

the CRITERION

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Holy Spirit prepares to welcome refugees

INDIANAPOLIS—Members of the Holy Spirit parish are looking forward to the arrival next week-end of a large Vietnamese refugee family.

The family—father, mother, and eight children—is being resettled through the help of three neighboring Eastside congregations, working through Catholic Charities.

The sponsors are Holy Spirit, Catholic, Gethsemane Lutheran and Irvington Friends. Arrangements are being supervised by a 12-member interfaith committee, the Triad Refugee Committee, co-chaired by Roz and Ed Hugas. She is a member of Holy Spirit, and he is a member of Gethsemane Lutheran.

THE MOST pressing need right now is housing, according to Mrs. Hugas. "Everyone who hears about the 10 people, hangs up on me," she said, relating some of the frustrations in answering ads and contacting rental agencies.

"I guess the only way we're going to find a house is by word of mouth, by letting as many people as possible know we are looking. My husband believes we'll get a house rent free. But then he has more faith than I have."

She said the house should be on the Eastside, preferably, since she and other volunteers will be spending a great deal of time with the family during the first few months of resettlement.

OFFICIAL

The Chancery Office has announced the following shifts among Franciscan clergy in the Archdiocese:

Father Casper Gensler to be the new pastor of Holy Family parish, Oldenburg, succeeding Father Ronan Hoffer.

Father Mathias Krempel to be a new associate pastor of St. Louis Church, Batesville, replacing Father Robert Nelson.

Father Ralph Zetzi to be new associate pastor at Sacred Heart parish, Indianapolis, replacing Father Philip Pavich.

Father Manfred Jochem to be associate pastor of St. Roch parish, Indianapolis.

The priests being replaced in each instance are being assigned to posts outside the Archdiocese.

All appointments are effective immediately.

Mrs. Hugas said her husband talked by phone with Catholic Charities personnel at the refugee camp at Indiantown Gap, Pa., and that arrangements are being made to fly the family here August 9 or 10.

"We asked for the week-end arrival," Mrs. Hugas said, "so we'll have some previously resettled refugees available to help us with translation."

THE FATHER OF THE family, Nguyen Thanh, speaks some English. He formerly worked as an administrative clerk with the U.S. embassy in Saigon. However, the rest of the family has little or no knowledge of English.

"We've been forewarned not to separate them at the airport. The children are understandably fearful of getting lost," Mrs. Hugas remarked.

The Triad committee has been gathering clothing and various household goods, making arrangements for shopping, medical care and the like. Aside from housing, the greatest need is for bedding and for cash donations. Persons wishing to help may phone Mrs. Hugas at 698-2554.

THE REFUGEE FAMILY includes five boys—13, 9, 8, 6, and 2—and three girls—ages 12, 11, and 3. Vietnamese children generally are smaller than American children of the same age and their clothing usually runs two sizes smaller.

The Holy Spirit project is the latest resettlement effort on the part of parishes in the Archdiocese. Additional involvement was encouraged in letters sent this week by Father Donald Schmidlin, Charities director, to all pastors, members of boards of education, and directors and coordinators of Religious Education.

Father Schmidlin noted that 90,000 refugees still need to be resettled.

"They need a sponsor to help them get started in a culture which is quite different from their own."

His letter detailed the steps involved in applying for sponsorship and the responsibilities assumed in resettlement.

"Any individual or community group such as a parish, church society or organization can act as a sponsor," Father Schmidlin said. "The group approach seems to work best in assimilating the new family into the local community."

Court tells Fair Board to rent space to groups

INDIANAPOLIS—The Committee for the Preservation of Life (CPL) will have a booth at the Indiana State Fair again this year. But it had to go to court to get it.

Last Friday Marion Circuit Court Judge J. Patrick Endsley ordered the State Fair Board to rent space in the Exposition Hall to the pro-life group and to the Indiana Civil Liberties Union. The fair opens later this month.

The two organizations had joined in an appeal to the court after they were refused exhibit space on the grounds they were political and controversial. Their suit contended they were being denied the right to free speech and assembly and equal protection under the law.

IN A DECISION rendered after a lengthy hearing, Judge Endsley ordered the fair board to make room for the two groups even though the normal complement of 151 booths already has been rented.

He also ordered the board to draw up written guidelines for prospective exhibitors rather than accept or reject applications on the "capricious" decision of one or two individuals.

The Indiana attorney general's office told The Criterion on Tuesday that no determination had been made as to whether or not the ruling would be appealed. A decision in the matter is expected sometime next week.

THE CPL HAD a booth at the fair in 1972, 1973 and 1974 and made formal application in April for this year's fair. Nancy Breitenbeck, who filed the application, said no written rejection was given but when she made inquiry by phone she was informed the rental was denied because the group was considered controversial.

In addition, a letter from the fair board to Richard Schelber of Valparaiso, state deputy of the Knights of Columbus, attributed the turndown to the controversial nature of the CPL.

Testifying for the pro-life group during the hearing were Miss Breitenbeck, and Valerie Dillon and Charles Stimling, both members of the board of directors.

Stimling, a former chairman of CPL, explained the history and purpose of the organization.

The non-profit group, now affiliated with Indiana Right to Life, Inc., was formed to promote the rights of the unborn. It has supported state and

(Continued on Page 3)

BOARD TO MEET

The Board of Directors of the Archdiocesan Council of Catholic Women will meet at 10:30 a.m. Tuesday, Aug. 5, at the Marriott Hotel, Indianapolis. Mrs. Leo Kesterman will preside.

Father Lawrence Voelker, Archdiocesan Coordinator for the Indiana Catholic Conference, will speak on "Justice in our Lives." Rosemarie Cruzan, ACCW parliamentarian, is also on the program.

Also on the agenda will be a discussion of plans for attending the convention of the NCCW in Portland, Ore., in November.



NEW YOUTH COUNCIL OFFICERS—Above are the newly elected officers of the Junior CYO Youth Council. Pictured, left to right, are: Maria Cantwell, St. Catherine, secretary; Dave Spanke, Holy Spirit, vice-president; Pat Gallagher, St. Joan of Arc, treasurer; and Ed Loughery, Immaculate Heart of Mary, president.

CIA used missionary personnel, study says

WASHINGTON—A former State Department intelligence specialist has charged that the Central Intelligence Agency regularly infiltrated church mission groups working abroad and once had a South Vietnamese Catholic bishop on its payroll.

According to John Marks, the former State Department employee, the bishop headed a diocese outside of Saigon and was on the agency's payroll as recently as 1971.

MARKS is director of a research project for the Center for National Security Studies, a private group frequently critical of CIA activities.

He has written two articles for National Catholic News Service summarizing the findings of his

research of CIA activities.

(The first of the articles appears in this issue of The Criterion on Page 4.) Marks' study says an unidentified Protestant missionary in Bolivia made regular intelligence reports to the CIA "as a patriotic duty and not for pay" and that a Belgian Jesuit received \$5 million in 1963 to help get Eduardo Frei elected president of Chile.

THE PRIEST, identified as Father Robert Vekemans, was to distribute the money among democratic labor leaders in Latin America.

The agency also supplied money for some foreign religious program "used to manipulate events in other countries or to push a political line congenial to the CIA," Marks said.

Batesville man to be ordained as Franciscan

BATESVILLE, Ind.—Friar Francis Tebbe, O.F.M., a native son of St. Louis parish here, will be ordained to the priesthood in the chapel of St. Leonard College, Dayton, O., at 1:30 p.m. Saturday, Aug. 16. Auxiliary Archbishop Nicholas I. Elko of Cincinnati will be the ordaining prelate.

The ordinand, who is the son of Mr. and Mrs. Cleophus Tebbe, will offer his First Mass at 2 p.m. Sunday, Aug. 17, in St. Louis Church. A reception will follow the Mass.

Friar Francis was a student at St. Meinrad Seminary from 1962 to 1966.



FRIAR FRANCIS TEBBE

Pope Paul applauds Helsinki Conference

CASTELGANDOLFO, Italy—Pope Paul VI said July 27 that the Helsinki Conference on European Security represents a "solemn affirmation" by the 35 participating nations of the principles of peace and the will to avoid nuclear conflict.

Speaking from the balcony of his summer residence, the Pope told about 4,000 visitors: "Peace with harmony and fraternity among nations will be given a solemn affirmation at Helsinki along with pledges of integral and real justice."

Representatives of the 35 nations, including the Holy See, were scheduled to meet in Helsinki Aug. 1 to sign an international document

pledging to respect international boundaries, to reject the use of force as a general principle, and to cooperate on technological, cultural, economic and environmental levels.

Included in the document, to be signed for the Holy See by Archbishop Agostino Casaroli, secretary of the Vatican's Council for the Public Affairs of the Church, is a section guaranteeing respect for human rights and freedoms, including freedom of conscience, thought, religion and belief.

The Holy See, during the more than two years of conferences leading up to the summit, promoted the inclusion of the human rights section.

SENATE CHARGES RELATIONS SEVERELY DAMAGED

Chicago priests, Cardinal Cody at odds over school closings

CHICAGO—The Chicago archdiocesan priests' senate has said that its relationship with Cardinal John Cody of Chicago "has been severely damaged" by an earlier statement made to it in the cardinal's name concerning controversial school closings.

The executive committee of the senate released a six-page response to the statement of the cardinal's views read to a June 23 meeting of the senate by Msgr. Francis A. Brackin, vicar general and delegate of the archbishop for administrative affairs.

The meeting had been held at the request of the Catholic Community of Englewood on the city's South Side for a hearing regarding the closing of

four schools in that area.

THE COMMUNITY had opposed the closing of the schools, all of which had mostly black or Spanish-speaking enrollments, and the archdiocesan school board had asked the cardinal to suspend plans to close the schools.

The priests' senate statement said that the principal issue at the meeting on June 23 was the process of consultation with regard to the school closings and to archdiocesan decisions generally.

The senate said that "what the archdiocesan authorities consider to be a genuine consultative process falls far below the expectations of those who disagree with the way in which these school-closings were handled."

The senate statement is the third recent criticism of the cardinal arising out of the school closing controversy.

A statement by the archdiocesan school board accused the cardinal of making false statements in regard to the closings and of "systematically" suppressing the school board.

PRIEST-SOCIOLOGIST Father Andrew Greeley said that the cardinal's statement to the priests' senate made it clear that efforts to engage in dialogue with the cardinal were "a waste of time."

A response from Msgr. Brackin to the executive committee of the priests' senate said that the senate's constitution was ambiguous about the senate's competence to receive and handle an appeal against an administrative decision of the Ordinary (Cardinal Cody).

