

the CRITERION



Dearly Beloved in Christ,

In their meeting of November, 1981, the Catholic Bishops of the United States spoke once again to one of the most urgent issues of our time.

"We are committed to the defense of all unborn human lives. We cannot tolerate the continued destruction of unborn lives at the rate of one and a half million a year. We firmly restate our opposition to all abortion."

I, the Bishop of the Archdiocese of Indianapolis, give public testimony to the Roman Catholics of this Archdiocese and to all others who will give ear to my voice, that with total conviction and enthusiasm the above stated position is personally my own.

Further, I also give my unanimous support to a practical and tactical decision taken at the same November meeting of the Bishops. Since the Supreme Court decision of 1973, the combined efforts of Pro-Life and Right to Life groups have not been able to reverse the Court's original decision. Subsequent Supreme Court decisions seem to us to have elevated abortion to the status of a Constitutional right.

An entirely new approach to this distressing situation was presented to us when Senator Orrin Hatch introduced a bill in Congress that would essentially take the abortion issue away from the court and place it where it belongs, with the elected representatives of the people.

The Catholic Bishops of the United States overwhelmingly gave their support to the Hatch Amendment because:

- 1) It would immediately overturn the Supreme Court decision.
- 2) It would empower Congress to enact national abortion laws.
- 3) It would allow states to enact abortion legislation even more restrictive than the national law if they so desire (but not less restrictive).
- 4) It is politically achievable in this session of Congress.
- 5) It is a realistic step toward first curtailing, and eventually banning, abortion.

Because I recognize that people of good will can differ concerning the best and most correct approach to restoring legal protection to unborn human life, I have chosen to explain my position to you in this fashion and to ask you to read the detailed analysis of the Hatch Amendment developed by the National Right to Life Committee and contained in this issue of *The Criterion*.

If you agree with the Catholic Bishops of the United States that the Hatch Human Life Amendment is an achievable first step toward restoring legal protection to the unborn, I ask that you:

- 1) Send a card or letter to Senators Lugar and Quayle expressing your support for the Hatch-Ashbrook Amendment (Senate Office Bldg., Washington, D.C. 20510).
- 2) Share the insert with a friend or neighbor.
- 3) Continue to work with others in your neighborhood who are praying and working to restore legal protection to the unborn.

Because the Amendment process has many steps, help will be needed at other times as well. If you are willing to join future efforts of our Pro-Life Activities Office, please return the enclosed Life Roll card.

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara
Archbishop of Indianapolis

Archbishop calls for Hatch support

Urges Catholics to contact U.S. senators

Archbishop Edward T. O'Meara has issued a call to all archdiocesan Catholics to actively support the Hatch Amendment, designed to outlaw abortion on demand.

In a letter released through the Archdiocesan Office for Pro-Life Activities, Archbishop O'Meara asked Catholics to contact Senators Richard Lugar and Dan Quayle and to work locally on behalf of the amendment, which soon will be considered by the U.S. Senate.

The archbishop's effort is part of a statewide drive by all Indiana bishops to encourage grass roots support for the amendment, which has been backed by the National Conference of Catholic Bishops and the National Right to Life Committee (NRLC). This week's *Criterion* contains a special supplement offering indepth background on the proposal, prepared by the NRLC and distributed through diocesan pro-life offices.

Senate floor debate on the anti-abortion measure is expected to begin late this month, marking the first time the issue will be discussed in either chamber of Congress since 1973 when the Supreme Court struck down virtually all abortion restrictions.

Actually, three related proposals are on the Senate calendar. Most prominent is the Hatch Amendment, the only anti-abortion measure ever endorsed by the U.S. bishops. The other two are human life bills which seek to establish that life begins at conception, thus seeking to protect unborn life under the 14th Amendment. The constitutionality of these proposals is expected to be challenged.

Father Edward Bryce, director of the U.S. Bishop's Committee for Pro-Life Activities, has emphasized the importance of enacting a constitutional amendment so that pro-life legislators would have the ability "to move swiftly and effectively on behalf of the unborn."

The Hatch Amendment has passed through both a subcommittee on the Constitution and by a 10-7-1 margin—through the Senate Judiciary Committee. The debate on the floor of the Senate is expected to be intense.

Senators who supported the Hatch Amendment in the Judiciary Committee are Chairman Strom Thurmond (R-S.C.), Paul Laxalt (R-Nev.), Orrin Hatch (R-Utah), Robert Dole (R-Kan.), Alan Simpson (R-Wyo.), John East (R-N.C.), Charles Grassley (R-Iowa), Jeremiah Denton (R-Ala.) Joseph Biden (D-Del.) and Dennis DeConcini (D-Ariz.).

Those in opposition were Charles Mathias, Jr. (R-Md.), Arlen Specter (R-Pa.), Robert C. Byrd (D-W.Va.), Howard M. Metzenbaum (D-Ohio), Patrick Leahy (D-Vt.), Max Baucus (D-Mont.) and Edward Kennedy (D-Mass.) who was absent, but opposed the amendment by proxy.

Howell T. Heflin (D-Ala.) did not vote.

PRO-ABORTION groups already are generating pressure on Congressional mem-

bers to kill the Hatch Amendment. The New York Sunday Times recently carried a full-page Planned Parenthood advertisement opposing "Hatch" and soliciting funds to finance opposition in Congress.

The ad told readers that the Judiciary Committee's action was "an unprecedented first step toward depriving you of your most fundamental personal rights, adding that 'If this amendment becomes law, it will rob you of your Constitutional right to choose an abortion.'"

However, not all opposition to Hatch is coming from the pro-abortion side. There also is division within right-to-life ranks at both national and local levels. Although National Right to Life has endorsed the amendment, the Indiana and Indianapolis branches of NRLC are actively opposing it.

According to a spokesperson from the Indiana Catholic Conference, the bishops' public policy arm, this division may "weaken the chances of enacting pro-life legislation in this session." According to the ICC, one Indiana member of Congress announced he would vote pro-life, but emphasized that human life supporters would have to agree on one measure—"You have one chance."

Congressman Henry Hyde (R-Ill.), who spoke at this year's Indianapolis Right to Life banquet, has come out in favor of the Hatch proposal. Speaking at the Texas Right to Life Committee Conference in Houston, Hyde said the amendment has a good chance of Senate passage and he urged his listeners to support it. Hyde added that it may have a better chance than the Human Life Bill which he sponsors because "... the amendment has a wider appeal." But he forecast that "it will be a tough battle."

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Indianapolis, Indiana

Young student, her parents, struggle with cult's impact

by VALERIE R. DILLON
(Second of a series)

Between one and three million young Americans belong to religious cults. Many are drawn into publicized groups such as The Way, the Unification Church (Moonies) and Hare Krishna.

However, thousands more—because of idealism, religious fervor, loneliness or in transitional times in their lives—turn to smaller, less publicized cults such as the Faith Assembly in Warsaw, Indiana.

Faith Assembly, originally called the Glory Barn, was once considered merely a fundamentalist Christian sect. However, a suspicious fire which destroyed the original barn meeting place, the tactics and reputations of its leaders and finally the deaths of several members—including children and newborns—attracted notoriety and the "cult" label.

The leader of Faith Assembly is Dr. E. Hobart Freeman, a former Florida businessman and defrocked professor of Old Testament and Philosophy at Winona Lake's Grace Theological Seminary in northern Indiana. A dynamic preacher, "Brother" Freeman, aided by two sons-in-law, has built a religious empire of some 17,000 followers scattered over seven countries.

"Satellite bodies" of the Faith Assembly are located throughout Indiana, where they are known by various other names. One of these is the Lighthouse at West Lafayette. It was there that 19-year-old Teresa Parli last year joined the cult.

Teresa, then a Purdue University freshman, had been searching for stronger religious identity through her final year at North Central High School in Indianapolis. She and her friend, Ann, went from one Bible study group to another, seeking God's will and plan for them. They were, says Teresa, "perfectly set up for a cult" when Paul, another North Central graduate at Purdue, pressured them to go with him to the Lighthouse. Although at first repulsed by the group's emotionalism, gradually both girls became trapped in the call to be "overcomers for Christ."

THREE-TIMES-A-WEEK meetings, reading materials and tapes and what Teresa's mother, Mrs. Rose Parli, calls "mind control tactics" turned the bright and vivacious young woman into what both mother and daughter term "a zombie." Teresa stopped dating and wore "cult clothing"—tent-like dresses which deemphasized her sexual attractiveness. She threw away her glasses and contact lenses during a "positive confession," proclaiming in Jesus' name that her eyesight was healed. A pre-veterinary major, Teresa changed courses

because the cult taught that medicine was sinful. And to ward off the greatest sin—doubt about cult teaching—she learned to chant, speak in tongues and close off her mind to anything but cult doctrine.

Teresa befriended an older lady in the cult who had suffered a heart attack and decided to help the woman plant a garden before she went home for summer vacation.

One day Teresa mentioned her plan to a group of cult members. "They all gave me this look, like what I said was terrible. It was a judgment." Her reaction was: What am I doing, God? What's wrong? A group member told her: You'd better read Matthew 6. "I read it and it said, 'Do not your alms before men,' which meant not to trumpet yourself. So I thought maybe the Devil had really gotten to me. I ended up not being able to make her garden for her."

As time went on, Teresa became unable to rely on herself and her own judgment. "I got to the point where I couldn't use my own conscience," she says. "Whenever I had to make a decision, I watched other people in the group to see what they said about me."

Teresa also began to look different. She walked with mincing steps, her head down and shoulders slumped. "It affected me physically, not only the way I walked, but I lost weight (she dropped below 100 pounds) and my eyes got blank. I was real tense here (in the lower jaw) and used to pray that I'd be able to laugh again. I always felt so guilty and fearful."

"You could tell she was in the cult just by looking at her," says Mrs. Parli.

Increasingly, Teresa became separated from her family. When summer arrived, her involvement with the cult intensified. She and Ann traveled back and forth to West Lafayette to meetings, sometimes three times a week.

"I WAS READING the Bible all the time, reading and praying," recalls Teresa. "To get away from my parents and the noise and everything, I'd go into the closet. I quit my summer job at Lilly (with the Elizabeth Arden company) because Lilly was associated with medicine. Nobody came and said I should quit... it was like my major in college. If medicine was demonic, then working for Lilly was demonic."

She adds that because of the cult's belief in divine healing, "all these people in the hospital who were sick were there because they hadn't submitted to God... All these women who let their babies die—a lot of people said they were murderers, yet they were under the control of this man who told them that if they disobey God, God will destroy their families; they'll go to Hell. So I know that inside they were so scared."

One evening at a cult meeting, Teresa learned that her elderly friend had suffered another heart attack and died. She started to cry, but was immediately told by another girl: Don't do that—you'll let in a depressive demon. Just praise the Lord that she's with Jesus. Teresa remembers the feeling she had at the time: "All my emotions just went back inside and I thought: Oh, she's with Jesus."

One of the cult's teachings, she explains, is that "we had to die to ourselves; we had to carry our cross and die to ourselves like Jesus did." However, Teresa says, unlike traditional Christian belief, this teaching involved ego destruction. "We were supposed to cut off all feelings and emotions... to die out in all feelings except for Jesus."

"I couldn't realize that I was following what these leaders said and not God at all and that dying to all my feelings except for God was cutting myself off from everything."

The cult discouraged friendships, telling members they must battle Satan—"they called it spiritual warfare." The cult stressed that "you had to hate yourself, your family and cut all affection except for God. They never stressed love."

Another area of conflict focused on Teresa's future. She had been considering the Peace Corps, but in the cult she came to know "that God wanted me to be married. I was getting set up for it. They taught that woman's purpose was to be a part of man, to be a wife." She even began to believe that God's will for her might be to marry Paul, the person who had brought her into the cult—and who is still a member.

TERESA DESCRIBES her summer: "More and more, I slept less. I'd get up and pray. I really couldn't sleep. I had more opportunity to listen to the tapes (supplied by the cult). I didn't want to go see my grandparents. I love my grandparents so much, but I didn't want to go see them. When my family went, I just wanted to stay home and listen to tapes and get close to the Lord. I was getting more and more confused."

Teresa's parents, John and Rose Parli, first became concerned about Teresa when she became involved in certain Bible study groups, but they believed she wouldn't be taken in by what Mrs. Parli describes as "very alien fundamentalist doctrine."

"Until she landed in a cult, I thought it was a phase," declares her mother. "When she came home for spring break in April (1981), she had no contacts or glasses and she told us she had been healed in Jesus' name."

Mrs. Parli handled this matter-of-factly. "Well, we'll have to go and get your driving restriction removed," she said. But when Teresa's eyes were retested at the licensing

branch, she still couldn't pass without glasses. She excused this by declaring that "the healing hasn't yet manifested itself."

Mrs. Parli and a friend went with Teresa to a meeting of the cult's Indianapolis group, and in Mrs. Parli's words: "I knew Teresa was too bright to be persuaded—the leader was so egocentric and narrow. But my friend saw Teresa's face—she was mesmerized."

Every holiday, Teresa's mother sent "CARE" packages to her daughter at Purdue. "But she got less and less enthusiastic. It was getting repulsive to her. I noticed the change."

Once, she sent a homemade devil's cake decorated with a tiny devil. Teresa and her friend, Ann, called this teasing, "terrible."

"By May, when Teresa came home from school, John and I had decided we would just show her how much we loved her and everything would be all right." It took only one or two weeks to prove how wrong they were.

ONE SUNDAY evening, they put her into the car and took her to Methodist Hospital. A counselor spoke to Teresa, then told her parents he had been unable to evoke in her a single sign of emotion—anger, fear, nothing.

"That's when I decided to read everything I could get my hands on," says Mrs. Parli. "I knew she was not my Teresa any more. She was a waif. I felt myself so angry. And I had fear and guilt—I did this to my child, I thought."

A former teacher of literature, speech and debate, Mrs. Parli listened to the cult's doctrinal tapes. "Then I'd write a syllogism to show how false their logic was... I would try my best to think of something that would convince her. I thought: I can somehow break her."

As she argued and challenged Teresa, her daughter told her friends in the cult: "My mom is trying to deprogram me, but I'm not giving in to it."

Through the summer, Mr. and Mrs. Parli "vacillated." "John said, 'If that's the life she wants, we'll let her live it.' But on weekends when he'd be with her, he'd change."

One night, as Teresa's parents argued and reasoned with her, she shouted at them: "Break my soul!" and they replied: "We will do that!"

"We had nothing to lose. She was absolutely gone."

Within weeks, two people arrived at the Parli home on Indianapolis' north side. Mrs. Parli called Teresa, "There's someone here to see you." At first Teresa thought they might be former cult members, but within moments she discovered: the deprogrammers had arrived. (Next week: The Parlis and Teresa find out what deprogramming is.)



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New minister provincial named

Father Juniper Cummings has been elected ninth Minister Provincial of the Conventual Franciscans Province of Our Lady of Consolation, effective in May.

Father Juniper will succeed Father Lawrence Mattingly, who has been provincial for 10 years. The province has its headquarters at Mount St. Francis in Floyd County.

Father Juniper, a Louisville native, attended grade schools there, high school at Mount St. Francis and higher studies in Angola and in Carey, Ohio. He earned a doctorate in theology at Fribourg in Switzerland and in 1948 made his solemn profession as a Conventual Franciscan at the tomb of St. Francis of Assisi, the order's founder.

He has taught at and been rector of Assumption Seminary in Chaska, Minn., Our Lady of Carey Seminary at Dayton, and was a faculty member of St. Louis University's graduate school during the 1960s. While in St.

Louis, Father Juniper founded the Conventual Franciscan House of Saint Bonaventure and was head of Maryville's College of the Sacred Heart's theology department.

The new minister provincial also has done pastoral and retreat work, led world pilgrimages, and has served as director of the Franciscan Mission Association, as editor of the St. Anthony Newsletter, and as president of the Inter-Province Conference of the Conventual Franciscans for four years.

The Province of Our Lady of Consolation has friars throughout the Midwest and in Washington, D.C., with custodies in New Mexico, Texas and Africa and missions in Central America and the Honduras.

In the Archdiocese of Indianapolis, priests from the province administer four archdiocesan parishes: St. Simon in Indianapolis, St. Joseph and St. Benedict, both in Terre Haute, and St. Anthony in Clarksburg, as well as the retreat center at Mt. St. Francis.



Father Juniper Cummings



PASSION IN THE SNOW—At the village of Kalwaria Zebrzydowska, Poland, umbrellas sprout like mushrooms as pilgrims to a 17th-century shrine are caught in a spring snow shower. The Passion, foreground, is re-

enacted every year near the shrine. The photo is from a special supplement on Poland appearing in the April National Geographic. (NC Photo)

Educator is missionary, NCEA told

by JENNIFER WILLEMS

CHICAGO (NC)—Catholic educators must be both missionary and visionary, Norman Francis, president of Xavier University in New Orleans, told delegates to the National Catholic Educational Association convention in Chicago.

He told the educators in his keynote address April 12 that "of all possible good careers, teaching is one of the most important to be done."

Speakers at the April 12-15 NCEA convention were scheduled to include President Reagan, who was expected to talk on tuition tax credits for parents who send their children to non-public schools.

Francis said in his talk that "the affirmation and the promotion of this dignity of the human person in the search for eternal life as fundamental Christian values and obligations are the alpha and the omega of Catholic education at all levels."

He added that any Catholic educational system which denies or ignores those religious beliefs forfeits any claim to the title of Catholic. The vocation of teachers is a dual one, he said, that of missionary and visionary.

"We derive our directions from our Lord Jesus Christ, himself the world's greatest teacher, and his admonitions: 'Come follow me,' 'Go ye therefore and teach,' 'I have come that they may have life.'"

Francis said that Catholic education has its reason for being in the fundamental belief that "man was created by God in his image and likeness and man's ultimate goal on earth is in returning to eternal life with God."

He said he had titled his talk "Catholic Schools and Teachers: A Religious Renaissance," because he believes "that the future of the Catholic Church in America may depend as much on quality Catholic schools and its teachers as perhaps any other single element of religious activity."

He also said he believes that any hope that the United States can achieve its constitutional guarantee for all Americans depends in part on educational institutions such as Catholic schools educating children in Judeo-Christian values.

Canon Law society to meet here

The archdiocese will host the 1982 convention of the Midwest Canon Law Society on April 19-21 at the Indianapolis Hilton. It will be attended by representatives from 60 dioceses in 17 midwestern states.

General theme of the convention, first to be held in Indianapolis, will be the New Code of Canon Law.

Father Thomas J. Green, associate professor of canon law at Catholic University, will give the keynote address, "Reflections on Diocesan Structures in the Revised Code." Archbishop Joseph L. Bernardin of Cincinnati will discuss "Implications of the New Code of Canon Law for the Church in the United States."

Seminar speakers include Father Gerald A. Gettlefinger, archdiocesan chancellor; Richard J. Lawlor of Riley Child Guidance Clinic; John Ferguson, chief of data services, St. Meinrad Archabbey; and Immaculate Heart of Mary Sister Sharon Holland of the Archdiocese of Detroit.

Pope's Easter message calls for justice

by NANCY FRAZIER

VATICAN CITY (NC)—Pope John Paul II pleaded for "all victims of injustice, of human cruelty and of violence, of exploitation and of selfishness" as he closed his fourth Holy Week as pope April 11, Easter Sunday.

During traditional Holy Thursday to Easter Sunday ceremonies the 61-year-old pope stressed the Christian message of hope expressed in the resurrection of Jesus.

But in his Easter "Urbi et Orbi" (To the City and the World) message he said the joy of this year's celebrations "is disturbed by the situations of tension and of conflict in various parts of the world."

Speaking from the central loggia of St. Peter's Basilica to more than 300,000 people, Pope John Paul made special mention of his concern about the war between Iran and Iraq and of the "grave tension" between Argentina and Great Britain over the Falkland Islands.

