

Orthodox archbishop breaks with Vatican; disputes appointment



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Cardinal responds to school board threat; rift mended for now

CHICAGO—The rift between the Catholic school board and Cardinal John Cody of Chicago has been patched up for the present as the result of a six-page statement issued by the cardinal and read at the board's meeting Aug. 4.

The cardinal's statement, generally described as "conciliatory," was accepted by the board, averting the earlier threat by the board chairman to move for indefinite adjournment.

Vita Petruzzelli, board chairman, had prepared a statement that would have adjourned the board indefinitely if the cardinal had not responded to the board's open letter of July 23.

IN HIS RESPONSE, delivered two hours before the August board meeting was called to order, the cardinal said he "was sorry for recent actions or tone" which may have been offensive to the school board and that he hopes to meet soon with board members to discuss mutual concerns.

The controversy began on June 23 when the priests' senate met to hear pleas urging the cardinal not to close four schools in Englewood.

At the meeting, the cardinal not only announced the schools would close, but also accused the senate and school board of misusing their consultative powers. He went on to question certain aspects of the groups' constitutions and overruled their policies on school and parish closings.

THE SCHOOL board in response to that statement by Cardinal Cody issued an open letter on July 23 objecting to what the board called the cardinal's "arbitrary application" of his authority and said his overruling of

board policies is "clearly contrary to the established procedures for constitutional amendments."

After the Aug. 4 meeting, Petruzzelli called the cardinal's response "an extraordinary attempt at reconciliation" and said the board would hold its regularly scheduled meeting in September.

Father H. Robert Clark, superintendent of schools, said the response "clearly indicates the cardinal wants to consult with the board. It didn't clearly specify, but it did open the way for consultation."

In his response, the cardinal said he "would hope to meet soon with board members to discuss our mutual concern about recent events and the difficulties arising from differing perceptions of the school board's constitution."

THE CARDINAL stressed, however, that the "schools and school system must be seen in the context of the parish, since it is from the parish that students come and it is ultimately the parish that provides resources necessary to keep the school open."

He said the school board and the pastoral resources committee of the archdiocese are addressing closely related problems in this area with "unfortunate resulting conflict of responsibilities."

He then suggested a meeting with both groups to present guidelines for action. The cardinal expressed hope that those guidelines could be published by the beginning of the school year.

Petruzzelli said further board action would be handled in "a modest way" and would probably include a meeting between the board's executive committee and the cardinal.

VATICAN CITY—The papal appointment of a new bishop as exarch (head) of the Byzantine-rite Catholics in Greece July 28 drew sharp retaliation from the Greek Orthodox archbishop of Athens, who charged that the move was an attempt to convert Orthodox believers to Catholicism.

He called the Pope's action insensitive and said he would end "every relationship with Rome" because of it, it was reported.

Vatican spokesman Federico Alessandrini said the Holy See has "received no official communication concerning this as yet," from the Orthodox prelate.

REPORTS FROM Athens July 28 said that Greek Orthodox Archbishop Seraphim of Athens had informed a Vatican official that he was breaking off Orthodox-Holy See relations because of the appointment July 28 of Bishop-elect Anargiro Printzis as exarch of the Byzantine-rite Catholics of Greece.

There are no formal ties between the Holy See and the Greek Orthodox Church. The Orthodox archbishop was apparently referring to ecumenical discussions and other acts of cooperation between the two Churches.

According to reports reaching here, Archbishop Seraphim regarded naming of the new exarch a bishop as "pitting Church against Church" and accused the Holy See of "proselytizing," or trying to win Catholic converts from the Orthodox.

"What rankles with them, too," a Vatican source told NC News, "is that the new exarch and all of his immediate assistants were formerly Latin-rite priests who switched over to the (Byzantine-rite Catholic) Church, and this is viewed by the Orthodox as leading to proselytizing."

THE VATICAN SOURCE said, "The Greek Orthodox Church is angry because the new exarch was elevated to the episcopate, not because an exarch was named. Not all exarchs are bishops."

The previous exarch, Bishop Hyacinth Gad, who died in February, was also a bishop. But he had been appointed in 1958, before the Second (Continued on Page 6)

Ouster of nuns provokes protest from Bolivians

LA PAZ, Bolivia—Catholic Church authorities here have strongly protested the expulsion from Bolivia of three Spanish Catholic missionary nuns.

In a joint statement, Archbishop Jorge Manrique Hurtado of La Paz and the Bolivian Council of Priests said the government's action had "violated human rights, sullied the image of Bolivia," and was an attempt to "blacken the image of the Church."

THE THREE NUNS—Sisters Christina Recorador Casco and Ana Liria Frances Alfaro of the Sisters of the Sacred Heart, and Ana Maria Orue Arujira of the Mercy Sisters—were among a group of 30 peasant (campesino) and labor leaders who were arrested at a meeting (July 14) at a parish house in Oruro, a mining area 200 miles south of La Paz.

The nuns, who were jailed in La Paz for a few days before they were deported to Spain, denied government charges that they had been collaborating in a "subversive" meeting.

A CHURCH spokesman said the three women had merely served food at the meeting in the parish house.

Bolivia's military regime has outlawed all political parties and labor unions. Earlier this year, the government closed down a Catholic-owned radio station and expelled two Catholic missionary priests.

Marian slates registration

Registration for fall semester classes at Marian College will take place on Thursday, Friday and Saturday, August 14, 15 and 16. Office hours on Thursday and Friday are from 9 a.m. to 4 p.m., and Saturday from 9 a.m. to 12 noon.

A full range of day classes will be offered along with 30 courses in the evening for the part-time student. Evening tuition rate is \$32 per credit hour while the daytime rate is \$70. In addition to 21 major areas of academic concentration, Marian offers the associate degree in the following areas: business and accounting, history, psychology, religious



ORDAINED AT CATHEDRAL RITE—Shown above with Archbishop George J. Blasko after Saturday's ordination in SS. Peter and Paul Cathedral are newly-ordained Fathers John L. Gillman, left, and Robert J. Klein. The two or-

dinands, who recently completed theological studies at the Catholic University of Louvain, Belgium, are the last of seven men to be ordained for the Archdiocese this year. A reception in the Cathedral gym followed Saturday's rites.

Delegate voices peace hope

VATICAN CITY—Peace in the world today is so threatened that the Vatican must take a more active part in international efforts to preserve it, the chief of the Vatican's delegation told the Helsinki summit meeting Aug. 1.

Speaking in French, Archbishop Agostino Casaroli, secretary of the

Vatican's Council for the Public Affairs of the Church, told the delegates that the Vatican does not fear to assume her responsibility in world peace.

FACED WITH the threats of nuclear annihilation "and the danger of seeing responsible persons give way to discouragement, worse still to the temptation to seek ways of crushing the adversary before being crushed by him, the Holy See does not deem it sufficient today to limit itself to enunciating principles, encouraging and blessing efforts by responsible persons," Archbishop Casaroli said.

"It does not hesitate to participate directly—always within the ways and means of its possibilities, its own nature and the nature of its mission—in the efforts of statesmen toward

peace. And it does not fear to assume its own part of the concrete responsibility."

ARCHBISHOP Casaroli noted this was the first direct participation by the Vatican in such an international conference since the Congress of Vienna in 1815.

The states represented at the conference, he said, seem to have seen the participation of the Holy See as a different, non-political presence which could bring a "breath of spirituality" to their labors.

Archbishop Casaroli continued: "The Holy See . . . has not ceased and will not cease to raise its voice, respectfully, amicably but clearly, to recall and warn that a 'peace' without justice is not even able to guarantee a minimum-level security for peace."

FCC turns down petition urging license freeze

WASHINGTON—The Federal Communications Commission (FCC) has denied a petition requesting a freeze on pending applications for religious institutions for television or FM radio channels reserved for educational stations.

The petition, by Jeremy D. Lansman and Lorenzo W. Milam, broadcast consultants in Los Gatos, Calif., also asked the FCC to investigate whether many religious groups, particularly fundamentalist Christians, are violating the FCC's Fairness Doctrine by presenting only their own views and excluding others on controversial matters.

The case did not involve religious programming on any commercial network or station and involved only the channels set aside for educational use, the FCC said.

LANSMAN AND MILAM told the FCC their petition "is not a blanket condemnation of 'religious' broadcasters," but only those who shut out other views with "24 hours of proselytization."