Msgr. Brackin said also that Car-

dinal Cody had allowed greater latitude in the preparation of the senate agenda than the Vatican document on priests' councils grants.

The priests' senate statement, released July 25, said that "we cannot ignore the frightening consequences implied in the cardinal's act of rescinding by fiat a school board policy, and even a constitutional provision which he himself had previously approved."

THE SENATE statement continued: "The value of any agreement with the Ordinary is certainly subject to question if it can be unilaterally set aside whenever he pleases. The cardinal's action in this matter seems to us to be an exercise of power quite inconsistent with the spirit engendered by the (Second) Vatican Council and the more recent Directory on the Pastoral Ministry of Bishops."

The senate statement added: "The undue emphasis on episcopal authority and the manner in which consultative bodies are dismissed makes one wonder what impact, if any, the Vatican II plea for shared responsibility has had on the archdiocese."

The senate said the cardinal had implied that the senate had "acted disrespectfully or failed in obedience" without specifying "in what this disrespect or disobedience consists." The further implication "that the senate has in some way caused harm to religion and the good of souls" is "unfair," the senate said, calling that section of the cardinal's statement

"condescending."

Another section of the cardinal's statement, the senate said, "implies that the senate fails to recognize the

authority of the bishop in these and all other matters affecting the diocese. This is false. It is the consultative process that is the point of issue."

'No coping with madcap tyrant,' Fr. Greeley explodes in newsletter

CHICAGO—Priest - sociologist Father Andrew Greeley has called Cardinal John Cody of Chicago a "madcap tyrant" who has led the archdiocese "into a decline from which it will not be likely to recover for the rest of this century."

Father Greeley's criticisms were made in a letter to Father Robert McLaughlin, chairman of the Association of Chicago Priests (ACP), an unofficial organization of priests in the archdiocese, and published in the latest issue of the ACP newsletter.

Father Greeley's letter was written after Cardinal Cody had sent a statement to the archdiocesan priests' senate in which he reaffirmed his decision to close four schools in the Englewood section of the city's South Side.

IN CONNECTION with the closings, the cardinal reminded the senate that it had only consultative status.

"For 10 years," Father Greeley said, "the priests of the diocese have deceived themselves into thinking that you could cope with the madcap tyrant

who has been imposed upon us by setting up organizations, forming committees, and engaging in many forthright, and honest dialogue with the Ordinary (the cardinal). It should have been evident long ago that such a strategy was a waste of time."

Father Greeley's criticisms followed a statement by the Chicago archdiocesan school board which accused the cardinal of "systematically" suppressing the school board. School board chairman Vito Petruzzelli notified the cardinal that, unless differences of interpretation regarding the board's constitution and policies are resolved by Aug. 4, he will move for the board's indefinite adjournment.

FATHER GREELEY went on to present his view of what has happened to the Chicago archdiocese since Cardinal Cody's appointment as archbishop in 1965.

"Some of our best men have been driven from the priesthood, others live in exile, still others are broken in spirit or body, and yet more have been irreparably hurt. The religious women have been patronized, oppressed, and in some cases defrauded. The laity have been ignored and in great part

(Continued on Page 5)

School board head threatens strike

CHICAGO—The Chicago Archdiocesan school board has accused Cardinal John Cody of Chicago of making false statements in regard to controversial school closings and of "systematically" suppressing the school board.

In an open letter to the people of the archdiocese, Vito Petruzzelli, school board chairman, speaking for the board, notified the cardinal that unless the differences of interpretation regarding the constitution and policies of the board are resolved shortly, the board will be unable to function effectively.

PETRUZZELLI said that unless clarifications of the differences are received before the board's next regularly scheduled meeting on Aug. 4, he was prepared to move for adjournment "sine die" (indefinitely).

A spokesman for the archdiocese said that Cardinal Cody is on an extended vacation to recuperate from a recent heart attack and that the archdiocese would have no comment on the school board statement until the cardinal's return.

PETRUZZELLI's letter refers to a statement from the cardinal to the archdiocesan priests' senate con-

cerning his decision to close four schools of the city's South Side, all of which had mostly black or Spanish-speaking students. The archdiocese had announced May 9 that the four schools would be closed after the 1974-75 school year because of declining enrollment and mounting costs.

An organization called the Catholic Community of Englewood, where the schools are located, has opposed the closings. The archdiocesan school board had first voted to ask the cardinal to suspend plans to close the schools and later recommended that two of the four schools not be closed.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Viable fetus ruled 'person'

BOSTON—The Massachusetts Supreme Judicial Court has ruled that an unborn but viable fetus is a "person" in the eyes of state law. The 4-3 decision reverses the court's previous ruling that a fetus could not be considered a person under the state's wrongful death statute. The decision was handed down in a case involving a claim for the death of a mother and a fetus in an automobile-bus collision. Legal experts have speculated that the ruling may indicate a change in the court's attitude toward the legal status of the fetus in other cases.

Cardinal stresses independence

SANTIAGO, Chile—The Church in Chile is following a course independent of the military government but is not systematically opposing it, Cardinal Raul Silva of Santiago has declared in answer to a report calling him "head of Chile's increasingly oppositionist Roman Catholic Church." "The Church is not oppositionist nor does it engage in opposition to the Chilean government," Cardinal Silva said. "The bishops maintain a frank, constant dialogue with the government. When we engage in respectful representation of the ideals of justice and peace, together with presenting events which contradict such ideals, we are engaging in a form of loyal, efficient cooperation with the task of governing the country."



More groups sponsor refugees

WASHINGTON—Fewer individuals are volunteering to sponsor Vietnamese refugees, but offers of sponsorship are coming from civic organizations and groups, Julia Vadala Taft, director of the Interagency Task Force for Indochina, the agency responsible for the government's resettlement, told a House subcommittee. "Given the heavy responsibilities of sponsorship, we are happy to see this development," she said. "In the long run, we believe, such organizations may be better prepared than individuals to provide the sustained support and assistance necessary to fully integrate the new arrivals from Indochina into American society."

Priest sees black influence

HOUSTON—A black said here he believes the age of the black man in the Catholic Church has dawned. The priest, Josephite Father Carl A. Fisher, 29, first black director of vocations for Josephite Fathers and Brothers, said his appointment a year ago and the recent election of another black priest, Father Elbert F. Harris, as consultant general of the Josephites were "signs of the times" and added: "Finally blacks will have a voice in the Catholic Church in a constructive way."

Postage rate bill rejected

WASHINGTON—The House Post Office and Civil Service Committee has rejected legislation that would have meant lower increases in second class postage rates for religious and other non-profit publications. By a vote of 22-2, the committee defeated amendments providing that non-profit publications would pay only two-thirds of the regular rate for the first 250,000 copies and would pay only 50% of future rate increases, including those currently scheduled. Catholic Press Association officials, who had supported the lower increases, expressed disappointment at the vote.

Union reinstates pledge

NEW HAVEN, Conn.—A local of the International Union of Operating Engineers has reinstated a \$25,000 pledge it had cancelled earlier to St. Raphael's hospital, according to a hospital spokesman. The local's earlier action was taken to support a Teamster local's protest against Catholic involvement, and particularly that of Auxiliary Bishop Joseph F. Donnelly of Hartford, in behalf of the United Farm Workers of America (UFWA) in the California farm labor dispute. The Teamsters' local had withdrawn a \$25,000 pledge to the hospital.

Recognition of Reds growing

HANOI, North Vietnam—Although the bishops of North and South Vietnam staunchly opposed the communist regimes in the past, some are now acknowledging them as the legitimate governments and affirming the benefits of their programs. "Everyone in North Vietnam now has enough to eat, sufficient clothing and shelter," Coadjutor Archbishop Joseph Marie Trinh Van Can of Hanoi said here. "There have been no attacks against religion on the radio or in the newspapers. The government is pursuing a politics of tolerance," he said.

Scores action on land use bill

DES MOINES, Iowa—The president of the National Catholic Rural Life Conference, Archbishop Ignatius Strecker of Kansas City, Kan., has criticized the House Interior Committee for killing a proposed land use planning bill. The archbishop said the committee action was a "blow" and a "setback" to citizens concerned about building a "morally just national land policy" and "concerned about the fulfillment of our moral responsibility to preserve our nation's natural resources, especially our land."

In capsule form . . .

The cause for canonization of former Philadelphia Bishop John Neumann is expected to be completed within the next few months . . . The Pennsylvania Senate passed a four-bill package that would provide about \$31 million in educational benefits to nonpublic school children . . . PADRES, Inc., an organization of Hispanic priests, opened new national headquarters in San Antonio, Tex.

Only 18% of French Catholics regularly attend Sunday Mass, according to a recent poll . . . The National Catholic Conference for Interracial Justice will hold its biennial conference Aug. 14-17 at Fordham University, New York . . . About 750,000 signatures on a petition asking for a national referendum on Italy's abortion and sterilization laws were presented to Italy's high court by pro-abortion leaders.

The National Conference of Catholic Charities has supported a bill designed to make easier the adoption of handicapped children . . . Malnutrition is still the single greatest medical problem in Africa, a Catholic Relief Services official said . . . The National Assembly of Women Religious will hold its fifth annual convention at the University of San Francisco Aug. 7-10.

The Catholic Conference of Ohio has commissioned Dr. Albert J. Hamilton, professor of history at John Carroll University, Cleveland, to write a history of the Church in Ohio . . . This fall the Santa Fe, N.M., archdiocesan college seminary will become the first bilingual-tricultural training ground for priests in the nation . . . The Andrew W. Mellon Foundation has awarded the Catholic University of America, Washington, D.C., a \$500,000 grant to strengthen its studies in early Christian humanism.

Names . .

Auxiliary Bishop Roger M. Mahony of Fresno has been appointed chairman of the Farm Labor Board which will administer the new California Agriculture Labor Relations Act.

Father Theodore M. Hesburgh, president of the University of Notre Dame, will serve as honorary co-chairman of National Bible Week in November.

Archbishop Jean Jadot, apostolic delegate, was made an honorary marshal of Dodge City, Kan.

Paulist Father James Carroll, author and an extensive columnist for the National Catholic Reporter, is seeking

laicization. Robert Beresford, a 42-year-old former Methodist minister, has been named secretary of the international justice and peace commission of the Catholic Bishops' Conference of England and Wales.

Father M. Delmar Skillingstad, an American Jesuit, was installed as third president of Sogang University, Seoul, Korea.

Cardinal Agostino Rossi, prefect of the Vatican Congregation for the Evangelization of Peoples, has begun an extensive diplomatic tour of the Far East.

