

**INTRODUCTION
TO THE CONTINUING
RETROSPECTIVE
OF THIS
DIOCESAN
NEWSPAPER**

1970-1979

By MICHELE LEVANDOSKI
Archivist

The 1970s was a tumultuous period for American Catholics. Vatican Council II, which ended in 1965, ushered in a period where Catholics began questioning Church doctrine, such as whether or not priests should be allowed to marry. This openness, combined with societal changes in the 1960s, led to a shortage of seminarians as fewer and fewer men opted to join the priesthood. Vatican II and the women's liberation movement caused Catholic women to question their role in the church and seek to greater participation in the church's hierarchy.

One of the most significant events of the 1970s occurred on Jan. 22, 1973 when the *Roe v. Wade* decision was handed down by the Supreme Court, legalizing abortion. The decision spurred Catholics throughout the United States to become involved in the pro-life movement.

The 1970s was also an important period for *The Western Catholic*. On Jan. 23, 1977, Bishop Joseph A. McNicholas announced a "new era" for the paper. Since 1943, *The Western Catholic* had been combined with *Our Sunday Visitor*, a national Catholic weekly. Beginning with the Feb. 6, 1977 edition, the diocese would again be publishing its own weekly newspaper (prior to 1943 *The Western Catholic* was published at its own plant in Quincy). The paper, now called *Time and Eternity*, focused primarily on national and local events and included non-news items, such as movie and book reviews.

The following articles provide an interesting glimpse into this turbulent period.

Bishop O'Connor's Statement

The decision of the Supreme Court on abortion is shocking and tragic. It permits the cutting off of life in the first three months of gestation. It withholds the protection of law from the God-given right of the unborn, with no redress for this grave injustice. It violates the moral and ethical conviction of all who believe in the sanctity of life.

The decision of the Supreme Court has absolutely no bearing on the immorality of abortion. No human agency can change the law of God prohibiting the taking of innocent human life.

The Western Catholic, Feb. 4, 1973

Franciscan Hospital Sisters Vow to Defend the Unborn

SPRINGFIELD — Hospital sisters of the Third Order of St. Francis have called on all workers in the health field to join them in defending the unborn, and in refusing to participate in the direct unwarranted termination of life.

In a statement calling attention to the U.S. Supreme Court decision on abortion, the Hospital Sisters said, "we believe in the sacredness of human life, cherishing it as a gift of God and a responsibility to Him. We hold that abortion, which is directly intended, is destructive of innocent, indefensible human life, reprehensible by reason of the law of our land, and the law of God."

THE STATEMENT, signed by seven members of the Board of Directors of the Congregation, said: "We want to make our position known and to inform our legislators of our conscientious objection to any law legalizing or requiring our participation in direct abortion." ...

THE HOSPITAL Sisters of the Third Order of St. Francis operate 18 hospitals and clinics in the U.S. In the Springfield Diocese, they staff St. Mary's Hospital, Decatur; St. Anthony Memorial Hospital, Effingham; St. Joseph Hospital, Highland; St. Francis Hospital, Litchfield; and St. John's Hospital and St. John's Sanatorium,

Springfield. They also staff St. Monica Hall, the diocesan home for unwed mothers operated by the Catholic Charities Office.

TEXT OF THE statement follows:

It is difficult to conceive the agony which must have gone into the recent Supreme Court decision. But it is more difficult to accept the fact that our Supreme Court could have weighed the rights given us by the Constitution of the United States of America and the findings of today's medical science against the medical-legal historicity and found so much wanting in the balance.

THE LAW OF our land, conceived in liberty, is clear: "no person shall ... be deprived of life ... without due process ..." Modern medical research confirms that biologically, physiologically and genetically the foetus is not merely a part of maternal tissue, but that from the moment of conception another human being lives. Since every human being has the right by our Constitution to life, liberty and the pursuit of happiness, it follows that what seems clear and self-evident is completely clouded and reversed by the Court's decision, opening the way for "depriving a person," the unborn child, "of life" and what it has to offer ...

LEGALIZED abortion-on-de-

mand touches all our lives with its social implications and gives every thoughtful person pause. Today a woman and her doctor arbitrarily sentence an unborn child to death. How soon will this sentence be passed arbitrarily upon a socially unacceptable infant? A mentally retarded child? A chronic invalid? An aged retiree? Will one day someone sentence you "without due process?"

Human life is not a commodity produced and marketed, given or taken away by man. Supreme Power (given whatever name) is its author, its creator and master, endowing the recipient of human life, man, with inalienable rights — among them the greatest of which is inviolability.

WE, THEREFORE CALL upon our doctors, nurses, paramedical personnel, educators, and all workers in the health fields, as well as the communities which we serve to join us in defending the unborn, and in refusing to participate in the direct unwarranted termination of life. We want to make our position known and to inform our legislators of our conscientious objection to any law legalizing or requiring our participation in direct abortion.