The petition, filed last December, produced more than 700,000 comments, the largest number in FCC history, most of them made in the mistaken notion that the petition sought to ban all religious broadcasting.

Lansman and Milam "would have us disqualify all religiously affiliated organizations and institutions from eligibility to operate on reserved channels," the FCC said. "In effect, (Continued on Page 6)

Pope cites modern man's need to pray

CASTELGANDOLFO, Italy—To live a really full life modern man has to pray, Pope Paul VI told crowds Aug. 3.

At his talk before reciting the noon Angelus at his summer residence here, the Pope said that men lack "something which our illusory feeling of self-sufficiency does not give."

Mankind, he said, "needs God—it needs to pray to Him, to find in Him that security, that fullness, which can only come from His concomitant goodness."

The Pope emphasized: "To live, it is necessary to pray."

Hiroshima bombing recalled

VATICAN CITY—The repeated calls of Pope Paul VI for nuclear disarmament as the only hope for avoiding a holocaust were recalled here by Vatican Radio in a broadcast marking the 30th anniversary of the bombing of Hiroshima on Aug. 6, 1945.

The Pope has repeatedly asked for "a disarmament of the spirit which could be translated into practical measures for nuclear disarmament leading to the eventual destruction of all nuclear weapons," said the broadcast.

The bombing of Hiroshima, said Vatican Radio, marked the beginning of an era, at first unsuspected, when humankind could commit suicide. This is a real possibility as more nations obtain nuclear weapons, the station added.

The broadcast recalled that 80,000 died and 120,000 were injured at Hiroshima. Many of the wounded still bear the scars of the blast, said Vatican Radio, and, after 30 years, many cannot easily find words to describe the frightful tragedy.

'Price on my head,' says Latin bishop

TEGUCIGALPA, Honduras — American-born Bishop Nicolas D'Antonio of Olancho, where two of his priests and several campesinos were killed in June, said here that landholders who considered him subversive had put a price on his head.

"They called me a 'mad communist,'" he said.

Olancho's Farm and Cattle Association "placed a price on our heads, 5,000 lempiras (\$2,500) for Ivan's and 10,000 lempiras (\$5,000) for myself," Bishop D'Antonio, 59, stated in an interview with the NC News Service.

"Ivan" was Colombian Father Ivan Betancourt, killed by landholders and soldiers near Juticalpa in late June during attempts to stop a march by 12,000 farmworkers demanding land.

ALSO KILLED during the march was American Conventual Franciscan Father Michael J. Cypher, from Medford, Wis., two young women, one teacher and nine campesinos. Father Cypher was buried at Guanaco, the rural parish he served for 18 months.

What landholders resent most, Bishop D'Antonio said, is the fact that "campesino leaders now know how to talk and argue about their rights and aspirations, in contrast with the passiveness in the past."

"Now the government and land power groups are confused before this new force, and do not know how to react," he added.

The Christian-led National Farmworkers Union (UNC) had organized the march throughout Honduras to press for implementation of a land reform law

passed eight months ago. The organization has some 60,000 members.

"I AM HEARTBROKEN at what has happened to my prelature. My church has been disbanded," Bishop D'Antonio said.

"Priests are anxious to return and serve the people. I hope the government will soon allow them and the nuns to go back to their churches and tend to the spiritual needs of the farmworkers."

The prelature of Olancho has 7 parishes, 17 priests and 18 Sisters, with a Catholic population of 145,000.

Bishop D'Antonio said that there have been attempts to establish a dialogue between farmworkers and landholders "but there have been no takers on the side of the landholders. Campesinos tell us that the leaders of the farm and cattle group feel embarrassed about being confronted by farmworkers on their rights to land reform and dignity for the human person."

"AND BECAUSE we are a prophetic Church, we speak out for these rights, and even knowing the risks we go ahead. They (the landholders) have called me a 'mad communist' and of course I never could be a communist."

Bishop D'Antonio added: "I have been blessed with wonderful priests, wonderful people, who are willing to suffer for the sake of justice. They believe in non-violence."

He said there were no government restrictions to his returning to Olancho, but that Church officials had advised him to remain here "until things calm down."

Cuban churchmen hail removal of sanctions

MATANZAS, Cuba—The head of the Cuban Bishops' Conference said that with the lifting of the economic and diplomatic sanctions against Cuba: "Justice has been done."

Bishop Jose M. Dominguez of Matanzas, in a phone interview with NC News, called the sanctions im-

posed by the Organization of American States (OAS) an "unfair prohibition" and said that their end means that the "right of the Cubans to conduct trade and other forms of exchange has been justly recognized."

HE ALSO EXPRESSED the Cuban bishops' gratitude to the U.S. Catholic Conference for joining them in their concern over the sanctions.

Bishop Dominguez was referring to the 1969 request by the Cuban bishops that the sanctions against Cuba imposed five years earlier by the OAS be lifted as a matter of justice to the poor.

In 1972 the U.S. Catholic Conference called the blockade "both ineffective and cruel" and joined the Cuban bishops in appealing to political leaders to lift it.

THE OAS DECIDED to lift its sanctions at a meeting in San Jose, Costa Rica, July 29.

There have been mixed reactions in Florida, where many of the Cuban exiles went.

The Miami Catholic magazine Ideal saw the lifting of sanctions as "one more step in the politics of détente . . . (which) is a great surrender of democratic principles."

An editorial in the Spanish section of The Voice, the weekly of the Miami archdiocese, welcomed the lifting of sanctions as ending "the ready-made pretext for Castro, who attributed hunger and privation of the Cuban people to the blockade," while the true reason, the editorial charged, was the heavy export to the Soviet Union of basic foodstuffs to pay for Havana's large debt.

Mother Seton Mass homilist is named

INDIANAPOLIS—Father Aurelius Boberek, O.S.B., St. Meinrad, will deliver the homily during the Mass celebrating the canonization of Mother Seton.

The Mass will be held at 2 p.m., Sunday, Sept. 14, at SS. Peter and Paul Cathedral. Archbishop George J. Blasko will be the principal celebrant and all the priests of the archdiocese have been invited to concelebrate.

Members of the committee in charge of arrangements are Mrs. Joseph T. Clifford, chairman; Sister Jane, and Sister Josephine of St. Vincent Hospital; Sister Ethna and Sister Iranae Marie of the St. Joseph House of Prayer; Father Robert A. Mohrhaus, Father Michael Welch, and Charles Gardner. Alumnae of St. Vincent School of Nursing and Mount St. Joseph College are expected to take an active part.

Reminder

The Priests' Senate will meet from 10:30 a.m. to 4 p.m., Monday, Aug. 11, at the Chancery.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Committee passes aliens bill

WASHINGTON—The House Judiciary Committee, by a 26-5 vote, has passed a bill imposing penalties on employers who "knowingly" hire illegal aliens. The bill contains a provision granting "amnesty" or allowing regularization of immigration status, to illegal aliens in residence in the United States before June 30, 1968. The U.S. Catholic Conference (USCC), which has supported a much stronger amnesty provision, is expected to oppose the final bill. Civil rights groups fear the bill could lead to discrimination against American citizens and legal resident aliens who "look foreign."

Canal Zone warning given

WASHINGTON—It would be "naïve" to ignore the possibility of violence in Panama if there is no significant progress soon on a new U.S.-Panama treaty on the Panama Canal, said Father J. Bryan Hehr, associate secretary for International Justice and peace of the U.S. Catholic Conference (USCC). Last February, the USCC issued a statement supporting joint U.S.-Panamanian efforts toward a new treaty giving Panama greater control over the Canal Zone. The United States is not aware of the urgency with which the Panamanian people view the treaty negotiations, Father Hehr said.

HEW lifts fetal research ban

WASHINGTON—The Department of Health, Education and Welfare has lifted a year-long ban on federally funded fetal research. Essentially following the recommendations of a government commission that studied the issue, new HEW regulations allow therapeutic research, designed to help the particular fetus, and would support non-therapeutic research, designed to gather information to help others, when the latter did not incur additional risk to the fetus. The regulations require that all possible animal and other research be done before research is undertaken on fetuses.

In capsule form . . .

The American Friends Service Committee said it will ship \$325,000 in humanitarian aid to Vietnam despite the U.S. Treasury Department's denial of shipment licenses . . . The Sisters' senate of the Brooklyn diocese contributed the largest amount—almost \$3,000—of any group to the defense fund for Joan Little, charged with the fatal stabbing of a jailer . . .

