

Catholic bishop given 15-year sentence by Korean military court



VOL. XIII, NO. 45

INDIANAPOLIS, INDIANA, AUGUST 16, 1974

OFFICIAL APPOINTMENTS

REV. STEPHEN HAY from missionary work in South America to special ministry to the Spanish-speaking of the Archdiocese with residence at St. Patrick's parish, Indianapolis. Effective August 1, 1974.

REV. BERNARD HEAD from pastor of St. Thomas More parish, Mooresville, to the faculty of Marian College with residence at the priests' faculty residence there. Effective August 14, 1974.

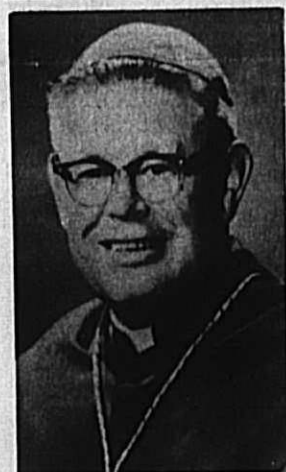
REV. LAWRENCE VOELKER from associate pastor of St. Patrick's parish, Indianapolis, to pastor of St. Thomas More parish, Mooresville, maintaining his assignment as Archdiocesan Coordinator for the Indiana Catholic Conference. Effective August 14, 1974.

REV. JAMES BLANEY, O.M.I., pastor of St. Bridget parish, Indianapolis. Effective August 1, 1974.

REV. GEORGE KNAB, O.M.I., chaplain of Indiana University Hospital, Coleman Hospital, Riley Hospital, Long Hospital, Indianapolis. Effective September 1, 1974.

The above appointments are from the office of the Most Rev. George J. Blakup, Archbishop of Indianapolis. Rev. Robert A. Mohrhaus, Assistant Chancellor.

August 8, 1974



ST. MEINRAD SPEAKER—Archbishop William D. Borders of Baltimore will be a guest speaker at the annual reunion of the St. Meinrad Alumni Association on Aug. 20-21. He will address the luncheon on Aug. 21. Archbishop Borders is himself a St. Meinrad alumnus. More than 225 clerical and lay alumni are expected to attend the reunion to be held at St. Meinrad.

Urges integrity in public service

WASHINGTON—"Public service demands the highest integrity and is a heavy responsibility," said Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops and United States Catholic Conference (NCCB-USCC).

In a statement issued August 13 and titled "One Nation Under God," the leader of the American bishops urged a new sense of honesty and integrity among America's citizens and elected officials, but above all a new sense of accountability to God for one's actions.

"The glare of public revelation in a free press is as nothing compared to the light of truth in an all-knowing God," he said.

"OUR FIRST president, George Washington, explicitly declared that morality is impossible without religion," he said. "The pledge of allegiance to our flag affirms that we are in fact one nation under God."

The NCCB-USCC president praised (Continued on Page 3)

SEOUL, South Korea—A military court has found Bishop Daniel Chi Hak Soun of Won Ju guilty of leading rebellion against the government of President Park Chung Hee, and sentenced him to 15 years in prison.

Former South Korean President Yun Po-Sun was convicted on the same charge but received a three-year suspended sentence. Protestant minister Park Hyun-Kyoo and Kim Dong-Gil, a history professor at Yonsei University, also were sentenced to 15 years imprisonment. Dr. Kim Chan-Kook, dean of Yonsei University's theological college, received a 10-year sentence.

Reports from Seoul say Bishop Chi was transferred from a hospital to a prison upon his conviction.

BISHOP CHI was arrested July 6 upon his return from a trip abroad, for allegedly giving about \$2,000 to Korean poet Kim Chi Ha for anti-government student demonstrators. The poet was sentenced to death for his part in the alleged crime but his sentence was later commuted to life imprisonment.

Upon his arrest, the bishop was questioned continuously for approximately 30 hours by the South Korean Central Intelligence Agency. Denied sleep, and in an extremely fatigued condition, he signed a statement, but later said he was not sure what it contained.

He was released after a meeting between Cardinal Kim and President Park.

After his release, the bishop was confined to St. Mary's hospital here pending his trial which was to have begun on July 23. On that date, however, the government declared the trial postponed indefinitely.

Bishop Chi left the hospital that same day, and upon departing issued a "Statement of Conscience" in which he condemned the "violence, intimidation and fraud" of Park's one-man rule. The statement also said Park's regime "stifles the inalienable fundamental rights and basic human dignity through emergency decrees by only one man."

HOURS AFTER distributing his statement, Bishop Chi was again (Continued on Page 3)

'DEEP SORROW'

VATICAN CITY—The sentencing of South Korean Bishop Daniel Chi Hak Soun of Won Ju to 15 years imprisonment on charges of contributing to a subversive student organization has "given rise to deep sorrow," Vatican Radio stated August 13.

The Vatican Radio report noted:

"The emotion stirred up in various religious areas because of this event is testified to by numerous prayer vigils held in recent days by Catholic and Protestant groups."

Concluding its report, Radio Vatican stated: "The news of the sentencing of Bishop Chi, for whose cause the respect for human rights has been invoked, has caused wide repercussions in the world and given rise to deep sorrow."



THE TRAGEDY OF WAR—A confused old man mirrors the tragedy of war in Cyprus. He is a resident of a psychiatric hospital which was reportedly bombed by Turkish aircraft. (RNS photo)

CITES CONSIDERATION FOR OTHERS

'Christian gentleman,' priest says of Ford

BY JOHN MAHER

WASHINGTON—President Gerald R. Ford is "an exceptionally thoughtful and considerate Christian gentleman," according to a Catholic priest who has known him personally for 28 years.

Priest Ford is "the epitome of thoughtfulness," said the priest, Msgr. Joseph C. Walen in a telephone interview. He is pastor of St. Joseph's Church in Wright, Mich., and former editor of the Western Michigan Catholic, diocesan newspaper of Grand Rapids, Mich., the President's home town.

MSGR. WALEN SAID he considers Ford "an exceptionally competent individual" who, as Congressman, "served everybody, Democrat and Republican."

Ford "doesn't wear Christianity on his sleeve," the priest said.

Msgr. Walen said that when he served as diocesan resettlement director placing World War II refugees, he had extensive dealings with Ford, who was first elected to Congress in 1948.

"He gets things done without flourishes," the priest said, and discounted contentions that the new President lacks intellectual brilliance. "What the New York Times and the Washington Post might consider brilliant, I might not," Msgr. Walen said.

DISCUSSING assertions that Ford has been weak in his support for civil rights, Msgr. Walen said: "I think that some of his stands on civil rights were tilting more toward Republican policy than his own convictions. He is more liberal in person than he could be as House minority leader."

In his personal dealings with Ford, the priest said, "I never saw one flicker of an anti-civil rights stance."

"He is probably no flaming liberal on civil rights, but he will be eminently fair."

Msgr. Walen added that Ford "is not afraid to change his mind" and he pointed out that the Grand Rapids area is "extremely conservative," ethnically predominantly Dutch with large Christian Reformed church congregations.

"I think that Gerry Ford in Congress felt he had to take a look back and see what the people were feeling."

OUR NEW FACE

Have you noticed a new bright look about The Criterion in the last few weeks? How do you like the new nameplate? Has the body type seemed more pleasing and readable? You can blame the latter on the new larger 9-point Helios type-face, we are converting to. It's more frequently seen in magazines than newspapers, but we think this new type answers the need for sharper, cleaner, more readable copy.

If you want to make a comparison, turn to page 6, where we have retained the old 8-point news type. Next week we plan to complete the switch to the new Helios font. We hope that you are as pleased with it as we are.

—The Editors

Fatima begins retreat season on August 31

INDIANAPOLIS—Fatima Retreat House will begin its new season with a Labor Day Week-end Retreat for women of all faiths. Father John Emge of the Diocese of Evansville will direct the program.

The retreat will open with a buffet supper at 6 p.m., Saturday, Aug. 31, and conclude at 2 p.m., Monday, Sept. 2.

The retreat house also has scheduled two week-end programs for women alcoholics or women whose lives are affected by the disease of alcoholism. Especially welcome will be members of Alcoholics Anonymous and members of Alanon, an organization of family and friends of alcoholics.

The first retreat will be directed September 6-8 by Father Fred Lawrence, national director of Serenity Retreats. The second, to be held September 13-15, will be conducted by Father James Collins, national chaplain of the Matt Talbot Retreat League.

Reservations for all programs may be made by phoning (317) 545-7881 or by writing Fatima, 5353 East 56th St., Indianapolis 46226.

Asks pro-life Vice-President be nominated

INDIANAPOLIS—The Committee for the Preservation of Life (CPL), an interfaith group supporting the right to life of the unborn, this week urged President Gerald Ford to nominate a Vice-President "who shows great concern for life and the proposed Human Life Amendment."

The committee pointed out that the Vice-President presides as the chief officer of the U.S. Senate and is in a crucial position to effect the passage of a pro-life amendment to the constitution. Pro-life proposals are presently being considered by a subcommittee on constitutional amendments chaired by Indiana Sen. Birch Bayh.

In a related development, committee officials announced the formation of an Indianapolis chapter of Indiana Right to Life, a state pro-life group headquartered in South Bend.

