

# Portuguese Catholics defy Red authorities



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## Terre Haute prepares for refugee families

Four refugee families resettled in the course of two weeks. That's the challenge that Terre Haute Catholics and parishes have set for themselves. Involved are members of St. Ann, St. Joseph, and St. Patrick parishes and the Sisters of Providence of St. Mary-of-the-Woods.

Five St. Ann couples, with full parish backing, welcomed a family on Friday, Aug. 8—a family tragically severed in the evacuation from South Vietnam.

The family, which is Buddhist, consists of a mother and six sons; the father and another son were separated from the others and are still missing.

**THE OLDEST** of the boys, a 19-year-old, already has been hired by a company operated by two St. Ann parishioners, Charlie Gibson and Bert Dieter. Another son, 17 years old, also expects to be employed soon.

The five couples acting as primary sponsors are Bob and Karen Dzwonek, Bill and Susan McCarthy, John and Mary Goftry, Bob and Diane Carver, and Jerre and Alexandria Cline.

Carver, a member of the faculty of St. Mary-of-the-Woods College, has been working as a volunteer with Catholic Charities in Terre Haute and has been

coordinating resettlement activities in the area.

A house was obtained for the St. Ann family only the day before their arrival. In a matter of hours, however, an army of volunteers had it cleaned and completely furnished with donated household goods. The parish held a picnic on Sunday to introduce the refugees to residents.

**THREE MORE** families were expected in Terre Haute. Mr. and Mrs. Duane Sorensen of St. Joseph parish are primary sponsors of a family that will arrive tomorrow. Among the refugees are a father, mother, six children and the 26-year-old brother of the father.

Additional family members scattered around the world include a son in a Saigon seminary, another child attending college in Belgium, and another in college in Australia.

On Monday, the Sisters of Providence will welcome a family of 13 members. The Sisters were put in touch with the family through some

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**BRAGA, Portugal**—Catholic crowds, defying gunfire and even grenades from Communist party offices in this strongly Catholic city, burned the Communist offices into a shell Aug. 11.

The crowds had been fired upon when they exchanged insults with communists inside the offices less than 24 hours earlier. Apparently the communists feared a repetition of the sacking of about 40 offices of communist organizations in Portugal over the previous three weeks.

Twenty persons were wounded, three of them seriously. In the communist volley. By the next day when Catholic demonstrators drove the communist defenders into a back garden, where they were rescued by troops, about 50 persons had been injured.

**THE VIOLENT** demonstrations followed a fiery speech by Archbishop Francisco Maria Da Silva of Braga to a rally of about 25,000 Catholics, many of them farmers from the environs of this railroad center of about 120,000 persons.

Giving voice to growing Catholic fears that the leftist military triumvirate ruling Portugal would destroy civil and religious liberties, Archbishop Da Silva denounced communist claims.

"You must not believe their leaders even when they say they want to respect the Church. In fact they show themselves hostile to God."

His denial that Catholics were engaged in a sterile anti-communist campaign did not prevent him from criticizing tactics of Communist party members and sympathizers in Portugal since the military coup overthrew the country's rightist regime 14 months earlier.

"All we are doing is denouncing errors in a democratic way and revealing the true face of communism," he declared.

He branded communists "the enemy of religion."

**MEANWHILE**, indications mounted that the communists appeared to be in a decline.

Opposition to the extreme leftism of Portugal's military regime crystallized when the regime sanctioned communist take-overs of the newspaper of the Portuguese Socialist party and the radio station of the Catholic bishops.

The crowds at Braga were supplemented by citizens from the nearby town of Vila Nova de Famalicao, where two persons had died while attacking Communist party offices. The local pastor, speaking at the funeral of 19-year-old Luis Carneiro Barroso, urged the people to join the Braga rally.

**RALLIES AFTER** Sunday Masses there were called in support of the bishops' repeated requests to the ruling armed forces, that freedom of information be fully restored in Portugal.

Socialist and Catholic newspapers and radio and television broadcasts

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**CARDINAL HELPS CELEBRATE A BAR MITZVAH**—Cardinal John Krol, Archbishop of Philadelphia, holds a glass of arak, a licorice-flavored liquor, as he toasts a boy's bar mitzvah during a visit to Jerusalem's Western Wall. The prelate, who was leading a Holy Year pilgrimage to the Holy Land, witnessed the joyousness of women celebrating the bar mitzvahs of their sons as he approached the Western Wall. He accepted the glass of arak from a young girl whose brother was making his bar mitzvah. The boy's mother approached Cardinal Krol and wished him the same peace she wished for her son. (RNS photo)

## Family disaster area, Bishops panel warned

**ATLANTA**—"The family is the number one disaster area of our nation," a leading canon lawyer told a panel of U.S. bishops and their advisers Aug. 9.

And the Church, he told them, is not giving justice to the casualties of marital breakdowns.

The lawyer, Father John T. Finnegan, president of the Canon Law Society of America and a professor at Pope John XXIII National Seminary in Weston, Mass., was testifying at a three-day regional hearing on "Liberty and Justice for All," which is part of the national Catholic observance of the U.S. bicentennial.

**STRIKING CHIEFLY** at injustices to divorced-remarried Catholics, Father Finnegan told the panel that the Church in this country is seriously inadequate at every phase of marital life: marriage preparation and premarital counseling, support for married life and family life, and pastoral and legal care for divorced Catholics.

At the same time the priest noted strong positive trends within the Church in those areas and urged

bishops to do all they can to promote and encourage those developments.

The official teaching authority of the Church and recent legal developments in the Church have been moving in the direction of viewing marriage primarily as a covenant of love rather than a legal contract, he said, but pastoral practice has not kept pace.

**FATHER FINNEGAN** called on the bishops of the country to take a step in increased pastoral care by lifting "the automatic excommunication . . . for those Catholics who remarry after divorce." This excommunication, he said, is "found only in the United States, and is not part of the universal discipline of the Church . . . For all its good intentions originally, it has become harsh and vindictive and a counter-sign to the Church's call to mercy and forgiveness."

He also called on the bishops to make full use of advanced marriage jurisprudence in every diocese, to participate more fully in the current process of revising the Church's marriage law, and to place on their agenda "for many years to come" the development of pastoral care and marriage support programs.

## Grotto ceremony to honor feast of Assumption

**ST. MARY-OF-THE-ROCKS, Ind.**—Hundreds of pilgrims are expected to converge here on Friday, Aug. 15, at the Grotto of Our Lady of Lourdes for annual ceremonies in honor of the Assumption. This will mark the 52nd year for the observance.

Ceremonies, beginning at 7:30 p.m., will include Mass, candlelight procession and Benediction.

An Honor Guard will be provided by the Batesville Assembly, 4th Degree, Knights of Columbus.

The Lourdes grotto here has been a popular pilgrimage spot since its erection in the early 1920's.

**THE IDEA** OF building the grotto originated in 1918 when a substantial contribution was received for the purpose. However, it was not until the spring of 1921 that work actually started.

Real impetus to the construction of the grotto was given to the project in 1920 by Father Lambert Weishaar, pastor of the parish. Father Weishaar visited the Shrine of Lourdes while on a trip to Europe, that year, where he was granted a petition. On his return he organized the parishioners into work groups and the project began early the following year.

The grotto is constructed of boulders and stones collected by the parishioners. It is situated to the rear and above the church, suggestive of the original European shrine, with rustic stairways connecting the walks on either side of the Church. It was completed in July, 1922.

**IN NOVEMBER, 1922**, a statue of the Blessed Virgin was donated by Henry Estel. About a year later Michael Derleth honored his wife's parents, Henry and Mary Laker, with the donation of the statue of St. Bernadette.

The first pilgrimage was conducted on August 15, 1923.

On December 8, 1923, the Sodality of Our Lady-of-the-Rocks was organized. Members of the sodality maintain the shrine and make the rose-shaped candle shades carried by the pilgrims in the procession.

Membership is open at any time during the year and can be secured by sending name and address to St. Mary-of-the-Rocks Church, R.R. 2, Batesville. The customary offering is \$1 per year.

St. Mary-of-the-Rocks Church is located on the Oldenbourg-Brookville Road. Father Joseph Klee is pastor.

## School busing order strands 7,700 pupils

**LOUISVILLE, Ky.**—In order to insure the availability of buses to implement a court-ordered desegregation plan for public schools, a federal judge here ordered the end of a 25-year-old program of transporting nonpublic school students on public school buses.

The judge said the order ending transportation of nonpublic school students was dictated by practical reasons.

Last year, about 7,700 nonpublic school elementary school students, including about 6,700 Catholic school students, rode buses at the county's expense.

## Ford visit recognizes efforts in resettlement

BY ROBERT G. LEE

**FORT CHAFFEE, Ark.**—Several thousand Arkansans and Vietnamese lined the roads waving greetings as a cavalcade of Secret Service men and Army Military Police escorted President Gerald Ford to the U.S. Catholic Conference (USCC) resettlement offices on this sprawling army base in northwestern Arkansas.

Since the first Vietnamese refugees arrived in the United States, Fort Chaffee has become a cosmopolitan mixture of U.S. and Vietnamese cultures. Volunteer agencies such as the USCC's division for Migration and Refugee Services (MRS) have worked night and day to register, brief, and find sponsors for the thousands of refugees descending upon the camp.

**THE VISIT** by President Ford Aug. 10 was a recognition of, and a tribute

to, the USCC-MRS in its work of resettling the refugees in the United States.

