

Supreme Court bars abortion restrictions during the first three months of pregnancy

Only White, Rehnquist file dissenting opinions

BY LOUIS A. PANARALE

WASHINGTON—The Supreme Court has ruled it unconstitutional for a state to prevent a woman from getting a medical abortion in the first three months of pregnancy when her doctor advises it.

In separate 7-2 decisions, the court ruled that the abortion laws of Georgia and Texas are unconstitutional because they restrict medical practices needed to protect a prospective mother's life.

The rulings, however, did not prevent individual states from prohibiting abortions after the first three months of pregnancy. But during the first three months, the state may not interfere with a decision between a woman and her doctor to have an abortion to safeguard her health or her life.

The Georgia law required that a medical committee had to give approval and that two physicians had to concur with the woman's physician before an abortion could be performed in the first three months.

BUT THE MAJORITY opinion given by Justice Harry Blackmun struck down this requirement. Blackmun said the "interposition of a hospital abortion committee is unduly restrictive of the patient's rights."

After the first months of pregnancy, a state may regulate abortion procedures "in ways that are reasonably related to maternal health," Blackmun said.

After a period of "viability" is reached, a state may even prohibit abortions except when the life or health of the woman is in danger, Blackmun explained.

Blackmun said the court regarded viability according to the terms used in most medical textbooks. This period is generally considered to be the time the fetus begins to move or kick within the womb. Blackmun said that the time of such fetal activity is placed by medical authorities at between six and seven months.

OF THE TWO STATE laws that were ruled unconstitutional, the Georgia law had been less restrictive, allowing abortions for three reasons: Safety of the health or life of the mother, possibility of serious mental and physical defects in the infant, and pregnancies as the result of forcible or statutory rape.

The more restrictive Texas law made it a crime to perform abortion except "for the purpose of saving the life of the mother."

The rulings dealt directly with the Georgia and Texas laws. But 29 other states, which have language in their abortion laws similar to that of Texas, were expected to be affected by the court's ruling.

Those states are: Arizona, Connecticut, Florida, Idaho, Illinois, Indiana, Iowa, Kentucky, Louisiana, Maine, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, North Dakota, Ohio, Oklahoma, Rhode Island, South Dakota, Tennessee, Utah, Vermont, West Virginia, Wisconsin and Wyoming.

Fifteen other states, like Georgia, allow abortions on limited grounds. They are Alabama, Arkansas, California, Colorado, Delaware, Kansas, Maryland, Massachusetts, Mississippi, New Mexico, North Carolina, Oregon, Pennsylvania, South Carolina and Virginia.

There are four states which have no criminal penalties for abortion. They are (Continued on Page 3)



IN HISTORIC DECISION—The U.S. Supreme Court early this week passed down a far-reaching and historic decision barring any legal restrictions on abortions in the first three months of pregnancy, stating that such action is to be determined "by the

woman and her doctor." Only dissenters from the ruling were Byron R. White, front row, extreme right, and William H. Rehnquist, back row, extreme right. (RNS photo)

ABORTION RULING

Moral protest swift, legal impact unsure

INDIANAPOLIS — The six bishops of Indiana reacted "with the greatest concern to the apparent denial of the right of life" contained in the U.S. Supreme Court rulings on abortion.

Speaking in a joint statement published elsewhere on this page, the bishops noted the confusion that exists pending a precise legal interpretation of the rulings.

Nevertheless, they said, "We pledge our continued efforts in upholding the right to life of the unborn as well as to seek and make available viable alternatives to all abortion and to maintain an effective respect for the dignity of human life in our society."

THE EFFECT OF the landmark decisions on Indiana law is yet to be determined. Indiana Attorney General Theodore L. Sendak said he will not comment until he has read the full text of the rulings and his office has had an opportunity to relate them to Indiana statutes.

Senator Phillip E. Gutman, president pro tempore of the Indiana Senate, said he will propose that a complete check of the rulings' impact on state law be made before courses of legislative action on the subject are considered.

Swift response to the rulings came from Charles E. Stimming, president of the Indiana Committee for the Preservation of Life, the largest state organization of pro-life forces.

IN A STATEMENT to The Criterion, Stimming said:

"I am deeply shocked at this decision of the Supreme Court. It appears that we have become a nation in which the legal has become moral.

"That abortion kills and that what are killed are human beings is unquestionable to me and I am sure that as the science of fetology advances it will become evident to everyone, including the Supreme Court of the United States.

"Our society seems to have become one in which so many are willing to sacrifice the other, rather than sacrifice for the other."

The Committee for the Preservation of Life is involved in an abortion case that has been pending before the federal court here since March 26, 1970. The committee has petitioned to intervene in a suit filed against the attorney general of Indiana and the prosecuting attorneys of Marion and Morgan counties.

FILED BY A group of doctors and ministers, the suit claims that the present abortion law violates the right of the plaintiffs to give appropriate counseling to pregnant women.

Indiana law, which dates back to 1905, prohibits abortion except "for the purpose of saving the life of the mother." It is similar to the Texas law, which was invalidated by the U.S. Supreme Court earlier this week.

The Indiana General Assembly in 1967 passed a more liberalized law, but it was vetoed by then-Governor Roger D. Branigin. Subsequent attempts at liberalization, including a provision for abortion counseling, have failed to gain approval in the legislature.

In August, 1972, the Indiana Supreme Court ruled 4-1 in favor of the constitutionality of present law in a suit involving the right of a woman to privacy and self-determination.



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INDIANAPOLIS, INDIANA, JANUARY 26, 1973

Priests casting ballots for Senate president

INDIANAPOLIS—A run-off balloting for the presidency of the Archdiocesan Priests' Senate is underway with four candidates chosen from among the top vote recipients in the initial election.

Candidates for the position to lead the Senate in its second year of operation include:

Msgr. Raymond T. Bosler, pastor of Little Flower parish, Indianapolis, and editor of The Criterion;

Father Bernard Head, pastor of St. Thomas More parish, Mooresville, and theology department chairman at Marian College;

Father Joseph McNally, pastor of Sacred Heart parish, Jeffersonville; and

Father Martin Peter, pastor of St. Thomas Aquinas parish, Indianapolis.

THREE OF THE four—Msgr. Bosler, Father Head and Father McNally—were re-elected to two-year terms on the Senate as area representatives, along with the election of five other priests.

Also elected as area representatives were:

Father David Kahle, faculty member at St. Meinrad College, Bedford-Tell City area;

Father Bernard Schmitz, pastor of St. Anthony's parish, Morris, Richmond-Lawrenceburg area;

Father David Lawler, pastor of St. Ann's parish, Terre Haute, Terre Haute area;

Father Donald Schneider, associate pastor of Holy Cross parish, Indianapolis, and Archdiocesan Director of the CYO;

Father John Sciarra, pastor of St. Barnabas parish, Indianapolis.

HOLDOVER MEMBERS of the Senate, elected last year to two-year terms, are the following age-group representatives of

Archbishop expresses 'gratitude' for peace

Archbishop George J. Biskup voiced "a deep sense of joy and gratitude to God" in a public statement issued after the President's announcement of a ceasefire in Vietnam.

The Archbishop's statement said: "It is with a deep sense of joy as well as gratitude to God that the announcement of peace in Vietnam is received. Hopes and prayers of so many millions for so long a time are fulfilled. The future now holds great promise for true peace as we and all nations directly and indirectly involved can look to the building of a better world at home and abroad in peace."

Archbishop Biskup asked that Sunday Mass throughout the Archdiocese be celebrated in thanksgiving for an end to the war. Appropriate prayers of the faithful are to be included.

the organization:

Very Rev. George B. Saum, V.F., pastor of St. Peter's parish, Franklin County;

Father Robert Hartman, pastor of Holy Name parish, Beech Grove;

Father James D. Moriarty, pastor of St. Susanna's parish, Plainfield;

Father Louis Schumacher, pastor of St. Michael's parish, Brookville;

Father Kenny C. Sweeney, director of Our Lady of Fatima Retreat House and the Catholic Communications Center, Indianapolis;

Father Robert Drewes, pastor of St. Bernadette's parish, Indianapolis;

Father Lawrence Voelker, associate pastor of St. Patrick's parish, Indianapolis;

Father Peter.

Representing the religious order priests in the Archdiocese is Father Adelbert Buscher, O.S.B., of St. Meinrad Archabbey.

A time for rejoicing

The long night is almost over. Tomorrow at 7 p.m. a ceasefire will take effect in Vietnam. Within 60 days American prisoners will be released and all United States forces will be withdrawn from Indochina. Our president has assured us that an agreement on ending the war has been reached.

We offer prayerful thanks that the anguishing ordeal is coming to an end. And we beseech the Almighty to grant all parties the wisdom and compassion needed to realize the peace for which so many millions have hungered for so many years.

In his message Tuesday, President Nixon noted a particularly poignant dimension to the announcement of the impending ceasefire—the death only hours earlier of former President Johnson. It was he who had plunged the nation into full-scale involvement and it was he who had borne the brunt of criticism. Criticism at times so fierce and at other times so plaintive that it drove him to seek the limbo of retirement. May he rest in peace. May those angry forces of division unleashed by policies he initiated now, too, come to rest.

"A peace that lasts and a peace that heals" is how President Nixon described the effort ahead. Surely one is not possible without the other, either in Vietnam or here at home. The terrible toll that has been exacted will not be forgotten, must not be forgotten. As a people, we have been robbed of our innocence and our illusions. As restoration, we must demand sterner, more enduring fabric with which to build our future in the world of nations.

When another peace in another time appeared imminent, President Lincoln exhorted Americans "to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and a lasting peace, among ourselves, and with all nations."

That is what we must do again and this time, hopefully, with more success. But first, let us give thanks for dawn breaking after the long night. Let us rejoice.

—The Editors

Indiana Bishops' Statement

The Roman Catholic Bishops of the State of Indiana are much disturbed by the Supreme Court ruling on the constitutionality of laws concerning abortion as reported in the news media. While we have not yet had the opportunity to study the full text of the Supreme Court decision, we must react with the greatest concern to the apparent denial of the right to life.

Our country was founded on the premise that all men are endowed with the inalienable rights of life, liberty, and the pursuit of happiness. Our traditions are deeply rooted in respect for life. Yet, the effect of the Supreme Court ruling is to withdraw the protection of life for human beings at any stage of pregnancy. In the words of Cardinal Krol, "A child in the womb has the right to the life it already possesses and this is a right that no court has the authority to deny."

It has been said again and again that anti-abortion forces are motivated by sectarian morality. We must insist the question goes beyond sectarian morality to the law of God and the very foundation of human society. That which is a fundamental evil cannot be made good by any court or legislation.

We cannot accept the Supreme Court's presumption that it is the final word and authority in medical science. At the same time we are confused and ask if the Supreme Court has set itself up as a legislative body by establishing a new law in great detail for the United States regarding abortion.

We, the Roman Catholic Bishops of Indiana, are firmly convinced that the moral judgment concerning the evil of abortion will remain the same in the consciences of millions of Americans. We pledge our continued efforts in upholding the right to life of the unborn as well as to seek and make available viable alternatives to all abortion and to maintain an effective respect for the dignity of human life in our society.

Most Rev. George J. Biskup
Archbishop of Indianapolis

Most Rev. Raymond Gallagher
Bishop of Lafayette-Indiana

Most Rev. Leo Pursley
Bishop of Fort Wayne-South Bend

Most Rev. Francis Shea
Bishop of Evansville

Most Rev. Andrew Grutka
Bishop of Gary

Most Rev. Joseph Crowley
Auxiliary Bishop of Fort Wayne-South Bend

A time for mourning

Stunned disbelief. That was the first reaction to the United States Supreme Court decisions on the Texas and Georgia abortion laws.

Could the court really have ruled as indicated in early news stories? Did the court actually say in effect that a mother has the right to dictate life or death for her unborn child?

Many were understandably reluctant to comment on the rulings and their possible ramifications. Time was needed to study the full context of the opinions, to await precise legal interpretations, to weigh the impact on existing law.

There are, however, indisputably clear implications:

1. The rulings negate a body of law that has been developed over more than a half century, law that has stated time and again that the unborn child—at every stage of life—has human and civil rights which state and society have an obligation to protect.

2. The rulings fly in the face of a basic tenet of Judeo-Christian morality, that life itself is a precious, inviolable gift from the Almighty Creator.

3. The rulings forebode a social upheaval whose consequences could be devastating to every other helpless, vulnerable segment of humanity.

Moreover, the court's sweeping declamations hinge on a distinction of "viability" that has lost acceptance in many areas of medical and legal opinion, a distinction whose arbitrariness was emphasized by the Indiana Supreme Court only last August.

Legal authorities soon will be interpreting for us what rights, if any, still remain with the state and when those rights may be imposed. For now, in the days immediately following the decisions, we can only sense the "unspeakable tragedy" described by Cardinal Krol in a statement following the rulings.

"I am in mourning," one pro-life advocate said when we asked his reaction to the rulings. It is, indeed, a time for mourning for all the tiny innocents who will never see the light of day. And a time of guilt for those of us who, by our silence or disinterest, have contributed to a social climate which inspired and hastened this death sentence.

—The Editors

Lay insurance plan initialed by Education body

Lay employees of Archdiocesan elementary and secondary schools will receive a broad-based group insurance program effective July 1, under terms of approval given by the Archdiocesan Board of Education last week.

Cost of the program will be borne by the parish or institution employing the lay teacher or other eligible lay employee enrolled. Dependents can also be insured, but at the employees' personal expense.

Three kinds of insurance coverage were approved by the board's action:

—term life insurance of \$4,000;
—accidental death and dismemberment insurance of \$4,000;
—health insurance covering hospital expense, surgery, in-hospital medical care, X-ray and laboratory examination expense, additional accident expense and major medical expense.

Cost per month for the medical insurance package, to be provided through the Lincoln National Life Insurance Co., of Fort Wayne, will be \$16.50 per month. The life insurance package, provided through the Great West Life Assurance Co., of Winnipeg, Canada, will cost 88 cents per month.

26 consultants are named for Liturgical body

Twenty-six consultants to the Archdiocesan Liturgical Commission were named this week by Archbishop George J. Biskup. The group, composed of clergy, religious and lay from throughout the Archdiocese, will serve in an advisory capacity to the reorganized Commission announced last November.

The first scheduled meeting of the group will be Sunday, Jan. 28, at St. Bartholomew's parish, Columbus. The 1 to 5 p.m. session will be held jointly with the Liturgical Commission.

