



VOL. XII, NO. 48 INDIANAPOLIS, INDIANA, AUGUST 31, 1973

## Sell bread for \$1 a slice to help drought victims

BIRMINGHAM, Ala.—Bread is selling for \$1 a slice here but, for a change, inflation is not to blame.

Parishioners at Sacred Heart Church in Collegeville and Our Lady Queen of the Universe Church in Smithfield are selling the bread to help the victims of the famine caused by the drought in West Africa.

Msgr. Edward L. Foster likened this effort of his black parishioners to that of other ethnic groups who send money to their homelands. He pointed out that like the Jews who were expelled by the Emperor Titus in 70 A.D., the Africans were forced from their homelands. Thus, his parishioners don't know whether their forefathers came from Upper Volta, Ethiopia or Mali. They have, he said, the burden of the whole continent on their hearts.

More than 200 persons took loaves of bread home from Mass to sell, for \$1 per slice, to friends, neighbors and fellow workers.

### CONGREGATION OFFICIAL

## Denies Pope plans to reimpose Latin in parts of Mass

BY PATRICK RILEY

VATICAN CITY—Is Pope Paul VI thinking of reimposing Latin in any part of the Mass?

"Certainly not," replied an official of the Pope's own office for forms of worship throughout what is still styled the Latin-rite Church.

But the official of the Congregation for Divine Worship emphasized that Latin remains "the official language of the liturgy according to the Second Vatican Council," and that the present liturgical reform rests entirely on the council's Constitution on the Liturgy.

"WHEN THE POPE says he hopes Latin will be preserved in the singing of the Gloria and Credo and other parts of the Mass, he is not introducing anything new. He is merely recalling the rule laid down by the council that Latin must be preserved in the Mass, especially in the Gloria and other sung hymns."

(Pope Paul, speaking on prayer at his Aug. 22 audience, said: "Many are asking that the Latin Gregorian chant be preserved in all countries for the Gloria, the Credo, the Sanctus, the Agnus Dei. May God will that it be thus. Just how it can be done might be restudied.")

The liturgical official, stating that he spoke in a personal capacity and asking that he remain anonymous, observed that the council's liturgy constitution "has not always been properly applied."

The council, he continued, allowed that the use of the vernacular be extended to



**HEADS ANTI-POVERTY CAMPAIGN—** Father Lawrence J. McNamara, an intercity pastor who once reorganized and directed Catholic Charities for the Kansas City-St. Joseph, Mo., diocese, has been named executive director of the U.S. Bishops' Campaign for Human Development, the Church's domestic anti-poverty effort. Effective Sept. 1, he replaces Father Robert V. Monticello who was CHD director until last December when he was named Associate General Secretary of the U.S. Catholic Conference. A native of Chicago, Father McNamara has served in Kansas City for 20 years, during which he has held numerous Church and civic posts. (RNS photo)

## Time on side of UFWU, says Msgr. Higgins

WASHINGTON—A leading Church labor spokesman has predicted that the beleaguered United Farm Workers Union (UFWU) has time on its side in fighting for survival against the powerful Teamsters Union in California.

Msgr. George G. Higgins, secretary for research of the United States Catholic Conference, has devoted his annual Labor Day statement to the crisis facing the UFWU which had lost nearly 50 labor contracts to the rival Teamsters and was in danger of losing more.

Msgr. Higgins held on to the hope that by the time his Labor Day statement appeared in print, the Teamsters would find some way of rescinding the contracts they have signed with grape and lettuce growers.

ON AUG. 21, Teamster president Frank Fitzsimmons made public a letter he wrote to 30 grape growers in the Delano, Calif., area repudiating collective bargaining agreements signed with Teamster field representatives there since Aug. 9.

"In any event, this much is certain: At some point in time, the UFWU will prevail," Msgr. Higgins wrote. "Sooner or later—and the sooner the better—they will win their struggle for survival and go on to organize the rest of the agricultural industry."

"This prediction is no mere exercise in wishful thinking. It reflects the overriding consensus of those who have studied the farm worker problem at close range and have kept abreast of recent developments in the Teamster-UFWU controversy."

Msgr. Higgins said there is widespread agreement that "time and public opinion are definitely on the side of the farm workers."

The reason for the agreement, Msgr. Higgins said, is that he and others "have implicit confidence, over the long haul, in the good sense and good judgment of the American people."

MSGR. HIGGINS has characterized Teamster activity that has resulted in contracts with the growers as open warfare on United Farm Workers to invade their jurisdiction and to "gobble up their members." This was decided by the Teamsters in their own executive sessions, he said.

But Msgr. Higgins emphasized that his Labor Day statement in defense of UFWU was not meant to be an attack on the Teamsters as such or an attack on the growers as a group.

"To the contrary, we agree with Cesar Chavez, head of the UFWU, when he says that farm workers and growers (and Teamsters, we would add) are neither saints nor sinners, neither all good nor all bad," he said.

The basic issue is that farm workers have a right to organize into a union of their own choosing and that no other union and no group of growers should be permitted to do so.

(Continued on Page 3)

### GETTING TO THE CONSUMER

## Boycott moves forward with push from Church

INDIANAPOLIS—Consumer boycotts supporting the United Farm Workers Union "are making progress here but lagging behind other areas of the country," according to Jim Conway, coordinator of the Indianapolis Farm Workers Support Committee.

Conway, who is full-time organizer of UFWU support groups in Indiana, says his biggest job is getting out the facts. When more people know the whole UFWU story, he believes more will become actively involved in the boycott.

He describes the UFWU effort here as "entirely educational," whether it's passing out leaflets on a supermarket picket line or speaking to a church group. Conway would like to do more of the latter since church people have been among the most ardent backers of the UFWU cause.

THE BISHOPS of Indiana last March endorsed the boycott of non-UFWU lettuce, the Priests' Association of Indianapolis earlier this year endorsed the boycott of non-UFWU lettuce and grapes, and on Aug. 6 the Archdiocesan Priests' Senate endorsed efforts of UFWU spokesmen to tell their story in the parishes.

Support also has been given by various Protestant and Jewish groups, including the Indiana Council of Churches.

Conway, who came to Indianapolis in June from Chicago, where he organized UFWU activities on that city's south side, said that volunteer workers are an "across the board representation" of clergy and laity. Volunteers speak to church and union groups, distribute information at church doors and supermarkets and canvass for signatures pledging "not to buy, eat, or serve head lettuce or grapes, unless clearly marked with the UFWU black eagle label, until growers agree to negotiate contracts with the United Farm Workers."

**SUPERMARKET BOYCOTTS** to date have focused exclusively on A&P stores. "We have singled out A&P because it is the largest supermarket chain and because the management has been adamant" in refusing to stock UFWU-harvested produce, Conway said.

## West German drive aids Catholic press

COLOGNE, West Germany—A fund campaign to promote the Catholic press was launched by the West German Catholic Press Association.

The funds contributed will be invested and the revenue used to aid the Catholic press.

"Loan us millions!" said the association president, Msgr. Antonius Funke, in his appeal.

"The Church ought not to be a giant whose mouth is taped or whose teachings are filed away in a locked drawer," he said.

### PRECEDENT

NOTRE DAME, Ind.—The University of Notre Dame has appointed its first woman dean.

She is Sister Isabel Charles, O.P., named assistant dean in the university's college of arts and letters.

Sister Charles received her masters and doctoral degrees from Notre Dame. Since 1969 she has been executive vice president of Ohio Dominican College in Columbus.

The college of arts and letters at Notre Dame has more than 2,000 students, making it the university's largest undergraduate college where most of the 630 women at Notre Dame are enrolled.



ANGUISH AND LOVE—Despite her anguish, the love of a mother for her badly frightened son is written all over the face of a Cambodian refugee woman who had recently arrived in Phnom Penh. The terror of war has become a reality for the Cambodian people, who are fleeing the countryside in great numbers for the relative safety of the nation's capital. (RNS photo)

### AS SCHOOL YEAR OPENS

## Stable enrollment predicted

BY JOHN MAHER

WASHINGTON, D.C.—As a new school year opens, Catholic school administrators throughout the nation expect enrollment to be relatively stable in contrast to the sharp drops of recent years. They also anticipate little immediate effect from the June Supreme Court decisions banning various forms of aid to nonpublic schools.

Enrollment in elementary and secondary schools of the New York archdiocese will be "slightly up from last year" to about 175,000, said Msgr. Joseph T. O'Keefe, archdiocesan secretary for education.

The increase is due in part to "a real selling campaign" last spring, Msgr. O'Keefe said. "I think people are becoming more attuned to the need for value-oriented education," he added.

ALTHOUGH ONLY three schools out of some 300 in the archdiocese will be closing, Msgr. O'Keefe said, the Supreme Court decision striking down three New York laws providing various forms of assistance to nonpublic schools is compelling reconsideration of school financing.

"One of the benefits of the Supreme Court ruling is that it is going to require greater involvement of the laity and the clergy at the local level," he said.

He said that officials of the New York archdiocese are determined to avoid allowing the schools to become schools only for the affluent. As an indication of the extent of the archdiocesan commitment to the less affluent, he noted that 60 per cent of the children in Catholic schools in New York County (Manhattan) are black or Spanish-speaking, as are 30 per cent of those in Catholic schools in the Bronx.

"In the long run, Catholic schools are here to stay, I think," Msgr. O'Keefe said, but he added that there are "a tough couple of years ahead of us."

DR. H. GILES SCHMID, superintendent of schools in the San Diego, Calif., diocese, said that he expects Catholic high school enrollment "to go up a little" and that of the elementary schools "to decline slightly, by about 500."

At present, he said, there appears to be a "bottoming out" of the decline in Catholic school enrollment that has characterized recent years. He attributed this to the termination of weaker schools and to the completion of an adjustment process among communities of teaching Sisters and Brothers.

Furthermore, he said, he detects "a stiffening of the will of the people and

## Fr. Andrew Greeley to address Serrans to address Serrans

INDIANAPOLIS—Father Andrew Greeley, noted sociologist and author, will keynote the District Convention of the Serra Clubs from three states, to be held October 12-14 at the Pilgrim Inn here.

The Indianapolis Serra Club will host the three-day convention, under the general chairmanship of John M. LaRosa.

Father Greeley, director of the National Center for Applied Research at the University of Chicago, will speak at the convention's opening session at 7:45 p.m. Friday, Oct. 12.

Other speakers will include: Sister Joan Range of St. Louis University, "Women Religious of the 70s;" Dr. Louis Gatto, president of Marian College, "Vocations in the College Community;" and Father Daniel Buechlein, O.S.B., president-rector of St. Meinrad School of Theology, "Realistic Look at Today's Seminarian: Why the Future Looks Bright."

The Pilgrim Inn is located at Interstate 465 and Emerson Ave. in Beech Grove.

of pastors, an attitude of 'By gosh, we're going to make a go of it.'"

Eleven schools in the diocese began a recruiting program last year, he said.

While he acknowledged that the June Supreme Court decisions had caused discouragement, Schmid pointed out that the San Diego diocese last year administered \$1.5 million in public funds in already existing programs, "about 10 per cent of our total educational bill."

Father Daniel J. O'Connor, Secretary for education of the Atlanta archdiocese, said he expects enrollment "to be up some."

LAST JUNE'S Supreme Court decisions, he said, have had no effect on Catholic schools in Atlanta, because Catholics there, only two per cent of the population, have had "no hope for state aid."

Father O'Connor said he was optimistic about the future of Catholic schools in the Atlanta archdiocese. "We've been able to keep nuns. We pay considerably better than some states. Atlanta is a wealthy city and the Catholic population is growing. People are coming in who can afford to

pay the cost of tuition."

Catholic schools in the Chicago archdiocese will experience a decline in enrollment, but that decline will be "roughly four per cent less than it has been," said Father H. Robert Clark, superintendent of schools.

The smaller decline, he said, is the result of having "fairly well overcome the confidence crisis. People know the schools are going to be here."

Msgr. Roland P. DuMaine, assistant superintendent of schools in the San Francisco archdiocese, said: "Our schools are not deprived of any existing benefit" as a result of the June Supreme Court decision, and noted that "even a reverse ruling by the Supreme Court would by no means have eliminated financial problems."

ENROLLMENT IN schools of the Boston archdiocese will be "down a little" to about 90,000 students, because several schools are closing, said Xavierian Brother Bartholomew Varden, superintendent of (Continued on Page 3)

## WHAT IS CATHOLIC EDUCATION ALL ABOUT?

Editor's Note—The following statement was issued this week by Father Gerald Gettelfinger, Archdiocesan Superintendent of Education, in connection with the opening of the new school year.

