



VOL. XII, NO. 19

INDIANAPOLIS, INDIANA, FEBRUARY 9, 1973

## CONGRESS ACTION INITIATED

# Seek constitutional amendment to nullify decision on abortion

BY LOUISA PANARALE

WASHINGTON—In an emotion-filled address to the U.S. House of Representatives, a Maryland congressman introduced a resolution (Jan. 30) proposing a constitutional amendment that would guarantee the right to life of the unborn.

Republican Rep. Lawrence J. Hogan described his bill as a counter-move to the recent United States Supreme Court decision that legalized abortion nationwide in the first six months of pregnancy.

Later Sen. James Buckley (R-N.Y.) announced plans to introduce a similar constitutional amendment.

Hogan's joint resolution to both the House and Senate proposes an amendment to the Constitution which insures that due process and equal protection are afforded to an individual from the moment of conception. It is now in the House Judiciary Committee.

HOGAN'S RESOLUTION states:  
"Section 1: Neither the United States nor any state shall deprive any human being, from the moment of conception, of life without due process of law; nor deny to any human being, from the moment of conception, within its jurisdiction, the

equal protection of the laws.

"Section 2: Neither the United States nor any state shall deprive any human being of life on account of age, illness, or incapacity.

"Section 3: Congress and the several states shall have power to enforce this article by appropriate legislation."

At a news conference, Hogan said, "I am supporting a constitutional amendment because it is the only way we can overturn this decision."

Hogan was referring to the recent Supreme Court decision that states may not forbid a woman to have an abortion during the first six months of pregnancy.

"My first reaction to the court's ruling was one of despair and disappointment," said Hogan. "And I had very serious thoughts at that point of resigning from Congress.

"My reaction was that I did not want to be a part of a government which abandoned all respect for human life. But after counseling with friends who shared my feelings, I decided the preferable route would be to stay here and do whatever I (Continued on Page 3)

## Catholic Hospital body urges 'judicial challenge'

ST. LOUIS—The Executive Committee of the Catholic Hospital Association (CHA) has urged the nation's Catholic hospitals to "challenge through judicial process" any matter related to the legality of abortion affecting their institutional services.

In reacting to the U.S. Supreme Court's January 22 decision on liberalizing state abortion laws, Sister Mary Maurita, R.S.M., CHA executive vice-president, said that each Catholic hospital must first reaffirm itself through corporate resolution as being "unqualifiedly opposed to abortion."

"While times and circumstances and civil laws may change," she said, "we believe the right to life and the inviolability of the human person remain unchanged."

Therefore, in developing procedures to challenge any state abortion legislation

that fails to take recognition of and make provision for the "constitutional right" of a Catholic hospital to provide services in a manner consistent with Church teachings, the CHA Executive Committee recommended several immediate courses of action.

SPECIFICALLY, each Catholic-sponsored health care facility is encouraged to:

—Request the right to be heard in legislative assemblies relative to any changes in the hospital licensing act.

—Request the right to be heard in relation to any consideration on the subject of abortion by legislative assemblies.

—Challenge through judicial processes any matter relating to the legality of abortion.

The CHA Executive Committee further stated that careful consideration should be given to:

—State hospital association relationships and joint enterprises in which the hospital is involved.

—Contracts, agreements and other documents relating to shared hospital services, consolidation of services and facilities and the like.

—Contracts, agreements and commitments between separately incorporated Catholic hospitals and their sponsoring religious entity.

—The desirability of coordinated action with agencies and instrumentalities of the Church.

SISTER MAURITA said that it is essential that the implementation of the hospital's position be planned in close cooperation with its legal counsel.

"All human life should be accorded a special protection under the law before as well as after birth," she said.

With headquarters in St. Louis, CHA represents some 850 Catholic hospitals and extended care facilities located throughout the U.S.

## GENERAL ASSEMBLY

# Tax exemption removal would affect Churches

BY B. H. ACKELMIRE

INDIANAPOLIS—Tax exemptions on Church-owned property, including schools, would be wiped out in a bill introduced Tuesday in the Indiana House of Representatives.

Sponsored by Reps. Ralph R. Heine (R-Columbia City) and Richard D. Doyle (D-South Bend), the measure proposes the elimination of all exemptions save those granted to homeowners who are over 65 or are deaf or blind.

Among those affected would be churches, schools, fraternal and social organizations, and properties owned by state and local governmental units.

The measure, HB 1647, has been assigned to the House Ways and Means Committee.

HEINE TOLD newsmen he does not expect every provision of the blanket-type bill to be accepted. However, he added, he would press hard for ending tax exemptions of non-profit organizations and the \$1,000 mortgage exemption for most homeowners.

The proposal, Heine noted, was in line with the effort to reduce property taxes for the majority of residents. Between 25 and 35 per cent of all property is tax-exempt, he said, thus increasing the burden on the average homeowner.

A survey made two years ago by the Indianapolis Fire Department estimates tax-exempt property in this city at 25 per cent. The survey was made in conjunction with a City-County Council proposal to charge tax-exempt properties for police and fire protection. To date, the proposal has not been acted upon.

A SECOND BILL to regulate abortion in Indiana has been introduced in the General Assembly, this time on the House side. Sponsored by Rep. Ray Richardson (R-Greenfield), the proposal emerged in drafted form earlier this week, as did the Senate bill sponsored by Sens. Joan Gubbins (R-Indianapolis) and Charles E. Bosma (R-Beech Grove). Both had appeared originally as title-only vehicle bills.

Richardson's measure requires that all abortions be performed by a licensed physician and that they be performed in a hospital, not in a clinic without facilities for overnight stays. In addition, Richardson inserts the admittedly-vague wording of the U.S. Supreme Court ruling regarding abortion during the last trimester. After the 24th week of pregnancy, the bill prohibits abortion unless necessary to preserve the life or health of the mother.

Richardson, an attorney, said he had read the full texts of the abortion rulings "backwards and forwards" several times. He described his proposal as "an attempt to clamp down wherever we can."

THE FULL IMPACT on Indiana law of the federal ruling has been under study by William Wood, legal counsel of the Indiana Catholic Conference. His findings, along with the texts of the two Indiana bills, will (Continued on Page 3)



RE-ELECTED PRESIDENT—Father Bernard Head, pastor of St. Thomas More parish, Mooresville, and theology department chairman at Marian College, has been re-elected president of the Archdiocese of Indianapolis. Other officers will be elected by the Senate at its February 11 meeting, to be held at the Chancery Office.

## What can I do?

"What can I do?"

The question has been asked repeatedly since the U.S. Supreme Court made its ruling on abortion. Readers will find several answers in this week's issue of The Criterion.

First, because of the limited time involved, readers are asked to concentrate on the suggestion contained in an ad on Page 9. Its message encourages readers to write to the Attorneys General of the States of Texas and Georgia.

Unknown to many is the fact that the court's decision does not become final until February 16. In this interim period, the parties to the litigation may petition the court to rehear the case. Indications are that the petition will not be filed unless overwhelming public opinion in favor of that action is expressed to the Attorneys General. The ad explains how to reach those state officials.

In addition, the Letters to the Editor columns on Page 4 contain expressions of opposition relayed to President Nixon and members of the court.

Then there is the matter of the proposed constitutional amendment, as reported in another story on this page. Amendment sponsors and members of Congress from Indiana should be made aware of the millions who disagree with the ruling and are looking to their lawmakers for a solution.

## THE REVISED STANDARD VERSION



WITH THE APOCRYPHA DEUTEROCANONICAL BOOKS

COMMON BIBLE PUBLISHED—A Common Bible with unprecedented endorsement by world Protestant, Catholic and Eastern Orthodox leaders has been published in Britain and will be issued in the U.S. on April 2. The translation is the Revised Standard Version (RSV), copyrighted by the National Council of Churches. With the exception of one psalm and two other short sections from the Greek Bible, the new edition brings together all the literature considered Scripture by Protestants, Catholics and Orthodox. This is the cover of the volume issued in England on Jan. 21 by William Collins Sons, one of seven publishers licensed by the National Council to issue the RSV Common Bible. The words "An Ecumenical Edition" appear on the title page. (RNS photo)

## MEDIAN AGE IS 60

# Thirty new cardinals announced by Pope

BY PATRICK RILEY

VATICAN CITY—Pope Paul VI, in making cardinals of 30 comparatively young men from all parts of the world, has effectively declared his faith in the college of cardinals as an organ of Church government and his determination to invigorate that ancient institution with young blood.

He has made it bigger than ever before, with 145 members. He had made it more representative of the world's peoples, including for the first time bishops from Polynesia, from Pakistan and from the Antilles.

And he has made it younger: the median age of the new cardinals is 60, and only two of them are above 70 years of age. In the consistories of 1965 and 1967, septuagenarians abounded and there was a sprinkling of octogenarians.

THE POPE'S ACTION spelled an end to speculation that arose toward the end of the Second Vatican Council—when he created the Synod of Bishops—that the college of cardinals would fossilize and its ancient functions be replaced by elected representatives of the world's bishops.

In fact, the Pope has taken several steps since the end of the council to invigorate the college of cardinals. He has progressively made it more representative of the world, geographically and ethnically. He has excluded cardinals over 80 from participating in papal elections (though not from the possibility of being elected). He has laid down a retirement age of 75 for cardinals who direct offices of the Roman Curia, the Church's central administration, and he has ruled that the dean of the college of cardinals is to be elected and not simply assume that office by virtue of seniority.

The consistory, or formal ceremony for creation of the cardinals, is scheduled for March 5.

Two of the new cardinals head dioceses in the continental United States: Archbishop Humberto S. Medeiros of Boston and Archbishop Timothy Manning of Los Angeles. A third is an Ordinary in the commonwealth of Puerto Rico: Archbishop Luis Aponte Martinez of San Juan.

The Apostolic Delegate in the United States, Archbishop Luigi Raimondi, an Italian, was also made a cardinal. With his elevation, he will be recalled to Rome after six years of service as Delegate.

## RE Resource Center schedules Open House

INDIANAPOLIS — The Religious Education Department Resource Center will sponsor an Open House for parish religious educators from 12 noon to 9 p.m. Thursday, Feb. 15, at the Center, 131 S. Capitol Ave.

Continuous running of films and filmstrips will provide a preview of available materials for in-school and out-of-school religion classes. Current holdings of the Resource Center include 99 films, more than 300 filmstrips, teacher-training kits, slides, tapes and reference books.

## Name layman as principal of Cathedral High

INDIANAPOLIS — Bernard A. Melevage, 44, an evaluation consultant the past two years with the Indiana State Department of Public Instruction, this week was named the first lay principal of Cathedral High School.

The announcement was made Thursday by Robert V. Welch, chairman of Cathedral Trustees, Inc. the new board of directors which will assume control of the Catholic boys high school at the conclusion of the present school term.

Melevage, a member of St. Joan of Arc parish, is an experienced educator on all levels of learning. He has served as an elementary school principal, high school teacher and coach and college teacher and department chairman.

THE BEVERLY Shores (Ind.) native holds degrees from St. Meinrad College (1953), the University of Notre Dame (1959) and the University of Chicago (1968). At the latter institution he received a specialist in education degree.

He was formerly associated with St. Joseph's College, Rensselaer, and its Calumet Center in East Chicago, and Sacred Heart University, Bridgeport, Conn.

Married, he has no children. His brother, Msgr. F.J. Melevage, is superintendent of schools in the Gary diocese.

THE NEW BOARD of trustees was organized recently to assume control of Cathedral in June when the Brothers of Holy Cross withdraw from the operation.