He said the Falklands dispute "between two countries of Christian tradition" involved "the loss of human lives and the threat of armed conflict and fearful repercussions in international relations."

"I express the fervent hope and the par-

ticularly pressing appeal to the parties involved to seek diligently, with responsible commitment and with all good will ways of a peaceful and honorable settlement of the dispute while there is still time to prevent a struggle involving bloodshed," the pope added.

Pope John Paul, who went to his summer residence in Castelgandolfo April 12 for a two-day rest, began a busy four days of Holy Week activities with the Holy Thursday chrisma Mass April 8, concelebrated in St. Peter's with 21 cardinals, 30 archbishops and bishops and 2,000 priests.

After leading the assembled cardinals, bishops and priests in the renewal of their ordination vows Pope John Paul blessed the oils and the chrisma, a mixture of oils and spices used in baptism, confirmation and holy orders and for the blessing of sacred vessels and the consecration of altars.

That evening the pope went to St. John Lateran Basilica, where he washed and kissed the feet of 12 elderly men in a ceremony commemorating Christ's act of humility toward his apostles at the Last Supper.

Pope John Paul began his Good Friday activities April 9 by hearing confessions, for the third year in a row, in St. Peter's Basilica.

Dressed in black, the pope entered the basilica around noon and heard the confessions of 25 people before leaving the confessional an hour and a half later.

After presiding at a late afternoon celebration of the passion in St. Peter's Basilica, Pope John Paul went to Rome's ancient Colosseum for the traditional Way of the Cross, a ceremony initiated by Pope Benedict XIV in 1750.

The culminating moment of the Holy Week observances was an Easter morning Mass under sunny skies in St. Peter's Square attended by more than 300,000 people and broadcast live or on a delayed basis to 41 countries.

At the end of his "Urbi et Orbi" talk, Pope John Paul greeted the crowd in 43 languages, the same number as his record set last Easter.

In the United States, Cardinal Humberto S. Medeiros of Boston was one of several U.S. Catholic bishops and other religious leaders who challenged the nuclear arms race in Holy Week or Easter messages.

"Nuclear weapons must be banished from the earth," said Cardinal Medeiros in a pastoral letter for Easter.

He announced an archdiocesan Conference on Nuclear Disarmament featuring nationally known speakers this summer.

"The threat of nuclear arms has become the most important moral issue of our times," said Bishop Lawrence Welsh of Spokane, Wash., in a statement endorsing Ground Zero Week, an anti-nuclear study week to be observed April 18-25 in about 300 U.S. cities.

Others warning against the dangers of nuclear war included Bishop Louis E. Geineau of Providence, R.I.; a group of 14 Protestant and Orthodox church leaders in Massachusetts; Bishop Daniel P. Reilly of Norwich, Conn.; Bishop Stanislaus J. Brzana of Ogdensburg, N.Y.; the Urban Affairs Commission of the Archdiocese of St. Paul-Minneapolis; Bishop Leo T. Maher of San Diego; the priests' senates of the Spokane Diocese and the Newark, N.J., Archdiocese; and Bishop Sylvester Treinen of Boise, Idaho.

CROP sponsors walk for hungry

Three-time Olympics winner Wilma Rudolph and Episcopal Bishop Edward W. Jones will be honorary co-chairpersons of the third annual CROP Hunger Walk set for 9 a.m. Saturday, April 24, in Indianapolis.

Thirty-seven congregations and four local organizations are involved in food emergencies and were represented at a recent planning meeting, according to Glenn White. A \$20,000 goal was set for this year's walkers. Last year, more than \$13,000 was raised in a similar walk, with 25 percent retained for use by Gleaners, the St. Vincent DePaul Society and by the Food Pantry System which co-ordinates with the Church Federation's Metro Center.

The remainder of monies raised—75 per-

cent—goes for food relief and development on five continents.

The route will extend from Military Park to the Gleaners Food Bank on Indiana Avenue and then on a 10-mile course which includes food pantries on the near-East and near-South neighborhoods and back through Monument Circle to Military Park.

Youth groups and social concerns groups in local churches recruit most of the people who join in the Hunger Walk. Each walker normally has 10 or more sponsors who pledge a specific amount per mile walked.

However, more individual and church participation is welcome. For information, call 923-2945.

EDITORIALS

Challenged by injustice

On the front page of this week's issue, Archbishop Edward O'Meara urges Catholics of the archdiocese to support the so-called Hatch amendment to the United States Constitution and to contact the two U.S. Senators from Indiana asking them to support it also. This amendment seeks a legislative solution to the current legal status of abortion on demand.

The supplement inside this week's Criterion contains a statement of the amendment with a number of questions and quotations about its significance. This supplement was prepared by the Legislative Office of the National Right to Life Committee and is being reproduced in diocesan publications throughout the country. Readers are asked to keep the supplement, to read it, to study it, and to contact Senators Lugar and Quayle and let them know of your opinion concerning the Hatch amendment.

The bishops of the United States support this amendment not as the final solution to the question of abortion on demand but as the first step in returning the course of legal history in our nation to its pre-1973 status.

The problem of abortion on demand will not be solved by legislation. That will merely slow down actual numbers of abortions performed. Passage of the amendment will not end the fight against legalized abortion. It will, however, overturn the sweeping decision made by the Supreme Court in 1973 and put the question in the hands of the Congress and the states.

In one sense that makes the issue for which all pro-life groups fight even tougher. For the real challenge of abortion on demand is convincing its supporters of the injustice and the inhumanity which is perpetrated by permitting such action. That sort of challenge cannot be answered by another law banning abortion. It can only be answered by rational debate and the living example of those who believe in the dignity of all life.—TCW

The sound of peace

Cries for peace went up like the sounds of beggars pleading for sustenance to make them live this last weekend. The cries came from religious leaders around the world in the celebration of Easter. The celebration of the Resurrection of Jesus Christ brought to mind the lack of peace in the world and so the cries streamed to heaven in all their insistence and urgency.

Easter is the feast of triumph of life over death. Yet our world is marked by trial after trial of attempts to make war—in so far away a place as the Falkland Islands, a place which few Americans could probably even locate on a map, the most immediate crisis of the prospect of war occurred within the past month.

But Pope John Paul II identified other places as well—Iran and Iraq, other areas of the Middle East, central America—almost no place on earth remains free of the tension which threatens to destroy mankind.

And in our own nation bishop after bishop spoke out against the horrors of nuclear war and the threat of war under which we live. Humberto Cardinal Medeiros spoke loudest in the archdiocese of Boston. The cardinal's appeal that "nuclear weapons must be banished from the earth" is the increasingly shrill signal cry of religious leaders everywhere.

The contradiction which Easter presents to a world which encourages the development of nuclear weaponry must be made clearer and clearer to Christians. Easter is a victory of life over death—nuclear weapons would announce the victory of death over life. It is unmistakably the obligation of Christians to oppose the forces that would lead not only Americans but all humanity into the suicide we know as war.—TCW

Fair housing month

The month of April is promoted nationally by the Department of Housing and Urban Development as "Fair Housing Month." Local Fair Housing agencies take this month to remind us about fair housing laws and to provide information about agencies who assist with complaints about alleged discrimination in housing.

Governor Robert Orr has issued a proclamation for the State of Indiana designating April 1982 as "Fair Housing Month." A similar proclamation for the City of Indianapolis will be signed by Mayor William Hudnut. It is expected that the mayors of other communities in our state will do likewise.

The idea of fair housing has been part of our country's heritage throughout its 200 year history. The Civil Rights Act of 1968 made this implied personal freedom the law.

The Criterion endorses the principles and practice of fair housing and the National Fair Housing Law of 1968. We encourage the communities of our archdiocese and each of our citizens to join us by making the spirit of fair housing part of our daily lives. It won't work unless we all make it work.

To register a complaint about housing discrimination, citizens may call the toll free number 800-424-6590 or contact the State of Indiana Civil Rights Commission, 311 West Washington St., Indianapolis, Ind. 46204. In the city of Indianapolis citizens may call 633-8620.—TCW

WASHINGTON NEWSLETTER

What does Congress mean?

by JIM LACKEY

WASHINGTON—The debate these days over the Reagan administration's proposed new rules on parental notification for teen-age contraception is in some ways a classic example of how no one agrees when attempting to interpret the will of Congress.



The new rules, published in February and open for public comment until April 23, would require family planning agencies which receive federal funds to notify parents within 10 working days after dispensing contraceptive drugs and devices to teenagers. The only exceptions would be in cases where parental notification would result in physical harm to the teen-ager, such as when there is a history of child or sex abuse.

Even before the proposal was published a number of groups, led by Planned Parenthood, strenuously objected. They characterized the regulation as a "squeal rule" since parents would be told when contraceptives are prescribed for their teen-agers, and said the proposal might lead to more—not fewer—unwanted pregnancies and possibly more abortions.

Pro-life groups on the other hand generally supported the proposal, saying it would recognize the rights of parents in raising their children and would encourage parental involvement in difficult decisions faced by their teen-agers.

As with all rule-making by federal agencies, this new proposal had to be justified by some action of Congress. In this case the Department of Health and Human Services promulgated the rule based on an amendment approved last summer to the existing federal financial assistance program for non-profit family planning agencies.

THE AMENDMENT said only, "To the extent possible, entities which receive grants or contracts under this subsection shall encourage family participation in (family planning programs)."

Congressional intent also can be determined by committee reports, in this case a House-Senate conference committee which filed a report saying that "while family involvement is not mandated, it is important that families participate in the activities authorized (by this program) as much as possible."

The congressional report also stated that recipients of federal grants for family planning services should encourage participants "to include their families in counseling and involve them in decisions about services."

Based on those shreds of evidence of congressional intent the department came up with its proposal to require parental notification.

"The congressional policy of encouraging family participation in decision-making about family planning services is most clearly relevant where medical services are being provided to adolescents," the department said in justifying the new rule.

"Particularly where prescription drugs or prescription devices are being considered," the department added, "parents have a direct and legitimate concern in participating in a



decision that may have long-term health consequences for the adolescent."

Such involvement cannot occur without parental notification, the department concluded.

BUT WHILE SOME members of Congress said the new rule adequately reflects their intentions when they approved the new amendment, others have said the department went too far in its decision to require rather than merely encourage parental notification.

In support of the regulation Sen. Jeremiah Denton (R-Ala.) said the proposal violated neither the spirit nor the letter of the law. But Rep. Richard L. Ottinger (D-N.Y.) said the proposal contradicted existing policy since, for example, all states currently allow teen-agers to be treated for venereal disease without parental notice.

Proponents and opponents of the new rules also have been engaging in a statistical battle over the effect the regulations would have on teen-age pregnancy and sexual activity.

Planned Parenthood contends that if the regulations go into effect many young people will stop attending family planning clinics and a "great majority" will either use "drugstore methods" of birth control or no method at all, thus increasing the risk of unwanted pregnancy.

But HHS Secretary Richard S. Schweiker has his own statistics showing that an overwhelming majority of sexually active teen-agers would continue to use contraceptives even if their parents knew and that only four percent would continue sexual activity without contraceptives.

the criterion

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HOLY WEEK CELEBRATION—Archbishop Edward T. O'Meara speaks to seminarians after their Vocations Center dinner before the annual Christ Mass of Commitment on Holy Tuesday Evening (top photo). Above, SS Peter and Paul Cathedral is filled as the archbishop concelebrates with archdiocesan priests. (Photos by Chuck Schisla and Val Dillon)

Home for disabled adults meets with opposition

Parish issues statement supporting proposed location

by JIM JACHIMIAK
and VALERIE DILLON

Where do you go when you haven't got a home? That's the question eight developmentally disabled adults may soon be asking themselves and one another.

During the day, most of these adults work at Noble Industries, in a sheltered workshop program sponsored by the Marion County Association of Retarded Adults. At night, they return to two "group homes" they share on the West Side of Indianapolis. But the homes, rented for them by the association, soon will be converted to condominiums and new housing must be found.

The home they are seeking is on the North Side of the city, near St. Thomas Aquinas Church. If it becomes available, the eight adults, ranging in age from the 20's to 40's, would occupy the house along with one live-in "house parent."

But efforts to secure the house, located at 4579 N. Illinois Street, have met with opposition from some neighbors and with non-support by the Butler-Tarkington Neighborhood Association.

On Tuesday, April 20, the Metropolitan Zoning Board of Appeals, will consider Noble's request for approval of the group home location.

According to Erv Picha, president of the Association for Retarded Adults, "commercial" rezoning is not required. Instead, a year-old city ordinance provides that group homes can be placed in a residential neighborhood if they meet several criteria, including adequate square footage, a required distance from other group homes and proof that the home's location will not reduce property values or be detrimental to the community.

PICHA BELIEVES these criteria could be met. He further indicates that residents of group homes must be occupied during the day, Monday through Friday, either at a job or in a day program. When any residents are at home, the staff person must also be present.

Picha believes that developmentally disabled adults are better off if they can live with their own families. "But what is happening," he explains, "is that such individuals are beginning to grow older and to outlive parents. Or, parents become elderly and can no

longer care for them." This is when group homes are a good solution, says Picha.

The board of directors of Butler-Tarkington Neighborhood Association voted to support establishing such a home in its community, but not at the proposed location.

That appears to be the attitude of many of those opposing the site, according to Father Martin Peter, pastor of St. Thomas. He explains that most neighbors are in favor of such a home "as long as it isn't next door to them." He sees "a lot of parallels to what went on 15 years ago with racial integration."

However, Father Peter points out that the Butler-Tarkington area has since emerged as "one of the model neighborhoods in the city for racial integration."

Gilbert Holmes, president of the neighborhood group, voiced a similar reaction. "People say, 'yes, I'm in favor of it, but not next to me,'" he comments, adding his view that the reaction resembles what happened when racial integration first was attempted in the area.

Holmes stresses that although the board felt the particular proposal was not suitable for "that type of living arrangement," he himself is "very much in favor of it. I have no qualms with having it at that location."

WHEN THE 14-member association board voted on the proposal, eight opposed the site, five favored it and one abstained from voting. In Holmes' words, "There is not a unanimous front of opposition. There appears to be sizable support. Unfortunately, that support did not show up at the board meeting."

Those against the location say the home is not adequate and the location not suitable for such a project. However, Father Peter believes that Noble has provided sufficient evidence that it actually is suitable.

The staff of St. Thomas—including its priests, principal and DRE—recently issued a statement of support for efforts to establish the home, situated across the 46th and Illinois intersection from St. Thomas.

According to the statement, "Noble has concluded that that particular structure meets all of the necessary legal and human requirements for occupancy by disabled adult persons. Given their reputation along with our own hearing of the discussions, we believe that we have every reason to trust their judgment."

The statement also lists four objections raised to the location: possible devaluation of property, the fact that the corner where the home would be located is already largely commercialized, inadequate space for nine adults and the fact that the building is close to the home next door.

But it notes that Noble has cited studies showing that property value near such homes does not depreciate. And it states: "We especially reject the notion that our corner is already too commercial . . . To our knowledge this is not legally correct; nor can we look upon a home for a developmentally disabled family as 'commercial.' They are people, not products."

"We at St. Thomas welcome these disabled people into our area," it continues. "We promise to support them. We invite them to share in our parish life. We look forward to the gifts that they can bring to our community."

Father Peter recalls that "this neighborhood has reached out to help the disabled and minorities" in the past. He sees it as part of the church's responsibility to reach out to all people in the community.

While some in the community have "emotional and irrational fears," Father Peter believes that "the Christian should challenge that attitude."

Parish teams to rally for Annual Appeal

Deanery rallies in the Archbishop's Annual Appeal have been scheduled for the next two weeks in nine locations—a chance for full parish teams to finalize their readiness for Solicitation Sunday, May 2.

The informational meetings will particularly stress techniques for solicitation of gifts.

All members of parish teams are to attend a deanery meeting, including pastors, parish chairpersons, associate chairpersons, captains, team members and auditors. Lay

members of the Deanery Moderator Committee also are asked to attend.

Archbishop Edward T. O'Meara is scheduled to attend each of the nine rallies. Also on hand will be lay co-chairmen Chris Duffy and Lou Renn; Father John N. Sciarra, campaign coordinator; Sister Loretta Schafer, internal campaign coordinator; and Harry Dearing, archdiocesan business administrator.

Father Sciarra states that the efforts of parish auditors is vital to the success of AAA '82. This year, a plan to improve the process of

parish reporting is being encouraged, and completion of parish reports are asked by May 15.

According to Father Sciarra, one goal of this year's AAA is to improve the degree of participation in each parish. "Involvement in the parish organization is a good start and a lot of parishes are increasing their number of volunteers to assure contacting every one of their parishioners face-to-face."

"Budgeted giving is important to nearly every family and individual from whom a 10-month commitment will be sought," says Father Sciarra. "When the volunteer has all the facts about AAA '82, a 10-month commitment is usually the next happening."

The priest also reports that priest gifts now total 151, with a total of \$31,198.29—an average gift of \$206.61. Gifts from parish chairpersons also are setting a strong pace, with 28 gifts totaling \$4,335, for an average gift of \$155. Associate chairperson gifts come to \$7,867—an average of \$114 for the 69 turned in so far.

Batesville Deanery: Monday, April 26, St. Louis School, Batesville.
Indianapolis North and West Deaneries: Tuesday, April 27, Chatard High School, Indianapolis.
Terre Haute Deanery: Wednesday, April 28, St. Benedict, Terre Haute.
Indianapolis South and East Deaneries: Thursday, April 29, Roncalli High School, Indianapolis.
Seymour Deanery: Friday, April 30, Seymour High School, Seymour.

Deanery rallies will be held at 7:30 p.m. on the following dates and locations:

New Albany Deanery: Monday, April 19, Providence High School, Clarksville.
Connerville Deanery: Wednesday, April 21, St. Gabriel, Connerville.
Bloomington Deanery: Thursday, April 22, St. John's, Bloomington.
Tell City Deanery: Friday, April 23, St. Paul, Tell City.

Now it's your turn to speak—any ideas?

by VALERIE R. DILLON

Question: "What's black and white and red(a)d all over?"

Answer: A newspaper.

That was one of our favorite "trick" questions in grade school. But it also applies to us here at the Criterion. We try not to be just "black and white" (ever seeking to insert some healthy gray into our more controversial issues). But we do want to be "read all over" by you, our readers.

Some months ago, a Criterion readership survey reached about 7,000 archdiocesan Catholics. It asked all sorts of nosey questions, probing what you liked and hated, read and didn't read, hoped for and expected from your diocesan newspaper. Among other things, it told us that across all age, education, sex and geography lines, you wanted to better understand your church and were seeking clear, practical information about its teachings and about those many changes that occurred in the church after the Second Vatican Council.

We've tried to respond to your needs and criticisms. Among other things, we added new columnists (Dolores Curran, Antoinette Bosco, the Kennys, Father Richard McBrien), started a Youth Page, attempted more story and picture outreach beyond Indianapolis, and got a new type face to offer easier reading and more copy per page.

We also modified the "Know Your Faith" section, changing its title to "Living Your Faith," and seeking to give you more down-to-earth, practical and varied reading matter. The section is meant to offer religious instruction, meditative and reflective material, discussion and analysis of religious issues at local, national and international levels and inspirational stories on archdiocesan people and parishes.

But we still don't know if we're really giving you what you want and need. So, this is your chance to tell us. We pose two questions to you:

(1) What do you think about the present content of "Living Your Faith"? That is, what columnists in it do you especially like to read? What would make the section more helpful and valuable to you? What issues would you like to see dealt with? (Can we count on some reply from liberals as well as conservatives, please?)



Linda Short

We already hear regularly from our traditional friends, bless them.)

(2) What title (other than "Know" or "Living Your Faith") would best describe and most effectively label this section? We've racked our collective brain with no bright ideas to replace what we currently use.

The title must be relatively short—no more than three words—so it can fit into the banner space. It should express the scope of material presented. And, hopefully, it should have a little "zing"—something to entice non-readers into reading.