Much has been said and even more has been written about Catholic education in recent years. There have been great crises in the past, however, for the moment, the Supreme Court decision in June striking down the possibility of tax credits has given us pause to think about our business—religious education. "To teach as Jesus did" is what it is all about!

Despite our real problems, many of us have been distressed with the difficulties we have faced in recent years in religious education. We have allowed ourselves to be distracted with many outside, seemingly important issues such as state aid, clerical dress, discipline, academic excellence, the age-old financial crisis, not to mention schools vs. CCD. These issues are of great interest and even concern, but they skirt the real responsibility of Catholic education, namely religious education for all members of the Church.

NO MATTER what the age from birth to death; no matter what the stature, from working man to theologian, the Church must "teach as Jesus did." That is what it is all about, and that is where the "action" must be. All other questions and issues take second spot—no higher.

"Total religious education" is an "in" phrase these days. You may become weary of hearing it, but in your weariness, you must realize that all are responsible for seeing that the ideals of the Bishops' Pastoral To Teach As Jesus Did are reached. We—you and I—share the common responsibility of religious education wherever it is to be found and whatever form it may take, because we have been baptized into the faith of Jesus.

Our efforts, whether as parent, teacher or administrator, whether we are lay person, Religious or priest; whether we are blue collar or white collar workers; whether we are rich or poor; must be rooted in our common faith in Jesus. Recognition of that commonness is best expressed by living the spirit of a Christian Community of Faith based on the teachings of Jesus and expressed in our service to each other by serving as members of boards of education, as teachers, or as priests.

THIS, OF COURSE, requires a spirit of

STUDENT  
SUBSCRIPTION  
BLANK  
ON PAGE 2



# WEEK'S NEWS IN BRIEF

BY NCNEWS

## Denies Church tension charges

WORCESTER, Mass.—Cardinal John Wright, prefect of the Vatican Clergy Congregation denied that there are tensions between the Vatican and the U.S. Church over his congregation's order to end experiments which allowed children to receive first Communion before first confession. "Our relations are exceedingly cordial," he said here. While some have criticized "a lack of collegiality" shown by the decision, Cardinal Wright said the move was made "in a spirit of strict collaboration" which is "mutual, warm and total."

## Law bars fetus experiments

WASHINGTON—President Nixon signed a bill which would prohibit the use of National Science Foundation (NSF) research funds for experimentation "on the living human fetus outside the womb." A congressional spokesman said that the NSF is not engaged in such experimentation. The measure was "preventive," he said.

## Concordat talks stalemated

MADRID—Two moves by Spain's foreign minister Laureano Lopez Rodo are seen here as efforts to overcome the stalemate in Church-State relations. Lopez held a talk at Helsinki, Finland, during the European Security Conference, with Vatican observer Archbishop Agostino Casaroli. The subject reportedly was concordat negotiations, which have been stalled. Then Lopez held a "working dinner" here with Cardinals Vicente Enrique y Tarazona of Madrid and Marcelo Gonzalez de Toledo—again apparently to discuss Church-State issues.

## Voucher program criticized

CONCORD, N.H.—A New Hampshire tuition voucher program that would aid all private schools except those with religious affiliation was protested by two citizens' groups. New Hampshire Citizens for a Pure Voucher System and the Catholic League for Religious and Civil Rights praised the voucher system but said that by excluding only students attending sectarian schools, it is an unconstitutional form of discrimination against persons because of their religious beliefs.

## Affirms ecumenical progress

GARRISON, N.Y.—Anglicans and Roman Catholics have a "basis for finding one communion of faith," that could "become organic union" according to Father Ralph Thomas, head of the Graymoor Ecumenical Institute here. That view was one of many optimistic appraisals of ecumenical progress expressed at an interconfessional dialogue here. It was also suggested that Catholics and Lutherans generally agree on the "central doctrines" of faith, that Catholics and the Reformed churches are ready for more cooperation in mixed marriages, and that the disagreements between many churches over the Eucharist "are no longer theologically necessary."

## Found Paraguay president evasive

ASUNCION, Paraguay—Father Pedro Arrupe, superior general of the Jesuits, said here that President Alfredo Stroessner of Paraguay declined three times to discuss the return of Jesuits expelled by his government. Arrupe's dailies broke tight government censorship to headline the priest's revelations of what transpired in a talk held in Rome during the July visit there of President Stroessner. "Three times in succession President Stroessner changed the subject" when asked about allowing the priests to return, Father Arrupe said.



## Vatican weighs Portuguese case

UTRECHT, The Netherlands—In response to the Dutch hierarchy's letter expressing horror over reported massacres, the Vatican has told the bishops that it is considering taking steps concerning the situation in Portugal's African territories. The Pontifical Commission on Justice and Peace said that the Dutch letter had been forwarded to higher authorities. In the letter to the commission, the Dutch bishops urged the Vatican to support missionaries aiding black Africans in Portugal's territory of Mozambique. Portugal has been accused of brutally repressing African independence movements.

## Offer Mass for sniper victim

ARVIN, Calif.—Three bishops concelebrated a funeral Mass for Juan de la Cruz, 60, who was killed by a sniper's bullet on the United Farm Workers Union picket lines. Bishop Hugh A. Donohoe of Fresno, Calif., Auxiliary Bishop Patrick Flores of San Antonio, Texas, and Auxiliary Bishop Juan Arzube of Los Angeles said Mass before 8,000 farm workers and sympathizers.

## Controversial abbot resigns

VATICAN CITY—The Holy See accepted the resignation of the Benedictine Abbot of St. Paul's Outside the Walls, a colorful campaigner against U.S. involvement in Vietnam and Vatican involvement in high finance. Abbot Giovanni Franzoni had espoused demilitarization, the right to exemption from the draft for conscientious objectors, and revision or even abrogation of Italy's concordat with the Vatican.

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## THE TACKER

## Education 'crisis' now permanent

BY PAUL G. FOX

There is no longer a "crisis" in higher education, according to Marian College President Dr. Louis C. Gatto. What many educators thought was a passing problem has become a fact of life.

In his "state of the college" address to the Marian faculty yesterday, Dr. Gatto said "What was viewed as a temporary, short-term situation has apparently become permanent, the new status quo in higher education."

The president cited the declining birth rate, the decrease in federal aid, and the increasing pursuit of alternatives to higher education as factors in this new state of normalcy.

He was cautiously optimistic about Marian's position in the future, largely due to the college's "recent ability to move quickly into the interest areas of the non-traditional student." Marian has made strides to offer educational possibilities to the adult, part-time student with such programs as Operation Bootstrap, the Federal Aviation Administration Higher Education Program, and the new associate degree through the continuing education division.

"As a college community, we have had to adapt rapidly to new educational concepts, techniques, and heretofore unaccepted 'student' sources," he said. "It is becoming increasingly evident that those colleges and universities who will make it into the 1980s will be those innovative enough to capitalize on the needs of the shifting marketplace."

Pointing out several positive signs for the coming year, the president mentioned the new special education endorsement and the progress of the campus Wetlands Ecological Laboratory.

"With both of these projects, we shall be working closely with the Indianapolis public school system, as well as with other academic and related agencies in the central Indiana area," he said.

In the area of admissions, Gatto cited Marian's modest cost as an increasingly positive factor to prospective students. Marian attracted the second highest number of Marion County valedictorians of any school in Indiana.

Dr. Gatto stressed that the college faces two significant challenges in the coming year. The first is to carry out the recommendations of the Self-Study Commission, including an analysis of faculty tenure, development of interdisciplinary majors, and a reduction in the number of general education requirements.

The second is Marian's response to a \$500,000 challenge grant, announced last April, from Lilly Endowment, Inc., designed to provide en-

dowment funds for scholarships and other operational expenses. The Lilly grant, extended through July 4, 1976, will match dollar-for-dollar Marian's fund-raising efforts. It will be payable each six months, starting in January, 1974.

These challenges "will demand higher standards of professionalism from every member of the college community," Dr. Gatto concluded.

**FORMER RESIDENT IS CENTENARIAN**—Mrs. Mary Ellen Dougherty, a former Indianapolis resident who now makes her home in Miami Beach, will observe her 100th birthday on Sunday, Sept. 2. The former Mary Ellen O'Mara was the eighth of 11 children born to Irish immigrant parents in St. Bridget's parish, Indianapolis. One of her daughters is Mrs. Patricia McWilliams, a member of St. Matthew's parish, Indianapolis. She has two other daughters, Mrs. Mary D. Conrad and Miss Elizabeth C. Dougherty, with whom she resides. Msgr. John J. Doyle, Archdiocesan historian and archivist, is a cousin. Mrs. Dougherty, a Florida resident since 1942, was an active member of three parishes there. Until five years ago she took part in her parish women's club. Always ready to travel and particularly to "fly on a moment's notice," Mrs. Dougherty made her last flight alone when she was 93. Until last year she was still reading detective stories, a pastime she enjoyed along with needlework.

**YOUNG SCIENTIST**—Secina Memorial High School senior James Fiddler took part in a 10-week scientific research project this summer at Indiana-Purdue University, Indianapolis, sponsored by the American Chemical Society. He worked on reaction of organic compounds in a chemical research project. Fiddler has been a member of the Secina band for three years and last year placed fourth in the State Knights of Columbus oratorical contest, winning a \$100 scholarship and a trophy for representing the Indianapolis area.

**PROGRESS REPORT**—Tom Greenawalt, the young man who lost both kidneys because of kidney failure and who has had to rely upon a dialysis machine 18 hours each week to live, has enrolled at Indiana-Purdue University, Indianapolis, and is taking 12 hours of classes there. A member of St. Pius X parish, Greenawalt graduated last June from Chatard High School and has been working at a car wash to earn his education money. It has been over a year since the last attempted kidney transplant operation, which failed when his body rejected the organ. He hopes that another operation can be scheduled in December, after his first semester is completed at IUPUI. Meanwhile, he spends six hours on the life-saving dialysis machine each Monday, Wednesday and Friday. He still finds time to continue his part-time job along with attending college.

## New foundation to aid hospital

**INDIANAPOLIS**—Thomas W. Binford has been elected president of a new foundation established by St. Vincent Hospital to receive gifts and grants for financial support of the institution.

The St. Vincent Hospital Foundation, Inc., may be named by donors as the beneficiary of trusts, wills and bequests, insurance policies and other forms of deferred giving.

Other officers of the foundation's board include: William B. Stokely, III, first vice president; Ben Domont, second vice president; Mrs. Robert S. Ashby, secretary; and Ralph H. Forbes, treasurer. Kenneth E. Tirmenstein, director of resource development for the hospital, has been appointed the foundation's executive director.

The new St. Vincent Hospital Center, under construction on W. 86th St. at a cost of \$33 million, will be dedicated September 15. Actual movement of patients into the new facility is to take place December 16.

## Sr. M. Carletta Franciscan, dies

**OLDENBURG, Ind.**—Funeral services for Sister M. Carletta Siedling, O.S.F., were held at the Motherhouse of the Sisters of St. Francis here August 22. She died (Aug. 20) in the convent infirmary at the age of 81.

The Brookville native entered the convent in 1911. She was a music teacher in the following Archdiocesan schools: St. Mary's, New Albany; St. Andrew's, Richmond; St. Mary's, Greensburg; Sacred Heart, Clinton; and Holy Family, Oldenburg. She also taught in the Cincinnati, St. Louis and Covington (Ky.) dioceses.

Survivors include Sister Joseph Teresa, O.S.F., Oldenburg, and Father Rudolph Siedling, O.S.B., Oceanside, Calif.

## Workshop set at Alverna

**INDIANAPOLIS**—An Identity Workshop, designed to stimulate personal growth, will be conducted at Alverna Retreat House the week-end of September 28-30 by Dr. Anthony Banet and Father Maury Smith, O.F.M.

According to Father Maury, the workshop "will use meditation, the group experience and exercises to facilitate growth in understanding who we are."

Information is available from Alverna by calling (317) 257-7339.

## INDIANAPOLIS Calendar of Events

**SUNDAY, SEPT. 2**  
Two Card Parties at 2 p.m. and at 7 p.m. in the Assumption downstairs hall 1105 S. Blaine Ave.

Card Party at 2 p.m. in the Father Busald hall Shelby and Tabor Sts. All games played and blind tallies accepted.