Committee spokesmen noted that the new chapter supports the same goals as CPL and welcomed the additional political activity that another pro-life organization can contribute.

Indiana Right to Life will hold a state convention here September 20-22 at the Holiday Inn South.

CPL members are manning an educational booth at the Indiana State Fair through August 25. Other 1974 activities have included an April "Rally for Life," which attracted thousands of pro-life supporters, and a "mailgram" campaign in local churches, a project that resulted in a mass appeal to Indiana congressmen to promote a human life amendment.

Bp. Sullivan named to Baton Rouge see

WASHINGTON—Pope Paul has named Auxiliary Bishop Joseph V. Sullivan, 54, of Kansas City-St. Joseph, Mo., bishop of Baton Rouge, La.

He has also named Msgr. Kenneth A. Angell, 44, chancellor of the Providence, R.I., diocese to be auxiliary bishop of that See.

Bishop Sullivan succeeds retired Bishop Robert E. Tracy in the Baton Rouge diocese.

ASK PRAYERS FOR HEALING OF NATION'S DIVISIONS

BY JERRY FILTEAU

WASHINGTON, D.C.—Religious leaders around the country reacted soberly and sadly to the resignation of Richard M. Nixon from the presidency of the United States.

But they also expressed a strong belief that Americans have learned the lessons of Watergate and will now move toward reconciliation and a new tone of justice and morality in government.

There seemed to be an almost universal desire to put the whole chain of events into the past and move on to a project of rebuilding America.

Cardinal John Krol of Philadelphia, president of the U.S. Catholic Conference (USCC) termed the resignation "practically inevitable," but nevertheless "deeply regrettable" and "saddening."

BUT THE USCC president said that, regardless of the difficulties of the political profession, it is "one that must always be based on ethical and moral principles."

"Thank God, we have a system of government where disclosures of improprieties can be made and appropriate remedies taken," he said.

Cardinal Krol offered prayers that Americans will recommit themselves to the fundamental principles and purposes of the nation and that President Gerald R. Ford "will have the strength to carry out his great responsibilities and to bring about peace and unity in our nation and in the world."

The Interreligious Committee of General Secretaries, consisting of executives of the three major Catholic, Protestant and Jewish organizations in the country, noted the tragedy of Nixon's resignation but called for a

"fresh beginning" in facing the future.

"Watergate is not what American political life is all about any more than Mylai was characteristic of United States foreign policy," said the three general secretaries. They are Bishop James Rausch of the U.S. Catholic Conference, Claire Randall of the National Council of Churches (NCC), and Rabbi Henry Siegman, executive vice president of the Synagogue Council of America.

THE GENERAL secretaries recalled America's "excruciatingly painful experiences" of tragedy befalling each of its last three presidents. "This is a moment to make a fresh start," they said. "Citizens—the whole nation—need, and surely will, unite around the leadership forthcoming from the new chief executive."

Numerous bishops and other religious leaders expressed profound sorrow at the personal tragedy of Nixon and urged their people to pray for him.

"Our hearts go out to him and his family in this time of tragedy for them," said Archbishop Joseph McGuicken of San Francisco.

The Rev. Billy Graham, sometimes called the White House chaplain because of his close friendship with President Nixon, said: "His personal suffering must be almost unbearable

... He deserves the prayers of even those who feel betrayed and let down."

OVER AND OVER bishops around the country repeated the theme of a need for a renewed sense of God and morality if the country is to move forward.

"This is, indeed, a time to ask God's blessing upon America," said Cardinal John Carberry of St. Louis. "It is also a time for all of us to reconfirm our belief that 'in God we trust.'"

Cardinal Terence Cooke of New York, who participated in both of President Nixon's inaugural ceremonies, said a noon Mass at St. Patrick's Cathedral in New York on Friday while President Ford was taking his oath of office.

The cardinal spoke briefly at the Mass, asking God to "lead us from an atmosphere of disappointment and weakened opportunities, of contention and distraction from service that have threatened a national paralysis."

Few bishops spoke of the rightness or wrongness of Mr. Nixon's decision to resign, but those that did seemed to agree that it was the best course of action.

"In view of the most recent evidence that President Nixon did conceal facts about the Watergate and did attempt

to cover up," said Archbishop Thomas Donnellan of Atlanta, Ga., "I believe that he has made the right decision to resign and thus spare our country the agonizing ordeal of an impeachment process."

RESIGNATION WAS "a tragedy which after the most recent disclosures became inevitable," according to Bishop George Speltz of St. Cloud, Minn.

"Confidence in his presidency was shattered beyond restoration," he said.

Auxiliary Bishop Thomas Gumbelton of Detroit spoke of the future of the ex-President, calling for equal justice under the law. "The President must be subject to the rule of law," he said. "If he is granted immunity, a terrible precedent would be set, where one person is seen as being above the law. Ultimately, it would be extremely harmful to our system of law and to the country."

The Jesuit editors of America magazine, in an editorial prepared for the August 24 issue, called for compassion and respect for Mr. Nixon but added:

"At the same time, it is necessary to insist that the nature of the crisis that forced Mr. Nixon's resignation from the presidency must be made officially and unequivocally evident."



PRESIDENT FORD



FORMER PRESIDENT NIXON

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Pope denounces rail bombing



CASTELGANDOLFO, Italy—Pope Paul VI has branded the bombing of the Rome-Munich express train, which took a toll of a dozen dead, "criminal and homicidal." Almost as the Pope was speaking at his customary Sunday Angelus address to crowds at his summer home here, Vatican City security police were winding up an exhaustive three-day search of every room of Vatican City's vast museum complex, St. Peter's Basilica and even the apartments and offices of Vatican City. Pope Paul told the crowds in the courtyard of his residence that he was shocked "by the spread of episodes of terrorism and of kidnapping perpetrated with premeditated cunning, and spread virtually everywhere in the so-called civilized world."

Says WCC image 'distorted'

WEST BERLIN—The general secretary of the World Council of Churches (WCC) has complained that press reports of the WCC's more controversial programs have created a "distorted image of the WCC." The Rev. Dr. Philip A. Potter claimed in a keynote address to the August 11-18 meeting of the WCC central committee that press coverage of the WCC's involvement in politically oriented movements created the erroneous idea that the WCC is not "solely acting in response to Jesus Christ." Dr. Potter took note of criticism by a recent World Evangelization Congress in Lausanne, Switzerland, which chided the WCC for an over-sociological approach to evangelization.

Catholic Relief gives report

NEW YORK—Catholic Relief Services (CRS), the overseas aid agency of U.S. Catholics, has released a report on its 1,362 relief and development projects valued at \$117,718,754. The 338-page report, "Narrowing the Gap," covers projects being carried out as of June 30, 1973. The CRS projects are located in 80 countries. CRS gives priority to projects necessitated by emergencies, such as relief and development programs in the drought-stricken areas of Africa's Sahel area.

Urge equality in Rhodesia

SALISBURY, Rhodesia—Rhodesia's Catholic bishops have urged that everyone in the country "be equal before the law, find equal admittance to economic, cultural and social life, and benefit from a fair sharing of the nation's riches." They also condemned violence, which, they said, "must give way to reason, mutual trust, sincere negotiations and fraternal love."

Names . .

Cardinal Josef Mindszenty formally denied that the Vatican forbade publication of his memoirs, expected to be released this fall in Vienna.

Don Luce, credited with exposing the infamous "tiger cage" prisons of South Vietnam, has been named executive director of Clergy and Laity Concerned.

Jesuit Father John V. O'Connor has been appointed executive director of the Center for Applied Research in the Apostolate, a national Church-related research organization headquartered in Washington, D.C.

Father James Groppi was back on the picket line, this time outside the national

convention of the Fraternal Order of Eagles in Milwaukee.

Thomas D. Burnes of Omaha, Neb., was named national director of the Boys Town Alumni Association.

Nelly Ayala, secretary-general of the Latin American Catholic Press Union, has criticized the Peruvian government's takeover of six privately owned newspapers in Lima last July.

Sen. Strom Thurmond said in a Senate speech that this country "would be abdication of its responsibility" as guardian of the Holy Crown of St. Stephen should it turn the crown over to the present government of Hungary.



TO NOTE ANNIVERSARY—Mr. and Mrs. Ray Martin will observe their 50th Wedding Anniversary with a Mass of thanksgiving at 5:30 p.m. Saturday, Aug. 17, in Nativity Church, Indianapolis. A reception will follow in the home, 2937 S. Kenyon, from 7 until 9 p.m. They are the parents of John R. Martin, Mrs. Mary E. Farson, Robert L. Martin and the late William R. Martin.

Once over lightly . .

A California Assembly legislative committee has approved a farm labor bill requiring secret elections for field workers. . . . Latest figures show there are 11,100 Catholics in Norway, 9.4% of the four million total population. . . . Revival of a Stalinist-type anti-Catholic persecution policy in Czechoslovakia has been charged in a recent edition of the Rome fortnightly, La Civiltà Cattolica.

The Malagasy Bishops' Conference has decided not to organize a Holy Year pilgrimage to Rome because such a costly endeavor "would be like an insult to this country which is struggling against poverty." . . . Pope Paul has sent a special envoy to the Portuguese African territories of Mozambique and Angola for a first-hand report of alleged government harassment facing churches there.