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JUBILARIANS—Mr. and Mrs. George Radcliff will mark their 50th wedding anniversary with a Mass of Thanksgiving at 11:30 a.m. Sunday, Aug. 3, at St. Mary-of-the-Knobs Church, Floyds Knobs, Ind. A reception will be held from 2 until 4 p.m. at the Christian Church annex. All friends and relatives are invited. They are the parents of Virginia Copier of Floyds Knobs; Jean Taurman and Janet Taylor, both of New Albany; and Georgia Leonard of Jeffersonville.

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THE TACKER

When in Rome...

BY FRED W. FRIES

June 29 was a mild, sunny day in Rome with the early morning temperature in the low 70's. Birds were chirping a merry tune outside our window. Good weather seemed likely for the ordination rite that evening in St. Peter's Square.

Early risers (this writer and Mrs. Fries among them) took a brief "constitutional" around the Residence Palace area and then headed for the hotel dining room for the traditional "continental breakfast." (The "continental" consists of rolls—yeast, never sweet—and coffee, tea or chocolate.) Like cream in your coffee? Forget it in Europe. The coffee's invariably a strong brew, and if you want to lighten it up a little, they provide a pitcher of hot milk.

Some slept in

Some of our tour members opted to sleep in on Sunday morning and forgo breakfast in favor of brunch later on at a neighborhood restaurant. (In Europe the hotel dining hours are strictly enforced, and nobody—but nobody—is served after the designated closing time, even if they are related to the chef.)

Most of the afternoon was spent in unpacking, getting acclimated to the Residence Palace elevator system (a few tour members never mastered it) and getting "spruced up" for the ordination that evening. It goes without saying that the Pope's Mass in the square took care of the normal Sunday obligation, and there was no need to attend another Mass.

Naturally, the ladies wore their traveling finest and spent considerable time on their proverbial "crowning glory," their hair. This reminds us of one of the funniest remarks (and there were many in the face of multiple vexations) made on the tour. When reminded that the President's wife takes along her personal hairdresser on extended trips away from the White House, one of the Little Flower ladies commented with an arched accent: "Hm, Betty Ford has nothing on me. I have brought along my pastor, my attorney, my doctor and my hairdresser." Touche.

Got an early start

Since more than 100,000 were expected to attend the historic papal ordination, our tour leaders advised an early start on our half-hour bus trip to St. Peter's Square. When we arrived shortly after 5 p.m., there were already more than 10,000 spectators in the square and thousands more were pouring down the Via della Conciliazione, all seeking the best vantage points for viewing the religious ceremony of a lifetime.

Readers will recall from an earlier report that Msgr. Raymond T. Bosler had managed to obtain tickets to provide seating for our some 90-odd tour members in relatively close proximity to the altar. Needless to say, this creature comfort proved to be a God-send, since the ordination Mass was to last more than three-and-one-half hours.

Meanwhile, as we reported earlier, your columnist joined John Muthig, Rome Bureau chief for NC News Service, who was providing our press credentials. Getting seats in the designated press section, however, proved to be a horse, as they say, of a different hue. The section was already jammed, and people were standing on the steps. It later developed that a couple of highly-placed Italian journalists, including one woman, also found themselves without seats.

Phone calls helpful

A couple of well-placed telephone calls "eased" the situation, and we were given standing-room positions above and to the right of the sanctuary—actually a better vantage point than that provided by the press section itself.

Incidentally, one reader asked us what we meant when we stated in our original coverage of the ordination that we viewed the proceedings "from a vantage point high on the roof of St. Peter's Basilica." Actually, our position was not on the top of the Basilica proper but to the right as the main

edifice links with Bernini's colonnade. We will clarify this further in next week's column when we tell of our "bonus visit" to St. Peter's.

We already described at length the ordination Mass itself at which Pope Paul VI raised 359 men from all parts of the globe to the dignity of the priesthood. We can only repeat what we said then that the experience was the highlight of our years in the Catholic press and one which those who participated in it and witnessed it in person can never forget.

After the long but unforgettable ceremony was over, the ordinands assembled at the various seminaries and other institutions in Rome to greet their friends and loved ones. The 25 American members of the class, including Fathers James Farrell and Robert Gilday of Little Flower parish, Indianapolis, gathered at the North American College to accept the plaudits and best wishes of their relatives and fellow parishioners.

The following day—July 30—Father Farrell offered his First Mass in the Church of Sant' Onofrio, and his classmate, Father Gilday, celebrated his First Mass on Tuesday, July 1, in the Oratorio del Crocifisso. A dinner and reception followed each of the Masses. We regret that complications in filling our original news story prevented our being present at either of the First Masses.

The traffic problem

One of the complications was the necessity to make three trips by taxi to the News Bureau office in downtown Rome—two of them at the peak of the so-called rush hour. (Is there really a difference?)

There are very few stop streets and even fewer traffic signals. The unwritten law seems to be that the first car into an intersection has the right of way, and the bluffing that goes on is unbelievable. Our studied conclusion: There are only two kinds of drivers in Rome—the Quick and the Dead.

Next week: A bonus visit to St. Peter's.

THE OLD AND THE NEW—A unique Community Celebration, combining the old and the new, marked the 12:30 p.m. Mass at St. Luke parish, Indianapolis, on Sunday, July 27. The portions of the concelebrated liturgy prior to the Offertory were held on the church lawn with the Guitars Group (the new) and the Vested Choir (the old) collaborating on the hymns. In his homily Father Patrick Kelly, associate pastor, stressed the theme of the celebration: "Wisdom knows how to extract the good from the new and the old." A banner highlighting the theme was displayed before the altar. Interspersed among the English language hymns led by the Guitars Group were the Agnus Dei in Latin and the always moving Latin *Pange Angelicus*, both sung by the Vested Choir with the latter hymns highlighted by a male solo and a male-female duet rendition. Father Joseph Wade, associate pastor, was the celebrant with the pastor, Father Paul J. Courtney, serving as concelebrant along with Father Kelly. An added touch was the reception of Communion by the entire congregation by intinction—with the host dipped into the chalice. All in all, we found the Mass a notable example of how the old and the new can be successfully melded to make a meaningful liturgy—acceptable to a widely divergent congregation.

WELL-REPRESENTED—The George Crossland family—15 strong—represented Indianapolis at the national convention of the Christian Family Movement at St. Mary's College, Notre Dame, July 24-27. George and Pat Crossland and their 13 children—aged five to 22—and "Chip" Jones, another youngster in the Crossland household, made the trip in a three-car caravan. "Share Life and Discover Joy" was the theme of the biennial parley, attended by some 300 families from all over the country.

Remember them.
In your prayers

CANNELTON
† MARQUIS ORVILLE REED, 97, St. Michael, July 28. Father of Sol and Lindsey of Tell City; Mike and Bernard of Indianapolis; Ed and Tobinport; Leona Marshall of Columbus, Ind.; Goldie Sims of Cannelton; and Gladys Cassidy of Indianapolis; brother of Joseph of Ft. St. Vrain, Ind.; Gus of Oreo, Ind.; and Mattie Sallman of Ohio.

INDIANAPOLIS
† STACIA O'CONNELL, 78, Holy Cross, July 23. Sister of Mrs. Robert L. Murphy.

† MAUDIE B. HOPPER, 66, St. Bernadette, July 24. Sister of Beulah Binkley, Florence McIlvaine and Yelma Pruitt.

† MARGARET E. JACOBS, 45, St. Lawrence, July 24. Wife of Charles W.; mother of Jane, John and Robert Jacobs; daughter of Anna Watson; sister of James A. Watson and Mary A. Roberts.

† FRANCIS L. MOYE, 66, St. Philip Neri, July 25. Husband of Theresa C.; father of Leo Moye and Stanley Stewart; Mrs. Don Mitchell and Mrs. Al Staley.

† LAWRENCE F. DALY, 71, St. Mark, July 25. Husband of Hazel K.; father of Lawrence, Daniel J. and Thomas M. Daly; and Mary A. Aruska; brother of Michael A. and Daniel M. Daly, Lenora Roberts and Bess Jansen.

† LEO T. WILSON, 81, St. John, July 25. Father of Francis L. Wilson.

† MARJORIE M. SCOGGAN, 73, St. Anthony, July 26. Mother of Aileen Jugg.

† RAYMOND BLASCHKE, 80, St. Ann, July 26. Father of Raymond G. and Michael J. Blaschke; brother of Charles R. Blaschke.

† RAYMOND A. DEJULIO, 65, St. Barnabas, July 26. Husband of Edna M.; brother of Emil M. DeJulio, Genevieve S. Slegman and Philomena Bruno.

† SHAWN K. HANRAHAN, 18, Sacred Heart, July 28. Son of Eleanor; brother of Michael, Dennis, Kelly, Tom and Bridget Hanrahan; grandson of Emma Hanrahan and Maurice Huntington.

† KATHLEEN M. MCCARTHY, 19, St. Simon, July 30. Daughter of Michael and Barbara McCarthy; sister of Michael, Timothy, Daniel, Maureen and Bridget McCarthy; granddaughter of Mary McCarthy.

MADISON
† HARRY E. JONES, 35, St. Michael, July 18. Son of Mrs. Ida B. Jones; father of Lee and Leigh Jones, both of Madison; brother of Kathryn Jones, Madison; Maurice Jones, Woodbridge; Virginia and Ronald Jones, Louisville, Ky.

† BERTHA HOLZHAUER, 69, St. Michael, July 20. Sister of Robert Tuttle, Madison, and Sister Patricia Tuttle, O.S.B., Ferdinand, Ind.

† MARY C. COWAN, 80, St. Mary, July 21. Mother of George S. Cowan, Indianapolis, and Billy J. Cowan and Mrs. Eloise Schnabel, both of Madison; sister of Mrs. Margaret Shockley, Madison, and Benjamin Shipley, Toledo, O.

† ELEANORA K. HULETT, 88, St. Michael, July 21. Mother of June Hulett, Madison; Mrs. Charles McBride, Indianapolis; Mrs. William Imwalle, Dallas, Tex.; and Mrs. Arthur LeFever, Sacramento, Calif.; sister of Mrs. Pauline Bloom, Madison.

NEW ALBANY
† C. EDWARD BEDAN, 74, Holy Family, July 23. Husband of Leona; father of David Bedan of St. Louis, Mo.; Daniel Bedan of Cincinnati, O.; and Richard Bedan of Gifford, Conn.; brother of Frances Newton and Leona Paquette, both of New Albany.