If some creative soul does come up with a great title, we'll happily acknowledge the person's contribution by using it and—oh great happiness!—by gifting that person with The New American Bible, Catholic Fireside Edition, as advertised in the Criterion. Or, if you prefer, you can have a free three-year Criterion subscription! Now how can you resist that inducement?

We'll be waiting to hear from you. Please send your ideas on content and title to FAITH, The Criterion, Box 174, 520 Stevens Street, Indianapolis, IN 46206.

check it out...

✓ An open Al-Anon meeting is scheduled for 8:30 p.m. Saturday, April 17, at St. Timothy's Church, 2601 E. Thompson Road. The public is invited, especially relatives or friends of those who have a drinking problem.

✓ Raymond R. Rufe will present a series of lectures on "The Lay Catholic: A Citizen of Two Kingdoms" at St. Christopher Parish, Speedway, at 9:30 a.m. beginning April 18 and running for four consecutive Sundays. The public is invited.

✓ Dr. A.P.M. Forrest of Edinburgh, Scotland, will be the speaker at the second annual Dr. Joseph C. Finnegan Surgical Educational Endowment Fund meeting at St. Vincent and Wishard hospitals. For information, contact Jane Boyle, 871-2169.

✓ St. Mary-of-the-Woods will host a meeting from 10 a.m. to 4:30 p.m. April 24 of IDEAS, a group that plans for retirement and pre-retirement programming within religious communities. For more information, call 812-285-2031.

✓ Connersville Deanery will hold its sixth annual Senior Citizen Mass and Luncheon at St. Mary Church in Richmond on Wednesday, April 21. Mass will be at 11 a.m. and luncheon

at 12:30 p.m. in the school auditorium. Meal reservations are \$3.50 and must be made at individual parishes by today, April 16. Parts of the Mass will be said in Latin.

✓ The critical issue of child abuse will be the focus of a public program sponsored by the Knights of Columbus Council No. 437 on Monday, April 19. The program, set for 8 p.m., will be given by Detective Daniel Grau of the Indianapolis Police Department's child abuse section. A movie, slides and open discussion is planned, followed by refreshments. Parking is available at the K of C building at 1306 North Delaware.

Archbishop O'Meara's Schedule

Week of April 18

SUNDAY, April 18—Archdiocesan CYO Convention Banquet, Roncalli High School, Indianapolis, 1 p.m.

SUNDAY, April 18—Second annual Neophyte Mass, SS. Peter and Paul Cathedral, Indianapolis, 4 p.m.

MONDAY, April 19—AAA '82 New Albany Deanery Rally, Providence High School, Clarksville, 7:30 p.m.

TUESDAY, April 20—Mid-West Regional Canon Law Society Convention Dinner, Indianapolis Hilton, 6 p.m.

WEDNESDAY, April 21—Mid-West Regional Canon Law Society Mass, SS.

Peter and Paul Cathedral, Indianapolis, 11 a.m.

WEDNESDAY, April 21—AAA '82 Connersville Deanery Rally, St. Gabriel Parish, Connersville, 7:30 p.m.

THURSDAY, April 22—AAA '82 Bloomington Deanery Rally, St. John the Apostle Parish, Bloomington, 7:30 p.m.

FRIDAY, April 23—AAA '82 Tell City Deanery Rally, St. Paul Parish, Tell City, 7:30 p.m.

SATURDAY, April 24—Diaconate Ordination of Richard Ginther, St. Andrew Church, Indianapolis, 10 a.m.

"I was hungry... thirsty... a stranger... naked... sick..."

Christ is still suffering the same forms of human misery He enumerated 2,000 years ago. And we are still called to help Him in our brothers and sisters. How? By keeping missionaries present to minister to His spiritual and physical needs around the world.

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In return, may all of us hear His "Come, you whom my Father has blessed..."



Workshops offered on human service

The Indiana Catholic Conference (ICC) will present two workshops examining Indiana's public and human service programs in the light of Catholic social teachings.

A New Albany workshop is slated for 7 to 9 p.m. Thursday, April 22, at Our Lady of Perpetual Help Church. Reservations can be made with Shirley Hawkins of DePauw, 812-347-2245, or Edgar Day of New Albany, 812-945-7180.

At Indianapolis it will be hosted by network members of Immaculate Heart of Mary in the auditorium from 7:30 to 9:30 p.m. Tuesday, April 27. Reservations are being accepted at the ICC office, 545-3306.

Linda Short, ICC administrative assistant, will present the workshops which are directed toward ICC network members, but also are open to the public. She will focus on changes in public and social programs since President Reagan's New Federalism, an approach which shifts responsibility from federal to state and local levels. Included will be changes in social security, school lunches, food stamps, health care and student loans.



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LIVING YOUR FAITH

Commission favors union with Anglican church

by JERRY FILTEAU

The final report of the Anglican-Roman Catholic International Commission (ARCIC) calls for Catholics and Anglicans to reunite, out of obedience to God's will, with the bishop of Rome recognized as the "universal primate" of the church.

It calls, however, for changes in the common Catholic understanding of papal authority and for changes in the way that authority is exercised, so that it will be seen more deeply as a service of the "unity and harmony" of the communion of God's people.

The major new section of the Final Report addresses previously unanswered questions about papal primacy, authority and infallibility.

On those issues, certainly among the most delicate ones facing Catholic-Anglican and Catholic-Orthodox efforts at reunion, the report challenges popular perceptions of the papacy by both Catholics and Anglicans.

It uses agreed language about the role and ministry of the bishop of Rome in the universal church which, at first sight, many Anglicans will almost certainly consider too strong and many Catholics will think too weak.



The final report—the product of 12 years' work by an international team of scholars appointed by the Archbishop of Canterbury and the Vatican's Secretariat for Christian Unity—includes several individual reports that ARCIC had previously published, plus two major new documents.

The earlier documents were statements of agreement on the Eucharist (1971), Ministry and Ordination (1973), Authority in the Church I (1976), and elucidations on the first two of those documents (1979). The new texts in the Final Report, besides a preface, introduction and conclusion to the whole report, are Authority in the Church II and an elucidation on the earlier authority report.

It is on authority in the Church II that most attention will be focused as the report becomes public and is read by members of both churches.

It addresses four key issues that were left unresolved by the previous authority report. These are:

- The interpretation of the "Petrine texts" or scriptural passages about St. Peter's particular role in the church;
- The meaning of the "divine right" ascribed by Catholics to the primacy of the bishop of Rome in the universal church;
- The Catholic affirmation of papal infallibility; and
- The nature of the jurisdiction, or legal authority, ascribed to the bishop of Rome as universal primate.

IN EACH OF the four areas, the ARCIC calls on the world's more than 700 million Catholics and 63 million Anglicans to overcome polemical language of the past and see if they can agree on language which adequately expresses the faith of both, without requiring either Catholics or Anglicans to compromise on what they consider essential.

Underlying the theologians' discussion of all four issues is the theological idea of the church



ARCHBISHOP PICKETED—Anglican Archbishop Robert Runcie of Canterbury, surrounded by picketers, leaves a church in Liverpool, England, where angry protesters opposed to Pope John Paul's visit to Britain accused the archbishop of being a "traitor" and disrupted services. (NC Photo by UPI)

as "koinonia"—the Greek term for "communion."

"Fundamental to all our statements is the concept of 'koinonia'... although 'koinonia' is never equated with 'church' in the New Testament, it is the term that most aptly expresses the mystery underlying the various New Testament images of the church," says the introduction to the Final Report.

As a result, it adds, the report looks at the primacy chiefly "as a visible link and focus of 'koinonia'"—that is, as a ministry of the unity of the communion of believers.

Looking at the scriptural basis of papal primacy, the report notes that the New Testament "contains no explicit record of a transmission of Peter's leadership"; and that the Petrine texts were given different interpretations even in the early church.

"Yet the church at Rome, the city in which

Peter and Paul taught and were martyred, came to be recognized as possessing a unique responsibility among the churches: its bishop was seen to perform a special service in relation to the unity of the churches, and in relation to fidelity to the apostolic inheritance," the report says.

"IT IS POSSIBLE," it adds, "to think that a primacy of the bishop of Rome is not contrary to the New Testament and is part of God's purpose regarding the church's unity and catholicity, while admitting that the New Testament texts offer no sufficient basis for this..."

"If the leadership of the bishop of Rome has been rejected by those who thought it was not faithful to the truth of the Gospel and hence not a true focus of unity, we nevertheless agree that a universal primacy will be needed in a reunited church and should appropriately be the primacy of the bishop of Rome... In a reunited church a ministry modelled on the role of Peter will be a sign and safeguard of such unity."

In discussing whether the universal primacy of the pope is a matter of "ius divinum"—divine law or divine right—as held by Roman Catholics, the report notes that this phrase is subject to different interpretations among Catholics. It also notes that Anglican tradition refers to the emergence of a primacy by "divine providence."

Citing recent developments in Catholic teaching, the report rejects the common view of many Anglicans "that the claim to divine right for the Roman primacy implied a denial that the churches of the Anglican Communion are churches."

"The doctrine that a universal primacy expresses the will of God does not entail the consequence that a Christian community out of communion with the See of Rome does not belong to the Church of God," the report says.

"IN THE PAST," it says, "Roman Catholic teaching that the bishop of Rome is universal primate by divine right or law has been

(Continued on page 8)

Doctrinal agreement not yet reached

by Fr. KENNETH J. DOYLE

VATICAN CITY (NC)—Cardinal Joseph Ratzinger, prefect of the Vatican's Congregation for the Doctrine of the Faith, called the Anglican-Roman Catholic International Commission's newly released Final Report "a significant step toward reconciliation" between the two churches, but declared that substantial agreement on important doctrinal questions has not yet been reached.

In the congregation's view, "it is not yet possible to say that an agreement which is truly 'substantial' has been reached on the totality of the questions studied by the commission... There are several points, held as dogmas by the Catholic Church, which are not able to be accepted as such, or are able to be accepted only in part, by our Anglican brethren," the cardinal said.

"Furthermore," he continued, "some formulations in the ARCIC report can still give rise to divergent interpretations, while others

do not seem able to be easily reconciled with Catholic doctrine.

"Finally, while recognizing that the mixed commission was legitimately limited to essential questions which have been the focus of serious differences between our two communions in the past, one should note that other questions must be examined as well."

Cardinal Ratzinger, an internationally known theologian and archbishop of Munich and Freising, West Germany, who was appointed last Nov. 25 to head the doctrinal congregation, made his comments to Bishop Alan C. Clark of East Anglia, England, Catholic co-chairman of ARCIC, in a letter dated March 27.

The Vatican released the cardinal's letter March 30, the day before the official release date of the ARCIC Final Report but the day after the document was introduced at a press conference in London.

Cardinal Ratzinger said in his letter to Bishop Clark that Pope John Paul II had referred the report to the doctrinal

congregation for its evaluation.

After calling the document "an important ecclesiological event which constitutes a significant step toward reconciliation" Cardinal Ratzinger summarized his congregation's reservations about it and said the congregation would send the world's bishops' conferences its own "detailed observations" about the commission's report.

Cardinal Ratzinger's letter said that the doctrinal congregation's observations were made "to contribute to that clarity so indispensable for genuine dialogue" and indicated that "everything should be done to ensure that the dialogue so happily undertaken continues."

The ARCIC report is a study document. It is to be given thorough evaluation by the Anglican and Roman Catholic churches. Archbishop Robert Runcie of Canterbury said in February that the earliest possible date for final approval of the report by the Anglican Communion would be at the next Lambeth Conference in 1988.

More about Anglican union

regarded by Anglicans as unacceptable. However, we believe that the primacy of the bishop of Rome can be affirmed as part of God's design for the universal 'koinonia' in terms which are compatible with both our traditions."

Concerning the declaration by the 19th-century First Vatican Council that the pope has universal, ordinary and immediate jurisdiction over the whole church and in all its parts, the report said that this is "a source of anxiety to Anglicans."

It said, however, that such jurisdiction should be exercised "not in isolation but in collegial association with his brother bishops."

"Primacy is not an autocratic power over the church but a service in and to the church ... The purpose of the universal primate's jurisdiction is to enable him to further catholicity as well as unity and to foster and draw together the riches of the diverse traditions of the churches," the document said.

While expressing agreement on the principles of universal primacy, the report said that "there remain specific questions about their application in a united church. Anglicans are entitled to assurance that acknowledgement of the universal primacy of the bishop of Rome would not involve the suppression of theological, liturgical and other traditions which they value or the imposition of wholly alien traditions."

ON INFALLIBILITY, the report cautioned against "many misunderstandings" that can arise from attributing "guaranteed freedom from fundamental error in judgment" to any human being. "It belongs conditionally only to God," but they also agreed that the church as a whole will be preserved in truth and that this requires it to be able at times to "make a

decisive judgment" on matters of essential doctrine.

They also agreed that such a teaching authority can reside in universal councils and that there is "the need in a united church for a universal primate, who, presiding over the 'koinonia,' can speak with authority in the name of the church."

Through both councils and a universal primate, they said, "the church can make a decisive judgment in matters of faith, and so exclude error."

But they also cautioned that "the purpose of this service cannot be to add to the content of revelation, but is to recall and emphasize some important truth," and that "the welfare of the 'koinonia' does not require that all the statements of those who speak authoritatively on behalf of the church should be considered permanent expressions of the truth."

All such statements, they said, must be interpreted in terms of the context in which they were made.

THE REPORT ALSO commented that "neither general councils nor universal primates are invariably preserved from error even in official declarations."

Regarding the possibility of Anglican acceptance of a universal primate's binding statement of faith or morals, the report commented, "If the definition proposed for assent were not manifestly a legitimate interpretation of biblical faith and in line with orthodox tradition, Anglicans would think it a duty to reserve the reception of the definition for study and discussion."

"Although it is not through reception by the people of God that a definition first acquires authority, the assent of the faithful is the ultimate indication that the church's

authoritative decision in a matter of faith has been truly preserved from error by the Holy Spirit," the report said.

In attempting to describe how the church is preserved from error, the ARCIC theologians said they avoided the use of the term "infallibility" because of dangers of misunderstandings. "We also recognize," they added, "that the ascription to the bishop of Rome of infallibility under certain conditions has tended to lend exaggerated importance to all his statements."

The report also raised specific questions about the dogmas of the Immaculate Conception of Mary and her Assumption—"the only examples of such dogmas promulgated by the bishop of Rome apart from a synod since the separation of our two communions."

ANGLICANS AND Catholics "can agree in

much of the truth" that the two Marian dogmas are designed to affirm, the report said, but they create "a special problem for those Anglicans who do not consider that the precise definitions given by these dogmas are sufficiently supported by Scripture."

Despite such problems, the theologians agreed that "if any Petrine function and office are exercised in the living church of which a universal primate is called to serve as a visible focus, then it inheres in his office that he should have both a defined teaching responsibility and appropriate gifts of the Spirit to enable him to discharge it."

They said that in both the Catholic and Anglican communions the discussion of such issues surrounding papal primacy is still developing.

"We suggest that some difficulties will not be wholly resolved until a practical initiative has been taken and our two churches have lived together more visibly in the one 'koinonia,'" they concluded.



BLESSING OF OILS—The archdiocese's three deacons process to the back of the Cathedral during the annual Mass of Christ to present the sacred oils to Archbishop O'Meara for his blessing. Left to right are Deacons Joe Schaedel, Dan Staublein, and John Meyer. At right, Schaedel raises one of the vessels in procession. (Photos by Chuck Schisla)

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The WORD

by PAUL KARNOWSKI

Gathering dust, it sits in the middle desk drawer, and I don't know what to call it. It looks like a ray-gun, a cheap prop from a science fiction movie. Above the trigger is a wheel with numbers and letters on it. In another cluttered corner of the desk, the device's ammunition spills out of a tattered box: spools of thin, hard plastic.

I don't know what it's called, but I know what it does. It makes labels. Name labels. Armed with this handy little gadget and its brightly colored plastic tape that sticks to any surface, I can put my name on anything I own: my hammer, my typewriter, my ruler, or my handy little gadget (whatever it's called).

I don't like (or use) the thing, and I'm not sure why. Maybe the sight of my name on all the things I possess would bother my conscience. Or perhaps, if PAUL KARNOWSKI stared at me from every trinket in the house, I'd feel closed in—owned by the things I own.

Don't get me wrong, capitalism runs in my

blood. I believe in private ownership and free enterprise. Why, I even shake my head with an air of superiority as I read today's first reading. Luke describes the early Christian community in this passage from Acts. He says, "None of them ever claimed anything as his own; rather everything was held in common ... nor was there anyone needy among them, for all who owned property or houses sold them and donated the proceeds."

I read the passage disapprovingly. This starry-eyed utopianism just doesn't work. It never has and it never will. And yet, sometimes I look around the house and see all the things I own; I look around the country and see all the things America possesses; I look around the world and see all the poverty and deprivation. I look around and I say to myself, "Surely there's a better way."

A better way. I don't know what to call it. And I have a nagging suspicion that this "better way" is sitting in the cluttered desk of my soul, gathering dust.

APRIL 18, 1982
Second Sunday of Easter
Acts 4:32-35
1 John 5:1-6
John 20:19-31

The Hatch Amendment: Questions & Quotes

Prepared by the Legislative Office
of the National Right to Life Committee
at the request of J.C. Willke, M.D., President
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Introduction

On December 16, 1981, the prolife movement reached a historic milestone in the long struggle to restore legal protection to unborn children. On that date, the U.S. Senate Judiciary Subcommittee on the Constitution approved a proposed constitutional amendment which would reverse the infamous 1973 *Roe v. Wade* decision and once again permit our elected representatives to protect unborn life.

This was the first time since *Roe v. Wade* that any prolife amendment had been approved by any congressional subcommittee.

The subcommittee voted 4-0 to send to the full Senate Judiciary Committee the Human Life Federalism Amendment (SJR 110), authored by Senator Orrin Hatch (R-Utah), the chairman of the subcommittee. The amendment has been introduced in the House by veteran prolife Congressman John Ashbrook (R-Ohio), as HJR 372.

As approved by the subcommittee, SJR 110 reads as follows:

A right to abortion is not secured by this Constitution. The Congress and the several States shall have concurrent power to restrict and prohibit abortion: Provided, That a provision of a law of a state which is more restrictive than a conflicting provision of a law of Congress shall govern.

The Hatch Amendment is a new approach to protecting unborn life. It is quite different in some respects from the types of mandatory Human Life Amendment (HLA) which have previously been endorsed by major prolife organizations. It is not surprising that such a new proposal should engender some controversy within the prolife movement. Some prolife activists have raised important questions regarding the Hatch Amendment—questions of legal effect, principle, and political practicality.

After months of discussion regarding such questions, the directors of the National Right to Life Committee met in Chicago on December 12, 1981, and endorsed the Hatch Amendment as the first step in a two-amendment strategy, with the second step being a mandatory HLA which would declare the unborn child to be a legal "person" and prohibit nonlifesaving abortions.

The purpose of this brochure is to present and respond to some of the questions and objections which have been raised regarding the Hatch Amendment. Some issues (particularly technical legal points) can only be touched upon here, but it is hoped that this discussion will aid in dispelling some of the concerns and misunderstandings which have arisen regarding the Hatch Amendment.

In the nine years since the infamous *Roe v. Wade* decision, the powerful pro-abortion forces within our society have been able to prevent a traditional Human Life Amendment from even emerging from subcommittee—which is only the first of scores of legislative obstacles which any constitutional amendment must clear. Even with increased prolife education efforts and further gains in political strength, a HLA is not realistically attainable in the years immediately ahead.

The Hatch Amendment is a clever new strategy, designed to sail above many of the legislative roadblocks which await a mandatory HLA. It is a strategy which can save millions of lives and which will greatly improve our chances of obtaining legal protection for those unborn babies who are conceived in "hard case" circumstances (those with genetic handicaps, for example).