A \$3.9 million bill to purchase textbooks for nonpublic schools has been signed into law by New Jersey Gov. Brendan T. Byrne.

The East African Bishops' documentation service has complained that the United Nations' upcoming World Population Conference is focusing solely on limiting population and not on greater social justice for all. . . . The Pennsylvania Catholic Conference submitted a list of 10 human welfare concerns, including health care and penal reform, to platform committees of the major political parties.

A comprehensive resource guide to aid religious educators locate material in adult and high school religious education has been published by the National Catholic Reporter Publishing Co., Kansas City, Mo. . . . Membership in Lutheran Churches in North America declined to approximately 9 million, the fifth straight year of decline. . . . More than \$10,000 in mission contributions has been collected by Pittsburgh Catholics participating in a Friday fasting program.

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THE TACKER

'Uncle Fultie' is coming back

BY FRED W. FRIES

Two weeks ago we carried a front page story announcing the return of the legendary Archbishop Fulton Sheen to television this fall. As was to be expected, we received a number of calls from readers asking whether the program will be carried locally.

Since the originating station for the 13-week series is Toledo's WGTE, a Public Broadcasting Service outlet, we called Channel 20, Indianapolis, NET station for central Indiana, to see if they had any plans to pick up the program.

When we called, the program director had not yet heard about the projected series, but stated that any action by Channel 20 must await a formal "offer" by the network. We must assume that such an offer will be forthcoming.

IN ANNOUNCING the new series, entitled "What Now, America?" the 79-year-old Archbishop Sheen, who is living in retirement in New York, stated that he is doing the programs "because I have concerns about the country."

James Richards, the director of the Toledo diocesan information office, told us that this time around Archbishop Sheen will eschew the scarlet robes of his office which brightened up screens across the country in the early days of color transmission. Instead, he will appear in a plain black clerical suit and Roman collar. He will again use a blackboard, however, as he did so effectively two decades ago. Veteran viewers will recall his whimsical reference to the "angel" who cleaned off the blackboard during commercials.

ANOTHER NOSTALGIC recollection that comes to mind is pioneer TV comedian Milton Berle's ("Uncle Miltie") frequent friendly reference to "Uncle Fultie" and the high Nielsen rating which the program received year after year.

The first two programs in the new Sheen series have already been taped: the first is on the subject of patriotism and the second is on youth and the attitudes of young people today.

The series is scheduled for an early October kick-off, and will be aired on prime time.

STILL NAMELESS—Recently we came across a copy of the publication of the Junior CYO of St. Michael's parish, Indianapolis. Despite the fact that the issue was labeled "Volume 3, Number 5," the periodical is still entitled—curiously enough—"The Still Nameless CYO Newsletter." It reminds your columnist of a similar dilemma when he was helping to

edit a publication for the Senior CYO of Cathedral parish back in the late '30s. After hassling over a suitable name for several months to no avail, we finally decided to call it simply "The Paper." Believe it or not, the name stuck.

FORMER CRITERION STAFFER HONORED—Dennis Hoffman, environmental reporter for the Indianapolis Star and a former member of The Criterion editorial staff, was recently presented a plaque for his writing specialty by the Environmental Protection Agency of Region V. Hoffman is a member of Little Flower parish, Indianapolis.

IT'S THAT TIME AGAIN—As the first football-related item of the season, here are the names of the players on the 1974 St. Joseph's College (Rensselaer) team who are graduates of Indianapolis Catholic high schools: Michael Noel, senior, Ritter; Frank Sergi, sophomore, Cathedral; Jeff Taylor, sophomore, Roncalli; Ed Heckman, freshman, Scelcina; Dan Corsaro and Mike Bova, freshmen, Roncalli.

SPECIAL PROGRAM—Of special interest to Criterion readers will be a two-part series on Elizabeth Seton, the first native-born American to be beatified. The first of the Guideline series will be aired on Sunday, August 25, and will feature Father Joseph I. Dirvin, C.M., one of Blessed Mother Seton's principal biographers. Readers should check local logs for time of broadcast.

HERE AND THERE—Ted Ahaus, 1974 Marian College baseball standout, was recently given an honorable mention on the NAIA All-America Team. . . . Miss Carolyn L. Hartley is the new Director of the Volunteer Service Department at St. Francis Hospital Center. . . . Father Simeon Daly, O.S.B., head librarian at St. Meinrad Archabbey, was recently elected president of the newly-formed Four Rivers Area Library Services Authority, covering 11 counties in Southwestern Indiana. . . .

GIFT TO ST. MEINRAD—Renovation of the Student Reading Room at St. Meinrad College has been made possible primarily through a gift from Mr. and Mrs. Max Stauffer of Ft. Wayne in memory of their son, Pat, who was a student there from 1959 to 1967 and who died in 1971. Also used to finance the renovation was a \$250 grant in materials from the Hubbuch Company, Louisville. The Senior Class provided the labor.

INDIANAPOLIS

Calendar of Events

FRIDAY, AUGUST 16
Annual Fish Fry Festival opens at Assumption parish, 1117 S. Blaine Ave. continuing on Saturday. Good food and entertainment. Carry-out service begins at 4 p.m.

FRIDAY, AUGUST 23
Rummage Sale at St. James School, 1155 Cameron St., from 1 p.m. to 8 p.m. On Saturday from 8 a.m. until noon. Sponsored by Daughters of Isabella.

SOCIALS
MONDAY: Our Lady of Lourdes, 8:30 p.m. TUESDAY: St. Bernadette, 6:30 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.; Scelcina 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: Knights of Columbus, Council No. 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.

Cale Dick heads K of C Chapter

INDIANAPOLIS — Cale C. Dick is the new president of the Indianapolis Chapter, Knights of Columbus. He is a member of St. Plus X Council #3433. Other officers and their council affiliations include: vice-president, Vincent Fahy, Msgr. Bernard Sheridan Council #6138; secretary, Frank S. Wuensch, Msgr. James Downey Council #3680; treasurer, John J. Roach, St. Plus X Council #3433; trustee, George W. Johns, Holy Family Council #3682; trustee, Clarence Cecil, Council #6138; trustee, Eugene R. Adams, Council #3433; and guard, Louis J. Albrecht, Council #3682. Father Maury Smith, O.F.M., of Alverna Retreat House, is chaplain.

Sr. Mary Aloyse dies at age 77

ST. MARY-OF-THE-WOODS, Ind.—The funeral liturgy will be offered this (Friday) morning in immaculate Conception Church here for Sister Mary Aloyse Pagels, S.P., who died Tuesday. She was 77.

During her teaching career Sister Mary Aloyse taught at schools in Terre Haute, Chicago and Indianapolis.

Including six years at SS. Peter and Paul Cathedral.

SIGNS SCHOOL BILL
TRENTON, N.J. — Gov. Brendan T. Byrne of New Jersey signed into law a \$3.9 million bill to purchase textbooks for parochial and other non-public schools. There are an estimated 260,000 parochial school students in New Jersey.

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PROFESSIONAL yet PERSONAL

Catholic bishop given

(Continued from Page 1)

taken into custody. President Park's emergency decrees, initiated to eliminate demands by students and religious protestors for a more liberal constitution, have resulted in 122 convictions by military courts. Following the announcement of the convictions of Bishop Chi and the others, about 800 Protestant clergymen and laymen gathered at Seoul's Saemunan Presbyterian Church to pray for those imprisoned for anti-government activity.

Later in the evening, ap-

proximately 3,000 priests, nuns and laymen attended a Mass for Bishop Chi and the other imprisoned persons at Myungdon Cathedral here.

A statement from the country's bishops was posted outside the cathedral, declaring: "The violation of human rights is a fearful crime against God."

Many persons remained at the cathedral in an all-night prayer vigil. The presence of Catholics at the Protestant meeting and of Protestants at the Catholic meeting led some observers to conclude that the two

groups may be joining forces in opposition to the Park regime.

Urges integrity

(Continued from Page 1)

the American system "in which disclosures of improprieties can be made and appropriate remedies can be taken."

But he warned that that same system is one "in which officials at all levels may be tempted to value political loyalty over public benefit. Funds . . . may be spent very wastefully on appointees who receive large incomes for minimal service or on projects which serve too few people at too high a cost."

THE CARDINAL reminded Americans, "It has been said that, in a democracy, the people often get the leadership they deserve." He called for a renewed interest and involvement in government by all citizens and urged "a reawakening of moral sensitivity" at all levels of American life.

But this awakening, if it is to succeed, he said, should begin "with the profound conviction that we are indeed one nation under God."

Dr. Robert Riegel to address workshop

Dr. Robert Riegel of Catholic Social Services will speak on "Psychology of the Child" during a workshop for religious educators to be held from 9 a.m. to 4 p.m., Thursday, Aug. 22, at Christ the King School, Indianapolis. The workshop is open to all religion teachers from pre-school through junior high grades in both parochial school and CCD programs. It will be counted as eight hours for certification in Methodology. Professional teachers will be working in Primary, Intermediate and Junior

High levels and there will be a special session for pre-school teachers.

Registration forms have been mailed to all parishes and reservations may be made by phone or mail. Further information may be received by contacting Sister Antoinette Resano at the Religious Education Office, (317) 634-4453. There is a fee of \$2 and participants are asked to bring a sack lunch.

