

# the CRITERION

Archdiocese of Indianapolis

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## BISHOP McMANUS NAMED

### Bishop Leo Pursley, Ft. Wayne—S. Bend Ordinary, resigns

WASHINGTON—Pope Paul VI has accepted the resignation for reasons of age of Bishop Leo A. Pursley of Fort Wayne-South Bend, Ind., and has appointed Bishop William E. McManus, 62, auxiliary of Chicago, to succeed him, Archbishop Jean Jadot, apostolic delegate in the United States, announced here.

Bishop Pursley, who will be 75 next March 12, has been bishop of Fort Wayne-South Bend since 1957. The name of the diocese was Fort Wayne until 1968.

Born in Hartford City, Ind., Bishop Pursley was educated at Mt. St. Mary's Seminary in Cincinnati and ordained June 11, 1927.

After serving as assistant pastor and pastor in several Indiana parishes, he was named auxiliary bishop of Fort Wayne on Sept. 19, 1950. Appointed apostolic administrator of the diocese in 1955, he became its bishop on Feb. 26, 1957.

BISHOP McMANUS has been auxiliary bishop of Chicago since 1967. He was archdiocesan superintendent of schools from 1957 to 1968 and has been archdiocesan director of education for the past eight years.

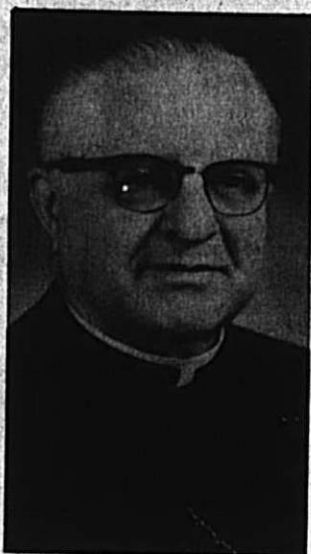
Born in Chicago, Jan. 27, 1914, Bishop McManus attended Ascension parish school in Oak Park, Quigley Preparatory Seminary in Chicago, and St. Mary of the Lake Seminary, Mundelein, Ill., where he was ordained a priest on April 15, 1939.

For the next six years he did pastoral work in the Chicago archdiocese and earned an M.A. in education at the Catholic University of America.

In 1945, he was named assistant director of the education department of the National Catholic Welfare Conference (now the U.S. Catholic Conference). In 1957, he was named Chicago archdiocesan superintendent of schools.

BISHOP McMANUS HAS BEEN a member of the President's Panel on Nonpublic Education and the President's Commission on School Finance.

At present, he is chairman of the U.S. Catholic Conference (USCC) education committee and a member of



BISHOP PURSLEY



BISHOP McMANUS

the USCC administrative board and of the administrative committee of the National Conference of Catholic Bishops.

## Annual report given by Black Catholics

BY FR. THOMAS WIDNER

A total of 196 persons in the Archdiocese participated in the Black-White Encounter during 1975-1976. This item was given top priority by the Archdiocesan Black Catholics Concerned (ABCC) in their annual report presented at a luncheon for clergy held on Aug. 27 at the Sweden House in Indianapolis to kick off their annual fund drive.

In addition to the success of Black-White Encounter, the report noted the awarding of a vocation scholarship to Brother Bruce Knox of St. Maur Seminary for further study at St. Joseph College, New Orleans, La.

During the year, ABCC also sponsored an essay contest for elementary Catholic school students. The top prize was shared by Michael Jones, Holy Angels parish, Indianapolis, and Lisa Felts, Holy Spirit parish, Indianapolis. Diane Lechner, St. Mary parish, Greensburg, was awarded second place.

IN OTHER PROGRAMS during the past year, ABCC sponsored 10 senior citizens to the annual Mass and Luncheon for Senior Citizens at Little Flower parish. Six ABCC members participated in the Black Liturgy and workshops at the International Eucharistic Congress. Three ABCC members also attended the Black Liturgy and Sacred Music Workshop held at St. Joseph College, Renaissance, this past month.

Archdiocesan Black Catholics Concerned this year invited 105 parishes of the Archdiocese to participate in the fund drive which takes place Oct. 2 and 3. To date 41 parishes have responded affirmatively, an

increase of two over last year. According to Mrs. Shirley Evans, "That reflects a considerable growth since we began with only 26 parishes in our first year of the fund drive."

BROTHER JOSEPH Davis, S.M., executive director of the National Office of Black Catholics (NOBC), spoke at the clergy luncheon. He indicated that the Archdiocese of Indianapolis was one of the best, if not the best, supporter of NOBC. He commended the Archdiocese and especially Mrs. Evans for the assistance provided.

NOBC programs include vocation awareness and recruitment of black Catholics. At present there are some 256 ordained black Catholic priests in the United States. The Office also works to develop lay leaders as well as provide programs to eliminate racism within the Catholic Church and to develop an appreciation for black cultural contributions to the Church particularly through the liturgy.

## Permanent deacons ordained in Louisville

LOUISVILLE, Ky.—Twenty-three men were ordained the first permanent deacons in the Louisville archdiocese on Aug. 21.

Of the 23 ordained, 20 are married, two are single and one is widowed. Their ages range from 32 to 63.

Archbishop Thomas J. McDonough, who ordained the men, has assigned most of them to serve in parishes. Others will work in campus ministry, hospitals and other health care facilities and in a local spiritual renewal center.

Two have been given assignments

## Champion poor, is urgent plea for Labor Day

WASHINGTON—The Church "must become, without fear or favor, the champion of the poor in our society," Msgr. George G. Higgins, secretary for research, U.S. Catholic Conference (USCC), said here in a Labor Day statement.

Reflecting on the theme of the U.S. bishops' observance of the national bicentennial, "Liberty and Justice for All," Msgr. Higgins recalled the exhortation of Moses to his followers about to enter the Promised Land: "It may be that one of your brethren will fall on evil days. Do not steel your heart and shut your purse against him; be generous to his poverty."

THIS EXHORTATION and Christ's teaching echoing it are "more important today than ever before," Msgr. Higgins said. "This is true not only because there is no lack of poor people in this prosperous land, but also, and more importantly, because there is less excuse today for the continuation of widespread poverty and less excuse on our own part for steeling our hearts and shutting our purses against its unfortunate victims."

"Our first obligation," he continued, "as we examine our collective conscience during the bicentennial on the matter under discussion, is to bring ourselves to realize that there is indeed no lack of desperately poor people at the present time in almost every community in the United States. By and large, our recognition of this fact has been very slow in coming."

He noted that "even the most conservative estimates indicate that more than 25 million Americans are poverty stricken, by any reasonable standard, and that several million able-bodied workers were unemployed at the last count. Add to this the tragic fact that blacks, on the average, are almost twice as poor as white and that their unemployment rate is more than twice as high as that of white workers, and it will be readily understood why a prominent official of our government was prompted to say recently that, in his opinion, 'the situation is so deplorable in human terms that it warrants an indignant intolerance of any explanation for it in terms of any kind of economic analysis.'"

ALTHOUGH MANY PEOPLE of good will have sought to alleviate poverty, Msgr. Higgins said, the poor themselves have in recent years made the people of the country aware of the extent of poverty in the United States.

The role of the Church with regard to poverty, Msgr. Higgins said, is not to provide technical solutions. "It does not have the political authority, the economic means, or the specific competence necessary for governing the temporal order."

"Nevertheless, as a religious in-

(Continued on Page 8)

## Know Your Faith to change theme on September 10

Having completed a comprehensive treatment of both the Old and the New Testaments during the past activities year, Know Your Faith adopts a new theme, beginning with the issue of September 10. The overall theme for the coming twelve months will be: "Roots of Our Faith: Biblical Insights."

Angela M. Schreiber, Know Your Faith Editor with the NC News Service in Washington, D.C., explains the thrust of the new series as follows: "'Roots of Our Faith: Biblical Insights' will take us deeper into Scripture with a focus on Christian doctrine. Each week we will begin with a contemporary question which leads to a doctrinal discussion. We'll go to Scripture for the basic religious point. We'll examine Christian life as we experience it. Then we'll reach back to the early Church liturgy and bring it through to present-day development."

Such familiar bylines as Deacon Steve Landregan, Father John J. Castellet, Mary Maher, Father Joseph Champin, William May, Father Paul Palmer, Father Carl Pfeiffer and Eugene Gelesier—to mention only a few—will appear on articles as the series unfolds throughout the coming year.

Readers are reminded that all articles are reviewed for theological accuracy and pastoral sensitivity before publication by an advisory board of the U.S. Catholic Conference.

outside the diocese: one is working as a medical missionary in the West Indies and another is in the U.S. Air Force and will be working in a Texas parish.

Families of the men played a part in the ordination service.

Father G. Nick Rice, director of the Louisville archdiocesan permanent diaconate program, said "we would expect them (deacons) to spend eight to 12 hours a week" in their ministries. "Any more than that would be detrimental to their family life and work responsibilities," he said.



GIRL TALK—Felice Knarr, left, and Florence Malo, freshmen, pause at the entrance of St. Mary Academy to get some helpful hints from Bridget Ratcliffe, sophomore, on how to succeed in high school. Felice is from Holy Cross

parish; Theresa is a member of Little Flower; and Bridget hails from St. Joan of Arc parish. The girls join hundreds of other students who are tracking back to school after the summer vacation. (Photo by Dave Skripsky)

## 'Slight' decrease predicted in 1976-77 enrollment

BY FRED W. FRIES

The school bell rings next Tuesday for thousands of youngsters as they trek back to classes in the 75 elementary and 13 secondary schools in the Archdiocese.

A number of schools have already opened, but the vast majority will observe the traditional day-after-Labor-Day schedule for launching the fall semester.

Total enrollment figures could not be accurately projected as the Criterion went to press, but Education Office officials look for a "slight decrease" in the number of students over last year on both the elementary and secondary levels.

AMONG DEVELOPMENTS during the past year have been the closing of one high school (Ladywood-St. Agnes) and the consolidation of two grade schools (St. Andrew and St. Mary, Richmond). In addition, Holy Trinity School, Indianapolis, has joined the All Saints Consolidated School originally made up of pupils from Assumption, St. Anthony and St. Joseph parishes. All Saints School is located on the St. Anthony property.

In the case of the Richmond consolidation, the new set-up will be called the Elizabeth Ann Seton

Catholic School. Both school plants will be used, however, with St. Mary's becoming Seton North and St. Andrew Seton South.

ONE OF THE MOST important developments on the academic front this fall is the opening—for the first time—of two private secondary schools—Cathedral and Brebeuf Preparatory—as coeducational institutions.

Cathedral, which reopened this week on the former Ladywood-St. Agnes campus—purchased earlier from the Sisters of Providence—reports an enrollment of 675, including 250 girls. At Brebeuf there are 155 girls in an overall enrollment of 640.