The director of the USCC office at Fort Chaffee, David Lewis, informed President Ford that his office has more than 18,000 refugees registered. He further stated that the office has already resettled more than 7,000 refugees in all parts of the United States.

"It is through the cooperation of diocesan resettlement offices that we were able to achieve this record," Lewis said.

**PRESIDENT FORD** was interested in learning just how long it usually takes for a refugee to get sponsored and be processed out of the camp. If a refugee already has a sponsor or relatives in the United States, Lewis told him, it takes only a few days, perhaps 10 at the most. "However, Lewis added, 'If a refugee has no friends or relatives in the United States and speaks no English, or has little education, his stay in Fort Chaffee may be rather lengthy.'"

Ford was in the nearby town of Fort Smith, Ark., to dedicate new St. Edward's Mercy Hospital, run by the Sisters of Mercy, and he took the occasion to visit the USCC resettlement offices. His visit acknowledged that over 60% of the refugees resettled in the United States will have been processed by USCC-MRS.

## Trappist to address St. Meinrad Alumni

**ST. MEINRAD, Ind.**—Abbot Augustine Moore, O.C.S.O., of Holy Ghost Trappist Monastery in Conyers, Ga., will be the principal speaker at the annual reunion of the St. Meinrad Alumni Association here on Aug. 19 and 20.

The Trappist prelate, an alumnus of St. Meinrad and a former Louisville archdiocesan priest, will speak at the noon banquet on Wednesday, Aug. 20.

The annual reunion, which will open at 10 a.m. on Aug. 19, will feature a seminar entitled "Reconciliation—A Way of Life"; a golf tournament; a business meeting; and informal get-togethers, at which alumni will have the opportunity to relive old times.

More than 250 alumni (priests and laymen) are expected to attend. Father William Deering of the Evansville Diocese is the current Alumni Association president.

## 'Wandering' Irish witness to Hoosiers

BY B. H. ACKELMIRE

**INDIANAPOLIS**—Eight Irishmen left town last Monday after nearly two weeks of "wandering for Christ" in hospitals, nursing homes, parks, shopping centers and a dozen parishes. Ah, yes, and one pub.

The four men and four women, from various parts of the Republic of Ireland, are members of the Legion of Mary and were participating in Peregrinatio Pro Christo, an international people-to-people program designed to spread the love of God and his Blessed Mother. That they did, and in the process charmed everyone they met, including Archbishop George J. Blaskop.

The group stayed at Marian College and was escorted around the city and on a side trip to Muncie by local members of the Legion, such as Mary Carson and Francis McConahay, president of the Indianapolis Comitium.

**THE TRAVELERS** follow such occupations as farmer, civil servant, house painter, office worker and teacher. A few are old hands at global witnessing—one has been in five countries on Legion duty.

While here, the Irish visited such places as St. Vincent Hospital and St. Augustine Home for the Aged, but the majority of their time was spent going house to house, meeting people in their homes, spreading the word about their organization and its purpose. The day we talked with them they were knocking on doors in the St. Jude area.

Asked what kind of reception they were getting, all eight testified to Hoosier hospitality.

"We are astounded," Maureen Barrett said. "We have been received with such kindness. Not one person has been rude."

"We introduce ourselves, explain why we are here. We talk about the love of God and about Mary, and we offer a Miraculous Medal and a leaflet explaining the medal."

"If they (residents) belong to a particular faith, we encourage them to be active in their own church. Many times we pray with them for Christian unity. If they express an interest in knowing about the Catholic Church, we urge them to get in touch with the local priest. Particularly if they happen to be fallen-away Catholics, we remind them that any priest will be happy to talk to them."

**THE IRISH** Legionnaires look upon their avocation as being "an extension of the work of the priests in the parish," according to Maureen. "Priests can't do it all. We try to help out."

She said there are language groups

which work with immigrants of different nationalities. Others specialize in working with the blind.

According to Maureen, the all-Irish group was somewhat unusual. The international visitation program was started in Dublin in 1957 and, though many participants are Irish, groups of mixed nationals are encouraged. Members of the group had traveled with Maltese, Belgians, Australians, and Norwegians on Legion-sponsored treks. Destinations have included such disparate locales as Alaska, Sweden, and Kenya.

Visitations last two weeks and whenever possible are made in cooperation with local Legion groups which arrange for housing, canvassing etc.

"It's amazing the friendships you make—like building a bridge of un-

derstanding," said Mary O'Neill, discussing a Legion visit to Sweden. She stayed in the home of a Lutheran minister. "He was a marvelous person, and he wouldn't take a penny for all his hospitality."

**TRAVELERS PAY** all their own expenses and consider their trips as a personal obligation to the Church. "Over and over people tell us what a fine thing it is we're doing," said Mary. "But that's not it at all. The amazing thing about all this is the impact it has on your own faith. It becomes so much stronger. You're never the same again after making one of these trips. It's the most marvelous thing that can happen to you."

But, of course, there's no harm in having a little fun on the side. And that's where the pub came in last Saturday night.



**IRISH VISITORS**—Eight Legion of Mary members from Ireland and four of their local counterparts visited this week with Archbishop Blaskop as part of an international people-to-people program. Pictured, left to right, are Joann Ash (Indianapolis), Patrick O'Sullivan, Mary Carson (In-

dianapolis), Mary O'Neill, Michael Kenny, Archbishop Blaskop, Mary Heaslon, Maureen Barrett, Anthony Doll (Indianapolis), Jim McKenna, Marie Doyle, Francis McConahay (Indianapolis), and Ben Adams. McConahay is president of the Indianapolis Comitium.



## 800 women Religious repeat demand for justice, equality

BY GERARD E. SHERRY

SAN FRANCISCO—The National Assembly of Women Religious (NAWR), which drew 800 nuns from all over the country to its annual meeting here Aug. 7-10, re-emphasized its commitment to social justice and stressed the necessity of equal rights for women in the Church.

A series of resolutions approved at its final session dealt with the equality of Sisters and all women in the Church. Among them were calls for:

—Including women in the decision-making bodies at all levels of the Church;

—Affirmative action to equalize the involvement of women in theological education and research;

—Support for the ordination of women as deacons, priests, and bishops;

—Commitment to the passage of the Equal Rights Amendment;

—Support for the United Farm Workers of America (UFWA) and continuation of the boycott of non-UFWA grapes and lettuce and Gallo wine.

Sister Catherine Pinkerton of Cleveland, outgoing chairman of

NAWR, urged the Sisters to individually and corporately "criticize the institutions of which we are a part."

SHE RECOMMENDED that Sisters evaluate whether or not those institutions and their own related ministries are answering the needs of the times, especially those of the poor. Those who take the Gospel seriously must be willing to put themselves on the line for the empowerment of others, she said.

Saul Mendlovitz, Rutgers University professor of international law and president of the Institute for World Order, in a keynote address predicted that humankind has 20 years to re-order the world or experience either tyrannical despotism or a cataclysmic series of mini-disasters.

He commended NAWR for its policy of accountability.

ANOTHER SPEAKER, Sister Margaret Farley, associate professor of ethics at Yale Divinity School, said that Sisters who are used to fulfill the unmet needs of others through an enlightened commitment ought to demand justice for themselves,

particularly in the area of Church ministry.

"We must see that Christianity calls for mutuality, equality and reciprocity in the Church, rather than that of hierarchy and subordination," she said. "Women have traditionally been considered lesser persons in the Church. Unless we can understand women to be fully, and not secondarily, in the image of God, we shall not know the full moral imperative regarding equality of all persons."

THE CONVENTION agenda was interrupted by a massive call for a boycott of the university cafeteria when it was learned that it was serving non-UFWA lettuce. When attempts to reach policy-setting administrators failed, the 800 participants voted to activate the boycott, with Sisters picketing the cafeteria.

At the final Mass of the convention, celebrated by Father Reid Mayo, president of the National Federation of Priests' Councils, St. Joseph Sister Kathleen Keating was installed for a two-year term as chairman. She has been chairman of the social service division of the College of Our Lady, of the Elms in Chicopee, Mass.

## Terre Haute prepares for refugees

(Continued from Page 1)

fellow Sisters who are working as volunteers at the refugee center in Camp Pendleton, Cal.

THE FATHER, an engineer, will be employed as assistant engineer at the Woods college and convent. The family will be housed temporarily in the old Woods village school.

Other parishes in the Archdiocese are busily engaged in various stages of refugee resettlement. St. Augustine's, Jeffersonville, welcomed a family of 10 on Sunday, Aug. 3, and one of the priorities is tutoring the children in English to prepare them for school. The oldest child is 13.

The father of the family was delayed at the refugee camp at Indiantown Gap, Pa., caring for an ailing grandfather, but both hope to arrive later this month.

A brother of the father already resides in Jeffersonville and is a member of St. Augustine's. He and numerous parish volunteers prepared a house and are helping the refugees become acquainted with their new hometown.

St. John the Baptist parish, Starlight, is making plans to receive a family of six and already has a job in woodworking or farming lined up for the head of the household. No arrival date has yet been scheduled.

IN INDIANAPOLIS, Holy Trinity parish has adopted a refugee family which is currently living in Paoli, originally sponsored by Mrs. Noel Newlin, a member of Christ the King Church, Paoli.

The father of the family, Hieu Do Truong, has been working as janitor at Holy Trinity for the past three weeks. Volunteers are preparing a house owned by the parish to receive the rest of the family. Father Paul Landwerlen, pastor, said that Ed Holloran and Betty King had been coordinating efforts to locate the necessary household goods.