PRIEST-CONSULTANTS named include:

Father John Curran, O.F.M. Conv., associate pastor of St. Joseph's parish, Terre Haute; Father Robert Ross, S.J., of Brebeuf Preparatory School, Indianapolis; Father Aurelius Boberek, O.S.B., of St. Meinrad Archabbey; Father Gervase Goldwater, O.F.M., chaplain of the Sisters of St. Francis, Oldenburg; Father Lawrence Richardt, associate pastor of Holy Trinity parish, New Albany; Father Patrick Murphy, associate pastor of St. Leonard's parish, (Continued on Page 3)

Appeal set Sunday for Latin America

The annual collection for the Church in Latin America will be taken up at all the Masses on Sunday, Jan. 28.

In a letter read in all parish churches last Sunday, Archbishop George J. Biskup urged Catholics to be generous in their response. The text of the Archbishop's letter is printed on Page 3.

THE TACKER

Plan Summer Ministry Program

BY PAUL G. FOX

Plans are underway to implement the 1973 Summer Ministry Program for Archdiocesan seminarians who desire the opportunity for meaningful work experience in parishes or other Catholic institutions.

Designed by and operated for Archdiocesan seminarians, the program is guided by an eight-member board of advisers and has the endorsement of Archbishop George J. Biskup. Carlton Beever and Pat Doyle, students at St. Meinrad School of Theology, represent the seminarians participating in the program.

Parishes and other institutions have been contacted, offering them the services of a seminarian for a 10-week period during the summer months. Cost of the program will be \$800 in salary plus room and board for the student.

In a letter to parish priests, Archbishop Biskup commented:

"The young men preparing to be our co-workers in the Archdiocese need and deserve our time, concern, and cooperation during the time of their study and preparation for ministry as priests. The Summer Ministry Program offers the opportunity for us to share in the education of these men, to get to know them on a personal basis, and to provide the parish or institution with notable assistance through their ministry."

Operated on an experimental basis the past two summers, the program has received the support and encouragement of the Serra Club of Indianapolis and its membership. Two members of the Serra Club—Joseph VanCamp and Robert Cook—have been named by Archbishop Biskup to the interim board of advisers.

Priest-members of the board are Msgr. Joseph D. Brokhage, Archdiocesan Director of Personnel and Director of Ecclesiastical Students, and Father Robert Mohrhaus, Assistant Chancellor.

Upon receipt of application forms from parishes and institutions the committee will

recruit the needed students and match them with the job descriptions submitted.

NAMES IN THE NEWS—Three Archdiocesan residents are among seven students at St. Mary-of-the-Woods College named to "Who's Who in American Universities and Colleges." The list includes: Miss Debra Furr and Miss Susan Tarrant, both of Terre Haute, and Miss Jeanne Hagelskamp, Indianapolis. Dr. Victor H. Muller, medical staff pathologist at St. Vincent Hospital, Indianapolis, has received an \$8,000 research grant from the Little Red Door, Marion County Cancer Society.

BLOOD DONORS STILL NEEDED—Bruno Costantino, a member of Holy Name parish, Beech Grove, still has need for 49 units of blood to replace the amount supplied him recently while a patient at the Marion County General Hospital. He required 89 units originally and 40 have been replaced. Indianapolis-area residents may donate at the Community Blood Bank of Marion County, 2128 N. Meridian St. Others may give at any accredited hospital blood bank in the state. Please mention Costantino's name and where he was hospitalized.

THAT WAS THE WEEK—Rarely have news developments been so rapid and so monumental as this past week. Along with the death of former President Johnson and the Indochina cease-fire announcement by President Nixon, the totally unexpected Supreme Court decision on abortion superseded the importance of normally-important stories developing within the Catholic community of the Archdiocese. Commented one veteran staff member, "We have about seven different stories in the paper this week which could qualify as the 'play story' under normal circumstances. Glancing through bound volumes of past years, we couldn't help but notice the comparative 'trivia' which has received top billing during weeks of relative news-famine."

INDIANAPOLIS

Calendar of Events

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Seeana High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.; Knights of Columbus, Council No. 437, 4 p.m.

Special Mass

INDIANAPOLIS — Monsignor Charles Koster, pastor of St. John's Church, has announced that the 5:30 p.m. Mass on Sunday, Jan. 28, will be a special Memorial Mass for former president Lyndon B. Johnson.

CHILI SUPPER

INDIANAPOLIS, Ind. — Chili, slaw, beverage and dessert will be served at the Chili Social scheduled Sunday, Jan. 28 from 4 to 7 p.m., in St. Joan of Arc social hall, 4214 Ruckle. Adults \$1.50, children 75 cents. The public is invited.

Court bars abortion restrictions

(Continued from Page 1)
New York, Alaska, Hawaii and Washington.

BLACKMUN, in delivering the opinion of the court, was joined by six other justices: Chief Justice Warren E. Burger and Justices William Douglas, William Brennan, Potter Stewart, Thurgood Marshall and Lewis Powell.

Justice Byron White filed a dissenting opinion in which he was joined by Justice William Rehnquist. Rehnquist also filed his own dissenting opinion.

Justice White, in dissenting, said: "I find nothing in the language or history of the Constitution to support the Court's judgment. The Court simply fashions and announces a new constitutional right for pregnant mothers and, with scarcely any real authority for its action, invests that right with sufficient substance to override

most existing state abortion statutes." The upshot of the decision, said White, is "that the people and the legislators of 50 states are constitutionally disentitled to weigh the relative importance of the continued existence and development of the fetus on one hand against the spectrum of possible impacts on the mother on the other hand."

THE SUPREME COURT first heard arguments involving the laws of Texas and Georgia in December, 1971. Even at that time it became clear to most legal observers that a decision would subsequently affect the constitutionality of almost every other state law.

From this beginning, an unusually large number of friend-of-the-court briefs were filed in these cases. This seemed to portend the possible sweeping consequences that a Supreme Court decision could have on abortion. Before the Supreme Court had its landmark decision, lower federal courts had found the Texas law and parts

of the Georgia law unconstitutional. But Justice Rehnquist, in voicing his dissent to the high court's decision, upheld his own view by noting that a majority of states deemed it necessary to have restrictive laws on abortions.

"Even today, when society's views on abortion are changing, the very existence of the debate is evidence that the 'right' to an abortion is not so universally accepted as the appellants would have us believe," Rehnquist wrote.

26 consultants

(Continued from Page 1)

West Terre Haute; Father Eugene Weidman, pastor of St. Pius parish, Troy; Father John Schoettelkotte, associate director of St. Paul's Center, Bloomington; and Father Ralph Schweizer, pastor of St. Joseph's parish, St. Leon (Dearborn County).

RELIGIOUS MEMBERS of the groups of consultants are:

Sister Marilyn Schickel, O.S.B., of St. Barnabas parish, Indianapolis; Sister Marie Werdmann, O.S.F., of the Religious Education Department, Indianapolis; Brother Richard Smith, C.S.C., of Cathedral High School, Indianapolis; and Brother Stanley Shepherd, O.S.B., of Holy Angels parish, Indianapolis.

Lay representatives include: Tullio Guldner, Miss Susan Kirby, Mark Bauman, Mr. and Mrs. Robert Kern, Mr. and Mrs. Joseph Janson, Thomas Weber, and Mrs. Donald Paquette, all of Indianapolis; Daniel Sullivan, Terre Haute; Mrs. Rudolph Poglitsh, Bloomington; Alfred Bruns, St. Leon; Francis L. Scanlon, New Albany; and Thomas Good, Madison.

Representing the Archdiocesan seminarians is Michael O'Connor of St. Meinrad School of Theology.

THE INDIANA GENERAL ASSEMBLY

Divorce bill passes 'handily'

BY B.H. ACKELMIRE

INDIANAPOLIS — Only half-hearted dissent preceded House passage last week of a bill that would make "irretrievable breakdown" of a marriage a new ground for divorce in Indiana. The measure was handily approved 61-36.

Contrary to no-fault bills of previous sessions, HB 1003 adds breakdown to the present eight grounds, rather than replacing them. In addition, it cuts residency requirements from one year to six months.

A bill introduced earlier in the Senate would make "irrevocable breakdown" the sole basis for divorce. At this writing it has received no action in the Senate Judiciary Committee.

DESPITE BEING labeled consistently as "controversial," the no-fault (in part or whole) divorce measures arouse remarkably little apprehension among religious groups.

Three Catholic leaders queried about the bills took a neutral position, saying they merely confirm circumstances that already exist in divorce proceedings. A Methodist minister-marriage counselor described the proposals as wholesome, in that they could eliminate much of the

hostility, real or fabricated, surrounding divorce.

The Indiana Catholic Conference has taken no position on the bills. The Indiana Council of Churches, however, endorses them in principle, adding a recommendation that domestic relations courts be established to counsel litigants and better provide for the welfare of children involved.

ADOPTION OF the proposed new Criminal Code (SB 63) was urged by the Indiana Catholic Conference during a public hearing held Monday night by joint House and Senate Judiciary subcommittees.

Raymond R. Rufo, associate executive secretary of the Conference, cited the need for the general overhaul intended in the bill, saying piecemeal legislation of the past had created more problems than it solved. Specific recommendations were given for sections providing for bail reform and a statewide public defender system.

THE HOUSE COURTS and Criminal Code Committee was expected to vote this week on two bills preventing parole of anyone convicted of first-degree murder until he has served 25 years in prison. The

proposals (HB 1089 and HB 1090) were opposed in committee hearings by representatives of religious and social welfare groups. Their testimony centered on arguments that the long-term ban undermines the state's parole system and arbitrarily discounts the possibility of early rehabilitation.

Existing law provides that a convicted murderer is eligible for parole after serving 10 years.

HOMEOWNERS OVER 65 and with incomes less than \$6,000 annually would receive a \$2,000 property tax exemption under SB 169. That's double the present exemption on assessed valuation. A sure thing, the bill has 29 co-sponsors and needs only 26 votes for Senate passage.

INDIANA'S PRIVATE colleges, already battling enrollment declines, face an even tougher time if the legislature doesn't increase the State Budget Agency's recommendations for the State Scholarship Commission. That was the message to a budget subcommittee of the House Ways and Means Committee last week.

State-funded grants and scholarships have helped minimize the tuition costs at private colleges and universities. Many of the schools depend on the scholarship student to bolster enrollment.

The proposed budget, however, trims the \$4.1 million requested appropriation for outright grants to \$2.4 million and the \$9.3 million scholarship request to \$8 million.

THE HOUSE JUDICIARY Committee voted to recommend the passage of HB 1016, which permits minors to receive medical advice and treatment without parental consent. The measure rules out abortion and sterilization, but paves the way for treating venereal disease and prescribing birth control medication without Mom and Dad's knowledge or consent.

VICTIMS OF SERIOUS crimes would be compensated for bodily injuries under a Senate bill which provides for the creation of a Criminal Injuries Compensation Board. In the case of death, immediate families of the victim would be awarded a compensatory judgment. The measure excludes injuries or death resulting from criminal negligence in operating a motor vehicle.

A BILL to encourage the adoption of handicapped or hard-to-place children would have county welfare departments pay for medical or remedial treatment needed by such children. Introduced in the Senate, the measure is designed to aid those adoptive parents who could assume the ordinary expenses of providing a permanent home, but would need assistance in meeting unusual medical expenses.

Unity service set at St. Bernadette

INDIANAPOLIS—St. Bernadette's Church will host a community-wide Prayer Service for Christian Unity at 7:30 p.m. Sunday, Jan. 28, to conclude the Week of Prayer for Christian Unity. Homilist will be Rev. Greg Grosrenaud of the Southeastern Union Church. Music will be provided by the 70-member Howe High School choral group, directed by Frank Watkins.

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THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world — it's God's world — while you're still alive.

- DO SOMETHING MEANINGFUL WHILE YOU'RE STILL ALIVE**
- LEPERS** ☐ Only \$8.50 gives our priests and Sisters in Shertallay, south India, enough Dapsone 'miracle' tablets for 43 lepers for a year!
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 - MEET MISSION EMERGENCIES**
 - ☐ Only you can make your will—and do it this week to be sure the poor will have your help even after you're gone: Our legal title: CATHOLIC NEAR EAST WELFARE ASSOCIATION. Also, our priests will offer promptly the Masses you provide for.
 - THINK OF YOURSELF, TOO**
 - ☐ Only you can make your will—and do it this week to be sure the poor will have your help even after you're gone: Our legal title: CATHOLIC NEAR EAST WELFARE ASSOCIATION. Also, our priests will offer promptly the Masses you provide for.

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Some residents have formed a senior citizens club and they have their own clubroom and are very active. Motor Patrol security force along with a deputy sheriff that lives on the property provide excellent security protection. Maintenance personnel reside on the premises to offer you 24 hour emergency service.

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Word from the Archbishop

My dear Family in Christ:

Of all of the churches in the world, ours uniquely is called "Catholic," which means "Universal." Since Christ suffered, died, and rose from the dead so that all men might have abundant life, it is necessary that our vision of the Church be truly universal.

This implies that each of us see our involvement with Christ and the Church extending beyond our own parish. We are members not only of our own parish congregation, but also of the Archdiocese. However, we belong not only to the Church in the Archdiocese, but beyond that to the Church in the United States, and again beyond that to the Church in the whole world. This membership makes us responsible for those in need in our parish, our Archdiocese, our country, our whole world. And while charity, we are rightly told, is to begin at home, it is to only begin there and spread itself abroad. The more desperate need of our brothers and sisters far away demands our help even before a lesser need at home.

As universal-minded Catholics, you, the people of this Archdiocese, have repeatedly demonstrated your appreciation of these truths by generously donating to the needs of the Church distant from your own parish. One of the opportunities afforded you annually has been the appeal for the Church in Latin America. Again this year, I ask for your help.

In many instances our neighbors to the south do not share the affluence of North America, and the Church therefore is severely handicapped to carry out its mission in those areas. By your contribution generously given to the Church in Latin America again this year you will demonstrate the universality of your Faith. In doing so you will be meeting a great need.

May Jesus Christ, the Savior, bless you for sharing His concern for meeting the needs of all mankind.

Devotedly yours in Christ,

+ George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

BEHIND THE NEWS

BY RICHARD KILIAN

GENEVA—The Christmas-New Year holidays are the single time of the year that thousands of migrant workers in Switzerland are reunited with their families.

From mid-December to mid-January, Swiss railroad and bus terminals are crowded with Turks, Greeks, Spaniards, Yugoslavs, Italians and Portuguese going home for a brief reunion with their families, and then to return for another lonely year of labor in this rich nation, where the native Swiss simply do not want to do the menial, lower-paid work.

In almost all areas Switzerland is one of the fairest countries in the world, but it is having great difficulties in the touchy, migrant-worker area.

One out of every six workers here is non-Swiss. The booming, materialistic economy would collapse overnight if the foreigners left or were forced to leave, as some politicians strongly recommend.

THE MIGRANT WORKER cannot establish himself with the cantonal (state) authorities until he has worked here nine months in a row in each of five consecutive years.

During that time he cannot have his

family with him. Nor can he switch from one canton to another or change his boss or occupation.