A duplicate workshop has been planned for Saturday, Sept. 4, at St. Barnabas School, Indianapolis.

Remember them in your prayers

CLINTON
† CECILIA BUFFO, 69, Sacred Heart, Aug. 13. Two nephews survive.

FLOYDS KNOBS
† ALFRED C. BEZY SR., 59, St. Mary-of-the-Knobs, August 7. Husband of Clara; father of Alfred C. Jr., Richard, and Mrs. Melvin Klein, all of Floyds Knobs.

INDIANAPOLIS
† CARL C. HEMMELGARN, 67, Sacred Heart, August 12. Husband of Anna M.; brother of Leo, Albert and Louis Hemmeln and Lizzie Schaad.

† THEODORE J. SIENER, 75, St. Joan of Arc, August 5. Husband of Vivian; brother of Francis J. Siener, Mrs. Marie Stonehouse, Mrs. Annella Shinkle, Mrs. Pauline Arvin, Mrs. Madeline Rohmann and Mrs. Antoinette Swallow.

JEFFERSONVILLE
† CHESTER PATRICK FLYNN, 52, St. Augustine's, August 7.

Husband of Nancy; father of Timothy of Jeffersonville; son of Mr. and Mrs. Chester L. Flynn of Jeffersonville.

NEW ALBANY
† CAROLYN RAKE, 42, Holy Family, August 12. Wife of Gilbert; mother of Lisa, living at home, also survived by two brothers and three sisters.

SALEM
† CHARLES E. ATTERIDGE, 63, St. Augustine's, August 6. Husband of Lucille; stepfather of Nestor Zatonys of Salem.

TELL CITY
† SUSIE EVARD, 82, St. Paul, Aug. 13. Mother of Plus of Tell City; Adolph of Decatur, Ill.; Henrietta Wini and Martha Mahoney, both of Tell City; and Blondine Hubert of Holland, Ind.

† MARY C. HAUSER, 84, St. Paul, Aug. 13. Brother of Arthur of Perry County.

34 Spanish priests resign in protest

ZARAGOZA, Spain—Forty parishes of the Zaragoza archdiocese lost their ministers August 5 with the resignations of 34 priests in a conflict with Archbishop Pedro Cantero Cuadrado over the firing of another priest.

Father Wilberto Delso, the parish priest of Fabara, was dismissed from his post by Archbishop Cantero on the grounds that his "attitudes, ideas and words" were not suitable to a priest. Archbishop Cantero recommended that Father Delso leave Fabara for a period of

"study and prayer."

Archbishop Cantero, who consulted with the archdiocesan priests' council before dismissing Father Delso, has accepted the resignations and has promised to fill the vacant posts shortly.

Archbishop Cantero is a member in the Spanish Cortes (parliament) and of the powerful council of the realm, a policy-making body.

□ Twenty years ago Bishop Albert Meyer was appointed to head the Archdiocese of Chicago.

Indianapolis Parish Shopping List

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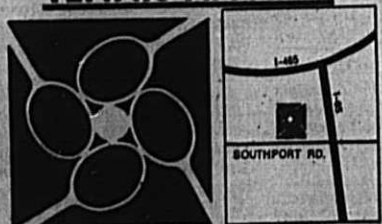
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BEHIND THE NEWS

FROM RELIGIOUS NEWS SERVICE

WASHINGTON, D.C. — The presidency of Richard M. Nixon was paradoxically characterized on the one hand by close ties with Protestant, Catholic and Jewish leaders and on the other by severe criticism from other members of the religious community.

Among his closest, long-time friends was the nation's most popular religious figure, evangelist Billy Graham; among his staunchest defenders at the end of the Watergate affair was Rabbi Baruch M. Korff; among the most outspoken of his defenders from the White House staff was a Jesuit priest, Father John McLaughlin.

Nixon was the first President to appear on the platform of a Billy Graham crusade service; he won the support of many Catholic leaders by his backing of parochial school aid and his opposition to abortion; by his efforts on behalf of Israel and Soviet Jews he made political inroads into the traditionally Democratic Jewish community; and he won applause from many sectors of the religious

community by inaugurating the custom of holding Sunday worship services in the East Room of the White House.

Despite all this, Nixon found many of his most severe critics in the religious community.

FR. ROBERT Drinan (D-Mass.), the only priest in Congress, was among the first to introduce an impeachment resolution and among the most vigorous of the House Judiciary Committee members arguing for impeachment; and relations between the Nixon White House and much of the ecumenical leadership were so strained that the general secretary of the World Council of Churches and other eminent churchmen could not

ON AGAIN, OFF AGAIN AFFAIR WITH THE WHITE HOUSE

Religion in Nixon Years



Pope Paul and President Nixon met in March 1969 and again in 1970.

get appointments with Nixon to express their views. One of the "enemies" lists prepared

by Nixon aides included three clergymen—the then WCC general secretary, Dr. Eugene Carson Blake, the Rev. Ralph David Abernathy, president of the Southern Christian Leadership Conference, and Father Drinan.

Some critics saw the 43 White House services as evidence of an uncritical "civil religion," but others saw the services as a means of reaffirming the traditional American belief in God's leadership of the nation.

President Nixon's personal religious beliefs, like many aspects of his innermost life, have been the subject of much speculation.

Though Mr. Nixon rarely referred to his own religious faith, when he did so he frequently connected it with his Quaker upbringing. This Spring he told Rabbi Korff that the Quaker concept of "peace at the center" had helped sustain him during his trials.

IN APRIL 1972, the Philadelphia Yearly Meeting of the Religious Society of Friends asked the President not to "distort" the historic Quaker teaching on pacifism by identifying himself with it. At the same time, the meeting recognized "the difficulties facing a member of our religious society who assumes executive responsibility, including the official leadership of the armed forces, when the majority of citizens do not share the Quakers' pacifist position."

During his Presidency, Nixon made two visits to the Vatican, one in March 1969 and the second in September 1970. In April 1970, he named Henry Cabot Lodge to be his personal emissary to the Vatican.

In 1972, Dr. Blake charged that the Nixon Administration did not "take seriously the moral concerns" of his organization or of the "ecumenical leadership of the major Protestant Churches in the U.S." Commenting on his unsuccessful attempt to arrange a meeting on Vietnam between Nixon and several U.S. Protestant leaders, he said that the Administration was practicing a "closed door policy" that was "either a conscious or an unconscious attempt to weaken the

ecumenical leadership."

Father McLaughlin answered that the President was "extremely well informed on all segments of society, particularly religious opinion—Protestant, Catholic and Jewish—in this country and abroad."

IN FEBRUARY 1970, the former President met at the White House with board members of the National Catholic Educational Association (NCEA), and made commitment to do whatever he could to keep parochial schools in operation. He renewed that commitment in an August 1971 appearance at a Knights of Columbus gathering in New York.

At the April 1972 meeting of the NCEA in Philadelphia, President Nixon pledged to send specific recommendations to Congress "designed to preserve the nonpublic school system in the United States."

At the same time, an editorial in the April 1972 issue of Church and State magazine, published by Americans United for Separation of Church and State, charged that the President invited Catholic leaders to the White House for conferences but "consistently" refused to meet with representatives of "religious liberty organizations."

In June of this year, Nixon became the first U.S. President ever to visit the state of Israel, and attended a state banquet with the heads of all the major religious communities of Israel.

The plight of Soviet Jewry was reportedly raised by President Nixon during his Summit conferences with Soviet leaders in 1972, 1973 and 1974. During the first Presidential visit to the Soviet Union, in May 1972, Nixon and his wife, Pat, attended a service at the Moscow Baptist church.

AFTER THE JANUARY, 1973 Vietnam cease-fire, attention was almost immediately focused on Watergate. During the months that followed, an increasing number of religious leaders urged President Nixon to exercise strong moral leadership.

At the end of Nixon's Presidency, few religious leaders remained willing to defend him on the Watergate issue. And those critical of him from the beginning remained unchanged.

Whatever judgment may be made about the authenticity of his own expressions of religious commitment, Nixon's assertion that the nation faces a spiritual crisis would not be challenged in any religious circle.

EDITORIALS

New man at the top

The four C's on which President Ford launched his administration Monday night were communication, conciliation, compromise and cooperation. Those would be the characteristics of his tenure in the White House, he promised. There would be no closed doors, no palace guard, bugging or taping. From all indications, his fellow citizens are more than willing to trust his word and wish him Godspeed.

It was a simple talk and yet as remarkable in its way as that first simple talk that introduced him to millions of Americans one week ago today. Mr. Ford is a plain-spoken man, a virtue to a nation grown weary of empty rhetoric. He appears refreshingly open, candid and sincere. He smiles easily and—praise the Lord!—has a sense of humor.

Though Mr. Ford has been a member of Congress for a quarter of a century he is a relative newcomer to the national scene. From his past record, he is no innovator, no showboat. But, as he remarked the other night, if he isn't a Cadillac, neither is he a Model T. The political climate suggests that a non-spectacular Model A will be more than satisfactory as long as it gets the country moving again.

Mr. Ford rightly believes inflation to be our biggest problem, one no less perilous for its being shared by every other industrialized country in the world. To his credit the new President recognized the folly of advising families to spend less and

save more when they must pay \$3.39 for 10 pounds of sugar and 70 cents for a loaf of bread. Indeed, the past administration's counsel along this line was not only nonsense, but insulting nonsense at that.

