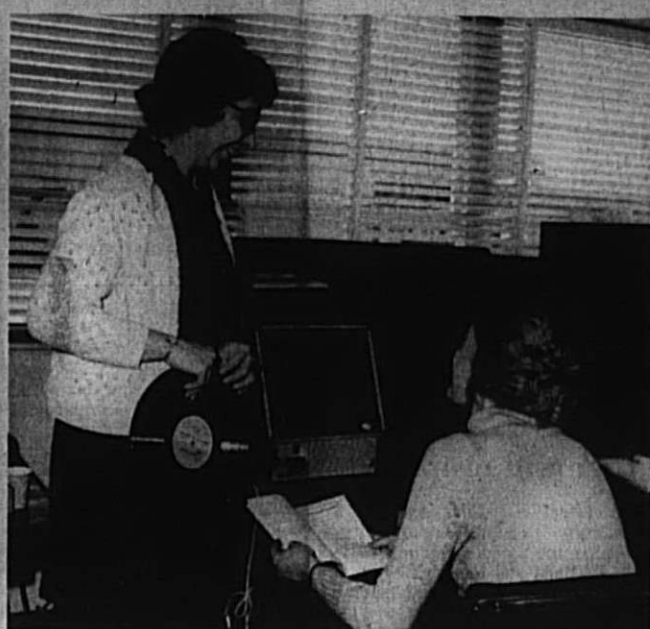


# Archdiocesan Religious Education Department hosts Open House



TEACHERS VISIT RESOURCE CENTER—The Resource Center of the Religious Education Department held an open house Thursday, Feb. 15, for parish teachers of religion in Central Indiana. New films, tapes and filmstrips were on display along with other resource material. Father Francis E.



Bryan, RE Department Director, first photo, is shown with Sister Mary Margaret Funk, O.S.B., center, Resource Center Director, and Mrs. Edward L. Dreyer, religion coordinator for St. Jude's parish, Indianapolis. They are examining a copy of the 1973-74 catalogue issued by the center. In the second photo,



Sister Margaret Lynch, S.P., part-time RE Department staff member, previews an educational filmstrip with Mrs. William Cavanaugh, junior high religion instructor at St. Paul's parish, Greencastle. In the final photo, RE Department staffer Sister Marie Wordman, O.S.F., behind projector, demonstrates a new

film to three Benedictine Sisters of Our Lady of Grace Convent, Beech Grove. (from left) Sister Therese McFall, Sister Mildred Wannemuehler and Sister Mary Philip Seib. The Resource Center is located on the second floor of the Catholic Office of Education, 131 S. Capitol Ave., Indianapolis.

## James J. Russell elected to head Charities Board

James J. Russell of New Albany has been elected president of the Board of Directors of Catholic Charities. Other officers are Mrs. Wayne Tolen of Richmond, vice-president; James P. Frederick of Columbus, secretary; and Father Donald L. Schmidlin, treasurer.

Russell, an advertising art director, is a member of Holy Trinity parish and a member of the parish school board. He is also a former president of the New Albany district board of education and the Archdiocesan Council of Catholic Men. He was made a Knight of St. Gregory in 1968.

Mrs. Tolen, a member of Holy Family parish, is vice-president of Interfaith Housing Corporation of Richmond, which provides housing for low-income elderly. She is also treasurer of the Richmond Chapter of Church Women United.

ALSO ACTIVE in interfaith organizations, Frederick is vice-president of the Ecumenical Assembly of Columbus and serves as chairman of the child care clinic for low-income families. A member of St. Columba parish, he is a former secretary of the Archdiocesan Human Development Committee.

Father Schmidlin has been director of Catholic Charities since 1962. He is also pastor of St. Patrick's, Indianapolis.

The four officers will head the 16-member Charities board appointed last fall by Archbishop George J. Biskup.

## Demands civil rights unit act

SOUTH BEND, Ind.—A Notre Dame law professor submitted a formal complaint demanding that the U.S. Commission on Civil Rights "take immediate action to restore the civil right to live to the child in the womb."

Charles F. Rice asked the civil rights commission to intervene on the grounds that the U.S. Supreme Court abortion decision denies the unborn child "equal protection of the laws."

Rice said the civil rights commission is required by law to step in and investigate the abortion situation because federal government is involved through the compliance of military hospitals with state abortion laws.

"In view of the . . . decisions of the Supreme Court of January 22, 1973," said Rice, "military hospitals will apparently henceforth perform abortions practically on an elective basis."

Rice pointed out that "from April 1971 through March 1972, 4,666 children in the womb were legally killed in military hospitals."

Rice objected to a previous legal opinion delivered to the civil rights commission, which claimed that the abortion issue does not fall under the commission's jurisdiction because it is not a question of "the administration of justice."

## New Know-Faith series

A veteran religious educator and writer, Father Alfred McBride, O. Praem., returns to the KNOW YOUR FAITH pages this week to keynote a new series. And what series could be more appropriate as we approach the season of Lent? It's entitled "Jesus Christ and the Christian" and will deal with the complexity of the nature of Christ-Man and Christ-God and the puzzlement that apparent contradiction continues to be for believers.

This week's articles by Father McBride and the supporting team of Fathers Champlin, Pfeiffer, and Quesnell discuss developing concepts of Christ in art and music, and attempts made to relate Christ's manhood to the world today. Look for them on Pages 6 and 7. And for Monsignor Raymond Bosler's Question and Answer column and Frank Sheed's anecdotes of life in less troubled times.

If Father McBride's name is new to you, here are some biographical notes. He has been a member of the faculty of the Catholic University of America since 1966 as assistant professor in religious education. He teaches the Bible and History of Catechetics. Ordained in 1953, he has a diploma from Lumen Vitae in Brussels and has contributed articles to many publications. He is author of "The Pearl and the Seed" (a church history for adolescents) and several other books on catechetics.



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INDIANAPOLIS, INDIANA, FEBRUARY 23, 1973

## REGIONAL MEETING MARCH 20

### Workshop to treat education pastoral

INDIANAPOLIS—A regional workshop on the U.S. Bishops' pastoral on education will be held Tuesday, March 20, at the Indianapolis Hilton. It is expected to draw participants from throughout the state and other parts of the Midwest.

Sponsored by the National Catholic Educational Association (NCEA) in cooperation with the U.S. Catholic Conference and Catholic University, the "traveling" workshop is being scheduled at various regional sites throughout the country. Only one other program has been planned in the Midwest—at Kalamazoo, Mich.

The workshop will explore various facets of the pastoral and discuss ways of implementing the recommendations of the Bishops. The pastoral was approved at a national meeting of Bishops last November.

SEMINARS HAVE BEEN designed for persons involved in all phases of parish education, parochial grade and high schools and adult instruction and discussion. Expected to attend are parish priests, principals, education board members, religious education teachers and coordinators, parish council members and others interested in the educational process.

In a letter to pastors last week, Archbishop George J. Biskup said the workshop "will go a long way in assisting all of us to fulfill our multifaceted responsibility to Christian Education in the Archdiocese."

Among specialists scheduled to conduct seminars are Rev. Alfred McBride, O. Praem., director of the National Forum for Religious Educators; Brother Bartel Brady, C.F.X., director of the Educational Alternatives Program of the NCEA; Sister Kathleen Marie Shields, director of elementary level religious education, St. Paul, Minn.; and Dr. George Elford, Director of Research, NCEA. Additional speakers will be announced later.

Dr. Elford is a former superintendent of schools for the Archdiocese of Indianapolis.

SEMINAR TOPICS will include "Boards and Councils: Effective Decision Making," "Building a Parish Team," "The Competencies of the Religion

Teacher," "Parish Adult Education," "Evaluating the Religion Program," "Catechetical Directory: What the Official Church Says," "Budgeting and Financing Parish Education" and "Tools for Self-Study: Parish School and Youth Religion Program."

A brochure giving detailed data on the workshop is being sent to all pastors. Information regarding registration will be included. Workshop fees are \$50 for parish teams of three to six persons. Individual applications are \$25.

## Papal address opens Congress in Melbourne

MELBOURNE—Upwards of 3,000 invited participants jammed St. Patrick's Cathedral here for the formal opening of the 40th International Eucharistic Congress, a major event of the Catholic world that is held every four years.

The congregation included 19 cardinals and 200 Catholic archbishops and bishops from every continent, in addition to leading representatives of other Christian Churches and Australian government officials.

Cardinal Lawrence Shehan of Baltimore, Md., the papal legate to the Congress, inaugurated the week-long event by reading a special message from Pope Paul VI.

THE PONTIFF, in his message, expressed his regret at being unable to attend and warmly commended Congress organizers for their "zeal and care" in the "immense task of preparation."

(The involvement of non-Catholic groups in the year-long preparations was a "positive achievement" for the Congress, Cardinal Shehan had noted earlier at a press conference in Melbourne. Many organizations, non-Catholic as well as Catholic, were brought together, he said, in projects to "provide guidance in help to new nations, particularly in Asia.")

In his message, Pope Paul emphasized that the Congress theme, "Love one another as I have loved you" (John 13:34), should not be "a pious dream about some kind of universal love, but a love that is grounded in deeds and works."

He added that the "varied program" of events scheduled for each day of the Congress, which will end Feb. 25, had been planned with particular emphasis on mutual involvement outwards in helpful causes.

(Events to be held at 60 different sites in the sprawling city cover such subjects as health care for families, environmental protection, population problems, and the uplift of the Australian aborigines, besides more strictly religious or church concerns.)

"HERE, IT IS PROPER to mention," (Continued on Page 3)

## Pontiff slates Bishops' Synod for fall of '74

VATICAN CITY—Pope Paul VI has announced the Fourth General Assembly of the Synod of Bishops will be held in the Vatican in October, 1974, to discuss "Evangelization in the Contemporary World."

The Pope's decision was sent by the Vatican Secretary of State, Cardinal Jean Villot, to Bishop Wladyslaw Rubin, secretary general of the Synod of Bishops.

The Synod of Bishops is a post-conciliar development which periodically brings together elected bishops from around the world to discuss selected subjects and make their opinions and suggestions available to the Pope.

THE PAST THREE synods—in 1967, 1969, and 1971—were held at regular intervals. However, during the last synod it was recommended by synod participants that these meetings be better prepared, even if it meant lengthening the time between synods.

At the last meeting of the Council of the General Secretariat of the Synod, the majority of the representatives of National Episcopal Conferences indicated that a three-year interval was generally accepted. In his recent decision the Pope accepted the suggestion, but specified that the next synod meeting in 1974 will have the opportunity to again vote on the matter.

THE SUBJECT selected for discussion by the 1974 synod, "Evangelization in the Contemporary World," was one among many suggested at the 1971 synod.

In limiting the synod to a single subject, Pope Paul took into account the views expressed at the end of the 1971 meeting. Participants in that meeting generally felt that the two subjects that had been put on the agenda—"Priestly Ministry" and "Justice in the World"—were too complex and required more time than allotted by the month-long synod.

## GENERAL ASSEMBLY

### Second abortion bill still due

BY B. H. ACKELMIRE

INDIANAPOLIS—More agitation than action colored the abortion issue in the Senate, where the scene shifted after the House Human Affairs Committee disposed of a regulatory bill.

Late last week Senators Philip E. Gutman (R-Elkhart) and Robert Fair (D-Princeton), president pro tem and minority leader respectively, publicly expressed the need for regulatory legislation conforming to U.S. Supreme Court guidelines.

Gutman said the Senate attorney had been asked to review the status of present abortion statutes and, in particular, to indicate what would happen if a case were to be prosecuted under them.

Both Gutman and Fair took issue with Indiana Attorney General Theodore Sendak's statements that Indiana law on abortion was still valid.

DESPITE THIS leadership encouragement, the Senate vehicle bill on abortion was still under wraps. Sponsored by Senators Joan Gubbins (R-Indianapolis) and Charles E. Bosma (R-Beech Grove), the measure was said to be in print early last week but its contents have not been disclosed.

Following the attorney general's announcement of official position, Mrs. Gubbins said the bill would be withheld for further study. An avowed opponent of liberalized abortion, she does not want to jeopardize existing statutes unless that is absolutely necessary.

Largely forgotten has been SB 20, in- (Continued on Page 3)

## Word from the Archbishop

My dear Family in Christ:

The Society for the Propagation of the Faith is the mission-aid society for all members of the Catholic Church. Its purpose is to help missionaries both at home and in foreign countries by means of prayers and alms.

A member of this Society shares in the works of missionaries and also in their merits. As a member of this Society, one is taking an active part in preaching the Gospel without ever leaving one's home town or native land.

Members of the Society have two duties to fulfill: the first is to pray daily for the missions; and the second is to offer a specified gift to the Society.

The importance of prayers for the missions was emphasized by Pope Pius XI when he said: "All this shall be of no avail, all their efforts shall go to naught, unless God touches the hearts of the pagans to soften them and to draw them to Him. Now, it is easy to see that everyone has the opportunity to pray; and so this help, the very nourishment of the missions, is within the power of all to supply."

A membership offering is necessary to build chapels, convents, schools, churches, hospitals, and homes for the aged and the abandoned as well as to sustain their work. The natives of mission countries are too poor and it is the offerings that enable our Pope Paul to distribute alms to all foreign missions according to their needs.

I urge you to recognize your duty to help spread the Catholic Faith to the whole human race. Do not hold back if you are asked to work as a promoter; and do not refuse your membership when the promoter calls at your home.

Devotedly yours in Christ,

+ *George J. Biskup*

Most Rev. George J. Biskup  
Archbishop of Indianapolis

## 'Summary judgment' asked on Indiana law

INDIANAPOLIS—The Indiana Civil Liberties Union has filed a motion with the federal district court here asking for a summary judgment and prompt decision in a three-year-old suit challenging the constitutionality of Indiana abortion statutes.

The suit, brought by a group of doctors and ministers, claims that present law infringes on the right of the plaintiffs to practice medicine and to give professional counseling as they deem appropriate. The case has been pending since March 26, 1970.

The district court here said it would not decide the matter until the U.S. Supreme Court had ruled on abortion cases appealed at that level.

"WE NOW HAVE the Supreme Court's ruling and we're asking for a summary judgment and a fairly prompt decision on Indiana law," said Reid McFarland, ICLU director.

McFarland said the request for judgment included copies of statements made on February 12 by Indiana Attorney General Theodore L. Sendak regarding existing abortion laws.

Sendak said that Indiana statutes are still in effect and would be enforced. The U.S. Supreme Court rulings, he contended, affected the laws of Texas and Georgia but not the law of Indiana, since there was no Indiana statute before the court at the time.

"Normally, Sendak would be technically correct," McFarland said. "But in the abortion ruling, the court specifically mentions 'Texas-type' and 'Georgia-type' laws."

IN FOOTNOTES regarding Texas-like

statutes, Indiana is specifically mentioned, McFarland added.

He said he anticipates a favorable ruling. In view of the attorney general's statements and the confusion of Indiana legislators regarding the status of present law, he said he hoped the court would act promptly.

"There is real consternation among some legislators regarding the possibility of having no law on abortion if present statutes are invalidated between sessions of the legislature," he stated.

Craig E. Pinkus, attorney for ICLU and a former director of the organization, said members of the three-judge district panel or their clerks had been apprised that the motion for summary judgment had been filed.

"Of course, there's nothing we can do to force the court to act. We just hope it will—and soon," he said.

## Alert to pastors

INDIANAPOLIS—Indiana Attorney General Theodore L. Sendak this week issued a "Consumer Alert" to church officials.