If his wife is a seasonal worker and bears a child the infant must be sent back to the parents' country and be taken care of by a relative—usually a grandparent.

This situation has naturally led to breaches of the law, which, in turn, caused expulsions of workers whose families at home existed on money sent from Switzerland.

Legislation is now being considered to provide a more normal family life for these uprooted migrant workers. There is, however, opposition to the legislation, led by a publisher-politician, James Schwarzenbach.

THERE ARE definite racist overtones in his speeches. He talks of "diluting" the Swiss strain, which is already very mixed for a country of its size.

Migrants in Switzerland

And the predominance of Roman Catholics among the migrant workers does not please the strong Protestant section of the Swiss Confederation.

The Protestants have seen their 56.3 per cent majority in 1950 dwindle to 47.8 per cent in 1970.

Yet liberal Protestants in Geneva, which has the largest share of foreign workers, have been working steadily to lessen the misery of these workers.

THE PROTESTANT Social Center was formed 20 years ago by an imaginative pastor, the Rev. Raynald Martin. He gathered a team of social workers to guide migrant workers through the maze of laws and regulations that make Switzerland one of the most complex nations in the world.

The first wave of migrants came from Italy in 1961. No real preparations had been taken, as most employers and officials thought their need would end within three years.

The Geneva authorities asked Swiss Caritas (the Catholic relief agency), the Salvation Army and the Protestant Social Center to care for them in shacks, which were called "hostels," on the outskirts of town.

But as time passed the temporary aspect of the migration looked convincingly permanent, as the economy expanded and tough foreigners, thirsty for financial reward, set out to build superhighways and care for the basic needs of Swiss agriculture.

By 1970 the majority of these workers were Spanish and, perhaps because of television, were more politically aware, and knew many of their basic human rights were being denied them.

JEAN-MARC DROUIN, the director of the Protestant Social Center, said:

"Soon it became clear to the migrant that from the moment he leaves his own country until he returns to it his life is governed by the decisions of other people.

"Living in barracks month after month he develops what the Spaniards call 'barraquismo'—a barracks mentality.

"While he is an essential part of the nation's economy, he is treated as a second-class citizen, confined to a ghetto and effectively cut off from the surrounding society.

"The trade unions have no interest in him because they fear a xenophobic reaction on the part of their Swiss members."

The Social Center in October decided to withdraw its management from the so-called hostels. Drouin said "it was a hard decision to take.

"BUT IT IS intended as an act of witness to the Gospel. It affirms support for men who are deprived, denied fundamental rights, constantly manipulated, even though they too are created in God's image.

"It rejects priorities that put economic considerations before humanity.

"Infatuated with economic development and material prosperity, the country fails to realize that by sacrificing men and their human dignity it is in danger of losing its own soul."

EDITORIALS

Robbing smut in respectability

It is time for another American Revolution. It is time for every responsible citizen concerned for the moral health of his society and its children to rise up in the name of basic decency and demand an end to the wave of movie pornography that is engulfing this nation.

What we are seeing is not the exercise of creative freedom but the use of unscrupulous license in the name of greed. Worse, in recent months the prostitution of liberty has taken an insidious turn out of the red light district and the seamy sections of town right onto Main Street.

A concerted effort is underway to make pornographic movies "respectable." The lords of the criminal underworld have moved in. Cheap operators who have been grinding out shoddy sucker bait on shoestring budgets are being squeezed out. The big boys are taking over. They are putting money into good photography and sound, commissioning musical scores, and hiring high-priced technicians to gloss up the product—give it some class.

A fantastic amount of money is being made out of raw sex films now. But the take could increase a hundredfold if hard-core movies could be wormed into the mass movie market. This appears more likely each day as the bars go down in first-run houses and the profusion of X-rated offerings continues. Then, too, the big boys know that "redeeming" artistic and social features are easier argued if the smut is done up in an expensive package.

What is even more shocking about the sneak toward "respectability"—and may, in the

long run, be more of a public inducement than big budgets—is that dumbfool socialites and show business celebrities are making pornography chic. They frequent in droves the most blatantly hard core movie now showing in New York and come out mouthing childish inanities about artistic innovation.

In addition, U. S. distributors are panting in anticipation of another "breakthrough." They are drooling over prints of a European-made movie starring Marlon Brando, a movie that is touted as the most explicit sex epic ever made by a top star. The porno peddlers couldn't be happier. It's a box office maxim that Brando sets the trend.

This isn't off-color movies we're discussing here, or suggestive ones, or daring or bold or any other cliché people use to describe titillating performances. It is outright sexual coupling—normal and perverse—filmed in the raw, repeatedly, and with no deviation of the camera. It is man and woman portrayed as mere sexual animals dominated by one instinct and one instinct only.

If you don't think "acceptability" and "respectability" for this type movie fare is just around the corner, read the cover story of the January 22 Time magazine, read the main article in the New York Times Sunday magazine for January 21, follow the blow-by-blow description of New York's attempt to clean up the theater district.

Maybe then you, too, will agree it's time for another American revolution.

—B. H. ACKELMIRE

Depends on who's dependent

It is not fair to judge inaugural addresses on substance. The occasion calls for generalities not detail, formalities not formula. The directions and goals of a new administration are more appropriately spelled out in a State of the Union message.

Nonetheless, there was a disturbing note of prophecy in what President Nixon said last Saturday. In a selective recollection of the Spirit of 1776, the President extolled the vigor and independence of those earlier Americans and forecast an era of retrenchment in government assistance.

"A person can be expected to act responsibly only if he has responsibility. . . . Let us measure what we will do for

others by what they will do for themselves," the President said.

Later, in a curious twist of John Kennedy's much-quoted inaugural statement, Mr. Nixon added, "In our own lives, let each of us ask not just what will government do for me, but what can I do for myself?"

No one will argue that individuals should not do for themselves what they are capable of doing. What is disturbing is on whom Mr. Nixon seems to place his emphasis. It bodes to be those who are least able to provide for themselves, those with the least influence in national policy councils.

Since the election last November, there have been two important government cutbacks. In early January, the Department of Housing and Urban Development announced an indefinite moratorium on any federally-subsidized housing units not already under construction. A few days later the Farmers' Home Administration announced an 18-month moratorium on its rural housing subsidy program.

Thus cutbacks to date have concentrated on the poor and the near poor and on one of their most pressing needs—decent housing. Additional threats have been felt in the areas of special education, child care and welfare.

There has been no indication—and there was no hint in the inaugural—that this ad-



"UNTIL WE'RE RESCUED, YOU CAN SING, DANCE, PLAY GAMES, TALK... BUT WHATEVER YOU DO, DON'T PRAY!"

LETTERS TO THE EDITOR

ERA could help poor families, nun writes

To the Editor:

An open letter to those who oppose the Equal Rights Amendment, which is, as follows:

Sec. 1: Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.

Sec. 2: The Congress shall have the power to enforce by appropriate legislation the provisions of this article.

Sec. 3: This amendment shall take effect two years after the date of ratification.

Congratulations to those who are active enough to DO something. However, let's be sure that we oppose something on rational grounds. So far, the arguments I've read and heard do not seem based on the above—which has led me to believe that many who oppose it have never read ERA. Hence, I began with a statement of the whole amendment.

May I present some information which may appeal, though from a less-than-Christian viewpoint? We of Indiana are notorious for our stingy attitude toward welfare recipients. We are 17th among the states in average per capita income, but 50th in terms of expenditures for public assistance.

Now, I'm not sure how our neighbor Ohio ranks, but a news item from that state in the 1-15-73 Ft. Wayne Journal-Gazette gives an insight into a factor favorable to ERA.

A 23-year-old Ohio man, marital status unidentified, was fined \$100 and sentenced to 90 days in jail—both to be suspended on condition of restitution. He was found guilty of obtaining fraudulently \$1,179.00 (\$83.28 weekly) for 21 weeks in unemployment benefits because during those same 21 weeks, he had earned \$933.16 (\$44.42 weekly). That is a total income of

ministration is contemplating cutbacks in subsidies or tax breaks to giant corporate interests in business, industry or agriculture. There have been no fearful murmurs from the wealthy and the influential.

Why is it the ones with the weakest legs are always told to stand on their own two feet?

—B.H.A.

\$127.70 weekly.

A major reason for people being on welfare—after old age, under-age, incapacity, lack of jobs—is that the head of the family, man or woman, cannot obtain work that pays enough to support the expenses incidental to working.

Here the Equal Rights Amendment could influence a slight slimming of the welfare rolls. The woman head will get equal pay for equal work for which she is qualified; the man head has an equal chance for work with the woman who merely works for spending money.

There is a Christian angle to this: the woman who wants to stay home and care for her family can, if hubby gets enough to support her and the children without her meager supplementary income. And he has a better chance of getting a job!

Sister Magdalene Lenges O.L.V.M. Ft. Wayne, Ind.

P.S. I've tried awfully hard NOT to get emotional about this!

Paul Morris irked by 'demonstrating' priest

To the Editor:

In the Louisville Courier-Journal (1-12-73) a certain (Fr.) Bernard Survil, of Indianapolis, compliments the paper's "forthright editorial 'A Time to Demonstrate'" and he assures mankind he is "a veteran of MANY PEACEFUL demonstrations." He bemoans the fact that "The call to demonstrate hasn't been issued by the churches in the same certain terms as those uttered in the editorial" adding, "the wrath that is directed against you editorial stand is one we in the church should have been willing to absorb long ago." He can just bet that the "wrath" won't come from the Communists!

As a Catholic and a veteran of World War II, I thank the good God that the said (Fr.) Survil doesn't control the Church and/or this government!

To begin with, I entered the war because I believe in the Word of God, "Greater love than this no one has that one lay down his life for his friends"—and these friends are all over the world, Father.

Also, in St. Luke, we read, "... But when you hear of wars and rumors of war, do not be terrified; these things must come first to pass... nation will arise against nation..." Why? Because SIN IS THE CAUSE OF WARS. And, just how many—

YOUR WORLD AND MINE

A political fusing

BY GARY MacEON

Parliamentary elections in the Netherlands last month produced a major surprise. The "confessional" parties which had long dominated the political scene suffered major losses. In a chamber of 150 deputies, the Catholic Popular Party (KVP) fell from the 35 seats it held in the previous elections 20 months earlier to 27. The Historic Christian Union (CHU), the party of the principal Protestant churches, dropped from ten to seven.

For nearly a century up to World War II, society in the Netherlands had been divided rigidly on the basis of religion. A Catholic voted for a Catholic party, subscribed to a Catholic daily paper, news magazine, women's magazine and youth magazine. He sent his children to Catholic schools from kindergarten through university. His radio programs, vacation, sports and hobbies were all packaged for him in a Catholic frame. He even bought life insurance within the same context.

LIFE WAS SIMILARLY sectionalized for members of the official Reformed church, for members of the fundamentalist Reformed church, and even for the agnostics of the Liberal party and for the Socialists to their left. Each group developed its own parallel institutions.

The reasons for this curious system are buried in history. In the 19th century, the Catholic minority was poorer and less educated than the rest of the Dutch. For centuries, going back to the Spanish occupation, there had been a close identification of patriotism and Protestantism. Civil rights for Catholics were limited. They were even excluded from the public service.

In self-defense, the Catholics began to form all kinds of social and economic organizations, finally branching out also into politics. Their institutions proved so effective that all other social groups gradually followed their example.

WHAT IS PERHAPS most surprising, this vertical pluralism did not tear the country apart. On the contrary, a high level of cooperation between the com-

peting systems developed. By 1940, the Catholics had achieved a status of full equality. The Nazi occupation during World War II completed the process of creating total national solidarity.

Although the reasons for the separate institutions had disappeared, tradition reasserted itself after the war. As recently as 1954, the bishops forbade Catholic membership of the socialist trades unions under pain of excommunication and called on Catholics not to join the Socialist Party or listen to its radio.

The immediate response was very positive. By 1963 the Catholic Party was getting almost a third of all votes cast and was the country's biggest political party. But soon the decline began, to 26.5 per cent of the votes in 1967, 24.6 per cent in 1971, and 17.7 per cent last month.

The Dutch are the first to recognize the impact of the second Vatican Council on this change. As is well known, the Dutch Catholics took the Council very seriously. It became for them an occasion to re-examine all elements in their religious life.

AT FIRST THEIR questions were theological, the debate centering on liturgy, ecclesiology and pastoral practice. But gradually it widened out to embrace all relations of Catholics to the society in which they live. The notion of an automatic Catholic vote could not long escape challenge.

What was soon recognized was that the historic justification for a denominational division of social and educational institutions has ceased to exist. The purposes for which they had been created were already achieved. Catholics had in fact become the biggest homogeneous group in the country, which now is 40 per cent Catholic.

There is some sentiment in favor of a Christian party as a fusion of the various denominational parties. Against the success of such a move is the fact that the present denominational parties are strung out along the political spectrum, with Protestants mostly on the right and right-center, while Catholics are center and center-left. Today's reality in Holland is a growing polarization of left and right, a polarization that cuts across the previously homogeneous religious groups. That means that the importance of the denominational parties can only continue to decline.

Common Market bringing Britain back in the fold

LONDON—Britain's entry into the European Common Market at the beginning of this year could change religious developments in this country considerably.

even "peaceful" demonstrations have you had against sin? To destroy anything bad, one has to destroy its roots. Surely you know St. John tells us that ALL lawlessness (even the "peaceful" kind) is sinful.

Furthermore, (Fr.) Survil, what do you propose to do when, in the not too distant future, the next war starts—this time in the Middle East? Are you going to "peacefully" demonstrate against Russia—as if she would care!

Abortion is murder, and just how many (any kind at that) demonstrations have you had against it? If you were sincere about useless killings, your name would top the list. Here, Father, the Church has been willing to "absorb the wrath that is directed toward it."

This I can assure you: When Almighty God, in His mercy, judges this nation He will say, "What you have done to these, the least of My children, you have done unto Me." This He will say because the nation went to the aid of the nations attacked by its enemies; when it kept alive, through its food and medicine those nations struck with catastrophes. Who was the first to go to the aid of Managua, Nicaragua, with portable hospitals, medicine, food, doctors and nurses, etc.? The list is long, but you are more interested in "peacefully" demonstrating.

Paul Scott Morris

Clarksville, Ind.

The basically Catholic culture of at least seven of the other eight nations in this great international alliance should give a new confidence to the Catholic Church in Britain.

It could also give the Church a greater significance in national life and have an influence possibly on such political matters as Northern Ireland.

The Catholics in England, Wales, Scotland and Northern Ireland have been said to have a chip on their shoulders.

THEY ARE A minority—roughly about one person in nine—with a history of martyrdom and oppression followed right into modern times by suppression and discrimination. They are intensely loyal to the papacy and to the Roman Catholic Church, but they are often wary, almost timid, insular, nationalistic and conservative.

