelled or renewed.

Thank you.

Sellersburg, Ind.

Mrs. Claude E. Vest

CCD teacher-mother criticizes document on First Confession

To the Editor:

I am writing this letter because I felt someone had to reply to at least a portion of the First Confession statement coverage

of Vatican II."

Msgr. Bacher said that, contrary to what Father Baker maintains, the students have developed self-discipline, high moral behavior, and a high level of academic interests.

which appeared the week of July 13.

I am speaking with some experience, as I have four children of my own. The youngest one is supposed to receive her First Communion this fall. I also have taught for five years in St. Pius X's CCD religious education program.

The first three years I taught the first-graders and the following year I instructed the second-graders in preparation for their reception of the Eucharist. Of all the children I have taught, I cannot think of one of them who was capable of committing a sin.

This new declaration from the Vatican stating that a child must receive the Sacrament of Penance before he may receive the Sacrament of the Eucharist is absolutely irresponsible.

Where have these supposedly learned men, who are supposedly "leading" our Church, been? Have they talked with a small child, or tried to explain to them either of these sacraments?

God must have loved each of us very much to have sent His Son to save us. Would any of these men die for one of us? Of course they wouldn't! Do you really think God wants one of these children denied the privilege of receiving His Son under the form of Bread and Wine, just because he or she didn't first go to Confession?

My sincere hope for the children who have yet to receive the most beautiful sacrament is that someone reading this letter will show God's true love by informing Cardinal Wright or Pope Paul at the Vatican that this declaration is far removed from reality.

Lois Ann Evans (Mrs. William L.)
Indianapolis

KYF comments worry Sioux Falls reader

To the Editor:

While reading Father Carl Pfeifer's articles on the different religions, I have been disturbed by the fact that many of the comments he makes could be very misleading to many Catholics.

For example, in this week's issue (8-3-73), he says, "Within the one Episcopal Church there are surprising differences in doctrine and ritual. . . . The Episcopalian experience suggests to me the important distinction between unity and uniformity. . . . This aspect of Episcopal tradition deserves serious thought. We Roman Catholics have tended consciously or unconsciously to identify unity and uniformity."

Miss Pauline Bengtson
Sioux Falls, So. Dak.

YOUR WORLD AND MINE

Refugees from Haiti

BY GARY MacEOIN

More than 100 Haitians are literally fighting for their lives—in the United States. They are refugees from the Duvalier dictatorship who reached this country without papers between last December and April of this year. The U.S. immigration authorities are trying to send them back to Haiti, denying their appeal for political asylum on the ground that "they have nothing to fear from the Haitian government."

In the two and a half years since he succeeded his father, the blood-thirsty "Papa Doc," Jean-Claude Duvalier has kept a relatively low profile. He has, nevertheless, not dismantled any of the terror apparatus which kept his father for 14 years in the presidency. The Tonton Macoute, the president's private police, are still the bogymen of adults as well as children.

A message smuggled last March from Fort Dimanche, Haiti's main political prison, revealed that 60 prisoners had died of disease and torture there during Jean-Claude's still short reign. The 400 prisoners held there include the Baptiste brothers who are veterans of abortive invasions to overthrow "Papa Doc" in 1964 and 1968.

AFTER THAT MESSAGE had been published, Amnesty International expressed its "serious concern" at the "continued repression of dissent and denial of human and legal rights" by the Duvalier regime. It also charged the government with "cynicism and deception" for its announcement that it was freeing 300 prisoners, many of whom had in fact been freed more than three years earlier.

The London-based Amnesty International, headed by Sean MacBride, a distinguished Irish lawyer and former cabinet minister, has a high reputation for the accuracy and objectivity of its judgments on violations of human rights.

Far from improving in recent months, the situation in Haiti has deteriorated significantly. Early this year Roger Lafontant was ousted as minister in

charge of the military and the police forces in a significant victory for the old hardliners who support Jean-Claude's mother, the ultimate depositary of power since her husband's death.

LAFONTANT WAS no progressive, but he believed that corruption was getting out of hand. He was blamed for an editorial in the government newspaper *Le Nouveau Monde* which blasted those who identified the country's future with "bank accounts to be fattened, luxury villas to be built, and pretty mistresses to be kept," and who enriched themselves by "kickbacks, extortion and plundering of public funds."

It is also clear that the clandestine opposition to the regime is better organized than ever before. Shortly after Lafontant's ouster, he kidnapped U.S. ambassador Clinton Knox, long a fervent backer and admirer of the Duvalier family, just a few hours after he told a Miami Herald reporter that the political climate in Haiti was now "much better." To release him, the regime paid the kidnappers a ransom and flew them to Mexico along with 12 political prisoners, of whom five were women.

THE HAITIANS now under threat of deportation from the U.S. include a considerable number who escaped from a Haitian jail in which they had been imprisoned without trial, and many of the others are identified opponents of the regime, a condition intensified by their clandestine departure from the island. In all the circumstances, it is unreasonable of the immigration authorities to assume—on the basis of reports from a man whose evaluation of Haiti was quickly shattered by events and who in fact has resigned as ambassador—that they will be unharmed if they go home.

Fortunately for the Haitians, the story does not end there. Congressmen, religious leaders and such organizations as the U.S. Committee for Justice to Latin American Political Prisoners have carried the fight to the courts and to Washington. Even if the initial court ruling that they have no rights under our constitution because they are aliens without papers is upheld, I am confident that American fair play will find a way to give them the most basic human right, the right to life.

THE YARDSTICK

Pickets behind bars

BY MSGR. GEORGE G. HIGGINS

On August 10 the National Advisory Commission on Criminal Justice Standards and Goals recommended a drastic overhauling of America's criminal justice system. In most cases, it would eliminate imprisonment for gambling, the use of marijuana, pornography, prostitution, and a number of other offenses.

By sheer coincidence, on the following day, Aug. 11, I was privileged to offer Mass at a makeshift altar in the dining room of the Fresno (Cal.) County Jail for a large group of priests, Religious, and rank and file farm workers charged with the horrendous "crime" of having violated an anti-picketing injunction handed down by a local judge in connection with the table grape strike in the San Joaquin Valley.

THEY HAD BEEN in jail for 11 days and, barring unforeseen developments, fully expected to be there for three or four additional days at the very minimum. Many of them had been fasting from solid foods for the duration and consequently looked rather pale and wan. To make matters worse, they hadn't seen daylight from the moment they were booked. Believe it or not, the Fresno County Jail—an impressive looking edifice from the outside—is completely without windows and is so constructed as to make it absolutely impossible for the prisoners to get any exercise or fresh air. It's a squirrel cage if I ever saw one.

Even at that, the "criminals" I was visiting were in a joyful mood.

sustained by prayer, no doubt, and buoyed up by the firm conviction that the cause for which they were being punished is a just one and, come what may, will eventually prevail.

I can't say they were happy to be in jail. That would be putting it much too strongly. On the other hand, they gave no indication of feeling sorry for themselves. To the contrary, I got the impression that, despite the inconvenience and the indignity of being locked up for two weeks or more, their spirits were remarkably high. I have no doubt that in the years to come they will look back on their imprisonment as a badge of personal honor.

This being the case, I am not about to insult them by lamenting their personal plight. On the other hand, I think it ought to be said loud and clear that there is something terribly wrong about putting people in jail—even for a day, much less for 14 days—for exercising their constitutional right of free speech by engaging in peaceful picketing in a labor dispute.

TO BEGIN WITH, the local judge's anti-picketing order was completely unreasonable, manifestly unfair to the farm workers, and obviously rigged in favor of the growers. The original order restricted the number of pickets (on isolated country roads, mind you) to one every hundred feet. Can you imagine a judge in Detroit or Pittsburgh, for example, issuing a similar order in the case of an auto workers or steelworkers strike? The public would laugh him to scorn.

Not so, however, in the San Joaquin Valley in California where the workers involved are, for the most part, disadvantaged Mexican-Americans. Ap-

(Continued on Page 5)

The CRITERION

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BY BISHOP MARK J. HURLEY

In his "Data Banks in a Free Society," Alan F. Westin labels as "mostly fantasy" the image of computers storing up data, talking among themselves, and linking up tapes and discs to form a surveillance net from which no fact about an individual's life can escape. Vast centralized computer databanks simply do not exist, despite a widespread conviction to the contrary in the mass media and the public.

Experts affirm that it is scarcely feasible economically to store data of vast magnitude directly in the "on line" memory of the computer. But they also

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

point out that the computer can be programmed to key in on the "off-line" memory with data stored on discs, magnetic tapes, and on microfilm, as well as cards.

The Taxation Division of Canada, for example, stores on 125 reels of magnetic tape the records of 10½ million taxpayers, consisting of 500 characters each.

AT THE SAME time, all experts agree that computers will become smaller in size, more versatile in operation, and much less expensive to purchase and operate.

While the "total identifier" does not as yet exist, it cannot so easily be dismissed as not feasible simply on economic grounds. Rather, Westin's study recommends a social and legal policy be effected "with built-in safeguards hammered out before the inevitable development of centralized computer record-keeping."

POLICE RECORD

The city of Huntington Beach, Calif., is reported in the press to be the first American community to have entered each one of its citizens—man, woman and child, guilty or innocent, accused or undicted—on its police department's computer. On the basis of home address, the data includes medical information, abandoned cars, water bills, credit history, and even the name of the family dog. Financial support comes from the Law Enforcement Assistance Administration of the Federal Government.