The new janitor has a wife, three small children, a 16-year-old brother and an 18-year-old sister.

Roz Hugus of Holy Spirit, Indianapolis, reports that the refugee family that the parish was expecting arrived last Saturday and is settling into a home located in Windsor Village.

Holy Spirit is sponsoring the family in concert with Gethsemane Lutheran and Irvington Friends churches.

ARCHDIOCESAN Catholic Charities has helped a Lafayette diocese parish, Our Lady of Mount Carmel, in its sponsorship of a family of eight. The family is due today, having been delayed because the mother gave birth to a baby just a month ago.

Father Donald Schmidlin and Diane Meyers said this week that the Charities office is also working actively with several other groups and parishes in the early stages of sponsorship.

In addition, Charities volunteers are calling on pastors to recruit more sponsors and are interviewing the newly arrived refugees to determine job skills and experience. Interviews with prospective employers will be sought.

Father Schmidlin, Charities director, estimates his offices have been involved in 165 resettlement cases, not including special cases processed in cooperation with Church World Service and the International Rescue Committee.



BATESVILLE JUBILARIANS—Mr. and Mrs. Joseph Becker will mark their 50th wedding anniversary with the traditional Mass of Thanksgiving at 1 p.m. Saturday, Aug. 23, in St. Louis Church, Batesville. An Open House will be held from 2 p.m. to 6 p.m. in the Knights of St. John Hall. Friends and relatives are invited. The couple requests that gifts be omitted. The jubilarians have one son, Gene, of Batesville.

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## THE TACKER

## Blarney Express

BY FRED W. FRIES

"The Fighting Irish? That sounds like a cadre of vigilantes in Belfast."

The speaker was a young hospital nun in County Kerry with whom we conversed shortly after our tour group arrived in Ireland.

"No, Sister," we countered in our finest Gaelic brogue, "It's not a group of vigilantes we're referring to, but the famous Fighting Irish of Notre Dame."

"Notre Dame?" The good nun still seemed puzzled.

By this time we were a little bit nettled at her apparent obtuseness.

"You know, Sister, Notre Dame University back in South Bend, Indiana. That's what they call their world famous football team—the Fighting Irish."

Sister chuckled softly and then replied: "Sure, and I hate to disappoint you, sir, but I have never heard of the Fighting Irish of Notre Dame University in South Bend, Indiana."

After we had recovered from our shock, we suddenly realized that—subway alumni notwithstanding—there could be some people in the world who have never heard of the Fighting Irish of Notre Dame. Putting the shoe on the other foot, as they say, how many of you have ever heard of the championship soccer team from County Cork?

To pick up our narrative from last week, readers will recall that our segment of the Archdiocesan Tour were just boarding a plane for Brussels, Belgium. There we "enjoyed" another long layover (what else is new?) before taking off by Air Lingus for the Emerald Isle, our final major destination overseas.

The first thing that caught our eye when our Irish Airlines plane taxied up for boarding was the giant shamrock which adorned the tail—a portent of the happy, friendly people with whom we were to spend the final days of our tour.

The hop to Dublin took only two hours, but we arrived too late in the day to attempt the 225-mile road trip to the tiny village of Sneem in County Kerry, our ultimate destination.

After a good night's rest in a no-frills "Bed and Breakfast" tourist flat in downtown Dublin, we took off early the next morning. For this writer, at least, the trip was—to understate the case—arduous.

The nine of us piled into a nine-passenger Ford van of undetermined vintage, which we leased in the Dublin airport, crammed our luggage into every conceivable unoccupied spot and headed south. At the wheel was Patrick Moriarty, Jr., who was to serve as our unofficial "tour leader" during our Irish visit. Pat and his wife were visiting Sneem, his parental home and birthplace, for the first time in 14 years. As a matter of fact, the Sneem House—owned and operated by Pat Moriarty, Sr., and his family—was to be our official headquarters in Ireland.

Space forbids our elaborating on that trip from Dublin to Sneem.

Picture this if you can: an American driving an oversize vehicle on the "wrong" side of narrow roads, often mountainous, with only rocks serving as guard rails.

Each morning the confident Pat Moriarty was at the wheel, and each evening he brought us back to the Sneem House safely. (The age of miracles is still with us.)

Actually, our narrowest escape occurred

later in downtown Dublin at the end of our stay as we rushed to the airport to return our long-overdue van and to catch our flight to London. Only a coat of paint kept us from coming acropper with a double-decker bus heading for the same spot in a busy intersection. Whew!

Though we were riding on thin tires, our only flat occurred—not on a narrow mountain road, as you might expect—but glory be to St. Patrick!—in a filling station.

Our most memorable meal was a fresh salmon and boiled potato feast which we prepared ourselves in the Sneem House. The salmon was one of two ten-pound beauties caught by our chauffeur, Pat Moriarty, in the Sneem River, which was only a good cast away from our bedroom window.

On Sunday we attended early Mass in the parish church. Strangely enough, there was no kiss of peace—a practice that has not, we found out later, been adopted in Ireland. As we left the service, we wondered audibly how such a small village could support such a large and pretentious church with two priests. Just then we noticed a late model Rolls Royce pull away from the parking area.

Enroute to Dublin to turn in our beloved van, we took a 100-mile detour to visit Blarney Castle and to kiss the stone which is reputed to bestow eloquence. "This is a lot of trouble," one member of our group was heard to remark as we negotiated the tortuous route to the top of the castle ruins, "just to acquire the gift of gab!" That, me lad, is a bit of blasphemy.

From Dublin we flew to London to rendezvous with other tour members—who stayed in Italy or went to other parts of Ireland—for the return trip to Chicago. One of the highlights of the return flight: a special in-flight celebration of Father Jack Okon's 31st birthday, complete with cake and champagne thoughtfully provided by our hosts, Trans World Airlines and Gruening Travel Service.

The Chicago to Indianapolis flight was on schedule and uneventful. At Weir Cook Airport—despite the late hour—we were greeted by a cheering crowd of relatives and friends, displaying a large "Welcome Home" placard. It was a heartwarming sight.

End of Series

**HERE AND THERE**—The 1965 graduates of St. Mary Academy will hold their 10-year reunion on Saturday, Aug. 23, at the Sherwood Restaurant, 6500 S. Emerson Ave. Activities, which will begin at 6:30 p.m., will include a smorgasbord and dance. Tim Johnson will be the disc jockey. Contact persons are Jean Arney 784-9426, and Sheila McCrassy, 882-1239. Sacred Heart High School graduates of 1937 have scheduled a class reunion on Sunday afternoon, Aug. 17, at the Southside Knights of Columbus picnic grounds. Details can be obtained by calling 888-5506 or 283-2047.

**NAMES IN THE NEWS**—Father Gregory Chamberlin, O.S.B., was recently appointed vice-rector of St. Meinrad College, retaining his post as dean of students. . . . Emerson B. Houck is the new president of the St. Vincent Hospital advisory board.



**HOLY NAME PLANS BENEFIT PLAY**—The Holy Name Parish Theatricals will present the three act play "Down to Earth" at the Holy Name school cafeteria, 89 N. 17th, next Thursday and Friday, August 21 and 22, at 8 p.m. The four actors pictured above are, left to right: Diane Lamping, Barb Stahl, Allison Davey and Tom Noone (standing). Tickets are \$1.25 for adults and 50c for children.

## Lawrenceburg hosts CCD teachers

LAWRENCEBURG, Ind. — A meeting for teachers of high school CCD classes in the Lawrenceburg Deanery will be held at 7 p.m. Thursday, Aug. 21, at the Oldenbourg Novitate.

Various courses for high school students will be explained during the session. Sister Dominica Doyle, O.S.F., Deanery administrative representative, has urged all CCD teachers to attend.

## Sr. Noreen buried

ST. MARY-OF-THE-WOODS, Ind. — Sister Noreen Kane, S.P., was buried here on Friday, Aug. 8. She died in Chicago, where she served on the staff of St. Genevieve's School.

INDIANAPOLIS  
Calendar  
of Events

**SUNDAY, AUG. 17**  
Card Party at St. Francis de Sales parish hall, 2191 Avondale Place. Games begin at 2 p.m. Benefit of Ladies Court No. 173, Knights of St. Peter Claver.

## 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.; Scena High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** K of C Council #437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 8 p.m.; St. Philip Neri parish hall at 5 p.m.

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McGary, Marie  
Burns, Robert H.  
Adam, Infant Dennis E.  
Gallagher, Margaret Mary  
Carr, Cornelius J.  
O'Connell, Stasia  
Jacobs, Margaret E.

## CALVARY

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Gantner, Francis E.  
Stiker, Louise Christina  
Johnson, Conrad J.  
Senders, Elizabeth  
Sloan, Norman A.  
Lanigan, Rosella K.  
Mazelin, Joseph T., Sr.  
Speaks, Mary M.  
Cortese, James V., Jr.  
Moore, Patricia Davidson  
Griffin, Julia G.  
Cain, Dorothy R.  
Hopper, Maudie B.  
DeJulio, Raymond A.  
DeCallier, Joseph

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Mueller, Paul H.  
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Danacker, Sarah Catherine  
Snook, Paul E.  
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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

## Outspoken Mrs. Ford

Some reports of Betty Ford's television interview last Sunday have her saying that she "wouldn't mind" if her 18-year-old daughter had an affair. That is not what Mrs. Ford said. What she did say was that she wouldn't be surprised.