The attorney general said some churchmen have received telephone calls from individuals misrepresenting themselves as members of the Consumer Protection Staff. These callers attempt to solicit information concerning the fire and burglar alarm systems installed in church buildings.

Sendak urged clergymen contacted in such a manner to be on guard and to report such misrepresentations to local police authorities and to his office.



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Canadians polled on abortion

TORONTO, Ont.—The Alliance for Life and pro-abortionists are waging a "battle of signatures" that may determine the future course of abortion legislation in Canada. The Alliance, representing about 10,000 members of pro-life groups, is receiving well over 1,000 signatures a day for its petition to amend the present abortion laws so that the unborn have legal recognition. The petition is expected to be presented to the House of Commons.

## Urges education, not violence

MEXICO CITY—Rich and poor must rely on education, not violence, to establish justice and peace, said the world head of the Dominican order here. Father Aniceto Fernandes, Dominican master general, said that violence and weapons seldom achieve a constructive order of things. He said his order has organized priest-teams to study the theology of the liberation of the poor.

## North Viet official, Pope confer

VATICAN CITY—Pope Paul received North Vietnam's chief negotiator at the Paris peace talks, Xuan Thuy, to discuss privately postwar prospects in Vietnam. The Pope met with the Vietnamese official for 45 minutes in the Vatican. He said the North Vietnamese representative had personally requested to be received by the Pope "so that he might assure us that his people and government truly desire peace. Thanks be to God."



PLAN FESTIVAL FUN NIGHT—The Home and School Association of St. Philip Neri parish, Indianapolis, will sponsor a Family Festival Fun Night from 5 to 9 p.m. Friday, March 2, in the parish's Msgr. Busald Hall, 550 N. Rural St. A Fish Fry and a carte food items will be featured along with games for all ages. Shown above are Sister Joann Quinkert, S.P., right, principal, and Mrs. Richard Youngstafel, chairman of the event.

## U.S. group barred from USSR

WASHINGTON—A group of 10 U.S. religious leaders, including two priests and two nuns, was barred from entering the Soviet Union to investigate the plight of Soviet Jews, said Rep. Robert F. Drinan (D-Mass.) a Jesuit priest and chairman of the group. Father Drinan called the Soviet action "an affront to the dedicated members of this group." He charged the denial of travel rights to the group "can only mean that the Russian government does not want to allow American observers to discover the way in which the USSR treats the three million Jews who reside in that nation."

## Denounce euthanasia proposal

PORTLAND, Ore.—The bishops of Oregon denounced a legislative proposal that would legalize euthanasia, or "mercy killing." In a letter published in the Catholic Sentinel, Archbishop Robert J. Dwyer of Portland and Bishop Thomas J. Connolly of Baker called the bill "offensive to the Christian conscience and to any natural law concept of the dignity and sanctity of the human person." The euthanasia proposal would allow persons suffering from an "irremediable condition" to request administration of euthanasia.

## Stress need for 'free press'

WASHINGTON—The communications committee of the U.S. Catholic Conference (USCC) called the free press "the indispensable servant of a free people." In a statement approved for publication by the USCC advisory board, the committee said: "The men and women of the news media are of course fallible human beings. It is our belief, however, that corrective action, when required, is in general best left to the news media themselves." The USCC communications committee is a 20-member policy-making body for the USCC department of communications.

## Vocations 'still a problem'

ROME—The latest available statistics for the Church throughout the world indicate that priestly vocations are still a problem. "The Statistical Yearbook of the Church for 1970," recently presented to Pope Paul VI, indicates that, although vocations dropped from the year 1969, the number of priests leaving did not increase alarmingly. Vocations were down from 19 per 1,000 priests in 1969 to about 17 per 1,000 in 1970. The number of priests leaving rose slightly from 6 per 1,000 priests in 1969 to 6.7 per 1,000 in 1970. The Yearbook said there are 659 million Catholics in the world, 18.4 per cent of the world's population.

## Americans losing 'sense-for-life'?

MEMPHIS, Tenn.—Bishop Carroll T. Dozier of Memphis declared Americans are losing their "sense-for-life." The bishop said the "cowardice and consensus" that allowed slavery and the "mind and mentality" that perceived "moral rectitude in Vietnam" is the same mind that supports abortion. He made his comments in a pastoral letter Feb. 11, almost a month after the U.S. Supreme Court released its decision on abortion.

## Handicapped woman honored

SAN FRANCISCO—A young woman who ignored her own physical handicap to help hundreds of other handicapped persons received the nation's highest award for voluntary service. Nadine Calliguri, 33, stricken from birth with cerebral palsy, received the 1972 National Volunteer Award from the National Center for Voluntary Action (NCVA) in Washington, D.C. Miss Calliguri of San Francisco, is foundress of the Handicapped, an organization helping more than 500 handicapped persons throughout California.

## New York priest's hat in ring

NEW YORK—Speaking from the steps of City Hall, Father Louis R. Gigante of the South Bronx has announced he will seek a seat on the City Council. The 40-year-old associate pastor of St. Athanasius Church, who unsuccessfully sought the Democratic nomination for congressman from his area three years ago, said he thought he was the first Catholic priest to run for local office here. Long active in political and community activities, the priest charged the present City Council was a mere "rubber stamp" for Mayor John V. Lindsay and said its bureaucratic structure needed to be invigorated.

## Announce plans for due process

LOUISVILLE, Ky.—Archbishop Thomas J. McDonough of Louisville, Ky., announced here that a due process board has been established in his archdiocese. The due process measures, designed to safeguard human rights and dignity, will go into effect this spring, the archbishop said.

Under the guidelines for the archdiocese, three of the seven members of the due process board will review any disputes submitted. They will decide whether a dispute is a matter for due process.

If a dispute is accepted for due process, the next step is an attempt at voluntary conciliation through a panel of conciliators.

If conciliation fails, the dispute is submitted to a separate panel of arbitrators.

## Center opened

BROOKLYN, N.Y.—The Brooklyn diocese has opened a neighborhood migration office in Long Island City to provide a variety of services for thousands of Italian immigrants to the area.

The office, called in Italian, Il Centro Cattolico per Emigrati, is the second neighborhood migration center established by the diocese. Both centers provide information on jobs, answer questions about visas, locate housing and translate documents.

## Two Woods staffers on honor list

ST. MARY-OF-THE-WOODS, Ind.—Two area chairmen of St. Mary-of-the-Woods College here have been named Outstanding Educators for 1972-73. Named were Sister Georgiana Terstege, S.P., professor of French, and Sister Marie Denise Sullivan, S.P., associate professor of English.

The senior faculty member at the college, Sister Georgiana has conducted Saturday morning French conversation classes for children in the Terre Haute area. She has studied in France several summers and taught there during 1967-68.

Sister Georgiana holds degrees from St. Mary-of-the-Woods College, Indiana University and the Catholic University of America. Post-doctoral studies include a diploma from the Institut Catholique in Paris and a certificate from the Sorbonne.

Sister Marie Denise served on the College Council and played a major role in restructuring the curriculum. Her degrees have been earned from St. Mary-of-the-Woods College, Indiana University and the University of Notre Dame.

She has also participated in the Oxford Lectures in English and the Institute of Black Studies at Kentucky State University.

Twenty years ago a fund campaign was launched to finance the construction of the new St. Susanna's Church in Plainfield.



PLAN ST. LUKE'S BALL—The 12th annual ball sponsored by St. Luke's parish, Indianapolis, will be held Saturday, Feb. 24, in the Indianapolis Athletic Club. Mrs. Frank E. McKinney, Jr., is general chairman of the event with the theme "Something of Value." Proceeds will be used for the benefit of the parish children. Shown above from left are Mrs. Robert H. McKinney, reservations; Mrs. Leonard E. Bielski, reception room decorations; and Mrs. F. S. (Mike) Connelly, table decorations.

## Pieta 'even more beautiful'

VATICAN CITY—Michelangelo's famed Pieta, damaged last year by a religious fanatic who has since been judged insane, is expected to look "more beautiful than it has for centuries."

Now undergoing the "finishing touches" of months of repair and restoration, the sculpture of the Virgin Mary and the lifeless Christ will be protected by a bullet-proof glass screen where it is displayed in St. Peter's Basilica.

Experts have already replaced the broken pieces of the Pieta so as to make it impossible for the damage to be detected. Now the experts have washed and polished the statue and claim it will "look more beautiful than it has for centuries."

## Pope says prayer needs sense of 'God's presence'

VATICAN CITY—Pope Paul VI warned that without a sense of God's presence, prayer—which he described as conversation with God—will result in a monologue.

He told a general audience February 14 that prayer "depends on the sense of God's presence which we are able to present to our mind either by a natural intuition or by a certain image, or by an act of faith."

The Pope likened the man conversing with God to the blind man who realizes that he is in the presence of something he cannot see.

Prayerful conversation, the Pope said, is born from a sense of God's presence. Without the sense that God is there, prayer becomes a monologue that is "beautiful perhaps and superlative at times" but which is really little more than "weeping into the void."

THE POPE also described such one-way prayer as "music trailing off."

He said it must be admitted today's world prays neither willingly nor easily, and he cited two reasons.

One he called the "incapacity" to pray, and he ascribed this to a lack of religious training in early life. The other he called "difficulty" in praying, and he ascribed this either to the pride of modern man in his technical prowess, or to the crowd of sensual images stuffed into modern man's brain by the mass media.

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## THE TACKER

## Third graders learn 'community'

BY PAUL G. FOX

Third graders at St. Charles Borromeo School, Bloomington, received a special insight into the sacramental nature of baptism last week when the baby sister of classmate Tom Gormley was greeted into the Christian community during a liturgy attended by all 180 students of the parish school.

Four-week-old Christa Marie Gormley placidly slept through the entire service planned by the children and Father Robert Borchertmeyer, associate pastor.

Banners announcing the festive occasion were carried aloft as the child was ushered into the sanctuary by the parents and godparents. Nine-year-old Tom delivered the readings during the Mass and his classmates recited the appropriate petitions. The entire congregation joined in the songs "New Life," "Born Again," "Kumbaya" and "They'll Know We Are Christians."

A dialogue homily between Father Borchertmeyer and the students brought out the significance of the occasion.

The celebration was completed during the following lunch hour as the students were treated to party-type refreshments and the family and godparents shared a decorated table—complete with cake. Christa Marie, the center of attention, peacefully slept through the entire proceedings oblivious to all the fuss of the baptismal party. It was a memorable experience for all.

**CONCERT TO BENEFIT SCHOOL**—J. Jerome Craney, director of music at Holy Name parish, Beech Grove, will present a piano concert at 6:30 p.m. Sunday, Feb. 25, in the parish church. Performing on a Steinway piano, recently donated to the parish, Craney's program will include works of Bach, Mozart, Beethoven, Mendelssohn and Chopin. Tip Sweeney will assist on the organ, along with a group of instrumentalists, for Handel's "Water Music Suite" and Gershwin's "Rhapsody in Blue." Tickets are \$1.50 for adults and high school students and \$1 for children. They will be available at the door or in advance by calling 784-9078, 787-1944 or 784-6200. Proceeds from the benefit performance will be used to purchase a new tuba for the parish school band.

**NAMES IN THE NEWS**—Former 11th District Congressman Andy Jacobs, Jr., a member of SS. Peter and Paul Cathedral parish, Indianapolis, has joined the law firm of Bamberger & Feibleman for the general practice of law. . . . Msgr. John J. Doyle, Archdiocesan historian and archivist, has received numerous notes and compliments on his historical series being carried in The Criterion. The most recent is from

Father Armand Gagne, archivist for the Quebec Archdiocese, who commented upon "the magnificent work which must greatly interest readers of the diocesan paper." The French-Canadian priest "makes no concessions" to his American counterpart, relates Msgr. Doyle, for he corresponds exclusively in French. . . . Miss Mary Lou Schumacher, a former "top actress" award winner in the Junior CYO One-Act Play Contest while a member of St. Catherine's parish several years ago, has a lead role in the Purdue University production of "George M." She is now a Purdue senior majoring in speech and hearing therapy.

**EVANSVILLE LITURGY WORKSHOP**—An Ecumenical Celebration Workshop will be held at the University of Evansville the week-end of March 2-4. The liturgical sessions will be held on the UE campus, Newman Center and Redeemer Lutheran Church. Workshop headliners will include: Dan Onley, publications director for North American Liturgy Resources; composer-artists Erich Sylvester, Joe Wise and Father Carey Landry; Sister Mary Carroll Schindler, S.P., liturgical dance specialist; and Miss Carol Jean Kinghorn, elementary teacher. Workshop topics will include: Liturgy and Music, Expressive Movement in Worship, Children and Their Worship Forms, Youth Leadership and Worship, Clergymen and Older Adult Leadership in Worship, and the Use of Architectural Setting. Registration is \$6 and may be sent to: Celebration Workshop, 1901 Lincoln Ave., Evansville, IN 47714.

**MARIAN CORPS TOUR OPENINGS**—About 15 places remain for interested adults who wish to accompany the Marian College Drum and Bugle Corps to the Festival of States in St. Petersburg, Fla., and Disney World from April 2 to 8. Corps director John H. Sweeney states that the package cost is \$115 per person, including tickets to the Parade of Champions Marching Band Contest and Disney World, but not meals. A deposit of \$15 is asked by March 1. Sweeney's phone number is (317) 924-3291, Ext. 230.

**WOODS' ART FAIR**—The third annual Art Fair at St. Mary-of-the-Woods College will be opened to all area artists for the first time, according to Sister Rita Ann Roethel, S.P. Entry deadline is April 15 for the April 29 event, to be held from 1 to 7 p.m. in Foley Hall on the Woods' campus. Artists may submit any number of works to exhibit and sell. No awards will be given and no commissions retained by the college. Entry fee is \$10. Additional information and applications are available from Sister Rita Ann.



**SACRAMENTAL FOCUS IN BLOOMINGTON**—Third grader Tom Gormley of St. Charles School, Bloomington, had an uplifting "show and tell" experience to share with his classmates last Friday as his four-week-old sister, Christa Marie, was baptized during a special children's liturgy in the parish church. Taking part in the services were Father Robert Borchertmeyer, associate pastor, who celebrated the liturgy and explained the special significance of welcoming the new member into the Christian community, the parents, Mr. and Mrs. Dexter Gormley, four-year-old Paul Gormley, and the godparents, Mr. and Mrs. Robert Norris. Standing in for the godfather as proxy was Richard Cates. (See Tacker on this page)

## Bishop Elwell dies at 69

COLUMBUS, O. — Bishop Clarence E. Elwell of Columbus died of a heart attack at his home here February 16, two days after his 69th birthday. During his four and one half years as bishop of Columbus, Bishop Elwell showed his strong commitment to Catholic education. While most American dioceses were closing their schools at a record rate, Bishop Elwell built three new high schools and developed plans for a fourth. Ohio Governor John J. Gilligan called Bishop Elwell's

death "a loss both to Columbus and to Ohio."

## ABORTION POLL

LONDON — Ninety-nine per cent of hospital nurses in Britain are opposed to abortions being used as a method of birth control, according to a survey announced at a press conference at the House of Commons.



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## Second abortion bill still due

(Continued from Page 1)

roduced early in the session by Mrs. Gubbins and Sen. Wilfrid J. Ullrich (D-Aurora). The bill could serve, in effect, as an abortion "conscience clause."

The measure provides that no individual or institution objecting on moral or religious grounds may be forced to perform or participate in an abortion.

The bill has been ignored because it was viewed as irrelevant. Now it is anything but.