The question can reasonably be asked if the citizens of Huntington Beach or anywhere else in the U.S.A. realize the extent and range of in-

Data banks can be programmed to compile a cradle-to-grave dossier on every U.S. citizen

formation-gathering going on without their knowledge in many, if not most, cases.

Do they realize that dossiers are being built up without the knowledge of the persons involved; without the possibility of review and correction of "raw files" and "raw data;" without the knowledge of who—in or out of government—has access to these files?

THIS SAME Law Enforcement Assistance Administration is pumping millions of dollars into state and local police departments to promote computerization. "108 computer projects in 1971" alone. Similarly the FBI-managed National Crime Information Center is creating a network which ultimately will join over 6,000 law-enforcing agencies, a single source of data.

"All of these trends must be looked at as a unit because their confluence represents a terrifying spectre," writes law professor Arthur Miller.

AGENCY EXCHANGE

One need only reflect on the Watergate hearings to note that "informal" interchanges of FBI files took place between the Attorney General's office and the Committee to Re-elect the President. The computer hasn't much changed the methods of political campaigns, but it has made such exchanges easier, more efficient, and most tempting.

Moreover, under the old manual files, it was possible to get away from one's past and begin again a new life free of damaging information.

Technology, however, promises to create a "dossier prison" wherein every entry will remain for life, a possible "Hearsay narrative" without literal or contextual accuracy. The prospective employee may be asked if he were ever "arrested." Even though subsequently acquitted, his "yes" answer may well foredoom his chance for employment. The computer will keep that "fact" indefinitely.

IN HIS OFFICIAL inquiry for the House

of Representatives, Congressman Cornelius Gallagher contrasted the Judeo-Christian concept "to forgive and forget, to make amends and begin again" with the "computer that cannot forget and that is incapable of forgiving."

Assemblyman Kenneth Cory, who introduced the "privacy" amendment in California, summed up the matter in these words: "The frightening thing about many of these files is the individual may never know he is in them or who has seen the information recorded. If this information were centralized and augmented (by cross-reference files), government could truly know more about many of us than we know ourselves."

The June 25, 1973 U.S. News and World Report reported, "A Fight over Who Can Look at Your Tax Return," in which a presidential order to open the income-tax returns of three million farmers to the U.S.

Department of Agriculture has engendered a reaction in Congress described as "explosive."

The Department sought the requested data "on tapes" directly from the I.R.S. computers at Martinsburg, W.Va.

Senator Sam Ervin has recited a litany of offenses against personal privacy: the selling or lending of lists of names on government files; the sharing of "blacklists" among agencies; the sharing of credit lists; check on the finances, sex life, personal beliefs and associations of famous and unknown people alike; and even the questioning of women by the Federal Housing Administration on birth control practices in reference to loans on homes.

"Unchecked, we will have the trappings

of a police state," Ervin concluded.

ONE TECHNICAL expert said simply: "Considering what I know about micro-electronics, I must conclude that the worst is yet to come. We must manage the keepers of the machines!"

Computer technology and data banks serve men and are controlled by humans. They are not autonomous. But who controls the human factor? Who protects not only the individual citizen, but groups, associations, corporate entities, racial and ethnic and religious assemblies from the mis-use and abuse of technological data gathering?

How control the insatiable appetite and inordinate zeal of some of those in power, whether in the public or private sector? Quis custodit custodem? Who will watch the watcher?

The computer is a many-splendored animal; consequently, there is much potential protection right in the technology itself, sophisticated means whereby safeguards can be part and parcel of the data banks themselves. Most observers call for new laws. Others, while conceding the role of law, would add the need for a public morality and moral consensus on the protection of privacy. But no data bank system can ever be fully secure and security measures can be broken if the pay-off warrants the trouble.

WHAT'S PASSWORD?

Thus, physical security and control of access as well as steps taken to insure honest personnel are at least as important as some of the sophisticated protection measures programmed in the computer system itself.

COMPUTER SYSTEMS use such devices as "passwords" stored in two places, i.e., with the user and the system, for the retrieval of data; various codes for scrambling and unscrambling data; limited access control not only as to "who" but as to access to "what;" audit trails to detect unauthorized usage. IBM, for example, has announced an investment of \$40 million in the next few years to develop security protective hardware for its computer systems.

With its wondrous capacity to accept, store, and retrieve information, the computer in its very sophistication can as easily be programmed to destroy data. Medical facts, for example, can be processed for research and statistical purposes and then "forgotten." Similarly the facts may be stored but the identity of the human subject erased.

The salient point is, however, that security up to this date has been geared towards the protection of industrial and

Pickets behind bars

(Continued from Page 4)

parently public opinion in that part of the world is still in favor of treating Chicanos like second-class citizens, and too many of the local judges—who, of all people, ought to know better—seem to pride themselves on acting accordingly.

Be that as it may, and even if I thought that the anti-picketing order in question was entirely reasonable and constitutionally valid, I would still say that it's ridiculous to be putting people in jail for technically violating such an order and doubly wrong to imprison them before their case has gone to trial.

At a time when the National Advisory Commission on Criminal Justice Standards and Goals (appointed, incidentally, by a President who ran on a law and order ticket) is recommending that imprisonment be abolished for a number of traditional "crimes" and that it be used sparingly in a number of other cases, it makes no sense at all to be using it against people whose only "crime" is peaceful picketing in a labor dispute.

THEY SHOULD BE released immediately on their own recognizance and should not have to spend 10 minutes in jail

and until they are convicted in a court of law of a crime punishable by imprisonment. The "criminals" whom I visited in the Fresno County Jail on Aug. 11 had not yet been given a trial or a formal hearing. They were being treated as though they were guilty, when, in fact, their innocence should have been presumed.

The 40-odd priests and Religious arrested for picketing could have been released on bail if they had decided to take that option. To their great credit, however, they refused to do so and decided, instead, to remain in jail until all of the other prisoners—impoverished farm workers who couldn't afford to raise bail—were released on their own recognizance.

These priests and Religious are to be congratulated on their willingness to pay such a heavy price for the cause. Perhaps their gesture of solidarity with the farm workers who went to jail with them will serve to dramatize the fact that the administration of justice in this country is too often rigged against the poor and in favor of the well-to-do. If so, the time they spent in jail in beautiful downtown Fresno (not to be confused with beautiful downtown Burbank) will not have been in vain.

• opinion
• reaction
• analysis
• background

political security against espionage, and not in the context of individual privacy. Data banks that contain sensitive information require technical programming that protects the human right to privacy insofar as is reasonable.

Much can be done, then, to build-in certain safeguards. But such is but a first step: the law of the land must reckon the new technology and its ramifications even beyond the invasion of privacy.

This legal approach to the protection of privacy is not so simple. To leave it to the courts and judiciary will not solve the problem of proper protection; nor will legislatures solve the questions alone. There is a necessary interplay between the judiciary and legislative branches of government; but equally there is similar relationship between them and the administrative and regulatory agencies of government.

Courts can be slow; litigation costly and time-consuming. Principles are developed over a long period, case-by-case; the redress of wrongs is past history. More is needed, yet the court's role is crucial. Similarly, the need for new laws that will undoubtedly emerge as challenges, particularly to the regulatory agencies—is raised. Yet the key question seems to be: Is there a superior public interest to which individuals must yield their privacy?

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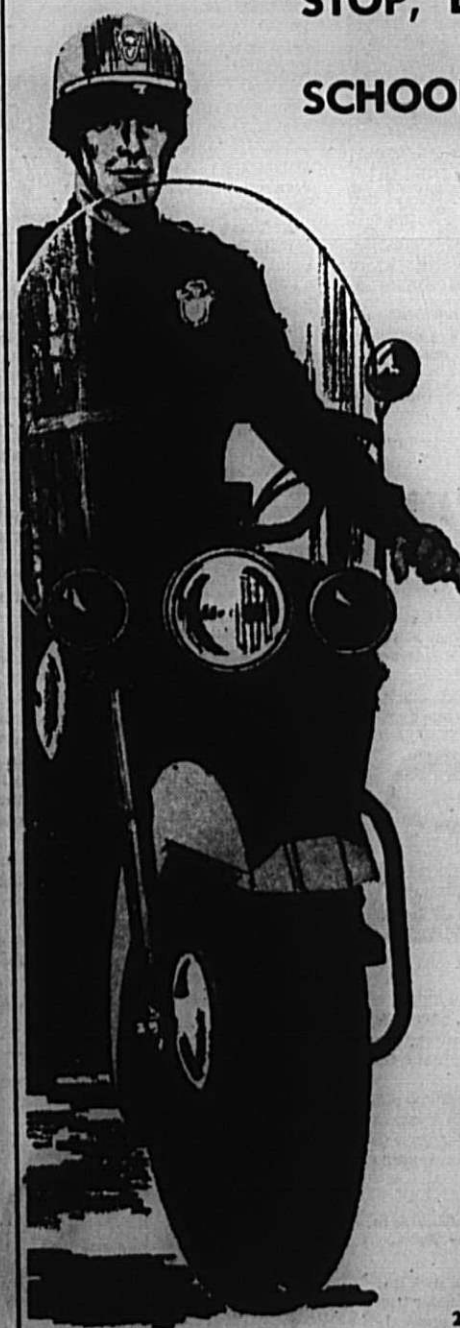
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RELIGIONS OF THE WORLD

EASTERN
ORTHODOX

BY WILLIAM J. WHALEN

For more than 900 years the Roman Catholic Church in the West and the Orthodox Churches in the East have gone their separate ways. After several schisms the final break came in 1054 when the pope and the patriarch of Constantinople excommunicated each other.