We feel it's Mrs. Ford's affair what kind of behavior she does or does not expect from her daughter. What burns us, however, is Mrs. Ford's implication that every "normal" young woman engages in premarital sex.

Moreover, in Mrs. Ford's book, premarital sex can, in her words, be "a worthwhile encounter" and might even lower the divorce rate. What kind of reasoning is that? Perhaps we should eliminate marriage altogether, then we would have no problem at all with divorce rates.

The most regrettable part of the interview was Mrs. Ford's endorsement, once again, of abortion. On two previous occasions she has publicly supported abortion and all three

times she has appeared to judge the life-and-death issue as a simple question of medical hygiene.

The Supreme Court's legalization of abortion, she said, was "the most wonderful thing in the world," "a great, great decision" because it took abortion "out of the backwoods and put it in the hospitals." There has not been the slightest indication in her public remarks that Mrs. Ford detects any moral or ethical dimension whatsoever to this most profound conflict of human and civil rights.

All told, we found the television interview an embarrassing exhibition of shallowness. It is unfortunate that the First Lady chose to deal so blithely and off-handedly with topics that are, in too many instances, estranging generations and eroding the stability of the American family. The outspokenness for which Mrs. Ford is being congratulated may turn out to be a national liability.

## Where results count

The clock will be the judge of Helsinki, one delegate observed. Meaning, of course, that only time will reveal the good intentions—or lack of them—of the 35 signatories of the document hammered out by the European Security Conference.

In the determinedly positive view of the Vatican, the summit meeting was seen as a vehicle for preventing the devastation of another war and affirming those basic Christian values which so long fueled the spiritual force of Europe.

In a letter appointing the Vatican's delegate, Pope Paul described the awesome charge of the conference as he saw it:

"Taught by the tragic experience of two horrible wars which burned in Europe within the space of 30 years, consuming as in a brazier so many millions of victims, the representatives want to establish an understanding which rests on the clear and firm principles of international law. They want to shelter Europe and the world from the menace of new experiences of destruction infinitely more terrifying."

Later, following the signing, the Pope hailed the spirit of the summit and the resulting document.

Not everyone has shared his optimism. The statements of many delegates last month were defensive and guarded, as if tempered to the hostility of constituencies back home. As the meeting closed, there were no predictions that peace had been secured or that relations between the East and the West would be dramatically improved.

Parts of the agreement do deal with fundamental rights and the West and the Vatican pushed hard for communist pledges to lift restrictions on

personal movement and association, Church personnel and religious activity, and the publication and distribution of information. The big question is will any real results come of it.

At this week's end, the skeptics seemed to be ahead. On the same day the agreement was signed, news reports reached Rome saying Father Zivko Kustic, a Byzantine-rite priest who is editor of the Yugoslav Catholic weekly, had been sentenced to five months in prison for "agitating against the state."

The charge was brought against him because of two articles he wrote.

Earlier this week a delegation of U.S. Congressmen visiting Moscow were assured by Soviet authorities that they intended to live up to their Helsinki pledges. But the Soviets refused to be specific when questioned about easing tight curbs on Jewish emigration.

And so it went in the days immediately following the historic security conference. Peace and freedom did not seem any more secure. But there remains, as Pope Paul repeatedly and vigorously reminds us, the Christian imperative to hope and to continue the laborious search, however frustrating, for international understanding. The alternative, he pointed out, "is infinitely more terrifying."

## LETTERS TO EDITOR

### Daryl Fry suggests gun ownership needed

To the Editor:

A recent editorial ("As others see us" 7/18/75) condemned gun ownership and seemed to say that crime and guns go hand in hand. To this I counter that only a small number compared to the overall total of guns are ever involved in crime.

Most guns are used for hunting, target shooting and other sporting purposes. Others are used for self-protection. Sadly, though there are laws to prevent criminals from owning guns, they are not adequately enforced.

Decaying morals, prejudice, and lack of opportunity—not guns—are the source of violence and crime. Tokyo is nearly free of crimes of violence because of the character and moral standards of the average Japanese citizen. The fact that police are deployed in substations every few blocks also plays an important part.

The trend among judges to release repeat criminal offenders upon society must be stopped. Many accused lawbreakers commit further crimes while out on bail. Parole comes much too soon for persons who have committed violent crimes. Swift, sure

BY FR. THOMAS WIDNER

Any Catholic unused to the feistiness demonstrated in the action of the Chicago school board vs. Cardinal Cody vs. the Chicago Priests' Senate might well wonder if he has purchased the right seats to the wrong event. Such demonstrations, though not frequent, do occur in our post-Vatican II Church. Rather than uphold the "rebellion" of the board or the authority of the bishop, one might simply catch one's breath and get to know the territory better.

It is often stated that in making changes within the Church we do not do enough homework. Change very often is briefly explained, hastily introduced, and rarely followed up. To the layman, what we change in the Church appears to come off the top of someone's head. It is rarely seen as a continuation of our tradition. Even many priests are hard pressed to explain "Why?"

The Chicago school problem does not affect as many people as some other changes, liturgy for instance. For most laymen, a priests' senate or a board of education is not something we get each morning with our toast and coffee. And yet what these groups decide may affect us dramatically.



INVOLVED in the problem in Chicago is the question of democracy in the Church. A few weeks ago Dale Francis suggested that while there should be democratic practices within certain church structures, the Church itself cannot be a democracy. For the Church to be such, he contends, would be to change its nature substantially. I'm not sure.

Certainly God did not get to be God because he was voted into office. On the other hand, the Pope did. The Holy Spirit defies political systems. Yet even the Holy Spirit could work through a democratic structure. The Spirit moves about at will and the Church has always run into problems when she tries to confine the Spirit to a single person or group. He may alight on democrat and autocrat alike.

In our own archdiocese, a priests' senate composed of priests elected by their fellow priests according to age

and region advises the archbishop on matters relevant to the work of the Church in the archdiocese. In the absence of a diocesan pastoral council, a group of laymen elected by laymen who advise the bishop on matters pertaining to all people in the diocese, the priests' senate deals with very broadly-based matters. Strictly speaking, a priests' senate concerns itself only with issues relating to priests, e.g. priestly accountability, continuing education, etc.

WHATEVER ISSUES are brought before a senate or a council, the archbishop, of course, has the final say. The buck must stop with him. In a democratic structure he shares his decision making responsibility. A council or a senate may vote to, do some action, conduct a diocesan wide fund drive, for example, but the archbishop must still give final approval. In an autocratic structure there is no such consultation.

If there has been any criticism of our own priests' senate, it has been the supposed lack of initiative on the part of priest senators in recognizing problems and in bringing them before the senate. Some feel the senators

merely rubber stamp the archbishop's recommendations.

If problems are to be solved, the senators must certainly assist the archbishop. No one in authority need be threatened by a consultative body which has been adequately informed and communicated with. This seems to be at the crux of the Chicago dispute.

IT IS NOT easy to be democratic in the Church. We are not used to it. Democracy is slow and inefficient. If we are going to have our structures operating democratically, however, we shall have to learn to live with the disadvantages as well as the advantages.

We are a clerically dominated Church trying to re-establish the involvement of the layman. The Gospel does not exist only for the sake of the clergy. I do not believe we are suffering the wrongs of change so much as the sins of the past. A Church in which only the clergy know what is going on will not interest many people.

Father Widner joined The Criterion staff this month as associate editor.

DALE FRANCIS SAYS

## One man's view of the Latin controversy

BY DALE FRANCIS

A national organization to promote the legitimate use of Latin in the Mass has been formed in St. Louis. Dr. James F. Hitchcock, a well-known historian and conservative spokesman, is the temporary chairman of what is to be known as the Latin Liturgy Association.

While I know this is a development that will please many people, it really is a matter of indifference to me.

When I was a young boy, long before I became a Catholic, I was under the mistaken impression that Catholics did everything in Latin. That was one reason I was glad that I didn't go to St. Patrick's School as some of the neighbor kids did. One thing I didn't need was to study history, geography and arithmetic in Latin. I couldn't understand how Bunny Berchold was able to get all that Latin. He wasn't any smarter than the rest of us.

Later, of course, I came to understand the Latin was used only in the liturgy. But concerning Latin in the liturgy I have a certain ambivalence.



I HAD STUMBLED through high school Latin but when I became a Catholic I studied enough Latin to understand the Latin in the Mass. I often used the missal but I did not need to do so to understand what was being said at the Mass.

I came to love the gentle sounds of the Latin. A friend of mine, who is not a Catholic but is a student of religions, offered the thesis that the sounds of Latin in the Mass were perfectly designed to bring about a spiritual response. He was not speaking of the meaning of the words but the very sounds themselves as having a psychological effect upon those who heard them.

Whatever the validity of this may be, the fact is there was a quiet beauty in the Latin Mass that seemed to create an atmosphere of reverence.

BUT WHAT I knew by observation was that a great many Catholics never did learn to understand much Latin—even those who learned as altar boys to give the responses didn't necessarily always know what they were saying. So there were always Catholics at Mass who weren't really much aware of what was going on at the altar.

Early in my life as a Catholic I met Col. J.K. Ross-Duggan, that pioneer

of the vernacular in the liturgy who almost single-handedly kept the Vernacular Society going and the publication, *Amen*, in circulation. The use of the vernacular seemed reasonable to me so I joined the society in the 40's and sometimes wrote for its magazine.