We hope that somehow President Ford can bring the gut sensations of the ordinary citizen to bear on his administration's economic policy. Unfortunately, those who have decided such policies in recent years have only a theoretical knowledge of their subject. They are insulated from the chilling reality of inflation by high incomes and investments and by a variety of hedges against the fluctuating dollar. To date, they have been totally unable to relate to the average family whose security falters with every rise in the wholesale price index.

Inflation, however, is not the only grim legacy of the previous administration. Watergate is still very much with us, complicated now by the possible prosecution of former President Nixon. But that is a matter, it seems to us, that must reside exclusively with the special Watergate prosecutor, not with Congress. Rejecting a Congressional "sense" of immunity for Mr. Nixon is not, as many are suggesting, exacting the last pound of flesh. Rather it is a logical pursuit of the democratic maxim that no man is above the law, nor beyond the reach of justice. Isn't that what the whole trauma of impeachment was all about?

Rights of homosexuals

The latest fad in civil liberties is homosexual rights. Ordinances outlawing any form of discrimination against homosexuals are popping up in city councils all across the country and they are being vigorously and outspokenly promoted by a motley assortment of honest-to-God libertarians and phony poseurs.

The most publicized of recent cases was the one in the New York City Council in which a homosexual rights measure was defeated. It lost, both sides agreed, largely because of the opposition of Catholic officials in the Archdiocese of New York and the Diocese of Brooklyn.

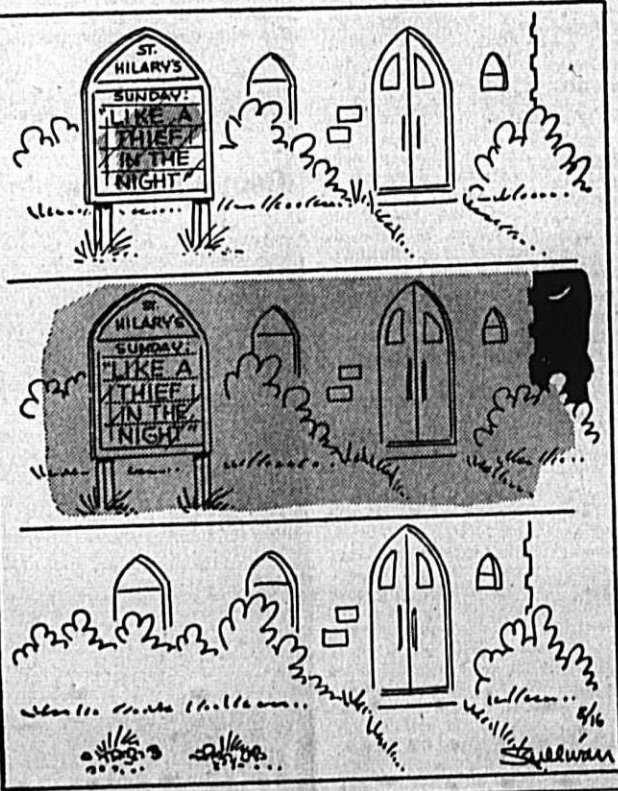
We imagine a lot of people are saying those churchy chickens are coming home to roost in Detroit where a declared homosexual, a 26-year-old Catholic newspaperman, has filed a formal complaint with the Human Relations Commission against his employer, the Detroit archdiocesan newspaper.

The man's beef is that the paper

no longer carries a column he wrote. He's still on the staff and still writing and still drawing a weekly paycheck. But he wants the paper to again carry his bylined column. The paper's editor says several columns had to be dropped when the paper cut back pages in an economy move [a strategy The Criterion is all too familiar with]. But the homosexual is adamant and is claiming discrimination because he is a homosexual and because he has used his column as a forum to promote the cause of homosexuals in the Church. It's a smelly bit of business—for the paper, Church officials and city officials.

As for demanding column space, we can't see where the man has a leg to stand on. He has no separate contract regarding column rights and it is the prerogative and responsibility of editors, not staff writers, to say what goes into a newspaper.

On the much stickier matter of the man's sexual orientation, we hope Church leaders in Detroit don't swallow the baloney that they are dealing with a matter of civil rights. Homosexuals, declared and otherwise, have just as many rights as anybody else. Their basic human rights respecting welfare and safety are to be upheld. Certainly physical harassment must be prohibited. Nonetheless, homosexuality is a moral aberration. The Church cannot recognize any "right" to sexual orientation that is contrary to nature. The Church has no obligation to advance the cause of individual homosexuals or the cause of homosexuality. Nor should the Church be placed in a position where it may give scandal to its members; yet that, it seems to us, is the case in Detroit.



THE YARDSTICK

Clergy's role in California farm dispute

BY MSGR. GEORGE G. HIGGINS

Should the clergy get involved, on one side or the other, in the California farm labor dispute? Teamster President Frank Fitzsimmons says no. "Let the clergy worry about the Ten Commandments," he told a Riverside, Calif. reporter several months ago, "and we'll take care of the labor unions."

Father Richard Humphrys, pastor of Our Lady of Soledad Parish in Coachella, Calif., has expressed a similar point of view. In a mimeographed report on the farm labor problem, he says that "to come out in favor of either union is a tremendous mistake." His position is that "we (the clergy) should be fair to both unions."

So far, so good. Unfortunately, however, Father Humphrys has consistently disregarded his own advice. His report on the California farm labor dispute is heavily slanted against the United Farm Workers Union and in favor of the Teamsters. This explains why copies of the report

have been mailed by anti-UFW forces to all of the Catholic bishops in the U.S. and to a good percentage of the clergy. It also explains why a summary was published, under anti-UFW sponsorship, as a full-page advertisement in the July 28 issue of the New York Daily News, which has the largest circulation of any newspaper in the United States.

THIS VERY COSTLY advertisement was paid for by the Free Marketing Council of Newport Beach, Calif., which speaks for a number of influential growers who have consistently opposed the UFW. It is fair to assume that Father Humphrys authorized this financial arrangement and that he approved the text of the advertisement. This being the case, he can hardly expect to be taken seriously when he says that he is a neutral observer of the California farm labor dispute and is being "fair to both unions."

The advertisement is blatantly prejudiced against the UFW and, worse than that, includes a number of statements which are either misleading or completely contrary to fact. Father Humphrys says, for

example, that two of California's leading bishops "oppose continued support of the boycott." Spokesmen for both bishops have denied that this is so.

Humphrys also says that "priests closest to the scene oppose the boycott." I have no doubt that some priests who fit this description are opposed to the boycott, but I happen to have personal knowledge that many others—including some of Humphrys' conferees in the diocese of San Diego—are not.

THESE TWO examples are enough to suggest why anti-UFW forces in the agricultural industry are using Father Humphrys as their stalking horse. They are obviously trying to sow confusion in the ranks by creating the impression that, because some priests are opposed to the boycott, the U.S. bishops' resolution on this matter is not to be taken seriously. From where I sit, I think that that's a complete waste of time and money on their part and will get them absolutely nowhere.

I do not object that Father Humphrys, in complete disregard of his own advice to others, has taken sides

in the farm labor controversy. He is entitled to his own opinion.

On the other hand, I am not impressed by his implied claim that because his parish "is in the heart of one of California's agriculture areas," he is an expert on the farm labor problem. Father Humphrys is on public record as having admitted under cross examination in a recent court case in the Coachella Valley that his knowledge of the ins and outs of the farm labor controversy is extremely limited.

BY THE TIME he had left the witness stand, his alleged neutrality between the Teamsters and the UFW had been blown to smithereens. He admitted that he knew practically nothing about UFW's contracts and that he had never talked to Cesar Chavez or any other UFW official to get their side of the story. He came through as a man who, despite the fact that his parish is located in the heart of one of California's leading agricultural areas, is poorly informed about the farm labor problem and has made little or no effort to contact all the parties with a view to getting a rounded picture of what the problem is all about.

missed prayers before meals, etc., that we so often hear in the confessional."

Another viewpoint expressed, was as follows:

"The reason for the development of auricular Confession was to give the penitent the opportunity to ask sensible questions and receive spiritual guidance. As far as I can determine, the two forms of Penance, general and auricular, were to coexist. Let us hope that

both forms will some day exist side by side in the Church."

In view of your rather stern admonition, speaking almost, as it were, *De Fide*, advising that the Penitential Rite at Mass does NOT forgive mortal sin, I hope that you will share with the readers of *The Criterion* these thoughts on this challenging subject, which I write, not in the spirit of controversy but in the spirit of inquiry. Who knows? The Holy Spirit may be at work!

George B. DeKalb
Bloomington, Ind.

LETTERS TO EDITOR

Confession ideas generate response

To the Editor:

I thank you for printing my disturbing letter concerning Catholic rejection of auricular confession and I accept your gentle reprimand pointing out the errors of my thinking.

However, I have been amazed to have received five aligned letters from priests who agree with me. Three were from priests of the Archdiocese of

Indianapolis, one a Benedictine from St. Meinrad, and one from the Diocese of Louisville. Of the five priests, only one is known to me. I also received an anonymous letter which simply said, "Both you and the editor of the *Criterion* are wrong. My survey indicates that 93% of Catholics reject confession in its present form."