Associated with Cathedral since its opening in 1918, the Holy Cross Brothers have operated the school since 1964. Last October it was announced that they would terminate ownership because of declining enrollment.

The new principal is expected to begin his position immediately.

## Open campaign to broaden tax credit support

WASHINGTON—A nationwide organization of nonpublic school officials and parents of nonpublic school students has launched a campaign to gain popular support for federal tax credit legislation.

Citizens Relief for Education by Income Tax (CREDIT) began the campaign in late January with a meeting in Miami, the first of six regional meetings. Credit executive director Ivan Zylstra said other meetings will be held in San Francisco, Denver, Dallas, Chicago and New York.

CREDIT is focusing support on H.R. 49, a bill introduced into the House of Representatives by Rep. James Burke (D-Mass.).

Zylstra said the bill has priority over other tax credit bills and "it is identical to the one that the House Ways and Means Committee prepared last year."

THAT COMMITTEE approved a bill last October but no further action was taken on it before Congress adjourned.

CREDIT officials believe that H.R. 49 is the bill most likely to gain approval, Zylstra said.

The bill would grant parents of nonpublic school children a tax credit equivalent to 50 per cent of tuition paid, with a maximum credit of \$200 per child. Families with adjusted gross incomes less than \$18,000 would receive the full credit; the credit is gradually phased out for those with adjusted gross incomes above \$18,000.

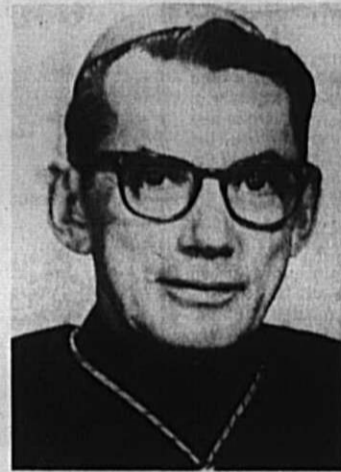
Unlike charitable deductions, which are used to reduce taxable income, the tax credit would be deducted from the taxpayer's final tax bill. A credit of \$200 would reduce the bill by the full \$200.

The bill allows the credit only for tuition paid to schools that meet federal requirements regarding non-discrimination in education.

OTHER TAX CREDIT bills besides H.R. 49 have been introduced, and the Nixon administration has included a proposal for similar legislation in the new federal budget.

Conflicting federal court rulings—one upholding the constitutionality of a New York tax credit provision, another rejecting an Ohio tax credit law—have been appealed to the U.S. Supreme Court. The court has scheduled April hearings on the New York law.

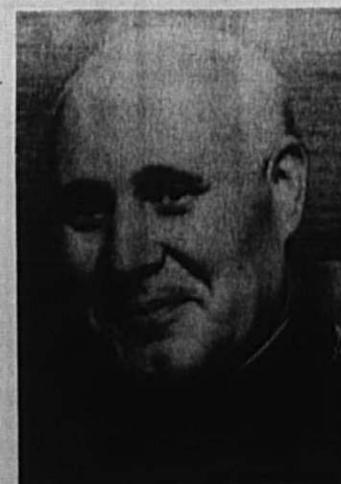
CREDIT's campaign for federal tax credits would continue even if the Supreme Court were to rule unfavorably on the state tax credit laws, Zylstra said.



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## Abortion curbs are wiped out in Minnesota

ST. PAUL, Minn.—The Minnesota Supreme Court ruled the state's 100-year-old abortion law unconstitutional, leaving the state with no law governing abortions.

The decision was so sweeping, it forced the state to free a dry cleaner who had been jailed for performing an abortion.

Although challenges to the state law had been pending for two years, the court had delayed a ruling until the U.S. Supreme Court had acted on other state abortion laws.

The unanimous Minnesota ruling, which followed the U.S. Supreme Court ruling on abortion by two weeks, declared Minnesota's 1873 law "invalid in its entirety."

As a result of the ruling, the state legislature is expected to attempt to provide some sort of legislation governing abortions.

Legislative action, however, could touch off in the process another fight between the state's pro and anti-abortion forces.

For the past three sessions, the legislature has rejected efforts to change the state abortion law, which allowed abortion only to save the life of the mother.

## Placement tests set at ten high schools

INDIANAPOLIS—All 10 Catholic high schools in Marion County will administer placement tests for incoming freshmen students on Saturday, Feb. 10. Students are asked to report at the schools of their first choice. Results will be forwarded if there is a change before registration.

Participating schools are: Chatard, Ritter, Roncalli, Secunia Memorial, Latin School, Brebeuf, Cathedral, Ladywood-St. Agnes and St. Mary Academy.

## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

### Seeks abortion freedom in Italy

ROME—A socialist legislator who brought divorce to Italy two years ago is trying to accomplish the same for abortion. Socialist Deputy Loris Fortuna said he plans to introduce a bill that would "regulate" abortion and not make it indiscriminately available.

### Vietnam peace greeted 'quietly'

WASHINGTON—The nation's reaction to peace in Vietnam was generally quiet, the vast relief muted by anxiety over the prisoner-of-war list and uncertainty whether there really was peace. Around the country some church bells rang and many participated in services of thanksgiving, but there was no dancing in the streets, and church attendance in most places was only slightly higher than normal.

### Anti-war activists found guilty

DENVER—Two priests and six other anti-war activists were found guilty of trespassing at the Air Force Academy, and given 60-day suspended sentences. The trial here was marked by testimony from Archbishop James V. Casey of Denver who was called as a defense witness and testified that the protest was consistent with the teaching and ideals of the Catholic Church, but that he did not condone their breaking the law.

### Notes Ghandi's anniversary

VATICAN CITY—Indian archbishop Simon Lourdusamy paid tribute to Mahatma Ghandi on the 25th anniversary of his death. "As a man of God, he incarnated in himself what was best in Indian life and traditions, the deep sense of spiritual values, the search for truth and the love for peace," the archbishop said on Vatican Radio.

### Send missionaries as 'token'

MEDELLIN, Colombia—Colombia has sent four missionaries to Kenya as token repayment for the many Africans who worked as slaves here between the 17th and 19th centuries. Colombia's early economy thrived on the exploitation of African slaves working in its mines and plantations.

### Elected to head Priests' Councils

CHICAGO—Father Reid Curtis Mayo took office here as third president of the National Federation of Priests' Councils. Father Mayo, a vice president of the NFPC since March, 1971, is from the Burlington, Vt., diocese.

### South Vietnam priests sentenced

PARIS—Four South Vietnamese Priests were sentenced to five years of solitary confinement for translating and commenting on the 1971 Synod of Bishops' document on justice, according to a statement by 17 European Christian organizations.

### Gives assurances on Meir visit

JERUSALEM—The Israeli government assured non-Catholic churches here that Prime Minister Golda Meir agreed to nothing contrary to their interests during her discussions with Pope Paul VI. Officials of the Greek Orthodox, Armenian and other churches had been described as concerned about the discussions. Tension has arisen from time to time between the churches over custody of the holy places.

### Right-wingers disrupt service

DETROIT—A dozen members of a right-wing group disrupted an ecumenical service for peace at Blessed Sacrament Cathedral here and attacked Auxiliary Bishop Walter F. Schoenherr of Detroit and a priest. The two were unharmed. The group also unfurled a banner that read: "Dearden is a Communist"—referring to Cardinal John F. Dearden.

### Bars Dutch catechetical course

ROERM ND, The Netherlands—Bishop Jan. Gijzen of Roermond has ordered that a controversial Dutch catechetical course not be used in Catholic secondary schools of his diocese. Bishop Gijzen said that he wants a recent Dutch translation of the Vatican's General Catechetical Directory to be used here.

### Seminary group protests ruling

ROME—One hundred fifty-four priests and seminarians of Rome's North American College protested to U.S. Chief Justice Warren Burger against the Supreme Court's abortion ruling. Identifying themselves as "citizens of the United States," the 154 said that the Supreme Court has no authority to alienate the "rights to life, liberty and the pursuit of happiness."

### Guild activity to benefit CYO

INDIANAPOLIS — A week-end of nostalgia is planned Feb. 16-18 by East District members

of the St. John Bosco Guild, fund-raising auxiliary of the CYO.

The Guild is sponsoring three showings of the 1927 film classic, "Seventh Heaven," starring Janet Gaynor and Charles Farrell, at the Rivoli Theater, 3155 E. Tenth St. A Friday night premiere will feature John Muri at the theater pipe organ, a sing-along, and an array of Guild usherettes dressed in roaring '20s attire. Pre-sale of tickets for Friday night, Saturday night, and a Sunday matinee will benefit CYO projects.

In charge of arrangements is Mrs. David A. M. Diehl, assisted by Mrs. George M. Bindner.

### SET CARD PARTY

BROWNSBURG, Ind. — The Altar Society of St. Malachy parish will sponsor a Euchre Card Party in the school hall, Saturday, Feb. 10, at 8 p.m. Door prizes and table prizes will be awarded and refreshments will be served. Admission is 75 cents per person.

## MEETS WITH JOURNALISTS

### Church cannot reveal everything about her affairs, Pope explains

VATICAN CITY — Pope Paul VI told journalists here that readers expect from them "a range of information that is honest, accurate, as complete as possible," but he made it clear that the Vatican has no intention of revealing everything about the Church's affairs.

"Clearly," he told the journalists, "there remain limits demanded by discretion and the common good, in the Church more than in other societies."

"The reason is simple. If the Church must have a good knowledge of the world she must care for, and if she must arouse broad cooperation from her children, her decisions are based upon the Gospel and her own living Tradition, not on the world's spirit nor on public opinion, which often fails to grasp the complexity of the theological or pastoral problems at stake."

POPE PAUL listed some of

the Vatican's efforts to make coverage of Church affairs easier and more complete: a press hall, press conferences on new papal documents as they appear, the distribution of the documents themselves along with translations, and early release of documents with future release dates "where possible."

The Pope admitted, however, that there is room for improvement in the Vatican's methods of getting information

to the press.

He said that the Vatican has not "achieved everything possible and desirable to make your work easier. At any rate, fresh progress can be achieved in a climate of respect, confidence and sincere collaboration."

Calling the press "an immense force in our civilization," Pope Paul warned journalists to wield their power "not as masters but as servants."

Journalism, the Pope

declared, is a profession demanding "conscience and courage."

HE WAS SPEAKING to about 200 foreign correspondents working in Italy, most of them members of Italy's Foreign Press Association, and their wives.

The very first requirement of the journalistic profession, Pope Paul observed, is what he described as "submitting yourself to reality." And he

pointed out that reality consists not only of facts but "of situations, of mentalities."

He said that "every fact is not an 'event,' something newsworthy. But from that it does not follow that the facts selected, much less their interpretation, is left entirely up to you."

Readers, he said, expect accurate, complete information that will permit them "to make up their own mind in a responsible way."

Sixty years ago a unit of the Holy Name Society was formally organized at St. Francis de Sales parish, Indianapolis. Jacob Stock served as the charter president.

## DINING FARE

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### Alumnae unit elects officers

BEECH GROVE, Ind. — Miss Barbara Berg, a 1961 graduate of Our Lady of Grace Academy, was elected chairman of the Academy Alumnae Association at its annual breakfast meeting last Sunday. Mrs. Joseph Bruce is the out-going chairman.

Other officers elected for the coming year include: Mrs. Daniel Pardekooper, vice-chairman; Miss Peggy Baurley, secretary; Miss Mary Moriarty, treasurer.

An officers' planning session will be held next week to arrange the Association's activities for this year. The first big event is the Alumnae members' participation in the annual Spaghetti Social sponsored by the Parent-Teacher Organization of the Academy. This year's social is Sunday, Mar. 4.