It was always clear to me, however, that the vernacular was not going to provide any spectacular solutions. The failure of people to place themselves fully in the Mass was not solely because they did not know the language.

NOW THAT WE have had the vernacular in the liturgy for a decade, it is obvious it didn't provide a cure-all. Accompanying the vernacular have been other liturgical changes, some of which seem to me to indicate little knowledge of human psychology. The change into the vernacular was not done by those with a way for words but by technicians. We have lost a great deal of the beauty and of the reverence in the liturgy.

But yet I find myself inclined to believe that the vernacular in the liturgy is the best for the most people. There may be some who have a nostalgia for Latin, there may be some with an intellectual bent who find it a more satisfactory language, but for

most of us we have a better chance to pray with the Mass when we know what we and the priest are saying.

I do agree we have lost reverence. But I do not believe this is because of the use of the vernacular. If the only way we could keep reverence was through use of a language the people did not understand then it is obvious we were not keeping the kind of a reverence we should have.

I DO NOT believe the Mass is particularly better understood today. I did not think it would be simply by use of the vernacular. But this is a challenge that should be met within the vernacular, not by the abandonment of it.

I believe the problem has been with those who have so emphasized the Mass as a communal meal that they have discarded all sense of the Mass as sacrifice. We need liturgical changes that will give the people the sense of awe they would have if they understood what happens at Mass, small changes that emphasize the reverence that should be present in all.

The return to Latin may be satisfying for some. I would be glad for a Latin Mass myself. But it is no solution and it could be a retreat from the real need to bring back reverence to the Mass in the vernacular.

## Exorcisms conducted, ex-charismatic says

SOUTH BEND, Ind.—Leaders of a now defunct Catholic charismatic community here conducted unauthorized exorcisms and other forms of spiritual coercion on members, according to charges made by a former leader in the movement.

The complaints were made in a letter and dossier presented to Bishop Leo Pursley of Fort Wayne, in whose jurisdiction the alleged abuses took place, by Dr. William Storey, a Notre Dame university theologian who severed his ties with the charismatic movement after being active in it for some time.

Storey's charges on the alleged abuses were reported in the Aug. 15 National Catholic Reporter.

THE COMMUNITY where the reported incidents occurred, True

House, disbanded last year after an investigation of the South Bend group by national leaders of the charismatic movement. But Storey's charges raised the issue that unauthorized practices are "in many ways typical, not only of the now disbanded True House, but of the movement as a whole," and that a "canonical and theological investigation" of the entire movement is called for.

According to the Storey documents, leaders of the community instituted a so-called "breakthrough ministry" to deal with members who failed to submit completely to the rigidly structured authority of the group. Those adjudged guilty of such failure would be subjected to being awakened without warning in the middle of the night and taken to a darkened room where intense questioning would be administered by True House leaders. The individual would be pressed to admit his guilt and make a general confession of his sins dating back to childhood.

ONE OF THE former leaders at True House, Francis R. Hettinger, in a statement used in Storey's report, disclosed: "The coordinator would then employ the Roman rite of exorcism, calling 'demons' out of the person," and that in some cases "the individual's personal belongings were burned in the fireplace . . ." This done, "the individual was forced to make certain promises," including a promise not to reveal to any priest what had happened.

Another alleged abuse involved the leadership's ordering students to lower their grades as an "exercise in humility," according to Hettinger.

would have changed the chemistry of my brain. Fortunately I was transferred to the state hospital because I had inadequate insurance coverage.

The doctor in the state hospital gave me light night medication, observed me, told my family that I could be anything I wanted to be—in other words, my potential was great. He dismissed me from the hospital.

Adequate testing should be required before anyone is admitted to a mental ward or kept there for more than a few days.

Farmington, N.M. Name Withheld

RESPONDING to Storey's charges, Cardinal Leo Suenens of Malines-Brussels, Belgium, a longtime supporter of the charismatic movement, said it was "a grave lack of justice and charity to reveal to a large public the weaknesses" found in the movement, and accused Storey of intending to influence "the Pope not to receive the Catholic charismatic world pilgrimage for the Holy Year."

Other movement leaders admitted the existence of problems, but claimed that Storey's report and the documents on which it is based are exaggerated.

But the major issue, according to Holy Cross Father John Reedy, of Notre Dame, the editor of A.D. Correspondence, which earlier published other Storey criticisms of the charismatic movement, is "not concern over the matter of prayer

groups as such. It is rather that a careful examination of the structure and practice of charismatized communities such as True House is called for."

THOSE COMMUNITIES, he said, involve "new relationships which raise problems of ecclesiology which must be dealt with. The patterns of leadership tend to foster arrogance and abuses of authority at times."

Copies of Storey's charges have been sent to high Church officials, including the office of the apostolic delegate in Washington, D.C. But a spokesman for the delegate called it a "problem of local jurisdiction."

Bishop Pursley has indicated that he will do everything in his power to end the abuses, but insists that "this is not simply a diocesan matter. It's an international thing."



## The CRITERION

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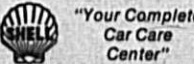
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## THE VIRTUES

## HOPE

BY MARIE MCINTYRE

Is it wrong to say "The future is present" and really mean it? Not if you are a Christian and understand how the risen Christ is our future. It is as simple as that and as profound as that! The fact that our future is present is the basis of our hope.

What is hope? It is the motivating force behind the kinds of things we do because we have faith. It is the power that pushes us into action of trust and courage. In all probability, it is the most necessary virtue of our perplexing time when so many statistics point to despair, the opposite of hope, as being more in keeping with the way things seem to be heading.

**WHAT GOOD IS** Christian hope in a world so bent on evil that we vote almost half of our budget for making the means of war while we run around crying peace? What kind of Christian hope can operate in a world where thousands are dying of starvation each day while we get fatter and sit in comfortable pews and say that we don't want our spiritual leaders to tell us about our Christian social responsibilities from the pulpit? What brand of hope survives as we become more leaderless in good-for-all-people government, in meeting new needs in the Church, in local community problems?

Somewhere between the extremes of giving up all hope of achievement and of aggressively confronting the problems of life with trust in human powers only, there is room for Christian hope.

Here again, we go to Christ for the answer. We see in Him a trust relationship with His Father even when, humanly speaking, hope should be abandoned. What a hope-filled cry echoed down when He cried from the cross: "Into thy hands I commend my spirit!"

Jesus teaches us that our hope—His hope—transcends trust in the merely human and goes beyond to that power which encompasses the human. What we learn from Christ is that our hope is hope for that which is humanly unattainable. And that is precisely the lesson so many of us are apt to forget. Thus, the despair and the giving up.

**OF COURSE, WE CAN'T** do it alone. Saving ourselves is impossible. Being saved by Jesus is something else. Through the transforming power of faith in Him, and through careful planning and decisive action, we can

hope for genuine human living. Hope means that we are realistically seeking good and aggressively going after it, being very conscious of our need for God's help.

The primary message of Christianity is the fact that there is hope because of the resurrection of Christ. Everything that doesn't make sense, including death, has been overcome by Christ's resurrection and ascension.

Because Jesus is alive now, risen and glorified, we have someone in our human history who overcomes evil, death, sin. Because this Jesus who is alive is faithful, we can trust Him in a way that we cannot trust any other being. Once we come to know Christ through faith, we become more attracted to Him through love. It is through our love that our trust in Him grows. This gives us new courage and hope. We trust in Him to do with us what we can't do by ourselves. This does not mean that we sit back and do nothing. We open to Him and cooperate with Him by recognizing that our own human weakness can be overcome by His power and love.

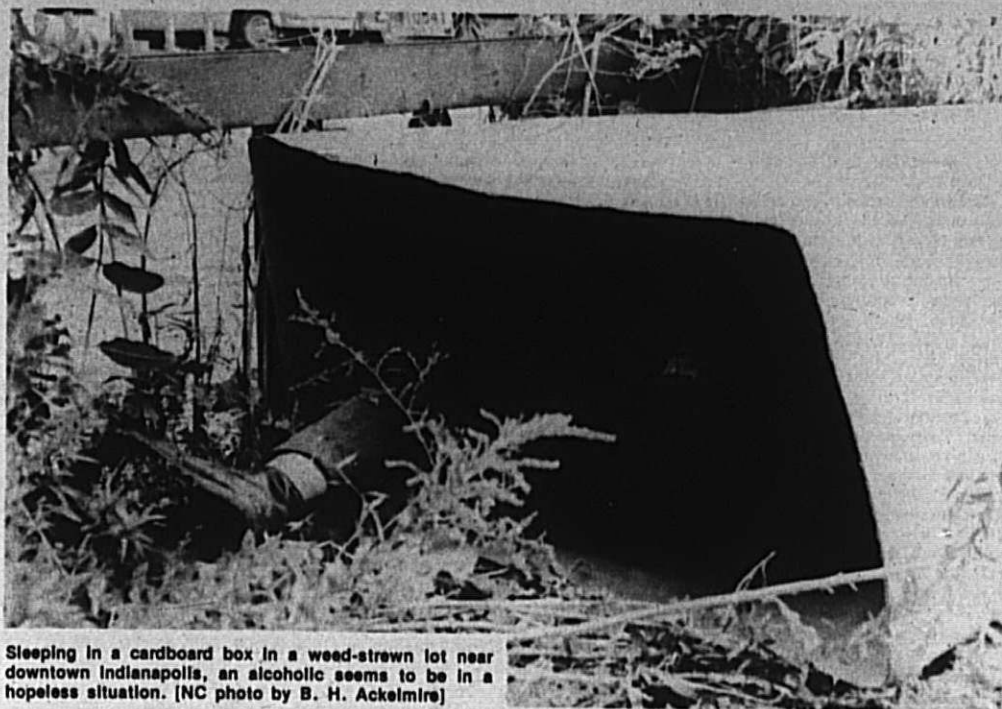
**WHEN WE LOVE** enough, we trust enough. This means that our hope will cause great things to happen in ourselves and in our influence on and for others. We will find ourselves exerting initiative and responding to

needs in a way we never thought possible.