Highest enrollment among high schools was reported at Socina Memorial with slightly under 900. Projected enrollment at the other Archdiocesan schools was as follows: Chateau, 857; Ritter, 820; Roncalli, 740; Providence, Clarksville, 676; Schulte, Terre Haute, 265; and Shawe, Madison, 116.

ENROLLMENT AMONG the private secondary schools, in addition to Cathedral and Brebeuf, was as follows: Our Lady of Grace, 200; St. Mary, 150; and Immaculate Con-

ception, Oldenburg, 249.

The conversion of Cathedral and Brebeuf into coeducational institutions leaves the Latin School as the only remaining all-male secondary school in the Archdiocese.

Principal's name and data on faculty members at each high school follows: Brebeuf, Thomas Brown, faculty of 51; Cathedral, Brother Pedro Haering, C.S.C., faculty of 43; Chateau, Stephen Noone, faculty of 45; Latin School, Father William Cleary, faculty of 14; Our Lady of Grace, Sister Emily Emmert, O.S.B., faculty of 29; Ritter, Frank Velican, faculty of 32; Roncalli, Bernard Dever, faculty of 44; St. Mary Academy, Sister Carol Silinger, O.S.F., faculty of 16; Academy of Immaculate Conception, Oldenburg, Sister Rose Marie Weckenmann, O.S.F., faculty of 31; Our Lady of Providence, Clarksville, Robert I. Larkin, faculty of 51; Schulte, Terre Haute, Michael Turner, faculty of 29; Shawe Memorial, Madison, James Bishop, faculty of 11.

## Poverty drive leaders to meet

The annual regional meeting of the diocesan directors and personnel for the Campaign for Human Development occurs Friday and Saturday, Sept. 10 and 11, at the Ramada Inn-Airport in Indianapolis.

Gathering from seven states in the Midwest, the directors will hear the Campaign's annual report delivered by Father Lawrence McNamara, executive director. Mrs. Doris Parker, Indianapolis, national Campaign chairperson, will offer keynote remarks along with John Kromkowski, allocations committee chairman.

The meeting includes a discussion on "Skills Development for Local Action." Specific topics for the discussion include: "Community Organizations"; "Education for Justice"; "Models for parish social action committees"; and, "Funding."

Practical workshops growing out of these discussions will be led by Amanda Strong and J. Larry Osborne, Archdiocesan representatives to the Indiana Catholic Conference Advisory Council, and by Joe Perrilli and Ann Hanlon, both of the Human Justice Commission, which received a national grant from the Campaign in 1975.

## 'Catholic education here to stay'

Following is a statement issued by Father Gerald Gettelinger, Director of the Office of Education, on the occasion of the opening of a new academic year.

Exciting developments in Catholic Education in the Archdiocese in the coming months will draw attention to the fact that Catholic education is here to stay. The long range planning process will be initiated by January 1977. It will be guided by an Educational Planning Commission to be appointed by the Archbishop upon nomination by the Archdiocesan Board.

Nominees for the Commission will be selected from throughout the Archdiocese. The details are being worked out now.

The passage of the policy for long range educational planning by the Archdiocesan Board brings optimism that the future of Catholic education will be insured. The outcomes, of course, may not be exactly like each of us might like, but nonetheless what difference does it make if our sound planning for the future makes Catholic education possible.

We know what we want and where we want to go; it is now a matter of designing a roadmap and vehicles within our means to get there. It really is not a question of if, but when we get there provided we all pitch in and work as one family of believers, not 144 individual units unto themselves.

The indications are viable that now is the time for us all to share the common responsibility for Total Catholic Education in the Archdiocese. We will get it done.

## Sorry, no tickets sold at the door

Miss Pat Cronin, General Chairperson for the celebration of the 25th anniversary of the Women's Retreat Movement in the Archdiocese, to be held on Saturday, Sept. 11, announced that tickets for the Convention Center Banquet that evening will not be available at the door. All tickets must be ordered in advance from Fatima Retreat House, 545-7681. Miss Cronin said. As the Criterion went to press, she estimated that more than 1,200 advance reservations had been received for the Banquet at which Archbishop Fulton J. Sheen will be the featured speaker. The Banquet will follow a 5:30 p.m. Mass at St. John Church.



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Court issues abortion ruling

CINCINNATI—A U.S. appeals court has ruled that private hospitals and their staffs may refuse to perform abortions, but that public hospitals have no such freedom. The ruling came in the case of a Kentucky abortion statute which said no hospital would be required to perform abortions. That law was challenged by two physicians, Drs. Walter Wolfe and Phillip S. Crossen. In 1974, the same year the law was enacted, a U.S. District Court voided certain provisions. Agreeing with the lower court, the Sixth Circuit U.S. Court of Appeals ruled it unconstitutional for the law to require spousal consent before a woman could have an abortion after the first three months of pregnancy; for the law to require parental consent before a minor female could have an abortion; and to prohibit the saline method of abortion.

## Nun dies of 'legion disease'

DUBUQUE, Iowa—Sister Mildred Trzil, 71, a music instructor of Mount Mercy College in Cedar Rapids, from 1956 to 1974, died Aug. 26 of a viral pneumonia, similar to "legionnaire's disease." Blood samples have been sent to the Center for Disease Control in Atlanta to determine whether the Sister of Mercy actually had the legion disease. A report is expected in about three weeks. Sister Mildred attended the 41st International Eucharistic Congress in Philadelphia the first week in August. Though she did not stay at the Bellevue-Stratford Hotel, headquarters for an American Legion Convention in July after which 26 people died, she did visit the hotel and had a meal there.

## Hits loss of respect for life

DETROIT—A loss of respect for human life is one of the major causes of increased crime and violence, Cardinal John F. Dearden of Detroit said in a pastoral letter issued after the killing of a Detroit pastor. The pastor, Msgr. Thomas Jobs, was shot and killed in an apparent robbery attempt. Saying that "all those people are our brothers and sisters—the victims of violence who live in fear and the violent ones too," Cardinal Dearden cited unemployment as another major cause of increased crime. "Failure to provide adequate employment opportunity plants the seeds of hopelessness anger and alienation," he said.

## Assault conviction must stand

SAN ANTONIO, Tex.—The assault conviction of a former police chief in the shooting death of a 27-year-old Mexican-American is apparently irreversible, despite claims from several jurors that they thought they had convicted him of murder. Six jurors, including the foreman, Luther Sheldon, said they thought they had convicted Frank Hayes of murder. Hayes was serving as police chief of Castroville, Tex., at the time he shot Richard Morales. Though jurors are now claiming confusion in the case, a recent Court of Criminal Appeals ruling forbids any reversal of the July 8 decision. Protests over what many, including Bishop Patrick Flores, auxiliary of San Antonio, consider a "too light" sentence grew to such a fury that the U.S. Justice Department has agreed to investigate the case for possible violations of civil rights.

## Names . .

The first Catholic to preach in historic Old North Church at Boston called for a restoration of the "sense of God's presence" to dispel "the satanic spirit of infidelity" permeating contemporary society. Cardinal John Wright, prefect of the Vatican Congregation for the Clergy, took part in an ecumenical service of the historic church's bicentennial Third Lantern Forum.

The recently appointed director of the New York Aquarium at Coney Island in Brooklyn is a worker-priest who has two titles, wears two collars and sees no conflict at all between his Catholic theology and his studies as a marine biologist. Jesuit Father George D. Ruggieri, 49, named in June to the

aquarium post is also director of its renowned affiliate, the Osborn Laboratories of Marine Science. He is just as much at home with an electronic microscope as he is when saying Mass.

Responding to an appeal for volunteers to babysit for handicapped children has changed the life of 69-year-old Sister Margaret Ann Morrissey, a retired guidance counselor at Seton High School in Cincinnati. When the Cincinnati Center for Developmental Disorders (CCDD) issued the appeal, Sister Morrissey advertised the eight-week course to students at Seton and found 13 recruits—including herself.

He prepares his own

meals, likes to cook oyster soup, prefers his coffee made from freshly ground coffee beans and spends his free evenings reading or watching television. He pays \$150 a month rent for his apartment and, when dining out, is happy to take home a "doggy bag" to put in his freezer for future snacks. This description, which could fit many bachelors, actually applies to Bishop Gerard L. Frey of Lafayette, La. Bishop Frey has lived in an apartment in St. John Vianney Hall at Immaculate Seminary in Lafayette since June, 1974. "The diocese bought a home for me when I was first appointed bishop," he said. "But I really was not there enough to justify the expense." He heard that an apartment was available at the seminary, made the move, and the home was sold, "at a considerable profit for the diocese."

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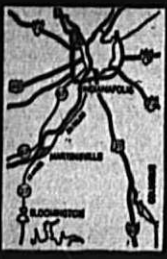
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## THE TACKER

## First birthday

BY FRED W. FRIES

Little Aaron McNichols will observe his first birthday on September 11. On the day before—Friday, Sept. 10—about 1,000 persons will gather for a dinner to mark the occasion.

Little Aaron is lucky to be alive. Some people call it a miracle, and they may be right.

A scant six months ago, the incredible saga began. Doctors discovered what they called a "cancer bed" in his tiny abdomen—involving his liver and one of his kidneys—as well as a separate malignant tumor on his heart. The case looked all but hopeless.

IN HIS HOME TOWN of Valparaiso, his Lutheran parents started a crusade of prayer for his recovery. Their own pastor and his flock joined hundreds of well-wishers of all faiths—both in his home town and in Indianapolis (he was rushed to Riley Hospital for treatment) in the prayer crusade.

Three times in the intervening months the little fellow has undergone major surgery; once he was on the operating table for seven hours.

The surgeons were able to excise the heart tumor without major damage to that vital organ and to reactivate the malfunctioning kidney. (A hernia which developed later "repaired itself" and obviated the need for still another operation.

SINCE THE LAST SURGERY, a costly program of chemotherapy and radiation treatments was begun in an effort to clear up the remaining cancer. His doctors feel that another 18 months of this therapy might be needed to restore him to health.

His parents—Mr. and Mrs. Dale McNichols and uncounted others are convinced that his survival is a dramatic example of the power of prayer.

So on Friday evening, Sept. 10, hundreds of little Aaron McNichols' "friends" will assemble at 5 p.m. in the old Junior High School in Wanamaker for a birthday dinner of baked ham and roast beef.

They will join together in fellowship and to thank God for a birthday that might never have been. The dinner is free, but those who attend will have a chance to make a free-will

offering to help the family meet the mounting medical expenses.

In the true ecumenical spirit, the women of Nativity Catholic parish are providing the baked goods for the dinner, and volunteers from St. Mark's and Holy Spirit will help with arrangements and serving.