**WEDNESDAY, SEPT. 12**  
Luncheon-Card Party in St. Mark's parish hall, Edgewood and Road 31 South. Luncheon at 11:30 a.m., card games at 12:30 p.m.

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

## Guild to meet

**BEECH GROVE, Ind.**—The opening club year meeting of the Ave Maria Guild will be held at 12:30 p.m. Tuesday, Sept. 11, in St. Paul's Hermitage, 501 N. 17th Ave.

Mrs. James P. Stephens, Guild president, will preside.

## Time on side of UFWU

(Continued from Page 1)  
mitted to interfere with the untrammelled exercise of this right."

**IN ANOTHER** development, UFWU president Cesar Chavez, after declaring that his union's struggle with the Teamsters Union "is not over by a long shot," got the renewed support he was looking for here from Catholic Church leaders.

"We're going to win, we're going to have a union," Chavez told a luncheon group Aug. 24 at the U.S. Catholic Conference headquarters here. "The support of the Church is very important to us."

The support from the USCC came on the heels of a news conference Chavez held earlier in the day. He said that the Teamsters' repudiation of their own contracts with Delano grape growers offered some hope of ending the bloody struggle for the right to represent California farm workers.

Chavez said that the move by Fitzsimmons appeared to be a sincere one. But Chavez added:

"With regard to the rest of the conflicts with the Teamsters, that is not over by a long shot. We still have many fights with them and many problems."

**AT THE USCC** luncheon, Chavez said he "never dreamed" he would have the kind of support from the Church that he has received.

## Theme given for Peace Day

**VATICAN CITY**—Pope Paul chose the theme "Peace Depends on You" for the seventh World Day of Peace, to be celebrated Jan. 1.

The emphasis on individual responsibility in the struggle for universal peace is a "continuation and completion" of last year's theme, "Peace Is Possible," according to a statement from the Vatican.

"Peace depends on you because it depends on man," the Vatican statement continued.

Citing Pope Paul's statement of two Decembers ago to the Roman cardinals that war is not the result of an "alleged historical inevitability," the Vatican's commentary asserted that peace "does not come from things alone."

IT ADMITTED that peace depends upon certain "objective conditions" such as the just sharing of the world's resources among the world's peoples, but it asserted that such conditions are under man's control and "are therefore of themselves human conditions for peace."

It also admitted that international concord demands "a whole apparatus" such as diplomatic relations, international treaties, laws, and information media. But it warned that these creations of man often grow decadent, bureaucratic and tyrannical.

"If you want to see Frank Fitzsimmons go wild," Chavez said, "just mention the clergy to him." Fitzsimmons and the West Coast Teamster leaders are upset over the Church's backing of the UFWU because "it reminds the Teamsters that what they are doing is immoral," Chavez said.

Attending the USCC luncheon were Archbishop William Baum of Washington and Bishop James S. Rausch, USCC general secretary.

Before the luncheon, more than 100 Chavez supporters crowded into the small USCC chapel to attend a consecrated Mass for the UFWU's labor cause.

"It is because the cause is just," Bishop Rausch noted in his homily, "and it is because the manner is Christian, that the

farm workers, under the leadership of Cesar Chavez, are receiving unprecedented support from Church groups, Protestant as well as Catholic."

**BEFORE THE MASS** ended, Bishop Rausch announced that the USCC Committee on Social Development and World Peace had sent a telegram to Elliot L. Richardson, U.S. Attorney General.

In the telegram, the committee urged the Justice Department to apprehend those guilty in two farm worker slayings, and also "help prevent future acts of violence in connection with the farm labor dispute."

After the Mass, Chavez told NC News, that his decision to call off the picketing by UFWU members was dictated by his concern for their safety.

## Stable enrollment predicted

(Continued from Page 1)  
schools. "Some schools this year will be totally staffed by lay teachers," he said. "Just how they make out will tell a lot about the future."

Other enrollment estimates include:

—The Cincinnati archdiocese: 69,152 pupils in elementary and high schools, 1,483 fewer than last fall;

—The Oakland, Calif., diocese: 16,000 in elementary schools and 7,000 in high schools, about the same as last year;

—The Paterson, N.J., diocese: a 5 per cent drop in elementary school enrollment to 20,100 and a slight increase in high school enrollment;

—The Louisville, Ky. archdiocese: a five per cent drop in elementary school enrollment to about 19,700 and a one per cent increase in high school enrollment to about 7,000;

—The Pittsburgh diocese: a decrease in enrollment of seven per cent in contrast to a 14.8 per cent drop last year;

—The Peoria, Ill. diocese: enrollment up or stable at nine of the 10 high schools.

**THESE PRELIMINARY** reports from dioceses verified the view of Dr. Edward D'Alessio, director of the elementary and secondary education division of the U.S. Catholic Conference, that the June Supreme Court decisions would not "have any appreciable effect on Catholic school enrollment for the school year 1973-74."

What the June decisions and other decisions back to 1971 did signify, he said, was that "in the foreseeable future, in terms of this court, the burden of the schools is on the Catholic community, where it's always been."

The decisions, he added, "can be a stimulus to creative thinking and planning."

Noting that the country's nonpublic schools educate about 6 million students and, including parents and teachers, affect the lives of some 20 million persons, D'Alessio said: "The nonpublic school community has a tremendous educating job to do in telling America what it has done."

## Education

(Continued from Page 1)

Catholic schools outside the parish. The objective—integration of all pastoral and educational programs into a unified whole whose components complement and assist one another—should be a major concern of parish leadership. In this regard, consideration should be given to common funding of all catechetical education in a parish for both the school and out-of-school programs.

"PARISHES which have Catholic schools should explore new ways of placing them more directly at the service of the entire parish community. The school should be the focal point for many educational efforts on behalf of children, young people, and adults. Where there is no parish school a parish educational center should serve the same functions of drawing together programs and people."

These paragraphs from the pastoral home in on the necessity for all of us to redirect our sights on our purpose, religious education; on the necessity for all of us to understand the breadth of our responsibilities as Christians and Catholics. If you are asked to be a board member, or asked to attend a workshop, take the risk.

This year, programs for teacher training for religious educators for both in and non-school programs will be available. During October and November workshops for members of boards of education will be held. Workshops on the Community of Faith will be conducted, not to mention many other services to assist us all to "teach as Jesus did." He is in fact the teacher, we are the learners!



**PLAN ALUMNAE BREAKFAST**—The 14th annual St. John's Academy Alumnae Breakfast will be held Sunday, Sept. 16, in the Indiana Convention-Exposition Center following the 11 a.m. Mass in nearby St. John's Church. Mrs. Richard E. Murphy, second from above right, is general chairman of the event, assisted by Mrs. Joseph O. Stumpf, seated right. Also shown are Miss Mary Jean Halfaker, standing, decorations chairman, and Mrs. Benjamin H. Arch, reservations chairman. Reservations are available by calling 844-2410 or 898-4681. Theme of the annual reunion is "Heavenly Mother in Blue."

## Pope congratulates WCC on anniversary

**VATICAN CITY**—On the 25th anniversary of the World Council of Churches (WCC), Pope Paul VI sent "congratulations and the assurance of our prayers" to that organization of Protestant and Orthodox churches.

The Pope said that the first 25 years of the World Council of Churches "have been rich in activities and events" and that the current celebration in Geneva "is surely more than a commemoration of past history."

The Pope's letter was addressed to Dr. Philip Potter, general secretary of the WCC. It was written in English, dated Aug. 6 and published Aug. 27.

## IT READ as follows:

To the Reverend Doctor Philip Potter, general secretary, World Council of Churches:

The World Council of Churches celebrates, during the present session of the central committee, the 25th anniversary of its foundation. It gives us a welcome occasion to offer our congratulations and the assurance of our prayers.

These years have been rich in activities and events, and the present celebration is surely more than a commemoration of past history. The World Council of Churches has been created in order, by the

grace of God, to serve the churches and ecclesial communities in their endeavors to restore and to manifest to all that perfect communion in faith and love which is the gift of Christ to His Church. We earnestly pray that the spirit of the Lord, the spirit of wisdom, may enlighten and strengthen you and that in the obedience of faith you may make progress toward achieving the one hope which belongs to our call (cf. Eph. 4:1).

On the occasion of our visit to the World Council of Churches in Geneva in 1969, we expressed our deep appreciation for the development of the relations between the World Council of Churches and the Catholic Church, two bodies indeed very different in nature, but whose collaboration has proved fruitful (cf. AAS, 61, 1969, P. 504). It is our sincere desire that this collaboration may be pursued and intensified, according to the spirit of the Second Vatican Council.

We wish to say a special word of congratulation and encouragement to you, Mr. General Secretary, to the members of the central committee and to the devoted staff of the World Council of Churches, gathered at this time in Geneva. We would like you to know that we keep you in our prayers and that we follow your work with keen interest and unfailing goodwill.

From the Vatican, 6 August 1973.

Paulus PP. VI

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## 28 YEARS HAVE NOT DIMMED THE HORROR OF HIROSHIMA

## Churches spearhead protest of nuclear testing

## RELIGIOUS NEWS SERVICE

The refusal of France to cancel summer and fall nuclear tests in the atmosphere has raised a storm of religious protests, and renewed the drive for a total ban on all such testing.

Of the five nuclear powers, neither France nor China has signed the limited test ban treaty of 1963. Both have repeatedly detonated atomic thermonuclear devices in the atmosphere since the U.S., the Soviet Union and Great Britain—signers of the treaty—agreed to stop.

YET NOT SINCE 1961, when the Soviets and Americans broke self-imposed moratoria, have atmospheric tests sparked as much opposition as that unleashed when France brushed aside international pleas and in July obliterated Mururoa Atoll, 750 miles from Tahiti.

Churches in the Pacific, leaders of the World Council of Churches and members of the French Roman Catholic hierarchy are prominent in the chorus of condemnation.

"I have the power to test nuclear weapons and the atomic bomb—I renounce them both for the good of peace," said Bishop Guy-Marie Riobe of Orleans in a strong remonstrance to the French government.

The 28th anniversaries of the U.S. destruction of Hiroshima and Nagasaki in early August provided a dramatic focus on opposition to the French tests. At a memorial service for the 82,833 victims of the bomb dropped on Hiroshima, Mayor Setso Yamadan denounced the French policy as "anachronistic."

Increased environmental concern is one reason for the outcry, but perhaps more important is the recent progress toward possible disarmament, or at least strict control of defense arsenals. In other words, peace is a pressing priority. A few glimmers of real detente among the major powers are on the horizon. Nuclear testing threatens a fragile hope.

Yet plans for a second French test in September reportedly continued despite the protests, including an appeal from the heads of British Commonwealth nations for a ban on all nuclear weapons.

THE WORLD'S religions produced some of the earliest critics of nuclear testing.

From the early 1950s, and especially after 23 Japanese fishermen, 90 miles from the blast site, were severely injured (one died) by a U.S. hydrogen test in 1954, religious leaders have called for a test ban.

Few international acts of the post-World War II era have been greeted with so much religious praise as was the limited test ban treaty, negotiated over a six-year period and signed by what were then the nuclear powers in 1963. The treaty outlawed tests in atmosphere, ocean and space.

There has been great relief when the U.S., the Soviet Union and Britain informally agreed to halt atmospheric tests in 1958. And there was angry reaction in 1961—in the midst of the Berlin crisis—when the Soviets resumed tests.

Many religious appeals went to the White House asking President John F. Kennedy not to let the Soviet action spur resumption of U.S. testing. Protests followed when the U.S. did explode several small devices near the Christmas Islands.

Denunciations of Moscow for opening the short round of tests were biting. The Vatican said the Soviets were "heedless of the laws of God, the needs of humanity and the rights of man." The Standing Conference of Canonical Orthodox Bishops in

the Americas said Khrushchev's 50-megaton blast was an "act of barbarism."

TWO YEARS LATER, thanksgiving for the limited test ban was profuse, but was tempered because France and China—on the verge of becoming nuclear powers—were not parties to the treaty.

The World Council of Churches, for example, was profoundly pleased, yet expressed the desire for even further steps toward disarmament and tighter controls on nuclear testing.

Still, the treaty was a hopeful move, showing that unfriendly nations, such as the U.S., and the Soviet Union, could agree on policies aimed at safeguarding the future.

Across the past ten years, various Churches and religious organizations have lifted their voices against French and Chinese tests. In 1966, Protestants in the Marshall Islands and Cardinal Juan Ricketts of Peru asked the late President Charles de Gaulle not to permit testing in the Pacific.