The National Center for Urban Ethnic Affairs has received a \$49,000 federal grant to distribute ethnic studies material to schools and colleges . . . The Davenport, Ia., diocese has joined the growing ranks of dioceses that have issued guidelines on preparing young couples for marriage . . . The moral and legal aspects of Indiana's new obscenity law will be the subject of a conference scheduled Sept. 17-20 on the University of Notre Dame campus.

An ecumenical group of more than 200 persons from six Eastern states lobbied Congress for action on a constitutional amendment to protect the unborn . . . The Association of Pittsburgh Priests has asked United Nations Secretary Kurt Waldheim to investigate reports of widespread suffering and death in Cambodia . . . Auxiliary Bishop Patrick F. Flores of San Antonio is sponsoring a national fund drive for the construction of a new Basilica of Our Lady of Guadalupe in Mexico.

Names . . .

Bishop George H. Guilfoyle of Camden, N.J., writing in his weekly column in the diocesan newspaper, called for strict hand gun control legislation.

Jesuit Father Herve Carrier, 53-year-old Canadian, was appointed for a second three-year term as rector of the Pontifical Gregorian University in Rome.

An official of the White Fathers generalate in Rome said that former Superior General Theo Van Asten had left the order and the priesthood and would marry.

Former Israeli Prime Minister Golda Meir has sued Commentary magazine

for \$3 million for publishing an article alleging she was duped into supplying names of Jews who later were sent to Soviet concentration camps.

Cardinal John Heenan of Westminster protested to British Prime Minister Harold Wilson concerning governmental discrimination against doctors who oppose abortion.

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Three novices to be invested

OLDENBURG, Ind. — Three novices from the Archdiocese of Indianapolis will make a commitment of two years to the Sisters of St. Francis during ceremonies to be held at 2 p.m., Monday, Aug. 11, in the convent chapel.

They are Sisters Mary Mosier, Liberty; Judith Papesch, Indianapolis; and Donna Prickel, Morris. All are studying at Marian College.

In other ceremonies that same day, four postulants will be invested. They are Mary Nordmeyer, Batesville; Joan Raver, Oldenburg; Barbara Buckel, Indianapolis; and Jean Whalen, Penfield, Ill.

Fatima slates two activities

INDIANAPOLIS — Two events have been scheduled for later this month at Fatima Retreat House.

Father Lawrence Moran, pastor of St. Joseph, Rockville, will direct a day-long Senior Citizens program on Tuesday, Aug. 19. Transportation will be provided those needing it.

A Labor Day Week-end Retreat, directed by Father Gerard Ellsperman, O.S.B., St. Meinrad Archabbey, is planned for Aug. 30 through Sept. 1. The program will begin with a buffet supper at 6 p.m., Saturday, and conclude on Monday with a 2 p.m. Mass.

Advance reservation for both activities may be made by writing Fatima, 5353 East 56th St., Indianapolis 46226 or phoning 545-7681.

Council-awarded program grants

INDIANAPOLIS — The Indiana Council of Churches recently received grants totaling \$324,000 from Lilly Endowment for the development of two statewide programs.

One grant, amounting to \$201,000 over a three-year period, is designed to establish a comprehensive, united campus ministry adaptable to all Indiana colleges and universities.

The second grant of \$123,000 will finance a two-year chaplaincy experiment among Indiana's 1,100 state troopers.



PLAN FISH FRY FESTIVAL—Assumption parish will hold its annual Fish Fry Festival on Friday and Saturday, Aug. 15 and 16, on the school grounds at 1105 S. Blaine Ave., starting at 4 p.m. each day. Committee chairmen shown above are, left to right, seated: Marcella Kerr, Edith McElfresh and Dolores Mlick; standing, left to right, are: Juanita Byers, General Chairman Claude A. Miller and Alberta L. Miller.

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THE TACKER

Not a drop to drink

BY FRED W. FRIES

Aside from a taxi during the rush hour, the hardest thing to get in Rome is a drink of water.

Drinking fountains in public buildings are a rarity, and restaurant waiters will bring a glass of water only on the third request and never with a smile.

Wine-loving Italians seem to think that water is to be used for only two things—bathing and washing clothes. As a beverage, they consider it—well, an abomination. This restrictive viewpoint put one of our tour members in a peculiar bind. "I love wine," he lamented, "but it makes me thirsty."

Sightseeing in Rome

Aside from the papal ordination, of course, the primary interest of the group was—as might be expected—in sightseeing.

Rome with its incomparable resources of architecture and art must be considered the "sightseeing center of the world." It goes without saying that three or four days would only permit us to see the barest highlights.

Travel authorities provided two basic half-day tours: "ancient" and "modern" Rome. Under the "ancient" heading came such attractions as the Colosseum, the Roman Forum, the Castle of St. Angelo and the Pantheon. In the "modern" category were the Victor Emmanuel Memorial and the Olympic Stadium, to mention only two.

Sudden thought: Isn't it bewildering when you realize that while we Americans are getting ready to celebrate our country's bicentennial, a building in Rome dating back only 200 years would be considered "modern"?

Bad luck hit our tour again when we were told that a one-day strike by Alitalia Airlines would delay our departure for Ireland, our final major stop, by 24 hours. (These labor protests are common in Italy, and are always of set duration. Wasn't it Clare Booth Luce who once said when confronted with a similar situation: "Italy is a nation of lovable but frustrating people?")

One of the highlights of any trip to Rome, as far as this writer is concerned, is a visit to St. Peter's Basilica. Such a visit was part of the tour package, though a hurried affair, since it was included among several stops.

Blessing in disguise

The unexpected delay in Rome turned out to be a blessing in the long run because it gave a small group of us an opportunity for a "bonus" visit to St. Peter's Basilica. We spent the better part of Thursday at St. Peter's, punctuating our sightseeing with a delicious lunch at a sidewalk cafe on the Via della Conciliazione.

Upon our arrival at the Basilica in mid-morning, we suggested as the first thing on the agenda, a climb to the lantern on the top of the dome for a breathtaking view of the famed seven hills and the surrounding countryside. An elevator takes you to the Basilica roof proper, which is more than 100 feet above the pavement. There are refreshment and souvenir stands on this level, and many tourists settle for this degree of elevation, which does afford a fine vista. The roof itself will hold more than 1,000 people. There is a nominal charge for riding the elevator.

Viewed from ground level, the height of Michelangelo's famous dome is deceiving. It actually rises some 450 feet above the pavement—considerably higher than the

Soldiers' and Sailors' Monument in Indianapolis.

Climb to the top

Since the elevator stops at the roof level, to reach the lantern one has to use a combination of ramps and stairs—a climb of more than 300 feet. (This writer and Mrs. Fries had negotiated the steps to the lantern on a previous visit in 1962, but understandably it seemed much steeper this time around.)

When we reached the lantern level—thoroughly exhausted—we found some 40 or 50 people already there enjoying the view. (We understand that the ball at the very top of the dome below the cross—another 40 feet higher—will accommodate some 18 persons, but the door to this small stairway was locked.)

After a sorely needed lunch break, we toured the interior of St. Peter's again stopping repeatedly to examine with special care a particular monument or statue. Of special interest was the altar in the Chapel of the Presentation, where the embalmed remains of St. Plus X, with copper mask and hands exposed, lie behind glass under the altar.

Tributes to Pope John

In the crypt beneath the Basilica we viewed the stately monuments erected over tombs of Popes many of whom reigned centuries ago. It is interesting to note that the tomb of the late Pope John XXIII was adorned with fresh floral bouquets, undoubtedly left by Holy Year pilgrims who are hopeful that one day he will be declared a saint.

When we had completed our tour of St. Peter's (there POPE JOHN was still much we did not have the time to see), the group agreed that it was a day well spent.

We returned to our beloved Residence Palace and its frustrating elevators for a final night's sleep before departing for Ireland. Readers will recall that many of the tour members went up to Florence and Venice for the balance of the trip and others—those with relatives or friends in the Emerald Isle—opted to spend the final few days there. All were to meet in London for the return trip to Indianapolis.

The next morning we got up early, ate our final continental breakfast in the Providence Palace, and headed for Leonardo de Vinci Airport and our flight to Dublin via Brussels.

As we rode to the airport that Friday morning, we suddenly realized that it was July 4—Independence Day. One of our alert tour members had brought along two American flags in a piece of hand luggage, and we proceeded to wave them vigorously out the window on both sides of the bus. At the same time we broke into a lusty rendition of our National Anthem. A few eyes were damp as we pulled into the airport.