Happy birthday, Aaron, and we hope and pray that you have many, many more!

**TEARS IN HER EYES**—Parents who send their youngsters to school next Tuesday for the first time will have nothing on Demie Markey, a first grade teacher at St. Philip Neri School. She'll be crying too. For the first time in 16 years she won't be around to greet her beloved first graders on the opening day of school. Ms. Markey is recuperating from gall bladder surgery and won't be able to go back to teaching until the end of September.

**CHANGE OF LOCATION**—The Pre-Cana sponsored by Catholic Charities on Sunday, Sept. 12, will be held at Our Lady of Lourdes cafeteria, 5333 E. Washington St. Instead of at the customary site, 623 E. North St. Registration will begin at 12:30 p.m. and the program will conclude at 6 p.m.

**WRONG CAR**—A long-time friend and reader of the Criterion, Charles M. King, who has put in many years working with the blind, called last Friday to comment on last week's item on the travel ad in the September issue of the Saturday Evening Post featuring the St. Meinrad Archabbey towers. Charley, who hails from a newspaper publishing family, agreed that the ad is one of the most striking he has seen in recent years and that the distinctive St. Meinrad motif "is Indiana at its finest." However, he stated that we erred in identifying the classic car in the foreground. He was quite positive, he informed us, that the car is not a Bentley, as we surmised, but an Auburn, which was manufactured, appropriately enough for a Hoosier travel ad, in our own Auburn, Ind. Tacker tips his hat to Charles M. King, a member of Cathedral parish, for setting the record straight.

## † Remember them in your prayers

**BROOKVILLE**  
† ETHEL L. METZ, 52, St. Michael, Aug. 31. Mother of Nancy Filer of Youngstown, Ohio; daughter of Mrs. Edward Mosier; sister of Louis J. and Vinton Mosier, both of Brookville; and Marie Kunkel of Hamilton, Ohio.

**CONNEYSVILLE**  
† BEN J. MOSEY, 54, St. Gabriel, Aug. 30. Husband of Agnes; father of Harry Mosier.

**FRENCHTOWN**  
† MARY SIMON, 92, St. Bernard, Aug. 24. Mother of Bernard Simon of Detroit, Mich.; Robert and Albert Simon, both of DePauw; Annabelle Jackson of Indianapolis; Kathleen Harp of Jeffersonville; Magdalene Kaper of Bel Air, Md.; and Lucille Gattellinger of Ramsey.

Indianapolis  
CALENDAR  
OF EVENTS

**WEDNESDAY, SEPT. 8**  
Luncheon-Card Party in St. Mark's parish hall, Edgewood Ave. and Highway 31S. Luncheon at 11:20 a.m., cards at 12:30 p.m. Public invited.

**SOCIALS**  
MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 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.; Seelina High School Cafeteria, 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; 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: K of C Council #437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip parish hall at 3 p.m.

† FRANCIS REINIKS, 73, St. Andrew, Aug. 28. Uncle of Beata Lacle and Victor Kreilis.

† CHARLES G. RATHZ, 30, St. Jude, Aug. 28. Son of Mr. and Mrs. Charles W. Rathz; brother of Victoria Davis and Thomas J. Rathz.

† HARRY F. WALKER, 63, St. Philip Neri, Aug. 30. Husband of Dorothy A.; father of Lynn and Diana Walker; brother of Mary E., Merle J. and Dr. Glenn A. Walker.

† MARIA KONERMANN, 59, Christ the King, Aug. 31. Wife of Frank H.; mother of Mrs. Jo Ann Brackett, Donald F., Frank E. and James Konermann.

† FREDERICK W. WHITESIDE, 30, St. Patrick, Aug. 31. Son of Mr. and Mrs. Burton Whiteside; brother of Ronald and Thomas Whiteside.

## LEOPOLD

† DENNIS LEE EDWARDS, 23, St. Augustine, Aug. 25. Husband of Debbie; father of Jeremy, Jamie and Jill, all at home; son of Maurice and Goldie Edwards; brother of

**INDIANAPOLIS**  
† MADELINE E. DEVLIN, 34, Holy Spirit, Aug. 24. Wife of James W.; mother of Theodore White; sister of Dora Thrasher, Marilyn Bowling, Delbert, Ray and Larry Jones; daughter of Beale and Theol Jones.

† HARRY P. DOYLE, 60, St. Christopher, Aug. 26. Husband of Kathleen; father of Patricia Farley, Sharon M. Doyle, Thomas V., Dennis A. and Joseph P. Doyle; brother of Mary A. and Margaret C. Doyle.

† URBAN F. CASPER, 80, St. Gabriel, Aug. 26. Father of Mary Price and Frank A. Casper; brother of Alice Donovan and Mrs. Lee Schneider.

† JANE M. LITTLE, 31, St. Jude, Aug. 26. Wife of Robert J.; mother of Shannon Michelle, Sandra Ann and Robert Michael Little; daughter of Mr. and Mrs. Denzel Lemon; sister of Mrs. Donald Lemon; granddaughter of Nellie Jester.

† ROSEMARIE MOOS, 49, Christ the King, Aug. 26. Wife of Phillip R.; mother of Cathy McCarthy, Virginia Steele, Delores Labhart, Marilyn, Julie and Larry P. Moos; daughter of Mary Lutz.

† MARY M. KIRCHNER, 60, Little Flower, Aug. 27. Sister of Helen Tom and Richard W. Kirchner.

† CLARENCE J. NAHAS, 67, St. Michael, Aug. 27. Husband of Margaret A.; father of Geraldine Rust, Shelia, Michelle, David, Dennis, William M., Mark, Brian and John Nahas and Sam Arthur; brother of Dolores Tanber, Julia Freile, Madonna Ballou, Alma Siefert, Mary, Cecelia, Willis, and Fred Nahas.

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† DENNIS LEE EDWARDS, 23, St. Augustine, Aug. 25. Husband of Debbie; father of Jeremy, Jamie and Jill, all at home; son of Maurice and Goldie Edwards; brother of

Robert and David Edwards, Bonnie Steele, Mary Kay Shearn and Paula Edwards, all of Leopold.

† JOHN CARROLL JAMES, 23, St. Augustine, Aug. 25. Son of Earl W. and Marie James; brother of Allen of Mitchell; Doyle, Jeraldine Hagman and Betty Jo Genet, all of Leopold; Mrs. Charles Mayden of New Salisbury; Duward James and Linda Zieglergruber, both of Tell City.

† ELMER HUBERT, 71, St. Augustine, Aug. 30. Half brother of Emma Nevaux of Tell City.

**NEW ALBANY**  
† MARIAN S. SIREY, 70, St. Mary, Aug. 23. Sister of Sherman Whitten of Chicago, Ill.; Kopley Whitten and Bertha Heather, both of New Albany; Evelyn McFadden of New Albany; and Eunice Ivy of Phoenix, Ariz.

† CLAIRE DAY, 57, St. Mary, Aug. 27. Sister of Clement Habermel of Evansville; Frank Habermel of Palmyra; Robert Habermel of New Albany; and Kathryn Bullitt of Louisville, Ky.

† THERESA M. LEIST, 95, St. Mary, Aug. 27. No immediate survivors.

† CLARENCE MOORE, 87, St. Mary, Aug. 30. Father of the Rev. Edmund Moore of Cincinnati, Ohio; Marc Moore of Grand Rivers, Ky.; and Ada Ehalt and Wanda Ruckel, both of New Albany.

**ROCKVILLE**  
† LINUS "Spud" EVANS, 63, St. Joseph, Aug. 28. Husband of Kathryn; father of Betty Stevenson of Indianapolis; Janie Seay of RR 1, Rockville; James of RR 1, Rosedale; and Harry Evans of Mecca; brother of Elizabeth Cassidy of Rockville and Mrs. Helen Beatty of RR 2, Rosedale.

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**TERRE HAUTE**  
† LEONA M. HUNTER, 54, St. Patrick, Aug. 29. Sister of Mabel Zimmerman.

† ROSEMARY KIRBY, 61, Sacred Heart, Aug. 30. Wife of Golden; mother of Mary Kirby at home; Joanne Stephens of Rock Island, Ill.; Sharon Gehab of Moline, Ill.; Susan Warren, Darlene Noss, Dianne Johnson, Ronald and William J. Kirby, all of Terre Haute; Gordon Kirby of Hampton, Ill.; sister of Father Edward Gayao of West Terre Haute; Joseph Gayao of Pittsburgh; Andrew, Steve, John, Louis and Vincent Gayao, Irma Meehan, Margaret Baker and Mildred Thompson, all of Terre Haute.

**TELL CITY**  
† FLORENCE HILGENHOLD, 77, St. Mark, Perry County, Aug. 30. No immediate survivors.

† MARGARET I. BECK, 77, St. Paul, Aug. 31. Mother of Wayne Beck of Tell City; Irene Riley of Lamar; sister of John Sweet of New Castle; and Joseph Sweet of Spiceland, Ind.

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INDIANAPOLIS — The Ave Maria Guild will observe its 20th anniversary, Tuesday, Sept. 14, at St. Paul Hermitage, Beech Grove, at 12:30 p.m. All past presidents will be honored at the dessert-coffee meeting. Hostesses will be Miss Camilla Zinken, Mrs. Robert Reimer, Mrs. Hugh Elfresh and Miss Constance Wiegand.

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Sept. 12	Fr. John Hartzler	St. Mark, Indianapolis
Sept. 19	Fr. Lawrence Frey	St. Gabriel, Indianapolis
Sept. 26	Fr. Harold Kneaven	St. Gabriel, Connersville
Oct. 3	Fr. Stephen Jarrell	Nativity of Our Lord, Indianapolis
Oct. 10	Fr. Joseph Beechem	Indianapolis Chapter Knights of Columbus
Oct. 17	Fr. William Ernst	St. Bernadette, Indianapolis
Oct. 24	Fr. Edward McLaughlin	St. Joseph, Shelbyville
Oct. 31	Fr. Donald Schneider	C.Y.O. Representatives

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## Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

## Where are they?

Father Marty Peter's viewpoint publicly raises the question that many pro-lifers are asking—just where is the clergy on the pro-life question? There is no doubt in anyone's mind as to the position of the American Bishops. Their pastoral plan issued late last year supports a program of education and information. But are the clergy and Religious at the local parish level actually implementing such a plan? Are they speaking out on pro-life?

The objection that Father Peter and others make suggests a narrowness of vision on the part of pro-lifers. That is, some claim that pro-lifers are really only anti-abortion. They claim that most pro-lifers ignore other life issues like euthanasia, death penalty, racism, genetic manipulation, war, poverty, unemployment. Do pro-lifers carry through with their convictions? Are they as informed about other issues as they are about abortion?