The Western Catholic, Feb. 11, 1973

Time and Eternity Offers New Features and Columns

By DAVE HYLTON
Assistant Editor

SPRINGFIELD — This is the first issue of *Time and Eternity*: we hope you like it.

Time and Eternity is the new name of your diocesan newspaper. It succeeds *The Western Catholic*, the paper published for the diocese for the past 80 years.

Time and Eternity will be the same newspaper — yet different. It will be an independent paper, prepared at our editorial offices here and printed at Tazewell Publishing Co., at Morton, Ill. The paper will be entered in the mail at Springfield and delivered to the homes in the

diocese on Thursdays and Fridays.

Because *Time and Eternity* will be published independently, it will no longer carry the *Our Sunday Visitor* supplement. In its place, we have lined up several new features.

Among them will be the *Know Your Faith* religious education section, produced by the National Catholic News Services, (NC)...

Other new features that deal with our Faith and the Church include the *Question Box*, in which Father John Dietzen of Peoria answers questions, and *Our Saints*, which gives an interesting insight in the lives of Saints. In future weeks we will also run crossword

puzzles based on the Bible, and Msgr. David Rosage's column on the Bible, *Prayerfully Yours*.

For family reading we offer *Dolores Curran Talks with Parents*, *From My Pew* by Hilda Young, *Family Talk* by Dr. Jim and Mary Kenny, and *The Bottom Line* by Antoinette Bosco...

Topping off these features will be diocesan, national and world news and photos.

We welcome your comments and opinions on *Time and Eternity*.

Time and Eternity, Feb. 6, 1977



Communion in Hand: This Is How It Is Done

By FATHER THOMAS
KROSNIKI, SVD
NC New Service

(The following article explaining Communion in the hand was prepared for NC News by Father Thomas Krosnicki, associate director of the Bishops' Committee on the Liturgy.)

The Bishop's Committee on the Liturgy published a large poster for use in the Church entrance which illustrates the manner of receiving Communion in the hand. It provides four simple steps:

1. Place one hand open on top of the other.
2. The priest says, "The Body of Christ." You reply, "Amen." The host is placed into your open hand.
3. Take one step to the side, and then take the host with your other hand.
4. Place the host reverently into your mouth and then return to your place.

In receiving Communion in the hand, the faithful should approach the priest or the minister of the Eucharist with one hand resting on the other, palm up. The hands should be extended sufficiently outward and upward so that it is evident that the person wishes to receive the consecrated bread in his or her hand. Everyone ought to have his or her hands uncovered, with no other objects in them. For this reason, it is preferable to select a Communion song that everyone can sing by heart during the Communion procession.

The minister of the Eucharist will place the Eucharist in the person's hand after the usual words, "The Body of Christ." The person's response is "Amen." It should be pronounced clearly and meaningfully, for in doing so one professes belief in the presence of Christ in the eucharistic bread and wine as well as in his body the Church.

After the priest has placed the consecrated bread in the hand, the individual is directed to step aside and communicate himself or herself by lifting the host from the hand and placing it into the mouth. Only then does the indi-



vidual move to receive the cup (if consecrated wine is offered) or return to his or her place.

Communicants who wish to receive Communion directly on the tongue simply do not extend their hands, but receive as has been the custom in the past. They are thus not inconvenienced in any way.

All must be careful not to act hastily or hurriedly. Dignity and reverence must be maintained. It is better to increase the number of special ministers of Communion than to rush through the Communion rite. The practice as permitted by the Church does not allow the individual communicant to reach out and grab (snatch) the eucharistic bread from the minister's hand. Rather, it is received from the minister who reverently places it into the communicant's outstretched hand.

The reintroduced practice of Communion in the hand, as an option, is not difficult to learn. In most case, adequate explanation will be given in the parish prior to November 20. As has been the practice in the past, children should be well instructed for the reception of Communion. They also have the option to receive on the tongue or in the hand. Parents and teachers should explain both methods and practice with them beforehand.

Time and Eternity, Nov. 20, 1977

Report Shows Number of Seminarians Decreases 55%

WASHINGTON (NC) — The number of students for the priesthood has dropped 55 percent in the last six years — including an 11 percent drop in the past year, according to new figures released here by the Center for Applied Research in the Apostolate (CARA).

High school, college and theology students for the priesthood, plus novice in Religious orders, totaled 38,237 in the 1967-68 school year. In the 1973-74 school year the total was 17,334.

Father Adrian Fuerst, editor of the CARA Seminary Report, attributed the decline to a number of factors in the Church and American society, but stressed the lack of active vocation recruitment among priests and the lack of solid diocesan vocational programs as two of the major problems today.

IN THE PAST year, according to the CARA figures, seminary and novitiate enrollment has dropped 10.9 percent, from 19,463 to 17,334.

One of the most serious declines, indicating that the outlook for the near future is poor, is the drop in college-level enrollments. In 1967, there were 13,088 collegians and 7,865 theologians, a ration of about five to three. But this year for the first time the number of college students (4,883) dropped below the number of theologians (5,037).