A RESOLUTION petitioning Congress for a constitutional convention for the purpose of adopting a pro-life amendment has been introduced by Sens. Burnett C. Bauer (D-South Bend) and Bosma.

Three-fourths of the states would have to

memorialize Congress for such a convention before it could be called. The procedure is an alternate route to amending the constitution. The other method is through Congressional action ratified by three-fourths of the states, as is now happening with the Equal Rights Amendment for women.

The Bauer-Bosma resolution, SJR 8, proposes an amendment that stipulates no human being "from the moment of conception" shall be deprived of life without due process of law. It would also prohibit depriving "any human being of life on account of age, illness or incapacity."

A MEASURE PASSED Tuesday in the House by a vote of 89-2 could have costly consequences for tax-exempt properties. Though there is some confusion as to how specific the authority is, the bill appears to give local communities the power to charge tax-exempt properties for any or all municipal services.

The bill, HB 1729, was described by one of its sponsors, Rep. Herbert E. Williams (R-Kokomo), as "returning home rule to local governments."

Williams told The Criterion the bill would clear up many of the ambiguities in past home rule legislation. "Municipalities were afraid to use their powers because they weren't sure just what those powers were," he said.

Asked if the bill would permit imposing service charges on tax-exempt properties, Williams replied, "It wouldn't prohibit it."

HE SAID HE felt most city councils would be reluctant to take such a step. "It wouldn't be politically feasible," he added. A longtime member of the Kokomo City Council, Williams acknowledged that local governments are continually faced with the problem of trying to equalize the tax burden. They are well aware, he said, that

a considerable portion of the property in any community pays no taxes at all.

In the 1972 General Assembly, Univog officials here sought authority to impose fees for fire and police protection on tax-exempt properties. The House Committee on Affairs of Marion County rejected the empowering bill. It would appear that Univog and its counterparts may have that authority in HB 1729.

THE SENATE TAXATION Subcommittee last week rejected a recommendation by the Indiana Department of Revenue to impose sales tax on many purchases of non-profit organizations, including churches and schools. Present exemptions will continue.

Meanwhile, there has been no movement of HB 1647, which would eliminate tax exemptions on all church-owned properties.

THE EQUAL RIGHTS Amendment for women, opposed by the provincial board of the Diocesan Councils of Catholic Women, squeaked through the House by two votes. Many observers believed the session's hottest potato will get mashed in the Senate, where another public hearing and extensive debate have been promised.

ONLY ONE DISSENTING vote was registered as the Senate passed the bill permitting civil court action against pornographic movies. The measure would allow private citizens as well as prosecuting attorneys to seek injunctions halting the showing of dirty films on the grounds they constitute a public nuisance.

IN THE WAKE OF the first POW homecomings, the House voted 95-1 to grant bonuses to all Vietnam war veterans. In addition, leaders in both houses made it clear the state would not collect gross income tax on back pay due the prisoners.

The bonus bill would give \$200 to every veteran who had served 90 days in Southeast Asia; \$500 to those who suffered 10 per cent or more disability; and \$600 to the next of kin of those killed.

## Papal address

(Continued from Page 1)

the Pope's message continued, "an element that is most pertinent to the faithful—the rich diversity of ethnic, linguistic, and cultural heritage which those who migrated to Australia brought to its shores and which will be reflected in a diversity of liturgical celebrations, as the faithful gather before one altar."

(Liturgical experts, working with anthropologists have prepared a special aboriginal liturgy, incorporating tribal dances and songs, which will be held at the Sydney Meyer Music Bowl on Feb. 24.)

The papal message concluded: "We humbly beseech God that this Congress may be productive of the spirit anticipated for it, and that those fruits, in turn, may work for the good of the land of Australia . . . and for the good of the whole world."



**ANNUAL CARD PARTY**—The Women's Club of St. Joan of Arc parish, Indianapolis, will sponsor its annual Card Party at 8 p.m. Friday, March 2, in the Ladywood-St. Agnes High School cafeteria. Tickets are available at \$1.25 each from Mrs. Francis Noone, 283-2284, ticket chairman. General chairman of the event is Mrs. John Leahy, above right seated, assisted by Mrs. Joseph Webb, above left seated, co-chairman. Also shown are Mrs. Joseph Gallagher, standing left, door prizes; and Mrs. James H. Conerty, decorations.

## 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.; Secena 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: Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

## Dance slated

INDIANAPOLIS — The Indianapolis Catholic Alumni Club will sponsor a Fasching dance Saturday, March 3, at the Northside K of C hall, 71st and Keystone. Music will be provided by the The Stonehenge band from 9 p.m. until 1 a.m. Costumes are optional. For additional information call Ed Warnicke, 257-0530 or Dan Jahn 357-9100. Admission is \$3.00.



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**NEW CATHEDRAL PRINCIPAL**—Bernard A. Melevage, above center, the newly-appointed principal of Cathedral High School, was introduced to the Cathedral trustees and faculty during a press conference on February 8 by Robert V. Welch, left, trustee board chairman. Also shown is Father Patrick Kelly, who served as interim coordinator during the period of transition. Melevage, a native of Beverly Shores, Ind., previously served as evaluation consultant for the Indiana State Department of Public Instruction. He has a broad academic and administrative background on elementary, secondary and college education levels.



# BEHIND THE NEWS

Recent outbreaks of violence around the country involving blacks who belong to Muslim sects have focused public attention on the ancient faith of Islam—an attention, some fear, that has distorted the image of the world's second largest religion.

At the same time, questions have come to the fore touching on the relations among the estimated 73 separate Muslim sects in the United States, including the best-known single sect, the Black Muslims.

A rash of violent incidents began with the shooting of a black orthodox Muslim in a parking lot in downtown Atlanta, early in January.

This was followed, shortly afterwards, by the killing of another Muslim in Los Angeles.

Then, on January 18, seven Sunni Muslims—including five children—were killed execution-style in a Washington, D.C. home given to the sect by professional basketball star Lew Alcindor, who is a Sunni Muslim. The Sunnis constitute one of the major divisions of Islam.

THE FOLLOWING DAY, in Brooklyn, N.Y., four self-professed Sunni Muslims killed a policeman, shot two others, and held nine hostages in a two-day siege at a sporting goods store.

## Who Are Black Muslims?

Looming over all was the question of the Black Muslims. New York Sunni spokesmen felt it necessary to say that the actions of the four men did not reflect any war between the Sunnis and the Black Muslims.

On the other hand, Hamaas Abdul Khaalis a former Black Muslim hierarch, who is the leader of the Sunni community in Washington and father of the slain children, has charged that Black Muslims committed the atrocity—in retaliation for his letter-writing campaign denouncing the group's black separatist doctrine.

To many observers, the Black Muslims—or the Lost-Found Nation of Islam in the West, as they are officially known—are merely one of a long line of schismatic groups that have given the richly patterned Islamic faith a thick sectarian crust.

Islam is radically theistic, the essence of

its creed being simply stated: "There is no God but Allah, and Mohammed is the messenger (or prophet) of Allah."

**MOHAMMED REJECTED** the Christian doctrine of the Trinity, but incorporated a number of Judaeo-Christian concepts into his system. For example, the creed states: "I believe in God, his Angels, his Books, and his Messengers, the Last Day, the Resurrection from the dead, Predestination by God, Good and Evil, the Judgment, the Balance, Paradise and Hell-fire."

The sacred text of Islam is the Koran, which means "reading," and contains the revelations of Mohammed over a period of 20 years; it also deals with manners, religious laws and morals.

The Five Pillars, or primary duties, of Islam are: confessing the oneness of God and of Mohammed, his prophet; prayer, to be performed five times a day; almsgiving to the poor and the mosque (house of

worship); fasting during daylight hours in the month of Ramadan, and a pilgrimage to Mohammed's birthplace, Mecca, at least once in a lifetime, if at all possible. The eating of pork and the drinking of intoxicants are forbidden.

Like the traditional Sunni, Black Muslims proclaim Allah as their God, revere the Koran as sacred scripture, and adhere to most of the orthodox disciplines concerning diet, fasting, and sexual relations.

But these common characteristics are less important, in practice, than their differences with Muslim orthodoxy.

**AMONG BLACK MUSLIMS**, all the teachings of the Koran are interpreted according to the doctrines of 75-year-old Elijah Muhammad, whom the faithful regard as "last and greatest messenger" of Allah. The faithful also believe that the sect's founder, W.D. Ward, who disappeared mysteriously in 1934, was actually Allah himself in human form.

Traditional Muslims look upon both of these notions as blasphemy. With equal vehemence, they reject Elijah Muhammad's central dogma—that all white men are devils—as a direct contradiction of Islam's ancient belief in complete racial equality.

Relations between the country's Sunni Muslims and Black Muslims have been strained since the 1965 assassination of Malcolm X, who had returned from a pilgrimage to Mecca as a full-fledged convert from the Black Muslims to traditional Islam and a novice Sunni Muslim.

But even among the traditional

Muslims in the U.S., blacks and non-blacks seem to have little contact with each other. The major reason seems to be the loose structure of Islam, which allows the faithful to form their own communities, pray at home, and ignore other Muslims if they wish.

As a consequence of this permissive attitude, there are now some 73 separate Muslim sects, many of them small, secretive groups of blacks.

**NO ONE—INCLUDING** officials at the Islamic Center in Washington, D.C.—knows exactly how many U.S. Muslims there are.

Dr. Muhammad Abdul Rauf, the Egyptian director of the Islamic Center, estimates, conservatively, that there are at least 500,000 Muslims of all races in this country but admits that they could number as high as 1.5 million.

The Black Muslims do not give out statistics other than those required by the government. Last year's paid circulation of their newspaper, Muhammad Speaks, was 529,930, making it one of the largest paid-circulation religious publications in America.

According to a special Christian Science Monitor report (Feb. 6, 1973), "national membership (in the Black Muslims) is somewhere between 100,000 and 200,000." Other estimates range as high as 250,000.

Black Muslim-owned businesses, farms and real estate are estimated to be worth perhaps \$75 million.

Apart from the explicit "blacks only" policy of the Black Muslims, some observers see a subtle racial appeal for blacks in orthodox Islam as well.

"When blacks accept Islam they feel they are returning to their African ancestors," says Dr. Rauf. "At the same time, it is a way of getting rid of what they regard as a not very honorable past. It is like becoming newly born into another whole life, in which they can have dignity and pride."

### EDITORIALS

## The right to exercise freedom

Where have all the journals gone Long time printing,  
Gone to graveyards every one,  
Gone, gone, gone.

That's poor parody, but perilously close to what is happening to the country's magazines and small newspapers. Even some of the giants have been slain—Look and Life, to mention two. There are, however, dozens of others who have fallen, without fanfare, mourned only by subscribers or organizations who needed and used them.

Perhaps the most important factor in their passing is the United States Post Office. Now a semi-independent governmental agency, the postal system is determined to phase out subsidization of second-class mail, that class used by magazines and small newspapers, including diocesan newspapers.

Postage increases projected through 1980 are nearly impossible to comprehend for a newspaper the size and nature of The Criterion. Rate hikes and per-piece surcharges will range between 400 and 750 per cent more. By 1980, based on present circulation, it will cost us \$1,062.50 a week to mail the paper. That is a mind-boggling \$50,000 a year!

We can't begin to see how The Criterion, or any other diocesan newspaper, can pay that kind of postage and remain in business. The only hope for staying or lessening the impact of planned increases is through Congress. Happily, that hope may soon be realized.

Senators Barry H. Goldwater

and Edward M. Kennedy are co-sponsoring a bill to provide relief for publications with less than a quarter million circulation. Rates projected for the next five years would, instead, be spread over 10 years. Additional consideration would be given not-for-profit mailers. The bill appears similar to one introduced last session by Senator Gaylord Nelson and supported by the Catholic Press Association and other Church-affiliated press groups.

Some members of Congress have called the postage increases outrageously inflationary and totally out of line with the government's effort to stabilize the cost of living.

Inflation has hit diocesan papers harder than most publications. Raising subscriptions to meet spiraling costs is a last resort. The slight increase requested last year for The Criterion came only after three years of bone-trimming economies in production and staff. We don't want to raise subscriptions again. We know what difficulty—and in instances, real sacrifice—some pastors and subscribers endure to support the paper. We are grateful beyond telling for their support. We only wish the post office had their understanding.

Since it doesn't, we hope Congress this session will approve legislation that will insure the continued existence of the free flow of information guaranteed in the First Amendment and represented in part by the diocesan press.

—B. H. ACKELMIRE

## ...and the right to protect it

Alarms regarding the First Amendment are being sounded on another front. Congress has before it more than 40 proposals dealing with the right of newsmen to refuse to divulge their sources of information. A Senate constitutional rights subcommittee presently is hearing testimony regarding the need for a "shield law."

There seems little doubt that new legislation will be passed this session. What is at issue is the degree of immunity that will be established.

Until recently it was taken for granted that newsmen had the right to protect the confidence of their sources. That has been traditionally accepted as one of the guarantees of the First Amendment. But last year the

U.S. Supreme Court said nay. In a 5-4 decision, the court ruled the constitution did not shield a reporter from having to provide information relating to a criminal matter.

Since that decision the heat has been on. Four newsmen have been jailed for refusing to identify sources or for refusing to turn over notes to courts or grand juries. Government spokesmen have stepped up criticism of what they see as unfairness or irresponsibility in the media. More important, they have threatened restrictions, particularly in the area of television, if the media don't shape up.

The conflict between government and the press is not just a trade problem. Its real importance lies in the fact that it directly concerns the public's right to information. That information will not be forthcoming if reporters cannot protect the confidentiality of their news sources.

There is another aspect that is of particular interest to diocesan newspapers. The First Amendment guarantees not only freedom of the press but freedom of religion. At stake right now are the rights of the press. A few years hence, it may be religious rights.

A. E. P. Wall, National Catholic News Service director, recently warned of the tendency of courts to build upon legal precedents. "The jailing of newsmen," he



"WELL, I'D HEARD THAT PEOPLE TODAY WERE THIRSTING FOR SPIRITUAL CONSOLATION, BUT I THOUGHT IT WAS A LOT OF BALONEY..."

### THE YARDSTICK

## Supreme Court decisions open to criticism from any citizen

BY MSGR. GEORGE G. HIGGINS

Mr. Justice Blackmun, who delivered the majority opinion of the Supreme Court on the abortion issue, went out of his way in a prefatory note to let it be known that he was fully aware of "the sensitive and emotional nature" of the abortion controversy.

In the light of this, one might have expected Justice Blackmun to exercise at least a modicum of restraint in formulating the Court's decision on the abortion issue. Instead, he completely ignored the complexity of the issue and, by judicial fiat, simply imposed upon the several states his own "thinking and conclusions."

As New Republic magazine has pointed out, the Supreme Court, without even bothering to explain why it was doing so, has arbitrarily ruled on a question which "is not for courts, but should have been left to the political process."

I can't speak for the editors of New Republic, but I gather that they are hoping that at some point the Court will, in fact, change its mind. So am I. I think the Court's decision is a disaster from every conceivable point of view.

said, "can be cited at some future time to justify the jailing of priests and bishops who ignore demands for the disclosure of private information."

If the courts are no longer obliged to respect the confidentiality between a reporter and his news source, who is to say they must continue to respect confidences between lawyer and client, between doctor and patient, between confessor and penitent?

If all this sounds a little far-fetched, try to recall another year in your lifetime in which four American reporters were jailed for relying on the constitution to protect them.