In charge of arrangements is Mrs. David A. M. Diehl, assisted by Mrs. George M. Bindner.

### SET CARD PARTY

BROWNSBURG, Ind. — The Altar Society of St. Malachy parish will sponsor a Euchre Card Party in the school hall, Saturday, Feb. 10, at 8 p.m. Door prizes and table prizes will be awarded and refreshments will be served. Admission is 75 cents per person.

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## THE TACKLER

## 5 parishes try 'Stewardship'

BY PAUL G. FOX

Four southside Indianapolis parishes and one in Johnson County will combine efforts to conduct a Stewardship program from February 18 to March 4.

Participating parishes include: St. Barnabas, St. Jude, St. Mark, Holy Name and Our Lady of Greenwood.

The self-administered program will feature a pulpit exchange on the week-end of February 17-18. Three weeks of sermons, mailings and parish promotion will be concluded with the distribution and collection of a "time and talent" survey and intent cards to indicate parish support. Some parishes will also include a census sheet.

The "time and talent" survey is a computerized data card designed by the Redemptorist Parish Service of Liguori, Mo., to allow parishioners to indicate the manner of their participation in parish life. The entire Stewardship package of parish promotion was developed by Father Gerard R. Breitenbeck, C.S.S.R., a respected "systems-priest" who provides probably the first and only computer "software company" inspired by the Second Vatican Council.

While the southside pastors are practical in realizing the effort will not "solve" parish problems, they are optimistic about the expected results of turning up new parish volunteers and increased financial support for parish programs.

**NAMES IN THE NEWS**—Dean's List scholars the past semester at St. Joseph's College, Rensselaer, include the following from Indianapolis: Debra A. Carter, Roncalli High School graduate; Ann E. Funk, Chatard High School graduate; James L. Funk, Latin School graduate; Susan M. Mally, Ladywood-St. Agnes graduate; Debra A. Michaels, Our Lady of Grace Academy graduate; Tracey H. Wiekinski, St. Mary Academy graduate; and Mary E. Cross, Ritter graduate. . . . Ladywood-St. Agnes High School seniors Mary Muller and Jeanmarie Kern received first-place medals in regional competition of the Indiana State Music Association. They are eligible for state competition on Saturday, Feb. 10.

**PHILHARMONIC CONCERT**—Marian College will host the second concert of the Indianapolis Philharmonic Orchestra season at 4 p.m. Sunday, Feb. 18. Wolfgang Vacano will direct "Scheherazade," a Hebrew rhapsody by Ernest Bloch, featuring cello soloist Shirley Evans Tabachnick. The program will also include the Overture to "Candide" by Leonard Bernstein and Symphony No. 7 by Serge

Prokofiev. Concert tickets are \$2 for adults and \$1 for students at the door. A free bus will leave Monument Circle at 3 p.m., stopping at 16th and 30th Streets on N. Meridian.

**MARRIED COUPLES WORKSHOP**—A week-end workshop for couples married less than five years, designed to help them discover and adjust to marriage conflicts, will be held at Alverna Retreat House, Indianapolis, Feb. 23-25. Directing the workshop will be Juanita Leonard, director of intake and referral services for the Indiana Counseling and Pastoral Care Center, and Father Maury Smith, O.F.M., a licensed psychologist who heads the Alverna staff. Additional information is available from Alverna, 8140 Spring Mill Road, phone 257-7339.

**LAY SCHOOL OF THEOLOGY**—The Catholic Seminary Foundation is co-sponsoring a Lay School of Theology, an eight-week evening series to be offered at Christian Theological Seminary. Five classes will be offered at 7:30 p.m. Tuesdays, Feb. 20 to April 10. Father Gerald W. Conway, president of the Foundation, will conduct a session on "What's Happening to My Church?" Sister Teresa A. Mount, S.P., Foundation dean, will discuss "The Changing Role of Women in the Church." Tuition of \$30 per person is payable at the first session. Registration may be completed with: Dr. Lester G. McAllister, Christian Theological Seminary, 1000 W. 42nd St., Indianapolis 46208.

**BROTHERHOOD WEEK LUNCHEON**—Dr. Charles H. King, Jr., president of Urban Crisis, Inc., Dayton, will address the Brotherhood Week Luncheon sponsored by the National Conference of Christians and Jews and the Greater Indianapolis Progress Committee on Thursday, Feb. 22. The event will be held in the Atkinson Hotel in downtown Indianapolis.

**PRAYER WORKSHOP FOR TEACHERS**—Father Robert Borchertmeyer, associate pastor of St. Charles Borromeo parish, Bloomington, will conduct a Prayer Workshop for Teachers at Ladywood-St. Agnes High School, Indianapolis, from 9:30 a.m. to 3 p.m. Saturday, Feb. 10. Sponsored by the Religious Education Department, the workshop is designed to help teachers to be better "prayers" and to help their students to pray. A registration fee of \$1 will be charged. . . . Teachers will also have an opportunity to preview the new Benizger series "The Word Is Life" at 3:30 p.m. Wednesday, Feb. 21, at St. Monica's School, 61st and Michigan Rd., Indianapolis.

## Thirty new cardinals

(Continued from Page 1)

Archbishop Umberto Mozzoni, apostolic nuncio in Brazil.)

The Pope gave the first news of the new cardinals to a group of Roman nuns at an audience. He remarked that nuns were usually the last to hear things, but that he

would make them the first to hear that his vicar for Rome, Archbishop Ugo Poletti, would be a cardinal soon.

The 30 new cardinals are:

Archbishop Albino Luciani, Patriarch of Venice, Italy; Archbishop Antonio Ribeiro, Patriarch of Lisbon, Portugal; Archbishop

Sergio Pignedoli, Secretary of the Vatican Congregation for the Evangelization of Peoples; Archbishop Luigi Raimondi (an Italian), Apostolic Delegate in the United States; Archbishop Umberto Mozzoni (an Italian), Apostolic Nuncio to Brazil; Archbishop Avelar Brandao Vilela of Sao Salvador da Bahia, Brazil; Archbishop James Knox of Melbourne, Australia.

Also Archbishop Joseph Cordero of Karachi, Pakistan; Archbishop Anibal Munoz Duque of Bogota, Colombia; Archbishop Boleslaw Kominek of Wroclaw, Poland; Archbishop Paul Philippe, O.P. (a Frenchman), Secretary of the Vatican Doctrinal Congregation; Archbishop Pietro Palazzini (an Italian), Secretary of the Vatican Congregation for the Clergy; Archbishop Luis Aponte Martinez of San Juan, Puerto Rico; Archbishop Francisco Primatesta of Cordoba, Argentina; Archbishop Salvatore Pappalardo of Palermo, Italy; Archbishop Ferdinando Giuseppe Antonelli (an Italian), Secretary of the Congregation for Saints' Causes.

Archbishop Marcello Gonzales Martin of Toledo, Spain; Archbishop Louis Jean Guyot of Toulouse, France; Archbishop Ugo Poletti (an Italian), Papal Vicar for Rome; Archbishop Timothy Manning of Los Angeles, Calif.; Archbishop Paul Yoshigoro Taguchi of Osaka, Japan; Archbishop Maurice Olunga of Nairobi, Kenya; Archbishop Jose Salazar Lopez of Guadalajara, Mexico; Archbishop Emile Biyenda of Brazzaville, Republic of the Congo; Archbishop Humberto S. Medeiros of Boston, Mass.; Archbishop Paulo Evaristo Arns, O.F.M., of Sao Paulo, Brazil; Archbishop James Darcy Freeman of Sydney, Australia; Archbishop Narciso Jubany Arnau of Barcelona, Spain; Bishop Hermann Volk of Mainz, Germany; and Bishop Pio Taofinu'u, S.M., of Apia, Samoa.

## Seek constitutional amendment

(Continued from Page 1)

can to remedy the disastrous decision of the Supreme Court."

Noting that President Nixon had said that he opposed abortion as a means of population control, Hogan said "I would hope that the President would lend his support to this opposition against abortion. I say that with all sincerity."

While Hogan saw the constitutional amendment as the only way of negating the Supreme Court's decision, he said "hopes are slim" for approval by Congress and ratification by two-thirds of the states.

**IN ACTION SEPARATE** from Hogan's resolution, the legal advisory board of the National Right to Life Committee called upon Congress and several states to

overturn the Supreme Court's opinion through a constitutional amendment.

The group of 31 lawyers charged that the seven-member majority of the Supreme Court, "purporting to reject abortion on demand have nonetheless removed all effective restraints on abortion at any time during the nine months of human existence in the womb."

A seven-member sub-committee was established to draft a constitutional amendment that would effectively nullify the opinion of the Supreme Court.

The lawyers rejected the court's reasoning and conclusions, and advised all right to life groups to refuse to cooperate with legislation designed to change state laws to fit the court's guidelines.

## INDIANAPOLIS

## Calendar of Events

## SATURDAY, FEB. 10

Card Party in St. Ann's parish hall, 2850 S. Holt Rd. Miscellaneous prizes and refreshments.

Valentine Luncheon-Card Party in St. Mark's parish hall, Stop 8 and U.S. 31. Luncheon at 11:30 a.m., card games at 12:30 p.m.

## 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.; Secunia High School Cafeteria, 6 p.m.

FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.; Knights of Columbus, Council No. 437, 4 p.m.

## Christ the King sets card party

INDIANAPOLIS — The Women's Club of Christ the King parish will sponsor its annual Spring Card Party at 7:30 p.m. Friday, Feb. 9, at St. Pius X Council, Knights of Columbus, 2100 E. 71st St.

Mrs. Robert Meyers is chairman of the event, featuring a theme of "Hearts and Snowflakes."

Ten years ago Archbishop Schulte announced plans for the formation of a second parish in Columbus, Ind., dedicated to St. Columba. Father Patrick Gleason was appointed to supervise building construction.

## Tax exemption removal

(Continued from Page 1)

determine Conference position on legislative developments in this area.

Both Richardson and Senator Gubbins express the belief that the Supreme Court has invalidated present Indiana statutes and, unless the General Assembly moves quickly to adopt permissible regulations, the state will be in a position of having no law at all governing abortion.

SENATE BILL 9, which demands the death penalty for nine categories of murder, passed the Senate by a vote of 40-9. Floor attempts last Friday to amend the bill by reducing the number of crimes requiring capital punishment on conviction were defeated easily.

Organized opposition to re-instituting the death penalty, which includes the Indiana Catholic Conference and the Indiana Council of Churches, appears to be making little headway. Legislators are responding to what they claim is overwhelming public sentiment in favor of tough laws for aggressive crimes.

That sentiment was demonstrated by gallery applause in the House last Friday when Rep. Robert L. Rickard Jr. (R-Evansville) brandished a receipt for a pistol he had just purchased. It was his answer, he said, to HB 1189, which would grant prisoner furloughs of up to two weeks in case of family need or as a means of adjusting to community life prior to

release. The House did pass the bill, however, by a narrow margin of 53-41.

THE BILL PROVIDING gross income tax credits for parents of nonpublic school children remains undisturbed in the House Ways and Means Committee, which has been too concerned with the tax reform package to consider much of anything else.

Sponsored by Rep. B. Patrick Bauer (D-South Bend), the measure would give a \$150 credit for each child enrolled in a nonpublic grade school and a \$200 credit for each child enrolled in a nonpublic high school.

THE SENATE Judiciary Committee has approved the bill providing civil injunctive relief for private citizens opposed to pornographic movies.

One of the first bills introduced in this session, SB 2 would expand Indiana "nuisance" statutes and calls for stiff fines of owners and/or closing of theaters featuring obscene films.