† CLARA M. OTT BISCOPIK, 90, St. Mary, July 25. Mother of Roberta Welch of New Albany; and Jerome Biscopik of Owensboro, Ky.

RICHMOND
† WALTER L. SCHATTEL, 66, St. Andrew, July 23. Husband of Katherine; father of Susan Schube, Patricia Slickman, Jeannie Carey and Kathleen Williams, all of Richmond; and Dennis Schattel, with the Air Force in Columbus, O.; brother of Kenneth Schattel of Deerfield Beach, Fla.

† ANGELA DAWN HARMAN, infant, graveside rites from St. Andrew's, July 24. Daughter of Mr. and Mrs. Bradley E. Harman; granddaughter of Mrs. Richard Miller, Rodney C. Harman and Edna Mae Harman, all of Richmond.

TELL CITY
† DARRELL BRINKNEADER, 17, St. Paul, July 26. Son of Mr. and Mrs. Wayman Brinkneader; brother of Brent Lee, David, Karen Marie, Sharon Lynn and Rita Mae, all at home; grandson of Margaret Brinkneader and Hazel Huff, both of Tell City.

TERRE HAUTE
† EUGENE H. CLOUTIER, 86, St. Benedict, July 25. Husband of Lillian; father of Jack of Farmersburg and William of Glen Ellyn, Ill.; brother of Emma Leu of New Buffalo, Mich., and Carolyn Cloutier of Terre Haute.

Court tells Fair Board to rent

(Continued from Page 1)

national legislation to safeguard those rights and has opposed abortion on demand.

MRS. DILLON said the focus of previous fair exhibits had been neither political nor controversial. Booths had featured educational and informative materials such as Birthright pamphlets and right-to-life books. Volunteers were present to answer questions and explain literature. In 1973, 10,000 balloons were distributed to youngsters visiting the display.

She said no formal complaint had been made against the operation of the exhibits, despite the charge that the group had blocked aisles and bothered fairgoers.

Walter H. Barbour, a member of the fair board, testified that CPL volunteers had blocked aisles soliciting signatures on a petition.

Mrs. Dillon said that during the 1973

fair the booth did feature a petition supporting a human life amendment to the constitution but that the petition was removed immediately when volunteers were informed that fair rules prohibited such activity.

Booth space rented by CPL is the smallest available and this year will cost \$225. Miss Breitenbeck said financing for the annual activity comes largely from donations from CPL members, Concerned Nurses for Life, and the St. Gerard Guild.

The ICLU applied for rental space for the first time in 1974 and was rejected.

LAWRENCE REUBEN, attorney for the ICLU, told the court that he had requested a written explanation for this year's denial but that the fair board had not complied. He said the board also had refused to give him a list of those groups which had been approved for exhibits.

He said some exhibitors that he had confirmed on his own are lobbying

groups and therefore could be considered political.

Reuben referred the court to a 1973 decision of the Indiana Supreme Court ordering the Indiana War Memorial Commission to permit the ICLU to meet in the memorial auditorium. In a dispute that lasted 20 years the ICLU was refused access to the memorial because some commission members considered the organization controversial and unpatriotic.

Nearer, my God...

NASHVILLE, Tenn.—Thirty-two members of the Federation of Flying Priests touched down here recently for their 11th annual convention, and by all accounts everyone was flying high when they left.

The convention "was one of the best ever," according to Father William Bevington, host of this year's festivities, which attracted pilots from all over the country.

INDIANAPOLIS
Calendar
of Events

WEDNESDAY, AUG. 13
Luncheon-Card Party at St. Mark's parish hall, 551 E. Edgewood Ave. Luncheon begins at 11:30 a.m. with the card party scheduled to begin one hour later.

FRIDAY, AUG. 15
Assumption Fish Fry Festival opens tonight with serving to begin at 4 p.m. Good food, cash prizes, booths, games and entertainment. All on the grounds at 1105 Blaine Ave. Two-day affair continues on Saturday, Aug. 16, on same time schedule.

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.; Seecina 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 6 p.m.; St. Philip Neri parish hall at 5 p.m.

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Charismatics
set meetings

INDIANAPOLIS — St. Simon's Charismatic Prayer Group will offer an introductory session of explanation on the Catholic Charismatic Renewal on Wednesday, August 13, at 7:30 p.m., in St. Simon's Religious Education Office, 8400 E. Roy Rd. The meeting is open to the public.

The group will hold the monthly Day of Renewal on Sunday, Aug. 10, at St. Joseph Church, 1375 S. Mickley Ave. Father Martin Wolter, O.F.M., will be the speaker. Registration will be held at 12:30 p.m.

PLAN REUNION

INDIANAPOLIS — The Roncalli High School graduating class of 1970 will hold a reunion picnic on the grounds of the Southside Knights of Columbus, 511 Thompson Road, beginning at noon on Sunday, Aug. 10. Those attending are to provide their own food and beverages. Family and friends are invited. Marie Dolson (638-1313) is the contact.

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Slate KC Rummage Sale

INDIANAPOLIS — The Thursday and Friday, Aug. 14 Ladies Club of St. Joseph and 15. The hours are 9 a.m. to 9 p.m. on Thursday and 9 a.m. to 5 p.m. on Friday. Rummage Sale at 4332 N. German Church Rd. on Gibault Home for Boys.

FOR SPANISH-SPEAKING

INDIANAPOLIS — The Hispano American Association will hold its monthly meeting on Sunday, Aug. 3, at the Center, 617 E. North St. A pitch-in dinner at 2 p.m. will precede the meeting, which will be followed by the showing of the Spanish feature film: "El Zapatero."

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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

Seven new priests

Two men will be ordained by Archbishop Biskup tomorrow, bringing to seven the total number of new priests for the Archdiocese this year.

The ordinands to be elevated to the priesthood in ceremonies at the Cathedral are the Rev. Mr. John Gillman and the Rev. Mr. Robert Klein, both of whom recently returned from theology studies at Louvain, Belgium. Earlier this summer, Fathers Patrick Doyle, Jack Porter, William Turner, James Farrell and Robert Gilday were ordained—the last two by Pope Paul—and already are busy with

parish assignments.

The seven are being warmly welcomed by their fellow priests and by the people. Their help is sorely needed. Much has been made of the shortage of vocations in recent years but little concerning the added pastoral responsibilities and new fields of ministry that aggravate the shortage. Thus the new ordinands will find plenty of room at the forge and a challenging variety of irons in the fire. May their talent, training, and love of God enrich the Archdiocese and the Church for many years to come.

When in Timbuktu

Normally we think of codes of ethics in terms of lawmakers or other public officials. But in this crazy world, ethical guidelines have become pertinent for missionaries as well and an ecumenical committee is hard at work hammering them out.

The code, of course, is in response to stories of cooperation, even collaboration, of overseas Church personnel and the Central Intelligence Agency. Details of that relationship are discussed in a two-part report by John Marks, a former State Department specialist and director of a private research project concentrating on CIA activities. The report, prepared for National Catholic News Service, begins in this week's issue of The Criterion on this page.

Marks' revelations in this area are not the first. For months Catholic and Protestant mission officials, missionaries and former missionaries have tried to determine the extent of government involvement or manipulation and have expressed fear for the credibility of the Churches abroad.

It should be made clear at the outset—and repeated frequently for emphasis—that only a very tiny fraction of United States missionaries has ever been involved in any way whatsoever with the CIA or its agents. Moreover, Marks and others estimate that no more than 10% of those involved know they are being used and willingly participate in the collusion.

There are, however, notable exceptions to the rule.

Missionaries have permitted themselves to be employed in gathering intelligence, they have been vehicles for funding overseas political activities or groups, and they have served as agents in support of CIA covert operations.

In so doing, they have perverted the role of the missionary, jeopardized the work of the Church and abused the hospitality of the country to which they have been sent. Father William J. McIntire, a member of the general council of the Maryknoll Society, is one of those who urges the Churches to take quick, decisive efforts to halt all undercover collaboration and severely censure those responsible for such policies.

Father McIntire is also a member of the committee developing the code of ethics regulating the dealing of mission societies with government agencies. Aside from seeking a complete disassociation of missions and government intelligence, he is hoping that the current Senate probe into the CIA will result in legislation that will prohibit the CIA from using Church personnel in its operations.

The violent assassination of Franciscan Father Michael J. Cypher in Honduras earlier this summer demonstrates better than any other argument the necessity of preserving the integrity of the mission vocation. In many parts of the world the missionary lives each day with real physical danger. And the risk will be multiplied many times over when the missionary is subject to false charges of being the tool of foreign interests.

CIA report: Missionaries as informants

[This is the first of two articles by John D. Marks, director of the CIA project of the Center for National Security Studies in Washington, D.C., and co-author of the best-selling book, "The CIA and the Cult of Intelligence." In preparing these articles, Marks spoke to more than 30 missionaries, church officials, and past and present CIA officials. Most of his sources insisted that their names not be used, saying they feared reprisals or damage to their reputations and their work.]

BY JOHN D. MARKS

WASHINGTON — Government spying has caused so many scandals lately that the public may well have lost its capacity to be shocked. Yet, even the most cynical spy-watcher might be surprised to learn that the CIA has regularly infiltrated the clergy and church groups.

One 20-year veteran of American intelligence put it this way:

"The agency has used church people for virtually everything overseas — cover, funding conduits, cut-outs (intermediaries). You name it."

Another retired CIA operative said bluntly that the agency used missionaries at times. "Hell, I'd use anybody if it was to the furtherance of an objective," he said. "I've used Buddhist monks, Catholic priests, and even a Catholic bishop."

IN THE WAKE of recent charges and

disclosures, numerous religious orders and mission agencies have denounced any attempts by the CIA to use missionaries for intelligence purposes, saying this is improper and hinders mission work.

But Church personnel are divided about whether details of the Church-CIA connection should be made public.

Some have opposed disclosure, saying that the overwhelming majority of missionaries working abroad have never had anything to do with the CIA. They argued that the CIA's use of the Churches seems to have declined in recent years and that past entanglements are better unpublished.

Other clergymen, such as the National Council of Churches' Dr. Eugene Stockwell and former Maryknoll missionary, Father Charles Curry, disagreed. They believed all faiths must publicly face the question of whether cooperation with an intelligence agency is consistent with the Churches' proper role.

THE BISHOP on the CIA's payroll until at least as late as 1971 was the head of a South Vietnamese diocese outside Saigon, according to the ex-CIA operative. He said the agency treated the bishop with such care that a CIA "case officer" flew in from Saigon for special secret meetings with him.