—B.H.A.

The fact that it was delivered by a man who was appointed to the Court because he was "thought to be a 'strict constructionist'—and was concurred in by two other Justices who were appointed for the same reason—makes it all the more bizarre.

I ASSUME THAT Justice Blackmun, having acknowledged the "sensitive and emotional nature" and the enormous complexity of the abortion issue will not be surprised to learn that millions of Americans, of all faiths and none, are bitterly disappointed in the Court's decision, are hoping and praying that at some point in time it will be reversed, and are fully prepared in the meantime to do everything within their power and within the limits of the law to neutralize its impact on society.

Surprisingly enough, at least one prominent religious leader in the United States—Rabbi Balfour Brickner of the Union of American Hebrew Congregations—feels very strongly that such criticism of the Court's decision is completely out of order.

"It strikes me," he said in a recent public statement, "as divisive and ungracious in the extreme to hear leaders of institutions long committed to law and order as an ultimate value condemn this ruling in harsh and unseemly language."

The Catholic Church and other critics might better serve the welfare of society by urging the acceptance of this new law (sic) and compliance with the orderly processes of our country. (Such groups should) call for a halt to any further efforts to circumvent the implications of this landmark case."

RABBI BRICKNER and I have been friends for many years and have collaborated on a number of problems of mutual interest and concern. For this reason I find it all the more painful to say that Brickner's bewildering statement on the decision on the abortion issue runs completely contrary to what I had always thought to be his own philosophy and what I know to have been his previous method of operation in the area of civil liberties and church-state relations.

He knows very well that abortion is not an exclusively Catholic issue. He knows that many Protestants, Jews, and non-

believers are also opposed to the Court's decision and have publicly voiced their opposition in no uncertain terms.

The real point at issue, however, is Brickner's heavy-handed attempt to silence critics of the Court's decision. What he seems to be saying is that once the Supreme Court has ruled on any given issue, the people of the United States should forever hold their peace. He seems to be suggesting that the Supreme Court is the final and binding arbiter of social morality.

I FIND IT ALMOST impossible to understand how a man of Brickner's stature in the field of civil liberties could say a thing like this even under the emotional pressure which the abortion issue tends to generate.

To my personal knowledge, Brickner has fought valiantly over the course of the years to reverse long-standing Supreme Court decisions in the field of race relations. I am sure that he was also completely opposed to a whole range of pre-Roosevelt Court decisions on other social and economic issues.

In short, everything that I know about Brickner's record in the field of civil liberties and social reform leads me to believe that on every conceivable issue, with the curious exception of abortion, he strongly believes in and vigorously supports the constitutional right of American citizens to criticize and, within the limits of the law, to agitate against government decisions—including decisions of the Supreme Court—and to do so in the name of religious liberty and the freedom of conscience.

I HAVE NO WAY of knowing why Rabbi Brickner feels justified in making an exception to this rule in the case of abortion. In any event, he will simply have to reconcile himself to the fact that critics of the Court's decision on the abortion issue have absolutely no intention whatsoever of heeding his unsolicited (I almost said insulting) advice on this matter. There is no way that he or anyone else can possibly shame or frighten them into "urging acceptance of this new law (sic)." They are going to do everything they possibly can to neutralize its bad effects and, hopefully, at some point to get it reversed.

## LETTERS TO THE EDITOR

### Catholics 'not alone' in abortion fight, reader reminds us

To the Editor:

Because I read many and varied newspapers, I am a regular reader of The Criterion. I wish to commend you for the very fine articles on the abortion question (2-16-73).

It should be very encouraging to many Catholics that such sound principles are upheld by our Indiana Attorney General, as you reported.

Perhaps many Catholics and other

readers of The Criterion would be equally encouraged to know that our Chief Justice Norman Arterburn of the Indiana Supreme Court likewise upholds law and justice.

I have long been an admirer of the Chief Justice and know that he would be willing to answer any further questions you might have. Let's let Catholics know they are not in this fight alone!

Many good and great men right here in our own state have respect for life and a sincere fear of God. Let's give them the credit they well deserve.

A Regular Reader

Indianapolis

### 11-year-old Tom Pence calls ruling 'stupid'

To the Editor:

I am an 11-year-old boy and I am Catholic. I would like to tell you that your article on abortion was most pleasing to me, for I am grateful that someone is putting this under consideration.

I thought if the Supreme Court will legalize abortion, it might as well legalize murder—because that's how stupid it is.

One person whom I really admire is my teacher, Mrs. George Fisher. She really puts her foot down on this. To me, Mrs. Fisher is a darn good Catholic.

I surely hope the Supreme Court corrects their stupid decision and I hope everybody feels as strongly about this as I do. Thank you for your cooperation.

Tom Pence

Columbus, Ind.

### Missing Papers Dept.

To the Editor:

Somehow the 2-9-73 issue of The Criterion was lost, strayed or stolen before it reached my mailbox, and you know I can't abide missing ONE single issue. So, if you have a copy you don't need to keep for your files—even a used one—please send and oblige. Thanks a million!

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

(Note: Sister Magdalene's missing paper was replaced. And we'll be happy to do the same for any other subscriber. We keep a small supply on hand for just such mysterious mis-happenings. Drop us a note. We'll oblige if at all possible.)

### 'Door to euthanasia'

NOTRE DAME, Ind.—The dean of Notre Dame University's law school has warned that the Supreme Court decision on abortion "opens the legal door to euthanasia."

Dean Thomas L. Shaffer said that "the practical effect of what the court has done will be abortion on demand for the entire pregnancy."

The only restraint against the aborting of a child ready to be born is "the physician's sensitivity to public relations," the law dean said.

The court introduces the standard of "meaningful life outside the mother's womb" in discussing the final trimester of pregnancy, Shaffer noted.

"The next step under a standard like that is to forbid regulation of abortion when the unborn child is thought, by doctor or parents or both, to be disabled or retarded," he said.

One step further, said Shaffer, may be "the constitutional right to destroy retarded or disabled people after they are born or when they become too old or too useless to be tolerated."

### The CRITERION

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# Christian Heritage

*A history of the Catholic Church  
in Central and Southern Indiana*

CONTINUING CHAPTER THREE

BY MSGR. JOHN J. DOYLE

On 6 June 1786 Father Gibault wrote the bishop a long letter, which was in large part an apologia pro sua vita. The bishop was Louis-Philippe d'Egls, who had succeeded to the see of Quebec on the resignation of Bishop Briand on 24 November 1784.

Apparently one of the new bishop's first acts was to write to Gibault, accusing him of many misdeeds. The priest emphatically denied any complicity in the capture of Vincennes, maintaining that Dr. Laffont was the sole agent in the affair and that he had accompanied the delegation only because he was thereby enabled to carry out his spiritual duties in Vincennes, which he had not visited for a long time.

As evidence of the truth of his assertion he sent along a letter written by the doctor shortly after the return to Kaskaskia, in which he assured Colonel Clark that Father Gibault's journal of the mission was accurate. It went on to say "that in all the civil affairs, not only with the French but with the savages (Gibault) meddled with nothing because he was not ordered to do so and it was opposed to his vocation. . . he himself having confined himself toward both French and Indians solely to exhortation tending toward peace and union and the prevention of bloodshed."

IT WAS EVIDENT that the priest had obtained this letter with just such a charge against him in mind. Clark probably never saw it. There is reason to believe that the doctor wrote it at Gibault's dictation, for the French appears to be superior to what the doctor was capable of. Furthermore, one passage is unlikely to have been the doctor's spontaneous expression: "I acted in all things with inviolable integrity." This is more like a compliment by Father Gibault.

In the present letter there is no reference to the suspension imposed by Bishop Briand or to the order to return immediately to Quebec. Indeed, some passages rather suggest that the writer was ignorant of these pronouncements, for

he obliquely referred to himself as vicar general and went on to protest that he would rather receive an "interdiction" from his own bishop than honors from another. The implication appears to be that he had never received any penalty from the bishop.

To refute the bishop's charge that he had come to Vincennes to procure a better income he pointed out that for want of a rectory he had been obliged to spend his first four months as the guest of Colonel Le Gras. As further proof of his parishioners' parsimony he informed the bishop that they had at first rejected his proposal to replace the church that had been repaired in 1770 with a new one, and that only when the Cahokians invited him to become their pastor had the people of Vincennes, "fearing with reason that I might abandon them, unanimously resolved to build a church."

It was no doubt for this new church that on the parish festival, the feast of St. Francis Xavier, 3 December 1785, Father Gibault solemnly blessed a bell, the contribution of Francois Bosseron. The church was to be 90 feet long, 42 feet wide, with pillars 17 feet high.

It may not have been the sturdiest of structures, for it is reported that when the next pastor came to town six years later he found it in a dilapidated state. Still, it did serve the parish until the present Old Cathedral was erected in the 1820s.

A traveler visiting Vincennes in 1819 described it as being 68 feet long, 22 feet wide, and eight feet high at the eaves, with a bell in a belfry four feet high. Whether the discrepancy between these dimensions and those stated by Father Gibault is due to a change of plans in the course of construction or to the pastor's expansive temperament is hard to say. At any rate, it is good to know that the bell was still there.

TO DEMONSTRATE that Vincennes was not a sinecure the pastor assured the bishop that he devoted himself to preaching on Sundays and holy days "whenever possible." Twice a day he instructed the children, who after 20 years without a resident priest knew but little of their religion, so that now even the youngest knew "tout le catechisme, petit et grand."

When he arrived only an old European could serve Mass, and so scrupulous was the pastor in the observance of the rubrics that when the sole server could not come to church there was no Mass. Now all the boys could serve, even on Sundays and holy days.

Moreover, he was teaching the boys, but apparently only them, to read and write. That his pedagogy was not without success is clear from the bold signature of Michel Brouillet, the 11-year-old godfather of his sister Genevieve, whom Father de St. Pierre

baptized. This was one of the rare instances when a sponsor was able to sign.

It is strange that Father Gibault did not mention the name of the old European who was the only one that could serve Mass when he arrived. Almost certainly this was Etienne Phillibert, native of Orleans, who for 20 years was the guardian of the church and who had died at the age of 77 only a short time before, on 25 April, fortified with all the sacraments. He was buried the next day between the holy water font and the door of the church, presumably the new one.

The people's esteem for the old soldier is attested by the pastor's note declaring that nearly the whole parish of both sexes and all ages attended the solemn funeral. They owed him much, for aside from Father Gibault's seven brief visits between 1770 and 1779 he was in effect the pastor.

He recorded more than 400 baptisms that he administered and many funerals at which he officiated, though he appears not to have been so regular in entering these. While he never recorded in the church register the marriage ceremonies that he witnessed, Payet's and Gibault's records show that he presided at many such in default of the priest.

IT WAS NO DOUBT because of the poor condition of the record books, to which reference has been made, that Father Gibault on 17 July 1786 instituted a new register, "containing 368 pages on 184 leaves," which was to continue in use for ten years.

He noted that the register was to be signed by "Monsieur Jean Marie Philippe Le Gras, Colonel Commandant and First Magistrate of this town and dependencies" as well as by himself. A marginal notation states that, since Colonel Le Gras died without signing the register, his successor in office, Jean Baptiste Millet, did signed it.

Although Le Gras' sudden death occurred much later, on 8 February 1788, there was good reason for his failure to sign the register, for at the very time it was begun Vincennes was beset by one of the most severe crises it ever faced.

The register itself bears witness to the unhappy state of affairs: the first burial it records, on 27 July, is that of Paul Ruisseaux, aged 40 years, "who died the day before of gunshot wounds at the hands of the savages in the defense of his family and the village." On 8 August a solemn service was held for the repose of the soul of Louis Boyer, aged 59 years, who was killed by the Indians at Terre Haute on the Wabash; apparently, his remains were not brought to Vincennes.

These are the earliest records of Vincennes people killed by Indians. They mark the beginning of a decided change that was taking place in the relations between the Indians and the French.

(To be continued)

## YOUR WORLD AND MINE

### Anatomy of terror

BY GARY MacEOIN

Violent deaths in Northern Ireland's latest outburst of community conflict have passed the 700 mark. The past 12 months have seen not only more killings but an upsurge of savagery as victims selected at random are murdered in cold blood, often after torture.

Outside observers understandably are urging a return to sanity. Many agencies are involved in projects of mediation and reconciliation. Such activities are, of course, praiseworthy. They cannot, however, succeed until the structural causes for the conflict are first removed.

These structural causes are by now clearly established. The civil rights movement, rigorously non-sectarian and non-violent, starting in 1965, identified the official structures which worked to discriminate intolerably in housing and jobs against the minority community.

WORLD PUBLICITY engendered by this movement had by 1969 pressured the British government to force the Belfast regime to initiate structural reforms that would quickly eliminate the worst discriminations. At this point, and at this point only, violence entered the picture.

The paramilitary forces under the control of the Orange Order moved the conflict from civil rights to sectarianism and to violence. With the connivance of the authorities, they initiated pogroms to terrorize the residents of the Catholic ghettos and thus prevent the implementation of the promised reforms.

When the Northern Ireland police openly supported the inciters of the pogroms and the British troops failed to take effective action to protect the victims, the Catholic community turned to the only other protector available, the long discredited IRA.

IT DID NOT CHANGE its basic views about IRA objectives or methods, both quite different from those of the civil rights movement which represented the overwhelming majority of the Catholic community. But the imperative of survival left no choice.

The Belfast government next proclaimed that it had uncovered an IRA plot to overthrow the state, a plot supported by the entire Catholic community. It launched all the force under its control,

including British troops, against that enemy, finally persuading London to agree to internment without trial of suspects, and barbarous torture of the untried suspects under guise of interrogation.

When the policy of terror failed, Britain suspended the local regime last March and sent over its man, William Whitelaw, to put things right in a year. Whitelaw made a number of encouraging moves, even a few imaginative political initiatives, raising great hope among Catholics that issues would finally be faced objectively.

BEFORE LONG, nevertheless, it became clear that Britain was no more impartial today in its evaluation of facts in Ireland than it ever had been. This is a sad fact but not a surprising one.

What soon became clear was that Whitelaw believed that if he could crush the IRA, he would then be able to impose a fair solution. The Catholic community did not agree. It knew from bitter experience that if one party is powerful and the other powerless in an arbitration, the powerless party will get the short end of the stick.

So as long as the UDA and other Orange extremists are given permits to retain 100,000 legal firearms, plus an admittedly vast arsenal of illegal ones, the Catholic ghettos denied any legal arms will protect the few illegal ones in the hands of the IRA. They do this, not because they love the IRA, but because it is their life insurance, their corporate community life insurance.

AS TIME RUNS out on him, Whitelaw seems to be getting the message. After the UDA and their friends had for months been murdering people at random, and the evidence pins at least two-thirds of all such

• opinion  
• reaction  
• analysis  
• background

murders on them, he has for the very first time in the 50-year history of the Special Powers Act, used this law to arrest Orange extremists, as yet just a token few.

The outraged answer is the enormous escalation of terror we have seen in the past few weeks. Law and order are indeed breaking down in Northern Ireland because Whitelaw has challenged—albeit very tentatively—the Orange version of facts. Dare he continue? To do so will involve increasing the British military presence several times over, an enormous escalation of violence, and the possibility that Whitelaw will go down in history as the Englishman who wrought justice in Ireland.

### 'A decision for paganism'

WASHINGTON, D.C.—In its decision on abortion, the U.S. Supreme Court has "clearly decided for paganism, and against Christianity," according to Christianity Today, the evangelical fortnightly published here.