Membership in the European Common Market should bring them right back into the fold of Catholic Europe, where this country played so large a part in pre-Reformation history.

It should give them a renewed public pride and spirit and a renewed awareness of Europe's cultural influences.

For the first time in more than 1,000 years the people of Britain and Ireland are now constitutionally part of the great Continent of Europe and in many ways closer to their fellow Christians there than ever before, according to the Universe, a national Catholic weekly. The situation, it said, offers many opportunities for strengthening the Christian bond.

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CHEERS, JEERS, AND HEAT FOR A SPOKESMAN

In the aftermath of an historic meeting

Terms unusual
press treatment
disappointing

VATICAN CITY — Many Jews and Christians were "surprised and disappointed" with the "unusually harsh" tone of a statement by a Vatican press spokesman after the papal audience given to Israeli Prime Minister Golda Meir, said a former Vatican specialist in Catholic-Jewish relations.

Father Cornelius Rijk, a Dutch Jesuit who resigned from the Vatican office for Catholic-Jewish relations in December, said: "I have never seen such a document issued after a high government official had visited the Pope."

At a press conference following the meeting, Federico Alessandrini emphasized that contrary to some interpretations of the papal audience, it did not signify "a gesture of preference or exclusivity."

INSISTING, CONTRARY to an earlier report from Jerusalem, that the audience was requested by Mrs. Meir, the Vatican press officer declared: "It does not mean or imply the least change in the attitude of the Holy See concerning the problems of the Holy Land."

Father Rijk said, however, that "many people will stress that this meeting did take place and that as such it is historic. Many Jews and Christians will be surprised and disappointed with the statement, but I do not know if it will do harm in the long run."

The 51-year-old biblical scholar worked in the office for Catholic-Jewish relations of the Vatican Secretariat for Promoting Christian Unity for six years.

Father Rijk said he left the secretariat in December to work on a broader level to foster greater understanding between Catholics and Jews.

"BUT NOW I THINK what has to be done lies in the fields of information and education. Jews do not understand Christianity and Christians do not understand the Jewish religion. Neither really understands how they think."

Although the Second Vatican Council's declaration on the Jews remains a milestone of the council and an important step in improving understanding between Christians and Jews, Father Rijk said that in some other ways, "difficulties have increased."

Meanwhile, in New York, a spokesman for the American Jewish Committee said that statements by Vatican press officer Alessandrini concerning the meeting represented "a fundamental misrepresentation and distortion of both the spirit of the meeting as well as of the issues and understandings that were arrived at."



The Pope and prime minister ... a first

Israeli head says visit
marred by tense moments

TEL AVIV, Israel — Israeli Prime Minister Golda Meir's recent visit with Pope Paul VI was marred by some tense moments, according to the Tel Aviv newspaper Maariv.

The newspaper quoted Mrs. Meir as saying that during the papal audience on Jan. 15, she thought of the Christian cross as the symbol under which "Jews were killed for generations."

Mrs. Meir did not like the opening of the audience at all, according to the paper's interview with her. "The Pope said to me at the outset that he found it hard to understand how the Jewish people, which should be merciful, behaves so fiercely in its own country."

"I CAN'T STAND it when we are talked to like that. I've had previous experiences of this sort, and I won't give in to anyone

who begins a conversation in this way. Oh no."

"So I said to the Pope: Your Holiness ... do you know what my earliest memory is? A pogrom in Kiev (in the Soviet Union). When we were merciful and when we had no homeland and when we were weak, we were led to the gas chambers."

She said that she had not been so excited about an official engagement since 1919, when she went to the Kremlin to present her credentials as Israel's first ambassador to the Soviet Union.

On whether she thought her audience with the Pope may lead to the Vatican giving official recognition to Israel, Mrs. Meir said:

"At the moment I'm satisfied with the

Arabs see policy flub

CAIRO—Leading newspapers in the United Arab Republic (UAR) have characterized the meeting between Israeli Prime Minister Golda Meir and Pope Paul VI as a "failure" for Israeli foreign policy.

According to Cairo Radio, Arab papers emphasized a statement by a Vatican spokesman that Mrs. Meir's audience, with the Pope on Jan. 15 had not been a "preferential or exclusive gesture" and did not mean or imply any change, however slight, in "the attitude of the Holy See concerning the Holy Land."

Al Gumhuriya, a daily, headlined its report on the first encounter at the Vatican between a head of the Roman Catholic Church and an Israeli government chief as "a slap in the face for Israel."

Another daily newspaper said in an editorial that the purpose of Mrs. Meir's visit was "to convince the Vatican of the need to establish diplomatic relations with Israel," and "to overcome the objections raised by the Vatican when Israel declared Jerusalem to be its capital."

"Golda Meir's talk with Pope Paul ... did not yield the results she desired," the editorial declared.

(At a press conference after the one-hour meeting with the Pope, Mrs. Meir was asked whether she had suggested to the pontiff that a formal diplomatic link be set up between the Vatican and Israel. Mrs. Meir stated: "That question did not come up. I did not raise it."

fact that the Pope said 'thank you' three times for guarding Christian holy places, for our attitude to Christians and their holy places in Jerusalem.

"AND HE EMPHASIZED in the clearest fashion that he was not speaking of internationalizing Jerusalem ... and he stated explicitly, and this is important, that it is necessary to continue the dialogue between the Church and Israel, and that we must meet and talk. This I unhesitatingly call an historic moment."

In an interview at the Israeli embassy in Rome following her one-hour visit with the Pope, Mrs. Meir said, "I didn't break into the Vatican. I came here because a meeting had been arranged."

Mrs. Meir was replying to a question about a statement by a Vatican press spokesman following her audience with the Pope that she had sought the meeting without preliminary discussions.

Mrs. Meir said the Israeli embassy in Rome "has constant contacts" with the Vatican and that recently matters were worked out so as "to make it possible for the Pope to meet me ... I don't know who said the first word or the last."

The statement read by Vatican press spokesman Federico Alessandrini was considered an unusually blunt reaction to a visit by a top government representative. Mrs. Meir repeatedly said she would not discuss the Alessandrini statement.

English Mass
'catastrophe'

ALBANY, N.Y.—The English Mass is a "catastrophe," Father Robert Drinan is more politician than priest; the Church should be proud of leading the fight against abortion.

Those were some of the opinions expressed by conservative columnist William F. Buckley in an interview with the Evangelist, the diocesan newspaper here.

Buckley, a Catholic, founder of National Review magazine and host of his own weekly TV series, "Firing Line" was interviewed before a lecture.

ASKED WHAT the most positive sign in the Church is, Buckley replied: "The guarantee that the gates of hell shall not prevail against it."

As for the post-Vatican II reforms, he said "I suppose an archivist could find a reform that was desirable. None springs to mind."

The English Mass, for example, is a "catastrophe," Buckley said.

"It isn't in the Catholic tradition of the last 500 years. Mass was a bilateral not a trilateral experience. It was between us and God through the priest. Now it seeks to be between us, the priest and whoever else is there. It is unsuccessful except in highly disciplined situations such as boys' schools."

One of the major problems, he continued, is the translation, which he described as "enough to make anyone with

- opinion
- reaction
- analysis
- background

any concern for the language wince. It is a major penance to recite it aloud. I am tempted at times to wear earmuffs in Church."

AS PROOF OF HIS opinion, Buckley said the English Mass has failed to bring more people to Mass. "Less people are going now than 10 years ago," he said. "It is unsuccessful."

On the other hand, he noted, the Latin Mass was "at least not positively offensive. It had a considerable mystery."

until 29 January 1779, when Francesco Vigo came to town with the information that Hamilton was in possession of Vincennes.

Vigo was a trader, a resident of St. Louis, who had been doing business at Vincennes at the time of the capture. Since he was a Spanish subject, Hamilton could not hold him without the risk of offending Spain, which the British were doing their best to prevent from joining the colonies in the war.

HIS WAS ABLE to let Clark know that the Vincennes people were still attached to the American cause and that Hamilton had only about 70 men but expected to move against Kaskaskia with a large force in the spring.


It is evidence of Clark's decisive character that in just a week he got ready a boat, equipped with cannon and carrying 46 men, to proceed by the rivers to Vincennes, and organized a company of 170 to march to the post. Half of these were Frenchmen, who replaced the Virginians that had grown tired of the adventure and returned home.

In Clark's account of the departure on 5 February he wrote:

We were conducted out of town by the inhabitants, and by Mr. Jebeth, the Priest who after a very suitable Discourse to the purpose, gave us all Absolution.

We may suppose that the tenor of the discourse differed somewhat from that of Father Potier in the previous October.

(To be continued)



Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

come close to Kaskaskia.

Hamilton made a census of Vincennes, which showed a population of 621, of whom 217 were able to bear arms. The increase over the 400 of the 1769 census accords with the larger numbers of baptisms from 1773 onward.

It was Hamilton's intention to recapture the Illinois towns also, but he thought the winter too far advanced for a march of 200 miles and so he dismissed his Indian allies to go about their hunting, exacting a promise to return in the spring. He also sent back to Detroit most of the militia, retaining only 30 or 40, for he expected reinforcements in the spring.

He continued the practice of dispatching against the frontier settlements raiding parties, which served also a screen, preventing news about Vincennes from reaching Kaskaskia and the Falls of the Ohio. Colonel Clark narrowly escaped capture by one of these parties, which had



Could I catch the priest, Mr. Gibault, who has blown the Trumpet of Rebellion for the Americans, I should send him down unhurt to your Excellency to get the reward for his zeal.

The alarm was groundless, for the raiders on being detected hastily retreated to Vincennes. Their approach gave Clark an inkling that Hamilton was on the move, but he did not learn just how things stood

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BY SR. JANAAN MANTERNACI, OSF

Creativity is something that is very easily applauded in others and just as easily denied in ourselves. All too often people bemoan, "I'm not a very creative person." For some reason creativity seems so readily overlooked in oneself that many of us come to believe we lack creativity.



I have heard myself along with friends and relatives comfortably scoot around the word with modest phrases like "I'm just having fun." This may really mean carving a watermelon basket for a picnic dessert or working on dried flower arrangements in late spring to be used as Christmas gifts. It may mean, "adding a personal touch," which translates into a short "I love you" note tucked into a husband's lunch, or a small toy tucked into a youngster's lunch box on his birthday.

HOW MANY HAPPY surprises have

CREATIVITY

evolved from: "Oh, it's nothing—I just used what I found in the refrigerator." Substitute desk-drawer, cupboard, pantry, sewing-basket, workshop, or toolbox for refrigerator and the thought is the same. Combine ingenuity, resourcefulness, and cleverness with love and hard work and you have creativity—a special and unique expression of oneself.

Our children provide us with a good study of how universal a human trait creative imagination and action really is. Children express themselves with an astonishing degree of creative imagination and activity.

Having no playmates one afternoon does

not prevent a youngster from begging for a few extra minutes before coming in to eat. All that's visible to Mom or an onlooker at first, is a boy, a ball, a glove, and a pitchback device; but on closer investigation it is revealed that there is a man on second, a man on third, and two outs. Anyone who understands can safely assume that winning or losing depends upon the man at bat. Once again something very alive has been created out of a few inanimate props.

IMITATION IS OFTEN a springboard for creativity and is necessary for growth. When a child has enjoyed a glass of Tang

and then decides to be an astronaut, often there follows an exercise in creative problem solving. The challenge to the child's and mom's or dad's ingenuity, resourcefulness, and cleverness might be that of attaching a globe or a map to the curtain rod so that lying on the floor simulates the view of the earth from far out in space.

The equipment necessary for such a trip is another challenge. Often it is created out of transformable objects like the cardboard tube found in the middle of a roll of paper towels, some toothpicks, a ball of string, and a host of what are termed by the untrained eye as "odds and ends from

the toolbox."

Unfortunately many of us, as we become adults, allow this creative capacity to become dulled. We become so much the creature of routine, monotony, self-questioning, fear of embarrassment, that we actually come to believe that we are not creative persons. As a result we become uncreative. We allow our creativity to atrophy.

This is unfortunate for ourselves and for those with whom we live. It is doubly unfortunate for today's world of complex, changing challenges. Solutions to society's most pressing problems requires creative

imagination even more than technological skill. Resolutions of family problems, of school problems, of job problems, or personal problems—all rest in large part on creativity and imagination.

LIFE AS A WORK of art is an ode to creativity. It is a real pleasure to make and to make beautifully is a real job! Creativity seems to thrive in an atmosphere where the main ingredient is freedom combined with expectancy, surprise, delight, and desire to both give and communicate meaning or to discover something new.

God has created out of nothing. We are not God so we create out of something—the something that he basically created. We, in our creativity, participate in the creative activity of God, as well as provide ourselves with the experience needed to grasp something of the meaning of God's creative act. Doing this, we become co-creators with God of a world in which it will be easier for people to love one another.

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SCRIPTURE

Love and God's creative power

BY FR. QUENTIN QUESNELL, S.J.

"In the beginning God created heaven and earth." Something—instead of nothing. A world—in place of emptiness. There it is—the act which most belongs to God alone. From him everything comes. He is the one who fills all emptiness. He calls the things that are not—and they begin to be.

God makes the world to be, and he does so in one eternal act of love. The world exists, because he loves. It exists because God wants to pour himself out generously.

Many parts of his creation have received from him the gift of being themselves creative. Thus life comes from life, "each seed and plant according to its own kind;" for to each he said: "Increase and multiply—fill the seas and the earth and the air."

We are the part of his creation with the special gift of knowing we were created. We alone, among all the eye can see, can appreciate what marvels he has done. "The heavens declare the glory of God." But to whom do they declare it, except to us? "The firmament proclaims his handiwork." But to whom would the firmament proclaim, if we were not there?

WE ARE ALSO the part of his creation



with the special gift of knowing we can be ourselves creative. Through us he keeps making the world what he wants it to become. "The world itself will be freed from its slavery to corruption, and will share the glorious freedom of the sons of God." Because we have not been using it as we should, "all creation groans and is in agony even until now" (Romans 8).

Our share in his creative powers flashes forth in every bright idea, work of art, project, inspiration of ours, in every beautiful action well done or life well lived; in any of the many ways we can conceive, plan, accomplish, perfect. "Wisdom is a breath of the power of God, and a pure emanation of the glory of the Almighty" (Wisdom 7, 25).

But his creative power is above all else a power of generous love. He wants us to continue his creation and renew it. The persons we love grow into new and better selves because somebody loves them. They become more beautiful, happier, stronger, kinder and more holy because and to the extent that we love. Each act of loving is a new creation.

A VERY SPECIAL Christian creative action is forgiveness, after the model of God. St. Thomas Aquinas argues at great length and very convincingly that God's turning a sinner into a just man is his greatest and most truly creative work. It is a more impressive production than calling the whole world into being. God does it by the power of his forgiving love. He invites us too to share in this kind of creating, and see the marvelous effects that it can have.