Let's look quickly at some of the major arguments in favor of the Hatch Amendment (arguments which will be discussed in more detail further on).

(1) Even under the most optimistic realistic projections, it will be a number of years before a mandatory HLA can be passed in Congress. Once passed, an amendment would have to be ratified within a specified period (usually seven years) by 38 state legislatures—that is, by at least 75 out of 99 state legislative bodies (Nebraska has a unicameral legislature).

As discussed below, the minimum time frame for passage and ratification of a mandatory HLA is six to ten years from now. During this period, perhaps 12 million more unborn children will die by legal abortion. Meanwhile, children who were born the year *Roe v. Wade* was decided will reach high school, never remembering a time when abortion was illegal. Prescription drugs for "home abortions" may also become available during this period.

(2) Public opinion polls consistently show that a substantial majority of the public supports legal abortion only in "hard cases," such as danger to the life of the mother, rape, and incest. Although such unfortunate cases constitute no more than a few percent of the total number of abortions, they provide seemingly inexhaustible propaganda opportunities for pro-abortion groups and excuses for pro-abortion lawmakers.

The Hatch Amendment avoids these arguments and instead poses a simple question: "Should we continue the Supreme Court-mandated public policy of abortion-on-demand until birth? Or, should we let our elected representatives decide if or under what circumstances abortion should be legal?"

This type of Amendment appeals to many congressmen and state legislators who favor some restrictions on abortion, but who do not support the full prolife position. The Hatch Amendment can be passed and ratified within the current climate of public opinion, and would open the door to restoring legal protection to the unborn by simple majority votes.

(3) Unlike a "states' rights" amendment, the Hatch Amendment would authorize Congress to pass national anti-abortion legislation. Such legislation would immediately destroy the nationwide "industry" of abortion clinics which sprang up after legalization, and which continues to expand yearly. Of course, state laws would also be passed, allowing both state and federal laws to be employed against abortionists.

(4) Some pro-abortion politicians have been able to defend themselves before many of their constituents by claiming that they vote against prolife measures only because of their concern over "hard cases," especially rape and incest. But the Hatch Amendment, by making the issue the continuation of abortion-on-demand, offers no such excuses. A lawmaker who votes against the Hatch Amendment will be showing his true pro-abortion colors, and he will have a difficult time explaining away such a vote.

(5) Once ratified, the Hatch Amendment would quickly save countless lives. But beyond this, it would constitute a major step in bringing our society to a recognition that the unborn are fully human and deserve the fullest degree of protection from wanton destruction. A "Step Two" constitutional amendment of the type endorsed by the National Right to Life Committee (conferring legal personhood on the unborn and banning all nonlifesaving abortions) could then be achieved. **The Hatch Amendment is not a diversion away from such an "ultimate" amendment; rather it is politically, culturally, and legally a major step towards such an amendment.**

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Objections / Questions / Responses Regarding the Effect of the Hatch Amendment

Objection: The prolife movement has never endorsed a "states' rights" amendment, because such an amendment would leave some unborn children vulnerable to abortion merely because their mothers lived in, or traveled to, a pro-abortion state. Isn't the Hatch Amendment really a states' rights amendment?

Response: The Hatch Amendment is not a states' rights amendment. A number of different forms of states' rights amendments have been introduced in Congress over the years. The best known of these was the Burdick Amendment, authored by Prof. John T. Noonan, Jr., and introduced in 1975. It read:

The Congress within its jurisdiction, and the States within their respective jurisdictions, shall have power to protect life, including the unborn, at every state of biological development, irrespective of age, health, or condition of dependency.

As Prof. Noonan explained in his much-acclaimed book *A Private Choice*, the phrase "Congress within its jurisdiction" referred to "federal enclaves" such as military bases and other matters under direct control of the federal government (such as the mails), and would not have authorized a federal anti-abortion statute. Thus, the Burdick Amendment was properly described as a states' rights amendment. The Hatch Amendment would authorize national anti-abortion statutes, and therefore cannot fairly be described as a states' rights amendment.

It is worth noting that legal scholars disagree on whether or not Congress had the power to ban abortion nationwide prior to *Roe v. Wade*, or whether abortion was strictly within the purview of the states (as are most acts of violence). Certainly, if Congress had such power, it never exercised it. There was never a national anti-abortion law (although Congress did make federal enclaves, such as military bases, subject to the anti-abortion laws of the surrounding states).

Under the Hatch Amendment, no one would be able to argue that Congress did not possess full power to restrict and prohibit abortions.

Objection: But under the Hatch Amendment, if Congress did not act, then we really would have a states' rights situation—and how can we be sure that Congress would legislate?

Response: Remember, on the day the Hatch Amendment is declared ratified, the prolife movement will have won a tremendous political victory. The movement will have ratified an amendment to the Constitution despite politically sophisticated, media-supported, well-funded opposition—an event without precedent in American history. After having developed and demonstrated the political muscle necessary to achieve this victory, the prolife movement will be in an excellent position to obtain tough anti-abortion legislation from Congress.

Of course, state laws must also be passed, since this will allow employment of two independent enforcement mechanisms against abortionists. The Hatch Amendment provides that if a state law contains a provision more restrictive than a conflicting provision of a federal law, the more restrictive state provision will govern.

Question: But wouldn't a mandatory HLA, such as the NRLC wording or the "Paramount" wording, automatically prohibit abortion nationwide, without the need for subsequent legislation?

Response: No, unfortunately. The Constitution is not self-enforcing. All constitutional guarantees must be protected by legislative action and/or by the courts.

This point was discussed by a number of prolife legal scholars in testimony before the Senate Judiciary Constitution Subcommittee. One of these was Professor Victor Rosenblum, a professor of law and political science at Northwestern University, the vice-chairman of the Board of Directors of Americans United for Life, and the successful defender of the Hyde Amendment before the U.S. Supreme Court. He said:

It is important to note that any Constitutional Amendment will need state and federal legislative support. This is so because the federal Constitution, even when it contains provisions that restrict private conduct such as are found in the Thirteenth Amendment (against slavery), is not a criminal code nor a regulatory statute. Even when a provision is seemingly self-executing, the Constitution prohibits but does not punish and therefore does not compel.

Dennis J. Horan, lecturer in law at the University of Chicago and chairman of the Board of Directors of Americans United for Life, told the subcommittee:

SJR 110 avoids legal symbolism in favor of legal practicality. It recognizes that no Constitutional Amendment in this area will have a significant substantive effect in the absence of legislative action and, therefore, forthrightly grants to legislatures the power to act . . .

Objection: I've read that the Supreme Court did not actually create a "right to abortion," in *Roe v. Wade*, but that the Court instead described a "right to privacy" which is broad enough to allow a woman to obtain an abortion without government interference. So, some suggest that the Hatch Amendment language really would not reverse the Supreme Court's ruling.

Response: This concern has been addressed by several prolife legal experts, including Prof. Rosenblum, who told the Senate Judiciary Constitution Subcommittee:

In the Hatch Amendment, The words "right to abortion" are used in their broadest sense and therefore include all lesser legal concepts. Since that right would no longer exist under the Constitution, any lesser formulation of that right would likewise no longer exist under the Constitution. . .

The concern has been expressed that, because the words of the Amendment do not track precisely the words employed by the Supreme Court in formulating the right to privacy on abortions, the Amendment might be construed by the Court to leave some or all of those formulations intact, despite the clear intent of its framer.

*An attempt to cure this reputed imperfection might well lead to the result it sought to avoid. Were the amendment to be tied to any technical formulation, the Court might well escape it simply by altering the formulation it gives to the right. It is important to recall that, unlike statutes, a constitutional amendment is necessarily broad and sweeping in its wording. By using the generic term "right to abortion," the entire field of possible aspects or reformulations of any abortion liberty is encompassed more thoroughly than would be the case were the amendment to tie itself to specific language quoted from *Roe*, *Doe*, or one of its progeny (Supreme Court decisions). Both literally and in terms of the framer's intent, SJR 110 ends any and all constitutional support for abortion.*

Lynn D. Wardle, professor of law at Brigham Young University and author of a definitive book discussing all federal court abortion decisions titled *The Abortion Privacy Doctrine*, told the subcommittee:

*The phrase "right to abortion" is now well known and well understood in constitutional law. This same language, or similar language (i.e., "right to an abortion," or "right of abortion") has been used in 84 federal court decisions since *Roe v. Wade* and *Doe v. Bolton* were decided. The phrase "right to abortion" is used as shorthand for the constitutional right created in *Roe* and its progeny, the right of a woman to choose whether or not to have an abortion free from state restrictions. . . Use of the article "a" makes it clear that not only is that exact doctrine repudiated, but, further, that no other "right to abortion" is sheltered by the Constitution.*

Prof. Wardle has also stated that the word "abortion" in the Hatch Amendment would be properly interpreted in terms as broad as the current "abortion liberty" itself. Thus, the Hatch Amendment would grant Congress and the states power to protect human life at even the earliest stages of pregnancy—to restrict very early abortions (sometimes called "menstrual extractions"), abortion-producing drugs, and the like.

Objection: The Hatch Amendment would allow Congress and the states to exercise legislative discretion over whether or not to protect the unborn. Thus, the Hatch Amendment would in effect repeal the constitutional protection which the unborn already have under a proper interpretation of the 5th and 14th Amendments to the Constitution, which protect "persons" from being deprived of life without due process of law.

Response: This objection actually raises three distinct questions. First: Should the prolife movement support any amendment which leaves the right to life up to legislative discretion? A response to this question will be found under the section headed, "Objections/Questions/Responses Regarding Pro-life Principles and the Hatch Amendment," on page C.

Second, does the Constitution in fact already protect the unborn? We all recognize that the unborn are as human as anybody else from the time of conception, and should be considered full legal persons. But unfortunately, neither the federal courts nor Congress have ever explicitly recognized the unborn as "persons" with respect to a constitutional right to life.

Of course, this is not to suggest that the unborn were historically legal non-entities—far from it. Abortion was penalized under English and later American common law, at least from the point of "quickening" (when the baby's movement was felt and life was known to be present). In the 19th century, when science discovered that each individual life begins with a much earlier, discrete event (conception), most states passed laws providing felony penalties for abortion at any time after conception.

Between 1848 and 1876, 35 states and territories passed initial anti-abortion laws or strengthened their earlier, scientifically outdated statutes, according to testimony presented to the Senate Judiciary Separation of Powers Subcommittee by Prof. Joseph P. Witherspoon of the University of Texas Law School.

Many of the same state legislators who voted for these laws to protect the unborn also voted, between 1866 and 1868, to ratify the 14th Amendment, which prohibits any state from depriving any "person" of life "without due process of law." The issue of abortion apparently did not arise directly in connection with the passage or ratification of the 14th Amendment. But it is reasonable to argue that legislators who were becoming aware that human life begins at conception, and who were enacting strong anti-abortion laws primarily on that basis, implicitly included unborn children under the protection of the 14th Amendment.

If Congress and the courts had built upon this promising foundation, the U.S. Supreme Court might one day have proclaimed that the Constitution required effective legal protection of unborn children. But, in the words of Prof. William Marshner of Christendom College, "Since the unborn were already protected *de facto*, as were certain property rights, beyond which the unborn child had no practical interests, the courts did not have to face the personhood question." States *did* come more and more to recognize property rights for the unborn. For 30 years the unborn were even recognized as dependent children entitled to benefits under the federal Social Security Act.

Finally, in *Roe v. Wade* the Supreme Court directly confronted the question of whether or not the unborn were 14th Amendment persons, and ruled explicitly that they were not. Subsequently the Rhode Island legislature passed a law declaring that the unborn were persons within that state, but a federal district court struck down the law as "frivolous." The judge refused to even hear the state's witnesses, who were prepared to testify as to the human character of the unborn. And in 1975 the Supreme Court overturned 30 years of practice and ruled that the unborn could not be beneficiaries under the Social Security Act.

Certainly, the unborn *should* be considered "persons" under the 14th Amendment. We can hope that someday we will have a Supreme Court enlightened enough to declare that the unborn are constitutional persons. But it is important to realize that the recognition of legal personhood would not itself protect the unborn unless the constitutional "abortion liberty" is first negated. Also, it is not necessary to achieve the politically difficult task of passing a "personhood" amendment in order to protect the unborn. Protection can be provided as it was prior to 1973, once the "right to abortion" created by the Supreme Court is extinguished (which the Hatch Amendment would accomplish).

It has been suggested that the Hatch Amendment, by its failure to confer personhood, treats the unborn as "things." The contrary is true. The unborn are regarded as things under the Supreme Court's "abortion liberty" doctrine. The Hatch Amendment incorporates *de facto* recognition of the humanity of the unborn, for it would destroy this pernicious doctrine and allow the unborn to again be legally protected.

We must remember that a great many people simply soak up whatever modes of thought are fashionable at a given time, as presented to them by "opinion leaders" in the mass media and elsewhere. Many people unthinkingly accept the view that the unborn have no human rights, living as they do in a society in which abortion has been proclaimed by our highest judicial dignitaries to be a constitutional liberty. The number of people who have relatives or friends who have had abortions is growing rapidly, contributing towards an increasingly casual acceptance of the practice in many segments of society.

But once abortion is again illegal, we will enjoy a more favorable climate for educating our fellow Americans (particularly children and adolescents) about the full meaning of human life and personhood.

But a third question remains: would the Hatch Amendment itself prevent the unborn from being recognized as 14th Amendment persons under a future Supreme Court decision or HLA?

Senator Hatch recorded his own view on this point in the *Congressional Record* when he introduced his amendment on Sept. 21, 1981:

There is no constitutional right to abortion, in my view. It has never existed and there is nothing in the proposed measure that would concede that such a right has ever existed. . . . (But,) for better or worse, the Court has spoken on the issue of abortion in Roe and Doe; it has articulated a constitutional right to abortion emanating from the 14th amendment. There is no alternative now than a constitutional amendment to overcome this result

Prof. Rosenblum, in his testimony before the Senate Judiciary Constitution Subcommittee, said that the Hatch Amendment would not directly make the unborn constitutional "persons," but would make it possible for prolife lawyers "to renew their legal claims [of personhood,] since the personhood of the unborn would again be an open question."

Objections / Questions / Responses Regarding Prolife Principles and the Hatch Amendment

Objection: Still, it doesn't seem right to put the words "a right to abortion" into the Constitution.

Response: Rita Radich, a prolife attorney who is president of Right to Life of Oregon, has written:

The mere mention of abortion in the U.S. Constitution does not implicitly or impliedly acknowledge a right to abortion. The term "slavery" appears in the Constitution, in the 13th Amendment, and no one argues a right to slavery exists, nor is there a right to deny women the vote, even though women's suffrage appears in the Constitution. We have to understand that our Constitution, when first written, did not include any Bill of Rights at all. . . .

Our Constitution, although a rather marvelous document in terms of how long we have used it and in what reverence we hold it, is by no means a perfect document. It is more important to protect human life than to worry about how pretty the Constitution looks, even if it means mentioning items in the Constitution that we would rather not see. If the practical result is to guarantee the right to life, it does not matter if the Constitution refers to what anyone who reads history would know, that at one time the U.S. Supreme Court acknowledged a right to abort.

Question: Although there have been some disagreements over HLA wording, the right-to-life movement has for nine years sought a mandatory HLA, a constitutional amendment to prohibit all nonlifesaving abortions. But the Hatch Amendment doesn't directly prohibit any abortions. Isn't this a radical departure from our traditional goal?

Furthermore, he said, "states would unquestionably be free to make the unborn persons under their constitutions and laws" under the Hatch Amendment.

In his testimony before the subcommittee, Prof. Wardle said, "The first sentence [of the Hatch Amendment] would not prohibit a court from finding, based on Dr. Witherspoon's outstanding scholarship, that the Fourteenth Amendment was intended to protect all humans, including the unborn. The first sentence only says that there is no right of abortion privacy."

The humanity of the unborn is an established fact. In an ideal world, the 14th Amendment would certainly protect the unborn. But in the real world of 1982, the unborn are being killed at a rate of 1½ million a year under an "abortion liberty" which has been firmly established as the law of the land by the Supreme Court—a liberty which the Court said emanates from the 14th Amendment itself!

In the last analysis, personhood is a legal concept (albeit an important one). We must not become so fixated upon this legal concept that we allow it to inhibit us from pursuing a politically possible strategy to protect the unborn from abortion.

One veteran prolife leader expressed a similar conclusion when he said, "If I were an unborn baby, I would very quickly trade the theoretical legal protection which I now should have under the 14th Amendment, for the real legal protection which I would have under the Hatch Amendment and enforcing legislation."

Response: Actually, isn't the goal of the movement to save as many lives as possible? A Human Life Amendment is not really our goal; rather, it is one means by which, under the right circumstances, many innocent lives might be protected. But we should also support alternative means to save children who would otherwise be lost.

A perfectly worded amendment which states all of our principles in black-and-white does not save a single baby if it cannot be passed, ratified, and enforced. On the other hand, a vaguer, seemingly "looser" amendment which is passed, ratified, and enforced will save millions of lives.

Objection: Still, how can we support an amendment which does not clearly reflect our life principles?

Response: Authentic prolife principles in no way prevent us from doing as much as we can, when we can, to curb abortion. Indeed, they compel us to do so.

Until 1975 Italy had a law prohibiting abortion except to save the life of the mother. In 1975 the Italian Constitutional Court (Supreme Court) ruled that an abortion necessary to preserve a woman's "health" could not be penalized. In 1978 Parliament passed a law legalizing abortion in the first trimester (and later in pregnancy in certain cases) for women over age 18.

The Italian prolife movement then sought to prohibit all abortions through a referendum. The Constitutional Court ruled this proposal unconstitutional and prevented it from appearing on the ballot. However, the Court agreed to allow a vote on a second proposal submitted by the prolife movement, which would have permitted legal abortions only when the life of the mother or her "physical health" were threatened.

Pope John Paul II, a religious leader of unquestioned principle and commitment to protecting the unborn, vigorously supported this measure during the weeks just prior to his wounding by a would-be assassin. He supported it, although it was clearly far from an ideal anti-abortion law, because it was a significant step in the right direction which would have saved many lives. Unfortunately, even this proposal was rejected by 68% of the voters.

Just as Pope John Paul II did not spurn the life/physical health referendum proposal as an unsupportable compromise, so American proliferers should not reject as unprincipled any proposal—whether it be the Hyde Amendment, the Human Life Bill, or the Hatch Amendment—which might improve the current abortion situation (which, legally speaking, could hardly be any worse).

This is not to suggest that sincere disagreements will never arise over the legal effects or the political advantages of one proposal or another. But these are questions of strategy and judgment, not of principle.

Objection: I still don't see how we can support an amendment which would leave the right to life up to legislative discretion. No legislative body has any moral right to permit the destruction of innocent human life.

Response: Certainly, no legislative body has such a right—if that legislative body has the power to prevent such destruction. But at the present our legislatures do not have such power, because it has been taken away from them by the U.S. Supreme Court. The Hatch Amendment would restore the power to protect life—and at that point, every legislator would have the moral duty to use that power to end the killing.

Furthermore, upon careful thought, one realizes that under our constitutional system, all legal rights are matters of "legislative discretion." The Constitution itself was adopted by legislatures, and any constitutional provision may be repealed through the amendment process at "legislative discretion." In fact, the original Constitution contained neither of the current provisions which explicitly protect persons from being deprived of life without "due process." These provisions, found within the 5th and 14th Amendments, were added by Congress and the legislatures. And of course, any mandatory Human Life Amendment will also be accepted or rejected at the "legislative discretion" of Congress and the states.

Thus, if one argues that any law which does not place the right to life beyond the reach of legislative discretion is immoral, then the Constitution itself (and the conditional "right to life" which born Americans currently enjoy under it) are immoral. Unless, that is, one would argue that a law subject to repeal by a "constitutional majority" is moral, while a law subject to repeal by a simple majority is not. But few would suggest that morality is affected by such considerations.