An editorial takes special exception to a section of the majority ruling that discusses the historical background to the abortion question.

The opinion on a Texas case notes that "ancient religion" did not prohibit termination of pregnancies. It further says that the Hippocratic Oath's rigidity against abortion represented only one stream of ancient philosophical thought. Christianity Today says that the "ancient religion" not frowning on abortion was "paganism" and the Court has preferred the "common paganism of the pre-Christian Roman Empire" to the stand taken by Christianity.

"The majority of the Supreme Court has explicitly rejected Christian moral teachings and approved the attitude of what it calls 'ancient religion' and the standards of pagan Greek and Roman law," the editorial contends.

### Hits moral pollution

VATICAN CITY—Vatican Radio accused the mass media of polluting the moral atmosphere with "images of violence and eroticism and advertising slogans."

Today's "marvelous instruments of mass communications," Vatican Radio charged, are guilty of assault on the "moral ecology"—a phrase the radio said is "an expression dear to Paul VI."

The broadcast editorial was a commentary on a speech Pope Paul had given Feb. 14.

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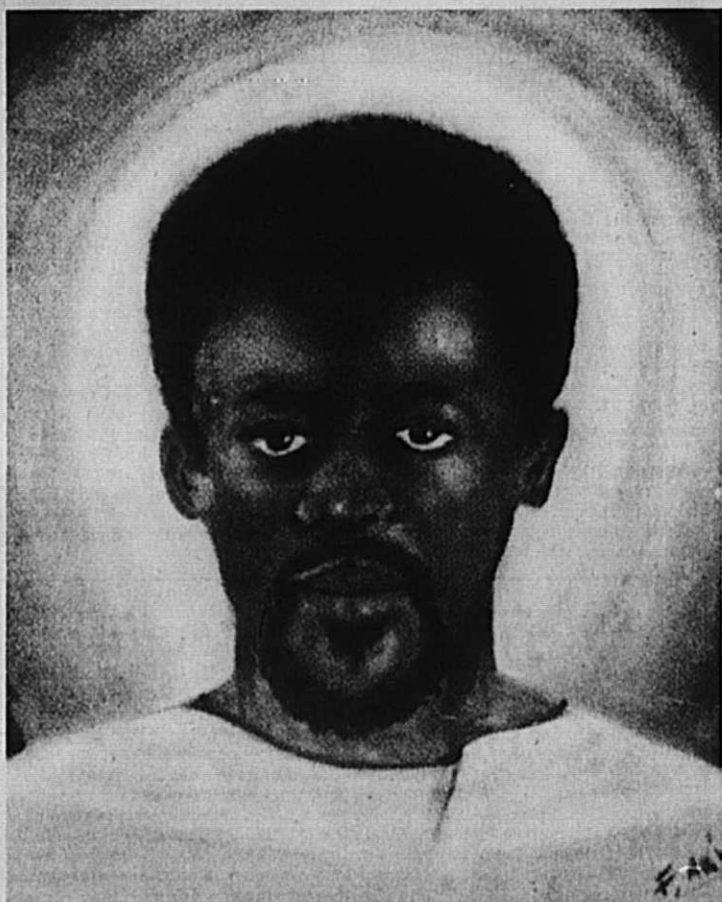
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# JESUS

## Son of David



"Classroom art, prior to the Vatican Council, tended to surround the children with the Pale Galilean, a pained looking unearthly figure. Today, Jesus is likely to be wearing a dashiki." This contemporary interpretation of how Jesus would look as a black was done by Spanish-American Father Fernando Arizti, S.J., of Chicago. (NC Photo)

### CATECHETICS

## Jesus is pictured in different ways by various cultures

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

Recently I hired a typist on a temporary basis to type some manuscripts. One of the manuscripts contained data on the life of Jesus. After typing about half the material the typist came to me with a look of anxious confusion. She told me she thought I had made a mistake and wanted to check. "I may not know a lot about religion," she said, "but I do think you made a mistake which I noticed while I was typing. You seem to say that Jesus was a Jew. How could Jesus be a Jew?"

Her confusion and surprise were genuine. Although she had gone to Sunday school and attended a Christian church regularly, she had never before realized Jesus was a Jew.

We talked about her reaction for a short time. She told me she normally thought of Jesus more or less as he is pictured in much religious art. When she imagined Jesus to herself, he was white, with almost blond hair, and a neatly trimmed beard. He looked much more like a twentieth century white American, than a first century Mid-Eastern Jew.

WHILE HER LACK of knowledge about Jesus' background is probably somewhat extreme, it typifies a common experience. It is normal for us to visualize Jesus in contemporary terms, shaping his features to our own image. Each age, each culture seems to do this. In Renaissance paintings Jesus appears to be an idealized renaissance gentleman. In Oriental Christian art, Jesus has oriental features. In African art, he is black.



The ability of individual cultures, times or races to identify with Jesus in so natural a way suggests his universal appeal to men of all times and places. The variety of Christian art representations of Jesus reveals how intimately Jesus and his teachings have touched people everywhere.

Jesus, his life and his message, has been assimilated into the widest variety of cultures and lifestyles. This is a strikingly beautiful phenomenon: to the black Jesus is black, to the Chinese he is oriental, to the European he is white. To the twentieth century as to the twelfth, Jesus is contemporary. He is the ideal of Christians everywhere.

THE VERY NATURALNESS and beauty of this easy identification of Jesus with diverse cultures carries with it a hidden danger. It is all too easy to falsify the image of Jesus, in too closely shaping it according to cultural or racial ideals. It has happened and it is always possible that in so doing we project not the Jesus of the Gospels, but a Jesus modeled after our own desires and needs.

It is therefore always necessary in religious education to go back to the Scriptures, aided as much as possible by data from the human sciences. There we learn that Jesus lived as a Jew, spoke Aramaic with a Galilean accent, preached within the framework of the Old Testament and in the context of a Jewish people chafing under Roman rule. All of these factors influenced his growth and the formulation of his message.

He spoke more like a poet than like a historian, scientist, or news-reporter. His language and lifestyle echoed those of Israel's prophets much more than the ways and teachings of Greek philosophers or Roman lawyers. The challenges facing him were colored by the historical, cultural situation in which he lived.

RELIGIOUS EDUCATION has the task of guiding Christians to knowledge of Jesus "in his concrete existence" as the General Catechetical Directory suggests (53). Jesus can identify with every man and woman only because he shared all the exigencies of human life in a given time and place. "For by his incarnation the Son of God has united himself in some fashion with every man. He worked with human hands, he thought with a human mind, acted by human choice, and loved with a human heart. Born of the Virgin Mary, he

(Continued on Page 7)

BY FR. AL MCBRIDE, O. PRAEM.

Jesus Christ, Jesus Christ  
Who are you? What have you sacrificed?  
Jesus Christ Superstar  
Do you think you're what they say  
you are?

The questions in this excerpt from "Superstar" summarize what people have asked about Jesus from the Gospel writers of his own day to the song writers of ours. Some of the most memorable answers in Christian history took shape in art. Byzantine painters show him as a stern, other-worldly God. Gothic cathedral sculptors carved him as this-worldly medieval king.



The scourge of the Black Plague persuaded painters to portray the agonized, human Jesus of the Passion. Picasso presented Jesus as a majestic bullfighter facing the moment of truth. Classroom art, prior to the Vatican Council, tended to surround the children with the Pale Galilean, a pained-looking unearthly figure. Today, Jesus is likely to be wearing a dashiki, or even a Superman sweatshirt, as in the musical "Godspell."

THEOLOGY, TOO, has taken diverse looks at Jesus. The fourth century Church debated as to whether Jesus was really God and really man. Those who said he was God claimed he only assumed the appearance of a man. Those who advocated his humanity, regarded him simply as a Spirit-filled man. The Councils of Nicea and Chalcedon established the position that Jesus is truly God and truly man.

Every generation faces the mystery of Jesus and tries to find words to express the meaning of the experience of Jesus which they have. The series you are about to read is the story of the first major responses to the mystery of Jesus as found in the New Testament. The images that emerged in the minds and hearts of those who first knew Jesus possess a special value because they are so close to the historical moment when Jesus walked among us.

The titles which they gave to Jesus assume a variety and richness that attempt to embrace the whole meaning of Jesus. They instruct us to respond to Jesus with warmth, trust, and wide ranging intelligence. They speak of Jesus as Son of Man, Son of God, Lamb of God, Word of God, Suffering Servant and Risen Lord, each of which will be considered in future articles.

HERE WE EXAMINE the first of the titles, Son of David. Watch a congregation when the genealogy of Jesus is read. Feet shuffle as yet another fourteen generations rolls past their ears. Yet the original assemblies listened with pride and absorption. Tribal glories and family loyalty meant a good deal to that kind of society.

So also did the mystical meaning of numbers and letters. The number count for the letters in the name David was fourteen. Thus the recital of three sets of fourteen generations in the genealogy of Jesus, is like a resounding cheer, David! David! David! The Jews considered David a super-king. Heroic warrior, passionate lover, soul bending poet and penitent sinner, David was far and away the most inspirational figure in Jewish history.

What better credentials, then, could Jesus have for a Jewish audience than to be "of the house and family of David." To Jewish Christians this was a matter of pride—and also a propaganda point to be used in persuading their yet-unconverted brethren. They build a galaxy of David pictures to surround Jesus. He is born in David's royal city of Bethlehem, which means House of Bread.

THEY COMPARED David's humiliating flight from Jerusalem under the whip of Absalom to Jesus' Way of the Cross. They recalled how often Jesus spoke by heart the many psalms of David. David was king of the earthly Jerusalem; Jesus is king of the heavenly city. David bore Solomon the king of wisdom. Jesus is incarnate wisdom himself. David was a man of the people. Jesus is the savior of the people.

All of this David talk was part of the simplest procedure people always follow when attempting to speak of the grandeur of someone loved, namely, to compare the beloved to another admired and endearing figure. Herblock (an editorial cartoonist) showed the majestic, seated figure of Lincoln weeping at the assassination of President Kennedy. The details of the funeral followed some of the ceremonies of the Lincoln funeral.

As Son of David, Jesus reminds us of family pride, the grandeur of heroic living and the positive power of history. It's an image that gives us much to think about.

(Copyright 1973, NC News Service)



"When Jesus enters Jerusalem in triumph, the people are shouting: 'Praise to the Son of David!'" (NC photo)

### SCRIPTURE

## Getting to know Jesus

BY FR. QUENTIN QUESNELL, S.J.

They called him "son of David." It was very important for those first Christians that Jesus was son of David. Peter preached it in his very first sermon in Jerusalem (Acts 2). Paul made much of it when he was allowed to speak in a Jewish synagogue (Acts 13).

Matthew's Gospel opens as "the book of the generation of Jesus Christ, the son of David, the son of Abraham." When Jesus enters Jerusalem in triumph, the people are shouting: "Praise to the son of David!" And, in the last paragraphs of the last book of the Bible, Jesus repeats "I am the descendant from the family of David."

Still important as this was to them, it seems anything but important to us today. We know Jesus as the son of Mary, as the son of Joseph. We believe in him as the son of God. But we are hardly very excited over Jesus' connection with an Old Testament figure who lived a thousand years before Jesus was born.

THE FACT THAT THIS connection stands out so strongly in the New Testament only emphasizes once again how far from us is the historical world in which Jesus lived. We think we know him and love him. We study his life and ponder its details as for no other figure in history. But he still remains part of a different culture, and it is a culture we do not know. Inevitably, then, in many ways we do not know Jesus either.

Take such a simple reality as language. Jesus did not speak English. If, by a miracle or a newly-invented time-machine, we were transported to where we could hear Jesus actually preaching, we would not understand one word he said. Standing in the crowd in front of him, we would be obviously out-of-place foreigners. The others wouldn't look like us. They wouldn't act like us. Neither would Jesus.

People of different cultures move differently. Each one thinks the others' walk peculiar. They have different tones of voice. They have different habits of cleanliness, different standards of politeness. Jesus' culture was not ours.

If we sat with Jesus at table (or reclined, as the Gospels say he did), some of us would find him too quiet, some would find him too loud. A person who seems talkative to a Dutchman might look

suspiciously close-lipped in a group of Italians or Spaniards. The right amount of gesturing for speaking French would look funny in one speaking English—and vice versa.

PHYSICALLY, some would find Jesus too short, others too tall. For some, his skin would be too dark, for others too light. What was he really like—that middle-Eastern, hill-country, first-century Jew we know as Jesus of Nazareth? We don't really know in any detail, and it is probably just as well that we don't. We can read in the Gospels the character of his soul. We can feel the powerful challenge of his words. That is enough.

Can we, in spite of all the differences of culture, have some idea of why they did think it important that Jesus was "son of David?" Perhaps. We know that "son of . . ." was only partly genealogical. It was used not only to tell who "begat" whom, but even more to express who was like whom—which persons belonged together because they resembled each other.

So "son of David" meant Jesus played

David's role in Israel. It meant he did or was to do what King David had done. By it they meant that he was David in their midst—the one who would drive off their enemies, make them free and independent after so many centuries of defeat and slavery. He was the one whom God's promises for their greatness would be fulfilled.

THESE WERE exhilarating ideas back then. Jesus himself, however, seems to have been a bit skeptical about how well they would stand the test of time. He let them call him "son of David," but he knew that something more was needed.

This shows especially in the incident where he asks the Pharisees: "What do you think of the Messiah? Whose son is he?" They answered, "David's."

"Why then does David call him Lord?" Jesus replied, quoting the psalm, "If David calls him Lord, how can he be David's son?"

There was more to be said about Jesus.

(Copyright 1973, NC News Service)

### LITURGY

## An unusual funeral for an unusual man

BY FR. JOSEPH M. CHAMPLIN

Those who work in the world of films do not enjoy reputations as strong, stable, family-oriented individuals. One hears more about divorces than silver jubilees, more of divided parents than doting grandchildren. However accurate the image may be, persons close to the scene know of some, perhaps many exceptions. My own brother, who with his wife Peg this year celebrates 25 years (6 children, 2 grandchildren) of married life is one; Jack Mullen was another.

Mullen labored as a publicist for entertainers and, according to associates, did so in a competent, professional way. His task was to promote, of course, but in seeking coverage for clients he displayed a certain honesty when contacting people in the communications world. To quote one writer:

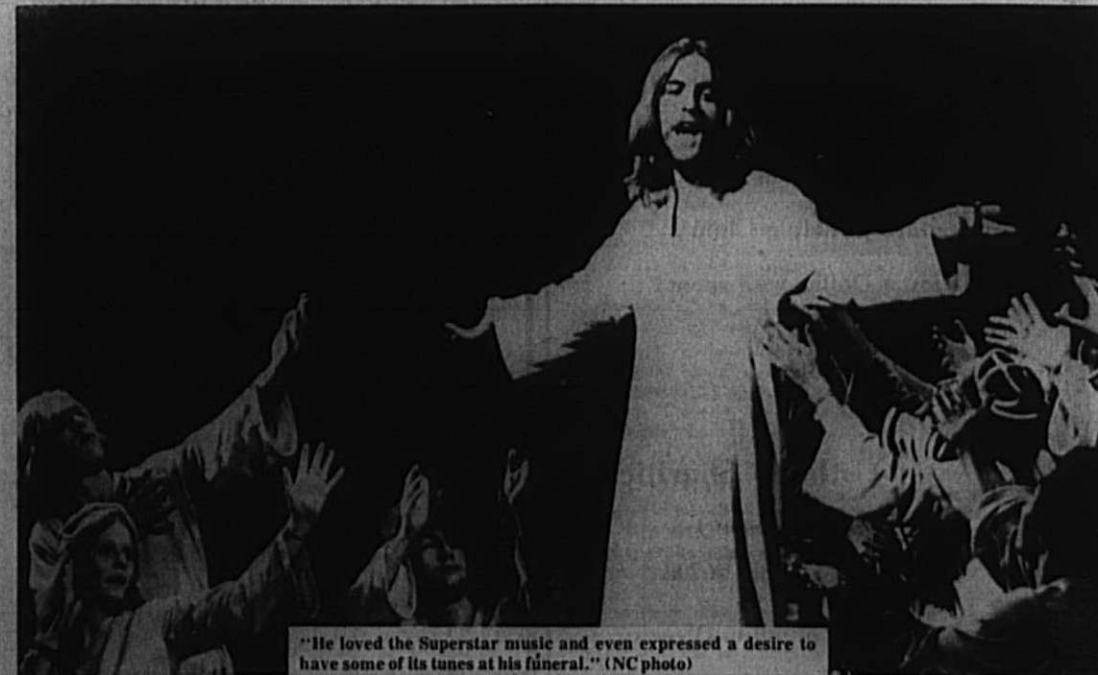
"Jack never bothered me unless he had something really good."