There was sin. There was the broken bond between persons. There was coldness at the heart and emptiness. Or there was the destructive and self-consuming fire of bitterness, anger or hate.

An act of forgiveness is a new creation. With a word of acceptance, life springs forth. A tiny flower pushes its way through to the sun and the sky from out of cinders and slag, the frozen lava of a dead volcano. "Forgive one another as God has forgiven you."

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CATECHETICS

Imagination better than knowledge

BY FR. CARL J. PFEIFER, S.J.

Jerry had found an unusual piece of broken glass. As he turned it around to examine it he noticed that light passed through this glass in a curious way. The rays seemed to narrow to a bright point of light on the concrete garage floor.



He then moved the glass so that the point of light fell on his hand. Soon he noticed the spot on his hand felt warm. Jerry had an idea. He went outside the garage and found some dried up leaves. He placed one of the leaves on the garage floor and carefully focused the spot of light on the leaf. Nothing happened.

So he took another leaf, moved the glass around until he seemed to have a brighter spot of light. Patiently he held the glass still until small wisps of smoke began to rise from the dried leaf. Sparks appeared. Then there was just a burned out hole in the leaf.

Jerry was intrigued. He stretched out on the garage floor and tried another leaf. After about 20 minutes of experimenting, he was able to start a small fire of leaves and dried brush.

As I quietly watched Jerry intently experimenting with the power he had discovered, my mind travelled back over hundreds of centuries. I imagined the excitement when some inquisitive, creative human kindled the first man-made fire.

JERRY'S CREATIVITY symbolized for me one of man's most valuable traits, the ability to be creative. Fostering creativity is one of the most important aspects of all education, and in a special way of religious education. Unfortunately there is in most schools, according to educational critics, very little training in creativity as it is related to life's real problems and issues. There is instead an overemphasis on learning and memorizing facts in order to think about problems for which answers have already been discovered.

Yet as Albert Einstein once stated, imagination is more important than knowledge. In today's world it is becoming clearer that most serious personal and social problems can be resolved only with creativity and imagination. Good will, hard work, accurate factual knowledge, and technological skill are needed, but they are not enough. Research is vital, but how to direct the research and what to do with its results are questions of creative imagination. Broken glass, sunlight, and leaves were abundant in Jerry's life long before he put the three together to light a fire.

For the Christian there is even greater reason to encourage creativity. Jerry's creative act suggests the meaning of the biblical affirmation that man is made in God's image and likeness (Gen 1:26). Creatively developing the world's resources for the betterment of mankind is man's way of continuing and sharing in God's creative activity. The creative Spirit of God is at work in the spirits of men and women who work to improve the human condition through creative activity of all kinds (cf. Vat. II, Church in World, 34).

IT IS IMPERATIVE that Christian educators enable people to recognize God's call to creatively develop things for the benefit of others—be it in the kitchen, factory, laboratory, office or studio. Perhaps more than ever before contemporary life requires Christians whose approach to reality is marked by creative imagination, infused with courage and hope.

Parents and teachers can encourage creativity and imagination in a number of ways—many techniques are described in more recent religion texts. Perhaps one of the most basic approaches is to focus on questions rather than answers, on challenges rather than solutions. Each true answer to any deep question about life actually raises further questions, gradually penetrating deeper into the mystery of life. To help people pursue issues more deeply, more searchingly is a major step toward education in creativity.

GENUINE QUESTIONS and challenges may be explored through creative writing,



"Having no playmates one afternoon does not prevent a youngster from begging for a few extra minutes before coming in to eat." (NC photo by Robert L. Miller)

LITURGY

Music at Mass can be tailored to underscore the spoken word

BY FR. JOSEPH M. CHAMPLIN

Many parishes are, in my opinion, but a few hours away from providing Sunday liturgies which powerfully integrate the music sung or heard and the word preached or proclaimed.

In simpler terms: if the organist-choir director knows a week or more in advance the topic or central theme the priest will treat in his homily, then that leader of music can attempt to underscore the message with appropriate songs. To illustrate:

In September, my partner at Holy Family, the two nuns who serve as parish helpers, our talented part-time organist-musical director and I sat down for a several-hour planning session. With lectionaries in hand we began to determine what would be the basic idea for Masses on each Sunday during the next two months. This creative process, we know, leaves us tired and drained, but has proven extremely productive and absolutely necessary.

AFTER LOOKING AT the attractive "Respect Life!" booklet prepared by the Washington staffs for our American bishops, we decided to set aside all the Sundays in October for an examination of life under its various aspects. One week the liturgy would cover life in general with special consideration for the unborn. On other Sundays we would treat youth, the family, politics and peace, the poor. Perhaps the most potent of these Masses turned out to be the celebrations which centered attention on the elderly.

drawing, photography, role-playing, and similar activities. All too often youngsters and adults in religious education programs are simply lectured to. Their creativity is neither challenged nor freed. As a result they and the world fail to discover the rich creative resources lying dormant and untapped in so many persons young and old.

A parent or teacher can encourage a climate of informality, of freedom for all to participate, a sense of expectation and exploration, and a feeling of trust. Then the creative impulse, spontaneously exercised in play by Jerry and most children, may be encouraged. This can do much to help the learners hear God's call to creatively develop things for their own good and the good of others.

Through the group decision-making procedure, we selected a Sunday in October on which the assigned biblical texts seemed most appropriate for a discussion of the aged. In this instance, the first reading (Isaiah) and the gospel passage spoke about the heavenly banquet. The Old Testament excerpt further predicted "God will destroy death forever, and wipe away the tears from all faces." The second reading from St. Paul had a thinking-back, grateful remembrance tone to it.

The homilist (spending his usual 5 hours in immediate preparation for preaching at all of our Masses) worked up three points: older people should with joy rejoice over the glorious future ahead, reflect happily with pride and satisfaction upon their past, and live fully in the present.

The two nuns found a large poster featuring an elderly couple, mounted it on a cork board with fall decorations as background and placed this in front of the altar.

Our choir director-organist likewise fashioned the day's musical program around this theme. It included traditional entrance and recessional hymns with an antiquity motif ("Faith of our Fathers", "O God Our Help in Ages Past"). While the

gifts were gathered, the choir and congregation (the latter not very strongly) sang "Try to Remember," underscoring the homily's reflective motion.

BECAUSE A LARGE percentage of parishioners have roots in Sicily, the organist played as part of Communion background music, "Return to Sorrento." For a thanksgiving piece, choir and community sang the familiar Latin hymn, "O Sanctissima" (October and our Lady plus the nostalgic effect for older persons of what used to be).

In addition, the entrance comments, penitential rite (form C tailored to the occasion), introductions to the readings, general intercessions, observations between the prayer over the gifts and preface as well as the final remarks alluded in various ways to the elderly.

"To look forward with confidence to the heavenly banquet, to look back with happiness upon our past, to live the present moment fully—this is today's message for the senior citizen, the middle age individual, the young person." Those concluding words summarized the Mass's theme and sent the congregation out to love and serve the Lord.

Some did so in a special way. One woman invited an older aunt for dinner; an impressed teenager wrote to her grandmother; a man in his thirties made plans to take relatives for a Sunday afternoon drive.

(Copyright 1973, NC News Service)



"God will destroy death forever..." (NC photo by Tom Slayer)

(Copyright 1973, NC News Service)

"A tiny flower pushes its way through to the sun..." (NC photo by Algimantas Kezy, S.J.)

QUESTION BOX

Whence do clergy receive their powers?

BY MSGR. R. T. BOSLER

Q. From where do Catholic clergy receive their powers and responsibilities? The Bible has only vague entries concerning "elders and presbyters" and no direct statements concerning their powers, and nowhere is there a word about such offices continuing. If you cannot correct me, I must believe there can be no Apostolic Succession and therefore no valid clerical orders, sacraments or papal office.



A. It is the Church that has the powers and the Apostolic Succession. The New Testament clearly teaches that Christ sent the Holy Spirit upon the Church, giving her the powers to forgive sin and to teach in his name—the Church he promised to be with until the end of time. It is the Church that is the sacrament of Christ—the visible, human means through which Jesus continues to exercise his powers. The Church has the responsibility of deciding how those powers will be used through the individual sacraments and designating who will be the ministers of them.

In the New Testament there is a variety of ministries described. There were apostles, prophets, elders or presbyters, overseers or bishops, and teachers. There is no mention of which one of these led the Eucharist. St. Paul never speaks of leading the Eucharist. Yet by the end of the first century the presbyter-bishop becomes both teacher and leader of the Eucharist.

The New Testament Church was organized differently in Jerusalem than it was in Corinth, but in neither was there a bishop as we would understand it today, yet by the first decade of the second century in many communities one bishop had emerged as the head of a college of presbyters, and by the end of the second century every community was headed by one bishop.

By what authority did the Church develop its structure? By the same authority with which it decided in the same second century which writings were and which were not to be accepted as the inspired scriptures of the New Testament. The Church in both matters was convinced that the Holy Spirit was guiding her.

In the past, Apostolic Succession was explained in this way: the Apostles were ordained by Jesus and they in turn ordained others as bishops who in turn ordained others, and there was an unbroken chain from the Apostles to the bishops of our day. It is impossible to prove this historically. Moreover, there is no mention in Scripture that any of the original twelve ordained anyone. But this need not undermine the claim we make for our bishops and the priests they ordain or the position of the papacy. As Father Raymond Brown, the Scripture scholar, has written: "The affirmation that the episcopate was divinely established or established by Christ himself can be defended in the nuanced sense that the episcopate gradually emerged in a Church that stemmed from Christ and that this emergence was (in the eyes of faith) guided by the Holy Spirit." You will find this in a small book that will answer your problems: "Priest and Bishop—Biblical Reflections," published by the Paulist Press, New York, N.Y.

Q. My boy friend attended Midnight Mass with me. Since it was the first time he had been inside a Catholic Church, I was taken back when he asked if he could receive Communion. He is very active in his own church and is not thinking of converting. He receives Communion in his own church and knows what it is all about. I feel I did the right thing in letting him receive with me, though others tell me different. Just what is the Church's teaching in this matter?

A. As I explained in a previous answer, the Catholic Church officially does not permit non-Catholics to receive Communion except in instances where it is impossible for them to receive in their own churches. The reason for this, I said, was that the Church assumes that those who come forward for Communion profess to be united in faith with the community and to accept the authority of the Church. However, there are times when charity must take precedence over church law. I'll wager that your boy friend was not the only Protestant who received Communion at midnight Mass. We priests know that at Christmas, Easter and sometimes at funerals there are non-Catholics who come to Communion. It would be most uncharitable to turn them down and we can presume they are in good faith; so we give them Communion.

You made the right decision, in my

opinion. It would have been rude to tell your friend to stay in the pew. Midnight Mass was not the time nor place to argue theological differences. I suggest you discuss the problem now with your friend. Remind him that the churches are not yet united and point out that our church feels that for the present we should not receive Communion in one another's churches

until greater unity is reached.

Q. We were told at Mass that it is selfish not to help someone if we can, and that it should be confessed. Does this mean if we do not answer every appeal for help and money, even if we can afford to, that we are guilty of serious sin?

A. In this day of the lucrative direct mail

appeal, it would be a mistake to answer every request. We must be selective in our charities, for there is a limit to our resources and all the appeals are not worthy. It's a good idea to check your local Propagation of the Faith Office concerning the Catholic appeals you receive.

I am sure you misunderstood the intent of the sermon you heard. My guess is that

the priest was trying to make you realize that sins of omission are generally overlooked and that our confessions might be more fruitful if we examined our consciences more often on the failures to love and demonstrate our love as we should.

(Copyright 1973)

THE CHURCH AND I

Literary giants Belloc and Chesterton had a major influence on his life

BY F. J. SHEED

I was sixteen and in my last year at the Sydney High School. The English master handed me two books by authors unknown to me with the remark: "These will suit you." They did, indeed. One was Hilaire Belloc's *Danton*, the other G. K. Chesterton's *Heretics*. I had just discovered P. G. Wodehouse for myself. The three of them consumed a vast amount of my reading time from then on.

I can't trace that Wodehouse made any difference to my "me." There is no measuring the difference the other two made. Later I was to come to know both of them and publish books by them. For the moment I shall write of the difference they had already begun to make to the Catholic outlook of the English-speaking world. I have spoken of the state of siege into which the Catholic body let itself enter after the Reformation. For lots of us, Belloc and Chesterton meant an end to the three-century-old siege mentality.



intellectual equipment." A little later I was speaking on the Incarnation at an outdoor meeting in North London: a man in the crowd said "Either you're paid to say these things or you're mentally defective"; and a moment after he continued "And I can't imagine anyone paying you."

For an outsider, I say, it had become axiomatic that Catholics couldn't think. It was part of the siege mentality that too many Catholics believed this themselves. Not all, of course. William George Ward had sought debate with John Stuart Mill. His son Wilfrid had the same audience among the educated as Christopher Dawson was later to have. But of the mass of Catholics I think it was true. They were proud of being Catholics, but there was an unstated feeling that while we had the faith, the others had the arguments!

There had been the Darwin evolution business. The Church had come out of it, not exactly damaged perhaps, but with not much credit, they felt. And now there were the new discoveries in Comparative Religion; there was Scripture Criticism laying its axe to the very roots. One way or another Catholics felt it better to stay

within the walls. That within a couple of generations the Professor of Comparative Religion at Oxford would be a convert to the Church and his opposite number at Chicago University would be a very orthodox Rumanian Orthodox, no one could foresee.

CERTAINLY THINGS did not look that way at the turn of the century. The gigantic intellects imagined as prowling around our walls seemed so very formidable. It was safer inside. If any of them attacked the Church—which fewer and fewer at the highest level did—then they had to be answered. But for the rest it was better to live our own lives, attract as little attention as possible. We felt there was an agreement, which all gentlemen would observe, that if we kept quiet they would ignore us! Belloc, born in the Church, and Chesterton, not yet a Catholic, but as good as, ignored the agreement and were not ignored.

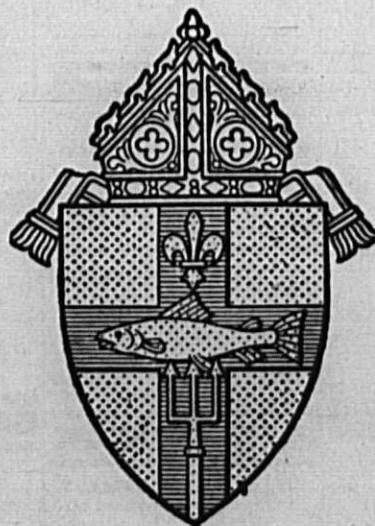
They were out in the open, they said whatever they felt like, and they not only got away with it, but found that their Catholicism was taken seriously. They were both considerable writers, and I shall discuss them as such when I come to talk

of our publishing. For the moment I am considering what they did to change the atmosphere, simply by their willingness to be themselves. They were not the only ones, but they were the most colorful. And for this particular function color was essential. If one is going to change things by being oneself, one must be a rather notable self. You and I could go on being ourselves forever without attracting a passing glance.