Those who support the Bishops' pastoral plan which in part specifically aims toward a constitutional amendment claim that the pro-life issue must zero in on one specific topic because nothing is ever accomplished by arguing general principles but only specific issues. Opponents claim the Church is meddling in partisan politics, and that is not her role.

Whatever the arguments, we believe the clergy needs to speak forcefully to all pro-life issues. We are less concerned that the battle is pro-life vs. anti-abortion than that it is an informed clergy addressing the issues of abortion, euthanasia, racism, capital punishment, war, poverty, unemployment, etc. We wonder how often the clergy speaks to any of these issues. The man in the pew hungers for the moral leadership only an informed clergy can provide.—T.W.

## LETTER TO THE EDITOR

### 'Misquoted,' says Father Marty Peter

To the Editor:

The article that appeared on the front page of The Criterion in your issue of Aug. 27 definitely gave an incorrect impression of what I wrote in the original editorial on which the article was based.

I did not call those who supported Ellen McCormack "myopic." I felt that people would have very legitimately and validly supported Ellen McCormack. I used the word "myopic" in a totally different context. Please note in the full editorial; copy enclosed.

Also the article in The Criterion did not include a very important paragraph in which I stated that I am strongly opposed to abortion.

Father Marty Peter

Indianapolis

Editor's Note—The article in the 8/27 issue of The Criterion originated from National Catholic News Service in Washington, D.C., and was offered to diocesan newspapers throughout the country. The News Service is being alerted to Father Peter's reaction to the handling of the story. In the interest of fairness and accuracy we are reprinting below the text of the editorial as it appeared in "Priests—U.S.A."

The nominating speech for Ellen McCormack at the recent Democratic convention was a prime example of what many people find "turns them off" to the polemic of the "pro-life" movement. I include myself among those people.

I am strongly opposed to abortion. There are many Catholics and people of other churches who are opposed to abortion who cannot identify with much of the "pro-life" movement.

The nominating speech by the man from Massachusetts at the convention was not pro-life; it was anti-abortion! What a great opportunity the advocates of life lost at that time.

The nominating speech could have been a presentation to the nation on the dignity and sacredness of every human life. It was not.

I DO NOT WANT to dwell on the nominating speech but point to the issue behind it. I am concerned over our approach to the abortion issue, because I feel that our cause is not served by the polemic that is being used.

## The CRITERION

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## LIVING THE QUESTIONS

# Oh, where have all the tabernacles gone?

BY FR. THOMAS WIDNER

A letter-to-the editor in last week's Criterion bemoaned the removal of the tabernacle from the main part of an east side Indianapolis church to a smaller Blessed Sacrament chapel. I think the letter writer's response reveals once again the poor teaching job that many of the clergy in parishes have done with respect to implementing the decrees of the Second Vatican Council.

Those of us who grew up having Mass said by a priest facing a tabernacle square in the eye and with his back to the congregation, do have some difficulty on an emotional level with what seems to be the denigration of Jesus' home in church. Theologically, however, we are as shaky in this stand as the San Andreas Fault. Actually, the tabernacle is only secondary to the main focus of a church—the altar.



THE ALTAR IS THE PLACE at which the Eucharist is celebrated. It is the sacred place at which the Last Supper is remembered. It is the location of the event of the Holy Sacrifice. The action of Christ's body and blood being offered as bread and wine occurs on the altar. The Mass is dynamic. And a church building is a place where this dynamic activity can take place.

"The altar is a symbol of Christ sharing himself with his people. It is the central feature of the church, serving to unite the people in worship. This one altar should be the chief object of the people's visual focus." (Instruction on Eucharistic Worship, 1967)

The offering of Mass does not happen all day long. Through the centuries developed the idea of placing the Blessed Sacrament on reserve so that the faithful may come to church for prayer and adoration. This was not, however, the most important reason for placing the Eucharist on reserve. Reservation is made so that the Eucharist may be

made available to the sick, to those unable to attend Mass. Having the Blessed Sacrament on reserve, then, continues the effects of the Mass.

OUR MOST RECENT PAST witnessed the faithful attending church for distribution of Communion outside of Mass in larger numbers than was perhaps desirable. By that I mean that the effect was to see Communion outside of Mass as of almost equal importance or more important than attendance at Mass itself. Reservation of the Eucharist ought always to be seen as a convenient alternative but not as a substitute for the Mass itself.

Archdiocesan guidelines for reserving the Eucharist (these are based on the Vatican's General Instruction for Eucharistic Worship and the instructions in the Roman Missal itself) say that "it is highly recommended that the Holy Eucharist be reserved in a chapel suitable for private prayer." In building newer churches, it even states that "provision should be made for a

chapel of reservation 'distinct from the middle or central part of the church' . . . If placed near the sanctuary, the tabernacle should not compete with the altar as the main focus of attention."

YOUR PARISH PRIEST should know these guidelines. A small chapel certainly provides greater intimacy with the Blessed Sacrament and less distraction for prayer. There is no guideline that exists, however, which demands removal of the tabernacle from the main part of the church and, indeed, in many existing churches such a move may present overwhelming architectural difficulties.

Often times one is confused when Mass occurs. To which Jesus do you give reverence? The one on the altar or the one in the tabernacle? Scrupulous problems like these do not exist where the church is distinctly set up—a separate place for private prayer before the reserved Blessed Sacrament, and a place for public worship where the priest and people celebrate the Lord's mystery.

## THE YARDSTICK

# 'A grand, glorious religious celebration'

BY MSGR. GEORGE G. HIGGINS

This has been a bad year for seers and prophets, especially those who think of themselves as belonging to the so-called liberal or progressive camp, whether in Church or state. On at least three major events—the Democratic primaries, the bicentennial, and the Philadelphia Eucharistic Congress—many of them guessed wrong, much to their embarrassment.

With few exceptions ("Scotty" Reston of the New York Times was one), the nation's leading political pundits grossly underestimated Jimmy Carter's chances. Long after the tide had turned in his favor, they kept saying, "Jimmy who?" By the time they learned the answer, the die had been cast, and their reputation as prophets had been tarnished.

THE BICENTENNIAL ALSO caught a number of pundits off guard. Badly misjudging the national mood, they predicted that the grand finale on July 4 would fizzle out like a damp firecracker and that the whole shebang would be resented by aggrieved minorities and ignored even by beneficiaries of the system.



In an article dated, ironically, July 3, one Catholic journalist reported in a British magazine (much too gleefully) that public reaction to pre-Fourth of July bicentennial celebrations had been extremely negative. Then he said, "bigger problems are foreseen for the grand climax of the celebrations on 4 July at Philadelphia . . . The mayor has requested a massive presence of federal troops to keep the protesters from getting out of hand."

For his own sake, I hope he didn't wager his life savings on that pessimistic prophecy. I am not criticizing him for being a hopelessly bad prophet. To the contrary, he has my sympathy; for I must admit that I, too, was surprised by the way things turned out. There is this difference between us, however. I am delighted I was wrong, but, if I have read his article correctly, I suspect he was disappointed by the Bicentennial finale's phenomenal success.

The Eucharistic Congress also fooled the prophets of doom, present company included. I am one of those whose expectations were rather limited. After the fact, however, I am delighted that I was completely wrong. The congress was far more successful, from almost every point of view, than I ever dreamed it would be. It was a grand, glorious religious

celebration. I am glad I was there, for I don't expect to live long enough to see anything like it again.

It is predictable, that some will criticize the congress for having been too "ecclesiastical" in character or for having failed to highlight their own particular interests. They are entitled to their opinion, but I suspect the majority who took part in the ceremonies will turn them off and will agree with Kenneth Briggs' enthusiastic round-up article in the Aug. 8 New York Times.

Briggs, the Times religion editor, caught the spirit of the congress when he said that "though the hierarchy was much in evidence, the congress has been primarily a folk festival, graphically illustrating the Second Vatican Council's emphasis on the Church as 'the people of God' . . . The expressions of solidarity, most clearly evident at the many Masses, have coexisted with displays of diversity that some believe to be the greatest world's fair in the Church's history."

BRIGGS' REFERENCE to the congress "folk festival" character calls to mind a statement made by the British Catholic author, Merlo Trevor, in her book, "Prophets and Guardians: Renewal and Tradition in the Church."

Miss Trevor, the distinguished biographer of Cardinal Newman and Pope John XXIII, points out that "prophets (in the biblical, not the contemporary sense of the word) and radicals easily become prigs, and a prophetic community, as we see from the history of the sects, is liable to develop into a closed circle of self-righteous moralists." She then quotes Newman: "The Church moves as a whole; it is not a mere philosophy, it is a communion."

If Briggs is correct—and I think he is—the congress confirmed the wisdom of Newman's thesis. It was a marvelous example of the Church moving as a whole, as a communion of people who, despite their differences, are united in the faith and came to Philadelphia to celebrate their unity.

The congress, to be sure, did not take up all of the controversial issues facing the Church today. But as Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, told Briggs in an interview: "There was no attempt to sweep them under the rug. Sometimes we just have to get together to give witness to our faith and not get hung up on our problems."

I suspect the overwhelming majority of the million or more people who attended completely agree with the archbishop. I know I do. I couldn't agree with him more.

## DALE FRANCIS SAYS

# Personal evaluation of today's Church

BY DALE FRANCIS

There are always surveys going on, designed to determine what it is Catholics are thinking. There are difficulties in surveys, one of them being that it isn't easy to frame questions in a way that really will get to the heart of spiritual beliefs. Another is that surveys are soon outdated. A survey is likely to represent views expressed a year before, and those who conduct the survey often continue to milk the results of their survey for another year.

This does not mean surveys are without value or that their findings are without importance. It is only to say statistical results should not be considered as infallible.

But I think that without surveys it is possible to get a feel of what is happening in the Church today. I'd like in this column to give my own evaluation of the Church today in the United States.



progressive community), have little interest in getting involved in the pro-life movement on the abortion issue, even though most of the people are opposed to abortion.

THESE ARE SOME of the problems we as a Church must address on the abortion issue. Otherwise we will not really have an impact on the policies of this country. What a shame it would be for the dignity and sacredness of life and for the millions of unborn if we do not get together on this moral issue! The responsibility is ours, yours and mine, to be open and understanding and to work together on this.

The National Federation of Priests' Councils' executive board has been invited by Cardinal Terrence Cooke of the NCCB Committee for Population and Pro-Life Activities to cooperate on the NCCB Pastoral Plan for Pro-Life Activities and to give suggestions and recommendations in regard to the long-range effort. We welcome this opportunity and will be discussing the Pastoral Plan with representatives of the committee at our NFPC Executive board meeting in August. (Rev. Marty Peter, NFPC vice-president)

I CLAIM NO SCIENTIFIC basis for my views. They are personal views of one observer. My views are formed in many ways. For one thing, I read almost all of the diocesan newspapers, at least 40 of them every week. I also read daily newspapers from many of the major cities in the nation. I receive letters from many Catholics from all parts of the country, several thousand every year. I also get around the country and talk with many Catholics.