Attempts to heal the break were made during the Middle Ages but these failed for lack of grassroots support. Now at long last the prospects for a reunion of the Churches of the East and West appear brighter than they have for centuries. In 1965 Pope Paul VI and Patriarch Athenagoras, spiritual leader of some 130 million Orthodox, lifted the mutual excommunications.

Catholic and Orthodox recite the same creeds and share the central Christian beliefs. Each recognizes that both Catholic and Orthodox bishops stand in the apostolic succession and ordain true priests. No one questions the validity of the seven sacraments, the nature of the Mass of the Divine Liturgy, or the honor due the Blessed Virgin Mary and the saints.

THE CHIEF DIFFERENCE concerns the role of the bishop of Rome, the pope, in the universal church. The Orthodox have

not accepted the understanding of the pope's jurisdiction and infallibility held by Roman Catholics; they would not withhold the title of patriarch of the West. Orthodox and Catholics also disagree on such questions as purgatory, the theological definitions of the immaculate conception, and certain subtle doctrinal matters.

Christianity began at the eastern end of the Mediterranean. The New Testament was written in Greek and the early Church Fathers and missionaries used the Greek language. All of the great councils—Nicaea, Ephesus, Chalcedon, Constantinople—were held in the East. Great Christian centers flourished in the East when Catholics had to hide in the Roman catacombs.

As the centuries passed the Christians of the East looked to the capital in Constantinople for religious leadership while those in the West gave allegiance to the bishop of Rome. One group used Greek in its worship and theological writing, the other Latin.

Language, cultural differences, and distance drew the two sections apart. The last ecumenical council to include bishops from East and West was held in 787 A.D. Relations after the 11th century schism were further strained by the actions of the Crusaders who sacked Constantinople in 1204.

THOSE CHURCHES WHICH derive from the churches of the East are known as "Orthodox" which signifies "right belief." Sometimes they are also called Eastern Orthodox or Greek Orthodox. They believe that the Orthodox Church is the "authentic and infallible interpreter of the faith."

The commonwealth of Orthodox Churches consists of a number of independent churches who recognize the patriarch of Constantinople as the titular head of Orthodoxy. The patriarch wields no direct authority over other patriarchs or bishops; his patriarchate as such includes only a small flock in Turkey. Only about 1 million Orthodox fall under the direct jurisdiction of the patriarch of Constantinople and the other three ancient patriarchates of Alexandria, Antioch, and Jerusalem.

The strength of Orthodoxy lies in the independent churches of Russia, Rumania, Yugoslavia, Greece, and Bulgaria along with a number of smaller national churches. Perhaps 40 million Soviet citizens consider themselves Russian Orthodox. Most Orthodox live under Communist regimes and have borne the brunt of the anti-religious persecutions.

THE ORTHODOX DIFFER from Catholics in some customs as well as in doctrines. For example, most Orthodox parish priests are married men while bishops are drawn from the ranks of the celibate monks. Baptism is by immersion and infants are confirmed immediately after baptism. The Orthodox allow divorce for specific causes such as adultery, impotence, desertion, insanity; the innocent party may remarry.

Ecumenists pray that the relatively minor differences which keep Orthodox and Catholics apart may be resolved and the tragic division may become a thing of the past.

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PARISH LIFE

Basic agreement
takes priority

BY JAMES J. PHILLIPS

Three things are necessary if a parish is to be a lively dynamic community.

1. There needs to be a certain degree of closeness among the members of the parish. How close depends on how much they deal with one another. But it can generally be said that personal antagonisms, even in the parish at large are bad. In the parish council, other parish groups, the rectory or the convent, they are devastating.

2. There must be a certain common point of view. Differences are healthy, but there does need to be general agreement on what the Church is, Who and What God is, What Christ means, and what man is supposed to become.

3. There needs to be an efficient, effective structure so what needs to be done gets done with a minimum of effort.

These three are mutually dependent, but there is a priority. Good personal relationships are the most important. If parishioners or parish leaders do not get along, it is best to forget about getting something done, or even about reaching some common ground on what is important. The first need is to establish at least a minimum level of mutual trust and sharing.

Where relationships are acceptable but there is a wide variety of points of view, then it is here that attention must be focused. It is silly for a parish to try to establish any important objectives when there is no agreement about basic principles. The members' time needs to be spent on the prior question of what they see as worthy and unworthy of their attention. They need, in short, to explore the content of their Faith.

Given good relationships and a common point of view, a parish can learn something from management science about how to accomplish parish tasks. This area will be explored next week. In later articles we will get to some suggestions about developing a common point of view and strengthening personal relationships in the parish.

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"Catholics and Orthodox recite the same creeds and share the central Christian beliefs... No one questions the validity of the seven sacraments, the nature of the Mass of the Divine Liturgy, or the honor due the Blessed Virgin Mary and the saints." (NC Photo courtesy Claretian Publications)

LANDS OF THE BIBLE

The Pool of Siloe
has Gospel link

BY STEVE LANDREGAN

In the Tyropean Valley (Valley of the Cheesemakers) in Jerusalem is the Pool of Siloe where Jesus sent the man born blind (John 9) when he miraculously gave him sight. The water that fills the pool is clear and cold, and even today tourists find it difficult to resist the temptation to wade in the pool's refreshing waters.

The waters of Siloe are used now by Arab residents of the area, but at one time the pool and its source represented Jerusalem's principal water supply. The story of the waters of Siloe and how they got there are one of the many fascinating episodes of the history of the ancient city.

Since prehistoric times men have inhabited the hill of Ophel in the Kidron Valley. The reason was an intermittent but abundant spring known as the Spring of Gihon (3 Kgs. 1:33). Today it is known both as the Spring of the Mother of the Steps, from the double flight of steps one must descend to the spring, and as the Spring of the Lady Mary or the Virgin, from the traditional tomb of Mary up the Kidron Valley.

BECAUSE OF ITS exposed location, the Spring of Gihon has been the object of numerous efforts to insure access to its water without exposing water bearers to enemies in time of siege. One of the earliest attempts was a shaft from the ancient Jebusite city to the spring through which water could be drawn. It was possibly this shaft that King David's general, Joab, used to gain access to and capture the city (2 Sm. 5:8).

King Ahaz (Is. 7:3f) apparently constructed two pools or reservoirs on Ophel and built a covered canal from Gihon to supply them with water. Isaiah refers to the waters as the waters of Siloe, which is sometimes translated Shiloah or Siloam.

The Hebrew word the Prophet uses means "the sending" and means conduit.

The canals of Ahaz were built along the base of the hill of Ophel and were still vulnerable, though covered. His son, King Hezekiah came up with a better solution, but one that required considerably more engineering skill.

Hezekiah tunneled through the rock of the hill of Ophel to the other side where he renovated one of the old pools fed by the canals. The Gihon was then covered up to hide it from the Assyrians, thus guaranteeing Jerusalem a water supply during the siege (Is. 22:9-11, 4 Kings 20:20, Sirach 48:17).

The 600-yard-long tunnel still brings the water to the Pool of Siloe, and the venturesome may wade through it from the Spring of the Virgin to the pool.

IN 1880 A HEBREW inscription was found about 19 feet from the Siloe end of the tunnel that describes the construction of the conduit and how the miners, starting from opposite ends, met each other in the middle.

When the stone was removed it broke into six or seven pieces, but was restored and can be seen in the Museum of the Ancient Orient in Istanbul. A few of the words were lost but the text as reconstructed reads:

"When it was being bored through, this was the manner in which it was bored through. While... the pick-axe, each man toward his fellow, and while there was still three cubits to bore through, there was heard the voice of a man calling to his fellow, for there was a fissure in the rock on the right and on the left. And when it was bored through, the quarrymen struck toward each other, pick-axe against pick-axe, and the water flowed from the spring toward the reservoir for 1,200 cubits. And the height of the rock above the heads of the quarrymen was 100 cubits."

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"The water that fills the pool (of Siloe) is clear and cold and even today tourists find it difficult to resist the temptation to wade in the pool's refreshing waters." (NC Photo by Steve Landregan)

LITURGY

Liturgical
music and
Vatican II

BY FR. JOSEPH M. CHAMPLIN

Music used at Mass should be sacred.

Current Vatican documents would seem to make this strong statement a binding liturgical principle. For example, the 1970 Third Instruction on the Liturgy reads: "Thus, the liturgy must keep a dignified and sacred character."

It directs more specifically in a later passage that "the words, melody and rhythm of these songs, and the instruments used for accompaniment, should correspond to the sacred character of the celebration and the place of worship."

In the very next paragraph, however, this Roman decree offers a fairly liberal interpretation of what makes music sacred and, consequently acceptable for the liturgy.