A Protestant minister high up in his denomination's national organization agreed to discuss his first-hand knowledge of a Protestant missionary in Bolivia who made regular intelligence reports to the CIA, on the condition that no names be used. The missionary, the source said,

was "knowledgeable about the Communist party and had all sorts of information about unions and farmers' cooperatives." As a patriotic duty and not for pay, the source stressed, the missionary would meet with a CIA operative to pass on what he knew.

ANOTHER Protestant missionary, who also asked not to be identified, said until he left Bolivia only two years ago, he periodically passed on the names of Bolivians he thought were communists to U.S. embassy officials who, he assumed, were with the CIA.

Another American missionary at the same mission said that he was also approached by the CIA to provide a list of local communists but that he refused.

He said that furnishing such a list was "inconsistent" with his religious work. "I don't think it's the role of a missionary to cooperate with a foreign government in a foreign country—even if that government is his own," he said. "I rather resented the fact that people from my own embassy would approach me and try to use me."

Another missionary who worked in India around 1960 and who at first cooperated with the CIA later had a change in heart.

"I was naive at that point and rather flattered to have this attention, so I told the CIA men what they wanted to know," he said. "Later, when some CIA activities were actually exposed, I realized I had been quite foolish and have never had a thing to do with them since."

THE CIA HAS even tried to obtain intelligence from missionaries on home leave. A Catholic nun who

returned to this country in 1971 after many years in Chile reported that a CIA official approached her for information on the political situation in that country.

Another Sister in the order recently had the same experience on coming back from Africa, she said.

Moreover, several other church people interviewed described similar visits from the CIA.

The CIA's use of religious groups often goes well beyond the collection of intelligence. The agency also pumps secret funds into certain church-supported programs which can be used to manipulate events in another country or to push a political line congenial to the CIA.

FOR EXAMPLE, about five years ago a Catholic priest applied for a \$5,000 grant from the Asian American Free Labor Institute (AALFI), an AFL-CIO auxiliary. The priest needed the money for an educational program aimed at trade unions that his order was running in India.

The priest said he was all set to pick up the cash when a knowledgeable State Department official took him aside and told him the money was not coming from AALFI but from the CIA.

The priest and the State Department man agreed that the CIA involvement—even with no apparent strings—could taint the priest's work with the Indian labor movement and, indeed, could jeopardize foreign missionary work in that country, according to the priest.

The money was turned down, the priest said.

DALE FRANCIS SAYS

Who can recall proofs of God's existence?

BY DALE FRANCIS

In Graham Greene's "A Sort of Life," the British author discusses how he came to enter the Church.

He wrote, "My friend Antonia White many years later told me how, when she was attending the funeral of her father, an old priest who had known her as a child tried to persuade her to return to the Church. At last—more to please him than for any other reason—she said, 'Well then, Father, remind me of the arguments for the existence of God.' After a long hesitation he admitted to her, 'I knew them once, but I have forgotten them.' I have suffered the same loss of memory . . ."

I've repeated this little story not so much to tell of Antonia White or Graham Greene, who has always held fairly strange viewpoints concerning God, but to recall the old pastor.

OF COURSE he could not remember the proofs for the existence of God. They had absolutely no meaning to him nor purpose in his life. He needed no more to prove the existence of God than he needed to prove his own existence. His belief in God had nothing to do with philosophic proofs but rather he believed in God because he knew God.

I can't say I have forgotten the proofs for the existence of God but I have never needed them in my life.

There was a time when I was so fiercely apologetic in my writings that I might have used them. But I would have been using them for others, not for myself, and today I do not even believe there is any necessity for using them.

It seems to me that for us to present proofs for the existence of God is too defensive. The burden of proof, it seems to me, must rest on those who say they do not believe God exists. All reason suggests most clearly that God must exist.

I REMEMBER the story of a scientist who espoused the theory that the universe simply happened, that somehow everything had fallen into place and had come about through evolutionary development. He refused to grant the possibility that a higher intelligence than man existed.

A friend, a fellow-scientist, was engaged in a project in which he had constructed a working model of our solar system. It was an intricate instrument that duplicated exactly how our solar system worked.

The first scientist saw it, was greatly impressed and in his enthusiasm asked, "Who made this?" The other scientist, a believer in the existence of God, answered, "Oh, no one. It just happened."

OUR COMMONPLACE experience is that whatever we see that is created we naturally attribute to a creator. No one sees a watch and thinks it may have been formed accidentally. Yet we set our watches for accuracy by the

working of an infinitely more complex solar system.

If we but observe the world around us we discover an intricate design both in the movement of the stars and in the smallest of units of matter. The atom is as marvelous as the solar system. Therefore, for any person to disbelieve in the existence of God requires a suspension of the intellect, the acceptance of a superstition.

Of course, simply believing in the existence of a Supreme Being does not mean acceptance of Christianity. But the acceptance of Christianity does require a recognition of the existence of God.

BELIEF in the existence of God should come with some comprehension of the natural creation. But for millions of people, this comprehension is so deeply imbedded in

the consciousness that, like the old priest in Greene's story, they no longer remember proofs for the existence of God.

And I think this is good. We know God because we know Him in our lives. In a very real sense, most Catholics are Catholics who have lived so intimately with Christ in their lives, so intimately with His Church, that they have no facility in apologetics simply because not to be Catholic is inconceivable to them.

I do not fault this. I praise it. If you are fortunate enough to have your faith so deeply imbedded in your consciousness then you may not be able to refute modern errors or respond to those who would diminish your faith, but you are in Christ and He is in you. Nothing else should matter, nothing should disturb you, for what you have you will have through all eternity.

Court 'tainted' with bigotry

SPOKANE, Wash.—Questioning what he termed "plain bigotry" on the part of the U.S. Supreme Court is "no longer a red-neck, extremist reaction . . . claims Father Michael O'Neill, superintendent of education for the Spokane diocese.

"Some very serious court-watchers feel that certain members of the court are clearly tainted by anti-Catholicism, which has been called the 'anti-Semitism of the intellectual,'" the priest wrote in a column in the Inland Register, Spokane diocesan newspaper.

Father O'Neill cited U.S. Supreme Court Justice William O. Douglas as one example, saying that the justice's autobiography put Cardinal Frances

Spellman at the top of his "most despicable Americans" list.

Justice Douglas is not alone in his anti-Catholic sentiment, Father O'Neill wrote. He said that Justice Thurgood Marshall "seems to feel that every private school is a segregation academy."

Both justices took part in the recent Meek vs. Pittenger case "even though they had missed all the oral argumentation due to sickness," Father O'Neill said.

In that case, the U.S. Supreme Court struck down a Pennsylvania law that provided state aid in the form of auxiliary services to nonpublic schools.

LETTERS TO THE EDITOR

James Gaynor says respect necessary

To the Editor:

It is seldom that I write a Letter to the Editor. I think this is my second in 62 years. However, I have given a lot of thought to the top article on the first page of your July 11 issue.

"Should you call priest by his first name?" With all due respect to Bishop Arzúbe, who said it is permissible if you know him well enough, I cannot agree with him.

In this permissive society, first names are used far more frequently than when I was young. I am entitled

to be called Colonel (the grade I held at the end of World War II), Doctor (I have earned two doctorates in law), Professor (I have taught for eight years), and Dean (a position I held with a law school in Cleveland for three years), but most of my friends call me Jim. I would not tolerate a law student calling me by my first name, but I make it clear that it is permissible after he or she has graduated and been admitted to the bar.

I have known many priests intimately and even though a cousin asked me to call him Jim, it always is Father Jim. The only time I have heard a priest called by his first name by a lay person (although I realize that among themselves, priests do not necessarily use the word Father as a prefix) was an 84-year-old woman who called her son Eddie rather than Father or Monsignor.

Maybe it is all right to use the term Bishop rather than Your Excellency, in informal talk. That seems to be the present vogue. Maybe a Monsignor would prefer to be called Father. I knew one once very well, and when he became a Monsignor, I asked what title he preferred. His answer was, "If you were to confess to the pope, you would say, 'Bless me, Father,' so I think that title is all right."

So although there are many changes in the Church, I think a priest still deserves the respect of being called Father, even if it is followed by his first name.

James K. Gaynor

Greensburg, Ind.

Francis missed point, writes Jean Hess

To the Editor:

It is quite true that "some people don't like signing petitions" as Dale Francis states in his column of July 4th, and Francis, like all of us, has a right to his choice. However, I think he missed the point of the story; or else he chose deliberately to disregard it. What he failed to bring to our attention is that the people who were shown the lead paragraphs of the Declaration of Independence didn't even recognize the document. In other words, we don't know the basics of our traditional patriotism.

Father Vincent P. Mainelli, writing

of the incident in a column in the Louisville Record for July 10, says that of the people shown the opening lines of the Declaration of Independence "47% did not recognize the quote as coming from the Declaration of Independence, and 68% refused to sign it. Some thought it was too radical; others thought it was communistic."

Perhaps Russell Baker in a recent column was right, and "like all good conservatives, we like things the way they are. Nothing is more likely to set the hair upright on the back of the national neck than a call for revolution. We are Tory to the core."

So let's go slow on that "whenever any form of government becomes destructive of these ends (equality and the right to life, liberty and the pursuit of happiness) it is the right of the people to alter or abolish it and to institute new government."

How subversive can you get?

Jean A. Hess

Jeffersonville, Ind.

Reader urges public hearings on TV

To the Editor:

I am very much in agreement with the comments of Rep. John M. Murphy of New York (as stated in your 6/27/75 editorial, "Television violence") regarding the TV industry's new policy, effective this fall, which reserves 7 to 9 p.m. for programs considered suitable for family viewing.

Rep. Murphy calls this action a snow job and maintains, correctly, I believe, that it is ridiculous to rely on the TV industry to police itself.

Morality in Media, an interfaith organization headed by Father Morton Hill, S.J., urges viewers to write to: Mr. Richard Wiley, chairman, Federal Communications Commission, 1919

Indianapolis

R.J.W.



"I WAITED FOR HEAVEN TO DO SOMETHING WHEN 'MOSES—THE LAWGIVER' WAS PRE-EMPTED BY THE MISS UNIVERSE CONTEST. WHEN NOTHING HAPPENED, I THREW MY DIET BOOK THROUGH THE PICTURE TUBE!"

The CRITERION

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QUESTION BOX

BY MSGR. R. T. BOSLER

Q. May we take issue with you on your comments on creation in Genesis. The danger is that if creation in Genesis is folklore, then the same approach can be taken with contents of both old and new testament—a most dangerous situation, to say the least. It also assumes the Divine God must subject Himself to the human intellect in His actions.