Obviously I'm making no claim that my own views are scientifically credible or that I have a unique insight. So understanding the limits of my own views, this is how I assess the Church in the United States today.

The conflict between conservatives and progressives in the Church: What I sense about this issue is that it is less explosive than in the past. There is a moderating influence in the Church in the United States today. There is a sloughing off of extremism on both sides of the Catholic spectrum.

Extremism on the progressive side has diminished for two important reasons. For one thing, the most extreme progressives included many, both among the clergy and the laity, who have simply moved either outside the Church or to positions where they no longer have any influence. For another, many sincere progressives have recognized that some of their views did harm and they have moderated those views.

ON THE OTHER SIDE of the spectrum, some of the most extreme have identified with leaders who have moved outside the Church. Archbishop LeFavre, for example, has a following, but not many will follow him in the founding of an organization without contact with the Vatican. The leadership among the very conservative element, especially that of the national Catholics United for the Faith, has been responsible and moderate. The Wanderer, the most conservative national publication, has never failed to support the Holy See and has always opposed those groups that would oppose the Pope.

Finally, and most importantly, the Bishops of the United States have been firm in their support of orthodox teachings while at the same time dedicated to authentic renewal.

Allegiance to the teachings of the Church: The statistical surveys report that Catholics are in majority opposed to Pope Paul's encyclical Humanae Vitae and its position on artificial contraception. The same surveys report that Catholics do not show strong fidelity to many theological positions of the Church, among them papal infallibility. Finally, the surveys report fewer Catholics are attending Mass every week.

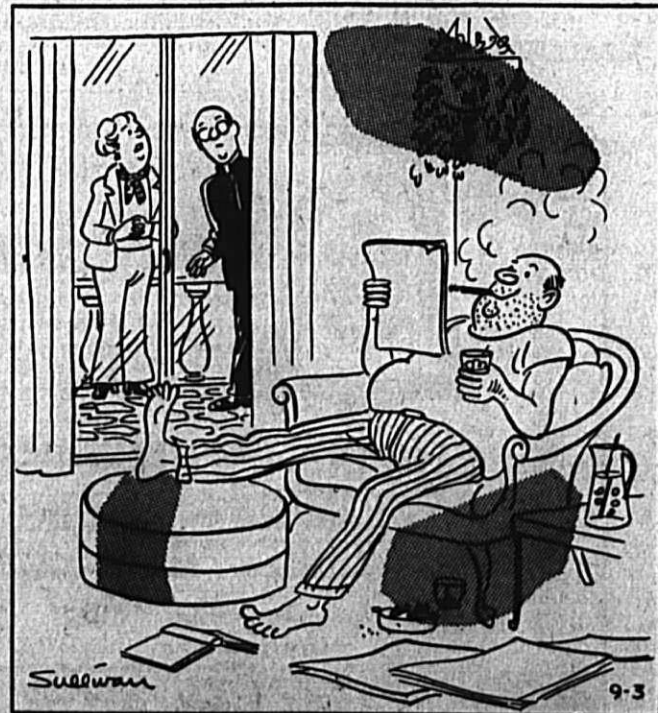
I WISH THAT I COULD report that I sense that the statistical surveys are wrong. I cannot. I believe that they are generally accurate. But I believe the present situation is the harvest of some uncertain teaching in the Church which I believe is in the process of being corrected.

There was a long period in which the

dissent against the papal position on contraception received greater attention than the official position of the Church. It was a period, too, in which there were those who publicly contested most of the teachings of the Church, in which there were those, for example, who proposed ignoring the obligation of Sunday Mass attendance. It really is not strange that the result has been a lessening in fidelity and practice.

I believe there is a new certainty in teaching that will have effect in the future. Yet I would not over-emphasize this. Catholic teaching is not yet as clear and as forceful as it must be. A lot will depend on the Catechetical Directory.

Next week I'll continue this evaluation of the Church today.



"HE WAS ACTUALLY LESS OF A PROBLEM BEFORE HE JOINED 'WORKAHOLICS' ANONYMOUS!"



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## NEW TESTAMENT

## TRADITION OF JOHN

BY FR. JOHN J. CASTELO

The "School" of St. John produced five New Testament writings: the fourth Gospel, three letters, and the Apocalypse. Today we shall look at the first letter (1 John) and the Apocalypse (Revelation).

One John reflects divine truth with all the dazzling spontaneity of a brilliant gem. But it is not a prism breaking light down into orderly blends of color. So it does not lend itself to orderly division. One eager thought stumbles over the other in grand, though fortunately far from complete, confusion. The same ideas recur like sparkling reflections from similar facets of a slowly revolving jewel. Yet it has a unity and a marked progression of thought.

Like some later epistles, 1 John seems more of a sermon, than a letter. There is no salutation and no final greeting. No one is mentioned by name and there is little indication of any personal relationship between the writer and his addressees. Consequently, some have concluded that 1 John was a sort of pamphlet intended for the whole Church and not a letter written in view of a specific local situation. However, a careful analysis of the letter reveals that he did have a definite and presumably local situation in mind.

SOME MEMBERS OF THE community or communities had succumbed to philosophical errors which had perverted their faith. It is not easy to pinpoint the exact nature of the false teaching, but from hints in the epistle it seems that the heresy was a type of Gnosticism.

The followers of this doctrine claimed to have a special knowledge not available to the masses ('gnosis' in Greek equals knowledge). From this claim flowed many aberrations, doctrinal and moral. The letter combats these errors in a positive way.

We may judge from its stress on the necessary connection between true knowledge, love, and divine sonship on the one hand and the avoidance of error and observance of the commandments on the other that the false teachers were attacking basic principles of Christian morality also. In refuting, however subtly, these doctrinal and moral errors, John wrote some of the most sublime pages of inspired literature.

Especially noteworthy is the teaching of the letter on Christian love, culminating in the arresting definition of 4:16: "God is love, and he who abides in love abides in God, and God in him."

The last of the Johannine writings and the last book of the New Testament is the Apocalypse. It is also the strangest New Testament book, written in a style so foreign to modern mentality that many otherwise devoted readers of the sacred text are tempted to throw up their hands in despair. But if one has some idea of its background, the situation in which it was written, the style he used, and the purpose he had in writing it, the Apocalypse is fascinating and

rewarding. Reading a good modern translation with clear explanatory notes increases one's understanding and pleasure.

APOCALYPTIC LITERATURE was a peculiar type of writing which began in Jewish circles about the time of the Babylonian Exile. There are examples in Isaiah 24-27 and Zachariah 9-12; Ezekiel is full of it, and almost half of Deuteronomy is written in this style.

The Jews, familiar with the prophetic writings, found the symbolism of the apocalyptic writings quite to their taste and grasped their meaning without much difficulty. They were aware of the significance they should attach to certain mystic numbers, colors, stars, animals, and natural phenomena like clouds,

thunder, and lightning.

This type of writing had its heyday in the last two centuries B.C. and continued to flourish in the early years of the Christian era. It came naturally to John—a Jew versed in the writing of his people, sacred and secular. And it fitted his situation and purpose perfectly.

He, too, was being persecuted, as were thousands of his fellow-Christians. They were bewildered and frightened and needed consolation and encouragement. They had to be reassured that the Lord had not forsaken them, that Jesus would triumph, now and throughout history. John was given this assurance from on high and passed it on to his fellow-sufferers: "The gates of hell shall not prevail!"

It is not difficult to understand why the Apocalypse has always been open to misunderstanding. One important reason has been a failure to recognize its literary form and a consequent failure to interpret it according to the special laws imposed by that form.

For example, in apocalyptic language, numbers stand for ideas rather than for mathematical quantities. To take them in the latter sense is to miss the whole point and to come up with some bizarre ideas, like the undisturbed reign of Christ for literally 1,000 years. Or take the picture of the Lamb with seven horns and seven eyes. This defies pictorial representation, and no such representation was intended. Seven is the symbol of perfection; horns indicate power and eyes, knowledge. John is describing the sacrificed and now victorious Christ, who possesses the fullness of power and perfect knowledge.

MANY HAVE TRIED TO FIND in the Apocalypse a detailed blueprint of the Church's and the world's history until the end of time. All such attempts have failed, simply because John did not intend to draw any such blueprint.

He did make reference to historical events, but they were those of his own day. He described the final victory of Christ and his Church, but in keeping with the confusion of temporal perspective so characteristic of apocalyptic writing, meant this description to be retroactive and to include the victory of the Church in the present situation. Only thus could he reassure his readers, and this was his immediate intention.

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## God of love is easy to find

BY EUGENE S. GEISSLER

God escapes us when we reach for Him. So often we can't find Him when we search for Him. Worst of all, when we think we need Him most He seems farthest away. Actually, there is a God who is unreachable, a God who is far from us and hard to find. He is the all-powerful God who created the universe, the mighty God who slew the Egyptians, the ruler and judge who inspires awe and fear. Mostly He is the Old Testament God—necessary, real, and from all eternity. Yet, who would want a God who wasn't powerful, mighty



and capable of great and wonderful deeds? "Oh God! How great Thou art!" is not just a song but a true saying. Yes, God is like that.

Then there is another God—without there being two Gods—the God Jesus revealed to us. He is the "Word of life," the God who is "light," the God who is "love." That God is easier to grasp and to find. He is never far away. He is as close to us as peace and joy, as forgiveness, as the love we share and have for one another.

LISTEN TO JOHN in his first letter, writing about this God: "We write to you about the Word of life, which has existed from the very beginning; we have heard it, and we have seen it with our eyes; yes, we have seen it and our hands have touched it. When this life

became visible, we saw it . . . What we have seen and heard we tell to you also, so that you will join us in the fellowship that we have with the Father and with his Son Jesus Christ."

It isn't so much that John makes God human—human enough to be seen and heard and touched. He is telling us that the far-away, unreachable, mighty and powerful God has entered the human race, has joined it to Himself and lives among us.

Though Jesus has left, we can nevertheless have fellowship with Him in the Spirit, we can live in the light, have our sins forgiven, and love one another as He has loved us. In fact, it will be proof of our being "in touch" with Him if we have love for one another.

The word "love" has suffered much among us and continues to be maligned. How many sins of the flesh are committed in the name of love? How many wrongs proceed from self-love?

In John's Epistle, God is love, "and whoever lives in love lives in God and God lives in him." Moreover, we are exhorted to "love one another, because love comes from God and whoever loves is a child of God and whoever is a child of God does not continue sin." Or to lie, or to hate, or to disobey God's commands.