Last fall, Mullen flew to Las Vegas and spent time with a young group under his responsibility who were performing "Jesus Christ Superstar" in that city. Visitors to Vegas know the all-night schedule there, and Mullen took advantage of such an arrangement to catch as many shows as possible. He then took a taxi to the airport for a return flight home to Los Angeles. The trip ended prematurely because Jack Mullen, 54, dropped dead before boarding the plane.

HE HAD MENTIONED earlier to his wife Jane just how much he loved the Superstar music and even expressed a desire (although with no health problems or intimations of an early death) to have some of its tunes at his funeral. The wish came true a few days later at the mausoleum chapel of Holy Family cemetery in Culver City, Calif.

His pastor began the service with a few

(Continued on Page 7)



"He loved the Superstar music and even expressed a desire to have some of its tunes at his funeral." (NC photo)





## QUESTION BOX

## Reader asks proof that St. Peter lived, died in Rome

BY MSGR. R. T. BOSLER

Q. Is there any historical evidence that St. Peter lived and died in Rome? I'm presently engaged in a running controversy with two Jehovah Witnesses, who claim that Peter never was in Rome, that he lived in Babylon when he wrote his First Epistle from Babylon. I wasn't sure but I thought that Babylon was destroyed before Christ was born and said so. They didn't believe me, but when I consulted a history book I discovered that Babylon was indeed destroyed 332 B.C. Is there any positive evidence that Peter lived in Rome?



A. It is not agreed by all scholars that the First Epistle of Peter was actually written by St. Peter the leader of the Twelve Apostles, but the writer wants everyone to believe that Peter was the author and that is precisely why he sends greetings from "the Church that is in Babylon." Like ancient Babylon, Rome had conquered Jerusalem and destroyed the temple.

Hence the Jewish people called the Rome of their day Babylon. So, the First Epistle of Peter is one good historical proof we have that Peter was indeed in Rome. The tradition that Peter and Paul were both martyred by Nero in Rome is as well established historically as any other event in the first century.

But, whether Peter was the bishop of Rome as we now think of a bishop is not so certain historically. There is evidence that until the middle of the second century the Church in Rome was governed by a group of presbyter-bishops rather than one chief bishop. This does not weaken the Catholic claim that the position of primacy held by Peter has been continued in the Church and is now enjoyed by the bishop of Rome. "The two roles of primate and of bishop of Rome, separate at the beginning, were subsequently joined," says Father Raymond E. Brown, S.S., the scripture scholar in his "Priest and Bishop, Biblical Reflections."

Theologians as far back as Cardinal Bellarmine have argued that our Catholic claims for the primacy of the bishop of Rome do not depend upon the fact of

Peter's stay in Rome. Father Otto Karrer in his "Peter and the Church," gives this practical advice:

"For the faithful, the practical consideration is simple: because it is based upon Christ's promise for his church that there will always be a supreme leadership, and because, on the other hand, none other than the bishop of Rome has laid claim to this leadership and had his claim recognized by the church, therefore I know that the bishops of Rome are the successors of Peter even before I have been convinced by historical proof that Peter lived and was martyred in Rome."

Q. I've always thought two children were a perfect little family. Is it a sin to limit your family by the rhythm method?

A. How many children you should have is something that you and your husband with the help of God must decide for yourselves. Some couples need to plan their family more than others. Any number of Catholics today have decided in good faith that the threat of overpopulation requires them to have smaller families than their parents had. Others, frightened by the alarming drop in the birth rate and the increasing selfishness of young married couples, think they must be

generous and make up for the many who refuse to have even the so-called ideal of two children. Vatican Council II offers this advice:

"They will thoughtfully take into account both their own welfare and that of their children, those already born and those which may be foreseen. For this accounting they will reckon with both the material and the spiritual conditions of the times as well as of their state in life. Finally, they will consult the interests of the family group, of temporal society, and of the Church herself."

"The parents themselves should

ultimately make this judgment, in the sight of God. But in their manner of acting, spouses should be aware that they cannot proceed arbitrarily. They must always be governed according to a conscience dutifully conformed to the divine law itself, and should be submissive toward the Church's teaching office, which authentically interprets that law in the light of the gospel."

The Church, as you know, does accept as moral the rhythm method of family planning.

(Copyright 1973)

## THE CHURCH AND I

## Meeting clerics and missing examinations

BY F. J. SHEED

I have said that in the century's late teens, which were my early twenties, I was fervently Catholic, but had no interest whatever in theology. Nor did I know any priests socially, so to speak. It was an odd interlude which brought my first personal contact with clerics.

The World War then ending had kept in Australia a number of Jesuit novices who would normally have already gone on to studies in Europe. I was asked to give them some lessons in English literature. One task I set them was to "compare and contrast" (or some such jargon) Ben Johnson's



Drink to my only with thine eyes,  
And I will pledge with mine.  
Or leave a kiss in the cup,  
And I'll not look for wine.  
The thirst that from the soul doth rise  
Doth ask a drink divine;  
But might I of Jove's nectar sup,  
I would not change for thine.

and Robert Burns

O, my Love's like a red red rose  
That's newly sprung in June;  
O, my Love's like the melody  
That's sweetly played in tune.

One of them startled me by finding Burns'

poem artificial in comparison with the naturalness of Ben Jonson's. I remember thinking that this must be a result of his celibate vocation, but he actually never went through to ordination. When I next met him he was married. I have since known two of the group as Provincials, but I retain no other memory of the classes. Nor, I imagine, do they.

BUT THE FATHER SUPERIOR, George Byrne, S.J., gave me articles to read on two early Christian writers—Tertullian and Origen. Both were a new experience to me, though I had not enough theology to get much out of them. I liked Origen's idea that at the end of the world the damned would attain salvation: it made me feel a bit safer myself, but only a bit, as I have always been—unrealistically?—optimistic about my place in the next world. The fear of hell never bothered me, then or since. I have always had a better reason than that for trying to do God's will and for repenting when I had failed to.

Tertullian's "It is certain because it is impossible," set me thinking more. I had already met it as "I believe because it is impossible," or "I believe because it is absurd," and had taken it in my stride. I was still young when I came to the conclusion that all epigrams get the neatness which is their main point by leaving out some piece of truth: an epigram is not a legal document. In the new form—"certum est"—I gave more attention to it. But it carried me no further than the view I had already formed about mystery, namely that a God my mind could fully comprehend would have to be small

enough to fit into my mind—no God, therefore.

IN THESE YEARS I was teaching at the Sydney Grammar School and studying for a degree at the University Law School. I had every intention of being called to the bar. No other future occurred to me. I felt no enthusiasm about it, no sense of being summoned to a life work. Simply it seemed the obvious profession, I being naturally talkative, and having none of the talents needed by doctors or engineers.

Years later I was talking on the Catholic Evidence Guild platform in Hyde Park; a friend was in the crowd. A man alongside her remarked "He's bright all right, but he isn't educated." She asked him to elaborate. "Well, you can see he hasn't been to a University." She said "I happen to know that he has a university degree." "Must have been in engineering," he said. She told me the story, and I felt I could read the man's mind—he had understood every word I said, therefore, I couldn't be a University man.

Law at Sydney was a four-year course. At the end of my second year I decided to take a year off and go to Europe. I had only the vaguest reasons for going, in fact I can no longer remember what they were. I had an idea that I might do some work on Latin in Germany, or even on Gaelic in Ireland.

FORTUNATELY the ship I was on went by way of Africa and took ten weeks to make the journey. It was the longest break I had ever had from study. For years I had lived with another examination ahead of me. Now, with a chance to think, I saw that

I was not meant for the academic life, whether as teacher or pure scholar.

When the ship arrived in England I saw my future clearly. I would enjoy my year in Europe. I would go back to Sydney and practice law. I could not have been more wrong.

## Jesus is pictured

(Continued from Page 6)

was truly made one of us, like us in all things except sin" (The Church Today, 22).

We come to recognize him as son of God through knowing him as the son of David, born of Mary in the time of Herod, crucified under Pontius Pilate, buried outside the walls of Jerusalem, and seen again on the road to Emmaus, in the Upper Room at Jerusalem, and on the seashore of Galilee.

Jesus was not an American, white or black, nor was he a renaissance gentleman, nor did he look Chinese. He was a Jew. While we may visualize him as looking like ourselves, thereby highlighting his identification with us, we need constantly to check our image of him against the Gospel portrait. Otherwise "Jesus Christ" can become a great abstraction, a projection of our own desires, rather than a man who lived and loved in a given time and place. To know him as Son of God, we need to know him as "Son of David," "Messiah," a Jew preaching to the "lost sheep of the house of Israel" (Mt. 15:24).

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## An unusual funeral

(Continued from Page 6)

remarks about the revised Catholic burial rite and its emphasis on the celebration of a new life beginning rather than an earthly life ending. Then nine attractive, informally dressed young people came out and sang, from the show, a song with the appropriate lyric, "Live is Needing." Midway through the Mass, they did a waltz, including the title bit and "I Don't Know How To Love Him."

As the ceremony concluded, the group turned to "Godspell" for its familiar "Day by Day"—to know You more clearly, love You more dearly, follow You more nearly. Over 400 came for Mullen's funeral—the family, entertainers, fellow publicists, media personnel—and the pastor sensed their desire to applaud afterwards. Jews, Protestants, Catholics did so, expressing in an apparently strange, but seemingly appropriate way their admiration for this good man, their sympathy for his wife and family, their approval of the ritual.

AT THE PRIEST'S and widow's suggestion, all walked down the hill behind the remains on an unusually clear Los Angeles afternoon to the beautiful gravesite location. There Jack's oldest son, a Navy lieutenant, asked everyone to

join hands and sing together "Day by Day" as one of the Superstar group played a guitar in accompaniment.

I don't know which biblical readings were read for Jack Mullen's funeral. However, a friend of this publicist and his family, spoke of the man's goodness, his closeness to wife, children and Church. Given that fact, the circumstances of Mullen's death, and the people present, these words from Wisdom in the official ritual would have been especially fitting:

"But the just man, though he die early, shall be at rest.  
For the age that is honorable comes not with the passing of time,  
nor can it be measured in terms of years.

Rather, understanding is the hoary crown for men,  
and an unsullied life, the attainment of old age.

He who pleased God was loved  
Having become perfect in a short while,  
he reached the fullness of a long career."

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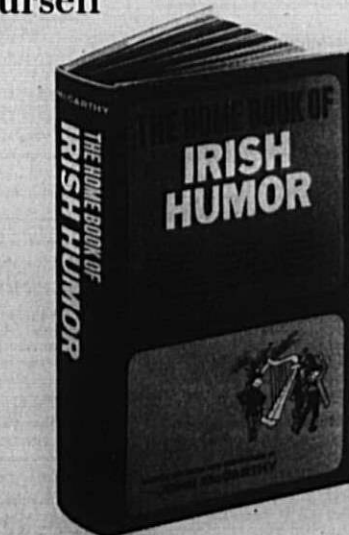
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# CADET FINALS SUNDAY

## Sacred Heart, Jeffersonville, Junior champ

For the first time in 10 years there was no Indianapolis team in the finals of the Archdiocesan Junior Basketball Tourney, completed last Sunday at Secina Memorial High School.

### Table Tennis finals Sunday

INDIANAPOLIS — Semifinal and final events in the Junior Table Tennis Tourney are scheduled from 1 to 5 p.m. Sunday, Feb. 25, in the Little Flower gym. More than 950 entries began the competition last week.

Overall leader in the tourney is St. Michael's, closely followed by Our Lady of Lourdes and St. Catherine's. Lourdes is the defending champion.

Trophies will be presented at Sunday's conclusion to three overall team finalists, winner and runnerup in each division, and individual and doubles trophies.

Clarksville bracket of the tourney to meet the Indianapolis bracket contender in the championship.

St. Rita's of Indianapolis will compete for an unprecedented fourth consecutive championship in the Archdiocesan Cadet Basketball Tourney on Sunday, Feb. 25, as they confront St. Patrick's of Terre Haute in the final tourney berth at 2 p.m. in the Secina gym.

St. Patrick's advanced to the finals last Sunday by edging St. Jude's of Indianapolis 45-42 in overtime, after earlier eliminating St. Mary's of Richmond 62-32 in the Indianapolis division of the two-bracket tourney. St. Jude's made it to the semifinals by dropping St. Louis of Batesville 43-39.

At Clarksville, St. Rita's won handily over St. Anthony's of Clarksville 58-40, following an afternoon victory over St. Vincent de Paul of Bedford 68-41.

Following Sunday's championship game, coaches in the Indianapolis Deaneries will have their post-season meeting at Secina to discuss next year's basketball season.

## Deanery cage play completed

The Indianapolis and New Albany Deaneries were the last to conclude Cadet Archdiocesan Tourney play last week-end prior to the championship round.

St. Anthony's of Clarksville won the New Albany Deanery Tourney over Sacred Heart of Jeffersonville 45-38. The consolation trophy went to Catholic Central of New Albany over St. Michael's of Charlestown 34-33.

In the American Division of the Indianapolis Deaneries Tourney, St. Rita's defeated Holy Spirit 51-37, while St. Jude's won the National Division over St. Mark's 53-39.

In other tourney action in Indianapolis, St. Joan of Arc upset the league champion and runnerup to win the 12th annual Holy Cross "56" A Tourney. They defeated St. Rita's 36-34 in the semifinal round of the upper bracket and then dropped St. Barnabas' lower bracket semifinalists 37-35.

St. Barnabas reached the final game by eliminating St. Pius X 29-24. St. Rita's won the consolation trophy over St. Pius 40-22.

Holy Spirit swept the "56" B honors with championship honors in the Little Flower Tourney by beating St. Matthew's "Black" 33-12 in the final. They previously had won the league championship. Consolation trophy went to St. Matthew's "Red" over St. James 28-15.

The Cadet B Tourney at Our Lady of Lourdes was won by St. Philip Neri, the league champion, over St. Michael's "B" 52-41. Consolation game trophy was annexed by St. Mark's over St. Simon's 47-43.

St. Simon's won the Holy Spirit Freshman-Sophomore Tourney championship by dropping St. Malachy's of Brownsburg in the final 66-46. Sacred Heart of Terre Haute won the consolation trophy over Our Lady of Lourdes in a thriller, 84-83.