A. I did not say that creation is folklore, but that the inspired writers used folklore to explain the meaning of creation and sin by using folklore since that was the common way of teaching at the time they wrote. It is not quite accurate to say that God submits Himself to the human intellect; it would be better to say He limits the expression of what He reveals to the capabilities of the human intellect at



any given time. That is why Vatican Council II, in teaching us how to understand the Scriptures, tells us that "due attention must be paid to the customary and characteristic style of perceiving, speaking and narrating which prevailed at the time of the sacred writer . . ." (Decree on Revelation)

The same document draws the important conclusion: "In sacred Scripture, therefore, while the truth and holiness of God always remain intact, the marvelous 'condescension' of eternal wisdom is clearly shown, 'that we may learn the gentle kindness of God, which words cannot express, and how far He has gone in adapting His language with thoughtful concern for our weak human nature.' For the words of God, expressed in human language, have been made like human discourse, just as of old the Word of the eternal Father, when he took to Himself the weak flesh of humanity, became like other men." The quotations were from the comments

of St. John Chrysostom on Genesis; so the scholars of the early Church recognized that care had to be taken in reading the Scriptures.

Q. Are lay people permitted to distribute Holy Communion any time or just in emergencies? In our parish we have several who distribute Holy Communion every Sunday, although we have other priests present or who give the homily.

A. This depends upon the wishes of the local bishop. Fortunately my own, and I am sure most others, is very generous. I find that to say two Masses and preach at six of them is quite a strain. I find it quite a relief to be freed from giving Communion at the other four Masses. My hands are not as steady as they used to be. That's why I long for the day when we in the U.S. will be given permission to give Communion in the hands. With the shortage of younger priests, we older men are called upon to do more than pastors in the past. When I was a

young priest, my 60-year-old pastor gave Communion only at his own Mass. Thank God for the lay ministers of the Eucharist.

Q. How does the Church feel about a person who would like to give an eye or kidney upon their death to medical science? Would it be all right to donate the whole body to science? If it wasn't against the Church's rule, could a person still have the Mass said in church without the body?

A. I have answered this question several times before, but it keeps coming up—more regularly than any other question. The Church no longer

objects to the donating of organs, such as an eye or a kidney, upon death nor to the donating of the whole body for medical research, provided no disrespect for the body is intended. Yes, a Mass and funeral services may be conducted even though the body is not present.

Q. My father does not practice his religion and wants to be cremated when he dies. I will be his only survivor and would like him to be buried from the church. Would the Church allow it?

A. The Church does not encourage but permits cremation today, so long

as it is not wanted for reasons against faith—such as a demonstration of denial of belief in the resurrection. Much depends upon your father's reasons. If he wants cremation to be a dramatic rejection of belief in Christianity, there is no point in asking for a Christian funeral. Unless your father shows some final indication that he wants to be buried as a Christian, again there is no point in asking for a Mass. In such cases a priest usually goes to the mortuary and conducts prayers for the consolation of relatives and friends.

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'No coping with madcap tyrant'

(Continued from Page 1)

alienated. The poor have been dismissed in the name of a religion that must pay for itself. Resources, human and financial, have been casually wasted (like monies poured into the nutty TV network).

The TV network Father Greeley referred to is a \$4 million special frequency archdiocesan religious and educational TV network inaugurated this year.

FATHER GREELEY, a priest of the Chicago archdiocese who is director of the Center for the Study of American Pluralism at the University

of Chicago, said the priests of the archdiocese "have cooperated in the deterioration of Chicago."

Some priests, he said, "have actively cooperated by covering up, covering up, covering up without end, (under) the mistaken notion that by protecting the Ordinary from his own foolishness we were saving the Church from 'scandal.'"

Including himself in this criticism, Father Greeley said "God knows, despite my relative independence and my access to the public media, I have been timid and silent for an unconscionably long time."

Archbishop Sheen to be KC speaker

MIAMI BEACH, Fla.—Archbishop Fulton J. Sheen is to address a special open session of the 93rd annual meeting of the Supreme Council of the Knights of Columbus to be held here Aug. 19-21.

The 80-year-old bishop of Rochester, N.Y. has been travelling extensively to give priests' retreats and to lecture at colleges and universities.

About 400 official delegates are expected to attend the meeting of the Supreme Council, the top legislative and policy body of the Catholic fraternal organization.

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RECONCILIATION

RIGHT TO LIFE

BY RUSSELL SHAW

A frequent theme of ethical discussion is the so-called "hierarchy of values." Is there some supreme value or human good so important that other values can be violated if necessary to promote it? The answer is no. Immorality generally lies in acting as if there were.

But there is a real and obvious sense in which life, if not the "supreme" human good, is the most basic. Without life, it is impossible for a human being to realize any other good. One of the signs of moral confusion in our times is that it should even be necessary to state this.



To speak of the "right to life" immediately raises questions: In what sense can a person be said to have this right and what is its nature? Clearly there is no pre-existing right—that is, a person's right to life does not exist before life exists.

Once life does exist, however, the right to life also exists. It is a right which may not be violated. The reason is the source of life. Its ultimate source is not the individual or other human beings; it is God. This is why the Second Vatican Council, in the Constitution on the Church in the Modern World, was speaking the simple truth in calling God "the Lord of life." Life originates with God, and God alone has authority to dispose of it.

SINCE GOD IS THE ultimate source

of human life, human beings have a serious obligation to respect life—their own and others'. Negatively, the respect for life which is demanded of us rules out such obvious violations as murder, abortion and euthanasia. It also rules out the taking of one's own life by suicide. And, although there is much controversy on the matter, this analysis suggests why some hold that society has no right to take life by capital punishment.

The question of taking the life of an aggressor—in war and similar situations—is much more complicated, since the right of an individual or a nation to engage in self-defense is also involved. The most that can be said in a brief overview such as this is that Christian moral thought has generally concluded that there is a limited right to take life in such cases—a right conditioned by the application of such principles as the so-called "double effect." At the same time, Christian moral thought has also insisted that such principles be applied honestly and strictly; not even in the most extreme circumstances is human life to be destroyed casually or indiscriminately.

In recent times we have become increasingly aware that some things are so intimately related to life—and the right to life—as to be virtually inseparable from it. Pope Paul VI and the 1974 International Synod of Bishops, in the statement on "Human Rights and Reconciliation," spoke powerfully of the "right to eat" and declared it to be "directly linked to the right to life." This has many immediate, practical consequences in an era of global food shortages and in a country like the United States, where food and the means of producing food are plentiful.

A GREAT DEAL HAS also been said in recent years of the "quality of life." It is an extremely important concept. Besides the right to life itself, human beings have a right to those things which elevate life above the level of mere brute existence: Opportunities for work and education, housing, recreation, a decent standard of living, health care and a healthy environment, social, cultural and political life, religious freedom.

Sometimes, however, the notion of "quality of life" is pushed too far and put to distorted uses. "Quality" is defined in terms of materialistic standards and values. Where the proper signs of "quality" thus defined are lacking, a determination is made that life is not worth living and should perhaps be terminated. This is particularly intolerable when the decision that "this life is not worth living" is made for an individual by somebody else, as happens in abortion and, it seems, often in the case of euthanasia. When this happens we have departed far indeed from the principle that the right to life is inviolable and that God, not man, is the "Lord of life."

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"Only God is the lord of the life of a man not guilty of a crime punishable by death! The physician does not have the right to dispose of the life of either a child or its mother; and no one in the world, no private person, no human authority, may authorize him to proceed to its direct destruction."—Pope Pius XII, "Address," Nov. 12, 1943.

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A kiss for a grandfather is a Christian response to old age, contrasting with a utilitarian view of ridding the world of the elderly and helpless. [NC photo by Robert L. Miller]

Killing vs. caring: a fateful dilemma

BY FR. DONALD G. MCCARTHY

When a famous painter was reminded that the front door on a cottage in one of his paintings had no handle he found a ready reply. "That's the door of the human heart," he said, "it can only be opened from the inside."

Christianity teaches that death is like that door—it can only be opened from the other side. The door will be opened when our time has come. When an ailing relative dies we say, "The Lord called her to Himself." He opened the death door.

Christian morality teaches that we must never kill an innocent person. Already in Genesis we read, "Whoever sheds the blood of man, by man shall his blood be shed, for in the image of God man was made" (9:6). In Exodus God tells us, "The innocent and the just you shall not put to death" (23:7).

WARFARE TENDS to bend this universal principle. Theoretically in a just war one kills aggressors who are not "innocent and just." Yet modern warfare with napalm, saturation bombing, and nuclear radiation treats whole villages and cities as unjust aggressors and troubles the consciences of Christian and secular humanists alike.

If the fetus is accepted as a human being then abortion not only bends this principle, it breaks it completely. So proponents of abortion often refuse to acknowledge that a fetus is human, then it need not be considered "innocent and just."

Euthanasia challenges the inviolability of innocent life from another direction. Its active version accepts directly killing suffering people, not because they lack innocence or justice, but because someone thinks they would be better off dead. The passive version of euthanasia allows people to die simply by omitting any or all medical procedures.

Christianity generally and Catholic Christianity in particular strongly oppose active euthanasia or mercy killing. Passive euthanasia is likewise condemned if it means indiscriminate omission of all medical treatment.

However, Christianity is not masochistic—it does not teach unnecessary infliction of suffering. So Pope Pius XII taught that Christians need not use "extraordinary means" to prolong life, for example, when a death agony has begun. Thus it might be said that these cases would fall under the heading of passive euthanasia.

But such use of terms is dangerous. For some experts claim that active and passive euthanasia are morally equivalent to each other. For them, to admit any limited acceptance of passive euthanasia is to accept the

euthanasia principle and compromise the inviolability of life.