The entire Catholic hierarchy of Peru joined in scoring "atomic experiments" when France carried out a series of tests in 1971. Canadian church voices were added, and in that year the issue in North

America was linked to a U.S. underground blast on Amchitka Island in the Aleutians.

This year, governments and Churches in the South Pacific lead the way in attempts to forestall French tests. As early as April, eight councils of Churches in the region wrote to French Catholic and Protestant leaders asking for assistance in blocking the tests, which were begun with the Mururoa Atoll blast on July 21.

TO THE GOVERNMENTS of Australia, New Zealand and Japan there was simply nothing to be gained from the tests, which undeniably pollute the atmosphere by raising radiation levels. Besides, they wondered, what right did France have to be sparking atomic explosions so far from its own borders?

In May, Canadian Anglicans, the World Council of Churches, and numerous individuals asked that the tests be cancelled. A group of young people from 11 countries banded together as "Friends of the Earth" and began a cross-European march of protest.

The International Court of Justice opened public hearings and, a month later, asked Paris to suspend the series.

Australia and New Zealand became adamant in demands that no nuclear blasts be set off in their part of the world. The Australian Council of Trade Unions,

representing 35 groups, placed a total ban on French shipping, aircraft, communications and sale of goods.

Meanwhile, French Catholic and Protestant officials began to express reservations about the tests. In June the Protestant Federation of France and the Justice and Peace Commission of the French Bishops' Conference opposed the experiments.

As the date for the first detonation arrived, pressure was intensified, but to no avail.

Cardinal Jean Daniélou, the noted Jesuit scholar and member of the prestigious French Academy, reproved the government for scheduling the test.

"To fight against the arms race," he said, "is a form of fighting for peace; for this arms race always carries the risk of the use of nuclear weapons, which are not simply deterrents."

The French section of the international Pax Christi movement rallied against what it called "the system of balance of terror" and unceasing perfection of weapons of nuclear reprisal.

PROTEST STATEMENTS were issued by Bishop Gabriel Marie Joseph Matagrin of Grenoble, Bishop Andre Rousset of

opinion  
reaction  
analysis  
background

Pontoise, Bishop Riobe of Orleans and others.

The government of President Georges Pompidou did not appreciate the sentiments of the prelates, and one result was an unprecedented—at least in recent times—clash between bishops and the French military.

Retired Army General Georges Buis, head of the Foundation for National Defense, said the churchmen were "talking about something they knew nothing about."

Admiral Marc de Joybert, chief-of-staff for the French Navy, was even more scathing in his rebuttal. Describing himself as a "devout Christian," he told the bishops not to meddle in national defense.

The admiral quoted the New Testament's admonition to "render to Caesar the things that are Caesar's and to God the things that are God's."

"Your business," Admiral de Joybert told the bishops, "is to preach the faith and dispense charity," and not to preach to military officers on what kind of arms should be used to defend France.

Anglican Archbishop E. W. Scott of Canada is among those who think the protesting French bishops are right on target. He said in May that there can be no exceptions when it comes to opposing nuclear tests.

## DO WEAPONS DETERMINE ETHICS OF WAR?

Pacifism.

Gen. Lane's committee felt that the fact that war would "be carried on by H-bombs in 1973, instead of spears and arrows, did not affect the ethics of the question."

The determining factor, the Lane committee said, is the use to which the weapon is put: "It is not the size of the nuclear blast but the use to which it is put which determines the morality of its employment."

TO DISPUTE this outlook, Bishop Dougherty's committee cited the Second Vatican Council's "Pastoral Constitution on the Church in the Modern World." It states that nuclear weapons "can inflict massive and indiscriminate destruction, thus going far beyond the bounds of legitimate defense."

One of the requirements for determining a just war is that the damage caused by

the war must be less than the evil to be eliminated, the Dougherty committee noted.

Whether a nuclear war can ever be justified was at the core of a second, basic disagreement: whether a person can be right in opposing all wars.

This question, said Jesuit Father Joseph T. Durkin, a Lane committee member, has two parts: whether a person is correct in holding such a view, and whether a person "is committing a moral fault" in holding it.

BOTH COMMITTEES agree that an individual must follow the dictates of his conscience.

However, the Lane committee maintains that an individual who has reached a position of complete pacifism has reached an erroneous conclusion, although it is not "a moral fault."

Duties to the state should be given high priority in deciding whether an individual will participate in a war, both committees agreed.

The Lane committee's position was that "a line of thought about conscience which leads logically to the disintegration of the state and therefore to the destruction of religion is already erroneous, whatever arguments may be adduced to support it. It is only in consideration of the necessities and merits of particular judgments for the whole society that the rights and duties of the individual can properly be defined."

The Dougherty committee placed more emphasis on an individual's rights: "The citizen has a responsibility as a member of society to contribute to the common good and, where necessary, the common defense. We do not think, however, that this responsibility need be, or should be, translated into an absolute right of the state to demand that citizens bear arms."

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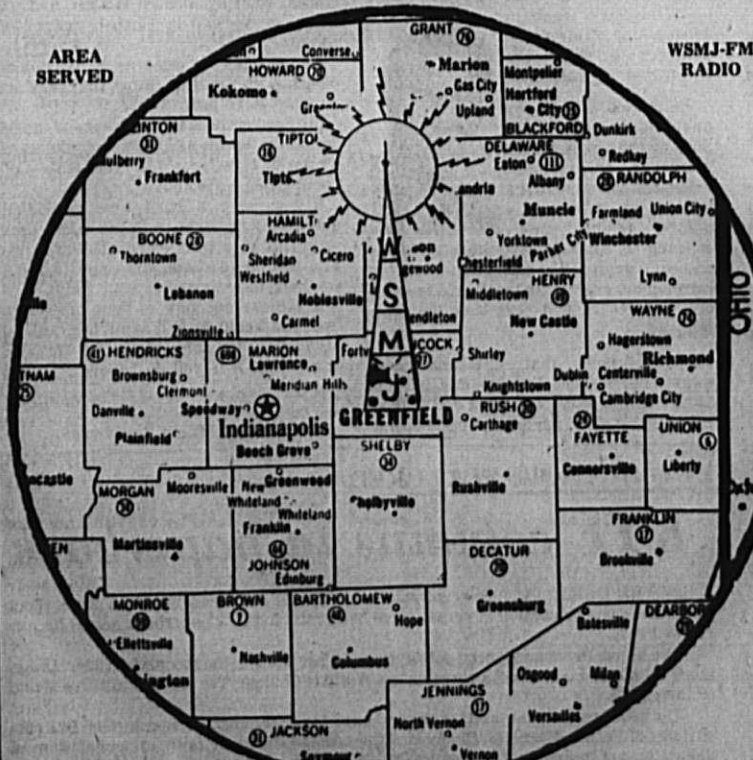
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## RELIGIONS OF THE WORLD

## MORMONS

BY WILLIAM J. WHALEN

Through an aggressive missionary program and a high birth rate Mormonism has become the largest American-born religion. The Church of Jesus Christ of Latter-day Saints now reports more than 3 million members, mostly in the United States.

Neither Catholic or Protestant, Mormonism holds distinctive views on the nature of God and man, on revelation, on marriage and family life. In addition to the Bible Mormons accept three other books as authentic revelation: the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price.

The founder of Mormonism, Joseph Smith, Jr. maintained that an angel had given him a set of golden plates in 1827. The plates had been buried in the Hill Cumorah in upstate New York. They were inscribed in a language called Reformed

Egyptian but the angel also furnished Smith with a device which enabled him to translate the plates. Smith dictated the 275,000 words of the Book of Mormon to several secretaries; the plates were then taken back by the angel.

THE BOOK OF MORMON purports to give a history of the people of this hemisphere from 600 B.C. to 421 A.D. It reveals that the American Indians are descendants of a group of Hebrews who sailed from Palestine to America some six centuries before Christ. Jesus is said to have visited an Indian tribe after his resurrection and set up another church with a group of 12 Indian apostles. Like the church he founded in Jerusalem the church in North America had fallen into apostasy by the 4th century.

In a series of revelations Smith was told that all existing Christian churches were apostate and counterfeit; they had no authority to preach or baptize. Smith reported that John the Baptist appeared to him in 1829 and baptized him by immersion. Later Peter, James, and John conferred the Melchizedek priesthood on

the young prophet. The new church was organized in 1830.

From New York Mormonism was carried by Smith and his followers to Ohio, Missouri, and Illinois. Wherever they settled the zealous Mormons got into disputes with their Gentile (non-Mormon) neighbors.

In Illinois the Mormons built a city of 20,000 population called Nauvoo. Smith appointed himself lieutenant general of the Nauvoo Legion, a private army, and even ran for president of the U.S. When Smith's friends destroyed the printing plant of an opposition newspaper in Nauvoo, the prophet was arrested and taken to a jail in nearby Carthage. An enraged mob stormed the jail and shot the prophet to death on June 27, 1844.

Brigham Young assumed leadership of the dispirited Mormons and led the epic march to the West. They settled in the valley of the Great Salt Lake and built a powerful theocracy in the area of Utah.

ALTHOUGH THE CHURCH had always denied that its members practiced polygamy in Illinois it openly proclaimed the doctrine of plural wives after 1852. Young himself married 27 wives and another Mormon patriarch had 45. Growing government opposition led the church to declare polygamy a suspended doctrine in 1890. Nevertheless the Utah church believes that God himself revealed that plural marriage is the preferred divine pattern of family life.

Mormonism teaches that God was once a man like any man but he perfected himself and is now one of many gods who rule many worlds. In Young's words: "What God was once, we are now; what God is now, we shall be." Both God and Jesus have bodies of flesh and bones. A devout Mormon may aspire to godhood himself in the next life.

Mormons follow the Word of Wisdom which forbids the use of alcohol, tobacco, coffee, and tea. All members are expected to contribute at least ten per cent of their income to the church. Qualified male Mormons enter the ranks of deacons at the age of 12 and advance to higher orders of the priesthood.

(Copyright 1973, NC News Service)



The naval battle between the Egyptians and Sea Peoples is depicted in an Egyptian rendering from the tomb of Ramses II. The Sea Peoples, in the feathered crowns, became known as

Philistines. (NC Photo courtesy Anthropology Department, Southern Methodist University)

## LITURGY

## 'Chrism Mass' unique form of liturgy

BY FR. JOSEPH M. CHAMPLIN

A capacity congregation crowded St. Mary's Church in Canandaigua, New York, on Tuesday evening of Holy Week this year. They had come from every corner of the 12 county Rochester diocese to celebrate with Bishop Joseph Hogan a unique "Chrism Mass," that annual Eucharist in which holy oils are blessed for sacramental use in parishes during the months to come.

Bishop Hogan has organized his diocese along regional lines and asked representatives from each of those districts to participate with him in the special blessing liturgy at this centrally located village. Clergy and laity responded well to the appeal, carrying banners or placards which identified their region and then sitting together for the Mass with all those from that area.

The bishop's homily followed a Seder meal pattern. It included four questions posed to him by designated members of the community and his response to them as their spiritual father-teacher.

SISTER MARGARET Mary Matile, Executive Secretary of the Diocesan Liturgical Commission, asked the initial one. "Why tonight do we celebrate this Chrism Mass in which oils are blessed and consecrated?"

The chief shepherd replied with a brief catechesis on the purpose of sacred anointing in Catholic sacramental life. Later, appropriately enough, a nurse in uniform, a confirmed teen-ager, and a catechumen preparing for entrance into the Church brought vessels forward to be blessed, containing oil of the sick, holy chrism, and oil for catechumens.

A seminary student and candidate for the ordained ministry raised the second question. "Why on this night have we been invited to celebrate our admission to candidacy for the ordained ministry?"

Bishop Hogan explained the point and after his homily 12 young men, called forward by name, manifested their resolve to complete preparations for the diaconate or priesthood.

THE THIRD INQUIRY came from an Associate Regional Director. "Why on this night have we been called from the various parts of the diocese to re-examine our participation in the priesthood of Christ, and to re-commit ourselves to the ministry of loving service?"

A few words about the priestly character all Christians share through Baptism and Confirmation prepared lay participants to join with priests present in a renewal of commitment to this service ministry.

Donald Jurusick, vice-president of St. Casimir's parish council in Elmira, posed the final question. "Why on this night will we be given a mandate to return to our respective parishes bearing the sacred oils?"

The Rochester prelate replied: "By carrying back these sacred oils to your respective parish churches, you take part in the sacramental ministry of the whole diocese. You, parish representatives, are part of Christ's ongoing mission of strengthening and sanctifying, of healing and gladdening."