ANTHONY LOGAN, administrator of St. Elizabeth's maternity home, was among those testifying before the Senate Public Health Committee in support of SB 155 regarding adoption procedures. The bill would necessitate approval of a recognized agency in adoption cases. Presently such a requirement can be waived at the court's

discretion.

MRS. J. R. MILLS of Thorntown, chairman of the provincial board of Archdiocesan and Diocesan Councils of Catholic Women, spoke against ratification of the Equal Rights Amendment for women during the joint House-Senate public hearing held Monday night.

Council objection is based on a belief the amendment will erase legal protection for mothers and children, erode the traditional concept of family, and remove on-the-job regulations that guard the health and safety of working women.

The Indiana Catholic Conference presently is polling board members on their position regarding ratification.

## Slams South Africa's migrant labor system

CAPE TOWN, South Africa — Archbishop Denis Hurley of Durban attacked South Africa's migrant labor system as "an indissoluble, granite-like, fossilized pillar of injustice."

The migrant labor system separates more than a million black African men from their families for extended periods because the country's policy of strict racial segregation allows them to be only "temporary sojourners" in "white areas."

## Indianapolis

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# BEHIND THE NEWS

BY ELLIOTT WRIGHT

NEW YORK—Protestantism is a divided house on abortion.

Contrary to some popular assumptions and assertions, there is no single Protestant position on the controversial issue.

Considering only the official denominational statements over the past four years, and momentarily leaving aside the diversity that exists within many Churches, opinions range from approval of abortion-on-demand to rejections as strong as any made by Roman Catholics and Eastern Orthodox.

Between the extremes are so many shades of approval and disapproval that any attempt to make easy classification would make a Philadelphia lawyer wince.

WHILE SOME Churches advocate non-restrictive laws in the context of individual decision, no Protestant denomination has said abortion should be approached casually. All stress the seriousness of an abortion decision. None have tried to define when life begins.

Many Protestants, of course, have worked hard for repeal of laws limiting or banning artificial termination of pregnancy except in certain non-typical

## Protestants and Abortion

### A VARIETY OF DENOMINATIONAL PERSUASIONS

circumstances. Where denominations have taken liberal stands, women often took the lead.

Beyond official levels are Protestant constituencies of many minds on social and moral questions. Proclamations and resolutions of legislating units often do not—and do not pretend to—speak for all members. Official social stands, in many cases, are not binding on congregations, much less on individuals.

Leaders in the Churches inclined toward abortion-on-demand have made protests; numerous individuals in denominations with moderate to negative statements have wanted more liberal approaches.

No Protestant denomination at its highest legislating level made any response in the days and weeks immediately following the U.S. Supreme Court's January decision legalizing

abortion without restriction up to the 12th week of pregnancy. The reason is obvious: Meetings that speak for denominations characteristically convene in the Spring or Fall.

YET SOME EXECUTIVES were able to react in the name of Churches because of stands adopted in recent years. Since 1968, but mostly in 1971, numerous denominations have passed, through legislative processes, statements for or against easier abortion.

Churches taking generally liberal attitudes—asking that abortion be shifted from criminal to medical codes and sanctioning the individual's right to terminate pregnancy—include the American Baptist Churches, the United Church of Christ, the United Presbyterian Church and the United Methodist Church.

The Southern Baptist Convention, the Presbyterian Church, U.S. (Southern) and the Lutheran Church in America merely

made appeals to state legislatures to enact laws along lines proposed by the Model Penal Code of the American Law Institute. Abortion would be possible when a physically or mentally deformed child is likely, the emotional or physical health of the mother is threatened, or pregnancy is caused by rape or incest.

STRONGLY OPPOSED to abortion in principle and practice, yet not entirely closing the door, is the Lutheran Church-Missouri Synod. In 1971, the convention of that Church said, willful abortion is "contrary to the Word of God." But it added that in an imperfect world it is sometimes necessary to choose one life over another.

The Missouri Synod action came on a document that envisioned very, very few loopholes that would justify abortion.

Hesitancy to treat the issue in an either-or manner was evident in 1971 at the American Lutheran Church's convention. The denomination asked open attitudes on abortion, advocated counseling on the subject and warned of possible guilt and remorse in decisions for or against ending certain pregnancies.

Abortion is an acceptable option "only when all other possible alternatives will lead to greater destruction of human life and spirit," the Church of the Brethren said in 1972.

MORMON OPPOSITION is intense. The

1971 Annual World Conference of the Church of Jesus Christ of Latter-day Saints accused "satanic forces" of encouraging abortion.

The Christian Church (Disciples of Christ) and the Episcopal Church have said nothing about abortion at the national levels. Some Episcopal dioceses are on record in favor of lenient laws; others are opposed.

The National Association of Evangelicals, which has 39 affiliated denominations, considers abortion "morally wrong" except in cases of rape or incest or when the mother's life is threatened.

Neither a policy statement nor a resolution on abortion has come from the National Council of Churches, made up of 33 mainline Protestant and Orthodox Churches. A task force has struggled for months on what, if anything, the NCC can say, given the diversity of its membership.

Diversity, even heated disagreement, is evident in some of the denominations whose official resolutions would, more or less, sanction abortion-on-demand.

THE TWO STRONGEST endorsements of abortion-on-demand are those of the United Church of Christ and United Presbyterian Church. In 1971, the United Church General Synod, on a vote of 523 to 51, said abortion should be taken out of criminal law and made "legally available to all women."

Nothing resembling a Protestant consensus on abortion exists. There would be agreement on one point, summed up by the Southern Baptist Convention:

"Whereas, Christians in the American society today are faced with difficult decisions about abortion, and . . .

And the story went on to the Supreme Court and, ultimately, to the people.

#### EDITORIALS

### We're not the only ones against

Three Indiana lawmakers have responded to the urgency of the situation facing this state in the wake of the U. S. Supreme Court ruling on abortion. Already introduced in the Indiana General Assembly are two bills which seek to regulate abortion in those areas permissible under the new guidelines.

The range of the ruling was nearly unlimited. It permits, in effect, abortion on demand at almost any period of pregnancy. The reference to restricting abortion during the last three months to those instances involving the life or health of the mother can be—and no doubt will be—interpreted as loosely as possible. So we must expect to see every little worry or anxiety of the mother being described as a "threat" to her health.

Nonetheless, as the U. S. Bishops Committee on Pro-Life Affairs urged last week, efforts must be made on the state level to regulate the circumstances of abortion wherever possible. The proposed bills now before the Indiana legislature appear to do just that, and they deserve the closest attention.

In summary, the bills require that abortion be performed only by a licensed physician, in a hospital, and in the last trimester of pregnancy only when the life or health of the baby or mother are at stake. In addition, there is a requirement of coded reports to provide a statistical study bank.

Aside from the regulations, there is another interesting aspect to the bills. All three sponsors—Senators Joan Gubbins and Charles E. Bosma and

Representative Ray Richardson—are non-Catholic.

As an article at the top of this page details, the pro-life movement is an interfaith movement. Anti-abortion campaigns have had the participation and support of many non-Catholic Christians and of Jews, Catholics, of course, have been more numerous and more prominent in many pro-life organizations but, gratifyingly, the interfaith collaboration becomes stronger and more distinct each year.

There has been some evidence among Catholics of a back-to-the-catacombs reaction to the Supreme Court rulings, a kind of "It's us against them" attitude toward the rest of society. That attitude may be understandable but it betrays a very narrow vision of the situation and limited hope for "the possible."

More than ever Catholics must now work to exert every influence in diluting the impact of the abortion ruling and campaign in close concert with like-minded groups to demand every possible regulation.

In effect, Indiana now has no law on abortion. The Minnesota Supreme Court just this week ruled that state's 100-year-old abortion law "invalid in its entirety." The state was even forced to release from prison a dry cleaner who almost killed a college coed in the process of performing an abortion. If we don't want that kind of additional horror perpetrated in Indiana, we'd better pay close attention to what goes on in the legislature during the weeks ahead.

—B. H. ACKELMIRE

### A 'No Vacancy' sign comes down

A lot of water has gone over the dam in the 20 years since the Indiana Civil Liberties Union was first denied use of the World War Memorial in Indianapolis.

The memorial commission, which has the say-so on what groups can meet in the landmark's auditorium, had turned down the ICLU on the grounds that its parent organization, the American Civil Liberties Union, defended persons accused of encouraging or participating in anti-draft activities.

The shut-out was arbitrary and prejudicial. One of the first to recognize this was Msgr. Victor L. Goossens, pastor of St. Mary's Church, who offered the parish hall as a meeting site for ICLU. A television network featured the hassle in a 1953 documentary.

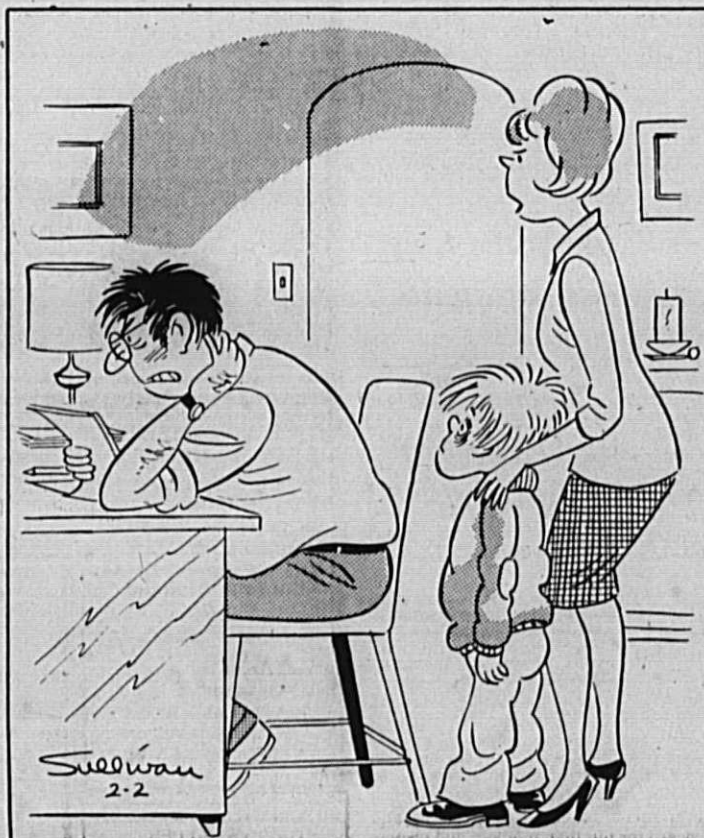
Thus a cause celebre was born. And throughout the ensuing years sporadic newspaper headlines reported every minor engagement in the long-standing conflict.

In 1973, one has to stifle a yawn over it all. So many larger, more decisive rights battles have been fought, so many more crucial issues have pushed it out of mind and mention. Yet this local skirmish was in its way very important. It contained the seeds of a harvest to come. Fortunately the belated Indiana Supreme Court ruling in the matter reflects the broader view of dissent that courts and society have—often begrudgingly—countenanced in recent years.

By a vote of 5-0, the state's high court decided the ICLU is duly entitled to use the memorial's meeting rooms, that its purposes are not inconsistent with those purposes for which the memorial was established.

All manner of private and public organizations have met in the memorial, all manner of functions—serious and silly—have taken place beneath its stately arcades. We think the gallant young men eulogized therein would want it that way. And we think the great majority of them, too, are satisfied that the commission's narrow interpretation of the right to free speech finally has been struck down.

—B.H.A.