THE RESULT WAS that we had two Catholics who could not be overlooked. It was Bernard Shaw who created the monster he called the Chesterbelloc. The monster was not wholly mythical, yet the two men were very different. Both were unmistakably "characters"—they had not what we now call charisma exactly but something more ebullient, light-hearted even. But, to apply to them a contrast originally applied to the men of England's oldest universities, Belloc went about as if he owned the earth, Chesterton as if he didn't care who owned it.

We shall look further at the double change they worked—in getting the outside world to listen to Catholics, in getting Catholics willing to talk.

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Entrance Exam

Saturday, Feb. 10, 1973

Doors Open All Schools — 8:30 a.m.

Testing Time — 9 a.m.

(Consult the individual schools for fees due at this time)

Annual Style Show set for this Sunday

The 19th annual Junior CYO Style Show and St. John Bosco Dance will be held Sunday, Jan. 28, at Holy Name parish, Beech Grove.

Nearly 100 entries are expected in the six divisions of the competition: skirt and blouse, sportswear, tailored dress, tailored suit and coat, pantsuit, and party and formal dress.

Area contestants are asked to bring their garments to the hall on Saturday between 12 noon and 5 p.m. Others may bring

them between 11:30 a.m. and 2 p.m. Sunday. Judging will take place privately during the afternoon.

THE STYLE Show will begin at 7 p.m. Contestants are asked to be available by 6 p.m. for rehearsal.

Fashion commentator will be Mrs. Norma Dollar. Masters of ceremonies will be Bill Sahm, Jr. and Joe Weber, president and vice president of the Indianapolis Deaneries Youth Council.

Awards will include trophies in each division plus 25 gift certificates of \$5 each.

ADMISSION TO the Style Show will be 50 cents for adults and 25 cents for grade school children, with a family maximum of \$1.25.

The St. John Bosco Dance will follow the event until 10:45 p.m. Music will be provided by "The Light Touch," award-winning group from Holy Name parish. Dance admission will be \$1.25 and a valid CYO card.

Deanery tournaments scheduled

INDIANAPOLIS — Deanery tournament action begins this Sunday in anticipation of the Archdiocesan basketball tournaments.

All parish-sponsored Junior-Senior teams will participate in the "A" and "B" tournaments from Jan. 28 through Feb. 7. The winners will enter the Archdiocesan Junior Tournament at Secina and Providence High School, Clarksville, on Sunday, Feb. 11.

Cadet League teams will separate into "American" and "National" tournaments, to begin Jan. 30-31 for five teams. The full round of action is scheduled Feb. 3-4, to be completed Feb. 14 at Secina. The champions will enter the Archdiocesan Cadet Tournament Feb. 18 at Secina and Providence.

Pairings for the Holy Spirit Invitational Freshman-Sophomore Tournament were mailed today. It will begin with 24 teams Feb. 3 at Holy Spirit and continue through Feb. 15.

The Cadet B Tournament, to be held at Our Lady of Lourdes, is scheduled from Feb. 3 to Feb. 13. All 32 teams are in the tournament. Pairings will be mailed next Monday.

Little Flower will host the "56" B Tournament, to be held from Feb. 3 to Feb. 13. The schedule will be mailed Monday.

The 12th annual Holy Cross "56" A Tournament will feature 35 teams, playing Feb. 3 through Feb. 21. Pairings will be drawn at Holy Cross at 7:30 p.m. next Tuesday and mailed the following day.

Prayer Workshop set for teachers Saturday, Feb. 10

INDIANAPOLIS — A Workshop on Prayer will be sponsored by the Religious Education Department for Archdiocesan teachers at Ladywood-St. Agnes High School on Saturday, Feb. 10.

The one-day workshop will begin at 9:30 a.m. and continue until 3 p.m.

Resource staff will include: Father Robert Borchertmeyer, associate pastor of St. Charles parish, Bloomington; Mrs. William Bromer, of St. Monica's parish CCD; Miss Linda Smith, of St. Patrick's School; and members of the Religious Education Department.

Registration fee will be \$1 for teachers or \$5 per parish. Participants are asked to bring a sandwich and fruit. Additional information is available from Sister Marie Werdmann, O.S.F., Religious Education Department, (317) 634-4453.

Thirty years ago Holy Cross parish, Indianapolis, won the CYO Cadet basketball championship after annexing the football crown a few months earlier.

Sister Monique buried Thursday

INDIANAPOLIS — Sister Monique Baudet, 88, died Tuesday at St. Augustine's Home. The funeral Mass was held Thursday.

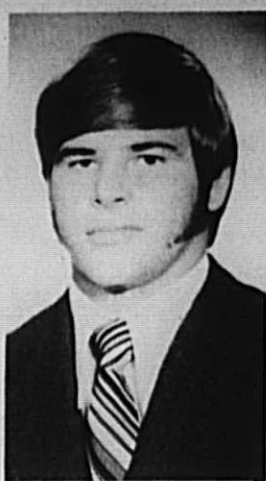
A native of France, she came to Indianapolis 40 years ago. She had completed almost 65 years as a Little Sister of the Poor.

There are no immediate survivors.

For Scouts

INDIANAPOLIS — Archbishop George J. Biskup will present the Ad Altare Dei Award to Catholic Boy Scouts on Sunday, Feb. 11. Site of the ceremony will be announced.

Thirty years ago a Funeral Mass was offered at Notre Dame for Brother Marcan, C.S.C. former principal of Cathedral High School.



RECEIVES SCHOLARSHIP — Cathedral High School senior Christopher J. Svarczkopf, son of Mr. and Mrs. Frank Svarczkopf, Jr. of St. Michael's parish, Indianapolis, has been named one of 15 to receive a Chick Evans college scholarship by the Indiana Golf Association. He will use the \$1,000 tuition and housing scholarship to attend Purdue University.

ORDAINED

SALISBURY, Rhodesia — Rhodesia's first "native" African Catholic bishop was ordained at a colorful ceremony in Salisbury stadium recently before 20,000 people. Bishop Patrick Chakaipa, 40, was appointed as auxiliary to Archbishop Francis W. Markall of Salisbury.

STANDINGS

"54" A LEAGUE

Division I—St. Barnabas 8-0; St. Pius X 7-1; St. Jude 6-2; St. Matthew 5-3; St. Michael 4-4; St. Simon 4-4; Holy Name 3-5; Holy Spirit 2-6; Little Flower 1-7; St. Lawrence 0-8.

Division II—St. Rita 8-0; St. Philip Neri 7-1; St. Gabriel 6-2; Mount Carmel 5-3; Immaculate Heart 4-4; St. Joan of Arc 4-4; St. Andrew 3-5; St. Christopher 3-5; Our Lady of Lourdes 0-8; Christ the King 0-8.

Division III—All Saints 6-1; St. Roch 6-1; St. Monica 5-2; St. Catherine 4-3; St. Bernadette 4-3; St. Luke 3-4; St. Malachy 2-6; St. Mark 1-6; St. Thomas 1-6.

Division IV—Holy Cross 7-0; St. Ann 5-3; Nativity 4-3; Our Lady of Greenwood 4-3; St. Martin 3-5; Trinity 3-4; St. James 3-4; St. Patrick 2-5; Sacred Heart 0-7.

"54" B LEAGUE
Division I—St. Rita 8-0; St. Christopher 7-1; St. Pius X 7-1; Immaculate Heart (Blue) 4-4; St. Joan of Arc 4-4; St. Gabriel 3-5; St. Andrew 3-5; Christ the King 2-6; St. Michael "B" 2-6; St. Malachy 0-8.

Division II—Holy Spirit 9-0; St. Matthew (Black) 8-1; St. Michael "C" 8-2; Holy Name 7-2; St. Simon 5-4; St. Lawrence 5-4; St. Barnabas (Red) 3-6; Little Flower (Gold) 2-7; St. Jude 2-7; Our Lady of Lourdes 1-8; St. Catherine 0-9.

Division III—St. James 7-1; St. Matthew (Red) 7-1; Little Flower (White) 7-1; St. Michael "D" 5-3; St. Luke 4-4; St. Barnabas (White) 3-5; St. Bernadette 3-5; St. Mark 3-5; Mount Carmel 1-7; Immaculate Heart (White) 0-8.

Division I—St. Rita 8-0; St. Pius X 7-1; St. Jude 5-3; Little Flower 5-3; Holy Spirit 5-3; St. Simon 5-3; St. Lawrence 2-6; St. Andrew 2-6; Holy Name 1-7; St. Michael 0-8.

Division II—Immaculate Heart 6-1; Mount Carmel 6-1; St. Matthew 6-1; St. Barnabas 4-3; St. Philip Neri 4-3; St. Joan of Arc 3-4; Our Lady of Lourdes 2-5; St. Gabriel 1-6; Christ the King 0-8.

Division I—St. Rita 8-0; St. Pius X 7-1; St. Jude 5-3; Little Flower 5-3; Holy Spirit 5-3; St. Simon 5-3; St. Lawrence 2-6; St. Andrew 2-6; Holy Name 1-7; St. Michael 0-8.

Division II—Immaculate Heart 6-1; Mount Carmel 6-1; St. Matthew 6-1; St. Barnabas 4-3; St. Philip Neri 4-3; St. Joan of Arc 3-4; Our Lady of Lourdes 2-5; St. Gabriel 1-6; Christ the King 0-8.

Division I—St. Rita 8-0; St. Pius X 7-1; St. Jude 5-3; Little Flower 5-3; Holy Spirit 5-3; St. Simon 5-3; St. Lawrence 2-6; St. Andrew 2-6; Holy Name 1-7; St. Michael 0-8.

Division II—Immaculate Heart 6-1; Mount Carmel 6-1; St. Matthew 6-1; St. Barnabas 4-3; St. Philip Neri 4-3; St. Joan of Arc 3-4; Our Lady of Lourdes 2-5; St. Gabriel 1-6; Christ the King 0-8.

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Division II—Immaculate Heart 6-1; Mount Carmel 6-1; St. Matthew 6-1; St. Barnabas 4-3; St. Philip Neri 4-3; St. Joan of Arc 3-4; Our Lady of Lourdes 2-5; St. Gabriel 1-6; Christ the King 0-8.

Division I—St. Rita 8-0; St. Pius X 7-1; St. Jude 5-3; Little Flower 5-3; Holy Spirit 5-3; St. Simon 5-3; St. Lawrence 2-6; St. Andrew 2-6; Holy Name 1-7; St. Michael 0-8.

Division II—Immaculate Heart 6-1; Mount Carmel 6-1; St. Matthew 6-1; St. Barnabas 4-3; St. Philip Neri 4-3; St. Joan of Arc 3-4; Our Lady of Lourdes 2-5; St. Gabriel 1-6; Christ the King 0-8.

Division I—St. Rita 8-0; St. Pius X 7-1; St. Jude 5-3; Little Flower 5-3; Holy Spirit 5-3; St. Simon 5-3; St. Lawrence 2-6; St. Andrew 2-6; Holy Name 1-7; St. Michael 0-8.

Division II—Immaculate Heart 6-1; Mount Carmel 6-1; St. Matthew 6-1; St. Barnabas 4-3; St. Philip Neri 4-3; St. Joan of Arc 3-4; Our Lady of Lourdes 2-5; St. Gabriel 1-6; Christ the King 0-8.

Division I—St. Rita 8-0; St. Pius X 7-1; St. Jude 5-3; Little Flower 5-3; Holy Spirit 5-3; St. Simon 5-3; St. Lawrence 2-6; St. Andrew 2-6; Holy Name 1-7; St. Michael 0-8.

Division II—Immaculate Heart 6-1; Mount Carmel 6-1; St. Matthew 6-1; St. Barnabas 4-3; St. Philip Neri 4-3; St. Joan of Arc 3-4; Our Lady of Lourdes 2-5; St. Gabriel 1-6; Christ the King 0-8.

Division I—St. Rita 8-0; St. Pius X 7-1; St. Jude 5-3; Little Flower 5-3; Holy Spirit 5-3; St. Simon 5-3; St. Lawrence 2-6; St. Andrew 2-6; Holy Name 1-7; St. Michael 0-8.

Division III—Holy Trinity 7-0; St. Catherine 5-2; St. Thomas 4-3; St. Mark 4-3; St. Luke 4-3; St. Christopher 3-4; St. Malachy 3-4; St. Monica 2-6; St. Martin 0-7.

Division IV—Holy Cross 6-1; St. Patrick 5-2; St. James 5-2; All Saints 5-3; Nativity 3-4; St. Bernadette 3-4; St. Roch 3-4; Sacred Heart 2-5; Our Lady of Greenwood 0-7.

CADET B LEAGUE
Division I—St. Mark 10-0; St. Rita 9-1; St. Andrew 7-3; St. Michael "B" 7-3; St. Thomas 4-3; St. Malachy 5-5; St. Joan of Arc 5-5; St. Gabriel 3-7; St. Luke "B" 3-7; St. Pius X 3-7; Immaculate Heart (Blue) 1-9; St. Christopher 1-9.

Division II—St. Philip Neri 8-0; St. Simon 7-1; St. Matthew (Red) 6-2; Little Flower (Blue) 4-4; Holy Name 4-4; St. Bernadette 4-4; Holy Spirit 3-5; St. Jude 3-5; St. Lawrence 1-7; Our Lady of Lourdes 0-8.

Division III—St. Luke "C" 8-0; St. Catherine 7-1; St. Matthew (White) 6-2; Little Flower (Gold) 5-3; Mount Carmel 4-4; St. Bernadette 3-5; Immaculate Heart (White) 3-5; St. James 2-6; St. Gabriel 1-7; St. Michael "C" 1-7.

FRESHMAN-SOPHOMORE
Division I—St. Christopher 5-1; NYAA "A" 5-1; St. Malachy 4-2; Mount Carmel 4-2; Holy Trinity 3-3; St. Monica 2-4; St. Luke 1-5; St. Martin 0-6.

Division II—St. Rita 6-0; St. Pius X 5-1; St. Joan of Arc 4-2; Immaculate Heart 4-2; NYAA "B" 2-4; St. Matthew 1-5; St. Lawrence 1-5.

Division III—Baxter YMCA 6-0; St. Mark 6-0; St. Catherine 4-2; St. Barnabas 3-3; St. Jude 2-4; Southport Christian 1-5; St. Roch 1-5; Holy Name 1-5.