VATICAN II documents speak about that foremost or model manifestation of the Church in which when a bishop surrounded by his priests and with laity celebrates the Eucharist. The magnificent Canandaigua event, enriched, naturally, by excellent music and congregation singing, was just that.

No wonder Bishop Hogan judged this to be "the most joyful celebration I have experienced since I became bishop three years ago."

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## LANDS OF THE BIBLE

## The Philistines gave Palestine its name

BY STEVE LANDREGAN

It is ironic that the name Palestine, by which we know the Holy Land, is derived from the name of the arch-enemies of the Israelites, the Philistines.

The word comes to us by one of those peculiar, but fascinating, circumstances of which history is so full.

The story begins in the 12th century before Christ with the invasion of Egypt by a nation known as the "Sea Peoples." They seemed to be a dukes mixture of tribes from the Balkan area and the Aegean and Mediterranean Islands, who used Crete as a jumping-off place for their invasion.

The Pharaoh Ramses III soundly defeated the Sea Peoples, who backed off and made another successful invasion further up the Eastern coast of the Mediterranean.

They left no language of their own, and their appearance, short-term domination, then disappearance as a nation, provides the background for much of the Deuteronomist's history of the Israelites.

IT WAS THE SLAYING of the Philistine warrior Goliath that started the shepherd David on his ascent to the throne of Israel (1 Sam. 17). It was in a battle with the Philistines that King Saul was killed (1 Sam. 31), and it was in an earlier battle that the Ark of the Covenant fell into Philistine hands (1 Sam. 4).

The enmity continued between the Israelites and the descendants of the Philistines, even after the decline of Philistia as a nation.

It is impossible to discover the origin of the name Philistia, but it was to survive by virtue of the fact that the

early Greek sailors would apply the name of the coastal nation to the whole of the southern portion of the Land of Canaan. The name became Palestine to the Greeks and Palestine to the Romans.

Make no mistake about it, the Philistines were tough. In addition, they had a pretty important advantage over the Israelites and other inhabitants of the area. They introduced the use of iron into the area and for a considerable period of time had a monopoly on iron weapons and tools (1 Sam. 13:19-22).

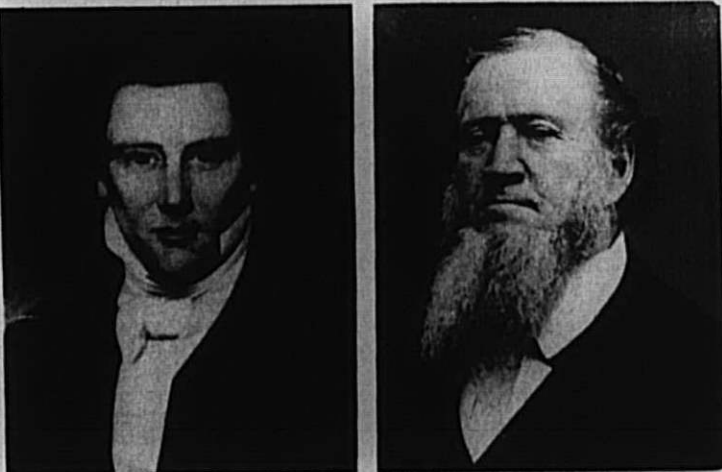
They formed a five-city league, called a pentapolis, made up of Gaza, Ashkelon and Ashdod on the coast, and Gath and Ekron further inland. Ruins of the cities of Ashkelon and Ashdod can be found today on the Palestinian coast at Khirbet Askalan and Eshdud.

THE SITES OF THE two inland cities have been lost. Gaza, the last of the five cities of the pentapolis has been very much in the news in recent years as the population center of the Gaza Strip, that finger of Egypt that extended into the Israeli heartland prior to its occupation during the Six Day War in 1967.

The Philistines are a good example of a people about which we know very little since they left no written documents and apparently had no language of their own. But their pottery was distinctive and told the archeologists that these mysterious Sea Peoples had come to this land by way of Cyprus, Rhodes and Southern Greece, since it incorporated geometric and animal designs peculiar to those areas.

By their pottery, their fighting ability, and certainly by their name . . . the Philistines have left their mark on the Lands of the Bible.

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"The founder of Mormonism, Joseph Smith, Jr. maintained that an angel had given him a set of golden plates in 1827 . . . (When he was killed) Brigham Young (right) assumed leadership of the dispirited Mormons and led the epic march to the West." (NC photos)

## CATECHETICS

## Mormons and Revelation

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

Several weeks ago I was driving home through beautiful Rock Creek Park in Washington, D.C. To my surprise I noticed a golden angel shining through the trees. Then I saw five or six golden spires.

I had driven there many times before—although not for several months—and never noticed the angel before. So I drove up a gravel road to investigate. To my surprise I found a huge white structure rising up out of what had been heavy woods. A sign indicated that it was the Washington Temple of the Mormon Church.

As I looked at the almost completed temple, a young college girl approached the car. She asked if there was anything I might want to know about the Mormon religion. I asked what she would single out as the chief characteristic of the Mormon faith, what sets it off from the many other Christian Churches.

HER ANSWER WAS immediate. "It is the one true church of Jesus Christ." Then she thought a moment and added, "We believe in continuing revelation. God not only revealed himself through the Bible, but continues to reveal himself to certain people." She mentioned how God spoke to the founder of Mormon faith, Joseph Smith, through the angel, Moroni (whose golden image I had seen through the trees). She said Mormons believe God reveals himself to others, too, particularly the prophets of the Church.

She gave me a small card containing "The Articles of Faith of the Church of Jesus Christ of Latter-day Saints." Item 8 expresses belief that the Book of Mormon is the word of God, as is the Bible. Item 9 reads: "We believe all that God revealed, all that he does not reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God." Continuing revelation seems clearly to be a significant aspect of Mormon faith.

Roman Catholics and many other Christians would undoubtedly find many problems with the Mormon understanding of God's continuing revelation. We would not place any subsequent writings on an equal plane with the Bible. The Scriptures are God's Word in a sense that no other writings can ever be. We believe that the revelation in and through Jesus Christ was uniquely definitive and normative.

UNFORTUNATELY the clear recognition of the finality of God's revelation to man through the life, death and resurrection of Jesus has at times been a factor in closing persons to an appreciation that God continues to com-

municate himself to man. God can and does make himself known to people today and presumably will continue to do so in the future. He does so through the Scriptures as it is understood within the Church. He does so through daily experiences, through people, and through nature.

God tries in a variety of ways to make himself known, to help people better understand their own lives. He attempts to share himself with people through the ordinary and extraordinary events of their lives as well as through the Scriptures and traditions of the Church.

THE VATICAN COUNCIL II calls such experiences "signs of the times" through

which we may today discern God's presence and activity (Church in Modern World, 4.11). God's self-communication through such contemporary signs can lead to deeper insight into the Scriptures, while the Scriptures as interpreted within the Church remain the norm for interpreting contemporary signs. God's self-communication in daily life can be recognized in the light of the Scriptures interpreted in the Church.

The maturing Catholic needs to learn to read both the Bible and the signs of the times if his faith is to remain open to God wherever he may make himself known.

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A golden angel Moroni blows a trumpet from atop a spire on the Washington Temple of the Mormon Church being built near Rock Creek Park in the nation's capital. (NC Staff Photo)

## PARISH LIFE

## Time removes veil of mystery

BY JAMES J. PHILLIPS

Until 1960, when John Kennedy was elected president, Catholics in this country could realistically see themselves as a separated people. Most anti-Catholic prejudice had died long ago; but there was an indefinable something that gave us an air of mystery, made us seem a little strange, and produced a slight undercurrent of suspicion.

We gloried in that. We delighted in making the Sign of the Cross before meals in restaurants, ordering fish, waiting until 12:01 on Saturday before eating meat, refusing to eat or drink after 12:00 on Saturday night. We delighted, also, in learning the arguments that would help us prove to others that ours was the true religion.

It was nice, that apartness and superiority we felt. But the day had to come when it would end. And end it did. The signal that the party was over was the

election of a Catholic president and the fantastic respect and interest given to Pope John.

From that point on, we found that our curtain of mystery had been torn away. Shortly thereafter, priests began wearing their black clothing less often, sisters started wearing modern clothes, and we began to worship in English instead of Latin.

All the signs and gestures, all the quaint customs, all the little things that once set us apart have gone.

Stripped of those things, we stand naked before the world; and the world asks us as we ask of ourselves: Just what is so good about being a Catholic?

If you have a hard time with that question, you ought to spend some time with it. If the loss of externals leaves you with nothing, perhaps you ought to see if you ever did internalize your Faith.

If you are not sure of your answer to that, you would do well to put this bulletin down and do some prayerful thinking about what it is you do believe . . . and why.

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## TWO AUTHORS FEATURED

## KYF columns in paperback

NOTRE DAME, Ind.—Selected columns from the NC News Service's Know Your Faith Religious Education Program have been released in a paperback series by Ave Maria Press.

Ave Maria Press announced publication of three titles in the new series: The Masses in a World of Change; The Sacraments in a World of Change; The Living Faith in a World of Change.

The books on the Mass and the Sacraments, 144 pages each, were compiled from the writings of Father Joseph M. Champlin. The book on the living faith, 128 pages, is from the writings of Father Carl Pfeifer. The price for each book is \$1.65.

Structured around the author's basic themes, the books have been arranged into divisions with discussion questions for parish adult education, high school and CCD use. "The direction and orientation of the contents," Ave Maria Press announced, "reflect the new unity of doctrine, belief and practice that is beginning to emerge through post Vatican II change and reevaluation, and now begins to be possible. As such, these books are good signs of the times."



## QUESTION BOX

## Fellow monsignor challenges statements on Eucharist

BY MSGR. R. T. BOSLER

Q. In the answer you gave the person who was bothered by the thought that receiving the Body of Christ was too much like cannibalism, you wrote: "What we eat and drink, then, are the physical elements of bread and wine." In the light of the De Fide proposition: "Christ becomes present in the Sacrament of the altar by the transformation of the whole substance of the bread into his body and of the whole substance of the wine into his blood," how would your statements differ from the doctrines of consubstantiation and impanation, both of which were condemned?



A. This question comes from another monsignor. Since we are fast becoming an extinct caste, we had best stick together and not bicker among ourselves. I am sure we basically agree but are struggling over what words to use to express the faith of the Church.

Propositions in Catholic textbooks listed as "De Fide," or what must be believed, are sometimes so abbreviated they can be misleading. Let's take a look at the teaching of the Council of Trent, which that proposition of yours summarizes. In the Decree on the Eucharist, chapter 1, the council declared that: "In the Blessed Sacrament of the Holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really and substantially contained under the perceptible species of bread and wine. It is not contradictory to say that our Savior always sits at the right hand of the Father in heaven according to his natural way of existing and that, nevertheless, in his substance he is sacramentally present

in many other places with us. We can hardly find words to express this way of existing, but our reason, guided by faith, can know it is possible for God, and this we should always believe unhesitatingly." Then in chapter 4, the council further declared that "by the consecration of the bread and wine a change takes place in which the whole substance of bread is changed into the substance of the body of Christ our Lord and the whole substance of the wine into the substance of his blood. This change the holy Catholic Church fittingly and properly names transubstantiation."

Behind this teaching there was a long history of debate over how Christ was present in the Sacrament. In the eleventh century a man named Berengar published a book on the Eucharist teaching that since the Eucharist was a sacrament and a sacrament was a sign and a sign of a thing could not be the thing itself, therefore, the Eucharist being a sign of the body and blood of Christ could not be the body and blood of Christ. He was wrong, of course, but the reaction swung Catholic thought to an excessively materialistic approach. A Roman Synod made Berengar accept the statement that "the real body and blood of Christ are broken by the hands of the priest and are crushed by the teeth of the faithful." In reaction to this materialistic explanation, which was commonly held until the thirteenth century, theologians began to use the Aristotelian explanation of reality by distinguishing between substance and accidents, or the appearance of things. By substance they meant the inner and hidden reality in contrast to the outward appearances of things. Applying this thinking to the Eucharist, they taught that with the words of consecration the substance, or inner reality of the bread, was changed into the substance of Christ's body, while the ac-

cidents or outward appearances of the bread remained.

The great St. Thomas Aquinas wrote vigorously against the materialistic explanation of the Roman Synod. "Christ is not eaten and chewed with the teeth in his corporeality, but in sacramental forms," he insisted. St. Thomas's teaching was considered quite radical for its time, but it was this teaching that Trent accepted when it spoke of change of substance.