"THE CHURCH DOES NOT exclude any kind of sacred music from the liturgy. However, not every type of music, song or instrument is equally capable of stimulating prayer or expressing the mystery of Christ. Music in the celebration must serve the worship of God, and thus must have the qualities of holiness and good form, be suited to the liturgical action and the nature of each of its parts, not impede the active participation of the whole assembly, but must direct the attention of mind and heart to the mystery which is celebrated."

I think we can summarize these points in simplified terms by suggesting that some musical compositions are sacred by their nature and others by their function.

Thus, an "Our Father" and "Lamb of God" written precisely for Mass would be sacred by their very nature (although not necessarily good music). On the other hand, songs designed for the theater or the movies, played on television or radio are by their nature "secular" tunes. However, I believe many of these can become functionally sacred when used with care in a worship service.

SUCH A MELODY NEEDS to fulfill the following requirements, if it is to be deemed sacred through its function:

—It should be artistically good. Trained musicians must make that judgment. Is this in fact a good piece of music? We cannot affirm its musical goodness merely because a well-intentioned composer wrote the song for church purposes; nor can we dismiss a tune as musically bad simply because it originated in a secular context.

—The words ought to be doctrinally correct. This does not mean terms like God or the Blessed Trinity must always occur in the lyrics. Vatican II's Incarnational theology stresses the many mysterious presences of Christ in the world. That enables us to see more clearly how a message can be indirectly religious or theological even though the text expressly speaks of purely human situations and experiences. "What the world needs now..."

—The composition must be liturgically proper. Music fulfills a handmaid, a servant role in the liturgy. A given song should correspond to or complement the particular part of the Mass or worship service during which it is employed. An intricate choral arrangement of the "holy, holy, holy Lord" which reduces the participating congregation to a listening audience thus fails to fulfill this condition.

—The music should be pastorally effective. Does it work in practice? Will it help the community pray? Can it create a climate in which the virtues of faith and love for Christ and for one another are better expressed and deepened? Does it underscore the message of that day's liturgy?

Answers to these questions will vary from congregation to congregation and even differ from Sunday to Sunday. I have heard "Down by the Riverside" turn one community on and, several days later, turn another congregation completely off.

Taking "secular" songs and making them functionally "sacred" through careful liturgical use can produce this very significant effect: It brings our daily life into the Church's liturgy and carries Christian worship out into the workaday world. When we hear the same music in both places the two areas, while remaining distinct, begin to overlap, to fuse and, ultimately, to relate.

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"Now at long last the prospects for a reunion of the Churches of the East and West appear brighter than they have for centuries. In 1965 Pope Paul and Patriarch Athenagoras, spiritual leader of some 130 million Orthodox, lifted the mutual excommunications." (NC photo)

CATECHETICS

A sense of mystery

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

When I think of Eastern Orthodox Churches, I spontaneously think not of doctrines but of worship, not of words but of symbols. I think of ikons and incense, of long, solemn liturgical services. I imagine bearded priests, wearing stiff, heavy vestments, solemnly swinging incense boats, singing liturgical chants.

Eastern Orthodox worship suggests to me a sense of awesome mystery. While much of the liturgy is visible to all, parts are carried out in secret behind a heavily curtained grill. The words that seem to recur most frequently are "Lord," and "Holy."

A kind of solemn wonder characterizes Eastern Orthodox worship. They even call their sacraments, "Mysteries." While I do not feel particularly at home at such lengthy, solemn liturgies—perhaps because the language and symbolism seems foreign—I find the Eastern Orthodox tradition of solemn worship most valuable. Our age is often described as becoming more and more secularized. There seems to be little sense of the sacred as science progressively probes the mysteries of nature and man, and as technology steadily increases man's control of natural powers. In contemporary culture everything seems out in the open, nothing is sacred, little remains hidden. Man's sense of mystery is in danger of dying.

WESTERN EXPRESSIONS of Christianity seem to move with the secularization of today's world. Recent religious interest centers more on man than on God. Becoming more human and building a better world are recognized as ways of fulfilling the Christian ideal. Worship has tended to take the same direction, seeking to make the liturgy readily understandable and easily accessible.

While the contemporary Christian focus on man and the world is basically sound and healthy, there is a growing risk of losing the sense of mystery that is so much a part of Christian tradition. The Eastern Churches remind us that God, who is certainly with us in our world, is totally other than we conceive him, utterly beyond man's understanding or control. They highlight the mystery of God.

IT IS A COMMON tendency to try to bring God down to human terms, to make him in the image of current human ideals and values. It is perhaps a particularly Western temptation to think one can know God by defining him in precise words.

The Eastern Orthodox Churches preserve the Judeo-Christian tradition of awe and wonder in the mysterious Presence of the Almighty. They are a constant reminder that man approaches God with fear and trembling, even as one approaches him confidently as a Father. They show us that worshipping God is more radically Christian than thinking, talking about and attempting to define God.

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QUESTION BOX

Does the Church still grant plenary indulgences?

BY MSGR. R. T. BOSLER

Q. I recently went to a Renewal given at our local church and at the close of the five day series the priest gave us a plenary indulgence. He told us we could apply this to ourselves or a soul in purgatory and if we had died at that very moment we would have gone straight to heaven. I haven't heard a priest mention giving an indulgence in years. I was very pleased to receive the indulgence and am wondering why we don't hear of indulgences any longer.



A. You have supplied the answer yourself. The priest who left you under the impression that the plenary indulgence worked automatically was perpetuating the abuses that have led to the gradual loss of interest in the practice of granting indulgences. Without intending to, he described indulgences as though they work like magic. Whether or not they are of any value depends upon the dispositions and faith of those receiving them.

The granting of indulgences is based upon good solid Christian belief in the Communion of Saints, that our actions are worth more when they are done in union with the Church and all its members. The practice, however, in the past led people to think that religion depended too much upon repeating certain formulas and acts. For this reason, many bishops in Vatican Council II wanted to do away with the whole practice. A compromise was reached when it was decided to reform the

practice by reducing the number of indulgences granted and changing the emphasis.

A new Enchiridion of Indulgences was issued in 1969, in which the following statement about the change of emphasis was made in the preliminary observations: "The main concern has been to attach greater importance to a Christian way of life and to lead souls to cultivate the spirit of prayer and penance and to practice the theological virtues, rather than merely to repeat certain formulas and acts."

The new norms on indulgences have failed to revive any interest. The People of God seem to be supporting the bishops of the council who thought that the practice of granting indulgences should be abandoned.

Q. Being a scrupulous person, I need advice on what is serious matter with regard to mortal sins. Could bad thoughts be considered mortal sins?

A. If you are scrupulous, you should talk over your problems with a priest you trust and then do exactly what he tells you. There are many serious obligations which we have to God and neighbor. If we deliberately, willingly, knowingly, freely and maliciously ignore these we can put ourselves in such a state that we are turned from God and spiritually dead. Then we are in a state of mortal sin. It is impossible to decide that any one act is always a mortal sin. We have to know what was intended by that act, how free and deliberate it was, etc.

Bad thoughts are usually not sins of any kind; they are temptations that might lead to sin.

Q. Recently I noticed a case of where a person who had been married in the Catholic Church and afterwards divorced applied for a church annulment. Before the annulment was issued, the party had met someone and decided to get married again. Although the Church could not marry this couple because of the still legitimacy of the first marriage, the Church had given this couple her "blessing." Could you please explain this blessing?

A. Some priest may have blessed the couple, but this was not the Church giving an official blessing. If the priest actually witnessed their marriage before two other witnesses and he was a pastor or associate pastor of the place where the exchange of vows took place, then we have an interesting situation.

The priest certainly did wrong, but if the person's first marriage in reality was invalid, then the present union would be valid, even though the church court had

not yet declared the first marriage invalid. The church does not annul the first marriage; it simply declares it null and void from the beginning if there was something missing in the exchange of vows.

Q. I read with interest your reply to the person afflicted with mental illness. Knowing this affliction, I have found much aid in the reception of Holy Communion. It has rebuilt my feeling of being a fine

person again. I have found the friendship expressed in the handshake of peace at Mass helpful, plus a friendly smile. I really needed this.

A. I appreciate your comment and print it especially for the benefit of the many who have written to me complaining about the new custom of greeting one another before the Communion of the Mass.

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THE CHURCH AND I

Through nullity study he saw Roman Curia in action

BY F. J. SHEED

I have lingered on this matter of nullity because it was apart from the time Cardinal Merry del Val was in my crowd at Hyde Park—my first chance to study the Roman Curia in action. If the Cardinal was not much impressed by my performance on the platform, I was vastly impressed by the performance of the Rota, the Court of Appeal in marriage cases. In the scores of cases I studied, a closely thought out body of law, rooted in Christ's teaching on marriage, was applied with vigorous logic to an incredible variety of



situations—I had had no notion of the ways in which human incalculability could complicate the simple act of getting married.

And I was able to check the accusation that the Church used the law of Nullity for the advantage of the rich. The expenses of a case in the Rota vary widely, according to the extent of the enquiries that have to be made—usually totalling between \$100 and \$500, which as any Civil Court Lawyer would agree is derisively small. If the parties are too poor to pay even these expenses, then no charge at all is made.

I was able to get exact figures for eight individual years—1927-30, 1952-4, 1956. Out of 608 applicants paying their own expenses 256 were successful, just 43 per cent. Out of 458 who could not pay 215 were successful, just over 47 per cent.