### STANDINGS

#### CADET VOLLEYBALL LEAGUE STANDINGS

Division I—All Saints 10-1; St. Christopher 7-4; St. Thomas 7-4; St. Malachy 5-6; St. Monica 5-6; St. Michael 5-6; Holy Trinity 4-7; St. Martin 1-10.

Division II—St. Pius X 11-0; Immaculate Heart "Blue" 9-2; St. Andrew 7-3; St. Joan of Arc 6-4; St. Matthew 4-7; St. Simon "White" 3-8; St. Lawrence "White" 2-9; Immaculate Heart "White" 1-10.

Division III—St. Roch 11-0; St. Catherine 8-3; St. Jude 8-3; Little Flower "Gold" 5-6; St. Mark 5-6; St. Barnabas 3-8; St. Patrick 2-9; Our Lady of Greenwood 2-9.

Division IV—Holy Spirit 10-1; St. Simon "Blue" 9-2; Little Flower "Blue" 9-2; St. Rita 6-4; St. Philip Neri 4-6; Our Lady of Lourdes 3-8; St. Bernadette 2-9; St. Lawrence "Red" 0-11.



**NEW PRIORRESS**—Sister Carlita Koch, O.S.B., 36, treasurer of the Benedictine Convent of the Immaculate Conception since 1966, has been elected priorress of the 106-year-old community. She will succeed Sister Julia Goebel, O.S.B., who will complete her second term as priorress in June. An Evansville native, Sister Carlita formerly served at Christ the King School, Indianapolis, and St. Paul Hermitage, Beech Grove.

### Science Fair entry deadline is Feb. 26th

Final entries will be accepted Monday, Feb. 26, for the Archdiocesan Cadet Science Fair, to be held Sunday, March 4, at Little Flower.

Indianapolis exhibitors are asked to set up from 2 to 5 p.m. Saturday, while others may arrive from 10:30 a.m. to 12 noon Sunday. Judging will take place privately during the afternoon.

Two top eighth grade exhibitors will receive \$150 J. Earl Owens Scholarships to the Catholic high school of their choice. The awards will be donated by Our Lady of Fatima Council, Knights of Columbus, in honor of the fair's founder and honorary chairman.

Other major awards will include 15 camperships to the CYO camps in Brown County, donated by K of C Councils, and 34 trophies.

### TOURNEY RESULTS

**JUNIOR TOURNEY**  
Secina, Indianapolis  
Championship: Sacred Heart, Jeffersonville 54; St. Louis, Batesville 39.

**CADET TOURNEY**  
Providence, Clarksville  
First Round: St. Anthony, Clarksville 51; Pope John XXIII, Madison 29; St. Rita, Indianapolis 68; St. Vincent de Paul, Bedford 41.  
Semifinals: St. Rita, Indianapolis 58; St. Anthony, Clarksville 40.  
Secina, Indianapolis  
First Round: St. Patrick, Terre Haute 62; St. Mary, Richmond 32; St. Jude, Indianapolis 43; St. Louis, Batesville 39.  
Semifinals: St. Patrick, Terre Haute 45; St. Jude, Indianapolis 42 (Overtime).

**NEW ALBANY DEANERY**  
Cadet Tourney  
First Round: Sacred Heart, Jeffersonville 56; Holy Family, New Albany 33; St. Anthony, Clarksville 38; Our Lady of Perpetual Help, New Albany 33.  
Semifinals: Sacred Heart, Jeffersonville 57; Catholic Central, New Albany 27; St. Anthony, Clarksville 61; St. Michael, Charlestown 44.  
Championship: St. Anthony, Clarksville 45; Sacred Heart, Jeffersonville 38.  
Consolation: Catholic Central, New Albany 34; St. Michael, Charlestown 33.

**INDIANAPOLIS DEANERIES**  
"56" A TOURNEY  
Upper Bracket  
Semifinals: St. Joan of Arc 36; St. Rita 34.  
Lower Bracket  
Semifinals: St. Barnabas 29; St. Pius X 24.  
Championship: St. Joan of Arc 37; St. Barnabas 35.  
Consolation: St. Rita 40; St. Pius X 22.

"56" B TOURNEY  
Championship: Holy Spirit 33; St. Matthew "Black" 12.  
Consolation: St. Matthew "Red" 28; St. James 15.

**CADET A TOURNEYS**  
AMERICAN DIVISION  
Final: St. Rita 51; Holy Spirit 37.

**NATIONAL DIVISION**  
Final: St. Jude 53; St. Mark 39.

**CADET B TOURNEY**  
Championship: St. Philip Neri 52; St. Michael "B" 41.  
Consolation: St. Mark 47; St. Simon 43.

**FRESHMAN-SOPHOMORE TOURNEY**  
Semifinals: St. Malachy 77; Our Lady of Lourdes 48; St. Simon 54; Sacred Heart, Terre Haute 46.  
Championship: St. Simon 66; St. Malachy 44.  
Consolation: Sacred Heart, Terre Haute 84; Our Lady of Lourdes 83.

### PLAN CHILI SUPPER

**NEW ALBANY, Ind.** — The Annual Chili Supper, sponsored by the Santa Maria Circle, Daughters of Isabella, will be held in St. Mary's School, Saturday, March 3, from 5 to 7 p.m. Proceeds will go to charity.

### CYO NOTES

Entry blanks were mailed this week for the four spring kickball leagues—Junior, Cadet A, Cadet B and "56". Deadline is March 26.

March 12 is the deadline for entries in the Cadet Boys and Girls Dual-Meet Track and Field season, to begin in April.

Cadet Instrumental Music Contest entries are due by March 15. The event is scheduled March 31-April 1 at Cathedral High School.

Junior One-Act Play Contest pairings were mailed this week. The Light Comedy Division will begin the week of March 11, with the Comedy-Farce and Drama Divisions to start the following week of March 18. Finals in all divisions will be held at Roncalli High School March 30-April 1.

The official weigh-in for all Cadet Boys Wrestling League teams is scheduled at the CYO Office on Saturday, Feb. 24. Thirteen teams began league play this past week.

Deadline is past for the Junior Girls Volleyball League entries. Play will start March 6.

The last week of season play for the Cadet Girls Volleyball League is coming up, with playoffs set for March 1 and 2 at Little Flower. The post-season tourney will start March 5 with 28 teams and conclude March 15 at Little Flower.

### 'Roch Festival' slated Sunday

INDIANAPOLIS — An Open House and "Roch Festival" will be held at St. Roch's School, 3603 S. Meridian St., Sunday, Feb. 25.

Sponsored by the Home-School Organization, the program will include public inspection from 1 to 3 p.m. A sound filmstrip about the school will be shown every half-hour in the audio-visual room. Teachers and students will serve as guides for parents, prospective students' parents and other visitors.

The "Roch Festival" will be

held in the cafeteria and recreation hall from 12 noon until 5 p.m. Games for all ages will be provided, along with food and refreshments. General chairmen of the event are Mr. and Mrs. Robert Hillan.

### Seminary opens Youth Center

MT. ST. FRANCIS, Ind.—A Christian Youth Center for teenagers of all faiths was opened recently at Mt. St. Francis Seminary here.

Under the direction of Father Kent Biergens, O.F.M. Conv., the center will be staffed by adult volunteers each Saturday from 7 to 11 p.m.

The center is located in the lower portion of the seminary building and includes lounge area, game room and gym. Regular programs will include religious activity, ping-pong, cards, volleyball and other sports.

No charge is made for student use.



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Experience <b>CANON'S SEWING MACHINES</b> 3728 E. 38th St. Court 546-6800  <b>WHOLEY MARATHON SERVICE</b>  <b>STATE SAFETY INSPECTION</b> 4101 N. Keystone Ave. Ph. 846-0027  <b>ST. ANN</b>  <b>WALTER'S PHARMACY</b> Cor. Holt Rd. at Farmway 244-9000 ● QUALITY DRUGS ● ● EXPERT PRESCRIPTIONISTS ●  <b>ST. CHRISTOPHER</b>  <b>ROSNER PHARMACY</b> THE RXALLS DRUG STORE 16th and Main, Speedway, Ind. PHONE 244-8241 FREE PRESCRIPTION DELIVERY  <b>ST. JOAN OF ARC</b>  <b>WALSH PHARMACY</b> "FREE PRESCRIPTION DELIVERY" Meridian at 30th St. WA 3-1553 WA 3-1554  <b>ST. ANN</b>  <b>WALTER'S PHARMACY</b> Cor. Holt Rd. at Farmway 244-9000 ● QUALITY DRUGS ● ● EXPERT PRESCRIPTIONISTS ●  <b>ST. CHRISTOPHER</b>  <b>ROSNER PHARMACY</b> THE RXALLS DRUG STORE 16th and Main, Speedway, Ind. PHONE 244-8241 FREE PRESCRIPTION DELIVERY  <b>ST. JOAN OF ARC</b>  <b>WALSH PHARMACY</b> "FREE PRESCRIPTION DELIVERY" Meridian at 30th St. WA 3-1553 WA 3-1554  <b>ST. ANN</b>  <b>WALTER'S PHARMACY</b> Cor. 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## Hint Vatican agreement with Czechs

PRAGUE — Negotiations between the Czechoslovak government and the Vatican over filling vacant Czech Catholic dioceses are nearing completion, Prague Radio reported.

While the report did not go into detail, the Italian press had been reporting that an agreement had been reached. A delegation led by Msgr. Mario Pío Gaspari, sub-secretary of the Vatican Council on Public Affairs, went to Czechoslovakia in January.

At that time, only "minor details" were said to remain before a final agreement could be announced. Other questions requiring further negotiations included religious control of seminaries, religious education and Catholic publications.

ONLY ONE of 13 Czech dioceses now has a resident bishop and the Vatican has not been able to publicly appoint new prelates since 1946. The only current ordinary is Bishop Stephan Trochta of Litomerice.

Italian papers claim the new agreement will provide for the appointment of archbishops in Prague and Olomouc, a bishop in Brno, and three bishops in the Slovak part of the country, which has 11 million Catholics out of a total population of 14 million.

Vatican sources, questioned by newsmen, refused comment on the Prague broadcast. But the prevalent view in Rome is that the Vatican will make a joint announcement with the Prague government concerning the bishops.

THE INITIAL "secret talks" between the Communist government and the Vatican were held in early December.

Sometime later, the Vatican announced that while "full normalization" of relations between Czechoslovakia and the Vatican were still a long way off, there was hope that a basic agreement on diocesan nominations would lead to concrete results in other areas.

Diplomatic relations between the Vatican and Czechoslovakia were suspended in 1959.

### NAMED TO BOARD

PITTSBURGH — Msgr. John C. McCarren of Pittsburgh has been elected chairman of the state Board of Public Welfare, an advisory unit to the state Public Welfare Department.



NEWLY INSTALLED OFFICERS—Shown above are six of the 11 recently installed officers of the St. Clare Division IV Ladies Auxiliary of the Ancient Order of Hibernians. Seated from left are: Alma Whisler, financial secretary; Mary F. Barton, president; and Mary Lally, recording secretary. Standing from left are: Ita Moriarty, parliamentary and chairman of Catholic missions; Ella McHugh, sentinel; and Therese LaRoche, chairman of standing committees. Other new officers include: Mary McGovern, vice president; Lucille Grimm, treasurer; Kathryn Kidwell, chairman of Irish history; Mary E. Rohman, chairman of Catholic action; and Catherine Mertz, mistress-at-arms; Christine Furaro, publicity; Mary J. Farren, newsletter; and Betty McGloin, telephone. Chaplain of the group is Father Charles Burkhardt, associate pastor of Little Flower parish. The auxiliary is presently conducting a membership campaign. Information may be obtained from Dorothy Gillick, 462-5153.



STAMP DRIVE FOR PARISH—Sacred Heart parish, Jeffersonville, is conducting a drive for 2,500 books of Top Value Stamps to secure a new school bus. In addition to school and parish functions, the new bus will be used to transport students to Our Lady of Providence High School, Clarksville. Serving as campaign chairman is Mrs. John Pavey. Shown above with Father Joseph McNally, pastor, and Sister Marita Wightman, O.P., principal, are students (from left): Donna Braun, David Bottorff, Mike Lagrange, Michael Karouz, Jane Fulner, Susan Gettelfinger, Mary Katherine Bottorff and Mary Louise Rousseau.

## Remember them in your prayers

**DANVILLE**  
CATHERINE L. FATELEY, 66, Mary Queen of Peace, Feb. 16. Wife of Glenn; mother of Mrs. Patricia L. Roth and Mrs. Karen S. McKinsey.

**GREENWOOD**  
KATHRYN LOUISE KAUFMAN, 19, Our Lady of Greenwood, Feb. 15. Daughter of Albert and Mary Margaret Kaufman; sister of J. B. Mary M., and Gregory Kaufman; granddaughter of Mrs. Bernard Sheibey.

**INDIANAPOLIS**  
STELLA CASEY, 78, St. Philip Neri, Feb. 15. Mother of Eileen Zaleski, Rosemary Hauck and Alice Finley; sister of Alice Reeve.

**ROBERT BYRNE**, 74, St. Peter and Paul Cathedral, Feb. 15. Husband of Mary C.; father of Mrs. Ann Rust, Mrs. Jennifer Shull, Mrs. Cynthia Miller, Robert and Kerry K. Byrne; brother of Clementine and Frances Byrne.

**EMMA M. YEAGER**, 54, St. Joseph's, Feb. 15. Wife of Edward J.; mother of Mrs. Jeanne Jones, Mrs. Phyllis Criger, Mrs. Jenny Yates and Edward Yeager; sister of Mrs. Alice Shaw and Harold Haslet.

**GEORGE W. MURRAY**, 66, Holy Cross, Feb. 16. Father of Rose McCarthy.

**CATHERINE RAYBALL**, 89, St. Philip Neri, Feb. 17. Mother of William T. and Margaret M. Rayball; sister of Frank J. Flood, Elizabeth Greeley and Sylvester Flood.

**ELIZABETH M. HINZ**, 80, Sacred Heart, Feb. 17. Sister of William Hinz, Clara Kemmerer, Catherine Rawlings and Mary Sanders.

**HAROLD J. WEIDMAN**, 72, St. Andrew's, Feb. 19. Brother of Mrs. Lillian Caskey and Mrs. Josephine O'Connor.

**JULIUS F. WIPPEL**, 64, St. James the Greater, Feb. 19. Brother of Bernard W. Wipfel.

**THEODORE E. JUNKER**, 67, St. Philip Neri, Feb. 19. Brother of Arthur A., Herman O., Edward J., Magdalen and Agnes Junker.

**ANNA R. POPP**, 68, Little Flower, Feb. 19. Mother of Mrs. Barbara Cain and Mrs. Dot Olinger; sister of Mrs. Mary Weisenberger and Laura Devers.

**MARY CONOLY**, 98, St. Paul's Hermitage Chapel, Feb. 19. No immediate survivors.

**ANNA M. WELLINGTON**, 49, St. Bernadette's, Feb. 20. Wife of Gordon W.; mother of Mrs. Judy Callen and Thomas Joseph Wellington; sister of Vernon.

**Morgan, Charles Morgan**, Mrs. Margaret Brown, Mrs. Ethel Kesterson, Mrs. Mary Rapp and Mrs. Gertrude Knotts; daughter of Mrs. Irene and Mr. Vernon Morgan.