Note, dear Monsignor, that Trent teaches that the substance of the bread is changed into the substance of the body of Christ, not into the substance and the species and that the species of the bread remains.

Now, this language of substance and

accidents, or species, is open to misunderstanding today. Substance, as the Church uses it in the word transubstantiation, is a philosophical word referring to inner reality, what makes a thing what it really is, but not to physical reality as it is understood today. When modern man hears the word substance he thinks of chemical, physical substances, the combinations of atoms and molecules that make up matter. These physical elements are what Trent called the "species."

Modern man finds it almost impossible to understand the Aristotelian concept of substance. What is bread other than a certain combination of chemical substances? What is the inner hidden reality

of bread? What makes bread bread other than this combination of chemical elements, which in Aristotelian philosophy are considered the accidents? How can the Church today help modern man understand what Trent taught? This is our problem. Must modern man accept Aristotelian philosophy to understand what the Church believes by the Real Presence? By no means. Trent used the philosophy of its day to teach the kernel of what must be believed and that is this: the consecrated bread is not merely a symbol reminding us of Christ's presence but a sign that makes the reality of Christ's body present. Theologians today are struggling for better ways of making this clear, and they are experiencing the frustrations the

Fathers of Trent described when they admitted: "We can hardly find words to express this way of existing."

I admit that when you and I were going to school our theologians had more or less returned to the pre-Trent, materialistic way of looking upon the Eucharistic presence, and this was reflected in the teachers of religion who warned children not to let the host touch the teeth. We may have some problems with some of the new theology that searches for new words like transubstantiation to replace transubstantiation, but let's at least catch up with St. Thomas Aquinas and the Council of Trent.

(Copyright 1973)

## THE CHURCH AND I

## Clerical hostility often factor in delaying nullity hearing

BY F. J. SHEED

I have spoken of the slowness with which the Matrimonial Courts set about deciding cases so vital to human happiness, and of how an Archbishop once startled the Rota.

One case in particular I remember. It concerned a man who had joined the Church in his twenties, just after divorcing his first wife for her adultery. His decision to become a Catholic showed a high degree of heroism, for it bound him to remain unmarried for the term of his natural life, so to speak—and a very unnatural life it promised to be.

After some years he discovered, from

my book Nullity of Marriage that he had grounds in Church law for having the marriage declared null, and sent the facts to the proper authority. For four years the proper authority did nothing whatever about it, simply let the document gather dust in his desk. At last he was forced into action, the case went to Rome and the decree of nullity was granted. The petitioner married again, most happily.

I am told that at the wedding party one of the guests, "freely primed with huge potations," went about saying to all and sundry, "Sheed ought to be here. He made it possible." On that ground I should have spent a lot of time at weddings of people unknown to me.

I HAVE SPOKEN of heartbreaking cases. In some, the heartbreak resulted from the heartlessness of the clerics to

whom the Bishop had entrusted marriage cases—prolonging the physical torment of the man and woman either by simply not getting on with the case, as in the instance I have just given, sometimes by deliberately denying the petitioner his rights because the clerics involved disapproved of nullity anyhow! I know of instances where the officials simply assumed that the petitioner was lying and told him so.

In some cases the heartbreak was caused by the law itself. A marriage requires the consent of both parties. If one of them went through the ceremony—through fear for instance, of an angry parent—unwilling, not consenting, then the marriage is null. If he said nothing to anyone at the time, how is he to prove it? How is the Court to know? Yet he himself knows, and knows, therefore, that he is not

married.

I read about such a case which happened some centuries back. The man refused intercourse with the woman on the ground that he knew he was not married to her, so that intercourse would be for him the sin of fornication. The woman complained to the bishop that she was being defrauded of her rights: the bishop ordered the man to have intercourse under threat of excommunication: the man still refused. Fornication, he insisted, was a sin. It was pointed out to him that he could set matters right by now giving the consent he claimed that he withheld at the wedding ceremony, but this would be a forced consent, of no use, therefore, to validate the marriage. I wish I could remember how the case ended.

Anyhow, the situation often arises where

(Continued on Page 9)

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**TALENT SHOW, VARIETY WINNERS**—Chris Kepright of St. Mark's parish, second from left above, placed first with a ballet solo in the Variety Division of the 20th annual Junior CYO Talent Show. Other division winners included: Tammy Zdenek of St. Lawrence, second from right, second with an acrobatic solo; Donna Lannan of St. Anthony's, right, an acrobatic soloist, tied for third place with Cindy Strack of Holy Name, tap soloist.



**TALENT SHOW, VOCAL WINNERS**—The three young people above are the Vocal Division winners in the recent Junior CYO Talent Show. Mary McGinley, Our Lady of Lourdes, center, placed first. Second place winner was Tom Yost, St. Joseph's, Clark County. Claire O'Connor, Our Lady of Lourdes, placed third.

## Marriage counseling set for teen-agers

SAN FRANCISCO—In a step aimed at cutting the high divorce rate in teen-age marriages, the San Francisco archdiocese plans to begin a counseling program for young couples.

All couples under 19 must participate in the program,

**Youth is seeking 'authentic virtues,' Pope Paul feels**

CASTELGANDOLFO, Italy — Young people today are discovering the "moral deficiencies of our society" and want to recover "authentic virtues," Pope Paul VI told visitors at his summer residence here.

Speaking directly to young people in his audience, the Pope declared: "You feel you have a right to criticize the world in which you were born. You judge it, and although you are overwhelmed with the good things which this our world provides you with, you are not satisfied."

"You instinctively are challengers of the status quo. You especially discover the moral deficiencies of our society: selfishness above all, hypocrisy, pragmatism, hedonism, corruption... a poverty of goals, of true ideals and of supreme reasons for living."

Youth, the Pope added, also wants to recover the original and authentic virtues such as truth, honesty, self-control, which, he said, are "indispensable for life."

It is in the search for the means of recovering these virtues, the Pope said, that youth can encounter and discover Christ, "the champion of His evangelical, higher values, which not only make life worth living but also worth dying for: the values of the dignity of man, truth, faith, unity, peace, love and grace."

which includes the recommendation of a professional counselor, before they are allowed to be married.

"This program will guarantee the natural right to marriage while at the same time recognizing that this is not an unrestricted right, but rather one that is subject to restriction by both Church and State," the official outline states.

MSGR. RICHARD Knapp, head of the archdiocesan marriage tribunal, said that a priest may recommend that a marriage be postponed as the result of the counseling program, which begins Oct. 1. Msgr. Knapp said, however, that the program "is a very positive step in aiding young people to face up to the responsibilities of marriage."

Some of the questions upon which the recommendation will be made are:

—Why is marriage contemplated at this time?  
—What is the attitude of the parents toward the marriage?  
—What is the meaning of religion in their values?  
—What is their financial status?

MSGR. KNAPP said that such evaluation and counseling is now an important part of decision-making in reviewing candidates for the seminary and Religious life.

"So why not institute such a program for marriage," he said, "especially for young marriages which suffer the most from lack of readiness."

### WOODS ART EXHIBIT

ST. MARY-OF-THE-WOODS, Ind.—Art work by Mrs. Karen Halpern, Terre Haute artist and art instructor, will be on public display in the St. Mary-of-the-Woods College library here Sept. 3-22. Works will include a representation of tempera, watercolor, acrylic and oil paintings, as well as collages and prints.

### CYO NOTES

All kickball coaches will meet at 7:30 p.m. Wednesday, Sept. 5, in the CYO Office, 1502 W. 16th St. The season will begin the following week.

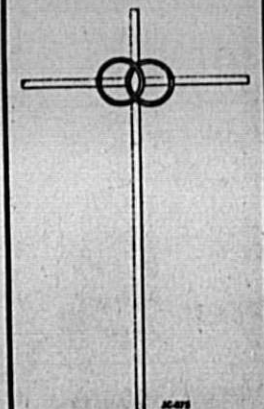
Football schedules have been mailed to all CYO coaches. Contact the CYO Office if they have not been received by next Monday.

Junior Touch Football League entries are due Sept. 10.

Delegates to the National CYO Convention are reminded that Sept. 15 is the pre-registration deadline. Cards should be returned by that date with the \$24 fee. Additional cards are available from the CYO Office.

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*'But get me... to the church... on time!'*

LONDON—An alleged Irish terrorist was taken handcuffed and escorted by armed police from a London jail to be married at the nearby Catholic church.

Gerald Kelly, aged 20, one of 10 people awaiting trial on charges they caused bomb explosions in London last March, was handcuffed to two prison officers as he entered and left Corpus Christi church in the Brixton district of London, for his marriage to 17-year-old Isabel Quinn from Belfast, Northern Ireland. The handcuffs were removed only when he walked down the aisle and during the 35-minute service.

After the Nuptial Mass police accompanied the couple and their families into the vestry for the signing of the official documents and then Kelly—after kissing his weeping bride—was hustled back to jail watched by a large crowd of spectators.

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**TALENT SHOW, INSTRUMENTAL WINNERS**—Shown above are the Instrumental Division winners in the recent 20th annual Junior CYO Talent Show, held in Garfield Park. From left (front) are: Doris and Dolores Stewart, Holy Name, first place with marimba duet; and Mike Doherty, St. Michael's, second place with piano solo. In the rear are members of the Sax Choir of Holy Name parish, who finished third. From left are: Mark Oakley, Joe Strange, Paul Looney, Scott Sahm, Jim Sylvester and Greg Stenger.

## St. Anthony's Church MORRIS, IND.

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# September 3

## LABOR DAY CHURCH PICNIC

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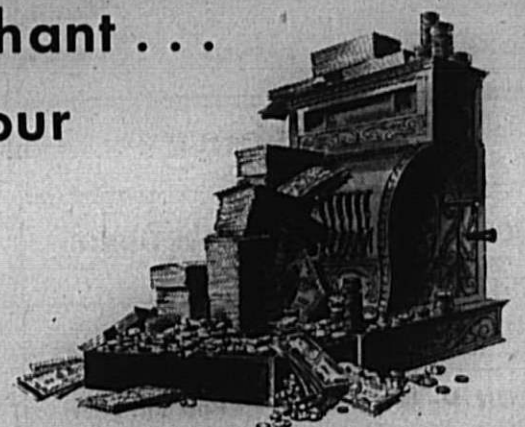
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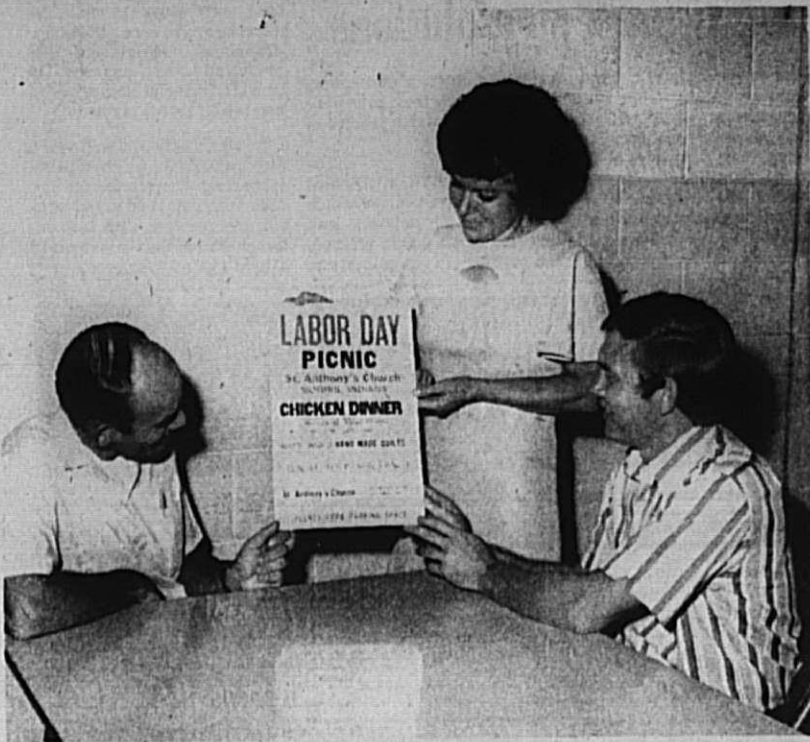
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**PLAN LABOR DAY PICNIC**—The annual Labor Day Picnic has been scheduled by St. Anthony's parish, Morris, on Monday, Sept. 3. Chicken or roast beef dinners will be served from 11 a.m. to 3 p.m. (slow time). A lunch counter will also be available throughout the day for ala carte items. Hand-crafted quilts and other booths will be featured for all ages. Shown above, from left, discussing the forthcoming event are: Melvin Billman, Edwina Ertel and Larry Latire. St. Anthony's pastor is Father Bernard Schmitz.