THE PUBLICATION of the book in 1932 had two immediate results, and scores of others spread over the years.

The first was a reaction from that towering Anglican scholar, Bishop Gore. I had already met him at the house of Maisie's mother. He wrote and complained that I had made no reference to the nullity law of the Church of England. I answered that my book was about the law of my own Church, English Civil Law being introduced only for comparison. I added that I had not realized that in this matter there was a separate Anglican law and practice apart from the general law of England, and I should be very glad of information about it. I think I must have satisfied him, at least as to my good will, for he did not reply to my answer.

But later came an incident which would have interested him. An Anglican vicar wrote to me that he had read my book and would like me to give him an opinion. A woman in his parish who had divorced her husband and re-married wished to receive Communion. He knew the common practice in his Church of giving Communion to the innocent party in a divorce, but this did not satisfy him. Innocent or guilty, she had married again and he did not wish to give Communion to a woman with two husbands living. If he gave me all the facts about her first marriage, would I tell him whether in my opinion the Roman Rota would have declared it null?

I wrote at once to say not only had I no authority to adjudicate in matters

(Continued on Page 12)

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'BEST ACT OF SHOW'—"Us," a vocal quartet from Holy Name parish, Beech Grove, was named the "best act of show" at last Sunday's 20th annual Junior CYO Talent Show, held in the Garfield Park Amphitheatre before a capacity audience of 2,500. Shown receiving their \$25 award and trophy from Father Donald Schneider, Archdiocesan CYO Director, are from left: Cathy Jelase, Anna McDonough, Jeannie Weddle and Nancy James. In the background are the accompanists, Mike Carr, left, and Frank Rizzi.

Capacity crowd watches annual Talent Show

A capacity crowd of 2,500 at Garfield Park's Amphitheatre witnessed 30 acts competing in the 20th annual Junior CYO Talent Show last Sunday evening.

"Us," a vocal quartet from Holy Name parish, was judged "best of show" and awarded \$25 and a trophy. The group composed of Nancy James, Cathy Jelase, Anna McDonough and Jeannie Weddle, finished first last year in the Vocal Division.

First place acts in the respective divisions included: Vocal—Mary McGinley, Our Lady of Lourdes; Instrumental—Doris and Dolores Stewart, Holy Name marimba duo; and Variety—Chris Kepright, St. Mark, ballet solo. Winners received \$15 and a trophy.

Brian Sullivan and Tom McNulty. Judges were: Instrumental—Joe Huff, John Sweeney and Charles Gardner; Variety—Bill Bruno, Mrs. Mary Ann Rhinesmith and Mrs. Connie Hagist; and Vocal—Mrs. Katie Wright, Mrs. Anne Sahn and Sam Rhinesmith.

Coordinator of the show for the Department of Parks and Recreation was Miss Kathy Stout.

CYO NOTES

All kickball coaches are scheduled to meet at 7:30 p.m. Wednesday, Sept. 5, in the CYO Office. Materials for the forthcoming season have been mailed.

OTHER WINNERS were: Vocal—Tom Yost, St. Joseph's Hill, Clark County, second; and Claire O'Connor, Our Lady of Lourdes, third;

Instrumental—Michael Doherty, St. Michael's, piano solo, second; and Sax Choir, Holy Name, sax and drum group, third;

Variety—Tammy Zdenek, St. Lawrence, acrobatic solo, second; and Donna Lannan, St. Anthony's, acrobatic solo, and Cindy Strack, Holy Name, tap solo, tied for third.

SERVING AS Talent Show masters of ceremonies were

Sixty years ago the Federation of Catholic Societies held its state convention at St. Patrick's parish, Indianapolis. Hundreds of delegates were present from throughout Indiana.

A total of 64 teams has been entered in the fall football program—32 in the Cadet League and 32 in the "56" League. The traditional lid opener is the CYO Football Jamboree for both leagues on Sunday, Sept. 9, at the CYO Stadium.

The November National CYO Convention will be discussed at the meeting of the Indianapolis Deaneer's Junior Youth Council, to be held at 7:30 p.m. Monday, Aug. 27, in the CYO Office.

Final deadline for entries in the Junior Boys Touch Football League is Monday, Sept. 10. The decision will be made at that time if there are sufficient entries to schedule the league this fall.



LAWRENCEBURG DEANERY SOFTBALL CHAMPS—St. Lawrence parish, Lawrenceburg, won the championship in the Lawrenceburg Deanery Girls Softball Tourney on August 12 with a 3-2 win over St. Mary's, Greensburg. The champions advanced to the final game by eliminating Immaculate Conception, Millhousesen, while St. Mary's defeated St. Anthony's, Morris. Members of the St. Lawrence team included: Margaret Laugle, Brenda Gulley, Mary Jo Krider, Jeanette Laugle, Bev Hogsten, Lori Skidmore, Debbie Moon, Lisa Dawson, Nancy Hannan, Betty Carter, Barbra Sizemore, Vicki Baker, Tammy Trennepohl, Sandy Henson and Pam Henson.

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Softball titles
go to Morris,
Lawrenceburg

LAWRENCEBURG, Ind.—St. Anthony's of Morris repeated as winner of the Lawrenceburg Deanery Junior Boys Softball Tourney, defeating St. Mary's of Greensburg in the final game 14-11.

Tourney entrants also included parishes from Oldenburg, Enochburg, Aurora, Osgood, Batesville, Sunman and Millhousesen.

The Junior Girls Softball Tourney was won by St. Lawrence of Lawrenceburg over St. Mary's of Greensburg 3-2. Other girls' tourney participants were from Enochburg, Oldenburg, Millhousesen, Batesville, Morris and Aurora.

Team captures
fifth place

CINCINNATI—The Indianapolis Single Christian Adults finished fifth in the annual Midwest Federation of Catholic Young Adults softball tourney held here last week-end at Roselawn Park. Eight teams from Ohio and Indiana participated.

Coached by Rick Stern, the Indianapolis SCA won its opener against St. Joseph's of Toledo, losing its second game to Our Lady of Perpetual Help of Toledo and a third game to St. Joseph's.

Pitching for the mixed team were Ken Kriech, Glen Bengert, Pat McMullen and Marge Funke.

The SCA is looking for several late summer softball games against Junior CYO teams in Indianapolis.

Workshop set
on Amnesty

INDIANAPOLIS — The Priests' Association of Indianapolis will hold a workshop on "Amnesty Education" on Wednesday, Sept. 5, at Alverna Retreat House, 8100 Spring Mill Road.

The workshop, which will examine various Church positions on amnesty, is open to both clergy and laity. Reservations may be made by phoning Alverna, (317) 257-7330.

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MAYOR DECLARES SPECIAL DAY—New Albany Mayor Warren Nash has issued a proclamation naming Saturday, August 25, as "Mt. St. Francis Day" in honor of the fourth annual Mt. St. Francis Picnic, to be held on the seminary campus in Floyd's Knobs. Accepting the proclamation above from Mayor Nash is Father Christian Moore, O.F.M. Conv. At left is Brother Matthew Dorff, O.F.M. Conv.

INDIANAPOLIS—MARION COUNTY 1973-74 SCHOOL CALENDAR

FIRST SEMESTER

Saturday, September 1—(Beginning of Health Insurance Year)

Tuesday, September 4.....OPENING DAY OF SCHOOL

Tuesday, October 30—(Indianapolis City-Wide Hobby Show)

Thursday, November 1.....FREE FOR STUDENTS
PROFESSIONAL DAYS

Friday, November 2.....FREE.....VETERANS DAY

Monday, November 12.....FREE.....

Thursday, November 15-Sunday, November 18—(National CYO Convention)
(High school pupils are hosting the National Convention. Interparochial high schools will have no school Friday, November 16.)

Thursday, November 22.....THANKSGIVING VACATION
Friday, November 23.....Begins with close of school November 21

Friday, December 21.....CHRISTMAS VACATION
Begins with close of school December 21

Monday, January 7, 1974.....CLASSES RESUME

Friday, January 25, 1974.....(FREE FOR STUDENTS—PROFES-
SIONAL DAY FOR TEACHERS)

ELEMENTARY GRADING PERIODS—November 9, 1973 and
January 25, 1974

SECOND SEMESTER

Saturday, February 9, 1974—(High School Placement Tests)

Sunday, March 10—(Science Fair)

Friday, March 29.....SPRING VACATION

Monday, April 8.....CLASSES RESUME

Friday, April 19-Sunday, April 21—(Archdiocesan CYO Convention)

Monday, May 27.....(FREE).....MEMORIAL DAY

Friday, June 7.....CLOSE OF SCHOOL YEAR

ELEMENTARY GRADING PERIODS—March 29 and June 7, 1974

NOTE: Catholic Schools will follow the public school calendar in regard to the following dates: the opening and closing of school, national holidays, Teachers' Institute, Thanksgiving, Christmas, and Spring Vacations. School may be dismissed at noon on Good Friday.

NOTE: Italics indicate school related activities for your convenience. No special day has been assigned for Spring Registration. Each school should make arrangements for the Spring Registration to be carried out before April 15, 1974.

High School Administrators should take note of major high school student CYO activities. Do not schedule anything of an all-school nature to conflict. CYO Instrumental Music Contest dates to be announced.