Next week: The Blamey Express

NOTABLE ANNIVERSARY—Tacker extends congratulations to the members of the St. Ann Altar Society of St. Andrew parish, Richmond, which recently observed its 128th anniversary. That is no misprint, folks. The organization was founded in 1847 by 10 German and English-speaking women with the purpose of making altar linens and Mass vestments. Imelda Ramsey is the current president.

Women in management focus of Woods workshop

ST. MARY-OF-THE-WOODS, Ind. — Faculty members from women's colleges in eight states gathered on the St. Mary-of-the-Woods College campus for a 10-day Management for Women Workshop, Aug. 4-14.

Funded by a \$10,000 grant from the Lilly Endowment,

Group asks Bayh to speed human life amendment

SOUTH BEND, Ind. — A resolution directed to Sen. Birch Bayh (D-Ind.) was approved at a statewide meeting of Indiana Right to Life and its affiliates held Aug. 2.

The resolution asked Bayh "for positive and expeditious leadership in reporting out of committee a proposed Constitutional Amendment which would guarantee the fundamental right to life of all persons . . . regardless of their stage of life, physical or mental condition, race, condition of dependence, or economic status except when the employment of medical procedures is necessary to prevent the death of a mother of an unborn child."

State president Mary R. Hunt welcomed four new affiliates—Noble County, Grant County, Jefferson County and the Notre Dame-St. Mary's College pro-life groups.

Among those attending from the Indianapolis archdiocese was Mrs. Michele McCrae, Jeffersonville, president of Right to Life of Southern Indiana.



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INDIANAPOLIS
Calendar
of Events

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.; Seelina 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.



GOLDEN WEDDING—Mr. and Mrs. Anthony G. Banet, Sr., will mark their Golden Wedding with a Mass of Thanksgiving at 11 a.m. Sunday, Aug. 17, in St. Mary's Church, New Albany. A lunch and open house will follow in the Knights of Columbus Hall, 809 E. Main St. Friends and relatives are invited. The couple asks that gifts be omitted. They are the parents of Robert A. Banet of Calumet City, Ill.; Mrs. John Krueger of Clarksville, Ind.; and Anthony Banet, Jr., of La Jolla, Calif.

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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

No room in the inn

Bureaucratic red tape and public apathy—in some instances, hostility—have combined to impede the resettlement of refugees from Indochina. According to recent figures, more than half of the 130,000 refugees remain on Guam or in camps in this country.

Pessimistic estimates say that some refugees will still be living in the camps a year from now. These are the hard to place families headed by unschooled and unskilled farmers and fishermen. There is little doubt, however, that these families eventually will be relocated and absorbed in the American economy and culture.

This does not appear to be the case with the 12,000 to 18,000 persons who fled Vietnam, Laos and Cambodia and who are now scattered in makeshift refugee centers in such places as Hong Kong, Singapore, South Korea and Thailand. They are where they are because everybody presumed they would be allowed into the United States.

Everybody means the refugees themselves, officials of the governments which have granted them temporary asylum, and U.S. immigration officials in that part of the world.

As it turned out, of course, the U.S. refugee quota was firmly established at 130,000

and prospects for bringing in more are poor. Congress would have to approve raising the ceiling; it also would have to allocate additional millions in resettlement funds and neither is likely given the public's coolness toward the refugee program.

We were struck by a comment from an American diplomat who had been trying unsuccessfully to get U.S. entry approval for a contingent of Vietnamese refugees waiting in Hong Kong.

"It's absurd. They are only peanuts compared to what we have already taken. But the way things now stand, there's no more room in the inn," he said.

That phrase, "no more room in the inn," reminds us what the refugee program is all about. Giving rest to the weary, shelter to the homeless, and a haven to the oppressed are duties of Christians, followers of Him who began His life in a stable because there was no room in the inn.

Surely Congress and the American people can find the wherewithal to accept the comparatively insignificant number of additional refugees—18,000 at the most—who fled their homelands presuming on the generosity of the United States and are now living in political limbo in Southeast Asia. Our conscience and our history insist we open the door and let them in.

What price efficiency?

Dictatorships may not be all bad, argues an Indian Jesuit in *the Criterion*, the repression being implemented in his native land by Prime Minister Indira Gandhi.

Father Aloysius Fonseca, former head of the Indian Social Institute in New Delhi, stated in a recent issue of *Civiltas Catholica*, the Rome magazine of the Jesuits, that conditions in India would be incomparably worse today had the prime minister resigned following a court ruling that she had been illegally elected. A chaotic scramble for power would have ensued, he said.

Moreover, Father Fonseca implies, democracy may not be what India needs. He notes that 28 years of democratic government have made little improvement in the country's widespread poverty and illiteracy.

There is, of course, merit to the argument—an old and sturdy proposition in the dog-eared history of tyranny. Dictatorship is a quick, efficient form of government. Democracy, on the other hand, is usually clumsy and frustratingly slow, hobbled as it is with such inefficiencies as legal redress of grievance, public hearings, and protracted impeachment proceedings.

Yet we remain convinced that the overwhelming majority of the world's peoples, given a free, knowledgeable choice, would not hesitate to choose

the latter.

Mrs. Gandhi has all but quashed democracy in India, enforcing a program of repression that includes strict censorship of the press, the silencing of all political dissent and the suspension of civil liberties. Unknown thousands of her opponents and critics have been summarily thrown in jail.

All this Mrs. Gandhi has accomplished in a matter of weeks, a remarkably swift and efficient operation but nonetheless wrong.

One of Mrs. Gandhi's countrymen once remarked that "evil flourishes far more in the shadows than in the light of day. Long experience has taught us that it is dangerous in the interest of truth to suppress opinions and ideas; it has further taught us that it is foolish to imagine that we can do so."

The words are those of Jawaharlal Nehru, prime minister of India from 1946 to 1964 and the father of the present prime minister. The daughter still has something to learn.

Scriptures come alive in Bethlehem hills

To the Editor:

We arrived at the Palace Hotel in Jordan at 11 p.m., Sunday, July 27. Words cannot describe the feeling as we looked in the starry night across the valley to the hills of Bethlehem. Our hotel is near the Mount of Olives. While this is not my own conception of Heaven, it is the materialization of a dream. The scenes we had to imagine as we read Scriptures have now come to life.

Twelve of us pilgrims, with tearful eyes, assisted Father Richard Terrill (pastor of St. Philip Neri parish, Indianapolis) at Mass in the Grotto, which is on the site of the stable in which Our Lord was born. They were tears of joy. Our hearts were filled to overflowing. It was a Mass of Christmas more meaningful than any of us had ever experienced and we spent the morning visiting the field of the shepherds and the tower where they watched on that Holy Night.

One's faith is reborn in experiences such as we are having on this pilgrimage to the Holy Land. In our Mass I remembered all those who have left this world and all the many friends I know who are living still, including my friends at *The Criterion*.

J. Earl Owens

Jerusalem

CIA connection: Funding church programs

BY JOHN D. MARKS

WASHINGTON—In the early 1980s, a shared assumption of certain U.S. government and church officials was that the rising left-wing tide in Latin America had to be contained. Often, parts of Church and state worked secretly together to help meet the common goal. A case in point was Father Roger Vekemans, a Belgian Jesuit.

A brilliant organizer by all accounts, Father Vekemans was sent by his superiors in Rome to Chile in the early 1960s to put together an anti-communist network for political and social action.

He established a whole network of organizations in Chile and in other Latin American countries, the largest of which was the Center for Economic and Social Development of Latin America located in Santiago, Chile, and employing more than 100 people.

WHILE MUCH of the funding for Father Vekemans' projects came from established charities, he also received millions from the International Development Fund of New York. In 1967, both the New York Times and Washington Post identified this fund as a CIA funding conduit.

Father Vekemans' ties to the International Development Fund were first revealed in 1971 in a book by David Mutchler. At that time, Father Vekemans denied all knowledge of any CIA connections.

Now, Father James Vizzard, a Jesuit friend of Father Vekemans, has provided additional information.

In an interview, Father Vizzard recalled having dinner with Father Vekemans one night in 1963 just after the Belgian had come from a White House meeting with President Kennedy, CIA director John McCone, and other officials.