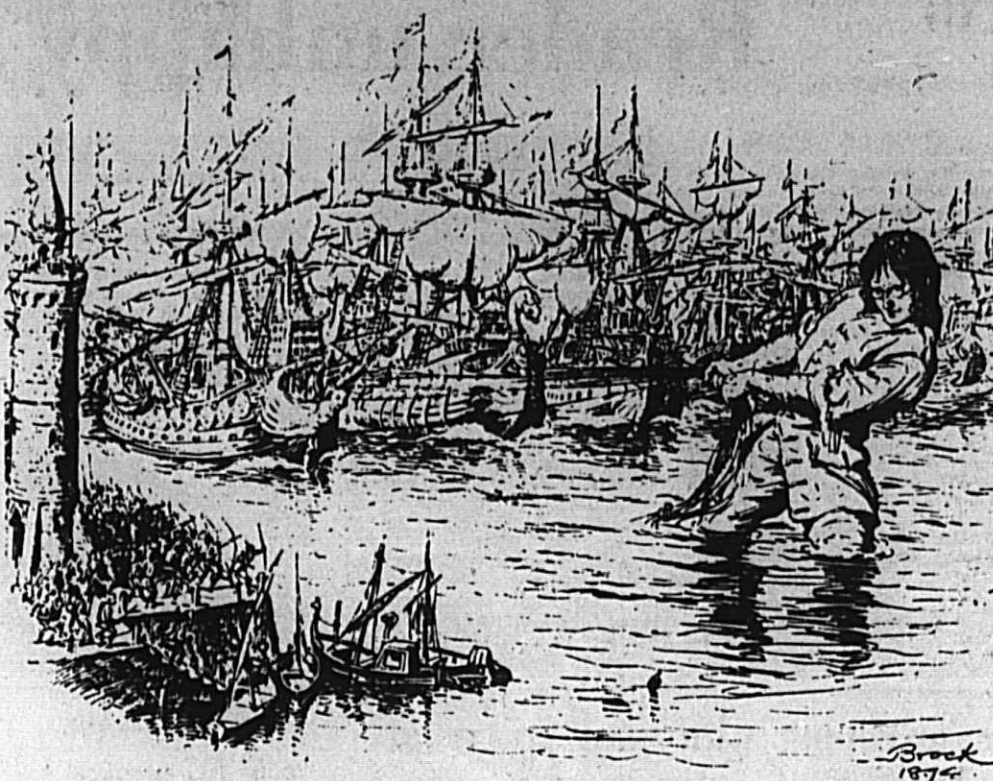
A BETTER AND MORE accurate description of the Christian tradition would speak of the "Justifiable Use of Conservative Therapy Only," (abbreviated JUCTO). Physicians readily recognize certain situations where heroic therapy like desperate attempts at transplants or other useless surgery or even the use of heart-lung machines, respirators, or pacemakers will only prolong a death agony. These are "extraordinary means" of prolonging life in these situations. Omitting these procedures is "Justifiable Use of Conservative Therapy Only" but it is NOT equivalent to killing. Caring for the patient with ordinary procedures goes on, this is caring rather than killing.

The universal principle which forbids killing the "innocent and the just" should not be thought of merely as some ancient taboo which can be modified to include euthanasia or suicide. Like an ancient taboo it stands as a no-no principle, but it also includes a yes-yes correlative. No, we must not kill; yes, we must take reasonable care of human lives, our own and our neighbors.

Mercy killing belongs to the genus of veterinary medicine—they do shoot horses. Abandonment of the suffering by omission of all medical treatment belongs to the pagan history of the Eskimos who were said to set the aged and sick afloat on ice floes.

The Christian mandate to love our neighbor demands reasonable care and dedicated medical efforts to relieve pain and restore health. It accepts death as the normal culmination of human life but does not attempt to manipulate, actively or passively, the moment of death because someone's life has no more human meaning.

The next decade will see vigorous propaganda for both active and passive euthanasia as a kind of "civil right" to personal death control. Christians will reply that the sanctity of human life forbids killing and commands caring. The door of death should not be pried open from this side.



Tiny bowmen keep up a volley as Gulliver pulls 50 of Biefusc's men of war after him as a prize for the emperor of Lilliput. Although Jonathan Swift's tale of small people

was fictional, modern science has found that there really are people only six inches tall—babies in their mother's wombs. [NC Sketch]

The little people (Part One)

BY FR. DONALD MCCARTHY

The book "Gulliver's Travels" told an incredible story about the inhabitants of the island Lilliput who were only six inches tall. The modern science of fetology has gone exploring in the world of real little people who are only six inches tall. Each one lives in a world of his own, a warm and comfortable plastic-like room called a womb.

Back in the 17th century very little was known about these little people. One scientist, Swammerdam, thought the little people were already hidden in a father's sperm which was deposited in the mother's womb for safe-keeping and nourishment. But in the 18th century Spallanzani established that each human Lilliputian comes from

both a father's sperm and a mother's ovum.

Then in the 19th century Karl Ernst van Baer began to speculate that each of these little human people goes through an individual evolution. First they would each be a protozoon, then a fish, then a primitive mammal and so on.

But the genetic discoveries of the 20th century discounted this theory. Scientists now know that DNA—deoxyribonucleic acid—is the plasma of life. This DNA, which is found in human chromosomes from the moment of conception, controls the development of each human embryo. A single thread of DNA from a human cell contains information equivalent to a library of one thousand volumes!

FROM CONCEPTION a tiny human zygote has thus begun a human history—any superficial similarity to a protozoon or a fish no longer confuses scientists. A human embryo need not await a magic moment or a fairy's magic wand to come alive like Sleeping Beauty. The embryo depends on the mother only for nine months' room and board, and everybody has to live somewhere.

These little people develop faster than Jack's legendary bean stalk. Within three or four weeks of conception evidence indicated some heart pumping in a rudimentary way. In another three or four weeks the tiny brain sends out measurable brain waves.

The central nervous system is emerging and at this point represents about one-fourth of the total weight of the tiny fetus. Scientists have seen these little ones squinting, swallowing, and even sucking their thumb at this age.

Time magazine recently quoted Dr. Dominick Purpura who found that only at around seven months does the fetal brain have certain structures and nerve cell connections that characterize the developed human brain. Other scientists have decided that the frontal granular cortex of the infant's brain only becomes operational about three months after birth.

DR. PURPURA apparently thinks human fetuses are only human after their brain reaches a certain stage of development. Obviously his theory brings back the "magic moment" mentioned above. If the little people are only human after seven months, before that they are less than human—whether fish or fowl!

In "Gulliver's Travels" the Lilliputians treated Gulliver rather roughly. What would an island full of little fetuses do with Dr. Purpura?

More importantly, how does God look upon the tiny members of His human family who are not yet seven months of age in the womb? The word of the Lord spoke to Jeremiah, "Before I formed you in the womb I knew you, before you were born I dedicated you, a prophet to the nations I appointed you." (Jer. 1:5)

The mystery of human personality begins to unfold at conception. God creates each human being in a beautifully synchronized and never-to-be-duplicated process. The autobiography of a person and the romance of God's love begins with his or her being or existence, not with brain waves or the frontal granular cortex.

The little people who populate mothers' wombs do what comes naturally—they become what they already are.

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THE WORD THIS SUNDAY

Prepared by a group of Indianapolis priests

EIGHTEENTH SUNDAY OF THE YEAR

"Sticks to the roof of your mouth"

Isaiah 55:1-3
Romans 8:35, 37-39
Matthew 14:13-21

God's love is like peanut butter in your mouth—it sticks so tight nothing can come between it and you. Whether in lonely places, in crowds, in sickness or in hunger, his love is always there. He promised it so. Amazing—he never gives up on me!

Birmingham bishop often hits the road

BY FR. JOSEPH M. CHAMPLIN

Sometimes only the sudden snuffing out of innocent persons' lives will bring the general populace to a realization of some evil which needs removal from their midst.

For example, while the number of abortions remains at a discouragingly astronomical level, it seems that many, including certain physicians, have in view of what has happened begun to withdraw their previously unqualified support for the procedure. Surely any young (or old) person viewing those standard slides of an aborted fetus used in the pro-life, anti-abortion campaign must entertain second thoughts about the issue.

The tragic bombing deaths in 1964 of four girls in the 16th Street Baptist Church of Birmingham had such an effect upon the people of that city in Alabama.

THEY HAD HEARD before from an eloquent preacher (Dr. Martin Luther King's famous "Letter from a Birmingham Jail") about the need in their city for mutual love, respect and acceptance despite racial differences. But apparently it took the horrible event of four innocent young persons losing their lives so needlessly to open the eyes of Birmingham and all of Alabama.

Bishop Joseph Vath, the 55-year-old, first shepherd of the new Birmingham diocese, believes this to be the case. He cites as his proof a youth Mass he offered in 1974, 10 years after the bombing incident. During that liturgy, black and white children sang, prayed, worshiped together in an obvious display of great Christian love and concern for one another.

This youth Mass was one of the many activities during his "Deanery Live-Ins." Seven times a year Bishop Vath leaves the chancery, becomes unavailable except for dire emergencies and spends a week in a deanery of the diocese. The Bishop does so to show that as shepherd he knows, loves and cares about his people, appreciates their support, and needs them for the work of the Church.

Individuals in the process obviously come to feel they are needed and wanted; they also sense better their own dignity and importance.

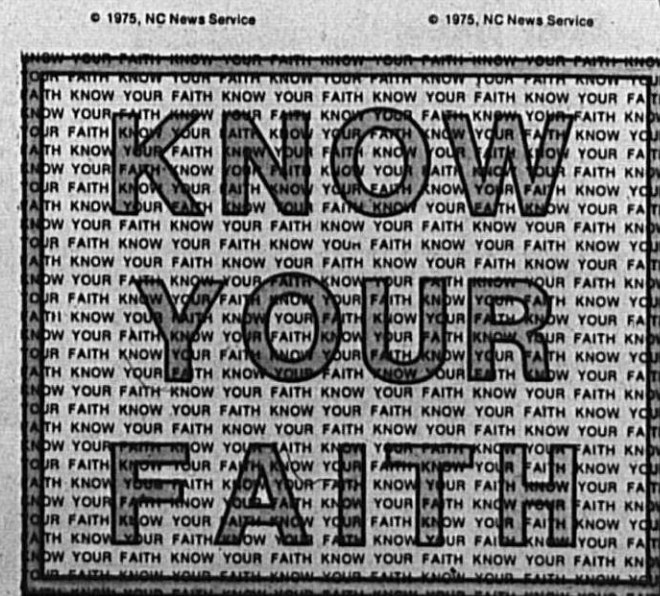
In the smaller deaneries, Bishop Vath is able to visit each parish every year; in the larger sections, that visitation extends over several years before he can cover all the parishes.



THE FOLLOWING incidents illustrate the nature of these deanery live-ins:

- Talking during a day in the local prison with the inmates, bringing Communion to five of them and discussing penal reform with the criminal judges;
- Visiting various factories;
- Spending four hours in the wilderness of a virgin forest with the pastor of the parish in which the preserve is located. There he was able to take a cup and dip into the clean, pure waters of a stream which farther south in his diocese becomes a green, polluted river;
- Calling upon the residents of nursing homes, praying with them, offering these often forgotten individuals the consolation of the faith;
- Sitting down with each priest, especially those in separated missions, for a two-three-hour easy, informal talk about his needs, his ministry, and his parish.