"WE'RE WAITING, GEORGE! IF TIMMY IS SUPPOSED TO FORGIVE PHIL PASTORET FOR PUNCHING HIM IN THE EYE, WHY CAN'T YOU FORGIVE THE INTERNAL REVENUE SERVICE?"

### LETTERS TO THE EDITOR

#### Mrs. Bonke writes President Nixon to ask intervention in correcting abortion rule

To the Editor:

Attached, please find copy of a letter I have written to President Richard M. Nixon, regarding the recent Abortion decision handed down by the Supreme Court of the United States.

I feel very strongly about this ruling and this is my way of letting the President know of my feelings. I don't know if he has the power to overturn their decision, but since these men are chosen by the President, I felt it wouldn't do any harm to at least try.

As a matter of information, my actions were a direct result of your story on this issue in *The Criterion* (1-26-73). Thanks for the good work! I look forward to receiving *The Criterion* every Friday.

Margaret Bonke

Indianapolis

President Richard M. Nixon  
The White House  
Washington, D.C. 20025

Dear Mr. President:

Since you are the father of two daughters, I am taking the liberty to voice my disapproval of the Abortion ruling, permitting the early killing of the unborn, and I am begging you to use your power to overturn the decision of the Supreme Court in this most cruel and heartless decision set down by them.

I feel that you are a man of good moral

character and I feel that you personally do not approve of this decision, but, since the members of the Supreme Court are chosen by the President, surely you can and will react to overturn their decision, or make your second term marked by massive killings of the most innocent of all human beings, an unborn infant.

I am the proud mother of five children, one of whom is a Roman Catholic priest for the Archdiocese of Indianapolis. We also have a beautiful granddaughter and are hoping for another grandchild in May. If the highest court of the nation has its way, not many women will be able to experience the joy that I have, in bearing my children, loving them and watching them grow into maturity and seeing our grandchildren. For them, I feel very sorry, for they will never know what they have missed.

However, at this time, please permit me to commend Justice Byron R. White and Justice William H. Rehnquist, who had the courage and wisdom to vote against this murder ruling. And that is exactly what it amounts to—mass murder within the first three months of pregnancy, not only permitted, but encouraged, by the highest court in our nation, the U.S. Supreme Court!

Thank you very much for allowing me to voice my feelings on this issue, although I realize that you may not ever see or even know that I wrote this letter. I feel so strongly against murder that I felt I couldn't rest at night without making an effort to say that I feel our Supreme Court has forgotten that our great country was created under God, as they have already taken God and prayer out of our schools with their stupid decisions (I'm speaking of the Madelyn Murray case).

Thank God we can and do choose to send our children to parochial schools, where we know positively they will be taught in the proper manner. It hurts enough that our tax dollars are helping men like your Supreme Court and their Godless attitude, as well as keeping public schools open so that the Godless teachings can be handed down to millions of innocent children.

Thanks again, Mr. President. You at least know you are a registered Democrat who voted for Richard M. Nixon in this last election, feels on this very important subject.

Respectfully yours,  
Mrs. P. Robert Bonke

#### Social issues booklet available at ICC

To the Editor:

I am interested in receiving a copy of the booklet that the Indiana Catholic Conference has prepared on items to come before the General Assembly this year. You wrote about it in *The Criterion*.

Could you tell me how to get a copy of the booklet?

Mrs. Walter Miller

Columbus

Editor's Note: Copies of the booklet entitled "Social and Moral Issues Facing the People of Indiana" are available by writing to the Indiana Catholic Conference, 543 Illinois Bldg., Indianapolis 18294. Single copy, 25 cents; bulk rates on request.

#### YOUR WORLD AND MINE

### Chile's food shortage

BY GARY MacEOIN

Tension is again mounting in Chile on the eve of congressional elections which will mark the mid-point in the term of office of that country's democratically elected socialist president. This time, however, President Allende seems to be in a stronger position than when he barely survived an eyeball-to-eyeball confrontation with the forces of the Right last October.

The concrete issue is, as before, the food shortage which some months ago was dramatized by housewives parading through the streets beating with spoons on empty pots and dishes. But Allende has now developed some additional information which alters the interpretation of the facts.

That a food shortage exists is no longer at issue. A substantial part of the middle class, which always under previous regimes had an abundance of supplies, now knows hunger both because of soaring prices and actual scarcities in the stores. With its access to the communications media it has been able to voice its protests for all the world to hear.

THE ALLENDE government now admits the fact. But what it is stressing is the reason for it. The figures it has developed show that the total food supply, including imports, has gone up by 27 per cent during the two years since Allende took office. The increase is twice as much as during the previous five years.

Why then the shortages? One reason is the country's inadequate infrastructure. Poor transport and storage facilities were at times to blame. But the more basic reason is the enormous increase in demand. A lowering of the unemployment rate has added another five per cent of the active population to the category of "consumers."

Food for school children and for other social schemes has also raised consumption. And more generally, higher pay

for workers has enabled them to eat more, while the middle and upper classes continue to eat as much as they ever did.

This analysis has altered the political climate significantly. It has now become easier for the regime to implement its plans to establish a state monopoly of the distribution and the sale at the wholesale level of all agricultural products. To the protests of the affected businessmen it can reply that their own blackmarketing has undone them.

Threats by business groups to refuse to comply with the new regulations seem also to have backfired. As everyone recognizes, the ultimate seat of power is the army, and the army leaders have made it clear for more than a year that they are committed to support the law of the land.

The biggest threat to Allende came several months ago when he seemed to be forced by events into violating the constitution. This time it is his opponents who are skating on thin ice, and they were recently warned by the minister of the interior (who is also commander-in-chief of the armed forces) that nobody will be allowed to break the law.

THE DIVISION within the Church continues to parallel that in the country. The bishops have consistently made it clear that they support Allende's objectives of more equitable distribution of the nation's resources, but many of them fear that the price in the form of controls on basic human rights may be excessive. On the current issue of control of distribution of food, however, Allende is unlikely to face any major Church opposition.

On a broader front, also, he recently received a boost in the form of an open letter from Catholic and Protestant missionaries from the United States to "the bishops and elders, priests and ministers, lay leaders and religious, and leaders of missionary groups" back home.

It is a call to them to urge the U.S. government and U.S. business to end the "injustices" of the present international economic order which favors the rich and crushes the poor. That is precisely what Allende has been saying all along.

#### Recent decision encourages grave immorality, Franciscan nun tells Supreme Court judges

To the Editor:

I am enclosing a copy of my letter to the Judges of the Supreme Court of the United States, which is self-explanatory. I trust more people will be stirred to protest this tragedy brought about by the recent decision of the Court on abortion.

Why, I ask, end a war in Vietnam and then begin an era of murdering innocent lives? I trust your paper will continue to protest this appalling decision.

Sister Mary Gabriel Burke

Oldenburg

Supreme Court of the United States  
Washington, D.C.

Honorable Sirs:

Your decision regarding abortion is atrocious as well as unconstitutional. I as a citizen of the United States am appalled that the majority members of our high court can so grossly offend the trust placed in them by the people of these United States.

Your stand is grossly opposed to the inalienable right of every person (the unborn person as well) to life, liberty and the pursuit of happiness. Our tradition is deeply rooted in respect for life, yet, you have withdrawn that protection for the unborn life. A child in the womb has the right to the life it already possesses and no court has the right to deny it this prerogative. This right to life goes beyond the sectarian morality to the law of God

and the very foundation of our human society.

Your ruling forebodes a social upheaval whose consequences could be devastating to every other helpless, vulnerable segment of humanity. What will prevent you from going a step further and ruling the legality of euthanasia? And furthermore, grave immorality is encouraged in our country by this ruling.

In condemnation of your stand, let me quote Alexander Pope in his "Essay on Man":

See, through this air, this ocean, and this earth,

All matter quick, and bursting into birth. Above, how high, progressive life may go! Around, how wide! how deep extend below!

Vast chain of being! which from GOD BEGAN.

Natures ethereal, human, angel, man, Beast, bird first, insect, what no eye can see,

No glass can reach; from infinite to thee, From thee to nothing. — ON SUPERIOR POWERS

WERE WE TO PRESS, INFERIOR MIGHT ON OURS.

Or in the full creation leave a void, Where one step broken, the great scale's destroyed;

From Nature's chain whatever link you

(Continued on Page 5)

#### The CRITERION

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## Christian Heritage

A history of the Catholic Church  
in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

The euphoria brought by these auspicious events did not last long. Trade with Detroit, on which the economy of the town depended, was of course no longer possible. Clark's erection of Fort Jefferson on the Mississippi below the mouth of the Ohio enraged the Southern Indians, who in consequence made traffic with New Orleans more difficult than ever.

The overbearing conduct of the Virginia soldiers aroused the hostility of the Wabash Indians, with whom the people of Vincennes had always been on the best of terms. In addition, the merchants discovered that the Virginia money, with which they had been paid for supplies furnished the troops, was almost worthless.

When they refused to accept any more of it, the officers, having no other money and no other source of supplies, simply confiscated what they needed, while the soldiers wantonly killed the cattle, not sparing even the draft oxen.

IN TWO LETTERS of complaint to the authorities the people expressed their distress in the same manner: "If it be thus that you treat your friends, what treatment do you reserve for your enemies?" Indeed, the Virginians were more like an army of occupation than of liberation, and the inhabitants were reduced to the status of a conquered people.

The spirits of the French throughout the territory were revived in July 1780 by the arrival of Colonel Augustin Mottin de la Balme. This officer had come from France some years before, recommended by Benjamin Franklin, and had served briefly under George Washington in the Revolutionary War before going into France.

At this time he came west, encouraged by Washington, who hoped that an attack on Detroit would divert British attention from his own movements. De la Balme, whether intentionally or not, led the French inhabitants to believe that the French king would soon resume his rule over the country he had lost to Britain.

In October, with a company of 80 men from Vincennes and the Illinois towns, he set off for Detroit, expecting that the French and Indians there would join him in expelling the British. His men captured Ouatanon and St. Joseph and Fort Miami. Having exhausted their provisions, they broke into the Miami trading post and helped themselves to its contents.

Nettled by this high-handed action, the local Indians, who leaned to the British side, attacked and dispersed the little army. The colonel and several of his followers, including some from Vincennes, lost their lives. While this expedition proved a fiasco, it had a salutary effect on the French, who thereafter more boldly resisted the impositions of the Virginians.

It is no wonder that Father Gibault stayed away from Vincennes for five

years. Raiding parties, led by British officers, continued to scour the country, and the priest well knew that capture by one of these would result in his trial for treason, however earnestly he might protest that his actions in the taking of Vincennes were purely spiritual.

Under pressure from British officials, Bishop Briand on 12 June 1780 wrote to him, withdrawing his powers as vicar general and pastor, suspending him from all other functions except the celebration of Mass, and commanding him to come to Quebec "without any delay."

It is fairly certain that Gibault never received this letter. The war was at its height and communication from one side to the other was not an easy matter. At any rate, he made no reference to it in any of his subsequent letters that have survived, and he continued to call himself vicar general.

IT WAS ABOUT this time that Father Gibault moved across the river to make his home at St. Genevieve, but there is no reason to attribute this move to the bishop's letter. There were quite cogent reasons in local circumstances for his change of residence.

Bad as conditions were at Vincennes, they were a great deal worse at Kaskaskia, where there were more soldiers and more Americans out for all they could get, who with the connivance of the military had taken control of the town.