OBVIOUSLY, THIS GOD of love is as close as our brothers and sisters, as close as our parents, as close as our neighbors, as close certainly as any two Christians who are united in Christ, as any two Christians who believe in Jesus, as any two who ask the Father anything in His name. If we love, He is closer to us than we are to ourselves.

What becomes clear is that true love is never far removed from God and that is how it can be recognized. It is a powerful force for good; it does wonderful deeds; it goes about doing good (as it was said of Jesus); it lays down its life; it heals and makes whole. It has the earmarks of both Gods—who are really one: powerful, strong, creative, just; but also merciful and loving and close by.

"We have seen and touched him," John says. We can do even better than that: we can be His children, and He can live in us.

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## Practical tips aid parish councils

BY FR. JOSEPH M. CHAMPLIN

In a parish where Vatican II-oriented leadership has never existed or been lacking for a long time, I am not sure establishment of the parish council would be first on my priority list of objectives.

This is neither a denial of the council's importance nor a wish to jealously reserve all decision making for the clergy.

On the contrary, councils are essential for the full and active involvement of lay persons in the life of any parish. Moreover, council members need to see that their opinions have impact and to understand that their words reach ears willing to listen.

Nevertheless, parishioners in a church with behind-the-times liturgies and little or no adult religious education programs are, in most cases, not well equipped to make informed judgments about certain aspects of parish life.

FOR EXAMPLE, THE SIGN of peace, Communion received standing, more substantial altar breads, programs in which parents prepare children for first reception of the sacraments and the conversion of confessionals into reconciliation rooms are items which would run into heavy opposition from many parish council members unaware of the reasons behind such moves. Their gut reactions and emotional resistance would tend to doom them from the start.

In this type of parish, admittedly an exception today, I would initiate a gradual program of updating the liturgy in accord with papal directives and improving religious education in line with approved diocesan regulations. Then, a year or so later, begin the process of forming a parish council.

A search or steering committee composed of representative parishioners would make the preliminary steps. This group should read some of the pertinent literature (John XXIII Publications has a variety available), visit neighboring parishes to observe councils in action, and obtain sample by-laws and constitutions.

With that as background, the steering unit would organize an educational program for the parish at large. Homilies, handouts, and bulletin messages are the easiest methods for mass communication; small group discussions require more effort, but probably exert a deeper influence.

The final task for this steering group is to suggest a tentative organization of the council and to conduct an election.

AT HOLY FAMILY WE WERE anxious to have more elected representatives than ex-officio or appointed ones. Consequently, the council is small (five staff persons and six elected laity). The election, despite good education and publicity plus an attractive ballot with photos of candidates, proved disappointing. We experienced difficulty securing candidates and less than 50% of parishioners voted.

Once the council was underway, it made clear to members that the major decisions for the parish were, ideally, to pass from the staff (aided by the two trustees in exceptional cases) to them. At the same time, they understood the pastor ultimately possessed a veto power if a decision ran contrary to diocesan church policy.

In some ways, the occasionally bitter debate about a council's decision-making or consultative-only function appears to me a bit academic. A council wields great power—moral, persuasive power—even if its role has been clearly defined as advisory.

A pastor with any degree of sensitivity to his leadership position in contemporary society should most reluctantly move in a direction clearly opposed by a heavy majority of the council. In theory, I believe he could and should, but those would be rare instances.

On the other hand, the pastor (or parish team) which frequently ignores a council's recommendation will soon have discontented representatives and a terminally ill unit.

Here are a few practical tips for the successful operation of an established parish council.

—Some time at each meeting should be allocated for the members' intellectual and spiritual growth. Prayer and Scripture, a film strip, book review or presentation come readily to mind for this. An annual Mass is also highly desirable.

—The president should prepare a careful and detailed agenda in advance. One cannot run a smooth meeting without such preliminary efforts.

—The president must seek to combine a strong leadership function which keeps the group on target with a great concern that each representative enjoys the freedom to speak when so moved.

—Committees ought to be functional or disbanded.

—Occasional socializing (e.g., a dinner, wine and cheese after a meeting) helps build a better working relationship between the council members.

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## BIBLICAL PROFILES

## Elijah's energy blazed brightly

BY FR. ALFRED McBRIDE, O. Praem.

The word enthusiasm comes from the Greek "en-theos," meaning the God within. The Greeks figured that anyone who bubbled with such passionate energy must be getting it from a god inside.

They could well have applied this characterization to the prophet Elijah. He crashed onto the Biblical stage like a bolt of lightning and left it, fittingly, (not bothering to die like the rest) in a fiery chariot. Save for Moses, no other Old Testament figure blazes more brightly. One fine way to sense the volcanic personality of this man is to listen to the broad Victorian harmonies Felix Mendelssohn uses in his majestic oratorio Elijah.



IN THE BIBLE the Books of Kings are a stage on which prophets and kings battle one another for the souls of the people. The prophets wrestle for the souls of the people reminding them that their contract (the covenant) with God is more important. They pledged themselves to God in a great wedding at Sinai and in the solemn marriage feast of the Passover. They fell in love with God. They ought to stay in love with him. The prophets do not engage in deft diplomatic maneuvers with the kings. They believed in confrontation, direct brinkmanship, a down-to-the-mat, winner-take-all combat.

No one appeared to love this kind of battle more than Elijah. Not for him the whisper of intrigue, the mild compromise, the tradeoff. He advocated muscular religion and loved every minute of it. Moses had his Egyptian pharaoh. Elijah faced up to (or down) Israel's King Ahab.

Ahab had married a Sidonian

beauty, named Jezebel. Not only was she the Cleopatra of her time, she was determined to replace once and for all the "foolish" moralistic control of monotheistic Jewish faith.

Her first move was to persuade her husband to install 400 priests of the fertility religion of Baal and Astarte. This would be the equivalent of turning a cathedral into a colossal bordello. The Biblical comment on this was considerably calm: "He did more to anger the Lord than any of the kings of Israel before him." (1 Kings, 16, 30) Elijah showed more feeling. He stormed into the palace, disdained any ceremonies of approach and flatly declared that no rain would fall in Israel for the next three years. Let the people and the palace choke in their dust, then he would come back for round two.

AND COME BACK HE DID. This time he demanded a showdown with the 400 Baal priests. The contest terms were worthy of a Hollywood epic. At Mount Carmel, Elijah and the priests were each to take a bull, place it on an altar and ask the respective God to send a fire to consume it. The victor would be given the privilege of slaughtering the defeated. Crowds lined the hills to see the outcome. Elijah invited the priests to go first. How they struggled with chants, yells, rituals, dances and self mutilation! Elijah taunted them, saying their gods must be out to lunch.

Then came his turn. He created a great altar and poured sea water over the wood. Then with dignity and absolute confidence, he prayed, "O Lord, let it be known that you are God . . . Answer me! Answer me!" (1 Kings 18, 36-37) The fire came and swept away the wood and water and swallowed up the victim. The people fell to their knees crying, "The Lord is God. The Lord is God." (1 Kings 18, 39) No time for pity. Elijah ordered the immediate execution of the 400 priests.

This impressed, but did not convince Jezebel. She ordered Elijah's arrest. He fled to Mount Horeb.

Round three took place in a cave. God said, "What are you doing in that cave?"

"I have fought for you. I have destroyed the false priests. But Israel still sides with Jezebel and not your covenant."

God said, "Listen for my word."

A hurricane shook the hills. God's voice was not there.

An earthquake tore the rocks and trees. God's voice was not there.

A fire burned the earth red. God's voice was not there.

THEN CAME A SOFT BREEZE. "What are you doing here, Elijah?"

"I have fought for you and I have lost."

"Anoint Jehu as a new king. Through him I will drive out Ahab and Jezebel and restore covenant to Israel."

Eventually Ahab repented. Jezebel did not and was thrown unceremoniously out a window and eaten by dogs. (2 Kings 9, 36-37) Elijah passed his prophetic power to Elisha. He was last seen going up to heaven in a fiery chariot.

Orthodox Jews retain the popular belief that since Elijah did not die he will return one day. They place an empty chair for him at each Seder meal. Reform Jews stress the "cup of Elijah." At their Seder rite they anticipate the coming of the greatest age of Jewish spirituality. The "fifth cup" at their Seder meal is for Elijah whom they believe will usher in the messianic age. Small wonder that the Gospels portray the mighty John the Baptist as Elijah reborn. Every age can use an Elijah. Let us pray for his kind of spirit.

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## THE WORD THIS SUNDAY

By Father Donn Raabe

## TWENTY-THIRD SUNDAY OF THE YEAR

"Like a Bridge Over Troubled Waters"

Isaiah 35:4-7  
Psalms 146:7-10  
James 2:1-5  
Mark 7:31-37

A recent popular song was entitled "Bridge Over Troubled Waters." The feel of today's readings brings it to mind. In curing the deaf man, Jesus groaned—almost as though that sign expressed his own appreciation of the man's dilemma; as though he felt the man's deafness in his own self—not hearing the birds' songs, the roaring sea, the soothing whisper, the shout for joy. It was almost as though He who was so adequate felt their inadequacies to His depths. Jesus loved those lacking so much that we often take for granted. He yearned to bridge their gaps, to make them whole. Close your eyes, and let yourself feel how He felt . . . how you feel. "Lord I need you."



## Pray for French prelate: Pope

BY JOHN MUTHIG

VATICAN CITY—Pope Paul VI, declining lengthy comment on a public Tridentine Mass offered Aug. 29 by suspended traditionalist Archbishop Marcel Lefebvre, asked Catholics and people of "good sense" to pray for a change of heart in the dissident prelate.

At the beginning of his Sept. 1 general audience here, Pope Paul

declared that the actions of the suspended French archbishop were "very damaging to the Church" and "for us personally very painful."

"It is clear that we must forcefully deplore this incident," the Pope told 7,000 people in the modern Vatican audience hall. "But for now we ask you and all faithful churchmen and good Catholics, not to mention all persons of good sense who are following this sad situation with

anxious interest, to pray the Lord to inspire in this confere and his followers better counsels and active fidelity to the holy Catholic Church."

POPE PAUL VI suspended Archbishop Lefebvre July 24 from all priestly functions after the prelate ordained 13 priests illegally June 29 at the traditionalist seminary in his Ecône villa in Switzerland.

Archbishop Lefebvre, who took an active part in the Second Vatican Council and signed most of its decrees, has rejected the council as "heresy."

Among the reforms he rejects are the liturgical reforms, and his insistence on saying only the Tridentine Mass—the rite instituted after the 16th-century Council of Trent but banned by the Second Vatican Council took effect—had already become a symbol of his opposition to the council. It took on added significance as his suspension meant he was forbidden to say Mass at all.