TWO PROFESSIONAL DAYS ARE ALLOWED IN THE SECOND SEMESTER.

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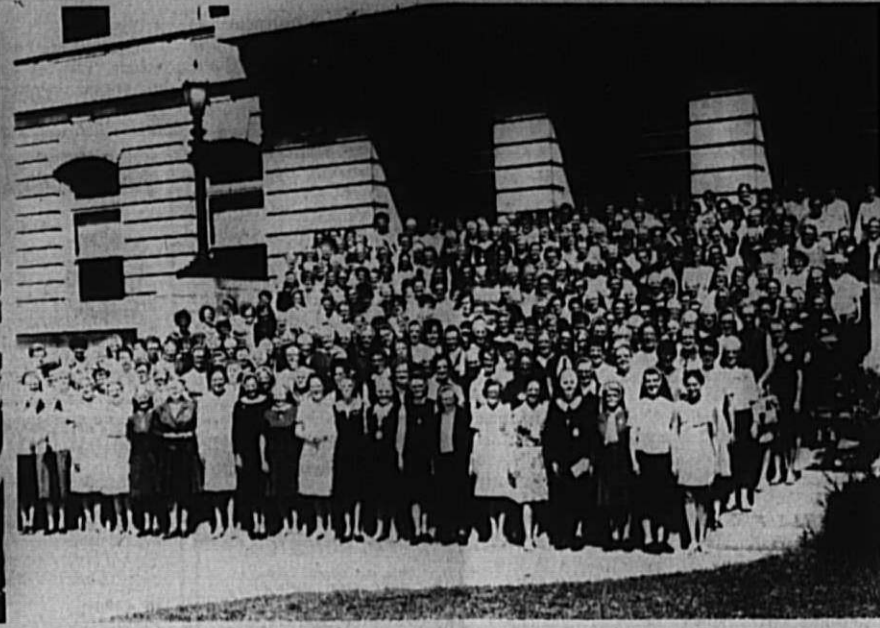
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NATIONAL CONGRESS HIGHLIGHTS—More than 800 Sisters of Providence returned to their motherhouse at St. Mary-of-the-Woods early this month for a ten-day National Congress. Dr. Monika Helliwig, theology professor at Georgetown University, one of four plenary session speakers, is shown in the first photo with Sister Jeanne Knoerle, S.P., left, president of St. Mary-of-the-Woods College, and Sister Teresa A. Mount, S.P., right,



academic dean of Catholic Seminary Foundation, Indianapolis. The fourth major speaker was Mother Mary Pius Regnier, S.P., superior-general of the Congregation. The second photo demonstrates the cross-section of the Congregation's membership, posed following one of the major Congress addresses in the college auditorium. "It was worth it all," claim the four Sisters in the final photo, all members of the Congress steering



committee. From left are: Sister Cecile Morse, S.P., in charge of printing and registration; Sister Mary Magdalen Schwartz, S.P., communications and public relations; Sister Rosemary Schmalz, S.P., program; and Sister Mary Catherine Keene, S.P., co-author and director of the opening multi-media symbolic program "River of Life." (Congress story and another photo on Page One)

Cancelled stamps aid kidney testing fund

CUYAHOGA FALLS, O. — Students at Walsh Jesuit High School here are collecting stamps in hopes of raising enough money to fund a kidney disease testing program for parochial school children in Akron.

"We need \$5,000 to \$10,000 to run this program in the Catholic schools here," said Charles Malachosky, volunteer director of the student's stamp collection drive. "Later we hope to expand the testing to the Catholic schools in the county."

A pilot testing program of urological screening of all third graders in the Akron public school system was conducted in April. Of the 3,312 students tested, 29 per cent had positive findings for urinary tract disease.

"PEOPLE WITH kidney disease are treated just like lepers," Malachosky said. "Almost everybody has forgotten them but this program shows that the students at Walsh Jesuit high

are not only interested in a Catholic education but are interested in social welfare activities as well."

The stamp drive, which began in January, will also raise funds for medication, dialysis and transplantation of kidneys as well as for kidney disease research.

Malachosky, a 51-year-old machinist, was successfully operated on for cancer; lost sight in one eye from an industrial accident and has an incurable but controlled skin affliction.

AFTER HIS operation, he returned to his hobby of years ago, stamp collecting. The difference this time was that he was no longer a private collector, but a man helping Catholic missions and other groups raise money through stamps.

He and his wife, Simone, have been doing this for 19 years.

The cancelled stamps are sold by the pound to various buyers in the country.

Remember them in your prayers

BLOOMINGTON
ANITA CROWE, 71, St. John the Apostle, Aug. 16. Mother of Richard Crowe of Bloomington; Robert Crowe of Sanford, Fla.; and Mary Stauch of Indianapolis; sister of Mrs. Lela Gray and Robert Torphy, both of Bedford.

CLINTON
BLANCHE PRIBBLE, 70, Sacred Heart, Aug. 20. Wife of Walter; sister of Mrs. Marguerite M. Ingraham of Clinton; John R. Jones of Melrose Park, Ill.; Claude J. and Ben B. Jones, both of Taylorville, Ill.

INDIANAPOLIS
ELIZABETH M. LAWRENCE, 54, St. Bridget's, Aug. 18. Wife of Leonard A.; mother of Dr. Leonard E. Lawrence and Mrs. Frederick A. Browne.

LEO M. MCCARTHY, 77, St. Christopher, Aug. 16. Husband of Mary B.; father of Mrs. Mary Lee Griffen, Gerald L. and David L. McCarthy; brother of Mrs. Marie Cronin.

WILLIAM E. CALLAHAN, 59, Holy Spirit, Aug. 16. Father of Mary A. and Joseph Callahan and Mrs. Ann Cascarelli.

KATHERINE MCGRAYEL, 85, SS. Peter and Paul Cathedral, Aug. 16. Sister of Mildred McGrayel.

MARY E. MCCONAHAY, 78, Little Flower, Aug. 18. Wife of Cecil M.; mother of James C. and Francis E. McConahay; sister of Anastasia Shine and Catherine McMahon.

JUANITA R. MARKHAM, 82, St. Catherine's, Aug. 20. Mother of Marjorie Strack and Marie O'Brien; sister of Mrs. Lillian Ewers and Mrs. John Boos.

MARTIN J. O'NEIL, 85, St. Patrick's, Aug. 21. Father of William and Dr. Martin O'Neil; JoAnn Arnold and Helen Moses.

PAUL J. TOTH, III, 19, St. Gabriel's, Aug. 22. Husband of Teresa; brother of Stephen Toth and Penny Ison; son of Mr. and Mrs. Paul J. Toth, Jr.

JOSEPH PESUT, 49, Holy Spirit, Aug. 22. Husband of Marjorie Jean; father of Barbara, Mary, Theresa and Bernice Pesut; brother of Mary, John F. and Josephine Pesut; Matilda K. Murphy and Elizabeth A. Maes.

LIBERTY
DIANN E. VECERA, 30, St. Bridget's, Aug. 17. Wife of Eugene; mother of David, Angela and Carmela Vecera; daughter of Mr. and Mrs. Robert Lorenz of Liberty; sister of Mrs. Judy Webb of Oxford, O. and Debbie Lorenz of Liberty; granddaughter of Mr. and Mrs. Albert Geis of Liberty and Mrs.

FESTIVAL GUIDE

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

Mt. St. Francis Seminary, Mt. St. Francis, Ind.—Aug. 25.
St. Maurice parish, St. Maurice, Ind.—Aug. 26.
St. Martin, Yorkville—Aug. 26.
St. John's, Enochsburg—Sept. 2.
St. Peter, Franklin County—Sept. 3.
St. Anthony, Morris—Sept. 3.

MIRACLE WORKER

AREQUIPA, Peru — Cardinal Dino Staffa, Prefect of the Apostolic Signature, said Mass at the tomb of a 17th century nun credited with performing many miracles for the local people. The archdiocese of Arequipa has started canonization procedures for the nun, Sister Ana de los Angeles,

Dora Lorenz of Brookville.

NEW ALBANY
MARY ESCHRICH, 95, St. Mary's, Aug. 13. Nieces and nephews survive.

ATILDA ZIPP KASSE, 80, St. Mary's, Aug. 16. Mother of Joseph and Robert Kasse, both of New Albany; Kenneth Kasse of Perryville, O.; Carl Kasse of Oklahoma; Mary Helen Blunk of New Albany; and Lillian Zody of

Mansfield, O., with whom she resided. Sister of Henry Zipp of Sellersburg; Josephine Rhel and Lorene Bower, both of New Albany.

C. PAUL CORCORAN, 68, Holy Trinity, Aug. 20. Husband of Ruth; father of James P. Corcoran of Charlestown; and Mary McLean of New Albany.

RICHMOND
JAMES P. CUMMINGS, SR., 81, St. Mary's, Aug. 16. Husband of Ethel; father of James P. Cummings, Jr., of Sheridan, Ore.;

stepfather of Milford Smith of Myrtle Beach, N.C.; Mrs. Verla Cornelson, Mrs. Helen Bank, Russell and Clifford Smith, all of Richmond; brother of Alfred Cummings, Mrs. Alton Taylor, Mrs. A.G. Hereth and Mrs. Harold White, all of Cincinnati.