After the withdrawal of the troops these interlopers remained in power, despoiling the French, many of whom, like the priest, sought refuge under the more orderly Spanish rule. There is abundant evidence of the sorry state of affairs in the records. Father Gibault's description in his letter to the bishop of 1 April 1783 agrees with other accounts:

The Illinois people are more unfortunate than ever. After being ruined and worn out by the Virginians and left without a commandant, without troops, and without justice, they are governing themselves by whim and caprice, or, to put it better, by the law of the strongest.

Gibault was true to his character when he fled from the turmoil to the relative tranquility of the Spanish dominion. Another reason for his move was the accession of a resident pastor at St. Louis, which had been one of his early charges, in the person of the Capuchin, Bernard de Limpach.

A more economical division of labor resulted from the Capuchin's undertaking the care of Cahokia, just across the river from St. Louis, while Gibault attended St. Genevieve and Kaskaskia, which are close together. Not having to go to Cahokia, he had no need to reside on the eastern bank of the river.

In 1881 Father Potier, pastor of Sandwich, near Detroit, whose address to the militia had so pleased Henry Hamilton, died at the age of 73. The next year, Simplicius Bocquet, the Franciscan Recollect, who was 80 years old and had for many years been pastor of Detroit, retired.

These were the priests whom Gibault was assisting in the winter of 1775 and 1776,

## RHODESIA'S FIRST BLACK BISHOP

# At end of preaching, practice

BY TADZIMIRWA SHAMBARE

**SALISBURY, Rhodesia**—The consecration of Msgr. Patrick Chakaipa as the first black bishop of the Catholic Church in Rhodesia has corrected a dangerous and almost scandalous situation.

There had been widespread hope for the Africanization of top Church posts. Previously the Church in Rhodesia had reserved top positions of leadership to an all-white episcopate.

Until Bishop Chakaipa's consecration January 14 as auxiliary of Salisbury, Rhodesia was the only country in Africa with an impressively high number of black Catholics that was still without a black bishop.

**CRITICISM** WAS both rife and valid that the Catholic Church in Rhodesia—otherwise so outspoken in matters of interracial justice—remained white-ruled and white-orientated.

The consecration of the first

Catholic black bishop in Rhodesia must also be seen in another context.

The Catholic Church has a notable history of pronouncements condemning racial prejudice and discrimination.

External legislative controls and social convention in Rhodesia, however, restrict the pastoral freedom of the Church. But the Church could not blame the state or society for not breaking out of racialism or apartheid (or at least the semblance of this) within itself.

Rhodesia, although it is about 95 per cent black, has advanced a policy of white supremacy for the country both before and after its unilateral declaration of independence from Britain in November 1965.

**THE GOVERNMENT** has been battling with the Rhodesia bishops for some time over the use of Catholic schools and hospitals by blacks.

Bishop Donal R. Lamont of Umtali

recently said that the possibility of any substantial agreement between the government and the Catholic Church "is more remote than ever" because the regime of Premier Ian Smith has not renounced its apartheid policy of strict racial segregation and the Church has not changed its attitude in regard to that policy.

In the past, the sheer wordiness of the Church on racism was often suspect and at times a hindrance to effective Christian action.

But now, a significant change has taken place. The Church had adjusted an imbalance and, although late, this is seen by black Catholics in Rhodesia as a bold and decisive action.

Bishop Chakaipa is famous as an author. Five of his published novels, in the Shona languages, have received prizes at literary competitions, and his first novel has been reprinted nine times.

## LETTERS TO THE EDITOR

(Continued from Page 4)

strike, Tenth, or Tenth thousandth, breaks the chain alike.

By encroaching upon the powers superior to man (God gives life) powers lower than man will encroach upon you. This barbarous act will lead to other acts far worse—and to whom next? I ask in the name of humanity that you reconsider your decision.

Respectfully,

Sister Mary Gabriel Burke

**'Not just the unborn' need Bishops' concern, M.O. Smith responds**

To the Editor: With regard to your paper's position concerning the Supreme Court's decision on abortion laws, may I submit the following comments:

1) The court did not "say in effect that a mother has the right to dictate life or death for her unborn child." The court said only that no state or government has the right to interfere with a mother's decision on that point. Do you really believe that government officials have a greater concern for life than mothers and doctors do?

2) The decision indeed flies "in the face of a basic tenet of Judeo-Christian morality." This merely shows how ineffective the Christian Churches (or should I say Catholic Church—it seems to be alone here) have been in propagating their teachings. The Churches of our country have the fullest freedom, plus tax-exempt

when he was stranded in Detroit and had to wait for spring to return to Kaskaskia. To replace them Bishop Briand appointed the 33-year-old Louis Payet, the two parishes being no burden for one of his years.

(To be continued)

status, to carry on their work; if they are not successful, it is their fault, and the blame is not to be put on the Supreme Court or any agency of the government.

It might be added that a fair number of Catholic people and clergy no longer accept their Church's teaching on the matter of abortion. If the Catholic Church cannot even convince its own people and clergy, how can it dare to try to teach the American people as a whole?

3) The statement of the Catholic bishops is merely a weary repetition of a doctrine formulated in the past, still blindly and desperately believed by them, but by few others. It will have no impact whatever. How is it that they alone can judge "that which is a fundamental evil?"

4) If the bishops are so concerned about "life, liberty, and the pursuit of happiness" for all men, why do they react only when the question involves the unborn? Why do they do nothing about the life, liberty and happiness of those already born? Specifically: what about the thousands of divorced Catholics whose hopes for life and happiness are shattered and crushed while their bishops stand idly by? Why do the bishops do nothing for these persons and their already-born

children? Are the bishops serving the cause of "life" by excluding these persons from the sacraments when they try to pick up the pieces of their broken lives?

Again: what about the "life and liberty" of the many priests who find the ministry problematic or who find celibacy too great a burden? What concern do the bishops show for the priest who wishes to remain in the ministry as a married man? Why are the bishops more concerned about the unborn than about this living, feeling priest of God who desperately needs their help and support?

The same issue of The Criterion speaks of a Father Rodney Williams, "one of the Latin-rite Church's few married priests," now serving in Australia. Other such married Latin-rite priests live and serve in Northern Europe. The matters of the status of divorced Catholics and the lifestyle of the clergy pertain directly and explicitly to the competence of the bishops—here there is no complication with the civil law—the bishops, even here in Indiana, could solve these problems and strike a most effective blow for "life and liberty" if they only wanted to and if they were determined to do so.

Until the bishops show in practice a real concern for the "life and liberty" of every man, including their own people and their clergy, and not just for the unborn, their

• opinion  
• reaction  
• analysis  
• background

pretty words and statements will fall on deaf ears. "By their fruits you will know them"—he who does not follow his words with actions had better keep quiet.

M.O. Smith

Indianapolis

**R. J. Wirth praises editorial, suggests responsible action**

To the Editor:

B.H. Ackemire is to be commended for her recent editorial in which she exhorted "... every responsible citizen concerned for the moral health of his society and its children to rise up in the name of basic decency and demand an end to the wave of movie pornography that is engulfing this nation."

I would urge those readers who share Mrs. Ackemire's concern to write to: Morality In Media, Inc., 487 Park Avenue, New York, N.Y. 10022, and ask to receive its monthly newsletter. This organization consistently has constructive suggestions for responsible citizen action in the fight against pornography.

R.J. Wirth

Indianapolis

## In Your Charity — Pray for these Souls who were buried during the month of January in our Cemeteries

### HOLY CROSS

O'Connor, James A.  
Costello, Thomas J.  
Brown, Fred W.  
Huber, Katherine C.  
Earle, Lillian  
Jackson, Joyce A.  
Corliss, Ronald Eugene  
Sharkey, Elizabeth Agnes  
Snider, Elizabeth Irene  
Wiese, Elizabeth Cecelia Carr  
Carroll, James G.  
Tierney, Herman J.  
Teli, Diamond  
Bulla, Antoinette Marie  
O'Hara, Elizabeth  
Moran, Catherine Rose  
Eder, Carl J.  
Riley, Mary J.  
Dillehay, Vesta B.  
Groves, Francis H.  
Simon, Leroy J.  
McCarthy, Margaret E.

Monique, Sister (Marie J. Baudet)  
Pazder, George J., Sr.  
Damiani, Mary  
Roberts, Josephine Marie  
Scott, Mary Margaret  
McCarthy, Mary E.  
Wolf, Margaret H.

### ST. JOSEPH

Johnson, Carl O.  
Miller, Barbara Ann  
Lowe, Louis Art  
Mancourt, Elizabeth Rice  
Swift, Walter B., Sr.  
Casterline, Eberett L.  
McElroy, Cecelia M.  
Summers, Lucille C.  
Donofrio, Henry  
Gioscio, Frank Rocco  
Honecker, Estella  
Steeb, Edward J.  
McClain, Harold F.  
Hohmann, Anna

Olsenforth, Fred Leo  
Poder, Lawrence J.

### CALVARY

Wills, Rev. John E.  
Hord, John Paul  
Miller, Audrey M.  
Carr, Eugenia  
Sutton, Philip  
Prow, Robert J.  
Davis, Julia M.  
Clouser, Carl V.  
Watson, Edythe Anne  
Windel, Delphia M.  
Barton, John J., Jr.  
Moore, Raymond Francis  
Hill, Lawrence A.  
Munchel, John A.  
Whittingham, Margaret T.  
Becker, Julia G.  
Hahart, Marian  
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# ART

BY SR. JANAAN MANTERNACH, OSF

The creation of beautiful things or the making of things that enrich people and make them happy is a sharing in God's creative act and a privileged avenue toward a richer understanding of divine creativity.

Too often we limit our idea of art to the work of great masters and never stretch our sense of it to include the many created things that happen around us which cause the greatest joy and delight. I'll never forget how delighted I was in finding a poem written by my nephew, Terry Matternach, published in "The Cascade Pioneer," our hometown paper.



"The early astronomers were sure the world was revolving around himself. When will man discover our sun shines on many worlds?"

To ponder Terry's poem is to come up against the mystery of many meanings bound up in as simple a word as "world." The moment Terry concretized his pondering for us by putting it into a word form, he increased our capacity for entering into the wonder of what God has wrought which goes way beyond what man has already in his grasp.

IN MY OFFICE on one of my bulletin boards there are five words printed by a five-year-old with a dark blue crayon on a strawberry-pink piece of stationery. It's the most precious and creative piece of art in my office, for the words say, "I love you, Sister Janaan."

The moment Amy Pogue gave expression to the relationship that exists between us in a form that cannot only be enjoyed by me but by everyone else who comes into my office, she gave evidence of the presence of love in the world. The love of someone for us is the most creative thing that can happen to us and it's the most powerful revelation of God's love—it gives us what I alluded to earlier, "that richer understanding of divine creativity."

On my desk is a large green candle. It was made for me by my research assistant, Elizabeth Wolfe, and it's a beautiful thing. I treasure it because it's a constant sign of man's capacity to create

and to make others happy with what they make. And, it also happens to be symbolic of Elizabeth's eagerness and willingness to give of herself.

HANGING IN MY OFFICE is a colored snapshot of Russell J. Neighbor, a priest who loved people of every age and continually gave both himself and his material possessions to them. His picture is in a ball-like frame that is suspended from the ceiling like a mobile and moves continually with the movement of the air around it. The fact that his picture moves is symbolic because an illness completely robbed him of his own capacity for any movement. The memorable thing about Msgr. Neighbor are the strokes of love that he made on the canvas of time while he was still able to move.

Two small "Thank You" notes are also part of the mosaic of creative things that make my office a meaningful and beautiful place to work. They're both exactly alike because they came from a niece and nephew in the same family, Brett and Jenny Ripple, and were evidently taken out of a box of "all-alike" Eaton cards. But the fact that they're machine-made and exactly alike takes nothing away from the creative effect they have had on me.