Division IV—Our Lady of Lourdes 4-1; St. Philip Neri 4-1; St. Simon 4-2; Holy Cross 3-2; Holy Spirit 2-3; Little Flower 1-4; Nativity 0-5.

JUNIOR-SENIOR
Division I—NYAA "A" 8-0; Holy

Trinity 7-1; St. Malachy 5-3; St. Christopher 5-3; St. Michael 5-3; St. Martin 2-6; St. Ann 2-6; St. Anthony 2-6; St. Gabriel 0-8.

Division II—Mount Carmel 7-1; St. Lawrence "B" 6-2; St. Pius X 6-2; St. Rita 6-2; St. Matthew 5-3; Immaculate Heart 3-5; St. Luke 2-6; North Methodist 1-7; Little Flower 0-8.

Division III—St. Catherine 8-0; Baxter YMCA 7-1; St. Mark 5-3; St. Barnabas 5-3; St. Jude 3-5; St. Roch 3-5; Our Lady of Greenwood 2-6; Nativity 2-6; St. Simon "B" 1-7.

Division IV—Our Lady of Lourdes 9-0; St. Simon "A" 8-1; St. Andrew 5-4; Holy Spirit 5-4; St. Philip Neri 5-4; St. Bernadette 4-5; Little Flower 3-6; St. Lawrence "A" 3-6; Holy Cross 2-7; Miramar Club 1-8.

CADET GIRLS
VOLLEYBALL LEAGUE
Division I—All Saints 2-0; St. Michael 1-1; St. Malachy 1-1; Holy Trinity 1-1; St. Christopher 1-1; St. Thomas 1-1; St. Monica 1-1; St. Martin 0-2.

Division II—St. Andrew 2-0; St. Pius X 2-0; Immaculate Heart (Blue) 1-1; St. Lawrence (White) 1-1; St. Matthew 1-1; St. Joan of Arc 1-1; Immaculate Heart (White) 0-2; St. Simon (White) 0-2.

Division III—St. Catherine 2-0; St. Roch 2-0; St. Mark 2-1; St. Jude 1-1; Little Flower (Gold) 1-1; Our Lady of Greenwood 1-1; St. Barnabas 0-2; St. Patrick 0-3.

Division IV—Holy Spirit 2-0; St. Simon (Blue) 2-0; St. Rita 2-0; St. Bernadette 1-1; Little Flower (Blue) 1-1; Our Lady of Lourdes 0-2; St. Lawrence (Red) 0-2; St. Philip Neri 0-2.

SUPPER SLATED
NEW ALBANY, Ind. — The annual Italian Spaghetti Supper, sponsored by the Madonna Circle of Our Lady of Perpetual Help parish, will be held Saturday, Jan. 27, in the school cafeteria. Serving will be from 4:30 p.m. to 7:30 p.m. Adults \$1.50, children 75 cents. The public is invited.

Basketball playoff action on CYO slate

INDIANAPOLIS — Trophies were presented last Sunday to the division winners in the Junior-Senior Basketball League as the teams begin play next Sunday in the deanery tournament.

Division champions include: I—NYAA "A" (8-0); II—Mount Carmel (7-1); III—St. Catherine (8-0); and IV—Our Lady of Lourdes (9-0).

The final round of games in the Cadet A League this weekend will determine division champions, as only one team has already clinched a division title—Holy Trinity (7-0) in Division III.

IN DIVISION I, St. Rita (8-0) must get past St. Pius X (7-1) or share the trophy honors. A possible three-way tie looms in Division II as Mount Carmel, St. Matthew and Immaculate Heart are all 6-1. Holy Cross (6-1) can win the Division IV title.

There will be no league playoffs as all Cadet A teams will move directly into the deanery tournaments.

In the "56" A League, playoffs between division winners to determine the league champion are scheduled next Tuesday and Wednesday at Little Flower. Tuesday's games will feature the Division I and IV winners at 7 p.m., followed by the Division II and III

winners at 8:15 p.m.

All Saints and St. Roch, both 6-1 in Division III, will face a possible playoff Sunday at Our Lady of Lourdes, 3:30 p.m. Holy Cross (7-0) has clinched Division IV, while St. Barnabas (7-0) and St. Rita (8-0) lead in Divisions I and II, respectively.

THE "56" B League playoffs are also slated next Tuesday and Wednesday at Our Lady of Lourdes. The Divisions II and III winners will meet at 7 p.m. Tuesday with the winner meeting the Division I representative at 7 p.m. Wednesday.

St. Rita (8-0) can clinch the Division I crown with a win this week-end. In Division II, Holy Spirit (9-0) can clinch by defeating St. Matthew "Black" (8-1), but a loss will mean a

CYO NOTES

Entry blanks have been mailed for the Junior Girls Volleyball League, to start in early March. Deadline for entries is Feb. 21.

The Junior Table Tennis Tournament deadline is Feb. 14, with the event to begin Feb. 18 at Little Flower parish.

All participating schools have received necessary materials for local science fairs preliminary to the Archdiocesan Science Fair. Final entries are due Feb. 23.

Cadet Wrestling League coaches met this past Wednesday evening to receive rules and schedules. The season will begin in mid-February.

Final deadline for the Junior One-Act Play Contest is Feb. 5. Parishes may enter a total of four plays in the Drama, Light Comedy or Comedy-Farce Divisions.

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Pope says God's name seems barred

VATICAN CITY — Pope Paul VI, complaining that the name of God seems to have been banished from civil society, recalled that Soviet writer and Nobel prize-winner Aleksander Solzhenitsyn had been forbidden to write the name of God with an initial capital letter.

Without mentioning Solzhenitsyn or the Soviet Union by name, the Pope told a general audience Jan. 17:

"A well-known French review informs us recently of the ban imposed in a certain country, which even has great religious traditions, upon writing the name of God with a capital letter. We've arrived even at this today."

The Vatican press office said the periodical Pope Paul referred to was the January issue of *Revue des Deux Mondes* (Review of the Two Worlds).

SOLZHENITSYN has complained publicly that the Soviet censors would not let him capitalize God's name.

According to Pope Paul, the absence of God "seems to characterize current history and civilization."

He asked: "Have some representatives of modern man become enemies even of the holy and ineffable name of God? This is only the extreme and outward aspect of modern atheism. But there are other aspects that merit our reflection."

"It is said that modern man is allergic to religion. He no longer has a bent toward thinking, toward seeking, to praying to God. He is indifferent and spiritually insensitive."

"At bottom lies a more serious objection, which might be the dynamic force: we modern men have no need of God; religion is useless and accomplishes nothing; it even constitutes a brake, an unnecessary and paralyzing embarrassment."

POPE PAUL SAID he would not like to think young people are leaning in that direction. "How many people think like that? Is it true—but we wouldn't like to think so—that youth, the new generation, is orienting itself toward this facile and victorious irreligion?"

The Pope did not answer his own question. But he did observe that the absence of God from the thoughts and words of men "afflicts us deeply, and gives us the desolate impression of an anachronistic solitude."



KNIGHTS EDGE SHRINE BOWLERS—A scant nine pins separated the 114 teams that took part in the recent 11th annual Knights of Columbus Shrine Good Fellowship Bowling Tourney in Indianapolis, with the K of C keggers winning their seventh of nine tourneys. A total of 1,710 games were rolled in the tourney. Final pin count was 161,454 for the K of C and 161,445 for the Shrine. Shown above at the opening of the tourney were, from left: Assistant Rabban R. Don Edwards, Murat Shrine; Grand Knight Stephen F. Papesch, Msgr. Downey Council K of C; Frank S. Wuensch, tourney chairman and member of Msgr. Downey Council; Chief Rabban Richard B. Alexander, Murat Shrine; Clarence C. Cecil, president of the Indianapolis Chapter K of C; and High Priest Joe E. Woodfill, Murat Shrine.

Kiser installed as Grand Knight

INDIANAPOLIS — Robert Kiser has been installed as Grand Knight of the Knights of St. Peter Claver during recent ceremonies.

Other new officers include: Anthony Black, Deputy Grand Knight; Carl E. Beatty, financial secretary; Martin J. Strange, recording secretary; Maurice A. Guynn, treasurer; Joseph C. Ray, sick relief chairman.

Also, John E. Edwards, trustee; Fenton Johnson, Sr., trustee; Connie Morton, outer guard; James Edwards, inner guard; Sterling Humphrey, lecturer; Richard Black, warden; Dr. Raymond Pierce, physician; Father Athanasius Ballard, O.S.B., chaplain; and Brother Howard Studevant, O.S.B., junior knight commander.

Benefit Dance

INDIANAPOLIS — The annual Scholarship Dance sponsored by the Mothers' Club of Cathedral High School will be held Saturday, Feb. 10, in the school gym.

Parents, alumni and friends are invited to attend. Proceeds will go to defray tuition costs for needy students.

Festivities will begin at a pre-dance party in the school cafeteria at 8 p.m. "The Continentals" will play for dancing from 9 p.m. to 1 a.m. A continental breakfast will be served at midnight.

Mr. and Mrs. Harry Traush and Mr. and Mrs. John W. Flynn are general chairmen. Mr. and Mrs. Joseph Bauman are in charge of ticket sales.

Back 'neglect of Mass' as reason for dismissal

PHILADELPHIA — A new policy that allows Catholic schools here to expel students "for gross neglect of Sunday Mass" has been approved by the pastors and consultants of the Philadelphia archdiocese.

The policy statement, submitted to the pastors last November by Cardinal John Krol, will go into effect March 1 in Catholic elementary and high schools here.

In a letter to the pastors announcing initiation of the policy, Cardinal Krol said:

"Be sure to stress (to parents, pupils and school personnel) as clearly and firmly as possible the medicinal nature of this policy—that it is not conceived to force the dismissal of children from Catholic schools but rather to marshal the forces of home, school and parish in order to impress upon the young the realities and consequences of their faith commitment."

THE POLICY statement outlined two dismissal procedures:

—The common good requires that the pastor continue to have the authority to dismiss a child from the parish school for gross neglect of Sunday Mass, or for total lack of cooperation of the family with the parish. The seriousness of such a penalty demands that it be used very reluctantly and only after repeated attempts have been made to correct the situation.

—The pastor shall also have the authority to secure the dismissal by the diocesan high school of a student from the parish for the same reasons.

The dismissal procedure includes: notification of all families and students of the policy; two attempts to persuade the individual to correct the situation; notification of dismissal.

THE CASE MAY be appealed if a student is dismissed. Appeals, according to the procedure, will be heard by a board of review established in the diocesan tribunal. The board will be decision making. It will hear appeals with dismissal suspended until the appeal is decided and within a month whenever possible.

The board will consist of one priest of the tribunal, three pastors, one Sister and two lay people.

Guild announces luncheon plans

INDIANAPOLIS — The Child Center Pre-School Guild will hold a luncheon meeting at 12 noon, Wednesday, Feb. 7, at the Anchor Inn, 1616 Arlington Ave. Reports on new methods and progress to date will be given by the following staff members: Miss Mary Margaret Cunningham, Mr. William Logan and Mrs. David Klinkose.

"The presence in the school of a Catholic student who refuses to live up to the fundamental requirements of his faith is both a serious scandal and an act of injustice to those who support the school," the policy statement said. "The same is even more true when this is the attitude of the whole family."



NEW AUTHOR—"The Dream of the Red Chamber: A Critical Study" is the title of a new book authored by Sister Jeanne Knoerle, S.P., president of St. Mary-of-the-Woods College. A study of the classic Chinese novel, the book originated as a doctoral dissertation at Indiana University, where she earned a doctorate in comparative literature. Sister Jeanne studied in Taiwan on a Fulbright scholarship in 1966 and spent the following year as visiting professor at Providence College in Taichung, Taiwan, conducted by the Sisters of Providence. The book was published by Indiana University Press.

Remember them in your prayers

BROOKVILLE
CARRIE SAMONIEL, 96, St. Michael's, Jan. 19. Sister of Mrs. Lena P. Spaeth of Cincinnati.

CANNELTON
ALBERT C. FUTTERER, 72, St. Michael's, Jan. 18. Father of Mrs. Alberta Phillips of Hawesville, Ky.; Mrs. Betty Hammack of Evansville; brother of Mrs. Anna Weatherholt of Cannelton; brother of Wilson Futterer and Mrs. Anna Weatherholt, both of Cannelton; Mrs. Pearl Deubler of St. Louis, Mo.; Mrs. Elsie Allison, Leslie and Virgil Futterer, all of Fort Wayne.

HAMBURG
ANNA M. BUNYARD, 71, St. Anne's, Jan. 18. Mother of Gerry

Cruise of Connorsville; Jean Riley of Metamora and Wanda Magee of Carthage; sister of Philomena Niehoff and John Eifing, both of Hamburg.

INDIANAPOLIS
JOHN J. BARTON, JR., 23, immaculate heart, Jan. 17. Son of John J. Barton, Sr., former Mayor of Indianapolis; and Mrs. Barton; brother of Peggy Barton and Mary H. Harding.

RAYMOND F. MOORE, 29, St. Bernadette, Jan. 17. Husband of Karen L.; father of Michael F. Moore; son of Mr. and Mrs. Francis E. Moore; brother of Donald E., James E. and Sherry L. Moore and Sandra K. Byers.

LAWRENCE A. HILL, 75, Little Flower, Jan. 18. Husband of Catherine F. Hill.

JOHN A. MUNCHEL, 58, Holy Spirit, Jan. 18. Husband of Mildred C.; father of John, Wayne, Mary E., Barbara, Theresa and Janice Munchel; Sister Carol Ann, O.S.F., and Melanie; Bowlen; brother of Lawrence and Albert J. Munchel.

MARGARET T. WHITTINGHAM, 87, St. Anthony's, Jan. 18. Mother of Melba Dugan, Helen Wood, Katherine Baker and Peg Crahan.

FRANCIS H. GROVES, 52, St. Patrick's, Jan. 18. Husband of Helen B.; son of Ellen Groves; brother of Robert, George, Jean and Ang Groves.

LEROY J. SEMON, 45, Nativity, Jan. 19. Husband of Ruth A.; father of Joe Semon; son of Elizabeth Semon; brother of Floyd, Everett and Leslie Semon and Louella Adams.

JULIA G. RECKER, 80, Little Flower, Jan. 19. Sister in law of Paul Just.

FRANK R. GIOSCIO, 65, St. Mary's, Jan. 19. Husband of Margaret; father of Angie Gioscio; brother of Marshall, Rex and Helen Gioscio and Annette Prosser.

EDWARD J. STEEB, 51, St. Jude's, Jan. 20. Husband of Rosemary L.; father of Edward M., Martha and Helen Steeb; Dorothy Burns and Arlene Steeb; brother of Frank, Richard, Harold and Leonard Steeb, Mary Rowell and Frieda Elliott.