WILLIAM W. VANETTEN, 99, Holy Family, Aug. 18. Father of Mrs. Lela Lawler and Walter VanEtten, both of Richmond.

TELL CITY
ROBERT E. EGER, 45, St. Paul's,

Aug. 16. Son of Joseph Eger of Tell City; brother of Ralph Eger of Tell City.

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

TERRE HAUTE
THOMAS L. FAHY, 72, St. Patrick's, Aug. 18. Father of Mrs. Kathleen Gross of Glenwood

Spings; John Fahy of Martinsville, Ill.; Mrs. Margaret Cooper and Edward Fahy, both of Terre Haute; brother of Mrs. Helen Gillum of Terre Haute; Mrs. Ann Pemberton and Mrs. Danne Nash, both of Detroit.

EUGENE F. HAGAN, 76, St. Patrick's, Aug. 21. Husband of Cecilia; father of Helen Newell, Dore King and Albert Hagan, all of Terre Haute; brother of Dorothy Stewart of Terre Haute, Esther Hagan of Sun City, Calif., and Logan Hagan of North Brook, Ill.

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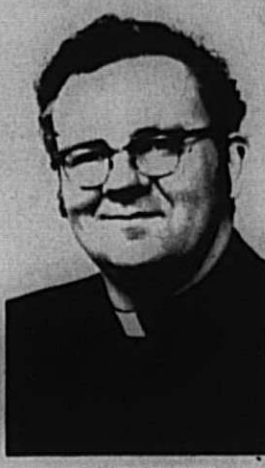
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AT BREBEUF SEPT. 1

Three Jesuit priests to take final vows

INDIANAPOLIS — Three Jesuit priests, members of the Brebeuf Preparatory School faculty, will pronounce their final vows in the Society of Jesus at 3 p.m. Saturday, Sept.

1, in the school chapel. Father M. Joseph Casey, Father J. Paul O'Brien and Father Gerald A. Streeter will recite their vows before Very Rev. Daniel L. Flaherty,



MARRIED 50 YEARS—Mr. and Mrs. Vincent M. Kavanaugh of Holy Name parish, Beech Grove, will be honored by their children on the occasion of their 50th Wedding Anniversary on Sunday, Sept. 2. A Mass of Thanksgiving will be offered in the parish church at 12 noon, followed by a public reception from 3 to 6 p.m. in the parish hall. Natives of Daviess County, the Kavanahs were married in St. Simon's Church, Washington. They are the parents of two daughters and five sons: Sister Mary Timothy Kavanaugh, O.S.F., Mrs. Dorothy Warner, Carl, Donald, Leo, Howard and Thomas Kavanaugh. There are 26 grandchildren.

Provincial of the Jesuits' Chicago Province. The vows of poverty, celibacy and obedience in the Society of Jesus represent the Jesuit's full incorporation into the Order and his final acceptance.

A reception for family and friends will follow the ceremony in the school cafeteria.

FATHER CASEY, a Chicago native, entered the Society in 1954. He studied at West Baden (Ind.) College and holds undergraduate and theology degrees from Loyola University, Chicago. He has a master's degree in French from Case Western Reserve. From 1961-63 he taught at St. Ignatius College Prep, Chicago.

He was ordained in June, 1967 after theological studies at Bellarmine School of Theology, North Aurora, Ill. A member of the Brebeuf faculty since 1968, Father Casey presently serves as director of religious activities, chairman of the foreign language department and teacher of French.

A native of Cincinnati, Father O'Brien entered the Society in 1955. He studied at West Baden College and received bachelor's and master's degrees in classical languages from Loyola University. From 1962-65 he taught at Brebeuf.

He was ordained in Frankfurt, Germany in July, 1968, after theology studies there. Father O'Brien returned to the U.S. and Brebeuf in 1969. He

Woods sets expansion of faculty

ST. MARY-OF-THE-WOODS, Ind.—Eight new members are joining the faculty and two are returning from academic leaves as St. Mary-of-the-Woods College prepares to open its 133rd academic year this fall.

Returning to the faculty are Mrs. Judy Cox, assistant professor physical education, and Ernie Collomati, assistant professor of religion and philosophy. Both originally joined the staff in 1968.

Two Sisters of Providence joining the faculty are Sister Mary Maloney, and Sister Martha Steidl. Sister Mary, a former teacher at Ladywood-St. Agnes Academy, Indianapolis,

presently serves as alumni director and teacher of German. He also served three years as assistant principal.

FATHER STREETER, a Chicago native, entered the Society in 1955. He studied at West Baden College and received his bachelor's degree from Loyola University and his master's degree in speech and drama from St. Louis University. From 1962-65 he taught at Loyola Academy, Wilmette, Ill., and St. Ignatius College Prep, Chicago.

He was ordained in June, 1968 in North Aurora, Ill., after studies at Bellarmine School of Theology there. A member of the Brebeuf staff since January, 1969, he presently serves as chairman of the department of speech and drama and as a teacher in the religious studies department.

BISHOP DIES AT 70

BOSTON — Auxiliary Bishop Jeremiah F. Minihan of Boston died Aug. 14 while on vacation in Dublin, Ireland. He was an outspoken supporter of the Catholic press and its role of informing people of the current events of the Church. He was 70.

will serve as instructor in elementary education. She holds degrees from SMWC and Brown University.

Sister Martha, new instructor in music, previously served as music department chairman at Mother Theodore Guerin High School, River Grove, Ill. She has degrees from SMWC and Catholic University.

Mrs. Mary Alice Sentman, also a Woods graduate, will be visiting lecturer in communications and adviser to the campus literary magazine. She is completing a graduate degree in advertising at the University

of Illinois.

Other new staff members will include: Tom Morgan, lecturer in social work; Harvey

Seidenberg, instructor in communications; Miss Catherine Hanna, lecturer in Montessori education; John C.

Wardlaw, area chairman of business administration; and Mrs. Sherrie Burke, assistant professor of business.

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VIEWING WITH ARNOLD

'Jesus Christ Superstar' makes poor movie

If "Jesus Christ Superstar" were a movie about George Washington, it would be stirring, schlocky audio-visual stuff. You could still complain that undue dramatic license was taken with George's life and-or spirit, but probably nobody, except a few descendants and fussy historians, would really mind.

But coming to grips with the Lord is a different situation. Since Jesus claimed to be God—the most astonishing and significant claim ever made—it is not a matter to

be brushed off with artistic invention. You had better justify every liberty, every suggestion or implication. Literally everything hangs on it. Whole nations have died to defend the jots and tittles. Not all the camera virtuosity in the world amounts to a family-size tube of Crest toothpaste in this cosmic judgment. Honest mistakes are bad enough, but sophomoric romanticism and sloppiness are inexcusable. You merely join the long line of those who have

made a cheap buck off Jesus.

"SUPERSTAR," of course, is the controversial, much overrated Andrew Webber-Tim Rice rock opera, now spectacularly filmed in Israel, with a young cast drawn from various stage companies, by the non-Jewish Canadian Norman Jewison. The director is one I have respected, from "Russians Are Coming" to "Fiddler on the Roof," and he wrestles nobly with incredible

artistic problems—how to make a movie out of a deliberately anachronistic, often juvenile sung-play based on the most important and familiar events in history. Essentially his approach is taken a bit fuzzily from "Godspell"—a troupe of varied young actors arrive amid ancient Judean ruins to enact the story of Christ, then pack up and leave, somewhat shaken by the experience, after the Crucifixion.

This explains the theatrical

elements—the sung dialogue, the choreographed contemporary dances, the rock idiom, the mixed costumes, the age and ethnic backgrounds of the players—and enables the timeless desert, rocks and ruins to suggest the reality it all represents. But inexplicably realism takes over—Judas actually hangs himself, Christ is actually scourged and crucified. By the end nobody in the theater thinks they are watching a "passion play"—the illusion has slipped over into actuality. This is an aesthetic confusion "Godspell" didn't make. And it magnifies Jewison's problems of authenticity. The film is about

Christ, not about a play about Christ.

AS CINEMA pure, and simple, "Superstar" is a mixed bag. There is still something about rock rhythm and expression (though personally I've no taste for it) that is eminently suitable to visual art. The film moves you. This is true even if there were no music in the second half, where the Agony in the Garden, the death of Judas, the trial before Pilate and the Crucifixion itself are as freshly and powerfully expressed as in any previous film. But one must concede that the beautiful images and editing work off 2,000 years of pre-conditioning. They work

because of what you feel and understand, not because of anything in this script. Concede, too, that Jewison has gimmicked up the film with endless shots of sunrises and sunsets, caves, sand, rack-focus effects, superimpositions, mile-long zoom shots, etc.

The real trouble is in the "Superstar" concept. It is superficially respectful, but offensive in its glib ignorance. It projects Christ as a brave but confused human being, trapped by a mission He doesn't understand, accepting it in the hope that inscrutable good will result. The disciples respond to Him on a simple human basis—puzzlement chiefly, ambition, and in the case of Judas, anger for messing up the revolution—which oddly makes him a kind of second hero, since he is the only other character with moral strength. There is little of Jesus' teaching, no mysticism and no miracles. There is no Resurrection, real or symbolic. The Jews, especially the priests, are crass villains, and Pilate is a sympathetic

sophisticate—an absurd interpretation that could work great mischief. The only woman who appears is Magdalene; sexual attraction is not really pushed very hard, but hard enough to suggest simple-minded exploitation.