THE WORDS WITH WHICH they expressed their gratitude for something I had given them are what most people would consider extremely ordinary. They read: "Dear Sister: Thank you for the dog, Jenny," and "Dear Sister: Thank you for the donkey. He is on my bed. Today is the last day of school. Love Brett." Yet, for me, they are extraordinary, as is anything that is created out of love, out of gratitude, out of admiration, out of inspiration, out of wisdom.

Look around you and see the many treasures you have that have been given to you—the ordinary kinds of creation that make our lives extraordinary, and say, "Thanks." Then take a little time to make something; a cake or pie for dinner, a skirt your teen-aged daughter has been hinting for, a big bowl of hot buttered popcorn, a salad, or fix something that needs to be repaired, or write a letter to someone who hasn't heard from you. And while you're creating your own kind of masterpiece, remember that YOU are sharing in God's creative act.

(Copyright 1973, NC News Service)

## SCRIPTURE

### Why no images of Jesus?

BY FR. QUENTIN QUESNELL, S.J.

We have no pictures of Jesus. We wouldn't expect to have photographs, of course, not from the first century. But there is no reason why we couldn't have had paintings or statues or engravings. Doing portraits was a highly developed art in Jesus' day. We still have very lifelike representations of many people who lived at the same time he did. Not only of emperors and kings in imposing effigies of marble or granite, but of many others whose names have long been lost but whose faces still look out at us from a painted wall, from an ancient family collection of busts, or from enameled slabs of wood.

Perhaps the reason we have no representation of our Lord is that he wasn't famous enough during his lifetime to have one done at public expense and he



wasn't rich enough to pay to have one made. Nor were his followers in any better situation.

But more likely the reason we don't have an image of Jesus as he was is the same simple reason why we don't have any other Jewish images from Palestine of that time either. The law of God forbade the making of images, and at that time in Israel that law against images was apparently quite strictly interpreted, at least as regards the human figure.

THE SAME REASON probably applied to the entire first generation of Christians, including non-Jewish converts. Whatever the reason, it remains a fact that amid all the art works, great and small, which we have from the first century—all the engraved medallions and bracelets and amulets and statuettes, lampstands, candlesticks, jewelry, the house carvings or paintings—we don't find any with identifiably Christian images. There are no crosses, no medals, no statues representing Christ or Mary or the apostles or scenes from the gospels or illustrating the parables or anything else which we might expect of Christian art.

You look in vain for an appreciation of art-works in the New Testament writings. People who work with their hands, and so probably made some beautiful things are mentioned: carpenters, tent-makers, sellers of purple-goods. But the only ones mentioned in the New Testament who are certainly artists are probably the silversmiths of Ephesus who made little statuettes of the goddess Diana.

The ships of the condemned Babylon are said to carry cargoes of "gold, ivory pieces, furniture (Revelations 18) and the great harlot who is destroyed is clothed in purple, scarlet, gold, pearls, jewels, and carries a golden chalice (Rev. 17). "It is almost as if beautiful man-made creations belong to God's enemies.

Still, the throne of God with its surroundings is seen beautiful with artistic creations: an altar of gold, seven golden lampstands, censers, trumpets, etc. And the new Jerusalem will descend from the heavens as a lovely piece of workmanship with jeweled foundations, pearly gates and gilded streets.

BUT FOR THE MOST PART the Christians of that time seem to be proud that they have a God who "dwells in a temple not made by hands." The temples which are made by hands "will fall, leaving not a stone upon a stone" and this is true of the temple of the true God in



Childish handprints on a frosted window—an expression of art in its simplest form. (NC photo by Fred W. Fries)

## LITURGY

### Thanksgiving rite joyful memory

BY FR. JOSEPH M. CHAMPLIN

Last year about this time I described the effective and moving Thanksgiving activities people experienced at our parish in Fulton. Give thanks to the Lord, we urged, by sharing what you have with those who have not. That meant clothes for the annual bishops' drive, money to the Campaign for Human Development, and, especially, an item of food from each member of every family for presentation during the solemn 10 a.m. holiday Mass.

The 1971 version proved a great success; the 1972 service went even beyond that. It is dangerous to judge worship celebrations by numbers, but these comparative figures depict the growth in popularity of our Thanksgiving event: attendance of 750 (nearly a full church) in 1972 as opposed to 500 the previous year; 36 cartons of foodstuffs for the poor instead of a dozen; seemingly endless Communion rather than the usual steady and heavy number.

The impact of our initial Thanksgiving service is perhaps best illustrated by the fact that this year one family delayed their 5-hour car trip to a relative's home until after the liturgy. They missed the Mass last fall, had heard of its beauty, decided to wait this time, and later remarked the delay of their journey was decidedly worthwhile.

OUR CATHOLIC SCHOOL grade 1-4 students prepared for this family-oriented event by a Bible service of their own. During it the little ones brought various colored cutouts to the altar and fixed them to an attractive cornucopia poster; "Thank you God for me, for my parents, for my dog, for food."

Elementary public school pupils in our extensive religious education program likewise contributed a series of paintings that were pinned to a large corkboard and placed in the sanctuary. "Thank you God for pearls."

The homily this year paralleled that of 1971. The celebrant remained seated in his presidential chair and offered a series of reflections suggesting gifts for which we should be grateful (parents, children, food, resolution of the Nestle's strike). However, a poem composed by one beloved cancer-ridden parishioner who

Jerusalem as well as of the many temples of false gods. But the temple not made by hands will be the risen body of Jesus (John 2, 21). Into that temple all of us are to be built, as living stones (1 Peter 2, 4).

As for personal adornments, they are to be not with "the affection of an elaborate hairdress, the wearing of golden jewelry, or the donning of rich robes" but with "the character of the heart, expressed in the unfading beauty of a calm and gentle disposition" (1 Peter 3, 3-5).

So that finally the image of Christ that we do have is the one which God forms in our lives through grace and good works, as we are "changed into his likeness from one degree of glory to another" (2 Cor. 3, 18). For by this love we have been "predestined to be conformed to the image of God's Son" (Rom. 8, 29).

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## CATECHETICS

### Art seen boon to RE classes

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

The neighborhood was known as the "concrete jungle." The children who came to the parish school grew up in poverty and fear. Whole families lived cramped in bleak single rooms. There was little grass, few trees, and even fewer flowers. Grey concrete, red brick, black asphalt dulled the senses even to the beauty that might have been noticed.

Faced with the task of teaching catechism to these children from the concrete jungle, a creative young teacher quickly sensed the dulling effect of their environment. She realized that to speak to God, creator of a beautiful world, to children who knew so little beauty would be fruitless.

So as part of her efforts at Christian education, she set about exposing her students to beauty of all kinds. Each day she introduced a new photograph or painting. Her bulletin boards were attractively designed. She read poetry and children's literature to the youngsters. Flowers and plants were placed around the room.



THE CHILDREN gradually came to love their classroom. It was for them a place of beauty. Interest in learning increased. Their ability to write and to draw increased significantly. Other teachers were surprised at these youngsters' growing capacity for expressing themselves in words and drawings. The children themselves began to notice beautiful things in their jungle of concrete and steel. Occasionally youngsters would bring in a picture or flower to add beauty to their room.

I have often thought of this teacher's sensitivity and creativeness. So often we speak to people of God's creative presence in the world, of the beauty of God and the world he creates. So often these words fail to take root because there is little human soil in which they can grow. People need to appreciate life, to sense its mystery, to love its beauty if they are to be drawn to the God St. Augustine addressed as "O beauty, ever ancient, ever new!"

Art, then, in its various forms has a vital role to play in religious education. Exposure to good art can educate to sensitive insight into life's meaning and mystery. The artist takes a moment of life, as it were, and projects it in such a way as to

celebrating priests. Servers and ushers then transferred these to a spot in front of the altar. This simple gesture involved each worshiper, young or old, and, in my opinion, accounts for the power our liturgy on this national holiday has in deeply touching human hearts.

AFTER COMMUNION, Katherine Manzer, the poet's daughter who is a professional singer on the national level, did a solo, "He ain't heavy, he's my brother." The congregation, aware of the link between Katherine and her mother and acknowledging the excellence of this performance, applauded.

As an experiment we scheduled Confessions on Wednesday in the morning and afternoon. The response overwhelmed us and we were swamped during both periods.

All of this leads us to a clear conclusion. Catholics in the United States are psychologically ready for such Thanksgiving Day Masses and will respond in numbers and enthusiasm to them.

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reveal something deeper than is normally noticed by the less sensitive person. A good photograph, painting, poem, song or story reveals the mystery of the ordinary, opening up to an appreciation of what underlies the fleeting moment.

PERHAPS ALL TOO OFTEN art is seen merely as an embellishment, a decoration. It's educational significance may readily be overlooked through preoccupation with information, truth, facts. As a result the potential of beauty to touch the heart and open the mind to life's mystery is neglected. Education, including religious education, then risks becoming superficial, a matter of verbal memorization.

Exposure to good art—that is, art which truly touches life's mystery, that poses provocative questions, that calls for quiet reflection, that reveals true insight into life—should be complemented with art created by the students, whether they be children, adolescents or adults. By being encouraged to probe their experience through creative writing, painting, or photography, for example, they are given an opportunity to become more sensitive and reflective. Often they are surprised at their own unsuspected creativity.

CHRISTIANS DOWN through the ages have felt that God's presence could be discerned in what is beautiful. The faith of millions of Christians was nurtured on the mysterious beauty of liturgical ritual, on the compelling beauty of majestic cathedrals, on the warm beauty of stained glass windows. Centuries of tradition lie behind the inclusion of art forms and artistic creativity in religious education to complement the verbal precision of doctrinal definitions.

There is genuine continuity between the creative teacher in the concrete jungle of a large city bringing beauty into her classroom and Jesus who directed his hearers to wonder at the beauty of the flowers of the field (Mt 5:26-34). For our God in not only one, true and good, but beautiful beyond imagining. "O beauty, ever ancient, ever new."

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## THE CHURCH AND I

### 2 great minds, a single Faith

BY F. J. SHEED

About Chesterton and Belloc the general public felt like the author of that moving poem—

The difference I can scarcely see  
Twixt Tweedledum and Tweedledee

This fantastic notion was strengthened by Shaw's welding them into "the Chesterton-Belloc." They were, in fact, very different men, working in quite different fields. Belloc was saying, inter alia of course, that English history was written wrong whenever it touched the Church, Chesterton that the Faith fits the nature of man as a key fits the lock it was made to fit. Chesterton was essentially a philosopher, Belloc essentially a historian—not of the academic sort but of the artistic, the Macaulay sort. Only the Faith could have brought such different men so close.

We see most clearly what the Faith  
(Continued on Page 7)



"Thank you, God, for me, for my parents, for my dog..." (NC photo by George R. Cassidy)



"We don't find any identifiably Christian images" from the First Century. (NC photo from The Walters Art Gallery)

## Two great minds

(Continued from Page 6)

meant to them in their shared devotion to Mary of Nazareth, the Mother of God. Chesterton was not given to invective, but he described the turning from her of many Christians as "The little hiss that only comes from hell." Belloc, given to anger and a master of invective, reached a peak in both when she was attacked. A Low Church Anglican bishop had ordered a High Church rector to remove some statues—especially "a female figure with a child." The cold insult to Child and Mother stirred Belloc to write a ballad. In the first three stanzas he wrote what he felt about the Bishop, using those words as the refrain. But by the poem's end he had forgotten the Bishop. His mind moved forward to his own death:

Prince Jesus in mine agony  
Permit me, broken and defiled,  
Through blurred and glazing eyes to see  
A female figure with a child.