## † Remember them in your prayers

**BROOKVILLE**  
LENA M. KREUTZER, 80, St. Michael's, Aug. 25. Mother of Carl Kreutzer and Eileen Stenger, both of Connersville; sister of Clara Scheele of Oldenburg; Edward and Joe Scheele of St. Mary's and Otto of Morris.

**DERBY**  
REBECCA JAMES, 57, St. Mary's, Aug. 24. Wife of Kenneth P.; mother of Mrs. Joy A. Howell of Tell City; Mrs. Patricia Shelton of Leavenworth; Mrs. Carol McDaniel of Cannelton; Richard James of Derby; Wayne James of Rome; Robert James of Cannelton; Denny and Billy James, both at home; sister of Clifton Alvey of Leopold; William Alvey of Roswell, N.M. and Mrs. Mary Simonetti of New York.

**INDIANAPOLIS**  
ROSE M. MANDABACH, 83, St. Philip Neri, Aug. 24. Wife of Henry P.; mother of Kathleen Cain, Beatrice Bernhardt, Mary Dolores Ramsey; Joseph and Robert Mandabach.

**FLOSSIE A. LUCID, 73, Sacred Heart, Aug. 24. Mother of Mrs.**

James Taylor, Mrs. Charles Cepraio, Philip, George and Michael F. Lucid; sister of Mrs. Herbert Marsh, Mrs. James Duncan, James Otis, Glenn, Morris and Emmett Byers.

**ALBERT G. HITZELBERGER, 44, St. Lawrence, Aug. 25. Husband of Louise W.; father of Helen Eberhardt, Anna Mae Metzger, Charlotte Cannon, Phyllis Jean Browning and Joyce Elaine Kruse; brother of Charles Hitzelberger.**

**TERESA M. WILLIAMS, 70, Sacred Heart, Aug. 25. Wife of Clarence V.; mother of Father Richard Williams, O.F.M.; sister of Anna Able, Elizabeth Kunz and Charles Albert Bedel.**

**LOUIS J. NIEMEYER, 80, St. Catherine's, Aug. 27. Father of Sister M. Elaine Niemeier, O.S.F.; Mrs. Joseph Braun, Father Elmer Niemeier and Father Roger Niemeier, O.F.M.**  
**EDWARD J. MOCK, 65, St. John's, Aug. 27. Husband of Delta S.; father of James E. and Mark Mock and Sandra L. Smith; brother of Marie Hancock.**

**ROSE MARY BOOTIER, 46, St. Thomas Aquinas, Aug. 27. Wife of Frank; mother of David and Joan Bootier; daughter of Mrs. Rose Lawrence; sister of Patricia Lawrence, Mrs. Don Rybaski, Mrs. Maurice Sardi, Michael Lawrence and Father James T. Lawrence of Fort Madison, Iowa.**

**LAWRENCEBURG**  
MARY E. STEIGERWALD, 52, St. Lawrence, Aug. 25. Daughter of Neida Steigerwald.

**MADISON**  
EDWARD JOHANN, 80, St. Michael's, July 22. Husband of Alta; brother of Henry Johann of Madison.

**CLIFFORD GRACE, 98, St. Michael's, Aug. 19. Brother of Mrs. Charlotte Collins of Madison.**

**NAVILTON**  
GEORGE VEZOLLES, 78, St. Mary's, Aug. 22. Brother of Valarie Cronone of Sheboygan, Wisc.

**NEW ALBANY**  
WILLIAM R. BARR, 79, Holy Trinity, Aug. 22. Father of Carl of Georgetown, William of New Salisbury, and Garland of Indianapolis; Mrs. Arville Brecht of Floyd's Knobs; Mrs. Morris Russell of New Albany; and Mrs. Adolph

## Clerical hostility often a factor

(Continued from Page 7)

one party knows but cannot prove that there was no free consent, or that there was some other invalidating element. The marriage has in any event broken down. He wants to marry someone else. But no priest can marry him because his first union has not been declared null. It has been suggested that the case comes under the heading of "no priest obtainable" so that the parties are free to marry without one. My own feeling is that if a person of good character is prepared to affirm on oath that the situation is as he claims, his oath should be accepted.

I HAVE SPOKEN of the rigorous logic with which cases are decided in the Rota. But can rigorous logic cover all the possibilities? For a long time now there has been a derigorizing tendency which in effect takes account of the diversity of men. It has always been obvious that the insane cannot make either a marriage contract or any other: it is being more clearly seen that insanity which shows only after marriage may have already existed before. Again it has always been realized that bodily impotence renders

impossible the oneness which is of the essence of marriage. But there exist psychological defects equally fatal to genuine union. There is plenty of uncertainty here, but ecclesiastical courts are giving the matter serious consideration. Canon lawyers of an earlier day can no more be blamed for not knowing modern psychology than for not knowing modern physics.

Insanity, psychological unfitness—these affect individuals, and each case can be judged on its own merits. But there is a whole category of cases where the law itself seems to call for a closer look. A non-Catholic marries; his marriage breaks down; he becomes a Catholic, wants to marry. Is it to be assumed that he entered into his first marriage holding that marriage is made by God permanent, unbreakable? If he did not, then it is hard to see how the Church can bind him to a life-long permanence which he did not intend, to which, therefore, he did not consent? It may be that a century ago it might safely have been assumed that all Christians saw marriage as the Church did. Can it be assumed now? This is the kind of case in which the rule of thumb simply does not work.

Hubler of Georgetown. Three brothers and a sister also survive.

**JOHN WOLLER, 47, St. Mary's, Aug. 22. Husband of Joyce; son of Joseph Woller of New Albany. Two brothers and two sisters also survive.**

**RICHMOND**  
IRENE IMHOFF, 87, St. Andrew's, Aug. 27. Cousins survive.

**ST. CROIX**  
BERTHA M. LAGRANGE, 83, St. Augustine, Aug. 22. Mother of Clyde and Gerald LaGrange, both of St. Croix; Edward LaGrange of Tell City; Kermit LaGrange of Cambridge City and Mark LaGrange of Terre Haute; sister of Mrs. Anna Meyers of Dedalia; Lawrence Doogs of Fostoria, O.; Floyd Doogs of Sedalia, Mo.; Leslie Doogs of Leopold; Augustus and Earl Doogs, both of St. Croix.

**ST. JOSEPH HILL**  
LOUIS F. RAUCK, JR., 60, St. Joseph, Aug. 20. Father of Lisa, Darlene and Deborah Rauck and Jerry F. Rauck, all of Clarksville; son of Mrs. Louis Rauck, Sr., of

Sellersburg; grandson of Barbara A. Rauck of Sellersburg. Six sisters and a brother also survive.

**SHELBYVILLE**  
LOWELL G. HEADLEE, 65, St. Joseph, Aug. 21. Husband of Martha L.; father of Jack Headlee, Mrs. William (Norma Jean) Benefield; Mrs. James (Nancy) Walton; brother of Mrs. James (Lurilla) Hill.

**TELL CITY**  
MRS. WILLIE RICE ENGLERT, 49, St. Paul, Aug. 21. Mother of Hillary Joseph Englert, III, of Hillsburg, Mo.; Georgann Kline of Tell City and Jean Marie True of Beech Grove, Ky.; sister of Kenneth Rice of Hillsburg, Miss.; Louise Truitt of Dallas, Tex.; Gordon Rice and Kathleen Oakley, both of Columbia, Ala.; daughter of Mrs. Mary Rice of Columbia, Ala.

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## Franklin County dinner Sept. 3

**SUNMAN, Ind.**—The annual Labor Day Chicken Dinner will be held at St. Peter's parish, Franklin County, on Monday, Sept. 3. Other food items are also on the menu. Attractive booths and games will be available for all ages. Highlight of the booths will be one featuring hand-made quilts, prepared by ladies of the parish.

A chartered bus will leave at 5:15 p.m. Friday, Sept. 14, from E. Eighth and Elm Streets here. Additional information and reservations are available from: Miss Margaret Richard, 945-6724; Mrs. Walter Lincoln, 944-6327; Miss Ruth Broecker, 945-7427; or Mrs. Henry Striby, 282-2378.

Forty years ago Father James Jansen celebrated a Field Mass on the grounds of Gibault Home, Terre Haute, to open the annual Indiana K of C picnic.

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## Voluntary teacher corps organized by diocese

SIoux CITY, Iowa — Eight young women will offer their professional services this fall as full-time volunteer teachers in the Sioux City diocesan school system.

The eight women are pioneer members of a new educational agency, the Diocesan Teaching Corps, and will receive the same pay given to religious Sisters.

THE VOLUNTEER lay teachers' program is for one year, with an option for the teachers to renew their commitments. The volunteers are

mostly recent college graduates. Primary criteria for selection were willingness to serve and professional competency.

The development of the Diocesan Teaching Corps, according to Sister Jane Hosch, diocesan elementary supervisor and director of recruitment for the program, grew out of inquiries from young people seeking opportunities for service.

MSGR. JAMES K. Lafferty, diocesan superintendent, said he was highly pleased with the high calibre of the eight women who will initiate the volunteer program.

"I had the privilege of sharing in several interviews of applicants and was immediately impressed with the idealism of these young people," Father Lafferty said. "They presented an image entirely different from the rebellious stereotypes which have appeared in the media over the past few years."

The diocesan office plans to intensify its promotional efforts during the next school year to expand the nucleus of the eight volunteers.

The Sioux City diocese educates 15,000 students, almost 50 per cent of the total Catholic pupil population of elementary and high school age.



**BREBEUF DEVELOPER** — Richard A. Sampson, above, has been named director of development and long range planning at Brebeuf Preparatory School. According to Father Carl E. Meirose, S.J., Brebeuf president, Sampson will coordinate the efforts of the administration, President's Council and faculty in seeking funds to carry on the school's activities and growth. Sampson previously served as general manager of the Children's Museum of Indianapolis. He resides in Noblesville.

THIS YEAR'S meeting, which focused principally on the moral issues facing today's society, drew 383 delegates and over 800 guests from the United States, Canada, Mexico, Puerto Rico and the Philippines.

In response to a proposal by Supreme Knight John W. McDevitt, the Knights established a \$200,000 trust fund which is expected to yield \$10,000 a year in scholarships to finance graduate studies in the field of mental retardation.

The fund, which is available for the use of member Knights or their sons or daughters, was named the Bishop Charles P. Greco Fellowship Trust in honor of the retired bishop of Alexandria, La., who is supreme chaplain of the Knights.

AT THEIR business meeting the Knights were faced with 19 separate resolutions on the abortion issue. They finally adopted one sweeping resolution which:

### MASS FOR EVITA

BUENOS AIRES — Some 50,000 youths attended a celebrated Mass by members of the Third World Priests' Movement here in memory of Evita Peron, "the fighter for the poor," according to Father Carlos Mugica, who delivered the homily. Eva Peron and her "descamisados" (shirtless ones) led Col. Juan Domingo Peron to power in 1945 on a platform of social reforms. She died of cancer in 1952.

## Major moral issues touched in KC parley resolutions

BY PAUL J. CLARK

SEATTLE, Wash. — The Supreme Council of the Knights of Columbus passed resolutions favoring the protection of fetal life by constitutional amendment, state aid to nonpublic schools, and reverence for the American flag.

They also set up a \$200,000 trust fund to finance studies in mental retardation.

Their actions came at the conclusion of their 91st Supreme Council meeting Aug. 21-23 at the Olympic Hotel here. The Supreme Council is the highest legislative and policy body of the 1.2 million-member society of Catholic men.

—Condemned the U.S. Supreme Court ruling on abortion in January as "an exercise of raw judicial power" that "places more value on the whim, convenience or caprice of the mother than on the life of the unborn child."

—Called for a national conference of fetal experts "to spell out the medical doctrine that life indeed exists from the moment of conception," so that on the basis of such evidence the Supreme Court can arrive at "a more logical ruling."

—Urged the passage of a constitutional amendment acknowledging that "the unborn have basic human rights from the moment of conception, rights of which they cannot be deprived without due process of the law."

THE KNIGHTS reaffirmed their full support of nonpublic and parochial schools and appealed to all public officials in a position of responsibility to

take such steps as may be necessary to see that appropriate legislation is proposed and enacted to provide financial assistance to non-public school students.