Respecting anonymity, may I quote a thought provoking paragraph from one of the priest's letters? He wrote as follows:

"If we sincerely pray for forgiveness at the Penitential Rite of the Mass and use the 'May Almighty God...' I personally don't see why this cannot be considered absolution. The priest in the confessional can do no more than he does in this rite. The 'absolution' given in the confessional is no guarantee that the sins are forgiven. That, after all, is God's decision and is dependent on the attitude of the penitent. It seems to me that a few moments of genuine reflection and sorrow at the Penitential Rite is far better than the mindless cataloging of

To the Editor:

There was a pathetic letter in *The Criterion* some weeks ago from Mrs. Constancio Alinsog, a leper patient in Cullion Sanitarium in the Philippines. On June 8 I wrote to her and received a reply. I thought perhaps you might be interested.

Agnes M. Kysar
Shelbyville, Ind.

(NOTE: Mrs. Kysar was kind enough to include a copy of Mrs. Alinsog's letter, which contained information about her immediate family and a description of the small, rocky island of Cullion, Palawan, on which she lives.)

Letter gets reply

Don't ban the babies, pleads Fr. Obiukwu

To the Editor:

While agreeing with Father Frank E. Fortkamp (*The Criterion*, August 9) that crying babies distract the priest and others during Mass, I do not share his opinion that babies should be banned from the house of God.

Father Fortkamp stated that "bawling babies are the greatest obstacle to the people of God hearing the word of God since the barbarians invaded Christendom" and should be kept away from Mass.

I wonder whether Father Fortkamp knows what "the people of God" means. I would suggest he take a good look at the Concillium, Vatican II, on this subject. Also let him take a look at St. Matthew's gospel (18, 1-7). These will help him understand the place of children in the mind of the

Church and in the mind of Christ, who is the head of the Church.

I would ask Father to remember his own childhood. He was a baby once, too. Perhaps some of those same babies he hears crying today will grow up and become priests because of his own good example.

Banning babies would create an atmosphere of discrimination and before God there is no discrimination. Young and old are equally loved by God and their presence before God is equally significant.

Let Father Fortkamp build a crying room with soundproof glass where mothers may sit with their babies and take care of them during Mass. This will improve the situation.

Father Bernard Sonny Obiukwu
St. Mary-of-the-Woods, Ind.

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QUESTION BOX

What does Bible say about the immortal soul?

BY MSQR. R. T. BOSLER

Q. Would you please inform me where in the Bible is there a proof of the immortal soul?

A. The word gospel means good news, and the gospel the first Christians preached was the announcement that there truly is life after death, that all men can experience the resurrection of Jesus. This sharing the resurrected life with Jesus is the heart of the Christian message. As St. Paul argues with the Corinthians: "If there is no resurrection of the dead, Christ

himself has not been raised." (I Cor. 15:13) The whole New Testament assumes the reality of the resurrection.

However, the New Testament does not speak of the immortal soul distinct from the body. The Hebrew mind did not distinguish between body and soul as separate entities, as did the Greeks, who thought of death as the release of the immortal soul from the prison of the body. When the New Testament uses the word soul it refers to the real self—body and soul—that enters a new life with the resurrection. St. Paul speaks of the body becoming spiritual: "A natural body becoming immortal: 'This corruptible body must be clothed with incorruptibility, this mortal body with immortality.'" (I

53)

Cor. 15:53) As Western man, thinking in Greek and Roman patterns of thought, tried to understand this Hebrew concept, many difficulties arose. What happens immediately after death before the final resurrection? The New Testament speaks of the dead as sleeping in Christ. So some thinkers concluded that with death Christians enter a long sleep, in which they are not aware of the passage of time. Like a person going under an anesthetic, they blank out and immediately—as it seems to them—wake up and it is the day of the resurrection. Some Protestants today think this is the way it all happens. But there is the problem of the early and persistent belief of Christians that the martyrs and saints are with God and interceding for their fellow men.

There are the words of Christ on the cross to the good thief: "This day you will be with me in paradise." The Roman Catholic Church did finally define that those who die loving God enjoy the beatific vision before the day of resurrection.

Our theologians disagree among themselves over just what the existence of the saints is like until the final resurrection. Some say that since men share even in this world in the life of the resurrected Christ, in heaven, even before the final resurrection, they realize the fullness of their humanity by sharing in the resurrected body of Jesus. Theologians are speculating about the unknown here; so we can not expect too much help from them.

Our liturgical prayers for funerals

reflect some of this ambiguity. We rejoice that our dead already enjoy some of the life of the resurrection and yet we pray that they will be raised on the last day. All we can do is humbly admit that we know not what awaits us at the moment of death, while we trust that the God who loves us has surprises so glorious we can not imagine what they will be.

Q. I have attended a Mass in which the priest when he says the words: "He blessed it and broke it," takes the host and breaks it in half. He then places the words of consecration, places the bread on the paten and raises it for adoration. Does this constitute a valid form of consecration?

A. The consecration would certainly be valid. However, the priest is disobeying the directives of the Church and imposing his own interpretation of the liturgy upon the congregation. In the new Mass, there are many places where the celebrant is encouraged to take his own initiative in creating prayers and embellishing the liturgy, but this part of the Eucharistic prayer is not one of them.

Q. May an original "Profession of Faith" be substituted in the Mass for the Creed as stated in the Missal? If allowed, may anyone compose the words? What are the essential beliefs that must be included?

A. On weekdays, when the official creed is not prescribed, a priest might compose a creed for reading after the Scripture lessons. Anyone qualified to preach a homily should be qualified to do this. It might be a profession of faith in the particular truths emphasized in the Scripture readings. Even, by way of exception, at a Sunday Mass it might be helpful to substitute a modern version of the ancient creed to make the words that repetition have often made meaningless come alive. Such a creed should profess faith in the Trinity—in the God of Life who shares his life in creation as Father; the God of Love who in his Son brings love to us in the humanity of Jesus; in the God of Hope who sends his Spirit to build his Church; and faith in redeemed man who will share in the resurrected life even as does Mary the Mother of God.

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THE CHURCH AND I

Respect, gratitude for other faiths at root of ecumenism

BY F. J. SHEED

In Ecumenism we find something that was wholly new in papal and conciliar documents. In a speech I made in Sydney, some time before the council had issued its decree on Ecumenism, I had said that the union of hearts for which Pope John was appealing did not mean that we must be nice to the other Christian bodies, since there was no way of getting rid of them.

I quoted the American Jew George Sokolsky's attack on Tolerance—"If a Christian said to me 'I have decided to tolerate you, come to dinner,' do you think I'd go? I don't want to be tolerated, I want to be respected for my difference."

I related this to ourselves and the Protestant Churches. We must realize their positive function in Our Lord's service, since for all sorts of reasons, good and bad, there are millions who are suspicious of the Catholic Church and will not accept anything from her, not even Christ. It is splendid that he is being brought to them by Churches they will listen to. But Vatican II went further: "Whatever is wrought by the grace of the Holy Spirit in the hearts of our separated brethren can contribute to our own spiritual upbuilding." I doubt if anything the council said was more revolutionary than that. Yet it hardly stirred a ripple.

THERE WAS A honeymoon period while Pope John lived, the union of hearts growing visibly, the disunion of minds not raising its troubled head. But the disunion was real and vital—each group holding what they did because they believed Christ wanted them to hold it: this was no matter for the give and take of diplomacy, but for each plumb its own doctrines to

the depths. Doctrines, I say. But what of morals? Abortion was not in John's time a burning issue as it is now. But contraception was.

Cardinal Suenens told me that an Anglican Bishop had told him that he saw no possibility of agreement while Rome maintained its teaching on that!

In fact, reunion is not simply a matter of a handful of differences to be ironed out. By Pope John, Catholics and Protestants have been brought closer than they have ever been, meeting for the first time as brothers in Christ. And they discover that as a result of four centuries of division, Catholics and Protestants—I mean typical Protestants, offspring of the Reformation—differed in the very depths of their personalities. A man who understands the Faith, accepts it and practices it, is almost living on a different planet from one who doesn't. The things he takes for granted are different, his mental habits are different, his spontaneous reactions are different, his universe is different.

THERE IS HIS acceptance of authority, for instance, which to a Protestant looks like a denial of Calvary, to himself is an assertion of Calvary's continuing effectiveness. There is Christ's Mother: that we should ask her to care for us, pray for us, seems to flow naturally from her Son's redeeming work, to Protestants it seems a plain denial of it.

There is the Mass, which to a Protestant looks like a denial of Calvary, to himself is an assertion of Calvary's continuing effectiveness. There is Christ's Mother: that we should ask her to care for us, pray for us, seems to flow naturally from her Son's redeeming work, to Protestants it seems a plain denial of it.

Point by point answering is not enough. We can clear away errors which distort the reality of our belief, but the reality thus clarified may be not much easier for others to accept than the errors which they used to

think we held.

It is no exaggeration to say that they and we inhabit a different mental universe—if only because we see as our fellow citizens, so to speak, all men from the beginning of the human race who have not refused God. It is folly to think that all we need is to find the right formula.