Objection: The Thirteenth Amendment did not permit legislatures discretion on whether or not to prohibit slavery. Rather, it mandated the end of slavery. Shouldn't the prolife movement follow the same model?

Response: The following comparison of the slavery issue and the abortion issue is taken from "The Case for the Two-Amendment Strategy," a paper prepared by Prof. William H. Marshner of Christendom College.

The first and best measure of how entrenched an evil is in a society is the number of families involved in the practice of it. In 1860 there were roughly seven million white, nuclear families in the United States, of which less than 1.5 million lived in the deep South. Among the Southern and Border-State whites, slightly less than 384,000 persons owned one or more slaves in 1860, and of course it tended to be the same families which owned slaves year-in and year-out. Slavery was a rather static institution. So, if we make the generous assumption that the number of different families involved in the slave-holding evil was the same as the number of slave holders, we are talking about an evil in which, in its heyday, no more than one American family in twenty was involved.

Now look at abortion. It is not a static practice, tending to involve only the same families year after year, but a spreading epidemic. There are roughly 50 million American families today, and there have been over ten million "legal" abortions in the eight years since Black Monday, 1973.

If we make the generous assumption that fully half of these abortions have been repeat performances on women who had already had at least one abortion during the same eight years (and I think one-third would be a better guess, but let's concede the higher one), it remains the case that over five million different women have had abortions in the eight years, involving close to five million different nuclear families. That is one American family in ten, or 10% of the total already, and the number is going up every year.

If it takes us just another seven years, until 1988, to ratify a Human Life Amendment, it is not improbable that abortion will have been embraced and practiced by a full one-fourth of all American families by the time it is outlawed. So by this measure, abortion is already a more entrenched evil in our society than slavery was in 1860.

In a moment, I want to look at another measure of an evil's entrenchment. But first I want to explain why it is illuminating to look at family involvement in a bad practice. Bound together by blood or marriage, family members are the persons most likely to justify one another's behavior. It must have been hard to be a fiery abolitionist, if your brother owned a slave. It is now hard to think of abortion as murder, when your sister has had one. As a result, the network of family sympathy is a growing network of abortion sympathy in today's America.

And the sheer extent of the thing is not the worst of it. What really scares one about this spreading sympathy is just the fact that it is not ideological. It is not feminism which is spreading (that's dead), nor gnosticism, nor any of those other "isms" which, by their very nature, are the sort of thing only a minority ever believes in. What is spreading is the concrete and convenient conviction that, in a sad case, like my niece's case, like my cousin's case, an abortion is the right thing. To such thoughts majorities are seduced. And no other kind of thought—no higher, deeper, or more consistent thought—is needed to doom the politics of our Amendment.

Now look at another measure of abortion's entrenchment. If the weakness of an evil is the strength of the forces arrayed against it, slavery was weak. The power of opinion was against it. From the print media to the pulpits, abolitionism dominated the nation's intellectual, literary and moral elites. Prolife sentiment enjoys no such advantage; quite the contrary.

Also, the Republican electoral victory of 1860 was the victory of a party whose very *raison d'être*—not a mere plank of whose platform—was abolition. If 1980 were a prolife analog to 1860, Ellen McCormick would be in the White House today, not Ronald Reagan. In short, the forces arrayed against slavery were gargantuan compared to the forces now arrayed against abortion.

And still slavery proved intractable. It took a war, a confiscation, an armed occupation, and three Constitutional Amendments to get rid of it. Look only at the latter: it took one Amendment just to abolish slavery as a legal status (the Thirteenth), so as to bring the Constitution into line with the reality already created by the Union Army. It took another Amendment (the Fourteenth) to prevent the covert re-introduction of slavery under other names. And it took a third Amendment (the Fifteenth) to give freedmen the means of defending their gains at the ballot box.

None of which Amendments would have been ratified, historians tell us, without the solid bloc of ten states which were held at gun-point, that is, forced to ratify or face indefinite occupation as conquered territory.

What a procession of drastic steps! Do they not tell us something about the cure of entrenched evils? Do they not suggest, and more than suggest, the futility of a one-punch solution?

Objections / Questions / Responses Regarding the Political Wisdom of the Hatch Amendment

Objection: If we're going to go through all the work of amending the Constitution, why not just work a little longer and a little harder and get a mandatory "personhood" HLA to begin with—rather than going to all the work of passing and ratifying the Hatch Amendment and then having to start all over again to get the "ultimate" amendment we really want?

Response: Politically, there is a great distance between enacting the Hatch Amendment and enacting a mandatory Human Life Amendment. This is a complex subject and cannot be addressed fully here. However, in making these judgments it is necessary to clearly understand the constitutional amendment process. Let's review it briefly.

An amendment must be approved by both houses of Congress. This means that in each house the amendment must be approved by a subcommittee and by a full committee, or be removed from committee by extraordinary parliamentary devices

which are difficult to employ and seldom successful. Of course, much depends upon the views of the committee and subcommittee chairmen, which have no necessary relationship to the majority sentiment on the abortion issue among members of the entire committee or subcommittee.

On the Senate floor, it would be necessary to first muster 60 votes to break an inevitable filibuster, and then to obtain a two-thirds vote to pass the amendment. (This means two-thirds of the members voting—67 senators, if everyone votes.) In the House two-thirds approval is also required (290, if all 435 congressmen vote). The President's signature is not required.

The amendment must then be ratified by 38 state legislatures within the time period specified by Congress (usually seven years). This means, of course, that both houses of each legislature must vote to approve the amendment during the same legislative session; approval by only one house has no effect. Conversely, in order to block ratification of

a constitutional amendment, it is only necessary to prevent approval by one house of 13 state legislatures. In other words, amendment opponents can prevail by bottling up the amendment in as few as 13 of 99 state legislative bodies. (Nebraska has a unicameral legislature.)

In many state legislative bodies more than a simple majority of the members voting is required to approve an amendment. In Illinois, for example, a three-fifths vote is required in each house. And of course, in some legislative bodies it is possible for a single entrenched committee chairman or presiding officer to prevent a floor vote on an amendment in session after session.

Recently a federal district judge in Idaho ruled, in connection with the Equal Rights Amendment, that states may rescind their approval of a constitutional amendment if they do so within the ratification time period originally specified by Congress. If this decision is upheld by the U.S. Supreme Court, it will make it easier to block ratification of any constitutional amendment, because even after a legislature has ratified, anti-amendment forces will be able to come back each year to seek rescission. Thus, rather than needing a cumulative total of 38 states within seven years, amendment proponents will in effect need to retain simultaneous agreement by 38 states.

In all legislative bodies, it is easier to "play defense" than "offense." Even if the Supreme Court rules that rescissions are not allowed, the constitutional amendment process provides numerous "veto points"—points at which amendment opponents can focus their efforts to block approval.

Without commenting upon the merits or demerits of the Equal Rights Amendment, its history is instructive. It was first proposed in Congress in 1923 but not passed until 1972. By that time, however, the ERA enjoyed the support of the mass media, which have usually presented it as an obvious matter of simple justice for women. ERA opponents have often been portrayed in the media in denigrating and stereotyped ways. Partly for this reason, nationwide public opinion polls between 1972 and 1981 have generally shown majority support for the ERA. Yet by 1978 the ERA was still three states short of the necessary 38, and several states had passed rescission resolutions (the validity of which is still disputed).

Congress then voted to extend the time period for ratification by more than three years (an action recently declared unconstitutional by a federal district judge), but as of January, 1982, no additional states had ratified. Despite strong support from the media and influential "opinion leaders," the ERA had been stopped in its tracks by determined opponents who dug in their heels in the states in which they were strongest.

All of this underscores the importance of having an amendment which can draw the broadest possible political support during the ratification process. The Hatch Amendment could gain support from a broad spectrum of legislators who will not support an outright constitutional ban on all nonlifesaving abortions, but who are not willing to cast an affirmative vote for abortion-on-demand, either.

Looking more closely at the ratification situation facing a Human Life Amendment, we note first that at least eight state legislatures are still voluntarily funding nonlifesaving abortions. Any such legislature is far from being ready to ratify a constitutional amendment prohibiting abortions.

A number of other state legislatures have declined to fund abortions, but have also rejected proposals to restrict abortion in those peripheral but still important ways which are possible even under the Supreme Court's abortion decisions. A mandatory HLA would also encounter difficulty in these legislatures.

As to public sentiment nationwide, the media often superficially report public opinion polls on abortion in such a way as to suggest that most Americans support legalized abortion-on-demand. Actually, the more detailed major polls have obtained fairly consistent results. A minority—about one-fourth to one-third of the public—favors legalized abortion-on-demand. But large majorities support legal abortion in certain "hard cases," at least in the first three months of pregnancy. For example, a 1981 ABC News/Washington Post poll found lopsided majorities in favor of legal first-trimester abortion in cases of threat to the life of the mother (88%), rape or incest (82%), or fetal deformity (70%).

Of course, no one is suggesting that we should give up on trying to protect the "hard case" babies. But these polls tell us two important things: (1) We have a long way to go to convince even a majority of our fellow citizens that abortion should be illegal in certain hard cases, and (2) until we convince many more people of this, our only chance to restore legal protection to these "hard case" babies is to remove the debate on their fate from the amendment ratification context, which is the one political arena in which we need overwhelming support to win.

This must be clearly understood: the low degree of public support for prohibiting abortion in cases of rape (for example), and the unique degree of political support needed in the ratification process, mean that if we insist on an "all-or-nothing" amendment strategy, we will get nothing. Because of our current inability to ratify an amendment directly barring abortions in "hard cases," we are failing to protect the perhaps 98% of the unborn whose lives are not touched by these special circumstances.

The Hatch Amendment, far from compromising on the hard cases, is actually a shortcut route for providing legal protection for all unborn children. Once the amendment is ratified, the pro-life movement can immediately press for legislation to prohibit all nonlifesaving abortions. True, we will still face a difficult educational and political task in obtaining protection for the "hard case" pre-borns. **But with the Hatch Amendment in the Constitution, we will no longer need constitutional majorities to protect these babies. By simple majority votes it will be possible to restrict abortions even in these cases. And as any lawmaker can tell you, there is a very great difference between needing a simple majority and a two-thirds majority!**

Let's illustrate this line of thought with a concrete, although hypothetical, example. Under an "all-or-nothing" mandatory amendment strategy, in order to provide legal protection for a certain baby with Down's Syndrome who will be conceived in California, we must convince two-thirds of the members of both houses of Congress, and then (probably within seven years) at least 75 out of 99 state legislative bodies, that abortion should be illegal in cases of genetic defect. And if we fail to win in the required number of legislative bodies, we fail to provide any legal protection for any babies in any state.

Under the Hatch Amendment, on the other hand, it is only necessary to convince either (1) a simple majority of both houses of Congress and the President, and/or (2) a simple majority of both houses of the California legislature and the governor, that genetically handicapped children deserve the protection of law. If the initial attempt to provide such protection fails, the failure need not be final—nor does it prevent us from simultaneously obtaining legal protection for most other babies while our political and educational efforts regarding "hard cases" continue.

In short, the Hatch Amendment offers the most realistic strategy for protecting all unborn babies, and does so without putting any exceptions permanently into the Constitution.

Objection: How soon can we pass a mandatory HLA in Congress?

Response: If every senator is present and voting, 67 votes are needed in the Senate. The HLA wording which to date has drawn the greatest support, the Garn/Oberstar/NRLC wording (SJR 17, HJR 125), has 30 sponsors in the Senate. As of January, 1982, the NRLC Legislative Office estimates that such an amendment would probably obtain about 45 votes, but a number of these are far from certain.

Higher estimates published from time to time by various sources count as possible votes some senators who are by no means committed to support a Human Life Amendment, or who would probably support it only with objectionable modifications (such as a rape/incest exception).

In the House pro-life strength is greater, but we are still well short of the necessary two-thirds for an HLA.

Of the 33 Senate seats up for re-election in 1982, about two-thirds are now held by pro-abortion senators. Thus, the pro-life movement has a good opportunity to gain additional support in the Senate this year. But even a very good showing in the 1982 Senate elections would leave us short of the necessary two-thirds vote.

In 1984 and 1986, most pro-life senators will be up for re-election. The pro-life movement will be doing well to prevent a loss of pro-life seats. There probably won't be sufficient opportunities to make the sort of gains which we saw in the 1980 elections.

Thus, the odds are against a mandatory HLA passing Congress soon. Even if the HLA passed as early as 1985, at least five more years must be allowed for ratification.

The prospects are good for earlier passage of the Hatch Amendment. Of course, any pro-life amendment faces an uphill battle in the current Senate. However, some pro-life tacticians believe that even a near-miss in the 1982 Senate would be a step forward politically. For one thing, it would place some pro-abortion senators on record as having voted openly for abortion-on-demand, a vote they will find hard to explain to many constituents. If the Hatch Amendment falls short in the 1982 Senate, realistically attainable pro-life gains in the 1982 election could assure its passage in 1983.

Acknowledgements

Aside from the quotations attributed to various persons, some of the material in this brochure has been adapted from papers circulated by Prof. John T. Noonan, Jr., of the University of California-Berkeley Law School; Prof. William H. Marshner of Christendom College; Anthony Lauinger, chairman of Oklahomans for Life; and David O'Steen, Jr., Ph.D., executive director of Minnesota Citizens Concerned for Life.

We express our gratitude for these valuable papers. However, none of these writers is in any way responsible for the content in which their thoughts appear in this brochure, or for the views expressed in the brochure as a whole.

Comments and questions are welcome, and can be addressed to:

Douglas Johnson
Legislative Director
National Right to Life Committee
419 7th Street, N.W., Suite 402
Washington, D.C. 20004
(202) 638-7936

What Some Pro-life Leaders Say About the Hatch Amendment

Dr. J. C. Willke, President of the National Right to Life Committee:

My wife Barbara and I have worked for many years to defend the unborn. We have always supported a constitutional amendment to forever prohibit all nonlife-saving abortions, and we will never cease to work for such protection. However, too few of our fellow citizens and too few of our elected representatives are yet ready to support such a total prohibition on abortion.

I support the Hatch Amendment because it would strike down the Supreme Court-created "abortion liberty" and permit enactment of tough anti-abortion laws by both Congress and the states. With sufficient support from pro-life groups and from those other groups within our society which recognize the sanctity of unborn life, the Hatch Amendment can be passed and ratified. I strongly urge all pro-life groups and individuals to support this Step-One Amendment as the only possible way to end abortion-on-demand in this decade.

Archbishop John Roach, president of the National Conference of Catholic Bishops, testifying on behalf of the Conference before the U.S. Senate Judiciary Constitution Subcommittee:

... we support Sen. Hatch's proposal, embodied in S.J. Res. 110.

There should be no misinterpretation about our own position on the abortion issue. We are committed to full legal recognition of the right to life of the unborn child and will not rest in our efforts until society respects the inherent worth and dignity of every member of the human race. When a constitutional amendment is ratified and hearings are held on a national abortion law, we shall again request permission to testify in order to urge Congress to enact laws protecting the unborn child to the maximum degree possible.

We realize that other groups and individuals will put forward other views on this matter. But our understanding of national attitudes and our commitment to the democratic process convince us that this strategy for returning the abortion controversy to the legislative arena has the great merit of being an achievable solution to the present situation of abortion on demand. We cannot in conscience tolerate the continued destruction of unborn human lives at the rate of 1.5 million a year on the hypothetical grounds that some day another, theoretically ideal constitutional solution might be found.

Peter Gemma, executive director of the National Pro-Life Political Action Committee:

Approval of the Hatch Amendment would remove the abortion issue from the courts—where the pro-life movement has been weak—to the legislative and political arenas where the movement has proven again and again that it can win. I am keenly

aware of the numerous strategies that have been attempted over the years to achieve our ultimate goal of halting abortion-on-demand in America. It is our view the S.J.R. 110 is the fastest and most practical means of achieving that goal.

Terence Cardinal Cooke, Archbishop of New York and chairman of the Bishops Committee for Pro-Life Activities:

We are committed to the defense of all unborn human lives. In light of this commitment, we support the Hatch Amendment as a realistic step which makes it possible to restore legislative protection to the unborn. We urge others to do the same. We cannot tolerate the continued destruction of unborn human lives which is going on at the rate of 1 1/2 million a year.

We firmly restate our opposition to all abortions. In pursuit of our final goal we are convinced that returning the abortion controversy to the people and their elected representatives is an attainable means of protecting unborn human life.

Remarks entered in the Congressional Record by Senator Hatch upon introduction of his amendment (Sept. 21, 1981):

Let me be clear about what I am saying. I personally believe that abortion is an "all or nothing" issue. I am irreconcilably opposed to abortion. I believe that abortion involves the taking of a human life. It is morally, ethically, and—I believe—constitutionally wrong. Should my amendment become part of the Constitution, I would be among those seeking the most restrictive State and Federal laws with respect to abortion. When a greater consensus exists in this country on the repugnance of abortion—which consensus I believe will be promoted by this amendment—I will be among those seeking a direct constitutional prohibition on abortion.

That consensus, unfortunately, does not exist yet today.

Once, however, we can establish in the Constitution the principle that abortion is not an ordinary, routine medical operation, I believe that we can begin to reeducate all the American people to the cruel realities of abortion. Acceptance of this principle in the organic law of our land will better enable us to carry on education and information efforts.

The longer that the status quo—unrestricted abortion—continues to be the law of the land, the greater the number of citizens who will grow up in this country oblivious to any other reality, the greater the number of citizens who will forget that there was a time at which abortion was condemned unanimously by the States. Not during the Middle Ages, not during the era of the Founding Fathers, not during the industrial revolution, but during the entirety of our Nation's history through the 1950's and the 1960's and up until January 22, 1973.

The law is, in fact, a teacher. We must give it that opportunity before it is too late, before the lesson goes permanently unlearned.

Congressman Vin Weber (R-Minnesota), former Board Member of Minnesota Citizens Concerned for Life, testifying before the Senate Judiciary Constitution Subcommittee:

With the status quo as abortion-on-demand, and with 1.5 million abortions occurring each year, we cannot wait for the perfect amendment or bill which establishes personhood. The lives of the unborn far outweigh further delay. Further, those members of Congress, who do not support this amendment will have to tell their people back home that they personally support the right to have an abortion by a woman at any place, at any time, and for whatever reason. Even for those members who are the most stridently pro-abortion, this will be a tough issue to resolve.

Congressman Henry Hyde (R-Ill.):

As a chief sponsor in the House of the Human Life Bill, and in the firm belief that this bill is both constitutional and achievable, I nevertheless continue to support a constitutional amendment as the ultimate goal in protecting unborn life. In the near future I expect to co-sponsor Senator Hatch's Human Life Amendment as yet another expression of my efforts to protect the life of the pre-born.

Congressman John Ashbrook (R-Ohio), member of the Executive Committee of the Congressional Pro-Life Caucus, upon introducing the Hatch Amendment in the House of Representatives (Congressional Record, Dec. 11, 1981):

The effect of this amendment should be clear. First, it declares that a right to abortion is not secured by the Constitution, thus reversing the holding in Roe against Wade that the right to privacy includes the mother's right to kill her unborn child.

For too long, the people of this country have been frustrated in their efforts to petition their government for a redress of grievances in this matter. Now is the time to remove the abortion issue from the court monopoly and to give it to the people through their elected representatives in Congress and in the States to decide.

What Some Pro-life Legal Experts Say About the Hatch Amendment

Prof. John T. Noonan, Jr., professor of law at the University of California—Berkeley, author of A Private Choice, testifying before the U.S. Senate Judiciary Constitution Subcommittee:

This amendment is extraordinarily simple and extraordinarily direct. It denies that the Constitution contains the kind of right which fiat created nine years ago. In one stroke it demolishes Roe v. Wade and the unhappy sequelae of Roe v. Wade. With a few words it performs surgery by which the judicial amendment to the Constitution made nine years ago is excised. It restores to Congress and to the States the power to protect life. It is a very good amendment. It accomplishes what must be accomplished. About it the lovers of life can unite. With its enactment the great goal of restoring the protection of life in the United States will have been achieved.