FATHER VIZZARD recalled: "Roger was like the cat that swallowed the canary. He said, 'I've got \$10 million—\$5 million overt and \$5 million covert from the CIA.' When I asked what the money was for, he said it was primarily to get Eduardo Frei elected president of Chile in the 1964 elections and to provide covert funds for democratic labor leaders in Latin America."

About the same time, CIA funds also flowed into church-run educational programs in Colombia, according to yet another retired CIA official who was fully briefed on the operation. He said that most of the CIA's money went to support a nationwide network of radio broadcasts designed to combat illiteracy among Colombian peasants.

But the broadcasts also contained a political message.

Msgr. Jose Joaquin Salcedo, who directed this network—called Radio Sutatenza—denied in a phone interview that he had ever received CIA funding.

AN OFFICIAL CIA spokesman declared, when questioned about the agency's links to the program, "We don't have anything to say about it."

LETTERS TO EDITOR

Ohio man criticizes editorial on firearms

To the Editor:

The Japanese, who you stated are the "Number One" tourists of the world must have done a complete about-face on the matter of violence as per your editorial, "As others see us" (7/18/75).

Perhaps it wasn't the Japanese after all who put the gun and knife to America's throat that Sunday morning.

I wonder if your retired "gentle" businessman at any time observed his country's preparations for war against us? If not, he could not have been a very good testifier. He probably broke his arm falling out of a chair while watching one of our pistol packed "westerns" on TV. And the poor little lady who encountered all this lawlessness in America, she should be grateful the authorities permitted her to set foot on still free American soil. Maybe she's vindictive; I am also. I can almost see her cheering and even photographing her countrymen, marching and screaming war threats against the U.S.A.

Did these people come here to enjoy their visit or, like the fox, look and drool at the grape he couldn't quite reach?

I am glad we had guns and men to repel them and eventually make them over into a decent and law-abiding society which you say they are now.

Where did you get your misinformation that a small gun control lobby keeps America armed against the wishes of the majority? If the majority of the citizens didn't want arms, they would not have them. I think your statement regarding gun control is a figment of a very imaginative imagination.

As for myself, I have firearms—two revolvers, two rifles and one shotgun



(This is the second of two articles by John A. 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 for National Catholic News Service, 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.)

But the ex-CIA man described in minute details how the agency secretly subsidized the broadcasts. He said that an American businessman in Bogota was the CIA's "main channel" into the program and that the CIA's station chief there personally supervised the businessman, a dealer in audio equipment.

The retired CIA official added, "Our input was money and anti-communist propaganda. There was nothing real nasty."

In addition to the radio broadcasts themselves, the CIA also assisted a related program to send field workers into the countryside to do social work. In some remote areas, according to the source, these workers were nuns, chosen because they were felt to be immune from attacks by communists or bandits.

THROUGH HIS CIA connections, the source recalled seeing a census list prepared by a nun which gave the political affiliation of each and every family in a particular village.

"The CIA station was very proud of this," noted the retired official.

Another operation which the CIA was apparently proud of, which affected organized religion, took place in Ecuador in 1961 and 1962.

At that time, the CIA was carrying on an active campaign to force the Ecuadorian government to break diplomatic relations with Castro's Cuba and to crack down on local left-wing opposition groups.

As part of this campaign, the agency secretly funded and trained "political action squads," which on several occasions placed bombs in churches, according to Philip Agee. Agee had direct knowledge of these desecrations due to his work as a CIA "case officer" in Quito, Ecuador's capital.

STRONGLY OPPOSED to the CIA's aims and methods, Agee resigned from the spy agency in 1969 after 12 years and has since written a controversial book, "Inside the Company: CIA Diary," which was first published in England and has recently appeared in the United States over the objections of the CIA.

In an interview in London, Agee

described how the CIA funneled money into the "action" squads and provided them with materials.

Agee said that the CIA knew full well that "these people we were supporting were bombing churches." And the CIA continued to fund the squads, according to Agee, because "whenever a church was blown up, it was always the left that got blamed."

Elsewhere in the world throughout its 28-year history, the CIA has looked on organized religion as a potential "asset" for clandestine operations.

Like businessmen, students, publishers and even criminal elements, church people were (and are) used whenever the CIA felt their participation would somehow help the "national security."

CONGRESSIONAL and executive pressure has forced the CIA to maintain a hands-off stance toward a few groups like Peace Corps volunteers and Fulbright scholars, but religious organizations have never been treated by the agency with such deference.

As a retired CIA operative, who himself recruited clergymen for the CIA, put it: "There's no consideration of morality. There's nothing really immoral, even if somebody gets hurt, maimed, or killed . . . I received a directive on what was to be accomplished, and I was graded on achieving objectives. I was concerned with getting the job done."

DALE FRANCIS SAYS

Harnessing the power of prayer

BY DALE FRANCIS

When I write this column I separate myself from my work at Our Sunday Visitor where I'm executive editor. But something I wrote there has had unexpected consequences. There have been columns by others about it in some diocesan papers, so it doesn't seem right that others should write about it and I do not.

What I wrote about I called the Powerhouse of Prayer. The story starts about 20 years ago. I was doing a radio program on a Charlotte, N.C., radio station those days, and one Sunday, when the program had just ended, there was a telephone call for me. A man was on the line. "I'm dying and I'm discouraged," he said. "Would you come to see me?"

So I went. He was a fairly young man, but the cancer that was ravaging his body had emaciated him. He was pale, and it was an effort for him to speak.

HE SAID THAT he was dying, but that death was not coming fast enough. "I am totally useless, a burden on my family, I want to die," he said.

He was lying there on a white bed with white sheets and a white comforter, his face almost as white as the bed he was lying on.

"What do you mean you are useless?" I said. "You're lying there on a powerhouse."

He looked at me with a question on his face.

"You have a powerhouse here," I said. "Your suffering can be the most powerful prayer you can offer. Join your sufferings with those of Our Lord, make them your prayer."

"I'm really too weak to pray," he said.

"You don't have to pray with words," I said. "Just think of those you want to pray for, for the causes you want to pray for, then offer your sufferings as the prayer you can't say."

I SAW HIM in the next few weeks before his death, and he was a changed man. Where when I saw him first he had a look of hopelessness, he was now excitedly alive. His wife said it changed him completely.

"I'm really using the powerhouse," he told me with a smile on his face. "I've been remembering so many people, offering my sufferings as a prayer for them. Whenever I'm awake, I think of something or someone I can offer my suffering for as a prayer."

I wrote a column about him and his powerhouse then, back sometime early in the 1950s. But then I didn't write any more about it until a few months ago. In one day I had letters from three people, all of them in their 80s. What they said to me was that they felt a uselessness in their lives. They were lonely, not working, no longer called on for service in their parishes.

I ANSWERED THEIR letters, and as I wrote to them I got to thinking about all the lonely people, people who feel isolated, useless. I thought if they

could only be brought together, they could form the greatest powerhouse of prayer in the world.

So I wrote an article in which I invited older people to come together in a Powerhouse of Prayer, to pray not alone but with others. I promised to keep in touch with them, asked them to choose the intentions for their prayers. I thought a few people would respond.

What I hadn't expected was the amazing response. Now a few months later there are thousands who have joined the Powerhouse of Prayer. They've come singly, as husbands and wives, as parish groups, as people together at retirement and nursing homes. There have been priests, Sisters, a retired bishop, thousands of lay people.

EVEN MORE SURPRISING, there were letters from teen-agers who said they wanted to join their prayers with those of the older people. Incidentally, the most frequent intention of the older people was a prayer for young people. I had set 60 years as the beginning age for Powerhouse, but now people of all ages are joining although they understand Powerhouse belongs to older people, they just pray with them.

On the Fourth of July—at exactly the same time—thousands said a rosary together for the nation and for all its citizens, living and dead.

Every month I sent Powerhouse members a letter, and they learn of their fellow Powerhouse members and the things we are praying for.

New members come in every day—there were 40 added the day I wrote this. There is absolutely no charge, no contributions are asked, we're just bringing people together in spirit to pray together, to make a Powerhouse of Prayer. If you know of anyone who wants to join, just ask them to write me at Box 680, Huntington, Ind. 46750.



"I GUESS I SHOULD'VE ASKED THAT COMPANY HOW LONG THEY'VE BEEN MAKING PIPE ORGANS."