The Pope's 200-word statement made no mention of further Church sanctions or excommunication for the rebel archbishop, but he left open the possibility of further disciplinary action.

In a talk on Aug. 29 Pope Paul condemned a Tridentine Mass the archbishop offered at Lille, France, as a "challenge" to papal authority. Archbishop Lefebvre was reportedly planning to celebrate another public Tridentine Mass at Besancon, France, Sept. 5.

IN HIS AUDIENCE statement, the (Continued on Page 9)

## Priest-physician seeks drugs to curb leprosy

GULU, Uganda — An Italian priest-physician working with 9,000 lepers in northern Uganda has appealed for supplies of two wonder drugs which can arrest leprosy. He urged his medical colleagues "not to let them grow stale in their cupboards."

## Prison chaplains appeal to bishops

DENVER — U.S. Catholic prison chaplains agreed here to ask the National Conference of Catholic Bishops to consider the use of general absolutism in correctional institutions with the approval of the local bishop, a spokesman for the chaplains said.

The prison chaplains took the position that the moral, psychological and physical restraints of penal institutions and the uniqueness of their ministry warrant the use of general absolutism, said the spokesman, Oblate Father Richard Houlihan, south central and southeast regional chaplain for the Federal Bureau of Prisons.

General absolutism without prior individual confession is authorized in extraordinary situations in consultation with the local bishop, according to the new rite of Penance which is to become mandatory in the United States on the first Sunday of Lent next year.

Twenty years ago St. Plus X School, Indianapolis, was opened.

Father Palmire Domini, F.S.C.J., in an appeal relayed through Vatican Radio, said the Ugandan government "entrusted us with the care of over 9,000 lepers, of whom 500 are gravely ill. We could cure them all if we had sufficient quantities of 'Rimactanciba' and 'Riadlin-Lepati,' two near-miraculous antibiotics in combating leprosy and tuberculosis."

"I am sure many of my colleagues at home possess more of these drugs than they need," he said.

Father Domini, 55, a native of Renadello in Brescia province, was a practicing physician and dentist in Bologna and Vissano—having served as mayor of Vissano for some time—until he joined the seminary of the Sons of the Sacred Heart in 1960.

In 1964, at the invitation of the then Bishop Battista Cesana of Gulu he joined Kolongo Hospital, which serves an area of some 20,000 square miles.

Father Domini spends only a few days a month at Kolongo. The rest of the time he is travelling from one leprosarium to another. Dangerous roads make his work tense and tiring.

In addition to visiting the leprosariums, he must also check some 200 outpatient clinics or centers of leper control throughout the northern province for weekly inspections.



COUPLE TO CELEBRATE ANNIVERSARY—Mr. and Mrs. Theodore H. Denning of St. Meinrad will celebrate their 50th wedding anniversary with a Mass of Thanksgiving at 12 noon on Sunday, Sept. 5, at St. Meinrad Church. A reception will follow at Christmas Lake Country Club at Santa Claus from 2 until 7 p.m. There will also be Open House from 4 until 6 p.m. Mrs. Denning is the former Clara Loehlein of Fulda. The couple has four children including Theodore Jr. of Fort Wayne, Thomas of Louisville, Mrs. Mark LaGrange of Terre Haute and Mrs. Robert Miley of Rushville.

## Mature Living Seminars again on tap at Marian

Mature Living Seminars, a discussion series for older citizens, will begin its third year on the Marian College campus next Tuesday, Sept. 7.

The eight-part program in continuing education will be held weekly from 10 a.m. to 2 p.m. in Room 157 of Marian Hall.

Art, music and literature will dominate the presentations by Marian faculty, with added sessions on psychology and American politics.

SISTER OLGA WITTEKIND, assistant professor of psychology, will open the series with a discussion on "Personology: Approaches to Personal Development."

Six sessions on illustrated art history will be given by Sister Mary Jane Paine, professor emerita of art. She will speak on art in the Middle Ages, the Renaissance in Flanders, Germany and Italy, and the Baroque, Rococo and Romantic Periods.

SISTER ADELE ZAHN, professor of French and director of humanities, will discuss literature of the Middle Ages ("Tristan and Isolde") and Moliere's comedy "Tartuffe." Works of Shakespeare will be discussed by Sister Stella Gampfer, instructor in English.

Music of the Renaissance, Baroque and Romantic Periods will be treated by Sister Vivian Rose Morhauser, professor of music, in separate sessions.

William J. Doherty, associate professor of history, will conclude the series on October 28 with discussion of the '78 political campaign. Representatives of major party headquarters will also be featured on the program.

Series fee is \$5, while individual sessions will be \$1. Designed primarily for persons over 60, the program is open to the public. For additional information, call 924-3391.

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## Sees lesson in Quinlan case

NEW YORK—Karen Quinlan's unexpected survival after being taken off the respirator and transferred to a nursing home June 10 spared her parents an emotional ordeal and pointed up the need for chronic care facilities in our society, according to Father Thomas Trapasso, the family's parish priest. "No matter how much you theologize about how you don't have to prolong life by extraordinary means," said Father Trapasso, "if there was a very direct and immediate death occurring from removing the respirator, emotionally it would be a different thing. But I think that at this point she's been returned to nature," he said of the 22-year-old woman who has been in a coma since April, 1975, and whose case stirred worldwide interest in the question of prolongation of life through mechanical means.

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## 'Champion the poor' is Labor Day message

(Continued from Page 1)

stitution, the Church must work for justice in ways and by means consonant with her own nature and her own specific mission. That is to say, the Church can and must promote justice by the constant proclamation of the Gospel, by denouncing violations of justice, by education, by encouraging the faithful to take part in political action aimed at achieving justice, and by organizing programs or projects aimed at helping the poor, the weak and the oppressed both at home and abroad."

He added: "A proper understanding of the role of the Church will not confuse its mission with that of government, but rather see its ministry as advocating the critical values of human rights and social justice."

"Above all else the Church must keep alive in the hearts of men the indispensable virtue of hope in these troubled times."

RECALLING THE exhortation of the 1971 World Synod of Bishops to everyone, especially the poor, to work for "liberation from every sin," Msgr. Higgins said:

"The poor and the disadvantaged are not looking to the Church for instruction on the techniques of liberation, but many of them still hope that they may be able to find—that they will be helped to find—in the Church that strength of love which they need in order to liberate themselves. The Christian community dare not fail them in this regard. Joined together in ecumenical unity, Christians must cooperate with one another, and with their fellow-citizens in the Jewish community, to bring about the full development of peoples and to establish a just and lasting peace in the world that is literally sick unto death of war."

He pointed out that the Synod of Bishops had described action on behalf of justice "as a constitutive dimension of preaching the Gospel."

MSGR. HIGGINS went on to relate the alleviation of poverty to the needs of urban working class whites. "Long standing neglect on the part of our nation's mainstream institutions has produced a deep seated feeling of alienation among a growing number of this largely Roman Catholic population," he said. "These first, second and third generation Americans of European descent live in close proximity to blacks and browns and share many of the problems and frustrations of their nonwhite neighbors. But mutual suspicion and fear have precluded recognition of these common problems and needs."

"The Church must play a pivotal role in bridging the ever-widening gap between working class ethnic whites and the nonwhite minorities if we are to build an effective coalition for constructive social change in urban America. The Church should initiate new efforts to cooperate with the white working class and to help them develop community structures towards this end."

## CYO Jamboree to open 1976 football season

BY DENNY SOUTHERLAND

CYO football teams continue to sharpen their skills as the 1976 season approaches.

The annual Jamboree is scheduled for Saturday, Sept. 11, with the kick-off slated for 10 a.m. Coaches have received their Jamboree schedules.

### Form 3d World theological body

DAR ES SALAAM, Tanzania — A group of Catholic, Orthodox, and Protestant theologians from Africa, Asia, and Latin America has resolved to found an "Association of Third World Theologians." It was announced here.

The decision was taken at an ecumenical meeting of 24 Third World theologians at the University of Dar es Salaam. Theme of the conference was "The Presence and Role of the Church in the Third World."

A spokesman for the group said the planned association was intended to provide a forum for exchange of ideas among theologians from the three continents and facilitate "permanent dialogue" between "young local churches and missionary churches" in the three areas.

### CARD PARTY SET

INDIANAPOLIS — The St. Philip Neri Altar Society will sponsor a card party at 8 p.m. Wednesday, Sept. 8, in the Community Room, 550 N. Rural St. Public invited.

Next Wednesday and Thursday, Sept. 8 and 9, all CYO football players must be weighed by CYO Officials. Each team has been assigned a specific weigh-in time.

Players are selling award tickets for the benefit of the St. John Bosco Guild of the CYO. Two ten-speed bicycles and five official CYO footballs will be given away at the Jamboree.

Team pictures will be taken the day of the Jamboree. Priests, school principals and cheerleaders are urged to be included in the picture.

### CYO NOTES

Kickball coaches meet next Tuesday, Sept. 7, at 7:30 p.m. in the CYO Office. All coaches are asked to attend. Fall Kickball schedules will be distributed at this meeting.

CYO Priests' Advisory Board members meet at 8 p.m. at the CYO Office on Thursday, Sept. 23.

The September Youth Mass is scheduled for Sunday, Sept. 19, at St. Barnabas parish.

Junior Touch Football entries are due in the CYO Office by Sept. 7.

Hobby Show Entry Blanks have been mailed and are due in the CYO Office by Sept. 21.

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## Funeral rites held at Woods for Sister Mary Eileen Shea

ST. MARY-OF-THE-WOODS, Ind. — Sister Mary Eileen Shea, 87, died Thursday, Aug. 26, at the Providence Motherhouse.

The funeral Mass was Saturday, Aug. 28, at the Church of the Immaculate Conception.

Five sisters survive including Mrs. Anna Johnson, Miss Agnes Shea, Mrs. Alice O'Grady and Mrs. Frances Baker all of Indianapolis; and Mrs. Dorothea Dougherty of Hollywood, Fla.

Sister Eileen, a native of Indianapolis, entered the Sisters of Providence in 1915 and made her first profession of vows in 1918.

She taught intermediate grades in schools in Chicago, Lanedowne, Md., Washington, D.C. and Indianapolis. Her last appointment was at St. Philip Neri in Indianapolis. She retired in 1968.