Lynn D. Wardle, professor of law at Brigham Young University, author of The Abortion Privacy Doctrine:

The Hatch Amendment does directly repudiate and repeal the two principal holdings of Roe v. Wade. It clearly establishes that the Constitution does not shelter a right of pregnant women to destroy their unborn children. And it provides an immediate escape from the hostile arena of federal courts where we have been forced to battle so unsuccessfully for the last eight or nine years to protect the lives of the unborn. It insures that the people can restore protection for the unborn.

Wilfred R. Caron, general counsel to the National Conference of Catholic Bishops:

Roe v. Wade pressed the Constitution into the service of the termination of unborn human life. The Life (Hatch) Amendment will eliminate that condition and place the Constitution in service to the lives of the unborn. Upon its ratification, every state and the United States will be able to deal effectively with abortion according to the will of the people, free of the constraint of a constitutional "right" which places almost no value on unborn life. It is, truly, a prolife amendment.

Dennis J. Horan, chairman of the board of Americans United for Life, co-editor of New Perspectives on Human Abortion, testifying before the Senate Judiciary Constitution Subcommittee:

In my view, SJR 110 would, on balance, be as effective as any means so far proposed in assuring potential use of the law to protect the youngest members of the human family. I therefore strongly endorse the concept that SJR 110 represents and urge this Subcommittee's favorable action on it.

Pro-life attorney William Bentley Ball, former chairman of the Federal Bar Association Committee on Constitutional Law (Sept. 16, 1981):

After much thought I have come to the conclusion that an amendment of the nature now apparently being proposed by Senator Hatch is necessary (and immediately necessary).

Besides the legal experts quoted elsewhere in this brochure, the following law professors have endorsed the Hatch Amendment: Thomas G. Barnes, University of California; William W. Bassett, University of San Francisco; Robert Blakey, Notre Dame; Gerald T. Dunne, St. Louis University; David Granfield, Catholic University; Conrad Kellenberg, Notre Dame; Charles Kindregen, Suffolk University; Joseph O'Meara, Jr., Notre Dame; Thomas Shaffer, Washington and Lee University.

PLEASE NOTE

Additional copies of this brochure are available from NRLC, Legislative Office, 419 7th Street, N.W., Suite 402, Washington, D.C. 20004, at \$1.00 for one copy, \$2.50 for ten copies, \$7.50 for 50 copies, \$10.00 for 100 copies, \$38.00 for 500 copies, or \$65.00 for 1,000 copies. Prices include shipping. Please order in multiples of the order sizes given above (for example, 20 copies cost 2 x \$2.50). Orders must have a street address for UPS delivery. No phone orders. Payment must accompany orders. Please make checks payable to National Right to Life Committee.

What Some Pro-Abortion Leaders Say About the Hatch Amendment

Karen Mulhauser, former executive director of the National Abortion Rights Action League:

"We believe this is the gravest threat to abortion rights since the 1973 Supreme Court decision." (Washington Post)

"It would be easier for us to defeat the Human Life Amendment, because it's so extreme. I see this new approach as ultimately more dangerous." (New York Times)

Bella Abzug, president, Women USA:

A vote by any member of Congress in favor of this proposed amendment can only be interpreted as a vote to deprive women of their freedom of choice. Furthermore, if the states enact legislation that falls short of the total ban on abortion favored by many anti-abortion groups, you can be certain that these groups will be back here in force demanding that Congress enact a prohibition on abortion, without any exemptions Woman USA is opposed to compulsory pregnancy We oppose the adoption and ratification of SJR 110

Kathy Wilson, national chair, National Women's Political Caucus, testifying before the Senate Judiciary Constitution Subcommittee:

Let me make clear that this bill is not a compromise approach to the abortion question. This is in no way a "moderate" proposal. It is an attempt to restrict our reproductive rights by giving authority to regulate abortion to the Congress and the state legislatures—legislative bodies that severely underrepresent women and women's interests. The amendment would overturn the 1973 Supreme Court ruling in Roe v. Wade and destroy our constitutionally protected right of privacy when deciding whether to terminate a pregnancy. A fundamental right would be placed in the legislative realm, subject to the whims of a legislative majority. It would give Congress and state legislatures the authority to outlaw all abortions, even those in cases of rape, incest, severe health risk or life endangerment to women.

Linda Tarr-Whalen, representing the National Education Association, testifying before the Senate Judiciary Constitution Subcommittee:

The National Education Association strongly opposes the passage of SJR 110, S. 158, all proposals that would constrict the availability of abortion and other reproductive health care, and all proposals to define the point at which 'human life' begins.

Allan Rosenfield, M.D., testifying on behalf of the American Public Health Association before Senator Hatch's Constitution Subcommittee:

(It is abundantly clear that the goal of SJR 110 is the prohibition of all or most abortions in the United States. You yourself (Sen. Hatch) have consistently supported this outcome and repeatedly pledged to work for its attainment through stringent federal laws . . . For these reasons and more, Mr. Chairman, the APHA, concerned for the health and well-being of American women, must oppose, vigorously, the proposed human life federalism amendment, SJR 110 and all other attempts to overturn Roe v. Wade and Doe v. Bolton.

Mary Bricker-Jenkins, representing the National Association of Social Workers, testifying before the Senate Judiciary Constitution Subcommittee:

The National Association of Social Workers . . . strongly opposes the consideration and passage by the Congress of the U.S. of SJR 110, which would effectively reverse the 1973 Supreme Court rulings by providing Congress and state legislatures authority "to restrict and prohibit abortions." We believe this proposal would, if enacted, severely restrict reproductive freedom in this country NSAW sees SJR 110 as the first step toward prohibition of abortion nationwide.

From a report on National Public Radio (Nov. 12, 1981):

Pro-abortion leaders find the Hatch Amendment scary, according to Judith Widdicombe of the National Abortion Rights Action League. The fear is that the amendment will appeal to members of Congress, who do not have to go on record opposing abortion per se, but who can assuage their anti-abortion constituents by voting for something they want. Widdicombe is encouraged, however, by the split in the anti-abortion movement, which she believes is damaging their political clout.

Congressman Ted Weiss (D-NY), testifying before the Senate Judiciary Constitution Subcommittee:

I'm afraid this amendment (SJR 110) is really no compromise at all. If enacted, SJR 110 would imperil the right to choose by permitting a statute restricting or outlawing abortion to pass Congress or any state legislature by a simple majority vote. And what should be even greater cause for concern is that these abortion statutes would then be insulated from the Supreme Court's scrutiny. In other words, the Congress or any state would be enabled to pass a Human Life Statute that would be immune from challenge on constitutional grounds.

National Abortion Rights Action League press release (Nov., 1981):

NARAL asserts that with the rhetoric stripped away, Hatch's amendment is a devastating attack on abortion rights.

Patricia A. Gavett, executive director of the Religious Coalition for Abortion Rights:

As soon as the Hatch Amendment passes, Step 2 is waiting in the wings—enactment of federal laws to outlaw abortion Once Step 2 is completed, and the "right-to-lifers" eliminate the right to abortion in America, they will press on to their final goal—the passage of their cherished Human Life Amendment.

In comments before an Oct. 31, 1981 political workshop at the Planned Parenthood Federation of America's annual conference in Washington, Jeanne I. Rosoff, director of the Alan Guttmacher Institute and a veteran Washington pro-abortion activist, said she thought that the Hatch Amendment "is by far the most dangerous thing we have had in front of us."

Rosoff noted that a strong majority of the public believes abortion should be legal when the mother's life is at stake or in cases of rape and incest, "but that is not the reason most abortions in this country are performed—they are performed for social and economic reasons, because of age and certain lifestyles. And when you get to these, the support dwindles very, very rapidly."

The Hatch Amendment "takes away almost all of our best arguments . . . all of the rather emotional issues which have been on our side . . ." Rosoff told the group.

"The one blessing" in this ominous development was that some right-to-life groups had "immediately denounced Senator Hatch as essentially opening up the way to a compromise," Rosoff said.

She concluded her workshop with these words: "Two things are possible. Either the right-to-life movement continues to be totally adamant against any kind of compromise, in which case they will, I think, destroy themselves over a period of several years, because it is clear that the extreme position is not going to fly. If, however, either the U.S. Catholic Conference and/or other groups decide to throw their support to something which is more moderate, which aims toward a compromise, then I would think we would have much more serious trouble than we have had in the previous nine years . . . I think it is premature to say which way it is going to go. It could be the beginning of the end of the fight, or it could be the beginning of a new stage and perhaps a more difficult stage in the fight."

What Some Pro-Abortion Legal Experts Say About the Hatch Amendment

Norman Dorsen, professor of law at New York University and president of the American Civil Liberties Union, testifying before the Senate Judiciary Constitution Subcommittee:

SJR 110 . . . is a backdoor way of stripping women of their constitutional rights . . . Is this federalism, is this states' rights? Of course it isn't, because it permits the national legislature to supercede the laws of any state by prohibiting abortion on a nationwide basis. Worse still, it is a slanted, one-sided approach. Congress may supercede state laws if they are less restrictive . . . but if a state law is more restrictive, the state law governs.

Laurence Tribe, professor of law at Harvard University:

The Hatch Amendment is a direct assault on Roe v. Wade.

Tom Gerety, associate professor of law at the University of Pittsburgh, testifying before the Senate Judiciary Constitution Subcommittee:

This amendment will be argued for not so much in terms of abortion as in terms of federalism. "Leave it to the states," people will say, "and not to a handful of justices." This argument is always a seductive one, and almost always for the wrong reasons. But here the argument is a smokescreen. The states will have only the authority to do one thing, under the Hatch Amendment; to restrict or prohibit abortions.

Herma Hill Kay, professor of law at the University of California-Berkeley, testifying before the Senate Judiciary Constitution Subcommittee:

If SJR 110 becomes part of the United States Constitution, its second sentence will confer upon the Congress the power to restrict and prohibit abortions: a power it has not held before. If the Congress then acts to prohibit the performance of abortions except where necessary to "prevent the death of the mother" . . . the normal operation of the Supremacy Clause of the United States Constitution would make that statute paramount over all conflicting state law—including state constitutional law.

Your Help Is Needed!

Like any constitutional amendment, the Hatch-Ashbrook Amendment must receive a two-thirds vote in both the Senate and the House of Representatives.

Already, the National Abortion Rights Action League, the Planned Parenthood Federation of America, the National Education Association, and other pro-abortion groups are frantically at work across the nation, generating pressure on members of Congress to kill the Hatch Amendment. Your two U.S. Senators and your congressmen are hearing from these pro-abortion groups. Are they hearing from you and your friends?

The Hatch Amendment cannot succeed without your help.

LETTERS ARE IMPORTANT

Most congressmen place a great deal of importance upon the individual, personal letters which they receive. A handful of such letters are heeded more than a bagful of postcards, form letters, or petitions.

A letter can be typewritten or hand-written. It need not be longer than three or four paragraphs. In most cases it would be sufficient to tell your congressman or senator that you strongly oppose legal abortion, and urge him to support the Hatch-Ashbrook Amendment (SJR 110/HJR 372) to end legalized abortion-on-demand.

Congressmen who in the past have supported the Human Life Amendment, Hyde Amendment, or other pro-life legislation should be asked to co-sponsor the Hatch-Ashbrook Amendment.

If you receive a reply which is ambiguous or otherwise non-responsive, send a follow-up letter again urging his support, and asking that he respond directly to the points you raise.

It is very important that your letters always be respectful and polite. They should be firm, but never threatening or abusive.

You are encouraged to duplicate this box and distribute it to pro-life friends.

Please send a copy of any response which you receive to the Legislative Director, National Right to Life Committee, 419 7th Street, N.W., Suite 402, Washington, D.C. 20004. This will greatly aid the NRLC's lobbying effort on behalf of the Hatch Amendment.

MAILING ADDRESS FOR ALL SENATORS:

Senator _____
Senate Office Building
Washington, D.C. 20510

MAILING ADDRESS FOR ALL HOUSE MEMBERS:

The Honorable _____
House Office Building
Washington, D.C. 20515

INDIANA SENATORS

Richard G. Lugar
Dan Quayle

INDIANA REPRESENTATIVES

District

- 1 Adam Benjamin, Jr.
- 2 Floyd Fithian
- 3 John P. Hiller
- 4 Daniel R. Coats
- 5 Elwood H. Hillis
- 6 David Evans
- 7 John T. Myers
- 8 Joel Deckard
- 9 Lee H. Hamilton
- 10 Phillip R. Sharp
- 11 Andrew Jacobs, Jr.

LIVING THE QUESTIONS

We need a personal approach to reconciliation

by Fr. THOMAS C. WIDNER

Last week Pope John Paul II warned of a decline in moral values, a weakening of people's awareness of sin and laxity in Catholic confessional practices. The alertness of a Catholic conscience, he said, can be tested by measuring one's consciousness of sin, one's desire for pardon and one's tendency to approach the sacrament of penance.

"A good catechesis (religious education)," he stated, "ought to lead the faithful to examine their recognition of themselves as sinners, to understand the necessity and the sense of a personal approach to the sacrament of reconciliation before receiving, with the Eucharist, all the fruits of renewal and of unity with Christ and his church."

It may seem somewhat out of place now that Easter has arrived to be talking about sin and penance—Isn't that relegated to Lent?—but that last statement impressed me, and since sin is never really out of style, it seems appropriate to address it now that our guard is down and most of us feel pretty confident about being among those Christ saved by his resurrection.

The pope made his remarks during Lent and expressed them with the suggestion that the lives of Catholics be marked by a growing sensitivity toward the reality of sin and a desire for the freedom which comes through forgiveness. That, of course, is the very stuff of Easter which is about the triumph of forgiveness over sin. The act of redemption is the act of making good all that is wrong in the world.

I THINK THE HOLY Father's observations on the sacrament of reconciliation are indeed good. As with many



things he says, it is loaded. It says much more than the words convey.

Salvation is an ongoing process. It is an inch by inch movement. Just because Easter has occurred does not mean we are let off the hook. Christ has truly redeemed us. But he has not given us carte blanche to ignore him the rest of our lives. We are not done with sin and failure in one Easter, in one regret, in one confession, in one absolution. Sin follows us around all our lives. And, quite frankly, we go looking for it more often than we admit we do.

I believe the Holy Father to have discovered something when he suggests we need to examine our recognition of ourselves as sinners. And often is this done. The season of Lent closed in many of our parishes with penance services. Most priests heard confessions in more than one parish. As one who heard confessions in five, I can say that those whose confessions I heard for the most part certainly have an awareness of sin in their lives. But that is not always true. Many are still fearful of the sacrament. And many do not believe it to be necessary.

I AM ONE WHO BELIEVES most people, however, are very conscious of sin in their lives but often feel themselves unforgeable. I believe many do not use the sacrament of penance because they are fearful of the wrath of the priest rather than his compassion. And because somewhere in their pasts many people had a bad experience in going to confession.

Many others have grown in the past few years to realize the sacrament does not need to be as frequent as they once attended it. Frequent confession does not necessarily mean weekly confession. The only law the church makes regarding the sacrament of penance states that a Catholic must receive the sacrament once a year if one is aware of being in the state of mortal sin. In a transitional period of history like our own,

defining mortal sin is a major undertaking.

The old divisions were mortal and venial sin. Some theologians now distinguish between mortal, serious and venial sins. There is no longer common agreement as to what constitutes each.

But sin can't be that easily categorized. When the Holy Father wants us to recognize ourselves as sinners and understand the necessity and sense of a personal approach to the sacrament of reconciliation, I hear him encouraging us to dig deeper into the meaning of our lives. To take sin more seriously—not necessarily to come up with longer lists for confession, but to think more seriously in terms of what it is that prevents me from partaking fully in God's life.

When one thinks this way, one looks at one's whole life, or one's direction in life, and not so much at this or that sin. I may have stolen \$5 from someone. But the meaning of that sin is different if it's the only time I've ever stolen anything rather than the constant habit of stealing.

To sin means to do something wrong. To offend someone. I cannot do something wrong unless I offend someone—God. But how can God be offended by what I do? He doesn't even need me. I am a human creation. He can do with me or without me.

Offending God is both a question of stealing once, for example, and of a habit of stealing. But that is because God has done something he didn't have to—given me life—and therefore, I offend him every time I somehow negate his gift of life.

I offend him by failing to take responsibility for the life he has given to me. I can do this by a single act of irresponsibility or a lifetime of it. Sin means failing to take myself seriously. From that starting point one can then begin to talk about developing a personal relationship with God.

More next week.

Jews experience exodus through Passover

by Rabbi RONALD L. GRAY

The festival of Passover marks the Jewish people's freedom from slavery and the exodus from Egypt. The word itself seems to designate both the feast and the animal which is eaten at the festival banquet. The ritual is described most familiarly for Christians in the book of Exodus 12:1-28.

The Jewish feast of Passover fell on April 8 this year. In the Christian calendar this is the feast of Holy Thursday. At Passover the Haggadah instructs those who take part. This is the narrative of Passover which tells the story of the entry of the Israelites into Egypt and their liberation from servitude there. The Haggadah is the most essential part of the Seder supper which Christian churches often commemorate today as well.

The Seder means "order" or "arrangement." The service is held at home. Past memories and future aspirations are blended into a serene harmony as the Seder service begins with the invitation extended to the poor to share the food, and ends with the hope and prayer for the realization of the messianic era.

In the instruction the faithful are told, "In every generation, each individual should view himself as personally having gone out of Egypt." Such a strange and unrealistic request makes one pause. Can individuals be expected to personally identify with an historical event which occurred so long ago? Isn't it perhaps deceptive to view oneself as having participated in the exodus, when in fact, we did not?

Jews understand the obligations of Passover designed not to commemorate an historical event but to enable them to relive the

experience and translate it in today's terms. Like a couple celebrating their 25th wedding anniversary, they return to the same place where the honeymoon was spent. The couple might even stay in the same room and order the same food. Not that they can't afford better now than those humble beginnings allowed, but they wish to renew their feelings by reliving the experience.

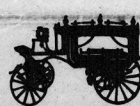
At Passover the Jewish people relive the experience of gaining national freedom. They eat the meager foods symbolized by the simple Matzah and recreate the entire exodus scenario by retelling the episode in its entirety.

Matzah is the unleavened bread eaten during the eight days of Passover. It is made from flour and water, kneaded hastily and baked quickly in order to prevent all fermentation. The Matzah symbolizes the haste with which the people of Israel had to leave Egypt. This reminds the Jews of the poverty and affliction of their forefathers while in slavery. It is simultaneously the symbol of servitude and of liberation. It also serves as a reminder of poverty stricken fellow men who must be helped.

Freedom, in order to be meaningful, must be a renewed part of one's daily existence. To merely commemorate freedom tends to cause human beings to lose sight of its enormous implications. If we can't continuously appreciate our freedom then it becomes impossible for us to feel someone else's suffering.

During the Passover holiday, Jews express gratitude for their freedom, but at the same time reaffirm their commitment to the freedom and dignity of all mankind.

(Rabbi Gray presides at Congregation B'nai Torah in Indianapolis.)



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St. Mary Church

New Albany, Indiana

Fr. Stan Herber, pastor

by Fr. THOMAS C. WIDNER

How many parishes can lay claim to being at one and the same time rural, inner city, middle class, country, professional? St. Mary's in New Albany can and does. Among the oldest parishes in the archdiocese, it counts among its members 3,000 parishioners in the Ohio river community which includes much territory extending to the Harrison county line. The parish has grown recently in part resulting from the 1975 tragic loss of its neighbor Holy Trinity parish.