Father Fuerst said the figures are slightly misleading, since it is becoming increasingly popular for some college students, active-

ly interested in the priesthood to attend college outside the seminary context. He estimated that there are about 400 collegians in this category, but the exact number is not known and they are not included in the tallies...

A SUMMARY of the new statistics, with some variations from the fuller report, was published here in the January issue of CAPA Seminary Forum.

The Western Catholic, Feb. 3, 1974

Parish Sponsors Refugee Family

COLLINSVILLE — A Vietnamese family of nine, adopted by Ss. Peter and Paul Parish, are now in the process of settling down in their new home here.

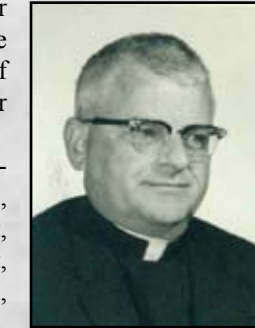
The family, actually two families, include the mother, Hong, 42; daughter, Men, 16; daughter, Tin, 18; son, Long, 11; son, Ly, 9; daughter, Thoa, 21; her husband, Son; their son, Hai, 4, and daughter Ha, 1 year old.

ACCORDING to Msgr. John J. McGrath, pastor, the adoption of the Vietnamese family is a project of the Ss. Peter and Paul Parish Council. Mrs. Oliver

(Joan) Arth, chairman of the Parish Council Christian Service Committee, coordinated the project.

Final arrangements for bringing the family from Fort Chaffee, Ark., were completed by Msgr. William Cassin, Springfield Diocese Director of the Resettlement Program.

MSGR. MCGRATH said the Parish Council rented a four-bedroom home and repainted the interior. The home was completely furnished by parishioners and friends, including a new washer and dryer.



Msgr. John J. McGrath

He said the parish has employed Son as a maintenance man, and it is hopeful that the oldest girl will obtain employment as a seamstress. The boys, Long and Ly, have been enrolled in Ss. Peter and Paul Grade School.

THE FAMILY does not speak English, although the oldest daughter, Tin, can speak some. Msgr. McGrath said parishioners are most cooperative and extended a warm welcome to the Vietnamese, and feel that the problems of speech and culture will be overcome.

Contact was made with a Vietnamese family living in Belleville, who visited the Collinsville family shortly after they arrived.

SON'S mother and family are still at Fort Chaffee. The parish was asked about the possibility of bringing this family of eight to Collinsville, but it was decided to further resettle and provide for their family of nine before embarking on another venture.

Msgr. McGrath said that parishioners feel that it is a great privilege to sponsor the Vietnamese family, and strongly urged others to adopt a family.

"It is really rewarding — and once the decision is made, everything seems to work out," he said.

The Western Catholic, Nov. 16, 1975

Pope John Paul Receives Illinois Bishops

VATICAN CITY (NC) — Pope John Paul II asked for "purity of doctrine and sound discipline" in the church, especially in U.S. seminaries, in a talk with 18 U.S. bishops.

The pope recalled that Pope John XXIII said the greatest concern of Vatican II was "that the sacred deposit of Christian doctrine should be more effectively guarded and taught."

He also mentioned that his predecessor, Pope John Paul I pledged "to maintain intact the real discipline of the church in the life of priests and the faithful."

These hopes, the new pope said, "do not exhaust our aspirations or our prayers, but they are worthy of intense pastoral efforts and apostolic diligence."

The bishops came from Alabama, Kentucky, Louisiana, Mississippi, Tennessee, Illinois, Indiana and Wisconsin. They

were led by Cardinal John Cody of Chicago.

In a brief speech to the pope, Cardinal Cody expressed happiness at having a pope who knows the United States well through his travels and pledged the loyalty of American priest, Religious and laity.

Bishop Joseph McNicholas of Springfield, Ill., summarized the feelings expressed by other bishops when he said his private visit with the pope was "one of the most inspiring experiences of my life."

The pope had a map of the United States at hand to help him see where a diocese was located. In discussing the Diocese of Springfield the pope "was very warm, supportive and encouraging," Bishop McNicholas said.

Before receiving the bishops as a group, Pope John Paul met each bishop individually.



Pope John Paul II

The pope praised "the deep faith of your people," recalling that when he was archbishop of Cracow, Poland, he visited the United States and came "to know some of your people personally."

He also applauded the "splendid efforts" and sacrifices of priests in carrying out

the church's mission. He mentioned the evangelical witness of Religious and asked the bishops to assure their clergy and Religious "of my understanding, my solidarity, my love in Christ Jesus and in the church."

"The sacred deposit of God's word, handed on by the church, is the joy and strength of our people's lives. It is the only pastoral solution to the many problems of our day," he said.

Pure doctrine and sound discipline "intimately depend on every new generation of priests," he said.

"And this is my ardent desire today, that a new emphasis on the importance of doctrine and discipline will be the postconciliar contribution of your seminaries," said the pope.

Time and Eternity, Nov. 19, 1978