

Old St. Mary's
125th Anniversary

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OUR 95th YEAR

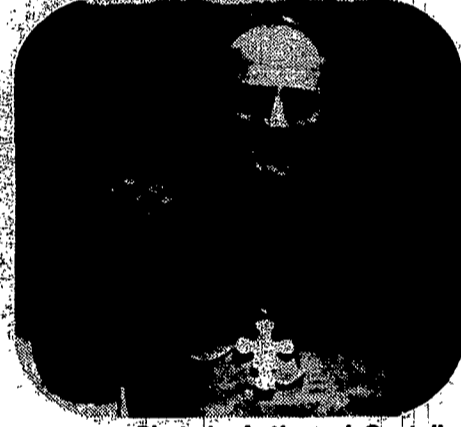
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INTERREGNUM

BY RELIGIOUS NEWS SERVICE

Vatican City — In accord with prescriptions issued by Pope Paul VI in 1975, three cardinals have been chosen by lot to assist Cardinal Jean Villot, the chamberlain of the Holy Roman Church, with routine matters of church administration until the third day after the start of the conclave to elect a new pope. The conclave opens Aug. 25.

The cardinal assistants are Narciso Jubany Arnau, archbishop of Barcelona, and two officials of the Roman Curia — Cardinals Silvio Oddi and Antonio Samore.



Cardinal
Silvio
Oddi

Photo by Anthony J. Costello

The three, with Cardinal Villot, constitute what is called a "Particular Congregation."

The choosing of the three by lot took place in what is known as the "General Congregation," that is, one of the entire college — or as many as are in Rome at the time.

The General Congregation, whose main function is to prepare for the electoral conclave, has nominated two separate commissions, each consisting of three cardinals, to make a security check on persons allowed to enter the conclave and to take charge of the opening and locking up of the conclave.

In addition to cardinal electors, a number of persons will be allowed into the conclave, including priests to hear confessions, two physicians, with one or two medical assistants, two "technicians," and "an appropriate number of other persons to take care of the needs of the conclave."

Three Italian cardinals are on the commission to make the security check — Paoli Bertoli, Francesco Carpino and Egidio Vagnozzi.

On the commission in charge of "preparation and enclosing of the conclave" are American Cardinal John J. Carberry of St. Louis, Italian Cardinal Sergio Guerri, and German Cardinal Joseph Hoeffner.



CARDINAL VILLOT

Little Hope Seen For Tax Credit Bill

By JOAN M. SMITH

According to Timothy Leahy, superintendent of Rochester Diocesan Schools, the tax credit bill allowing tax relief for parents with children in elementary and secondary schools isn't completely dead.

On Aug. 16 the U.S. Senate passed the college tax credit bill but voted down (56-41) legislation allowing tax credit in the elementary and secondary sector. Their decision left the door open, though narrowly, for a possible reinstatement of the proposal.

Leahy explained that because of the difference in voting (the House voted to allow the proposal, the Senate voted against) both houses have to form a committee to iron out the differences. They will have to reach an agreement as to what will be contained in the final bill before it is presented to President Carter.

Though this situation offers some hope, Leahy is doubtful. The large number of those against as compared to those for the proposal could make it difficult to gain committee support for reinstatement. "The key," he said, "was the vote margin. If it had been closer we'd have a better chance.

This latest blow follows elimination of funds, from the Rochester School District budget, for transporting Rochester students to parochial and private schools outside city limits. Leahy, however, remains optimistic about this situation. With three weeks left before school opens, he is confident that there are many avenues left to explore to bring about a reprieve.

Asked if he saw these negative actions as a conscious effort to eventually squeeze private-parochial schools out of existence he answered, "It's a combination thing," and indicated the various reasons which affect the issue — cases of honest feelings that allowances wouldn't be in the best of interests, cases of bigotry, and genuine feelings by those with voting power that such allowances are unconstitutional.

(As this article goes to press it has been learned that the Rochester Board of Education is considering restoring funds for transporting Rochester students who attend private and parochial schools outside the city limits. According to sources, the board plans to meet Friday to decide the issue.)

Eyes of World Turned to Rome

By FRANK MAUROVICH
(Religious News Service Staff Writer)

The papacy, the cornerstone of the Catholic Church as the world's oldest continuing institution, has had a 2,000-year history of grace and sin, brilliance and decadence, achievement and failure.



Today, as the testimonies surrounding the death of Pope Paul VI have demonstrated, the papacy is beset with problems yet blessed with a moral force unparalleled in its history.

Thus, not only Catholics but all religious people and even government leaders look to the new Roman Pontiff with more than usual interest.

Perhaps never in history has the election of a pope been of such crucial importance for Christian unity and world peace.

The papacy's emergence in the modern world is due to a complex set of factors that can be reduced to three: a man, a miracle, a menace.

The man is Pope John XXIII.

The miracle is not supernatural. Rather it is the phenomenal power of modern media that almost instantaneously brings world events into our homes to

witness the joys and sufferings of our fellow human beings.

The menace is the nuclear cloud of Hiroshima and Nagasaki that has dissipated but never disappeared. It hovers in the mind as a constant reminder that the world totters on the brink of man-made annihilation.

Humankind was entering a new era and new questions were being raised.

Both political and physical scientists began to admit the inadequacy of the Enlightenment notion that progress would make us perfect.

People began to see that their lives were intertwined. There was reborn a profound yearning for unity, justice and peace.

Christianity began to realize that its splintered ranks made it incapable of dialoguing with the modern world.

And along came a man named John. The simplicity with which Pope John embraced the human family and was embraced in return defies description.

"The world was simply not prepared for the fact that a Roman Pope could be so loved — and loved not only by Catholics, but by Protestants, Orthodox, Jews and atheists, indeed by the whole human family," says Presbyterian theologian Robert McAfee Brown.

Dr. Brown observed that "no doctrines were

To 10