The CRITERION

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RECONCILIATION

RIGHT TO LIFE

BY WILLIAM E. MAY

We live in an age when millions die of starvation and exploitation, when other millions perish in the ravages wrought by war, when the mutilated corpses of many others bear eloquent testimony to the tragic aftermath of automobile, train, and airplane disasters. We live too in an age when millions of human fetuses are killed because they are unwanted. In the midst of all this death we are urged, and rightly so, to respect life. But why are we to respect life, and how does respect for life relate to the subject of reconciliation?

As Catholics we believe that every human being is precious, priceless, a

being of infinite and transcendent value. We believe this because we believe that a human being is different in kind from other kinds of beings, and that a human being is different in kind precisely because he is the living image of God. Thus, we believe that human life is something sacred, something that participates in the sanctity of God Himself.

Life itself is a gift from God. We do not believe that life as such is the highest good, for God Himself is the highest good, and our moral good or our willingness to do what is right and our unwillingness to do what is wrong is the way that we respond to His call to perfection.

Thus we are ready, or should be ready, to sacrifice our lives, if necessary, rather than to be willing to betray His trust by doing wrong. But human life, precisely because it is life

in God's image, is a real good. To have our hearts and wills set on its destruction, thus, is to be willing to do something that is wrong.

LIFE IS A GOOD, but it is a good that we possess at the mercy of our fellowmen. It is for this reason, I believe, that the fetus symbolizes our humanity and our attitudes toward life. No one who takes biological evidence seriously denies that the fetus is a human being, a living member of the human species. But some claim that the fetus is not a person or a subject of rights, simply because the fetus is not a conscious self with interests of its own and with the capacity of relating to other selves. For them it is not a "meaningful" human being, a "meaningful" human life.

But when we think of it no one who reads these words—no human being anywhere—was a person or a personal subject at birth. If by person one means a self-conscious being aware of itself as a self and capable of communicating with other selves.

For us to develop into conscious selves, other human beings had to let us develop, had to let us be. What this shows us, I believe, is that human existence, as a personal existence, is inescapably and necessarily a co-existence or, to use biblical language, that it is covenantal in character.

To be a human in the sense that to be human means being person is to exist with other human beings and by leave of other human beings. Personhood, in other words, is a gift. It is a gift that we receive ultimately from God who has made us in His image and has thus made us to be the kind of beings with the capacity for personal development. And it is a gift that we receive, directly and immediately, from the parents who conceived us in an act that was at the very same time, one hopes, an act expressive of the love they had for one another.

NOT ONE OF US would have any notion whatsoever of himself as a self had it not been for the help given him by other human beings. No one of us lifts himself up to the level of personal existence by his own bootstraps, as it were. There must be a boot to which our straps can be attached, and that boot is the human community, a community that first of all lets us to be and enables us to be ourselves.

An attitude that despises life tears at the heart of human community, at the covenantal bond that ought to exist in and among men and between men and God. It is an attitude that gives rise to hatred and enmity, to jealousy and possessiveness, to sin and death.

On the contrary, an attitude that respects life, yes loves life and seeks to affirm it, is an attitude that provides the climate wherein love and justice can flourish. It is an attitude that is willing to forgive and to heal the wounds inflicted by sin. It is an attitude of reconciliation and self-sacrificial love that will create a community in which human beings are wanted and can be given the room in which they can flourish, where they can be made to feel "at home" and be given the strength to suffer injustice rather than inflict injustice, where they can be faithful images of the living and loving God.

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Orthodox archbishop

(Continued from Page 1)
Vatican Council and the numerous Catholic-Orthodox overtures of friendship that followed the council.

There are few Greek Catholics of Byzantine rite in Greece, about 3,000 according to the official Vatican yearbook. And their origins as an organized body are relatively recent, dating back only to the 19th century.

FCC turns down

(Continued from Page 1)
they would have us practice discrimination against a school or university simply by virtue of the fact that it is owned or operated by a sectarian organization."

THE FCC SAID that the Constitution's First Amendment requires the commission "to observe a stance of neutrality toward religion, acting neither to promote nor to inhibit religion."

A religious organization that qualifies under FCC rules as educational because it operates a school or university is eligible for one of the reserved channels, the FCC said. "In observing the principles of neutrality, we treat religious organizations and secular organizations alike in determining eligibility."

In this context, the FCC said, the petition is "an impermissible proposition" that would violate commission neutrality.



One of Mother Teresa's Sisters cares for a child who had been abandoned on a roadside in Bangladesh. (NC photo)

DEATH OR LIFE?

BY FR. PAUL F. PALMER, S.J.

When I was a child in Catholic grade school I was given a hand-sized box to fill with pennies. Sister said that the pennies would be sent to the foreign missions to save unwanted babies—particularly girl babies—who would otherwise be exposed to death and allowed to die. It was called a "mole" box, a place where children rather than the widow of the Gospels, contributed their mites.

I didn't understand at the time why our Catholic missionary priests, Brothers and Sisters were interested in saving lives when they were supposed to save souls, why they didn't simply baptize the babies, let them die and go straight to heaven.

But I have learned since that Christians have always been interested in human life in all the stages of development, from the womb to the tomb, as well as beyond. This would explain why Christians were the first to open orphanages, to build hospitals for the poor, leprosariums for the social outcasts, and homes for the aged.

ISN'T IT STRANGE that the Catholic Church has been so vehemently criticized for the emphasis that it places on the life to come, when in fact it has taught the world to be sensitive and concerned for life that is present? Anyone at all familiar with the history of Western civilization, as contrasted with the practices of those lands where the Gospel has not been preached, will recognize the criticism as a gross caricature.

Love of God and love of neighbor has been the great commandment of the Jewish-Christian tradition, but Jesus made "love for one another" the test of one's love of God, the hallmark by which the world would know that Christians are His disciples.

This concern for the needs of others, including the primary need to live, is stressed in the earliest

catechism that has come down to us, the second century Didache or Teaching of the Apostles. "The second commandment of the Teaching is: You shall not commit murder . . . You shall not kill an unborn child or murder a new born infant" (Ch. 2). Distinguishing between the Way of Life and the Way of Death the catechumen under instruction was warned that "killers of children" walk the way of death (Ch. 5).

CONTRIBUTING TO the decline and ultimate fall of Roman civilization in the West was the all but total disregard in pagan society for the life of the unborn and newly born. Abortion and infanticide were not only unpunished but approved by the philosophers or wise men of the day (cf. "Contraception," by J.T. Noonan, Jr., pp. 33-46).

It is in this context that we must read the classic condemnation of the anti-life mentality of pagan society, penned by the great Augustine in the late fourth century:

"Sometimes this lustful cruelty or cruel lust comes to this, that they even procure poisons to induce sterility; and if these do not work they extinguish or destroy the fetus in some fashion in the womb, preferring that their offspring die before it lives, or if it is already alive in the womb, to kill it before it is born. Assuredly, if both husband and wife are like this . . . I dare to say that the wife is in some respects the harlot of her husband and he the adulterer of his own wife" ("On Marriage and Concupiscence," 1, 15, 17).

Some would write off the warning of Augustine as an example of the Catholic Church's pessimism in matters of sex. But they miss the point. Augustine and the Church for which he speaks are more concerned with respect for life than for the virtue of continence, even though it is often "cruel lust" which leads to the killing of the unborn and the murder of the newly born.

Children are no longer asked to give their Lenten pennies to save unwanted babies. Rarely are the unwanted babies given the chance to live and to be wanted. They are aborted, at home as well as abroad. The United States is fast rivaling Japan in its claim to infamy as the "abortion paradise."

The abortion fall-out is rapidly engulfing the world. But an equally ominous cloud is on the horizon. The children who have survived the present fall-out will inherit the anti-life mentality of their elders. The unwanted will no longer be just babies, but the mentally retarded, the physically handicapped, the incurably sick, irrespective of age. But the callous disregard for human life will be turned principally against the aged who will become an increasing burden to the family and society.

A NATION THAT has come to legalize the killing of the unwanted in the sanctuary of the womb will be less hesitant to legalize killing of the unwanted even in the sanctuary of the home.

And yet there is reason for hope. The Way of Death was effectively challenged by the Way of Life in our Christian past. It can and must be challenged with the same vigilance and vigor by Christians today.

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Bishops faced with a variety of challenges

BY FR. JOSEPH M. CHAMPLIN

One of our more gifted and prolific Catholic writers in the United States has, over the past months, frequently and bitterly decried the lack of leadership given at the present time by the American Bishops.