**REX C. JOHNSON**, 63, St. Philip Neri, Feb. 20. Husband of Lavinia; father of Carol Ann and Larry Joseph Johnson; brother of Robert and Lynn Johnson and Mrs. Maude Wilson.

**JOSEPH F. KURKER**, 68, Christ the King, Feb. 20. Husband of Rosemary A.; father of Joseph J., John W. and William M. Kurker and Mrs. Susanna Sauer; brother of Fred G. and Albert J. Kurker and Mrs. Sadie Shikany.

**LEOPOLD WILLARD L. CASSIDY**, 78, St. Augustine, Feb. 14. Husband of Ella; father of Durward Cassidy of Hatfield, Leonard Cassidy, Mrs. Eugenia Riddle and Mrs. Thomas Shearn, all of Magnet; Mrs. Gerald Flaherty and Mrs. Earl Blandford, both of Tell City; brother of Raymond Cassidy of Magnet; Mrs. Ed Pierrard of St. Croix; Mrs. Andrew Etienne of Tell City; Mrs. Frank Young and Mrs. Roy Scheidie, both of Louisville, Ky.

**NEW ALBANY**  
LILLIE MAE O'CONNOR, 88, Holy Trinity, Feb. 12. Mother of Mrs. Alma Frances White of Cleveland, O.

**NORA C. HESS**, 94, St. Mary's, Feb. 17. Mother of Mrs. Stanley.

Harrison of New Albany.

**STARLIGHT**  
LENA YOCUM, 89, St. John's, Feb. 17. Sister of Mrs. Anna Miller of Starlight.

**TERRE HAUTE**  
PAUL E. CUNNINGHAM, 53, Annunciation, Feb. 14. Husband of Blanche M.; father of Mrs. Patricia Chastain of Hampton, Va.; Janet Cunningham of Bloomington; Curtis P. Cunningham of Lafayette; son of Mrs. Mary Cunningham of Brazil; brother of John W. Cunningham of Staunton.

**MICHAEL DELGRANDE**, 41, St. Patrick's, Feb. 16. Son of Mrs. Helen E. DelGrande of Terre Haute; half brother of Mrs. Evelyn MacQuirry of Cedar Lake.

**JOHN A. DILLON**, 75, Sacred Heart, Feb. 16. Brother of William T. Dillon of Terre Haute.

**MARIE KELLER**, 72, St. Benedict's, Feb. 19. Mother of Robert Keller of Sunnydale, Calif.

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## Workshop set at Danville

DANVILLE, Ind. — Sister Antoinette Resino, O.S.F., a consultant for the Silver Burdett Publishing Company, will conduct a workshop at St. Mary's parish here from 7:30 to 9 p.m. Tuesday, Feb. 27.

The workshop will focus on the "Life, Love, Joy" textbook series to acquaint teachers and parents with the content and rationale. Sister Antoinette is Richmond-area coordinator for the Religious Education Department.

Additional workshop information is available from Sister Patricia Sutter, O.S.F., 745-4284.

## Women to meet in New Albany

NEW ALBANY, Ind. — The third quarterly meeting of the New Albany Deanery Council of Catholic Women will be held Sunday, Feb. 25, at Holy Family parish here.

Mrs. Louis Schellenberger, DCCW president, will conduct the meeting, to begin at 1:15 p.m. Speaker will be Father Christian Moore, O.F.M. Conv., of Mt. St. Francis Seminary.

## Tap Religious for income tax

MONTREAL, Que.—Quebec has become the first province in Canada to make income tax payments compulsory for members of religious orders. Beginning Jan. 1, priests, brothers and nuns had an income tax deducted from their pay checks.

A local priest, Canon Jules Delorme, explained that the orders have never objected to paying taxes. Now, he said, they will receive benefits—pension plans and health insurance—which they never had before.

Under the old system, members of orders working as nurses, teachers, doctors or other professionals, turned their salaries over to the orders. They took vows of poverty and each salary went into the order's collective purse. The orders paid no tax on the salaries because the funds were classified as charitable contributions.

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### Sr. Edward Maria Linder dies at 89

ST. LOUIS, Mo. — Funeral services for Sister Edward Maria Linder, C.S.J., were held at the Nazareth Retirement Home of the Sisters of St. Joseph here Saturday, Feb. 17. She died (Feb. 15) at the age of 89.

A native of Sacred Heart parish, Indianapolis, Sister Edward Maria taught more than 50 years in Kansas City and St. Louis schools. She is survived by nieces and nephews.

### Aquinas being computerized

VATICAN CITY—The works of St. Thomas Aquinas, the 13th Century Italian Dominican theologian, are now undergoing their most detailed analysis ever—by computer.

Vatican Radio reported that more than 11 million Latin words written by St. Thomas, who is still regarded as the greatest Roman Catholic theologian, are being analyzed as part of a study which has already lasted 20 years.

The broadcast added that the materials, which are now 700 years old, are being fed into computers for detailed analysis of St. Thomas' philology, grammar, philosophy and theology.

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**DOCTORAL CANDIDATE**—Presently completing her doctoral requirements in art education at Indiana University, Bloomington, is Sister Sarah Page, O.S.F., a member of the Sisters of St. Francis, Oldenburg, An Indianapolis-native, she was graduated from St. Mary Academy and Marian College before entering the community in 1952. Formerly known as Sister Vincent de Paul, she served nine years on the faculty of Secena Memorial High School, Indianapolis. She received a master of education degree from Xavier University, Cincinnati, and has studied at the John Herron Art Institute, the Cincinnati Art Academy, the University of Notre Dame and George Washington University, Washington, D.C. Sister Sarah was the recipient of a School of Education Fellowship at I.U., where she has been in residence the past one and one-half years. She is a member of Pi Lambda Theta, national honor and professional association for women in education.

## Woods plans to initiate external degree program

ST. MARY-OF-THE-WOODS, Ind. — St. Mary-of-the-Woods College will initiate an external degree program for women this spring. WED (Women's External Degree) is a program designed to meet the needs of women who wish to work on a degree and those who have completed a degree but wish further involvement with the academic environment.

For women wishing to work on a degree, the program will offer both a general liberal arts major and majors in certain specific fields. Participation in the program will normally require a four to five day residency on the Woods' campus once each six months. During this time a woman enrolled in WED would be involved in various planned academic experiences and would draw up an academic contract with a faculty advisor for a block of college-level work.

THE ACADEMIC contract will describe a project which the student designs and which can be evaluated by the college in terms of academic credit. As many as 15 semester hours credit can be earned over the six-month period. The number

of semesters necessary to complete degree work will depend on how many credits are needed.

Any woman who has completed a minimum of one year of college and is 25 years of age or four years beyond her last college experience is eligible for admission to the WED program. Women who are interested in WED but do not meet these requirements may apply for admission and will be evaluated on an individual basis.

Tuition for WED is \$600 per semester for a full 15-hour project. A half project (for seven or eight hours of credit) is \$300 per semester. A non-refundable application fee is requested with formal application to the program. A \$50 deposit which is applicable to tuition and reserves a place in the program is due after admission to the program. The residency period fees for food, lodging and special activities will cost approximately \$60.

THE FIRST residency period will be held on May 7-11, 1973. The second residency period will be October 14-18. Applications for admission for the May 7-11 residency should be submitted by April 1. Application for admission to the program for the October residency should be submitted by September 1.

Further information on WED is available from WED Director Anthony Gibbs at St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind. 47876 or call (812) 533-2181.

### 'IN WHITE AMERICA'

INDIANAPOLIS — The Marian College Theatre Department will present "In White America," a dramatization of black history from historical records March 24. Sister Francesca Thompson, O.S.F., will direct the production.

## VIEWING WITH ARNOLD

# How he judges a movie

BY JAMES W. ARNOLD

Some kids in New Jersey wrote recently to ask what I look for in a movie—artistically, technically, creatively. That's not a question you can answer in your spare time. It's like asking Mayor Daley how he runs a city, or a bus driver how he drives a bus. If they really tell you, sit down, get comfortable, and cancel your plans for dinner.



Whatever it is I look for (I could answer flippily), I haven't found it much lately. There are plenty of other people, including some who write for the Catholic Press, who don't look for the same things. They haven't been finding what they've been looking for either. When I was in school, I detested the critics I read, who seemed pretty stuffy. Somewhere in this city today, there is a student who thinks I'm too moralistic. Probably lots of students. At least they balance the other guys who think I've no discernible morals at all.

NOTICE THAT the kids who wrote didn't ask how I would judge a film morally. They didn't, in fact, ask anything about content or meaning or theme. Young moviegoers today are nothing if not open. They don't want to put down anybody for what he says. Well, almost anybody. They don't have much patience with the old straight stuff like John Wayne anymore. The main thing is how whatever is said is said—the style, technique. Thus, the paradox that they may admire somebody like "Patton"—John Wayne writ large—because he was a sonofagun with style. So, of course, was "The Godfather."

## The week's TV network films

WAIT UNTIL DARK (1967) (Friday, Feb. 23, CBS): Frederick Knott's ingenious melodrama setting up a classic thriller confrontation between a helpless blind beauty (Audrey Hepburn) and a very nasty psychopath (Alan Arkin, of all people). It is superbly staged, down to the last hair-raising moment, without ever stooping to bad taste or missing its deeper point: that trust gives the heroine a kind of moral vision. Recommended for chiller fans of all ages.

I WALK THE LINE (1971) (NBC, Saturday, Feb. 24): Director John Frankenheimer's interesting failure about a middle-aged Tennessee sheriff (Gregory Peck) who falls hard for a hillbilly chick (Tuesday Weld) whose closely-knit folks have been in the moonshine business for generations. Despite good acting and lots of offbeat local color, it's about as fascinating as a bottle of Dr. Pepper. Not recommended.

PAINT YOUR WAGON (1969) (ABC, Sunday, Feb. 25): A gently charming Lerner & Loewe stage musical show-bizzed into a vulgar \$17 million raunchy movie (probably laundered for TV). Good songs have been cut, and poor ones added, some of them more or less sung by Lee Marvin. Clint Eastwood and Jean Seberg stand around giving powerful non-expression to powerful emotions, and director Josh Logan's inept record with movie musicals remains unblemished. Not recommended.

MURDERER'S ROW (1964) (ABC, Monday, Feb. 26): Typical of the humor in this Dean Martin-as-Matt Helm farce, when we are not ogling bosoms, derrieres and Martin's polka-dot shorts, is the moment when Ann-Margret has a time bomb on her dress while she's doing the frug, and Martin must rush in and tear it off. Heartily recommended for tasteless illiterates everywhere.

MACKENNA'S GOLD (1969) (CBS, Friday, March 2): Depending on your viewpoint, this is either the worst film of Gregory Peck's career or a wildly funny western spoof. I think it is an epic gone wrong; it just slowly falls apart, like a deflating balloon. A bunch of western types take their ludicrous greed and depravity in search of a cursed Indian treasure, and the results are unintentionally hilarious. Not for children, otherwise fine for admirers of high camp.

This is one of the simplest explanations for the movie "generation gap." Older people think they know what is right and true, and its expression in a movie is the first thing they look for, and I think this applies to sophisticates as well as to Archie and Edith Bunker. The kids aren't sure what is right

and true, and what they want is exploration, excitement, stimulation. It's a viewpoint I can sympathize with. Who could be sure of what is right and true when they are 18? For them the purpose of film-going is not reassurance, or the expression of the eternal verities, but to be able to say, the more profoundly

the better, -something like "wow."

YOU CAN SEE how the attitudes would make a difference, say, with "Clockwork Orange" or "Deliverance" or "Silent Running." These are all very much "wow" films. "Sounder," in contrast, is a "that's true" film: it expresses a fairly deep level of the truth of human brotherhood and love. The young may still like it for its realism, a quality that tends to hook them unless it's too threatening. "Panic in Needle Park" was too threatening. "Summer of '42" was not.

A "that's true" film will have to bring out the I-haven't-seen-a-movie-in-17-years crowd to succeed. "Fiddler on the Roof" did it, and "Sounder" might. "Junior Bonner" was one of Sam Peckinpah's "that's true" films. But nobody came to see it. He did better with "wow" films like "Wild Bunch" and "Straw Dogs." Shifts in careers like Fellini's and Bergman's may be explained as a move from "that's true" to "wow" films.

A Catholic critic in the middle of such basic disagreement is in an awkward position, like the referee who calls back a glorious 60-yard touchdown pass because some 260-pound stud was offside. He is committed to a vision of what's true, which angers some, yet he

## Woods to present 'youth' musical

FATHER TOLTON'S remains were brought back to Quincy as he had requested. He is buried there in a circular plot in the center of St. Peter's Cemetery below another priest's grave. Considering the racial atmosphere of the country in 1897, said Father Genosky, it is remarkable that Father Tolton was allowed a burial spot in a white cemetery at all.

The 76 years since Father Tolton's death have seen many changes in the lot of the American black. But there is still a long way to go before equality is more than a word. Black History Week, celebrated in February, is intended to point out the part that the black community has played in making America's past.

## Adult Education Calendar

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Gilchrist Conway, S.P., Archdiocesan Coordinator of Adult Education, includes the following:

Friday, February 23— "Old Testament," lecture-discussion, Father Martin Peter, St. Lawrence, Indianapolis, 8 p.m.

"Great Decisions—White Rule in Black Africa," discussion, St. Bernadette, Indianapolis, 8 p.m.

Monday, February 26— "Parent Education," lecture-discussion, Sister Mary Slattery, St. Paul, New Alsace, 7:30 p.m.

"Asian Religious," lecture-discussion, Father Paul Dooley, St. Thomas Aquinas, Indianapolis, 7:30 p.m.

"Introduction to the Catholic Faith," discussion, Father Joseph Dooley, St. Thomas Aquinas, Indianapolis, 7:30 p.m.

Tuesday, February 27— "Dutch Catechism," lecture-discussion, Father Martin Peter, Butler Newman Center, Indianapolis, 7:30 p.m.

"Introduction to Protestantism," lecture-discussion, Mr. John Lowe, St. Thomas Aquinas, Indianapolis, 7:30 p.m.

Wednesday, February 28— "The Role of the Church in the Real World," lecture-discussion, Father Larry Voelker, St. Mark, Indianapolis, 8 p.m.

"The Acts of the Apostles," lecture-discussion, Holy Cross, Indianapolis, 7:30 p.m.

"Prayer in the Home," discussion, St. Bernadette, Indianapolis, 8 p.m.

"Christian Morality," lecture-discussion, Anthony Etienne, St. Thomas Aquinas, Indianapolis, 7:30 p.m.

Thursday, March 1— "First Communion," lecture-discussion, Sister Catherine Gardner, Christ the King, Indianapolis, 7:30 p.m.

"God and Man Today," lecture-discussion, Glen Berger, St. Thomas Aquinas, Indianapolis, 7:30 p.m.

should know that truth is open-ended, an idea which angers others. And if he loves movies at all he understands that a good one always has a lot of "wow" in it.

## Human Equality grants listed

INDIANAPOLIS — The Indiana Interreligious Commission on Human Equality has awarded five grants totaling \$7,250 through its Project Spark, a program designed to initiate or "spark" social justice programs.

Recipients include the Valparaiso University School of Law (\$1,000 grant with another \$1,000 contingent on matching funds); Martin Luther King Jr. Community Education Center of Muncie (\$2,000); Indianapolis Farm Workers Support Committee (\$1,000); Renew Inc. of South Bend (\$1,500); and Project Justice and Equality of Gary (\$1,750).

IICHE is a group of 18 Catholic, Protestant and Jewish state-level religious bodies organized to counter racism and further human equality.

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