On Dec. 29, 1975 Holy Trinity church, built in 1857, burned to the ground. Located less than two blocks from St. Mary's, the church was not rebuilt and the two congregations joined together. St. Mary's was founded in 1851. The former originally served an Irish congregation while the latter served a German population. Today St. Mary's serves its broadest spectrum of parishioners and thus mirrors the ideal of the universal Church.

Being the oldest parish in the area means "we have a very high percentage of elderly," Father Stan Herber reflected. The 45-year-old pastor of the parish says he averages 60 funerals a year. "The older parishioners are a definite strength to the parish," he mused. "They are active in the parish though retired from their own work."

They are the willing recipients of the ongoing challenge of the Second Vatican Council. "That's what our parish is about," Father Herber stated. "Our parish council is in the business of implementing, educating, liturgizing, structuring and sharing responsibility as directed by the Council."

CAROLE STROHBECK, director of religious education in the parish, said "our goal is spirituality. We have moved toward this in the past year most effectively through the Parish Renewal Program."

It is liturgy which seems to represent the real focus of the parish in achieving a greater spirituality. Father Herber noted that people often say, "My, if you're in a hurry, you don't want to come here."

"Everyone works hard to offer a good liturgy," Carole stated. A group of parishioners helps prepare the homily by suggesting ideas and themes. And the church itself is decorated according to the season by a committee of parishioners.

Another big asset is the Rite of Christian Initiation for Adults. "It's my biggest pleasure," Carole agreed. Its success is measured by the response of candidates who remain with the parish when the program is completed.

"This is our third year with the rite," Carole explained. "And we've had 16 to 20 new converts each year."

Father Herber thinks the rite works well for baptized Catholics who need to be renewed as well. "Each year we've had four or five who have not had any adult formation at all."

Most parishioners, he thought, are not yet fully aware of the importance of RCIA, not enough to yet identify the program as one of the parish's most important projects.

ANOTHER RECENT development in the parish's efforts to reach its diversified members was the hiring of a youth minister, Tony Cooper. Father Steve Schafflein, associate pastor, got the parish moving on that.

"I worked with our people in getting a youth program going here," Father Schafflein reflected. "We wanted to get all elements working together, too—spiritual exercises, CCD, athletic, and so forth. We established prayer sharing groups that met every two



TEAM APPROACH—The staff of St. Mary's parish gathers for a planning session. They are: (l to r) Carole Strohbeck, Director of Religious Education; Joyce Shadler, principal of St. Mary's School; Tony Cooper, Youth Minister; and, Fathers Steven Schafflein and Stanley Herber. Below, seventh and eighth graders pose with high schoolers before a roller skating outing. The high school service program paid for the expenses of the younger ones. (Photos by Fr. Steve Schafflein)

weeks. The format for our youth groups flowed out of our experience with the Parish Renewal program. We even had a lock-in, an overnight retreat, for the kids here at the parish."

The priest encouraged high school retreats at nearby Mount St. Francis Center and groups of 30 to 50 attended each one. A total of 189 high school age youth got involved from the parish.

"But the program reached the point where it needed a full-time person and that's when we hired Tony," Father Schafflein explained.

The youth minister's job has barely begun but the work allows him time for home visiting and getting the youth involved in service to the parish. It also enables the minister to do counseling.

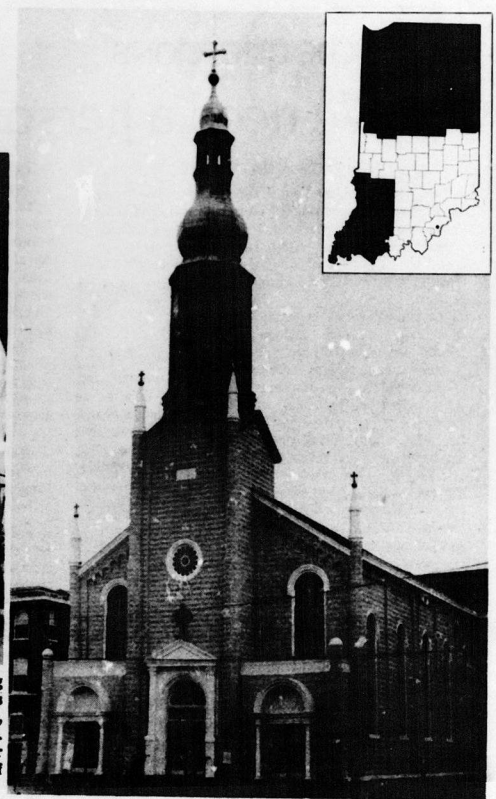
In all of this both Father Schafflein and Father Herber agree that the parish council was integral in developing ideas and in passing along information to the parish itself.

FATHER HERMAN Alerding's 1883 history of the diocese of Vincennes states that Bishop Flaget offered Mass for the first time in New Albany in 1829. The first Holy Trinity church was dedicated in 1841. The present St. Mary's church was built in 1857.

The ground on which old Holy Trinity stood is now a landscaped park. The remnants of the church building there have become part of a memorial court, a reminder of the county's early religious history. The rectory, which survived the fire of 1975, is an office building which houses the Interfaith Community Council and other Floyd county religious agencies.

The new St. Mary's which developed as a result of the joining together of the two former downtown New Albany churches is "a parish which does a lot of meaningful things," according to Father Herber.

"Especially as a result of the Parish Renewal Program," says Carole Strohbeck, "we have a strong core group of people. Knowing the heaven which has come through this program, we have a real hope of continuing growth."



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THE QUESTION BOX

What is known about Jesus as a child?

by Magr. R. T. BOSLER

Q If we are to imitate the Holy Family, as priests tell us to, how can we do this without knowing something about the childhood and boyhood of Jesus? All I heard about him in my Catholic education was that he was preaching daily in the temple and got lost on the way home from a wedding. How many 10-year-olds today are preaching every day? Did Jesus ever do anything naughty? Was he ever late? Did he ever forget to do something? Children who need a model would like to hear something about this part of his life, and so would we adults who are asked such questions about the child Jesus.



A Whoever taught you when you were young must have had a vivid imagination. We know precious little about what Jesus did before he began his public life. He grew up in Nazareth, a long journey in those days from the temple in Jerusalem.

According to the Gospel of Luke, Joseph and Mary journeyed once a year to Jerusalem for the Feast of the Passover. When Jesus was 12 years old, he was left behind in the temple. His parents found him after a three-day absence "sitting in the midst of the teachers listening to them and asking them questions." Luke says: "All who heard him were amazed at his intelligence and his answers."

Obviously he was a bright boy who at a young age had the unusual realization that God was his father, for he surprised his mother with the response: "Did you not know I had to be in my Father's house?" (Luke 2:41-49)

But he must have grown up and acted like other boys in Nazareth since his fellow townsmen were astonished at his knowledge when

as an adult he taught in the local synagogue. "Where did he get all this?" they asked. "Is this not the carpenter, the son of Mary, a brother of James and Joseph and Judas and Simon?" (Mark 6:2-3)

Luke tells us that after he was found in the temple, Jesus went back to Nazareth and was obedient to his parents and "progressed steadily in wisdom and age and grace before God and men." (Luke 2:31-32)

From this rather flattering sentence it will not do to conclude his family saw anything unusual about Jesus. When they heard that he was attracting crowds to hear his teaching, they "came to take charge of him saying, 'He is out of his mind.'" (Mark 3:21)

But while the Bible seldom mentions his early life, Jesus' way of teaching can tell us a great deal about it. From the stories he told and the examples he used in teaching, we can conclude that Jesus was a person who knew a great variety of people, observed how they

acted and studied and enjoyed the beauties of nature.

It seems to me that children should first learn to know Jesus as the complete, beautiful adult who loved little children. It is the adult Jesus—the story-teller with the exciting imagination, the champion of the poor, the healer—who becomes the model children can imitate by obeying and growing in wisdom and grace.

It's not the child Jesus, but the beautiful man Jesus that children need to know and love so that they can know and love God.

(Magr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 608 North Alabama, Indianapolis, IN 46204.)

DRUGS: It takes guts to say no

Does anyone ever want to take pope's job?

by Fr. RICHARD P. MCBRIEN

The context of a remark is always crucial to its interpretation, but the context isn't always clear. How often does an angry or hurt expression evoke an immediate word of assurance, "I was only joking"?

This week's essay asks the question, "Who wants to be Pope?" Its meaning depends on its context.

Posed in a parochial school classroom, the question is obviously hypothetical, because there isn't a chance that any of the boys (much less the girls) will ever have the opportunity of accepting or declining the honor.

Posed in a conclave of the College of Cardinals, the question carries a bit more weight. With the rarest of historical exceptions, a new Pope is always chosen from among the men gathered to elect him.

Posed at this time and in this space, however, the question bears yet a third meaning: Given the burdens of the office and the misunderstanding and criticism to which the incumbent is regularly subjected, who in his right mind would want it?

Take John Paul II. He is an obviously gifted individual: a man of extraordinary intellectual capacity, with an unusually rich personal history. He can touch and move a crowd of thousands with a gesture, so keen is his sense of audience.

For many, even if not for all, he is just the right kind of Pope for the Church and for the world.

WHY, THEN, DOES he have so many problems? Surely not everything can be blamed on Catholic liberals, from Hans Kueng to a legion of lesser lights.

• He travels to L'ghorn, Italy, to underscore his sense of personal identification with Italian workers, and instead he is greeted with hostility.

Why is the Pope so preoccupied with his native Poland when there are so many other problems in the world today?

Why do Church officials so often interfere with Italian politics?

How can privileged people like the Pope really understand what it means to be living on the edge of poverty or with the constant fear of losing one's job?

"There are many questions I cannot answer," the Pope replied. "It's easier to put questions than to provide answers."

• The Pope reaches out to rebuild a bridge between the Vatican and the Catholic Church in China, and what happens?

A very conservative Chinese Church (it still uses the traditional Latin liturgy) tells the Pope to mind his own business. Indeed, it denounces the Holy Father, accusing him of slandering their country because of Vatican charges that Catholics in China are persecuted.

WHEN THE POPE names a new archbishop there, his nominee is rejected and the appointment written off as provocative and insulting. Meanwhile, a dozen new Chinese bishops have been ordained without Vatican approval.

• For the first time since King Henry VIII's break with Rome, formal diplomatic relations between the Vatican and Great Britain have been restored. The pope prepares for an historic conciliatory visit to England at the end of May.

But what faces him there? Both the Anglican Archbishop of Canterbury and the Catholic Archbishop of Liverpool have been jeered and booed because of their role in encouraging the papal visit.

Archbishop Robert Runcie of Canterbury has been particularly reviled by his own flock. They shouted "Traitor" and "Judas" at him when he tried recently to preach at a Liverpool church.

"Calvary, Not Popery," the placards proclaimed.

• A former Episcopal clergyman who awaits Vatican approval of his reordination as a Roman Catholic priest has defended himself and his fellow converts against charges that they, as Anglican priests, had difficulty obeying their bishops. What could their future Catholic bishops expect from them? More of the same truculence?

No, we are told. After all, they have joined a Church "where (one) can be assured that episcopal authority, because of the magisterium, cannot make a mistake."

Surely, he's got to be kidding. Or else these new converts from the Anglican priesthood haven't been reading the papers—for a long, long while.

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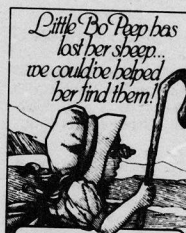
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The ACTIVE List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 520 Stevens St., P.O. Box 174, Indianapolis, IN 46204.

April 16

Instructions on natural birth control will be given by Dennis and Charlotte Calkins, representatives of the Couple to Couple League, at Our Lady of Mount Carmel parish, Carmel, at 7 p.m. To register, call 317-846-5176.

St. Philip Neri parish, 550 N. Rural St., Indianapolis, will have its annual spring festival from 5 to 9 p.m. in the parish community rooms.

All single Catholic adults are invited to the Catholic Alumni Club western party at Glenbrook Party House, 65th and Keystone, Indianapolis, at 9 p.m. For information call Mary at 255-3841.

April 16-25

Providence High School, Clarksville, will present "Guys and Dolls" at dinner theatre performances on April 16, 18,

25. Tickets are \$11.

Dinner begins at 6:30 p.m. Regular performances are on April 17 and 24 at 8 p.m. General admission, \$3; reserved tickets, \$3.50. For regular tickets call 812-945-2538.

April 17

A fun night at Holy Cross parish, 125 N. Oriental, Indianapolis, will be held from 6 p.m. to midnight. Adults only.

Secena High School Booster Club will have a dinner/dance at the school, 5000 Nowland, Indianapolis. Cocktail hour, 6:30 p.m.; dinner, 7:30; dance, 9 p.m. Tickets: \$8 per person. For reservations call Ron and Marianne Pacheco, 353-3958, or Pat and Jim Traub, 356-1436.

A Monte Carlo will be in progress at St. Andrew parish, 4058 E. 38th St., Indianapolis, from 7 p.m. to 1 a.m. Adults only.

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The Luscious Ladies will sponsor a spring matinee at Anderson's Terrace Lounge, 1201 W. 30th St., Indianapolis, from 5 to 9 p.m. For information call Holy Angels parish, 926-3394, Ann I. Sumler, 923-0353 (after 5:30 p.m.) or Joyce Norman, 545-3733.

The St. Pius X school carnival will be held in Magr. Ross Hall, 7200 Sarto Dr., Indianapolis, from 11 a.m. to 3 p.m. Children and adults invited.

April 18

Cathedral High School Mothers' Club will have its annual Mother/Daughter Mass and Brunch at Cathedral High School, Indianapolis. Mass begins at 12:15 p.m. Tickets: \$6 per person. Shirley Albrichs, 253-4003, is taking reservations.

The Women's Club at St. Patrick parish, 926 Prospect, Indianapolis, will have a card party at 2 p.m. Admission: \$1.

A Pre-Cana conference for the Indianapolis area will be held at St. Joseph parish, 1375 S. Mickley, from 12:30 to 6 p.m. Pre-registration required. Call 317-247-0631.

Father Carey Landry will present a concert at 7 p.m. at Our Lady of Lourdes parish, Indianapolis. There is no admission charge.

Chatard's annual Athletic Club chicken dinner will be held in the high school cafeteria, 5885 N. Crittenden, Indianapolis, from 4:30 to 7 p.m. Adults, \$3.50; children under 12, \$1.50.

The Festival of Arts at St. John Church, Indianapolis, will have its season closing at 4:30 p.m. with a solemn Benediction in Latin. The public is invited.

A spring card party will be held at St. Catherine parish, Tabor and Shelby Streets, Indianapolis, at 2 p.m. Admission: \$1.25.

A memorial Mass for deceased members of Mother Theodore Circle, Daughters of Isabella, will be celebrated by Father William Fitzgibbon at St. Elizabeth Home, 2500 Churchman, Indianapolis, at 2 p.m. Members and guests are invited to attend.

April 19

An area meeting for SDRG will be held at Greensburg at 7:30 p.m.

Our Lady of Everyday Circle, Daughters of Isabella, will meet in monthly session at St. Elizabeth Home, Indianapolis, at 7:30 p.m.

April 19-22

Call the St. Vincent Wellness Center, 317-846-7037 or 317-873-2790, for information on the following classes to begin this week: Cardiopulmonary Resuscitation (CPR); Wellness Lifestyling Assessment days; Hemocult Screening; Breastfeeding Your Baby; Seminars in Parenting: Birth to 12 Months.

April 20

The monthly meeting of the Archdiocesan Board of Education will be held at St. Bartholomew parish, Columbus, at 7:30 p.m.

April 20, 27

"Discovering Your Creative Abilities," a segment in a series of new courses on family life education, will be held at St. Francis Hospital Center, Beech Grove, on consecutive Tuesdays from 7 to 8:30 p.m. For more information call 317-783-8983.

April 21

The Holy Sacrifice of the Mass will again be celebrated the third Wednesday of each month at 2 p.m., alternating between Calvary and St. Joseph Cemeteries. Franciscan Father Ralph Partie will be the celebrant for April at Calvary Cemetery.

The regular meeting of the Catholic Widowed Organization will be held at Catholic Social Services, 623 E. North St., Indianapolis, at 7:30 p.m.

April 21, 25

Two programs are scheduled at Mount Saint Francis Retreat Center, west of New Albany. On April 21 a Ladies' Day will be held from 9 a.m. to 2 p.m. On April 25 a workshop on Christians Under Stress will be held from 9:30 a.m. to 5:30 p.m. Call 812-923-8818 for reservations.

April 23

The Auxiliary of the Beech Grove Benedictine Center is sponsoring a dessert card party at 7:30 p.m. at the Center, 1402 Southern Ave., Beech Grove. Tickets at \$2.50 are available by calling 357-9771, 786-5363 or 786-9651. They will also be sold at the door.

April 23, 24

The drama department of Secena High School will present "Carousel" in the

school gymnasium, 5000 Nowland, Indianapolis, at 7:30 p.m. Call 356-6377 for ticket information.

The spring rummage sale offered by the Ave Maria Guild will be held at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, from 9 a.m. until 3 p.m. on Friday and 9 a.m. until noon on Saturday.

April 23-25

The state convention of the Daughters of Isabella is slated to be held at the Marriott in Clarksville. Contact Frances M. Schwartz, 812-948-9171, for information.

A Marriage Encounter weekend will be conducted at Fatima Retreat House, 5333 E. 58th St., Indianapolis.

A Tobit weekend for engaged couples is being held at Alverno Center, 8140 Spring Mill Road, Indianapolis. Call 317-257-7339 for details.

April 24

The Catholic Widowed Organization will have a birthday dinner party at 6:30 p.m. at the clubhouse of the Chatham Walk Condominiums. Reservations by April 21.

A Monte Carlo Night at Ritter High School, 3360 W. 30th

St., Indianapolis, will be in progress from 6 p.m. to midnight. Admission: \$2.

The women of Fatima Retreat League presents its annual "spring into summer" luncheon and fashion show at the St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis. Cocktails at 11:30; luncheon at noon. Reserved tickets are \$8.50 and can be ordered through the Retreat House, 317-545-7681.

A rummage and bake sale is set at St. Rita parish, 1733 Martindale, Indianapolis, from 8 a.m. until 2 p.m. Stuff your bag for \$2.

The P.T.O. of St. Barnabas parish, Indianapolis, will sponsor a spring social on the church grounds from 11 a.m. until 4 p.m.

April 25

Single Catholic adults are invited to attend the Catholic Alumni Club's singles' Mass at St. Peter and Paul Cathedral, Indianapolis, at 1 p.m. A reception follows the Mass. Call Jeff, 244-3630, or Mary, 255-3841, for information.

April 25, 26

Franciscan Father Justin Belitz will pre. a free lecture on meditation at Alverno Retreat Center, 8140 Spring Mill Road, Indianapolis, at 7:30 p.m.

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YOUTH CORNER

Senior sisters and third graders at Oldenburg enjoy visits

What do eight-year-olds and 70-year-olds have in common?

At Oldenburg Elementary School, 18 third graders and 18 "Senior Sisters" from the Oldenburg Franciscan Motherhouse are discovering one common element: they enjoy writing and visiting one another.

Franciscan Sister Judy Eisele, third grade teacher at Oldenburg, designed the "celebration of friendship." It originated at Seattle University, where she is receiving a master's degree in pastoral ministry. One requirement was that she design a program to bring young and old together.

The first step was for the sisters and third graders to become pen pals, writing letters each month. According to Sister Judy, there was much guessing about each pen pal's physical appearance and personality.

The two groups met for the first time at the motherhouse in February. There they prayed, discussed, saw movies, ate and celebrated a liturgy together.

"It was a lot of fun," Cindy Lamping of Hamburg said. "Once we had to write about what we thought our pen pals looked like, and when I met her, I was all off. Since she was in a wheelchair, I got to push her around. I can't wait til I meet her again!"

Her friend, Franciscan Sister Francis Xavier

Uebinger, commented, "My mental image of Cindy was more correct than I thought it would be, and her qualities of sweetness, neatness and family love I had presumed from her correspondence were real." She concluded that "the whole project was very worthwhile; it gave me a new interest in something."