HAROLD F. MCCLAIN, 65, St. Patrick's, Jan. 22. Husband of Catherine; father of John and Thomas McClain, Donna Cathrom, Joyce Volpp, Mrs. Daniel Reckley and Mary Patterson; brother of Lillian, Jewel, Lucille Hines and Violet Eislager.

ANNA HOHMANN, 85, St. Roch's, Jan. 23. Mother of Alfred A., Edward J. and Otto E. Hohmann; sister of Clara Crumpton.

Sister St. Bernard former teacher, dies at age 89

ST. MARY-OF-THE-WOODS, Ind. — Funeral services for Sister St. Bernard Dunigan, S.P., were held at the motherhouse of the Sisters of Providence here Wednesday, Jan. 17. She died (Jan. 15) in the convent infirmary at age 89.

A native of Emmet, Mich., Sister St. Bernard entered the convent in 1909 after receiving her secondary education at the old St. Mary-of-the-Woods Academy.

She was an elementary teacher and served at St. Ann's, and St. Joseph's Schools, Terre Haute, in addition to assignments in Chicago, Logansport and Vincennes. Her last mission was at old St. John's, Indianapolis.

Two sisters in religious life pre-deceased her—Sister Borgia, S.P., and Sister Helen Loretta, S.P. She is survived by a brother, Joseph L. Dunigan of El Paso, Tex.

DINNER SLATED

CARMEL, Ind. — Our Lady of Mount Carmel parish will sponsor a Spaghetti Dinner from 1 to 7 p.m. Sunday, Feb. 4, in the Carmel High School cafeteria, 520 E. Main St. Tickets will be available at the door for \$2 and \$1 for children 12 and under.

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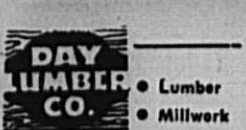
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JEFFERSONVILLE

JOHN J. HYNES, 67, Sacred Heart, Jan. 20. Father of Kenneth Hynes of Connecticut and Robert P. Hynes of California; brother of Mrs. Margaret Dailey of New Albany; Mrs. Catherine Ness, Sister Joselyn, O.S.U., and Robert E. Hynes, all of Louisville.

LEOPOLD
MARY E. JAMES, 67, Jan. 19. Mother of Mrs. Leonard Goffinet of Tell City.

LIBERTY
MARIE AMMERMAN, 51, Bridget's, Jan. 18.

MORRIS
FLORENTINE C. BRANDAGE, 84, St. Anthony's, Jan. 10. Mother of Doloris Blank of Batesville.

RICHMOND
VERA NORRIS, 73, St. Andrew's, Jan. 20. Wife of Harold F.; mother of Miss Mary Norris of San Francisco, Calif.; sister of Mrs. Robert G. Backmeyer and Gustave Pfafflin, both of Richmond.

ST. MEINRAD
EDWARD WERNE, 70, St. Meinrad, Jan. 17. Husband of Mary; father of Mrs. Eugene Waning of St.

Meinrad; Mrs. Norbert Klem and Mrs. Ernest Klem, both of St. Anthony, brother of Mrs. Arthur Albert of Evansville; Mrs. John Yunker of Oscar Vaul, Victor and Richard Werne, all of St. Meinrad.

TELL CITY
MARGARET PERSINGER, 74, St. Paul's, Jan. 18. Mother of Mrs. Ralladene Stier of Tell City; sister of Mrs. Frances Switzer of Fort Myers, Fla.

ALBERT KIESER, 65, Jan. 16. Husband of Marie; father of Mrs. Charles Parker, Earl James, Edward Glen and Ronald Charles Kieser, all of Tell City; brother of Mrs. Dora Wrightman of Cincinnati; Charles Kieser of Tennessee; Mrs. Pearl Oiberding; Mrs. Myrtle Wind, Walter and Forrest Kieser, all of Tell City.

TERRE HAUTE
JAMES ALBERT DAVEY, 54, St. Benedict's, Jan. 20. Son of Mr. and Mrs. Joseph F. Davey of Terre Haute; brother of Francis P. Davey of Tampa, Fla. and Mrs. Patricia Ray of Indianapolis.

ROSE L. FAGAN, 85, St. Ann's, Jan. 20. Sister of Mrs. Anna C. Dinkel of Terre Haute.

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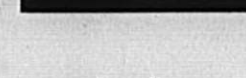
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VIEWING WITH ARNOLD

'Up the Sandbox' relevant

BY JAMES W. ARNOLD

"Up the Sandbox," despite its foolish advertising, is a complex, interesting and unpredictable comedy on several enormously relevant subjects—woman's liberation, abortion, standards of success, life in the besieged metropolis. It is sloppy only when it takes off too grossly on wings of fancy and tries too hard to be entertaining on matters of little consequence.

Thus, in essence, Barbra Streisand (non-singing again) plays a harassed young city matron who escapes her routine via a vivid fantasy life, triggered

ed by some incident in reality. She meets an unfriendly black deliveryman in the elevator, then imagines herself joining black revolutionaries to blow up the Statue of Liberty. (The style is a neat spoof of "Mission Impossible").

She sees an African culture expert at one of those tedious cocktail parties, and dreams that he and she are captured by a tribe of female warriors on the

Veldt. She spots a distinguished Latin man in a drugstore and imagines that he takes her to a noisy, confrontation-steeped talk on a Woman's Lib theme by a Fidel Castro type. She challenges him and breaks up the meeting. All these dreams, especially the Castro one, go on well beyond the point of useful return, and degenerate into nonsense.

Marigolds") is adept at getting down these situations with a funny but realistic edge, and in showing Barbra's frustrated inferiority feelings vs. her husband's female Ph.D. friends.

It's not so much what the wife does (or doesn't do) that upsets her, as that what she does is unvalued and unappreciated and relatively unglamorous.

"Sandbox" isn't a true pro-Lib film. (E.g., she doesn't envy the Ph.D.'s degree, but her apparent sexy rapport with her husband). Barbra doesn't even appear bored, except for her adventurous daydreams. There is something here of the trapped housewife syndrome, but mostly the film's social criticism goes deeper, to the under-valuing of what women can and have contributed as women.

BUT DON'T BE misled by these elaborate jokes. Barbra and her spouse (David Selby) are quite believable young marrieds with two pre-school kids trying to survive (by choice) in a Manhattan apartment. He is a history professor laboring over a book, and she is among the brigade of mothers babysitting at the playground and battling not only the urban hazards but her pushy mother who wants them to escape to the safe conventionalities of the suburbs with the other in-laws. Writer Paul Zindel (Pulitzer winner for "Man-in-the-Moon

mind-boggling photography; its characters and motivations will remain unmovable enigmas to all but Lawrence buffs, admirers of a complex hero who couldn't tolerate his own imperfections. Recommended as example of bravura movie-making, shrunk to fit the small-screen.

DIARY OF A MAD HOUSEWIFE (1970) (NBC, Monday, Jan. 29): Director Frank Perry's early Women's Lib comedy-drama, about a young Upper Class matron in Manhattan who is stifled in turn by a selfish husband and a self-centered lover. There are good moments, but basically it is one joke, repeated endlessly through enormous sections of vulgar dialog, skin and groping in bedrooms (likely to be scissored for the Tube). The best thing is the heroine, freshly performed by Carrie Snodgrass. Not recommended.

THE CRISIS is that the heroine is pregnant again, uncertain about her own feelings, and afraid that her ecology-minded husband will be furious. Director Irvin Kershner ("The Flim-Flam Man," "Loving"), one of the most sensitive around, builds everything perfectly to this point. We are fully aware that all the pressures of modern life underlined in the movie conspire against the desirability of her being a mother again, and that the ideal of large family ("21 around the dinner table") has a comic-ironic ring. We seem headed for tragedy, pathos, or cop-out.

But in a remarkably touching sequence, the wife goes to an

Woods graduate to give recital

ST. MARY-OF-THE-WOODS, Ind. Sister Camille Neubauer, S.P., will give her graduate organ recital in the Church of the Immaculate Conception here at 2:15 p.m. Sunday, Jan. 28.

The music area of the Division of Fine Arts, St. Mary-of-the-Woods College, is hosting Sister Camille, a candidate for a master's degree from Washington University.

A Woods alumna, Sister Camille has taught in St. Louis and College Park, Md.

The recital is open to the public.

INFORMATION SERIES

INDIANAPOLIS — A ten-week information class on the Dimensions of the Catholic Faith will be conducted by Father Edward Hilderbrand, associate pastor of St. Monica's parish, 61st and Michigan Road, starting Tuesday, Jan. 23, at the parish. The 7:30 p.m. classes are free and open to the public.



Marian slates Bard's 'Macbeth'

INDIANAPOLIS — Twelve performances of the Shakespearean tragedy "Macbeth" will be given at Marian College from January 26 to February 4.

Jack O'Hara, instructor in theatre and speech, will direct the cast of 20 Marian students and faculty members. Peter O'Connell and Marlene Duke DuBois will portray the lead roles.

Performances will be given in the Marian auditorium Friday, Saturday and Sunday, Jan. 26, 27 and 28, at 8 p.m. Saturday and Sunday matinees are scheduled at 2 p.m. Week-night performances will be given at 7:30 p.m. Tuesday through Thursday, Jan. 30-Feb. 1. Final performances are scheduled Saturday and Sunday, Feb. 3-4, at 2 and 8 p.m.

Tickets are available at the door for \$1.50. Special group rates are available by contacting the theatre department at Marian.

The week's TV network films

UNSINKABLE MOLLY BROWN (1964) (CBS, Friday, Jan. 26): Not one of the great musicals, by a long shot, but there are happy moments, especially when Debbie Reynolds is caught up in Peter Gennaro's enthusiastic frontier dances. The dum-dum story about a prospector-tombay becomes a heroine during the Titanic disaster keeps getting in the way. Satisfactory for non-discriminating adults and young people.

PLAY DIRTY (1969) (NBC, Saturday, Jan. 27): A British commando version of "The Dirty Dozen," which makes that film look like humanitarian High Art. Full of super-sensational violence (and some ugly sex) to the point of boredom; its point seems to be that war is dangerous to health. With Michael Caine and Nigel Davenport. Not recommended.

LAWRENCE OF ARABIA (1962) (ABC, in two parts, Sunday-Monday, Jan. 28-29): David Lean's memorable epic biography of Britain's complex hero of the desert (brilliantly played by Peter O'Toole) finally reaches the TV screen, which is absurdly inadequate to show it. The film's strong suit is its spectacle and Freddie Young's



ACADEMY RECEIVES SCHOLARSHIP—St. Mary Academy, Indianapolis, recently received a \$500 scholarship to be awarded to a senior planning to continue a health career education. Mayor Richard G. Lugar presents the \$500 check to Sister Lavonne Long, O.S.F., Academy principal, in recognition of the school's participation in the March of Dimes Walk-A-Thon. Also shown from left are: Indiana Pacer George McGinnis; William A. Rudolph, chairman of the Greater Indianapolis March of Dimes; and John Lindsey, WLW-L Channel 13 newscaster. St. Mary's had the highest percentage of student participation in the fund-raising event among area high schools.

North Deanery women to meet

INDIANAPOLIS — The North Indianapolis Deanery Council of Catholic Women will hold a luncheon meeting at 12 noon Wednesday, Feb. 14, in the St. Pius X council, Knights of Columbus, 2100 E. 71st Street. Theme of the event, "Love Means Commitment," will be carried out with a decorative scheme.

Speaker will be Father Lawrence Voelker, associate pastor of St. Patrick's parish, a former member of the Indiana General Assembly.

Co-chairmen of the meeting are Mrs. Leonard Delehanty and Mrs. Richard Wagner. Reservations are open to all Catholic women and guests by calling 849-5859 or 849-4321.

PROVIDE HOUSING

COCHIN, India—The Catholic Archdiocese of Ernakulam, over a 10-year period, has given 3,000 houses to homeless poor people, according to Father Anthony Pudusserry, director of the project. His announcement came as Prime Minister Indira Gandhi inaugurated a project by the Kerala state government, inspired by the archdiocesan plan, to provide 100,000 houses.

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abortion clinic and changes her mind. It is the last dream, and Kershner shoots the works: the impersonal bureaucratic regime, the endless line of cubicles of women in varied moods, a fantasy of Selby coming to save her, and finally an impressionistic trip on a gurney through the Central Park playground, filled with light and happy soaring children. It's a moving and positive resolution. It's not important that the "message" is pro or con abortion—either way, that's only the film-makers' opinion. But rather that the feelings aroused are human and right: some things are sad and sterile, and others flow with the spirit of life and hope.

"Sandbox" doesn't really solve any of its heroine's problems, and may catch flak from the doctrinaire and militant. But it is certainly sympathetic to women, and likely to help both husbands and

wives gain insight and models for behavior—not to mention at least a few laughs. The "R" rating appears to be a rather silly reaction to a few moments of harmless and humorous nudity.

PROBABLY the best cinematic sequence is a broadly satirical anniversary party in the Nixon-esque parents' suburban home, shot in the over-exposed style of a home movie. (The cameraman is

Gordon Willis, the extraordinary craftsman of "The Godfather" and "Bad Company"). The empty-headed mother gushes, in smug tones that make one shudder, "Living 33 years with the man I love has been wonderful, and all we wish is 33 years more." Now that is satire that ought to hurt out there in Middle America. The father grimaces at the gift of two tickets to Rome. "I really wanted to go to Miami." And so it goes. The young

couple in "Sandbox" may be groping, uncertainly, for happiness. But the older generation has spent a lifetime mistaking a fake for the real thing. (Rating not available)

Father of bride(s) officiates

PERTH, Australia—The first marriage at which permanent deacon David O'Brien officiated with a double wedding ceremony in which the two brides were his daughters Anne, 21, and Margaret, 19.

A concelebrant of the Mass was Father Rodney Williams, one of the Latin-rite Church's few married priests, who had been an Anglican priest before his conversion to Catholicism.

Deacon O'Brien, 46, chief engineer at a Perth radio station, was ordained to the diaconate Oct. 20. He and his wife have four children. Their two sons were ushers at the daughters' weddings.

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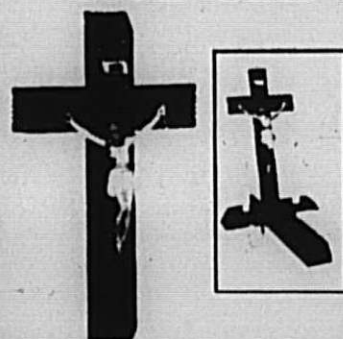


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92	15'x11'6"	Turq. and Green Scroll Nylon	72.00	30.00	92	12'x9'7"	Red Shag Nylon	160.00	80.00
93	12'x7'	Gold Textured Nylon	70.00	30.00	93	12'x14'8"	Green Tweed Pattern Loop Nylon	160.00	80.00
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