This critic, however, has not so often or so clearly delineated the meaning of true leadership or the type of leaders desired. That remains a more difficult, a more complex task.

Strong episcopal leaders are leaders and courageous prophets to those who agree with their views; they are reactionaries and unenlightened dictators to those who oppose their decisions.

Bishop Maher of San Diego, for example, by refusing Communion to persons active in organizations which endorse abortion has become an instant hero to those in the right-to-life movement and a hated enemy to those in the NOW organization.

EPISCOPAL LEADERS who follow Cardinal Suenens' recommendations and seek to unite the entire diocese suffer the wrath of both those who wish to stay behind and those who wish to run ahead. Too fast for some, too slow for others, that Bishop likewise may be called a compromiser, a wishy-washy person, a man without leadership abilities. Quite the contrary, his reconciling ways can indicate he has a unique talent for moving the entire community ahead at a steady, gradual pace.

Bishops who observe a laissez-faire, "he rules best, who rules least," disposed-to-overlook approach will win the support and admiration of many. Others, however, will object to this style and claim he fails to uphold true values and lends tacit approval to erroneous opinions and activities.

I am not sure how to categorize Bishop Paul Donovan of the recently formed diocese of Kalamazoo, Michigan. However, he certainly has given an example of leadership in his manner of moving about the area, meeting constantly with people and calling for shared responsibility in the pastoral decision process.

Parishioners of St. Catherine's Church in Portage (described in a recent column) experienced Bishop Donovan's giving presence over an entire week-end.

He lunched Saturday noon with the staff (priests, Sisters, etc.) and in the afternoon brought Holy Communion to six or seven parishioners confined at home because of illness.

LATER IN THE DAY he celebrated the sacrament of Penance (our new expression for "hearing confessions") from 5-8 p.m. and 8-9 p.m., offered the anticipated evening Mass, and preached at that liturgy.

The next day the relatively young bishop preached at the three Sunday Masses and shared coffee and doughnuts afterwards with parishioners. The pastor estimates he shook hands and greeted 75% of St. Catherine's people during these social hours.

Bishop Donovan completed his week-end at St. Catherine's by lunching with parish council members and their spouses, sitting through the regular meeting as an observer and then visiting informally with them at the session's termination.

Leadership entails more than shaking hands and greeting people. But a bishop who moves around, observes carefully and listens intently will be in a much better position to make forward thinking, wise decisions and to serve as an inspiring leader for all.

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THE WORD THIS SUNDAY

Prepared by a group of Indianapolis priests

NINETEENTH SUNDAY OF THE YEAR

"Finding God"

1 Kings 19:9, 11-13
Romans 9:1-5
Matt. 14:22-33

Sometimes we look for God in the extraordinary events of life: "Lord, if only I could walk on water, then I'd believe." But the real miracle of His grace is that in many quiet ways He helps us through our ordinary days and events. Do I avoid the ordinary opportunities of grace in favor of something spectacular?



Tiny fetuses such as this nine-week-old one have been the subjects of experimentation. (NC photo)

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New Alsace—(Picnic and Chicken Dinner)—Aug. 10.

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

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SILVER JUBILIARIANS—Above are six of the nine members of the Silver Jubilee class of the Sisters of St. Francis of Oldenburg. Pictured, left to right, back row, are: Sisters Teresa Marie Boersig of Indianapolis; Anna Mary Verhoniak of Universal; M. Carla Barker of Lawrenceburg; and Mary Gloria Gallagher of Cincinnati. In the front row are Sister Sharon L. Sheridan, left, and Sister Sarah Paga, both of Indianapolis. Not pictured are Sisters Madonna Bishop and Stella Marie Paetz, both of Indianapolis, and Sister Lorraine Gels of Connersville, now serving in New Guinea.

Governor renames nun to Commission on Arts

ST. MARY-OF-THE-WOODS, Ind. — Gov. Otis Bowen has appointed Sister Kathryn Martin, S.P., assistant professor of speech and drama at St. Mary-of-the-Woods College to a second four-year term on the Indiana Arts Commission.

Created in 1969, the Indiana Arts Commission was charged with stimulating and encouraging public interest in the performing of fine arts.

During her first term, Sister Kathryn served as chairman of the Com-

mission's Theatre Advisory Panel as well as chairman of the Education Committee. She also sat on the Grants Committee.

Sister Kathryn presently chairs the area of Speech and Drama at the college. She recently returned from the first national Artist-in-the-School meeting sponsored by the National Endowment for the Arts at the University of Notre Dame in South Bend.

CYO NOTES

Softball tourney delayed by rain

Rain delayed the CYO Boys' and Girls' Softball Tournament championship games last Tuesday.

Girls competed for the title Wednesday night and the Boys Thursday night at Metropolitan Softball Stadium. Both games were played after the Criterion deadline. Results will be carried in next week's issue.

Talent Show contestants auditioned last Wednesday at St. Michael for the Aug. 17 Contest at the Garfield Park Amphitheatre.

Junior Kickball entries are due no later than Aug. 11 in the CYO Office.

Items left at CYO Camp Rancho Framasa and Christina may be claimed at the CYO Office, 1502 W. 16th St.

Any football officials interested in refereeing CYO games this fall, please call the CYO Office, 632-9311, as soon as possible.

PLAN CARD PARTY

INDIANAPOLIS — The Altar Society of St. Philip Neri Church will sponsor a card party at 8 p.m., Wednesday, Aug. 13, in the Community Room, 550 North Rural St. The public is invited.

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† CONRAD J. ARCHINO, 88, St. John the Apostle, Aug. 1. Husband of Allene; father of Betty Willey of Bloomington and Dorothy Harland of Carbon, Ind.

CHINA

† DANNY JOE STEPHEN, 5, St. Anthony, July 25. Son of Daniel J. and Onita G. Stephen.

GREENWOOD

† EMMA C. GEHL, 71, Our Lady of Greenwood, Aug. 6. Sister of Joseph and Clarence Gehl, Mrs. Alex Gregor, Mrs. John Greiner, Mrs. John Morris and Mrs. Frank Kretzer.

INDIANAPOLIS

† JOSEPH DECALLIER, 94, St. Lawrence, July 30. Husband of Anna M.; father of Don A. DeCallier and Margaret McGee.

† BARTHOLOMEW CAMILL, 72, St. John, Aug. 1. Brother of Agnes Casey.

† FRANCIS J. KRAMER, 60, St. Joan of Arc, Aug. 2. Father of Roderic J., Joseph R. and Denise M. Kramer and Jesse Suda; brother of Arthur and Regina Kramer, Delores Boele and Elizabeth Glick.

† JULIA GZIBOSKIS, 83, Immaculate Heart, Aug. 4. Mother of Janis Gziboskis, Julia Rudzats and Tekla Slaby.

† SHIRLEY S. STEPHENS, 68, Immaculate Heart, Aug. 4. Husband of Frances L.; father of Frederick S., Joseph D. and John R. Stephens, Mary F. Stephens and Mrs. Carl R. Atkins; brother of William Stephens, Hazel Pritchard and Mrs. Don Flaherty.

† HILDA FOSTER, 87, St. Patrick, Aug. 5. Mother of Patricia F. Neylon; sister of Edward, John and George Naegle.

LANESVILLE

† LEILA SUTHERLAND, 24, St. Mary, Aug. 1. Wife of Wayne Sutherland of Elizabeth, Ind.; mother of Douglas Hanks at home.

NEW OFFICERS

INDIANAPOLIS — William Pfeiffer is the new president of the Board of Education of St. Monica parish. Other newly elected officers include Leo Scherrer, vice-president; and Leone Geyer, secretary.

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VIEWING WITH ARNOLD

Woody's latest 'disappointing'



the alphabet) and the visualized cliché (a "piece of land" is literally that, about eight inches square).

MY COMPLAINTS, though, go beyond the awkward shotgun wedding of literary wit and visual medium, to Allen's intelligence and taste. He is putting down some of my favorite things: Bergman, Russian novels, immortality, God. (These days, it is hardly "daring" to mock anything that purports to be serious). It's not so much that I'm offended, though I do think the tendency of comics to work for laughs at God's expense deserves some critical notice.

It's just that, in a world full of madness, it's hard to see the humor in satirizing man's rare attempts to grasp at the infinite.