In other action the Knights also adopted a resolution supporting "reverence for the American flag" and urged local councils to work with law enforcement officials in support of a fight against pornography.

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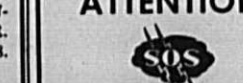
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Sept. 2.  
St. Peter, Franklin County—  
Sept. 3.  
St. Anthony, Morris—Sept. 3.  
St. Mary's, Rushville—Sept. 9.

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**PARKING PROBLEM**—Parking problems are nothing new. And maybe they were even harder in the old days. It's hard to "park" a horse and carriage when there are lots of other horses and carriages around. Maybe that's why there's a special "taxi rank" for the horse-drawn vehicles which carry visitors from St. Peter's Square to other parts of the Vatican. The dome of St. Peter's Basilica is in the background. (RNS photo)



## PILGRIMS FLOCKING TO WALSINGHAM

### Famed medieval English shrine regaining former attraction

BY JOHN A. GREAVES

**WALSINGHAM, England** — The national Shrine of Our Lady of Walsingham—once one of the greatest shrines of Middle Ages but now little known outside England—is beginning to regain its former attraction for pilgrims.

The building of a large covered altar to shelter the growing crowds it is drawing was begun recently with a blessing and groundbreaking by Auxiliary Bishop Alan Clark of Northampton.

The Americans who are particularly familiar with the shrine are the thousands of military personnel, past and present, whose bases surround the shrine on the bleak, flat plains that look across the North Sea toward Europe.

For centuries, it was one of Christendom's grandest shrines and drew pilgrims of every kind, from kings to beggars.

**WHEN KING Henry VIII** himself a former pilgrim, sent his officers to strip the shrine and raze it during the English reformation, dispersing or martyring its priests, he did so not so much for the shrine's wealth but because it had been for so long the focal point of English Catholics. He felt that its destruction was essential to the operation of imposing his new Church structure on England.

The shrine's land was parceled out to Henry's favorites. The actual site is still in private hands and only open to the public on certain days. Both

Catholics and Anglicans have tried to buy it, but are now reconciled to the fact that a sale is unlikely within the next 40 to 50 years.

So both the Anglicans, who also have a great devotion to Our Lady of Walsingham, and the Catholics have in modern times set up their own shrines as near to the original site as possible. The Anglicans have a large church, and Catholics have the 14th-century Slipper Chapel, a small priory and one of the rare pre-Reformation churches in this country again in Catholic hands.

The Slipper Chapel is so called because according to tradition early pilgrims left their shoes there to walk barefoot the "holy mile" to the shrine itself—a wooden replica of the Holy Family's home in Nazareth.

Most of the funds for the new altar have already been raised. (Pope Paul VI gave a donation.) Once those funds are raised, Bishop Clark—who said, "I expect to go on begging until I die"—will open a second fund drive to build a Blessed Sacrament chapel, sacristies, confessionals and other facilities.

The Walsingham shrine began in 1061, when, according to tradition, a devout local woman of influence, Lady Richeldis de Faverch, had a vision in which Our Lady told

her to build a shrine modeled on the Holy House of Nazareth. The Catholic shrine was revived in 1897 with the acquisition of the Slipper Chapel.

her to build a shrine modeled on the Holy House of Nazareth.

The Catholic shrine was revived in 1897 with the acquisition of the Slipper Chapel.

It received a substantial build-up in World War II thanks to the American servicemen in the area.

**MANY OF THE American GI's** took devotion to Our Lady of Walsingham back home with

them, said Marist Father Roland Connelly, the Slipper Chapel custodian.

There is a shrine of Our Lady of Walsingham at Williamsburg, Va.

Bishop Clark—administratively responsible for the shrine here—said he is grateful to the support the shrine has received from Americans. He singled out in particular the help he has received from the Poor Clare nuns at Roswell, N. M.

The shrine is within a day's reach from central London. Pilgrims usually visit for the one day only, but there are accommodations in Walsingham village and at Norwich or at Kings Lynn, two cities both about 27 miles away.

### St. Catherine slates social September 8th

**INDIANAPOLIS** — The Holy Name Society of St. Catherine's parish will sponsor its annual Monte Carlo Night on Saturday, Sept. 8, beginning at 8 p.m. Admission is \$1 per person and includes refreshments.

Four season tickets to University of Notre Dame football games will be awarded. All proceeds of the evening will benefit the parish youth athletic program.

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## VIEWING WITH ARNOLD

## 'American Hero' revisited

BY JAMES W. ARNOLD

"The Last American Hero" is a provocative, if pretentious, title for a movie. Who's it about? Patton? Daniel Ellsberg? Cesar Chavez? John Dean? No—it's Junior Johnson, the heavy-footed, hard-charging stock car driving champion (now retired) from Ingle Hollow, N. Car. The movie doesn't do him justice.

It comes 10 years after Tom Wolfe's famous articles on Johnson in Esquire, where the title referred to Junior's unique status as both a sports champion and a folk hero to the hotcar crazy poor whites of the South. For them, the car was a symbol of their new freedom, stock-car racing as a sport had replaced baseball in popularity, and Junior was not only the best but a charismatic



country boy who had Made It by bucking the Establishment. He had no sponsor, largely built his own cars, and won on raw grit. The "hard charger" goes all the way flat-out; the lesser drivers lay back and wait for the adventures' cars to break down.

WOLFE, as a hip journalist-sociologist, wanted the rest of America, especially the middle classes, to know about a phenomenon largely uncovered in metropolitan sports pages. His backgrounding was the real story: the role of Detroit in promoting racing as a device for selling cars, the orgiastic mania of the crowds at dirt-track events and their hero-worship, the drivers as mountain men, America's last wild breed of daredevils, the whole country mystique of "good old boys."

Too little of this, unfortunately, survives in the film, scripted by producer William Roberts with Johnson as technical adviser. "Hero" is

a sympathetic and intelligent, but largely movie-land version of Junior, with emphases shifted to form a recognizable 1973 racing flick. Played by likeable Jeff Bridges, he comes across as the naive hillbilly who makes a name in the backwoods, then fights off the corruption of the city-slickers to win success in the Big Time on his own terms.

"Hero" leans heavily on Johnson's coming from a family of bootleggers, with much of his early driving experience on backroads eluding tax deputies. All this is true, and Johnson's much-jailed father (beautifully played by Art Lund) comes over as a man of stubborn principle in a sea of general moral corruption. Yet the specific significance of the eternal moonshine dispute in the South—a clash of cultures—is fudged over. It's left as just another movie clash between the old-fashioned independent entrepreneur and the structured, emasculating System.

THE REAL JUNIOR comes from a large family, spent nearly two years himself in federal prison (where he learned to control his temper), married his high-school sweetheart, wore a crew-cut, and became not only very rich but a team driver for Chrysler and Ford. None of these realities fit the movie script in which, among other things, Junior falls in with a sexy blonde (Valerie Perrine), who

is a kind of poignant race-rally groupie. But missing most is a sense of locale, of the real fanatic importance of the car culture to Southern working people—in short, the guts and ultimate value of Wolfe's articles.

Stock-car racing is not as photogenic as Indy or Grand Prix racing, although the cars are bigger and faster. They run in circles on relatively small oval tracks; the drivers do little but steer and step on the gas, since shifting is negligible—their basic qualities, character and courage, are unphotographable. So director Lamont Johnson provides little that is unique in racing footage, no car-mounted cameras, no visual testament to the sport.

The best he can suggest is the noise, dirt and aggressive fender-to-fender combat. Crucially, though, the film fails to pick up much crowd color to distinguish this kind of racing to nail it to its environment.

THERE ARE touching acting bits, not only by Bridges and Lund, but by the veteran Geraldine Fitzgerald as Junior's mother and Ned Beatty as a minor-league track promoter. Miss Perrine has a confrontation with a driver's wife that recalls "Grand Prix," and director Johnson displays the grime and din of a small-town garage with the skill of a man who has actually visited one.

The movie's Junior makes a decent hero—sensitive, honest, independent, deeply loyal to family and down-home values. These dark days we'll settle for him gladly. But the real man, and the real context of his life, might have taken this picture out of its predictable rut. (Rating: A-3—unobjectionable for adults)

## The week's TV network films

MY SON JOHN (1952) (ABC, Sunday, Sept. 2): Deep in the heart of the Joe McCarthy era, Leo McCarey made this sentimental soap opera about a young government intellectual (Robert Walker) who becomes a Communist spy, much to the heartbreak of his pious mother (Helen Hayes), Legionnaire father (Dean Jagger), and halfback brothers who are fighting in Korea. After 21 years, its hysteria and crypto-fascism are even more obvious, but there will still be believers who take it straight. Not recommended, except to historians and youngsters determined to know what the early 1950's were really like.

SAILOR, BEWARE (1952) (ABC, Monday, Sept. 3): Another in ABC's determined efforts to expose us to the entire early Martin and Lewis repertoire. This one, obviously, has them in the Navy. If you missed it before, don't overlook this chance to miss it again. Not recommended.

A MAN FOR ALL SEASONS (1967) (NBC, Wednesday, Sept. 5, repeated on Sunday afternoon, Sept. 9): Fred Zinnemann's Oscar-winning film of Robert Bolt's drama of the moral anguish and martyrdom of St. Thomas More. This is an imperfect movie, weaker than the play in many respects, including spiritual significance, but it remains beautifully wrought and worth pondering. Paul Scofield's More is one of the great performances of our century. Recommended for all but very young children.

EYE OF THE DEVIL (1966) (CBS, Thursday, Sept. 6): A lot of absurd black magic in a French chateau, with David Niven as a marquis who feels he has to suffer ritual death to get the wine crop flowing again, and Deborah Kerr as his justifiably puzzled wife. Not recommended.

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## Labor award

LOS ANGELES — Bishop Sidney M. Metzger of El Paso, Tex., will be honored here on Labor Day for his support of strikers at Farah Manufacturing Co. in the Southwest. He will receive the John Casey Man of the Year Award from the Catholic Labor Institute here at its 27th Labor Day breakfast in Los Angeles Convention Center. The award is named for the late president of the Labor Institute who was also president of a Hotel Service Employees Union local here.

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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  
Friday, November 2.....PROFESSIONAL DAYS  
Monday, November 12.....FREE.....VETERANS DAY  
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—PROFESSIONAL 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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Sunday, Sept. 2 — Dinner 3 p.m.  
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Bus leaves St. Peter and Paul Cathedral  
1347 N. Meridian St. at 12 Noon  
Return to Indianapolis 8 p.m.

St. Barnabas CYO SALES  
(Hammage and Bake Sale)  
Saturday Sept. 8 — 7:30-9 p.m.  
Sunday, Sept. 9 — After all the Masses  
School Hall — Benefit the CYO fund

ANNUAL FALL FESTIVAL  
St. Mary's — Rushville  
Sunday, September 9  
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## Charge faculty promotes Marxism

LIMA, Peru — The Catholic University here expelled two law students who said the faculty was infiltrated by Marxists.

Rene Porras and Fernando Berckemeyer claimed foundation funds were being used to push Marxist textbooks and

programs. The Lima Bar Association sided with them, saying the expulsions mean "the end of freedom of speech so necessary to teaching."

The Student Assembly has started an investigation of the charges and of alleged administration abuses.

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And we provided for a central water system. Deep wells will serve everyone, without the danger of damage to the water table of the area. Even our golf course is on an ecological cycle. Greens are watered in the dry months with surface water, recycled through a chain of little lakes. We buried our utilities underground. And we carved our roads to fit the contour of the existing land, rather than going the cheapest straight line route. Sure, we could drain in a few more families with a checkerboard pattern. But we're not going to. Not now, not ever, never!

Well, the foxes for whom our club was named enjoy it. They're still very much in evidence. We're glad to see a sizeable herd of deer enjoying some of our park land. We have permanently deeded this land and restricted it forever to its wild state. And this Winter a flock of wild geese decided to stay with us. They can paddle around in peace all Summer, too. We have a rule prohibiting motors on the lakes. Now we're not nature freaks (I bring out the press is so bad). We are, very simply, people who realize that unless man finds a way to live in harmony with his land, he's not going to have a land to live in for very long. Ecology is a cycle: the interdependence of living things. We at Foxcliff are members of that cycle. If that's the way you want to live, then please come down and see what we're doing. Drive south on State Road 37 for nineteen miles south of I-465. You'll see our sign. We're here every day from 9 am until sundown.

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