Examples of the faith and hope and love-filled lives of such people as Sister Teresa of Calcutta, Dorothy Day, Baroness De Hueck Doherty keep us aware of great possibilities.

The future is present because Christ is our future, and He is alive and with us so that we can become more fully alive. God! If we don't believe in your friendship, where else can we go? "You have the words of eternal life."

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Sleeping in a cardboard box in a weed-straw lot near downtown Indianapolis, an alcoholic seems to be in a hopeless situation. [NC photo by B. H. Ackelmire]

## Hope is an ever-present treasure

BY MARY MAHER

Now that Watergate has waned, we can always tune into "Love of Life" to get our daily fare of the problematic. At this writing that morning television program, badly named, features one mayoral graft, two-and-one-half affairs, one alcoholic problem, one young girl afraid of sex, one young man who hates his parents, a prostitute who likes her profession and an old lady saddened by all of the above.

It outdoes anything St. Paul cautioned his Corinthians to avoid. It is an inferno without Dante's guiding hand to distinguish the circles. If the program were not interspersed with ads for drain opener, toaster ovens and angler brooms, the normal viewer would surely have a neurotic world view.

I wonder why we watch it. Could it be that we like to see problems rolled out and then melodramatically solved with media magic? Do we gain hope by watching others resolve their problems? (Who ever heard of an unresolved morning serial?)

**THESE QUESTIONS** lead us to the nature of hope. Is hope a virtue of crisis management, a gift that comes therapeutically in rough, depressed times? Does hope solve our problems by eliminating the raw, despairing portions of our experience? How do men find hope? Let us look at these questions.

Hope is, no doubt, a gift that comes when man needs it. Surely it comes then because hope is mediated through man and when we declare ourselves needy the Lord acts with our friends and loved ones who reach out to us. Gabriel Marcel expressed hope communally as "I hope in you for us."

But hope also comes from the long-range, lived expression of

faith. As such it is an ever-present treasure which we hold in our spirit. It is not the same as an optimistic disposition.

Some persons who have had to struggle with their natural bent for pessimism have developed a lively sense of hope. Hope is a theological virtue which means, among other things, that it does depend upon man's image of God. If God is experienced as Father, a man's hope will be long-range and steady. If one's image of God is that of an indifferent dictator who, skybound and aloof, descends—if he wills—to man's distress, chances are that such hope out of that image will be feeble. Hope rests fulltime on man's image of God.

Hope is not the natural problem-solving process that "Love of Life" presents by eliminating hardships, ill-will and actual evil. Sometimes hope solves nothing in the concrete but helps one to live there. Some of the most hopeful people I know are parents of mentally retarded children. They have learned to live the reality of "no cure" for their children. Hope seen in this gritty, non-solvent way is not romantic. It asks great love—love so great that it gets up each morning "to take the same step it took the day before." (Saint-Exupery)

HOW DOES MAN FIND hope? It

seems a gift that comes to fit the contour of each man's spirit. One man hopes for health or enduring illness. Another hopes for a good life for his children. Millions hope for food to allay stomach pain. Man does find hope through a faith that transcends or goes beyond the concrete settings of life. I am sure that many have outrun despair in this world by their belief that life in the next "world" will be better.

It is a safe rule-of-thumb to believe that ordinarily hope must rest on concrete concern and action in this world. Heaven may be a picnic to which we are expected to bring something. Tonight some man may hope more or less because I as his/her brother or sister in Christ acted or failed to act. It is not good to make heaven an antithesis of earth.

Jesus placed hope directly in His life of love—a love so great that He gave life that we might have it in a new way in life.

As we learn to value and love life in life tenderly, boldly and with genuine passion for its quality, we shall grow in hope. Sitting on our thumbs as life goes by, dressed as it is in rags and riches, is the surest way to quiet, bored despair. Hope is always in the posture of a Rodin sculpture—one foot forward, ready to act.

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## Clergy staff meetings require preparation

BY FR. JOSEPH M. CHAMPLIN

During my first dozen years as a priest at the Cathedral (1956-1968) I never attended a staff meeting.

I was working with three other competent, conscientious assistant pastors under an elderly, generally inactive, but wise rector. In that large, downtown, extremely busy church, we had, I thought, a relatively smooth flowing operation.

Each priest knew his particular area of responsibility and was left free to direct them according to his own unique talents and tastes. Common "duties" were equally shared on the basis of a long established, alternating system.

**WE NEVER PRAYED** together except for grace before and after meals. Nevertheless, there were many moments of "togetherness," a term unknown then, but an obvious reality in that unstructured community of Cathedral priests. We talked often about parish life and pastoral problems, but these discussions were during informal moments after dinner, following Saturday night confessions or at the end of the day in front of a television set.

I can't recall either a goal-setting session, an agenda, or someone formally chairing the discussion.

Those were different days, however, and what proved satisfactory at the Cathedral then, would never suffice today. I was not surprised, therefore, to learn that now the Cathedral priests (and other employees) gather every Friday morning at 9 a.m. for an hour-long staff meeting, with the clergy remaining afterwards for a discussion of matters applicable only to them.

**WE DO NOT HOLD** staff meetings at Holy Family in Fulton on such a precisely regular basis, but ours are nonetheless frequent, lengthy, essential for the effective functioning of parish life, and a source of hope or encouragement for all concerned.

I offer the following observations as a result of four years' experience with such sessions:

- Staff meetings do not just happen, the parish leader has to make them happen. Unless the time and date is established by a determined schedule (as at the Cathedral) or by common agreement at the last session (our normal procedure at Holy Family), staff meetings tend to be delayed or never held.

- The leader should prepare an open-ended agenda in advance, ideally with all participants knowing beforehand and contributing topics to this list of subjects for discussion.

- Common prayer starts the meeting in the right direction and with a proper spirit. Mid-day prayer from the Prayer of Christians or Liturgy of the Hours, for example, serves this purpose well.

- A different dynamic governs staff discussions. For the leader to consult each person individually is not identical to a group discussion of the same subject. During my first year as a pastor I did much of the former; in the ensuing years I realized my mistake and shifted to the more difficult, but more satisfactory staff system.

- Staff meetings should deal with both immediate, nitty-gritty details (dates for First Communion meetings, topics for homilies over the next four weeks) and long-range goals and objectives (where will we be five years from now, what programs will not be initiated throughout the coming year).

- The summer months provide excellent opportunities for a more relaxed, less pressured planning of the 10 months activities which begin in September. Once school and religious instruction programs start, time becomes a precious commodity and our efforts generally revolve

## Hope demands reconciliation

BY WILLIAM E. MAY

Every human being who has ever existed, including Jesus, has experienced disappointment, abandonment, and failure in his life. We make plans for the future, anticipating in our minds the happiness and joy that will be ours and that we can share with our families and friends when these plans are realized, and then we work as faithfully and diligently as possible to secure them. But all too frequently our plans go up in smoke and tragedy strikes.

A baby is born and we rejoice. But then it dies or is crippled by a terrible accident or disease. We eagerly await the arrival of a loved one and then are summoned to a hospital to find him lying in agony or crippled or dead. And most tragically of all, we put our trust in another and learn that he simply wanted to use us and then cast us aside like a heap of garbage.

Experiences of this kind could be multiplied over and over again; they are the common lot of all men. Each of us can tell his own tale of woe. No one can give us a satisfactory explanation of the suffering and misery, the

around the day-to-day operation of projects already underway.

- Participants need to develop an ability to disagree in a helpful, constructive way without becoming personal, hostile or defensive.

- A combination of staff prayer, discussion and socializing is highly desirable. This year we have frequently met from 4:00-5:00 p.m., celebrated the 5:15 Mass, then shared refreshments, dinner and even the rest of an evening before burning logs in the fireplace.

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senseless stupidity of the pain we bear.

**YET DESPITE** the sorrows that afflict us, we keep on struggling, hoping in the future. Without hope life would be hell. Hope, it can be said, is the dynamic of our lives, the source from which we can draw the strength to keep on trying, to pick ourselves up and face the future with courage.

But what is the basis of our hope? Many people today really do not have any hope, and many others place their hope in "man," that is, in themselves. Yet we can wonder whether "man" is a fitting source for the hope that we need. From experience we know how frequently we have been betrayed by others and, even more paradoxically, how often we have betrayed ourselves.

For the Christian the source of life-sustaining hope is God. "Our hope is in the name of the Lord!" We believe that the one and only God, the absolutely sovereign Lord of life, is our friend. The "wisdom" of the Christian that Paul proclaimed and that was regarded by the Greeks of his day as foolishness—and is still regarded today by many as foolishness—is a wisdom "that Scripture calls the things that no eye has seen and no ear has heard, things beyond the mind of men, all that God has prepared for those who love Him" (1 Cor. 2:9).