So, once again, where is Ecumenism now? There is a new amiability in all save the extremists, born perhaps of our seeing more of each other and working together on common interests; born more remotely perhaps of each side's having seen the face of brute totalitarianism, so much uglier than either of us ever thought the other's face was.

BUT, SHORT OF amiability, there is definitely a new and improved situation. My guess is that there was a long period in which if the Pope could have abolished all the Protestant bodies by a stroke of the pen, he would have made that stroke and had a Te Deum sung in St. Peter's. We really did think (up till how recently? Up till Cardinal Tardini perhaps?) that the Protestant Churches were keeping their members out of the Catholic Church: we now know that they are keeping vast numbers either out of total irreligion, or out of strange occultisms and diabolisms which would also be irreligious. I believe Vatican II would have been as alarmed, as Vatican I would have rejoiced, if the other Christian Churches were to vanish from the scene.

I cannot speak for them, but I feel few intelligent Protestants would want to see the Catholic Church go. Belief in God and his Christ is already too scarce, and getting scarcer.

The upshot is that we all think in a pallid way that re-union would be

good. But pallor will conquer nothing. We must ache at not having the oneness Christ wants of us.

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THE MEDIA

BY LEO BRADY

George Orwell once said that the decline of our civilization would be heralded by a decline in the use of language; it would become flabby, ambiguous, deceitful. Camus said that though there was some question about whether modern society had a soul, there was no question but that it needed a dictionary. One of the words we're having trouble with these days is the word 'media.'

Dr. Norman V. Peale in an interview in "New York Magazine" is quoted as using media as a singular noun. A letter-writer to the Washington diocesan paper did the same thing. Well, at least, difficulties with the word are ecumenical: Neither Catholic nor Protestant knows what it means.

A medium is a channel, a means, a conveyer, an agent. The news media are agencies of news. The reigning mediums (that's a clearer word) are papers and magazines, television and radio. Reporters for these various channels have the obligation to tell us what happened. In the beginning is the event; then comes the word. We rely on reporters to be accurate.

IN SHAKESPEARE'S PLAY, "Antony and Cleopatra," there is a scene in which a messenger (a medium) brings Cleo bad news. Cleo is furious and beats him under the misapprehension, not unknown today, that the messenger is responsible for the news. (Later, being hotheaded but nice, Cleo gives him a bag of gold.) In Neil Simon's play, "The Odd Couple," a wide-eyed girl, upon being told that one of the other characters reports news on television, says: "Goodness, how do you think of all that stuff?"

Both these errors come into our attitude toward the people who report the news. We think reporters are responsible for the crimes they report or we think they are making it all up. These suspicions are intensified when we talk about THE MEDIA as if there were one giant monolithic agency devoted to deceiving us.

The good reporter sees what has happened, knocks himself out trying to be accurate, and writes an account for the purpose of informing others who couldn't be there and have a right (or only a desire) to know. Are some reporters inept? Unfortunately. Are some dishonest? Sadly. Are some unconsciously biased? Probably. Do all reporters fall into one of these three classes? No, a thousand times. Objectivity is difficult but not impossible. As Catholics, we have to assume that most reporters are honest, that they're doing their best. If we're wrong, it's their problem; we may be deceived but

they are venal. Gullibility is closer to Christ than cynicism.

As Catholics, we have an obligation to believe. We have no right to assume that there is some worldwide conspiracy afoot to smother the facts. Such an attitude makes cynics of us.

A cynic is a man who believes that all human actions are motivated by self-interest. There is no possible reconciliation between cynicism and Christianity. A Catholic may be a skeptic (one who doubts or questions) but never a cynic. What happens to cynics is that they begin to act selfishly themselves. After all, everybody else does it! Soon, winning becomes everything.

Is television an advertising medium as well as a news medium? Of course. And we do well to teach our children this from an early age. This may nurture skepticism in them; but this is good. Is it, in view of its commercial motive, remarkable that television does as many good shows as it does? Indeed, it is. Are newspapers bound to be biased? Well, some of them to some degree. But

are there a great many honest reporters who get the news to you with accuracy? An astonishing number.

SOMETIMES CATHOLICS think they are doing God's work by sweating to fight everybody else, to try to use might to prove we're right. We even get caught in the advertising man's dream of creating a favorable image no matter what the reality, and we get angry at THE MEDIA (which doesn't exist) because we don't think they're helping. When Christ said "Go and teach all nations," there is no scriptural authority I know of which says that he implied: "Use every means possible to do this! Beat the advertising men at their own game! If they can sell soap on television, we can sell faith!"

St. Augustine is supposed to have said: "Love God and do what you will." (Was he reported accurately?) Maybe this could be amended to: Love God and be content to lose. Love is better than cynicism.

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Leo Brady is professor of drama at the Catholic University of America.

SCRIPTURE

Christ is Medium 'par excellence'

BY STEVE LANDREGAN

In any discussion of media Christians must recognize Jesus Christ as the Medium par excellence, for in Him we find not just a medium that serves as a carrier or transmitter of a message. In Christ the Medium is the Message.

As Medium, Christ carries the message of God's unfathomable love for his errant creature, man. As Message, Christ's life, poured out in selfless love for man and in obedient love of the Father, was that same unfathomable love, enfleshed and lived out.

Scripture is the Word of God witnessing to the Word made flesh. It is the written Word by which the living Word is witnessed to all men.

It is a medium that is not dependent upon speed or timeliness but rather faithfulness to its purpose . . . to witness as accurately as possible to the Medium that is the Message . . . for its success.

INTERESTINGLY and rather importantly, its credibility does not depend upon its objectivity. The Bible, neither the Old nor the New Testaments, makes no claim to be objective in the modern sense of the word. Each is a frankly

partisan account of God's dealings with His chosen people (Old Testament) and the origins, life, death, resurrection and teachings of Jesus Christ and their effects upon the community He founded to carry on His work (New Testament).

Nowhere is this more evident than in the prologue of the Gospel of Luke where the Evangelist writes:

"Seeing that many others have undertaken to draw up accounts of the events that have taken place among us, exactly as these were handed down to us by those who from the outset were eyewitnesses and ministers of the Word, I in my turn, after carefully going over the whole story from the beginning, have decided to write an ordered account for you, Theophilus, so that your Excellency may learn how well founded the teaching is that you have received" (Luke 1:1-4).

LUKE'S PURPOSE was not merely to relate the events of the life of Christ (in his Gospel) and the beginnings of the Christian community (in Acts), but he was concerned with establishing the faithfulness of the teaching and the preaching received by Theophilus and other new Gentile Christians.

Paul, whose writings are the earliest of the New Testament, shows the same respect and concern for faithfulness to his sources when writing to the Corinthians of the Resurrection.

" . . . In the first place," he writes, "I taught you what I had been taught myself . . ." (1 Cor. 15:3). Earlier in the same letter, Paul writing of the Last Supper says: "For this is what I received from the Lord, and in turn passed on to you."

SO CONCERNED WERE the early Christians with accuracy of detail about the life and teachings of Christ and the Apostles that large numbers of gospels and epistles were produced to provide details not found in the authentic writings. Some were blatantly fraudulent, others started as no more than pious legends and soon were canonized by popular usage.

Remnants of these non-inspired (apocryphal) writings are still found today, depicting St. Joseph with a lily in his hand, and the use of the names of Anne and Joachim for the parents of the Blessed Virgin, for example.

It became the task of the Church with the aid of the Holy Spirit to discern those writings inspired by God from the fraudulent and the pious legends. The result is our present canon (collection) of inspired New Testament books.

Christ, the Medium that is the Message, is the first link in a chain that begins with the love of the Father and reaches to the Christian whose life is a witness to that love in the world today.

In between are Christ, the sign and personification of the Father's love, the Church, the community founded by Christ to carry on His redeeming work and to bear His name, and the New Testament, which, guided by the Holy Spirit, the Church brought forth from her own beginnings, to bear authentic witness to Christ, the Medium who is the Message of the Father's unfathomable love.

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Spencer Tracy as the father meets his prospective son-in-law, Sidney Pollier, as introduced by daughter Katharine

Houghton in "Guess Who's Coming to Dinner?" (NC photo courtesy CBS)

Religion teachers can learn from films, TV

BY FR. CLIFFORD STEVENS

Motion pictures have become, along with television, the most powerful teaching instruments in the history of man. Many of us who are concerned with moral questions were amazed and impressed by the power with which a movie like "Guess Who's Coming to Dinner?" and the TV drama, "The Autobiography of Miss Jane Pittman" communicate messages we had been preaching from the pulpit for years. These presentations did the job more effectively than most of us. While we should rejoice in this, we should also recognize our own failure to put human genius to work in the service of truth.

The novel, too, in the hands of a Steinbeck, a Faulkner or a Hemingway could give a human dimension to morality completely lacking in the tomes of the moralist, and the drama of an Arthur Miller or a Tennessee Williams could speak a language of moral concern in contrast with which most religious writing is lifeless and pale.

THERE IS A LESSON to be learned here and the religious educator and journalist could well ponder the question. The most perceptive and critical mind, for many years among Catholics, is not a theologian. He is a drama critic, Walter Kerr of the New York Times. He is not only perceptive, but he is also articulate, urbane and well-informed on a variety of subjects. While he knows his own field well, he is not a narrow specialist.