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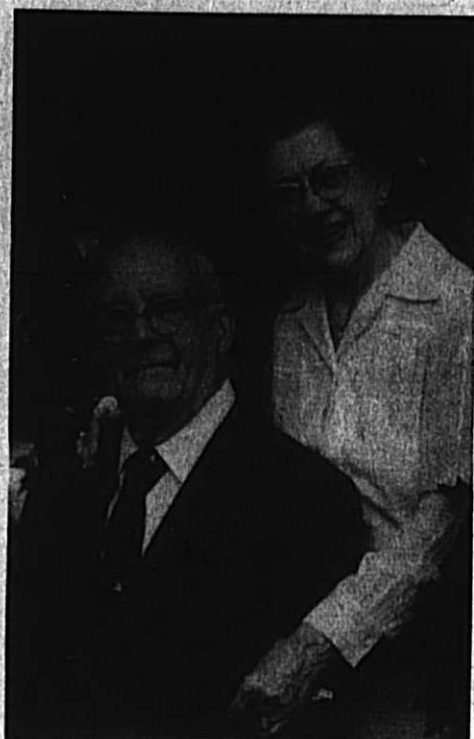
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## Pray for French prelate, Pope urges

(Continued from Page 7)

Pope said that the archbishop has made "very serious public accusations against this Apostolic See, against the ecumenical council and against our own person."

He added that the situation has become "objectively more serious for the Church and, for us personally, more painful."

In his audience talk, on the theme of "Building Up

the Church," the Pope also made several indirect allusions to the Lefebvre case.

Speaking of the need for "constructors of the living and true Church who are widely engaged in evangelical works," the Pontiff said, "There are whole peoples who are the principal constructors of the holy Church today and tomorrow through their heroic and silent fidelity to Christ the Lord, a fidelity which is threatened."

He immediately added in an ad lib remark, "All of you understand what allusions these words carry."

At the end of his talk, the Pope accented the authority of the papacy by extending "our apostolic blessing—a blessing which is precisely that of Peter."

REPORTS IN THE Italian press in recent days that a descendant of Pope Pius IX's family has been conducting negotiations for the Vatican with Lefebvre followers, were denied by the Vatican daily newspaper Sept. 1.

The Vatican press office also said that the alleged negotiator, Gabriele Molteni Mastal Ferretti, was never asked to be intermediary by the Holy See.

Rumors reaching Rome

from France said that Archbishop Lefebvre might be planning to ordain a bishop for his traditionalist movement. The archbishop has already said that he plans to establish traditionalist parishes.

Many traditionalists are hoping that another Catholic bishop, either in Europe or another part of the world, will openly declare himself to be on Archbishop Lefebvre's side.

In Rome, however, even many conservative clerics say they oppose the course taken by the archbishop, though they admit being sympathetic to some of his stands.

In his audience talk here, Pope Paul insisted that in building up the Church, "It is not enough to offer to the Divine Architect one's personal cooperation."

"We must offer to Him our very lives. 'No one can be an apostle without carrying the cross,' the Pontiff declared. 'To build up the Church we must work ourselves very hard, we

must suffer."

The Pope, who helicoptered to the Vatican from his summer home in Castelgandolfo for the audience, appeared somewhat tired during the audience and stumbled over some passages of his text.

At Castelgandolfo, the Pope has been closely following the Lefebvre affair. On Aug. 31 he received in extraordinary audience the papal nuncio to France, Archbishop Egano Righi-Lambertini, to discuss the Lefebvre case. He also met with Archbishop Vincenzo Fagiolo, a canon law expert.

## Carmelite nun heads Council

TRUMBULL, Conn.—A Catholic Carmelite nun, director of planning and development for aged and infirm Sisters in her order, has been elected president of the National Council on Aging.

Mother M. Bernadette de Lourdes, O. Carm., of St. Joseph Manor here, was the first administrator of the manor and has held several positions dealing with the aging. She is chairwoman of the Connecticut State Advisory Council on Aging and former State Commissioner on Aging.

Twenty years ago Our Lady of Grace Academy opened with Sister Trumbull as principal and superior.

## Pro-lifers appeal to Mondale

ST. CLOUD, Minn.—The director of the St. Cloud Office of Pro-Life Activities has urged Minnesota Sen. Walter Mondale, Democratic vice-presidential nominee, to vote against the use of federal funds for abortion. Mondale, who has voted to continue federal funding of abortion in the past, was on the campaign trail and did not vote Aug. 26 on a proposal to ban federal funding of abortions. The proposal failed, 53-35. The pro-life director, Father Paul Zylla, wrote Mondale that support of continued funding would be "the crowning insult" to Minnesota voters opposed to abortion.

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## VIEWING WITH ARNOLD

## 'Obsession' is tantalizing film

BY JAMES W. ARNOLD

"Obsession" is a dazzling, hypnotic, super-thriller, a marvelously disturbing and entertaining movie with no deep messages but lots of adult complexity. It has so much class it almost makes Cary Grant look like a contestant on "Let's Make a Deal."

This is up-and-coming director (age 36) Brian DePalma's squeaky tight, 98-

minute emulation of Hitchcock's eerie classic, "Vertigo." Recall the plot? A mature man feels neurotically guilty because he believes himself responsible for the violent death of a beautiful woman he had felt himself failing in love with. Then one day, as if by some dark miracle, he meets a girl who looks exactly like her. He begins with kind but sick persistence to force her into becoming an exact duplicate, a reincarnation of the dead woman. And then—well, strange and heart-pumping surprises develop.

DePALMA AND another wunderkind, screenwriter

Paul Schrader ("Taxi Driver"), have actually used only the basic idea from Hitchcock's film, plus a few reverent echoes. They've made all the emotions and motivations, in fact, much stronger, and invented a new and almost overly mind-boggling array of plot turns and twists.

With "Obsession," DePalma undoubtedly has the smash hit he needs to climb into the elite among new U.S. filmmakers. Since his major 1968 debut with "Greetings," he has pleased mostly only buffs and some critics with films like "Sisters" and "Phantom of the Paradise."

Cliff Robertson is the brooding hero, a New Orleans real estate executive who cooperates with the police when his much-loved wife and young daughter are kidnapped. The event is badly bungled by all participants, and ends in tragedy. Robertson builds a mausoleum to wife and child on a huge tract of prime acreage that becomes a kind of private cemetery and shrine, and spends years in mourning. There is even that classic upstairs "locked room" in his mansion, where "everything is kept exactly as it was." (Recall the joking reference to this device in Simon's "Murder By Death").

THEN ON A TRIP to Italy, visiting the church in Florence where he and his

wife had met (not the souped-up situation), Robertson discovers an Italian look-alike (Genevieve Bujold). Awestruck, he pursues and courts her, and begins the reconstruction process—there is an amusing scene where he tries to teach her a "gliding Bryn Mawr walk." Instead of her European "sashaying," inevitably, we head back home for the wedding and the installation of the new wife in the vacant niche of the old one. The girl herself seems to join in the transformation, caught in the neurotic spell.

Nothing more can be safely described. But throughout this preparation, DePalma beautifully plants provocative questions and fears. Who is the girl? What will develop from their mutual fantasy? Is the explanation supernatural? (The religious aura is heavy and persistent). Will the original disaster repeat itself? And how, then would the disturbed Robertson react? We get a taste of almost everything, and a truly wild final half-hour leading to one of the most brilliantly staged endings in cinema since "Psycho." Audiences will find it not only shocking—an easy effect, after all—but positive and satisfying.

THE NATURE EVEN of sophisticated thrillers is such that they either strain belief—or, if you're given enough time to think, seem

rather easy to figure out, at least in retrospect. DePalma's success is in keeping us off-balance and too bewitched to doubt or question until it's much too late to matter. Part of the spell is due to an old-fashionedly overwhelming, haunting score by the late Bernard Herrmann, who did the music for the original "Vertigo" as well as "Psycho," and part to the restrained, suggestive acting by Robertson, Bujold and John Lithgow, who plays Robertson's Dixie-accented business partner.

But there is also devastating attention to detail. The mausoleum is an exact reproduction of the facade of the Florentine church, and when we see the church for the first time, the recognition is chilling. There is clever use of the motif of doubling—e.g., Bujold is working on restoration of paintings in the church, and one of the problems is the discovery of an older painting beneath the original. Does the artist restore the beauty he already possesses, or destroy it in hopes of finding something better? (It's another way of putting Robertson's problem).

The film has its violent moments, though they are tame by the standards of say, "The Omen." The impact is 95% psychological. And while Robertson's obsession is sexual, it is all implied. Typical is the moment when Bujold says good night at the door: "I'm a good Catholic girl, and do everything the Pope says." Like everything else in this tantalizing film, the line has hidden significance. Find out for yourself.



PICTORIAL HISTORY—"A Century of Memories" is an 80-page pictorial history of St. John Academy. With the finished product above are, left to right: Tim Hahn, consultant; Helen Lucas, co-editor; Sister Cecilia Gertrude Borman, S.P., a 1923 graduate of St. John's Academy; and Helen K. Weaver, art work. Not pictured is Mary Ann Roman who headed the committee in preparing and editing the history. Copies of the history can be purchased at the annual Alumnae Reunion on Sept. 19.

## St. John Alumnae reunion slated September 19

INDIANAPOLIS — The Alumnae Association of St. John Academy will hold its 17th annual reunion Sunday, Sept. 19. A Mass at St. John Church is scheduled for 10:30 a.m. followed by a brunch at the Atkinson Hotel.

Guests at the brunch will

have an opportunity to purchase an 80-page pictorial history of the Academy entitled "A Century of Memories." The history covers the 100 years of the Academy's existence—1859 to 1959.

Mrs. Harry Battreall

Penoff is chairman of the brunch. Members of the class of 1946 are assisting her. Reservations may be made by calling Mrs. Elizabeth Schmalz Niehaus, 787-0846, or Mrs. Helen Mills LaFave, 881-1808. No tickets will be sold at the door.

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## The week's TV network films

**THE MIDNIGHT MAN** (1974) (NBC, Saturday, Sept. 4): A coed is murdered in a Southern college town, and in unravelling the case, ex-cop (and also ex-co!) Burt Lancaster uncovers more sexual oddities and hangups than the National Enquirer ever dreamed of. Routine melodrama, perversely spiced up. Not recommended.

**THE GROUNDSTAR CONSPIRACY** (1972) (ABC, Sunday, Sept. 5): George Peppard is either an old-style right-wing hero or a mockery of one as a tough, amoral security chief trying to uncover the head traitor behind a plot to blow up an atomic research center. The story is complicated, and so are the values, especially in a sexy subplot involving dazed Michael Sarrazin and dazzling Christine Belford. Not recommended.

**THE HEARTBREAK KID** (1973) (ABC, Tuesday, Sept. 7): Neil Simon and director Elaine May collaborated on

this comedy about a pushy young Jew (Charles Grodin) who abandons his klutzy bride on their honeymoon for a rich blonde WASP from Minnesota (Cybill Shepherd). He knows how to get the girl, but not what to do for the next 40 or 50 years. The humor is only occasional, with the best bits by Jeannie Berlin as the jilted bride and Eddie Albert as a fierce prospective daddy-in-law. Satisfactory for adults and mature youth.

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