We believe that this loving God is the one of whom it is written: "Does a woman forget her baby at the breast, or fail to cherish the son of her womb? Yet even if they forget, I will never forget you. See, I have branded you on the palms of my hands" (Is 49:15-16).

**OUR HOPE** in the Lord is centered on Jesus, the Son of God, who became fully and truly one of us. In Jesus, God Himself experienced the loneliness and heartache, the treachery and suffering that we experience. Jesus, true God become true man, teaches us how to be men.

Because Jesus is our Emmanuel—God with us and for us—we can make Paul's words our own: "For I am certain of this: neither death nor life, no angel, no prince, nothing that exists, nothing still to come, nor any power, or height or depth, nor any created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord" (Rom 8:38-39). Because of Jesus we can have hope.

But when we say that we can have hope, what do we mean? By hope we do not mean an easy-going optimism, a belief that "everything is going to work out all right in the end no matter what." The God of the Christians, the only God, is not some kind of Mighty

Mouse who will swoop down to save us in the nick of time no matter what. No, the God in whom we believe and on whom we pin our hopes is a God who is indeed always ready to be with us in our struggle, but He is a God who can be with us only if we let Him.

**THIS IS WHY HOPE** is linked to reconciliation. The Lord who is our hope and who wants to come to strengthen us in our lives can come to us only if we are ready to be reconciled with Him and with our brothers and sisters. "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go: first be reconciled to your brother, and then come and offer your gift" (Matt 5:23-24).

Our hope is, indeed, in the Lord. But our hope is vain if we are unwilling to be reconciled, if we are unwilling to put our trust in our fellow men and in ourselves. We can, in this sense, put our trust in men, but we do so only because we know that the ultimate source of that trust is the living, loving God who is so greatly our friend that He became one of us, became a man like us, and thereby gave us the power to trust in man.

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## THE WORD THIS SUNDAY

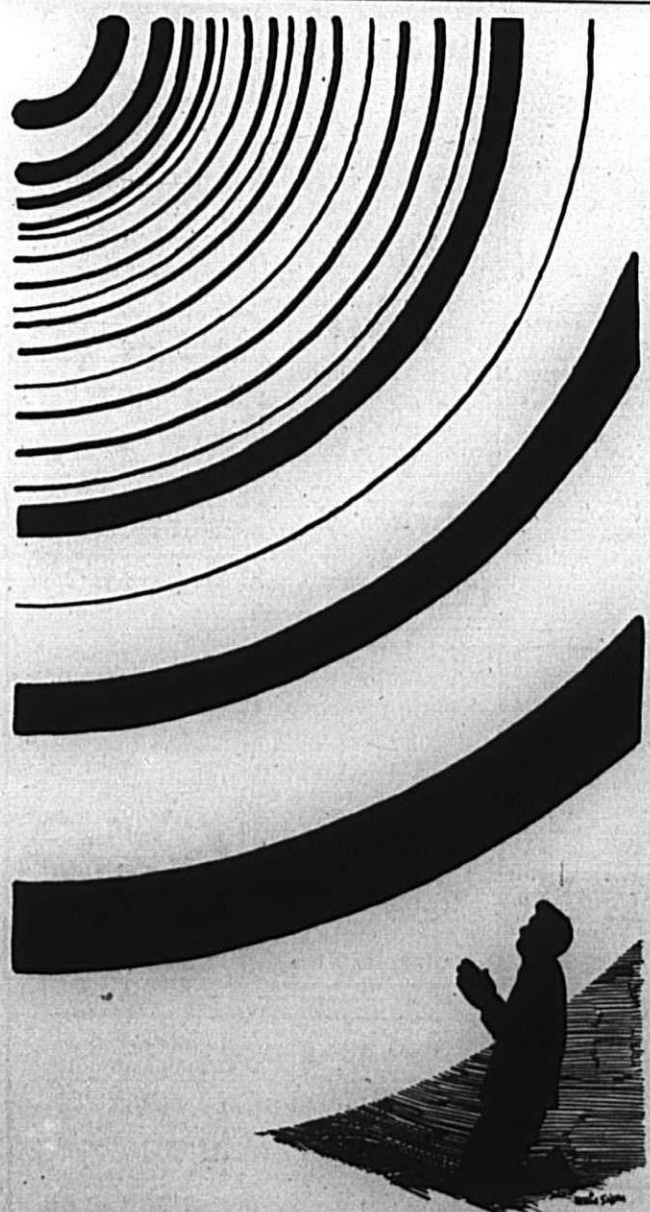
Prepared by a group of Indianapolis priests

TWENTIETH SUNDAY OF THE YEAR

"There are no strangers"

Isaiah 56:1, 6-7  
Romans 11:13-15, 29-32  
Matthew 15: 21-28

Why do some people seem to be so favored over others? What in life really matters? If I died tomorrow, what would I hold most dear? Do I appreciate God's love for me as I am and realize that God stands by all His children especially those who seem to be not-so-favored?



A man reaches beyond the human in prayer to an encompassing power. [NC sketch by Eric Smith]



## Annual CYO Talent Show slated this Sunday night

Twenty-two acts will compete Sunday night in the Twenty-Second Annual CYO Talent Show at the Garfield Park Amphitheater starting at 7:30 p.m.

Admission is free. Contestants will vie for trophies and cash prizes in four divisions: Variety, Dance, Vocal and Instrumental.

The first place winner in each category receives a trophy and \$15; second place \$10 and third place, \$7.50.

A Best Act of Show also will be named and presented a trophy and \$25. Judges will score participants on showmanship, audience appeal, talent, choice of material and costume or personal appearance.

Auditions were conducted at St. Michael on Wednesday for parishes in the Indianapolis Deaneries.

### Lay Franciscans elect new officers

INDIANAPOLIS — Newly-elected Prefect of the Lay Franciscans of the Holy Stigmata Fraternity is Richard Bottin.

Other new officers include: Jeanette Wilson, vice-prefect; Francis Kaffenberger, treasurer; Pete Magnant, novice master; Jean Magnant, secretary; Nellie Smith, infirmarian; and Evelyn Bottin, librarian.

The group will hold their next meeting at 8 p.m. Monday, Aug. 18, at Alvera Retreat House.

### CYO NOTES

All football officials interested in refereeing CYO games should call the CYO Office at 632-9311. There will be an important meeting, 7:30 p.m., Aug. 27 at the CYO Office, 1502 West 16th St.

Articles lost at CYO Camps Rancho Framasa and Christina can be claimed at the CYO Office.

Football coaches should note that their annual pre-season meeting will be 6 p.m., Thursday, Aug. 21 at Roncalli High School. All coaches are urged to attend this very important meeting.

### Couple to note Silver Wedding

INDIANAPOLIS — Mr. and Mrs. Donald F. Andrews, Sr., longtime members of St. Philip Neri parish, will celebrate their 25th wedding anniversary with a special Mass of Thanksgiving to be held 7:30 p.m., Saturday, Aug. 23, at St. Philip's. The couple has 16 children and recently had their first grandchild.

### Remember them in your prayers

**BROOKVILLE**  
† ROSE M. VONDERHEIDE, 91, St. Michael, May 27. Mother of Stella Hunig of Brookville and Vincent of Cincinnati.

**CLARKSVILLE**  
† ETHEL M. SHELTON HUTT, 49, St. Anthony, Aug. 4. Wife of L.W. Hutt, Jr.; mother of Larry, Kevin, and Debbie Hutt, and Terri Jackson, all of Clarksville; and Becky Mattingly of Jeffersonville.

**CORYDON**  
† NANCY CATHERINE CHINN, 13, St. Joseph, Aug. 5. Daughter of Mr. and Mrs. Frederick Chinn of New Salisbury; sister of Cynthia Bauer of Corydon; Jennifer Louise, Michael D., Brian K., Manual J., Jerome L., Mark, David and Frederick Chinn, Jr., all of New Salisbury; granddaughter of Sibyl Chinn and Charles Troncin, both of New Salisbury.

**INDIANAPOLIS**  
† HILDA M. FOSTER, 72, St. Patrick, Aug. 5. Mother of Patricia F. Neyton; sister of Edward, John and George Naegele.

† EMMA C. GEHL, 71, Our Lady of Greenwood, Aug. 8. Sister of Joseph and Clarence Gehl, Mrs. Alex Greger, Mrs. John Greiner, Mrs. John Morris and Mrs. Frank Kretzer.

† EMIL L. KUHN, 73, St. Roch, Aug. 8. Husband of Irene; father of Clara Schamel, Barbara Farrell and Annette Garrett; brother of Alex and Albert Kuhn, Sister Alexandra, C.S.J., Marie Blitner and Marjorie Lyons.

† ANN M. MADDOX, 62, St. John, Aug. 9. Mother of Benjamin F. Maddox, Janet Shaughnessy and Leslie Aubrey; sister of Katherine Harlow and Marion Goulson.

† VERNON N. BORN, 60, St. Matthew, Aug. 9. Husband of Veronica E.; father of Robert Born; brother of James L. and Frank L. Born and Rosemary Wisniewsky.

† MAY L. THOMAN, 64, Little Flower, Aug. 9. Sister of Henry Thoman and Pearl G. Spear.

† MARY M. HAAG, 86, Sacred Heart, Aug. 11. Wife of Urban J.; mother of Arthur and Joseph Haag; sister of Francis Schnider.