Religious teaching often fails because it lacks dimension, because it lacks that touch with reality which is essential to communication. There is little timeliness to much religious teaching and it often does not seem concerned with the larger issues of humanity. In its presentation, it often lacks the urbanity, the wit and the scope of other subjects.

In language, in the quality of its presentation, in the issues it faces, religion must recover guts and dimension, backbone and intellectual validity, under pain of being ignored and left behind by more vital currents in today's society.

The religious teacher can no longer afford to merely indoctrinate or propagandize, he must educate, using the finest developments and the most valid insights of the educative arts, and sharpening his teaching by hard intellectual work.

MORAL TEACHING, in particular, is often drained of all blood by its failure to refer morality to a true human context, and is often so weighed down with fears, anxieties and dire warnings that it has significance only in the pulpit or classroom. Moral training is often based wholly upon the fear of moral deviation and not upon a love and appreciation for the values embodied in human behavior. The young today, who are highly perceptive and who have already begun to integrate values and patterns into their appreciation for living, find

such an approach to morality highly lacking in credibility and begin to wonder about the intelligence and discernment of their adult teachers.

What the religious teacher should realize is that his students are already well-educated by teachers and techniques far superior to that in most religious classrooms.

If he is to compete with the impact of these other sources of education, then his religious teaching must vibrate with a sense of the real that goes beyond catechism or textbook.

Religious education today is in a crisis because for the first time in history, it has to compete with professional

education of a very high quality, on many levels, with highly developed skills and vast financial resources. Religious education is often the work of amateurs, using skills and techniques developed for another age.

THE CHIEF CONCERN of our Catholic schools should be the quality of religious education and a continuing effort to see that the scope and quality of religious teaching is at least equal to that of other subjects.

When the "children of light" begin to be as wise as the "children of this world," then there will be real hope for the future of religion in our society.

(Copyright 1974, NC News Service)

CATECHETICS

Responsibility, media linked

BY PETER J. HENRIOT, S.J.

I don't watch much TV anymore. And that's both good and bad. It's good, because I don't waste hours of time hypnotized by a lot of silly shows. But it's also bad, since I miss some important and worthwhile news events and dramatic presentations.

For the time being, however, I try to get along with a minimum diet of electronic media.

Newspapers and magazines, on the other hand, are a big thing in my life. My day starts out with two big morning papers, which I try to digest along with my bowl of oatmeal. And my room is filled with stacks of back copies of magazines I am still trying to "catch up" on. The printed media sometimes overwhelms me.

Each of us has to pick and choose just how much of the communications media we will allow ourselves to be submerged into. The media is a powerful instrument of communication, with great social consequences. It breaks down local, national, and global barriers, expands our horizons of thought, and deepens our knowledge of persons and events. It is also a subtle—and sometimes not so subtle—conveyor and promoter of values and attitudes.

We Christians have a responsibility to examine how much and in what way we are influenced by the media. The Second Vatican Council said that "the fate of humanity grows daily more dependent on the right use of the media." (Decree on the Instruments of Social Communication, No. 24)

One good test of how sensitive we are to our obligation to deal responsibly with the media is whether or not we have ever written a letter expressing our opinion of some radio or TV show, or some newspaper or magazine article. Letters really do count and can have significant impact on the quality of presentations. We should write stations, publishers, authors, advertisers—anyone who is involved.

SEVERAL YEARS AGO I wrote a short note expressing my displeasure with a television news interview of a young girl standing in front of the burning home where her parents and brothers and sisters had just died. The interview was a terrible invasion of privacy, a gross insensitivity to human suffering. The station manager responded to me immediately. He had circulated my letter to his staff, along



Reporter and commentator David Brinkley has been covering stories from Washington, D.C., for some 30 years on NBC. (NC photo courtesy NBC)

with a directive setting strict guidelines for any such future situations. My letter made a difference.

But if I criticize, I also should praise. Recently there was quite a fuss in Catholic circles about a TV dramatic show which featured a light-handed treatment of abortion. The negative reaction of many Catholics was understandable and strong. But any of us who wrote to complain must seriously ask ourselves if we have ever written to compliment.

SUPPORT FOR MEDIA presentations which promote social justice, for example, is very important. These are times when we Americans need to know more about the problems of world hunger, of racial justice, of political reform, of women's rights, etc. Encouragement of publishers or stations which help to make us more aware of these problems is one way to strengthen the right use of the media. It is sad that many excellent shows or worthwhile columns are dropped because of a lack of response.

It might seem strange to say, but it is true: The media is only as good as its audience. If we recognize the importance of communications, then we will recognize our social responsibility to help shape its tone and message.

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A 15th century panel by Giovanni di Paolo depicts St. Luke with symbols of his writings. (NC photo)

CYO Talent Show set for Sunday

Junior CYO members are busy preparing for the annual Talent Show scheduled this Sunday, August 18, at the Garfield Park Amphitheater. The show starts promptly at 7:30 p.m.

Judges chose 30 different acts at last week's auditions. According to Talent Show chairman Dave Oberling, 69 acts tried out for the 30 available spots.

Contestants compete for cash and trophies, as follows: Best Act of Show, \$25 and trophy; First Place in each Division, \$15 and trophy; Second Place in each Division, \$10; and Third Place in each Division, \$7.50.

There are three divisions of competition: Vocal, Instrumental and Variety.

Skating party on the docket

INDIANAPOLIS—The Girl Scout Troop of Our Lady of Lourdes parish is sponsoring a skating party Tuesday, Aug. 27, at the U.S.A. Rink, 5001 N. Shadeland Ave.

The party—from 7 to 9:30 p.m.—is open to parents and adults, school-age youngsters and pre-schoolers. The latter will be admitted free. Admission charge for adults is 50 cents and for students, 25 cents.

CYO NOTES

CYO football practice begins Thursday, August 22. Coaches are reminded of the annual football meeting which will be that same evening in the Cathedral High School cafeteria at 8 p.m. The meeting will last about an hour and a half, with refreshments following.

Kickball coaches will meet at the CYO office on Wednesday, September 4, at 7:30 p.m. This is the pre-season skull session.



APPOINTED—J. Griffin Crump, former director of the Human Rights Commission of the City of Indianapolis, has been appointed coordinator of the Project Equality program in the Archdiocese. He will work with the Indiana Interreligious Commission, a statewide interfaith organization designed to improve race relations.

3RD ORDER TO MEET

INDIANAPOLIS — Lay Franciscans of the Holy Stigmata Fraternity will meet at 8 p.m., Monday, August 19, at Alverna Retreat House. Plans for their upcoming 25th anniversary in September will be formulated.

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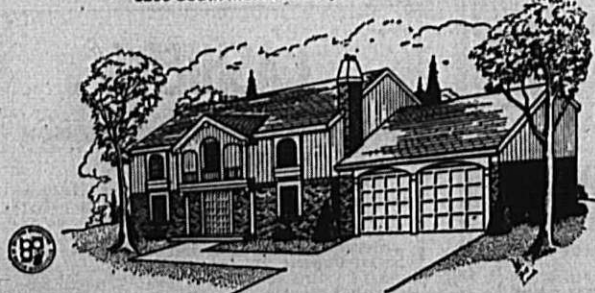
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Set scholarship memorial fund

INDIANAPOLIS — A memorial scholarship fund has been established at Marian College in honor of a graduate of the old Sacred Heart Central High School who passed away last year.

Elaine Romer Purichia, a 1960 Sacred Heart grad, attended Marian College on a nursing program. She later married Dr. Nicholas Purichia, assistant professor of biology at Marian, and was the mother of a son, Mark, now nine.

Mrs. Purichia died in September, 1973, from complications due to hepatitis.

Contributions to the memorial scholarship fund, may be sent to the Marian College Development Office, 3200 Cold Spring Road, Indianapolis, IN 46222.

Couple to note Golden Wedding

RUSHVILLE, Ind. — A Mass of Thanksgiving will be offered at 11 a.m. Sunday, Sept. 1, in St. Mary's Church to mark the 50th wedding anniversary of Mr. and Mrs. Benno J. Harpring.

A reception will be held at the Knights of Columbus Hall from 2 until 4 p.m. to which friends and relatives are invited. The couple requests that gifts be omitted.

In addition to Alberta, who is deceased, there are five children: Evelyn Heckman, Rushville; Helen Navarra, Greensburg; Benno L. Harpring, Rushville; Norbert G. Harpring, Rushville; and Norma Streitt, Columbus.

It's picnic time in Enochsburg

ENOCHSBURG, Ind. — St. John's parish will be host to the annual Picnic and Chicken Dinner on Sunday, Sept. 1. The famous turtle soup will also be available in addition to the complete dinners.

Serving hours will be from 11 a.m. until 2 p.m., with soup and sandwiches available until 9 p.m.

Advance reservations can be made by writing to: St. John's Church, R.R. 6, Greensburg, Ind. Dinner prices are \$2.50 for adults and \$1 for children. Enochsburg is on Interstate 74 between Greensburg and Batesville.

FESTIVAL GUIDE

Mt. St. Francis Seminary, Mt. St. Francis, Ind. (Annual Picnic and Dinner)—August 31.

St. John's, Enochsburg (Parish Festival)—September 1.

St. Peter, Franklin County, (Picnic and Dinner)—September 2.

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