Jason Effing from St. Mary of the Rock "saw Sister Margaret a lot before but didn't really know her."

Franciscan Sister Margaret Finkbner, Jason's friend, believes it was a "gratifying and pleasing project, and meeting Jason was delightful."

Since he lives near the motherhouse, Billy Starost of

Oldenburg plans to visit Franciscan Sister Lucian Burkhardt more often. "My pen pal said I did well because she was blind," he recalled.

Sister Lucian's experience was one of "deep joy." As her guide all day, "Billy was very concerned about me."

Sister Judy plans to continue the letters and visits. She noted that it was "really good to see how they mixed together." What struck her the most, she said, was the simplicity of both the children and the older sisters.

Franciscan Sisters Magdalen Marie Alcarez, Thomasine Beckmeyer, Leonitia Beetz, M. Clement Boehm, Albert Marie Busald,

Martha Marie Eder, Mary Virgine Finkbner, Gilbert Marie Frey, Elizabeth Hess, Eymard Miller, Joseph Dolores Mueller, Estelle Nordmeyer, Marian Cecile Sellet, Egbert Telintelo and Mechtildis Weisenbach are also involved in the program.

Other students involved are Nichole Bedel, Ron Galle, Kevin Meyer, Mitch Nobbe, Chris Obermeyer, Cami Scheele, Becky Simmermeyer, Bobbi Vicars, Allyson Werner and Diane Werner, all of Oldenburg; Angela Litmer, Enochsburg; Karen Haskamp and Jill Leising, Hamburg; and Doug Amberger and Bobby Flaspohler, St. Mary of the Rock.



PLEASANT MIX—Senior sisters and third graders at Oldenburg collaborate for mutual enjoyment. In top photo, Sister Lucian Burkhardt and Billy Stacost make clay pots. Below, Sister Mary Virgine Finkbner and Chris Obermeyer prepare for a liturgy.

Teen wonders if he can handle 'pot'

by TOM LENNON

Question: Some of my friends want me to try marijuana. I'm not sure I want to. But it's getting harder to say no. What should I do if I don't want to smoke pot? I'm not sure I can handle it.

Answer: A young man named Jeff has a good way of describing your problem. He calls it the challenge of "saying no in a yes society."

Our pop culture encourages not only young people like yourself but adults as well to say "yes" to any pleasure they want, even if it's not good for them. The actor, Treat Williams, remarked, "It's a self-indulgent time, a selfish time."

Probably for years to come you'll be encouraged by some people to do drugs, to waste yourself on booze, and to get into any kind of sex that pleases you.

When you're older there'll be pressures of various kinds to spend lots of money on lux-

uries; to say, "To hell with the poor." And there may be people who'll try to push you into doing something dishonest to make big bucks.

How can you say "no" when people make it sound attractive to say "yes," and even, in a way, make it sound sensible?

Jeff would tell you, as he has told hundreds of young people he speaks to, that the sky won't fall if you say "no," not even if you say it loudly and even hotly.

"My younger brother Tony

is a very secure guy," says Jeff. "He thinks the kids who get into drugs are kids who are insecure and feel they have to prove something. Tony doesn't feel he has to prove anything about himself to anybody."

Last winter Moira, a 15-year-old girl in our parish, laughed as she told me about a party she had been to. The parents let their son have beer at his party, she said.

"But I'd bet \$10 that half the kids there drank beer just because they thought it was the thing to do and not because they really wanted to. I searched around in the fridge for some Pepsi and drank that, and nobody laughed at me or put me down," Moira said.

Jeff told me of a 14-year-old

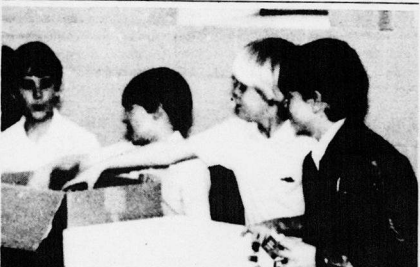
boy whose girlfriend pressured him into trying pot.

"I hated it," the boy said. "It burned my throat, so I told my girl I couldn't do it anymore. And I don't. The world hasn't come to an end. My girlfriend is still my girlfriend."

You also may be interested to know that some social scientists who interview and study young people suspect that peer pressure may not be as important as it used to be.

Some of these experts are discovering kids who are proud of making their own decisions, who are resisting pressure and standing on their own two feet.

These young people deserve congratulations. "Saying no in a yes society" is something to be proud of.



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Hoosiers among contest winners

by JENNIFER PETRONE

The 5-10 age group winners from the 1982 Proverb Contest will be named in this column and winning entries will be printed. Watch the column next week for the names of the winners in the 11-15 age group.

Incidentally, two entries created a third category this year, although no prizes have been awarded. We would like to thank Frances R. Pettinella (just a kid at heart) from Stratford, Conn. for her entry, as well as Mrs. Louise Good, from Sauk Rapids, Minn. for her proverb. If the 16-90 age group flourishes we may be awarding prizes in that section next year!

First prize in the 5-10 age group goes to Brian H. Sande, age 10, from Big Lake, Minn. His entry reads, "Where there's a will there's a way; or, where there's a willing spirit, God provides the way!" Congratulations, Brian.

Jennifer Weaver, age 10, from Indianapolis, Ind., won second prize with her entry, which says, "Too many lies spoil your lives." Congratulations, Jennifer.

Barb Stier, age 8, from Columbus, Ind., won third prize. Her entry reads, "Takers get nothing—givers get everything in return." Congratulations, Barb.

The following children all won honorable mentions in this age group:

Melissa Lyons, age 8, Indianapolis, "Peace is like gold at the end of the rainbow. Peace always following love."

Gina Caccamo, age 8, Bristol, Conn., "Be open with your heart and you will find happiness inside."

Marc Giglietti, age 10, New Haven, Conn., "Everything has its Beauty but not everyone sees it!"

Lu Ann Brink, age 10, Avonmore, Pa., "A rich person without love is not as rich as a poor person with love."

Christien Feraro, age 10, Meriden, Conn., "When alone are you sad and blue, look up, He'll see you through. When everyone has turned on you, look up, His back He won't turn on you. For a Friend is He true and true. Will He listen to this you say, look up, to you He'll listen all day."

Mac McClain, age 9, Columbus, Ind., "Lies are not wise."

IN THE MEDIA

Drug addiction in teens on special

by HENRY HERX

NEW YORK—Teen-age addiction—its causes, treatment and prevention—is the subject of "Kids, Drugs and Alcohol," a religious special airing Sunday, April 18, 1-2 p.m. on NBC.

Edwin Newman presents this report in a program taped in Minneapolis-St. Paul with the archdiocese's cooperation. The dimensions of the problem are shown in personal terms as Newman probes deeply but sensitively into the experiences of five teen-agers who are recovered addicts.

Certain common factors emerge from this discussion, such as their initiation into drugs in grade school, having parents who didn't know about their addiction until it was too late and their seeing more kids drinking and using drugs now than when they were addicted.

The second part of the program consists of a panel of local health officials talking about the nature and extent of the problem, the varieties of chemical dependency—alcohol remains the most pervasive—and the kind of drug prevention programs that have worked with the youth of the community.

Father Leo Dolan of the Minnesota Governor's Interfaith Task Force on Chemical Health says that the treatment of addiction is essentially a spiritual matter rather than a

medical one. He points to the lack of values in our materialistic society as a primary cause of addiction and suggests this condition can only be treated by providing "a program for living."

That is precisely the approach taken by PEDE (Personal Education, Development Education), a preventive drug program conducted in the Minneapolis-St. Paul Catholic schools. The success of the program is described by PEDE director, Albert Orsello, and we are shown how it works in a

training session conducted at St. Luke's School.

"Kids, Drugs and Alcohol" was produced by the NBC News Religious Unit in association with the Communication Department of the U.S. Catholic Conference.

(Another program which is hosted by Newman and deals with drug abuse will be shown on NBC April 20.)

"The Shakespeare Plays" series, now in the fourth year of a six-year project that will eventually present new productions of all 37 of Shakespeare's dramatic works, invites viewers to relax with the charming comedy, "A Midsummer Night's Dream," airing Monday, April 19, 8-11 p.m. on PBS.

The foolish mix-ups and misadventures in this tale of two pairs of lovers who stray into a magical kingdom where they are bewitched by the mischievous Puck still evoke smiles no matter how familiar. Director Elijah Moshinsky keeps the action light and frothy, ably assisted by a willing cast headed by Helen Mirren and Peter McEnery. The charming special effects add immensely to the enjoyment of this masterpiece of comic invention.

Monday, April 19, 9 p.m. (NBC) "Goin' South" (1978) Jack Nicholson stars as a raffish outlaw who is saved from hanging when a young woman (Mary Steenburgen) agrees to marry him. Her sole interest is a hired hand to help her work a supposedly exhausted gold mine, but, naturally, romance

blooms in the desert air. A moderately entertaining comedy Western with some sexually oriented humor. A-III, adults, PG, parental guidance.

Monday, April 19, 10-11 p.m. (CBS) "The American-Israeli Connection." Anchored by Andrew Lack, this news documentary examines whether present Israeli policy in the West Bank is becoming such a divisive issue that it is undermining the historically close bonds between the two countries.

Tuesday, April 20, 4:30-5:30 p.m. (CBS) "Robbers, Rascals and Witches." Segments from stories by O. Henry, Ray Bradbury and Borden Deal are dramatically presented in this latest offering of the "CBS Library" series which encourages its young viewers to read books.

Tuesday, April 20, 10-11 p.m. (NBC) "Pleasure Drugs: The Great American High." Edwin Newman reports on how the drug habits of the 1960s counter-culture have increasingly become accepted by America's middle class and the consequences of this for the business world, the military and the nation.

Wednesday, April 21, 10-11 p.m. (PBS) "Bad Moon Rising." This documentary investigates the disturbing resurgence in racial prejudice being fomented by the Ku Klux Klan and other hate groups and examines the work of concerned citizens and organizations opposed to these forms of bigotry.

Friday, April 23, 10-11 p.m. (PBS) "Thinking Twice about Nuclear War." Hosted by actor Mike Farrell, this program looks at the risks of the arms race and how various Americans are working to prevent nuclear war. It is being broadcast in conjunction with Ground Zero Week (April 18-25), a nationwide schedule of community-based events designed to educate the public on the issue of nuclear war.

Saturday, April 24, 9 p.m. (CBS) "Corvette Summer" (1978) Mark Hamill plays a high school senior



SPECIAL REPORT—NBC News correspondent Edwin Newman examines how drug habits of the 1960's counter-culture have moved into the mainstream of America's middle-class in an NBC White Paper, "Pleasure Drugs: The Great American High," April 20.

who goes to Las Vegas in search of the stolen dream car that he and his shop class have customized with loving care. There he finds the car and also romance in the person of Annie Potts. The acting is very

good, but, despite some bright moments, a benign acceptance of the affair between the two youngsters makes this movie morally objectionable. O, morally offensive, PG, parental guidance.

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OBITUARIES

† BURNS, Mary T., 85, Sacred Heart, Terre Haute, April 6. Mother of Rosemary Smith, Margaret McGrew, James and Matthew Burns Jr.; sister of Bella Hall and Elizabeth McCann.

† CARRICO, Sarah E. (Sallie), 92, St. Susanna, Plainfield, April 12. Mother of Marie Allen, Harold and Dr. George L. Carrico; sister of Effie Murray, Edith Windisch, Thelma Clark and Leo F. Bullock.

† COLTER, Alvin, 75, St. Philip Neri, Indianapolis, April 7. Husband of Myrtle; father of Mrs. Elwyn Moore, Joyce Vaughn, Joyce Skalka, Judith Spears, Jean and Jack Colter; son of Oscar Colter; brother of Beulah Whitley and Leonard Colter; half-brother of James, John, David and Judy Colter.

† COMMONS, Agnes R., St. John, Indianapolis, April 7. Wife of Robert; sister of Margaret Gabonay, Ann, Mary, Bernard, Joseph and Francis Marley.

† CSERNY, Eva Maria (Agoston), 60, St. Bridget, Indianapolis, April 13. Mother of George Bercezy, Evelyn and Patricia Cserny.

† CUNNINGHAM, Arthur, 79, St. Benedict, Terre Haute, April 7. Husband of Mary; father of Norma Kintz and Janice Clough; brother of Jane Crowther, Gladys Cockcroft and Cecil Feller.

† FAULKNER, Vincent L., 92, Holy

Cross, St. Croix, April 7. Father of Edward, William, Donald and Albert Faulkner, Catherine Sellman, Christina Hahus and Mary Agnes Goffinet.

† GIOSCIO, Marshall R., St. Mary, Indianapolis, April 7. Brother of Helen Gioscio.

† GOODWIN, Kelly Sue, Holy Name, Beech Grove, April 14. Daughter of Ruby and James C. Goodwin; sister of Ann Marie Waugh, Cynthia, Charles and Thomas Goodwin; granddaughter of Mrs. Charles Goodwin.

† HARTMAN, William J., 83, Holy Spirit, Indianapolis, April 12. Husband of Dorothy (Monaghan); father of Donald, Bernard and Robert J. Hartman; brother of Margaret Miller.

† LAHRMAN, Lawrence J., 78, St. Andrew, Richmond, April 12. Father of Larry Lahrman; brother of Clem Lahrman.

† LUKEN, Irene E., 65, St. Andrew, Richmond, April 12. Mother of Katherine Puthoff, Mary Jane Welker, Dottie Hughes, Peggy Rogers, Lawrence, Ronald, John, Michael and Anthony Luken; daughter of David W. Gardner; sister of Helen Jackson and Evelyn Malone.

† MERKLEY, Basil P., 84, St. Martin, Siberia, April 7. Husband of Bernadine; brother of Ella Paulin, Julitta Bauer and William Merkley.

† PAYNE, Emily Elizabeth, infant, St. Lawrence, Indianapolis, April 12. Daughter of Elizabeth (Lynch) Payne and Parker Baker; sister of Jennifer; granddaughter of Mr. and Mrs. James Lynch.

† RICE, Letha M., 81, St. Leonard, West Terre Haute, April 5. Sister of Gertrude Rice and Alma Kocher.

† RABABA, Adele, 77, St. Matthew, Indianapolis, April 8. Sister of Agnes Mangus, Alice Hoeping, George, Emilie and Yvonne Rababa.

† REEL, Donald P., St. Joseph, Indianapolis, April 7. Son of Joseph and Mary Reel; brother of Sandy, Joseph, Daniel and John C. Reel.

† SALKOSKI, Theodore J., 51, St. Elizabeth, Cambridge City, March 30. Husband of Sue; father of Judith, Todd, Ted and Thomas Salkoski; son of Nellie Salkoski; brother of Matilda Bauer and Vincent Salkoski.

† SHELLEY, Francis J., 81, St. Lawrence, Indianapolis, April 12. Husband of Mildred; father of Dolores Guhan, Irene Bouchard, Joyce Kilcullin and Michael Shelley; step-father of Lance and Richard LaVertu.

† STEINMETZ, Anna M., 87, Sacred Heart, Indianapolis, April 13. Sister of Matilda Hiller, Frances and Bernard Steinmetz.

† TOMLINSON, Helen Francis, 73, St. Pius X, Indianapolis, April 13.

† ZINKAN, Loretta P., 81, Our Lady of Lourdes, Indianapolis, April 13.

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VIEWING WITH ARNOLD

Clever but misleading

by JAMES W. ARNOLD

"I Ought To Be In Pictures" is a clever Neil Simon title that makes a word-play joke on an old song, and also shrewdly misleads us to his intentions.

This 1980 play, now a movie, purports to be about a brash Brooklyn girl (Dinah Manoff) who buses and hitchhikes to Los Angeles to visit her long-estranged father (Walter Matthau), a veteran screenwriter, so he can help launch her career as a film actress. But that angle never gets much serious attention. "Pictures" is really about family relationships, mostly (naturally) for the father-daughter variety, and it's about as touching and upbeat as Simon, the wit who would like to be Shakespeare, has so far managed to get.

Irregular moviegoers should probably be apprised that family subjects in recent years have become a virtual obsession in films after a long period of neglect. The causes of the trend are many and complex, but there is little doubt that the catalyst was the feminist movement and its consciousness-raising in the early 1970's about the dearth of good movie roles for women.

Looking back now, "The Turning Point" (1977) seems aptly named, since it explored not only contemporary female dilemmas but family tensions that ordinary people experience and understand.

THE current wave, from "Kramer vs. Kramer" to "Shoot the Moon," covers a range of themes, but a major one has been the reconciliation

between an adult child and an aging, troubled, errant parent. That was certainly the main idea in "On Golden Pond," and showed up also in "Great Santini," "Ordinary People," "Tribute" and Simon's most recent film, "Only When I Laugh," where the reconciliation was between daughter and alcoholic mother.

"Pictures" differs from "Only When I Laugh" because

there are almost no peripheral characters—it's father and 19-year-old daughter one on one. (The only other character is the father's current girlfriend, a likeable but low-key role for Ann-Margret, who exists mainly as a test of the father's maturity, and as someone for the others to talk to besides each other.)

"Pictures" is also not really a ha-ha comedy. There are funny lines but not funny scenes. This is a film about people re-establishing contact and caring.

Both father and daughter begin as damaged people, and help make each other whole. Matthau (wearing a distinguished beard) has been divorced and gone for 16 years, his career is in decline out of both laziness and fright, and he can get enthusiastic only about the Dodgers and betting on horses. He's about to lose Ann-Margret because he can't or won't commit himself again to marriage.

Manoff (who played the role on Broadway) is an insecure wait who spends a lot of time talking to her dead grandmother. As she says, "My grandmother's my father."

THEIR relationship develops from edgy defensiveness to love through a series of big dialog scenes ("Pictures" remains essentially a play, although some of the talk now occurs outside in Hollywood locations), including one in which she asks the Question About Sex.

The best, though, is the scene where she's practicing

passages from Emily Dickinson ("The Belle of Amherst") and he comes out to listen, and the scene ends with the poignant "home is so far from home since my father died."

Matthau's finest acting comes when Manoff is leaving to go back to New York. She calls her mother, and finagles him into talking to her on the phone, as well as to her younger brother, whom Matthau has never seen. Simon has written a strictly one-sided conversation, with few lines beyond the routine, but Matthau (in closeup) communicates; all the anxiety, pain and finally relief and warmth in the situation. It's a rare human moment, a zinger right to the heart.

"Pictures" has been put together skillfully by the usual Simon production team—director Herbert Ross (who also did "Turning Point"), composer Marvin Hamlisch, cinematographer David Walsh. Besides Matthau, who has become practically a national resource and is much less manic here than usual, the film's surest asset is Manoff, who has both the talent and New York charm of her mother, Lee Grant.

Simon's best jokes, predictably, are about California. "Where are all the people?" Manoff asks as they walk along a sun-drenched street. "In their cars," says Matthau. "You meet people here at filling stations and stop lights."

(Humane, mellow Simon entertainment; some brief satirical nudity; satisfactory for mature viewers.)

USCC rating: A-3, adults.



BITTERSWEET COMEDY—In Neil Simon's "I Ought to Be in Pictures," a 20th Century-Fox release, Walter Matthau and Dinah Manoff star as Herb Tucker, a has-been screenwriter, and his daughter, Libby, who rediscover each other after a 16-year separation. Ann-Margret also stars. The U.S. Catholic Conference has rated the movie A-III. (NC Photo by Steve Schapiro)

The Last 10 Films Reviewed by James Arnold
(ranked for overall quality from best to worst)

Chariots of Fire; Missing; On Golden Pond; Shoot the Moon; One From the Heart; I Ought to Be in Pictures; Four Friends; Whose Life Is It Anyway?; Death Trap; Making Love.



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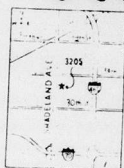
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