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† ALBERT L. LOVISEK, 50, Holy Trinity, Aug. 12. Husband of Sylvia; father of Tony and Kathy Lovisek; brother of Anthony Lovisek and Bertha Medsker.

**JEFFERSONVILLE**  
† PHILLIP P. RIGRISH, 71, St. Augustine, Aug. 6. Husband of Mary Catherine; father of Phillip J. John, and Catherine Rigrish, and Barbara Moses, all of Jeffersonville; and Mary M. Werner of Colorado Springs, Colo.

**MADISON**  
† MARY M. FENN, 81, St. Michael, July 31. Sister of George Weber and Emma Smith, both of Madison.

**NEW ALBANY**  
† CLARENCE ALBERT COOK, Sr., 87, Holy Trinity, Aug. 5. Husband of Louvina; father of Clarence Albert Cook, Jr., of Woodridge, Ill.

† MARY (MAMIE) HOOVER, 90, St. Mary, Aug. 9. No immediate survivors.

† EDNA BEZY LOSSON, 78, St. Mary, Aug. 11. Mother of Patrick F. Losson, Jane Leisl, and Rita Series, all of New Albany; and Barbara Hunt of Floyd Knobs.

**RICHMOND**  
† MARQUETTE V. LUTHER, 66, Holy Family, Aug. 7. Mother of Eugene W. of Richmond.

**SHELBYVILLE**  
† THOMAS CARLTON LORENT, 60, St. Joseph, July 27. Husband of Geraldine; father of Marilyn Leap of Franklin and Carol Anspaugh of Shelby County; son of Margaret Lorent and brother of Robert, both of Schenectady, N.Y.



CYO OPEN TENNIS CHAMPIONS—Pictured above are the members of the CYO tennis team from Our Lady of Lourdes parish which recently captured the Open championship. In the back row at the extreme right is Katie Jones, the parish Junior Moderator.

### St. Michael and St. Jude retain softball titles

St. Michael Boys and St. Jude Girls successfully defended their Junior CYO Softball Tournament titles in the finals last week.

St. Jude defeated Nativity for the Girls Championship, 16-4, in the rain-delayed game last Wednesday evening.

In the Boys Tourney, St. Michael held off a stubborn last-inning rally to defeat St. Lawrence, 8-7 Thursday night.

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## VIEWING WITH ARNOLD

## 'Nashville' is dazzling movie



BY JAMES W. ARNOLD

In "Nashville," gloomy, sardonic Robert Altman restages his 'traveling American horrorshow' (previously staged in Houston, Los Angeles, Reno, etc.) in Opryland. This time, however, the dazzling symphonic complexity of his style and the multi-leveled entertainment value of the material far surpass any quibbling about the limitations of his jaundiced vision.

This increasingly brilliant, late-blooming (at 51) director expands his gallery of funny-deluded Americans—he is the chronicler of impossible dreams gone sour—from a

handful to a solid two dozen. All have troubles that are subtly interlocked, and somehow Altman and screenwriter Joan Tewkesbury link all this semi-comic misery to Nashville, the literally fake Parthenon of American popular culture, and its myths and dreams. Finally, since Nashville has probably replaced Hollywood as the fantasy factory for the whole country, the movie ends up as at least a statement of partial truth about the USA in its bicentennial year.

NO DOUBT, Pauline Kael makes too much of the idea of "Catholic" and "Protestant" filmmakers—

that the latter, who have dominated our movies in the past, had a sense of optimism and progress, while Catholics have more of a sense of sin, "a sense that maybe everything is not going to work out." (Altman is one of Kael's Catholics, having been raised as one in a middle-class Kansas City family.) The theory may be ludicrous. How many cradle Catholics do you know whose sensibility is any different from a Presbyterian's? Besides, Catholics also have a sense of heroic virtue—it often

gets them into trouble, as in the idealization of the Kennedys—that Altman has never faintly demonstrated. But unquestionably "Nashville" sees Americans as flawed and fallen from grace. It is a perfect shot to clear the nasal passages for 1976.

Fortunately for Altman, his fakers and losers are also wacky, interesting and freshly observed. The man is original, and every shot teems with rich meanings. In one "Nashville" scene, a young waitress (Gwen Welles) is singing with

absolute ineptness at an all-male political smoker. She has dreams of being a country western star, and the image includes being terribly sexy, a female symbol, an object of desire. It is clear that the only way she can save her dreams in this situation is by stripping. Altman makes us aware of all this and the pathos of the choice for the not very bright girl, as well as the wide range of attitudes among the men in the room. On top are the obvious layers of comedy and social observation. Later, of course,

she refuses to admit she can't sing.

THE STRUCTURE of the movie is also original. There is only a bare thread of narrative. It follows the gang of characters through five days in the city: airport, hospital, various clubs and churches, the Opryhouse itself. They bump, seemingly at random, in and out of each other's lives until they all come together—onstage or in the audience—at a free outdoor political concert. There are the ambitious and the hangers-on (like the waitress), the Show Biz types (established country music idols, a rock trio and their cadres), and the outsiders (a BBC lady doing a documentary, a cynical California political pro, and two disturbed young victims of celebrity consciousness, a GI on leave who has come to worship the reigning music goddess

and an introverted youth who has come to murder her). In alternately funny or poignant ways, "Nashville" explores several dimensions of marriage, promiscuity, the relationships between politics and Show Biz, between parents and children, and of course between myth and reality. Amid all this, we're also watching a musical with 27 onstage songs. Some have a satirical edge—the skeptical Altman is not about to swallow country music whole—but nearly all are enjoyable on their own terms.

The view of Nashville music is not that it's trash, but that it's manufactured to service a set of middle American myths about life and men and women that are dangerously false. To some extent, all the "stars" (Henry Gibson, Karen Black, Ronny Blakley) show this. E.g., Gibson sings a sentimental

ballad about ending an affair "For the Sake of the Children" that he wants to see grow up at home. In real life, he has cruelly neglected his own son, sacrificed him to his own ego. In the melodramatic finale, Ms. Blakley is shot down by the unloved youth as she sings sweetly of her Mommy and Daddy and the nostalgic perfection of her "Idaho Home."

Probably no movie has ever been simultaneously so diverse, complicated, "thoughtful" and yet "fun" as this one. It is as stimulating as a good novel, a plum pudding of a treat. My only reservation about Altman remains, that for all his fertile imagery and gruff affection for people, when you get down to the bottom of the bottle, he finds no hope—in music, politics, love or people. [Rating: A-4—unobjectionable for adults with reservations]

## The week's TV network films

**THE GAMES** (1970) (CBS, Friday, Aug. 15): A unique film, scripted by Erich Segal, probably the only serious dramatic movie about track. It follows four men from various countries to their inevitable confrontation in the marathon race at the Rome Olympics. Unfortunately, some of the actors (Ryan O'Neal, Charles Aznavour) are hardly credible as distance runners, and the race runs out of wind early. Not recommended.

**THE MANCHURIAN CANDIDATE** (1962) (NBC, Saturday, Aug. 16): Half-black comedy, half-comic strip, this is the strangely prophetic film about a brainwashed American POW sent home from Korea to assassinate a presidential candidate in Madison Square Garden. The material seemed silly and far-out at the time, but each year the scenario gets more credible. John Frankenheimer (at whose house Robert Kennedy stayed the night before he died) directed from the Richard Condon novel. Satisfactory, but requires a tolerance for comedy of the absurd.

**ROMANCE OF A HORSE**

**THIEF** (1971) (ABC, Monday, Aug. 18): Abraham Polonsky's lighthearted farce about how some Jewish conscripts in the Czarist army (circa 1904) frustrate their Cossack tormentors. Eli Wallach is matched against Yul Brynner. Copious nudity and vulgar dialog in the original will probably be cut for TV. Offbeat entertainment for adults and mature youth.

**THE PEOPLE NEXT DOOR** (1970) (CBS, Friday, Aug. 22): Despite an excellent cast, this is basically a souped-up melodrama that exploits, rather than enlightens, the current interest in affluent suburban teen-age drug problems. The harassed parents include Eli Wallach, Julie Harris, Hal Holbrook and Cloris Leachman. Not recommended.

**ONE MORE TIME** (1970) (CBS, Friday, Aug. 22): The second and last in the happily short-lived series about Salt and Pepper (Peter Lawford and Sammy Davis), the London nightclub operators who spend their off-hours adventuring as private detectives. Not recommended.

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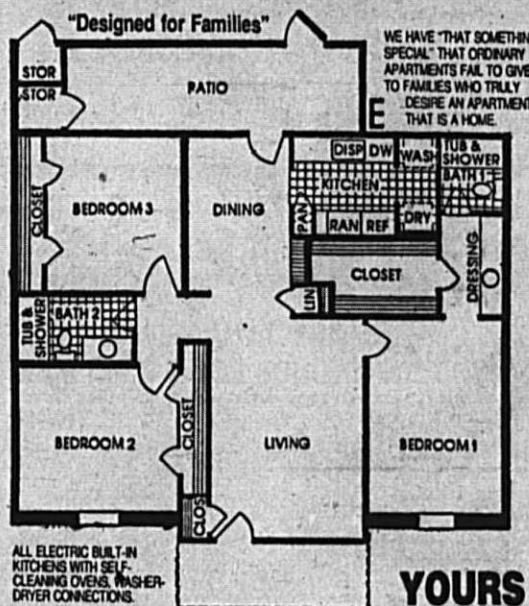
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