Bishop Vath views these live-ins as excellent opportunity for the diocesan shepherd to be just that—a shepherd, a pastor who is concerned and cares about all the members of his flock. It helps him convey to people of the Birmingham diocese that each person, however young or old, is important and has value.



CYO softball leagues reopen tourney action

Tourney action returns to the CYO Junior Boys and Girls Softball leagues this week as the teams move into

Lourdes cops

tennis title

Competition in the Boys' Open Singles and Doubles of the 1975 Tennis Tournament was wrapped up this week. Bill Bankston of Our Lady of Lourdes defeated Dave Plunkett, 6-4, 6-1, for the Singles title and teamed with Leo DeHerd for the Doubles championship. They defeated Chuck and Jim Laetsch of St. Catherine, 7-5, 6-2.

The final standings showed Our Lady of Lourdes the team champion with St. Luke edging St. Catherine for second place.

FESTIVAL GUIDE

St. Anthony, Clarksville—(Picnic and Chicken and Ham Dinners)—Aug. 2.

St. Cecilia, Oak Forest—(Annual Picnic and Chicken Dinner)—Aug. 3.

St. John, Enochburg—(Picnic and Chicken Dinner)—Aug. 31.

CYO NOTES Right to Life leader raps Kennedy, Drinan voting

Anyone who is interested in officiating at CYO football games this coming season should contact the CYO Office at 632-9311.

Football coaches will meet Thursday, Aug. 21. The time and place will be announced later.

Cadet and "56" Fall Kick-ball entry blanks are due in the CYO Office no later than August 6. Junior entry blanks are due August 11.

The \$50 registration fee for the National CYO Convention in San Antonio, Tex., is due by Aug 15 in the CYO Office.

Lost and Found Items from CYO Camps Ramasa and Christina are in the CYO Office, 1502 W. 18th St. These items will be held only until September 22.

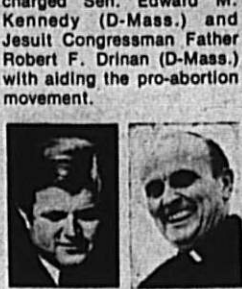
Auditions set

Auditions for the 1975 Talent Show are scheduled Wednesday, Aug. 6, at 6:30 p.m. at St. Michael parish, Indianapolis.

David Oberling, Auditions Chairman, indicated that a new category has been added in the show. In addition to the original three: Variety, Vocal and Instrumental, Dance will be the fourth category in which participants will be judged.

Acts will be chosen to compete in the Talent Show, Sunday, Aug. 17, at the Garfield Park Amphitheatre, Indianapolis.

BOSTON—Dr. Mildred F. Jefferson, president of the National Right to Life Committee (NRLC), has charged Sen. Edward M. Kennedy (D-Mass.) and Jesuit Congressman Father Robert F. Drinan (D-Mass.) with aiding the pro-abortion movement.



KENNEDY FR. DRINAN

In an interview in The Pilot, Boston archdiocesan newspaper, Dr. Jefferson, a surgeon, criticized Kennedy's successful opposition to an amendment

that would have prohibited the use of federal welfare or Medicaid funds for non-emergency abortions.

KENNEDY said he was personally opposed to abortion, but that federal law allows abortions that are "medically necessary" and that the amendment would have discriminated against the poor.

Dr. Jefferson, a Methodist, said that the identification of Kennedy's family "as the most prominent Catholic family in the nation" makes him "more useful to the pro-abortion movement than any number of pro-abortion senators."

SHE WAS also critical of Father Drinan, who has said that an amendment to the U.S. Constitution restricting abortions is not feasible. "There is no pro-abortion congressman as effective for the pro-abortion movement as Congressman Drinan," she said.

"It doesn't make any difference how many declarations Kennedy or Drinan can make about how they personally feel, as long as they make it (abortion) possible."

"Every step they take enabling abortion to continue has greater weight than any words they may personally say about how they are opposed to it."

Former teacher dies in East

ST. MARY-OF-THE-WOODS, Ind. — A Funeral Mass was offered in St. Mary Church, Rochester, N.H., for Sister Miriam Ellen Gartland, S.P., who died in Frisbie Memorial Hospital there on July 25 of a heart condition.

Sister Miriam Ellen's last appointment was at St. Mary School, in Rochester. She once taught at Holy Cross and St. Simon Schools, Indianapolis.



SUB-NOVICE SWIM CHAMPIONS—This team from Our Lady of Lourdes parish, Indianapolis, took top honors in the recent Sub-Novice Swim Meet held at the Brookside Pool. The two coaches, shown in the back row, are Bob Kramer and Joe Tarpey.

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VIEWING WITH ARNOLD

'Rollerball' is traumatic film

BY JAMES W. ARNOLD

Zap! Crunch! Sock! Yecch! The visceral impact of Norman Jewison's wide-screen "Rollerball" can best be described in these old Batman comics expletives. It's another in the current lineup of movies ("Tower of Inferno," "Tommy," "Jaws") designed to take us on a stomach-churning roller-coaster ride, and that seems to be what people want now.

Once you've said that—"Rollerball" is an experience, deliberately intended to be "pleasurably unpleasant"—the question is what more can you say? The answer is, quite a lot. "Rollerball" lends itself more

to intellectualizing than any of the other flicks. But undoubtedly, to most spectators surrendering to their adolescent love-hate for horrifying experience, post-mortem analysis is quite irrelevant. The game is the thing; it's what you remember.

"ROLLERBALL" is a film set in the unspecified future, when presumably all military and economic wars and competitions have ended, and the world is run by a benevolent corporation, which offers peace and general affluence in return for a measure of control over people's lives.

What has been clearly set up is a Welfare State utopia,

in which everything has been provided. One of the film's flaws is that the details are skimpy, and we know very little about how people live, except for the upper class. But apparently the one thing not allowed is complete personal freedom and the individual striving for excellence that goes with it. The movie argues that striving and competition must also go if we try to eliminate violence. It seems to put itself in a corner with Ayn Rand and other ultra-conservatives, for whom the most precious human values are competition, free enterprise, the freedom to excel.

The hero who bucks the paternalistic system is an athlete (James Caan), a superstar in the brutal invented game that gives the movie its title. The sport most closely resembles Roller Derby plus motorcycles, but is also an ingenious mixture of football and soccer, with touches of

baseball and basketball. The crucial note is that it has been designed as a substitute for violence. Most sports, of course, serve that purpose, but Rollerball is the ultimate, with no holds barred, and the numbers of deaths and injuries inflicted counted as part of a player's "Statistics." Trauma is an intended outcome, because as one of the corporate heavies (John Houseman) puts it, the game is "a horrible social spectacle . . . designed to prove the futility of individual effort."

THE IRONY IS that the gifted individual appears, although his society gives him only this one gruesome opportunity to compete. The champion frustrates the Plan. He must be persuaded or forced to retire. The working-out of the plot—even to Caan's winning the last big game against all odds—is not far removed in tone and detail from all sports movies in which the

hero triumphs over the plans of the syndicate to destroy or humiliate him.

Ideologically, "Rollerball" belongs with those films that defend not only individualism but manly aggression and violence as natural and desirable. (Cf. "Straw Dogs," "Death Wish," etc.) The pacified public worships the rollerballers, the corporation executives envy them, the women (a virtually indistinguishable collection of look-alike sex objects) lust and leer in their direction. The film, scripted from his original magazine story by William Harrison, is a powerful statement of macho values against the so-called feminine-civilization, comfort, order, pacifism.

The macho theme is underlined by producer-director Jewison's decision to make the game itself—the competition in the arena—dominate the film. The violence may be inherently ugly to some appalled spectators, but its cinematic construction—cutting,

lighting, photography—glorify it, and the primitive joys of combat actually turn the theater audience into vocal rooters for Caan's team. The effect is double-edged: to show the strong human attraction to violence, and to criticize an "unnatural" society that tries to project all its competitive impulses onto professional athletes. Incidentally, Jewison's portrait of the sports crowds as a blood-thirsty mass is one of the movie's most frighteningly successful elements.

IT'S HARD to knock a film that provides so much grit for thought. It raises questions about human nature and the goals of society, as well as about worrisome trends in sports. "Rollerball," made in Europe for about \$5 million, is also technically beautiful, almost in a class with "2001." But its characterizations and dialogue are often vapid and bush-league. (As in most films these days, the visuals surpass the literary content by a quantum leap.)

Christians, who value both freedom and gentleness, and who have struggled to pacify man's aggressiveness for 2000 years, can't take much comfort in a movie that suggests war is man's natural state. (Rating not yet available)



AUXILIARY OFFICERS—Mrs. M. E. Thomas, seated left, is the newly elected president of the St. Francis Hospital Center Auxiliary. Pictured with her are Miss Mary C. Egan, standing, vice-president, and Mrs. Robert (Gertrude) Carrico, secretary. Not shown is Joseph Burns, treasurer. Miss Egan is a member of Holy Name parish and Mrs. Carrico attends Nativity Church. The auxiliary, organized in 1973, combines service with fund-raising activities to benefit the hospital.

The week's TV network films

MONEY FROM HOME

(1961) (NBC, Saturday, Aug. 2): What used to be considered adult love on the screen, this film of Francoise Sagan's thin novel is about a mature woman (Ingrid Bergman) whose lover (Yves Montand) is constantly finding younger women. Diahann Carroll makes an early career appearance as a nightclub singer. Not recommended.

FLAP (1970) (ABC, Sunday, Aug. 3): A \$6 million disaster, in which Anthony Quinn plays an Indian confronting prejudice and indifference in such a way as to maintain every ignorant stereotype. A few more such well-intentioned comedies, and the Indians may re-stage the Little Big Horn at Hollywood and Vine. Not recommended.

GENERATION (1969) (CBS, Thursday, Aug. 7): The largely watered-down film version of the deft Broadway comedy, about the daughter of an advertising executive and a Hippie who live in the East Village and decide to have a baby by natural childbirth.

The remaining humor is largely in lifestyle-gap conflicts between Daddy (David Janssen) and the kids (Kim Darby, the late Peter Dinklage). Routine entertainment.

THE COWBOYS (1972) (ABC, Friday, Aug. 8): John Wayne can't recruit any good men for a tough 400-mile cattle drive, so he makes do with a group of schoolboys who eventually have to prove their virility. An interesting variation on the western hero myth. Satisfactory for Wayne fans, but the violence is not recommended for children.

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