The absurd situation recalls the graffiti, "God is dead—Nietzsche," under which someone scrawled, "Nietzsche is dead—God." [Rating: A-3 — unobjectionable for adults]

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BY JAMES W. ARNOLD

Woody Allen is the current consensus champion of movie comedy, not so much the logical successor to Chaplin and Keaton as the only contender available. Peter Sellers has been inactive; besides, he is simply an actor, not also a writer-director. And Mel Brooks, whether you can stand him or not, is not a screen presence. He doesn't star in his own movies.

Supporters of Allen, however, will be disappointed by his latest, "Love and Death," which seems to have been thrown together in a hurry. It represents after "Play It Again, Sam" and "Sleeper," a definite retreat into an exclusive brand of verbal comedy, appealing

mainly to the Allen "hard core"—young, college-educated adults with a high tolerance for cynicism. The sexy joke has tended to make Allen inaccessible to younger kids. This time around the sex is less of a problem, but the gags are impenetrable without a couple of courses in literature and film study.

ALLEN'S TRUE antecedent is not classic visual slapstick. He has minimal talents as a physical clown. His main asset in that area is his homely, humble appearance: small, skinny, with horn-rimmed glasses. It is the classic look of the "underdog little guy" movie comic. But he is a disaster in a situation that he can't rescue with a wisecrack, or preferably a whole monolog of wisecracks. Allen borrows a bit from Groucho Marx, but perhaps he is more clearly a 1970's edition of Bob Hope. "Love and Death" is essentially a 1940's Hope script adapted to Allen's shlick of the unloved, unlucky Jewish neurotic.

The movie's satirical targets are improbably high-brow. It is a literary spoof of the 19th century Russian novel—Tolstoy, Dostoevsky, etc.—and particularly its high-minded humanistic tone, the poetic language, the philosophical and theological searching, Allen more or less takes on the role of an anxiety-ridden Pierre in a send-up of "War and Peace." I say "literary" spoof deliberately, because the film kids the writing of the novels, not the films based on them. (There haven't been enough of those films, anyway, to constitute a spoofable genre, like westerns or horror movies). When the

kidding is visual, it is even more esoteric, homing in on Bergman's "Seventh Seal" and Eisenstein's "Potemkin."

ALLEN'S cleverness as a writer is beyond dispute. He is particularly good at literary parody, which he has brought off brilliantly in recent years in such heavy elite journals as *The New Republic*. But attempting it in a movie is something else. The funny things in "Love and Death" would be just as funny in a night-club skit, or on records, or in a book. Even funnier, because there wouldn't be the frustration of

expecting something besides talk to happen up there on the big screen.

An impressive variety of word jokes are displayed in the film. There is the put-on profundity of the characters' constant philosophical analysis of their situation, ranging from the simply pretentious to the totally obscure. There is Allen's familiar brooding over his bizarre, unhappy childhood and unfulfilled sex fantasies, or co-star Diane Keaton's (no relation to Buster) description of her enormously entangled romantic life. (We don't see farcical situations, usually; we hear

them talked about). One entire gag routine is a conversation built on the titles of Russian novels; another is a round of one character after another speaking clichés. About to fight a duel (reluctantly), Allen picks up the term "seconds" and rambles on about "thirds" and "fourths."

To be sure, there is some visual humor, but most of it is embarrassingly clumsy, built around anachronisms, basic training in the Czarist army, or a ludicrous attempt to assassinate Napoleon. Oddly, even the visual jokes tend to be word-based—the pun (a dead loved one's "letters" turn out to be the vowels and consonants of

The week's TV network films

ZIGZAG (1970) (CBS, Friday, Aug. 8): George Kennedy gets himself convicted of murder in a far-out insurance scheme, then discovers he must get unconvicted and find the real killer. A classy little thriller, with good Los Angeles footage, and a fine cast including Eli Wallach and Anne Jackson. Satisfactory for adults and mature youth.

THE ARRANGEMENT (1969) (NBC, Saturday, Aug. 9): Ella Kazan's film of his own novel, about the middle-aged syndrome afflicting an advertising executive with all the trappings of success, was a disaster for all involved. Kirk Douglas is the adman, Deborah Kerr the wife, Faye Dunaway the mistress, and Richard Boone the tyrannical father. Watching this is a chore required only of film historians.

ICE STATION ZEBRA (1968) (ABC, Saturday, Aug. 9): A journeyman thriller about a Cold War—really cold—confrontation between Russians and Americans at the North Pole. Rock Hudson commands a nuclear sub on a super-secret mission, and one of his passengers is a spy. Standard melodrama, with some good undersea visuals originally shown in Cinemascope. Okay entertainment for boys of all ages.

DARK OF THE SUN (1968) (ABC, Sunday, Aug. 10): A seedy troop of mercenaries, led by Rod Taylor and his faithful sergeant Jim Brown, plod into the Congo to rescue white settlers and a fortune in diamonds. Very violent. Not recommended.

THE GREAT WHITE HOPE (1970) (CBS, Thursday, Aug. 14): Martin Ritt's powerful, if sometimes stagey, film of the Howard Sackler drama based on the merciless persecution of Jack Johnson, the first black heavy-weight champion. While it all purports to be early 20th century history, there are uncomfortable comparisons to the present. Theatrical but shattering stuff, recommended for

adults and mature youth. BORN FREE (1966) (ABC, Friday, Aug. 15): Girl finds lion, girl loses lion, both find maturity. An adult and intelligent film, several times better than Joy Adamson's book, with splendid photography of Africa and a minimum of goo and melodrama. Recommended for all.

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guaranteed. Aerodynamic, light-
weight design makes trailer towing a
real pleasure. Comfortable in any
climate. Scamp sleeps four, 600
lb. fully equipped, 65 lbs. tongue
weight.

EASE OF ASSEMBLY

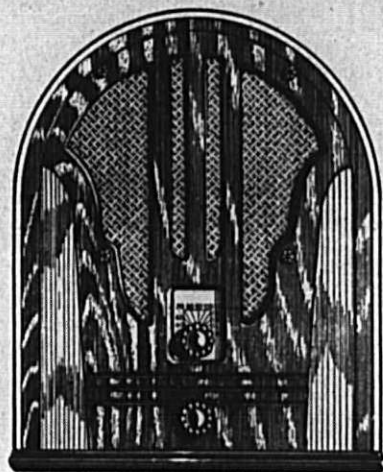


Factory Rep

3506 South East St.

Indianapolis, Ind.

Tel: 783-0088

Guaranteed
Direct DepositSocial Security
the way it was
meant to be.

Since the Social Security Act was signed into law on August 14, 1935, there have been many changes and refinements in the system.

Now comes one of the most significant. For the first time, you can have full use of your Social Security payment on the day it's due to you.

Without waiting for your check to come in the mail.

Without worrying about your check being lost or stolen.

What makes these improvements possible is a system of Direct Deposit of Social Security payments explained in a notice from the Social Security Administration enclosed with all September, 1975 checks.

What it means, simply, is that you can elect to have your monthly check deposited directly from the Social Security Administration into your Indiana National Bank checking or savings accounts.

In addition, as an extra benefit, Indiana National will guarantee date of deposit.

That is, once we've received your first check, we will guarantee from then on that your account will be credited for the full amount for which you are eligible on the day you're due to receive it, whether we actually receive your check on that day or not.

In fact, you can even be away from home and still be certain that your money is secure in your Indiana National Account. Yet you have complete access to it on the date it's due.

The Guaranteed Social Security Direct Deposit Program costs you nothing and is entirely voluntary.

The steps to authorize direct deposit are simple:

1. You must have an Indiana National checking or savings account.

If you don't already have one, we can easily open an account for you—checking, savings, or both.

2. Bring your Social Security check to your nearest Indiana National Branch.

You'll see a sign in each branch directing you to our Social Security Direct Deposit Information Desk. Using the data on your check, one of our staff members can help you fill out the form that authorizes the Social Security Administration to deposit your payments directly into your account. It shouldn't take more than five minutes.

3. Sign the authorization form.

If your Social Security payment is a combined one for you and your spouse and both of you wish to have your portions deposited to the same account, you both must sign the form.

It's that simple. And you can begin enjoying safe, full use of your money on the date it's due you.

If you have any questions on Indiana National's Guaranteed Direct Deposit Program, drop by the Direct Deposit Information Desk in any of our branches or call 266-5858.

Either way, you'll find something you've been waiting for a long time.

Social Security the way it was meant to be.

The Bank.
Indiana National

Member F.D.I.C.