ALL THESE things may or may not be important to young people who originally liked "Superstar" for its musical excitement. Indeed, the film cast (especially Ted Neeley as Christ, Yvonne Elliman as Magdalene, Carl Anderson as a black Judas) is gifted and occasionally electric. The taste of having a serious, Isaac Hayes-style soul number with go-go girls intercut with the Passion may not disturb them—it may even truly move them, and it was certainly not meant to be satire.

But "Superstar" raises the eternal question—"What think ye of Jesus Christ?"—and shrugs its shoulders. That's not an answer a Christian can live with.

The opera-film may serve to increase our necessary awareness of the humanity of Jesus. But it's hard to see that as a major modern need. The issue—now and always—is His Divinity. If Jesus was only a nice, brave man, the lights in the universe go out. (Rating: A-3—unobjectionable for adults)

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The week's TV network films

CHUBASCO (1968) (CBS, Friday, Aug. 24): Christopher Jones made his film debut in this flick about a motorcycle delinquent who finds himself and a purpose in life as a California tuna fisherman. He then has to fight the boss (Richard Egan) for the hand of his daughter (Susan Strasberg, then Jones' real-life wife). The ocean and tuna-fishing footage beat the story by a mile. Mainly for fish lovers.

THE BLISS OF MRS. BLOSSOM (1968) (ABC, Monday, Aug. 27): Almost everybody hated this stylized comedy of marital and extramarital manners except cultist admirers of madcap British director Joseph McGrath ("Casino Royale," "The Magic Christian"), who have made it a kind of mini-classic. So you're taking a chance, but it's civilized and witty. With Shirley

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JEFFERSON CITY, Mo. — Sister Mariam Victor Jansen has been appointed superintendent of schools for the Jefferson City diocese succeeding Father Michael McHugh. The School Sister of Notre Dame is the first woman to be appointed superintendent of schools in a Missouri diocese.

Twenty years ago Archbishop Paul C. Schulte announced the establishment of a new parish in Richmond under the patronage of the Holy Family. Father Robert Minton was named the organizing pastor.

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Conscience not enough, Pope Paul emphasizes

CASTELGANDOLFO — Pope Paul VI, protesting against "the decay of the moral sense which characterizes our age," warned that for the Christian, conscience alone is not enough.

Speaking to visitors at his weekly general audience about the difficulties of living a Christian moral life today, the Pope said: "Observance of moral norms, which we believe can be called Christian, constitutes one of the principal difficulties to that strong and genuine affirmation of ethical-religious modern life which is expected of us."

For example, he explained, the Christian cannot exclude from his morality the "sense of sin." "We cannot do so," he said, "because sin cuts into our relationship with God. It is one of the basic truths of our ethical-religious conceptions."

Today the radically a-religious mentality of our times cancels out the first and most genetic moral responsibility, denying or passing over the relation between our actions and God's view, the especially negative relation which is an offense

against God."

POPE PAUL ALSO challenged those who, particularly since the Second Vatican Council, have argued that Christian morality can be determined by the Christian following his own conscience.

The Pope granted that "the moral conscience is certainly the proximate and indispensable criterion for the honesty of our actions" and that "God wants conscience always to be respected in the development of human personality."

But, he added, "conscience must be educated, informed and guided in regard to the objective good of courses of action; the instinctive and intuitive judgment of conscience is not enough."

The Pope stressed that "conscience needs norms and laws; otherwise its judgment can be impaired by the influence of passions, interests or by the examples of others." Moreover, he added, without

norms and laws, conscience leads to "a moral life that is submissive to exterior circumstances and situations, with all the consequences of relativism and servility which result, and finally to the compromising of that direction of conscience which we call character, making men merely a mass of reeds shaken in the wind."

THE POPE THEN noted that many claim men must be sincere. But by "sincerity," he said, is meant giving "freedom to impulses of real animal

nature, to a real frenzy of enjoyment, without higher or logical inhibitions, and to a real, ignoble selfishness."

"You hear today the declaration that the fortress of traditional morality is crumbling because of the changes brought about by modern life and that the directive criterion of our conduct must be anthropologic and social; that is, that it must conform to the dominant criterion, whether it corresponds or not to the higher criteria of good and evil."

Lastly, said the Pope,

challenges are launched against "traditional faithfulness," whether it be, the natural law, "the existence of which is even questioned, or the magisterium (teaching authority) of the Church when she speaks out to defend the fundamental and sacred rights of life and morals which still merit the title of human and Christian."

Christians will see the conflict between "firm Christian morality and amoral permissiveness," Pope Paul said. The imitation of Christ must once again become the "directive criterion of our consciences," the Pope concluded, "and must draw from baptism, by which we have been made to live again as sons of the living God, its original norm and its supernatural energy for the new life to which we have been called and to which we are pledged."

Through nullity study

(Continued from Page 7)

matrimonial, I was not even a Canon Lawyer. He said he quite understood that: he was not asking me to make a decision, but only to give him my personal opinion as to what the Rota would have decided. So I agreed. He sent me the facts. With scores of Rota cases seething in my head, I told him I thought the Rota would have decided for nullity. He admitted the lady to Communion. I hope she prayed for me.

I HAVE SPOKEN of scores of reactions to the book scattered over the years. I kept no count of Catholics who wanted me to "take their case." I always gave the assurance that I had no standing in the ecclesiastical courts but would be glad to advise, I heard some heart-breaking cases, and helped a large number of people out of impossible situations.

But from all this I learnt things which the Rota reports of decided cases had not clearly shown me, especially the frequency of monstrous delays. Everyone

who wrote to me seems to have suffered from them. Most had no idea how to cope with them. One who had was as close a friend as I ever had in the hierarchy, Archbishop Macdonald of Edinburgh.

His Matrimonial Court had sent a case to Rome, recommending that the petition for nullity be granted. Months went by, years I think. One afternoon he turned up at the Rota office and announced that he had come for the decision. He was told that the case was under consideration and that he might expect a decision quite soon. He said, "You don't understand. I have come for the decision. I am not leaving this building without it." They protested that the office was about to close. "I am prepared to spend the night here," he told them, (waving, I believe, a packet of sandwiches). There was a hurried consultation: if they promised him a decision at 11 next morning, would he please go away now? He agreed. Next morning he got the decree and carried it home to the petitioner.

Eleven Marian grads on 'outstanding' list

INDIANAPOLIS — Eleven Marian College graduates have been named as "Outstanding Young Men of America" for 1973.

Nominated by the Marian College Alumni Association for the national awards, they will be listed in a biographical history, Outstanding Young Men of America, 1973 edition. All the men are between 21 and 35 and were cited for professional and community leadership.

Named were: Lawrence Bowman, '62 graduate, teacher and dean of students at Cathedral High School, Indianapolis;

John T. Cardis, '63 graduate, principal with Haskins and Sells, Certified Public Accountants, New York City;

Dennis Donahue, '62 graduate, 2nd secretary of the American Embassy, Publications Officer, Saigon, South Vietnam;

Thomas A. Egold, '65 graduate, manager, Inventory Administration, RCA Records, Indianapolis;

Stephen McCracken, '64 graduate, department head, Quality Control, Eli Lilly and Company, Indianapolis;

Richard Phillips, '63 graduate, chief toxicologist, Indianapolis Medical Laboratory, Indianapolis;

Thomas Senn, '60 graduate,

hospital representative, Upjohn Company, Mentor, Ohio;

Joseph Smith, '71 graduate, director of the Human Relations Consortium, Indianapolis;

Thomas A. Steiner, '64 graduate, manager, Haskins and Sells, Certified Public Accountants, Indianapolis;

Francis N. Stites, '60 graduate, assistant professor of history, San Diego State and guest lecturer, University of California, San Diego, Calif.;

John Sweeney, '68 graduate, fleet sales manager, Tom O'Brien Northside Chrysler, Indianapolis.

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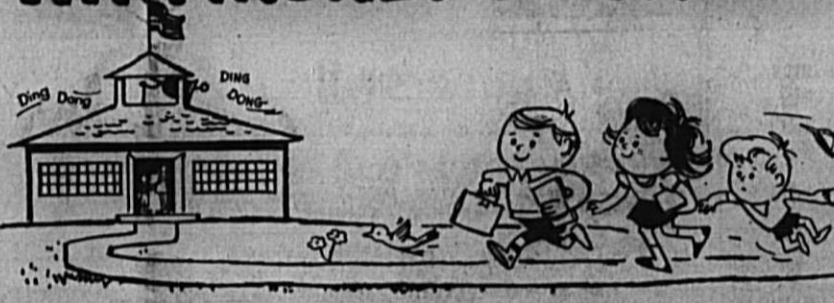


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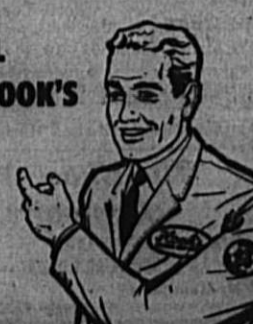
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Lady Norelco Shaver #15L...9.99

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Schick Flexomatic #300...20.99

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