SO THERE WAS I, immersed in, enthralled by, Belloc's Danton and Chesterton's Heretics. I still remember the start Belloc's second paragraph gave me: "What was the French Revolution? It was essentially a reversion to the normal." I wondered what he could possibly mean. I had read Dickens' Tale of Two Cities. Normal? Belloc went on to explain—the Revolution was "a sudden and violent return to those conditions which are the necessary bases of health in any political community." The guillotine, which had wholly dominated my own picture, is relegated to the margin with the adjectives "sudden and violent." The substance of the Revolution was far different.

I was only sixteen. I had not read much history. I have read plenty since. I still feel something of what I felt then, that there never was a historian who could have written of the French Revolution as a reversion to normal. He was his own kind of historian, he had his own mastery of language.

Heretics gave me not one shock (of the electric sort, you understand) but a score. I jot down a few sentences which as I read them again take me back 60 years.

"A young man may keep himself from

vice by thinking of disease. He may keep himself from it by continually thinking of the Virgin Mary. There may be a question about which method is the more reasonable or even about which is the more effective. But surely there can be no question about which is the more wholesome."

"A permanent possibility of selfishness arises from the mere fact of having a self." (Not sufficiently realized in discussion of original sin, not realized at all by Marx and the Utopians).

"Charity"—in judging others—"is a reverent agnosticism towards the complexity of the soul."

ON THE IDEA—stated explicitly by Auguste Comte but growing everywhere—of the scientist as a kind of secular priest whose trained mind could be trusted for sure guidance in the life of society generally, Heretics has two remarks which still seem to me wholly realistic.

"That same suppression of sympathies, that same suppression of intuition or guesswork, which make a man preternaturally clever in dealing with the stomach of a spider will make him preternaturally stupid in dealing with the heart of a man."

"Science cannot analyze any man's wish for a pork chop and say how much of it is hunger, how much custom, how much nervous fancy, and how much a haunting love of the beautiful." He should not have put in that last phrase, of course, it convinced the ordinary reader that he was fooling. But once he thought of it he had to say it: it practically said itself. I revelled in it.

TWO COMMENTS Chesterton made, on statements one was hearing all the time, have held my mind from that day to this. I know I bored my High School friends with them.

(1) "Neither in religion nor morality lies the hope of our race but in education." Chesterton's comment—"This, clearly expressed, means that we cannot decide what is good, but let us give it to our children."

(2) There were those who urged a simplification of life with the slogan "Plain living and high thinking." I had

# Reader: a sin is a sin is a sin is a sin

BY R. T. BOSLER

Q. Could you please enlighten me as to where in the New Testament Jesus refers to sin as being mortal or venial? I quote from your recent column: "You may be doing something dishonest, but you are not turning from God." Since when is dishonesty not turning from God?

Who but our Supreme Judge Himself is to judge where the line between big sin and little sin belongs? In the Bible He tells us very plainly that we are not to do the judging. I feel that a person either sins or he doesn't sin. Hogwash with that mortal or venial stuff. Small wonder we have so many separated Brethren. The Catholic Church makes things confusing.

A. I'll be perfectly honest with you and admit that the only place in the New Testament where a distinction between deadly (or mortal) and not deadly sin is explicitly made is the following: "Anyone who sees his brother sinning, if the sin is not deadly, should petition God and thus life will be given the sinner. . . . True, all wrongdoing is sin, but not all sin is deadly." (1 Jn. 5:16-17) Deadly sin in this case is probably apostasy or final impenitence.

Jesus himself made a distinction between the gravity of sins. To Pontius Pilate he said: "He who handed me over to you is guilty of a greater sin." (Jn. 19:11) And when he taught the disciples to pray he asked them to pray not only for their daily bread but also that their trespasses be

been rather taken with it myself. Said Chesterton "They would be improved by high living and plain thinking." I have never forgotten the phrase.

As it happens I have no constitutional habit of high living. I try to thank Chesterton by making up by plainness in thinking what my living lacks in height.



forgiven as they forgave those who trespassed against them. Surely the daily trespasses are not to be considered the same as sins of murder and adultery.

The distinction between mortal and venial sin seems to me essential for keeping the proper attitude toward the evil of sin. If stealing a pack of cigarettes at the check-out counter of a supermarket is the same as robbing a bank of \$100,000, then serious sin will seem so common that no one will worry about it. With all due respect for your opinion, I cannot see how pilfering a package of cigarettes, though it be dishonest, is a turning away from God.

I have a suspicion that the difficulty you and many others have with the distinction between sins arises from the fact that the word sin is used in two different senses when applied to mortal and venial. Sin, strictly speaking, is a deliberate action by which a person turns completely away from God and freely chooses to do what he wants instead of what God wants in a serious matter; it is unfaithfulness, adultery against God, idolatry by which he places a creature before the Creator. That is what we Catholics call mortal sin. If that is what you mean by sin, then I agree with you, "a person either sins or he doesn't sin." But there are times—most often in

fact—when the action is not fully deliberate, when there is no clear intention of offending God in a serious way, but there is a failure to love God and neighbor as one should. What do you call this? Traditionally in the Church these actions have been called venial or easily forgiven sins—the daily trespasses we ask forgiveness for in the Lord's Prayer. They are not sin in the same sense we used the word in reference to mortal sin—any more than harsh words between husband and wife may be called adultery.

One more point and I'll stop arguing. The Church has, we Catholics believe, the power to forgive sins and, therefore, the right to distinguish between serious sin and minor offenses. But ultimately God alone can know the difference, for he alone knows what men intend to do when they act.

Q. I simply cannot believe a news report in a Catholic paper that the female Hitler, Queen Isabella of Spain, is to be beatified. Evidently if people have enough money anyone can be canonized, even Hitler himself (for exterminating those "Old nasty Jews"). I'm an Irish Catholic, and I'm boiling mad. I'll never believe in a canonized saint again.

A. The news report did not say that Isabella is to be beatified; it merely said that the cause of her beatification was introduced. And, that is something else again. I'd like to be the Devil's Advocate in that cause. Isabella did have the courage to support Columbus. She undoubtedly was a holy woman and in her own mind thought she was doing the right thing when, with her husband Ferdinand, she pressured the Jews into converting to Christianity or leaving Spain. This action would not keep her from heaven, for she did not realize she was doing something we today consider wrong. But, I predict, it will keep her from being beatified. When the Church beatifies and canonizes a person, she is saying this is a model of what a Christian ought to be. I don't think the Church in this day and age will declare Isabella of Spain a model to be imitated. This would be an insult to the Jews.

There undoubtedly is money behind the movement to beatify Isabella, coming I suspect from those who want to restore the monarchy in Spain. Money or not, there is not the slightest chance this cause will succeed. Many such causes are opened, but few are brought to a conclusion.

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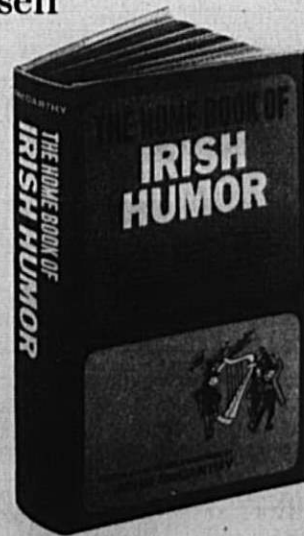
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## See threat to schools in Taiwan

TAIPEI, Taiwan — A government decision to designate private and junior high schools as acting public schools has caused concern in many quarters here.

Editorials, articles and letters debating the pros and cons of the proposed measure have appeared regularly in newspapers since the education ministry announced its plans in late December.

A strongly worded article opposing the project was published by Archbishop Stanislaus Lo Kuang of Taipei in the official Central Daily News.

Twenty-five Catholic junior high schools and nine Catholic primary schools could be affected.

THE EDUCATION ministry has avoided using the word "nationalization." What the authorities propose to do is include all private primary and junior high schools in school districts, suspending their entrance examinations, and providing tuition subsidies.

The Association of Catholic School Principals issued a statement in which it asked the education ministry not to forget the contribution made by Catholic schools to education and not to forget the sacrifices made by Catholic schools to education and not to forget the sacrifices of friends abroad who gave money and manpower to establish and operate these schools.

Catholic schools are not considered essential for the life

Ten years ago ground was broken for the new St. Gabriel parish church-school in northwest Marion County.



STYLE SHOW, OVER-ALL WINNERS—Mrs. Norma Dollar, Holy Name, Commentator for the modelling parade, poses with the six over-all winners chosen by the judges at the recent Nineteenth Annual Junior CYO Style Show, held January 28 at Holy Name. The winners are, left to right: Joann Koenig, St. Pius X, Sportswear; Jane Knecht, St. Mary of Greensburg, Tailored Suit or Coat; Ginny Meyer, St. Mary of Greensburg, Party and Formal Dress; Laura Shake, St. Catherine, Tailored Dress and Unlined Suit; Martha Klotzbier, St. Gabriel, Skirt and Blouse; Ann Carrels, Our Lady of Mount Carmel, Pantsuit. Each of the over-all winners received gift certificates as prizes, in addition to first place trophies.

of the Church here. In fact, Catholics comprise less than 10 per cent of the enrollment at any Catholic school.

CATHOLIC schools are operated strictly according to the regulations of the education ministry, and the ministry enforces watchful supervision.

It is doubtful if any Catholic school authority would agree to continue operating primary and junior high schools under the conditions proposed by the ministry. The selectivity that permits, for example, a Catholic school to enroll talented Catholic children from poor families without fees and so prepare leaders for the future would be ended.



## Announce dates for CCW Artist, Craftsman Show

INDIANAPOLIS — The annual Artist and Craftsman Show sponsored by the North Indianapolis Deaneary Council of Catholic Women will be held May 16-18 at the Eastgate Mall. Separate divisions for professional and non-professional artists will be featured. First prize in the professional division is \$150, with second and third prizes of \$70 and \$50. All media, except sculpture, will be judged.

Non-professional divisions will include oils, watercolors, acrylics, line, pastels, sculpture, crafts and needlecrafts. Awards of cash prizes will be \$25, \$10 and \$5.

Serving as chairman of the event are Mrs. Joseph Zimmer and Mrs. Charles McLaughlin. Entry forms for registration and booth space are available from Mrs. Zimmer, 604 N. Payton, Indianapolis, 46219.

### D-SETS DINNER

INDIANAPOLIS — The Mother Theodore Circle No. 56, Daughters of Isabella, will hold a covered dish dinner meeting at 6 p.m. Tuesday, Feb. 13, at Council 437, Knights of Columbus.

## Woods alumnae to hold dinner

INDIANAPOLIS — The Indianapolis Chapter of the St. Mary-of-the-Woods College Alumnae will meet at 6:30 p.m. Tuesday, Feb. 20, in the home of Mrs. William Rohr, 5822 N. LaSalle St. A business meeting will follow dinner for alumnae members.

Reservations are available by calling Mrs. Paul Scherrer by Wednesday, Feb. 14.

## Remember them in your prayers

### BROOKVILLE

CHARLES REUSS, 55, St. Michael's, Jan. 29. Husband of Mildred; father of Rodney, Ted and Roger Reuss. Mrs. Barbara Monroe and Mrs. Judy Monroe, all of Brookville; brother of Mrs. Emma Rosenberger, Mrs. Bertha Rosenberger, both of Brookville; Mrs. Rita Ruf of Connersville; Mrs. Ruth Schneider of Hamilton, O.; Mrs. Reuss of Cincinnati, O.; Henry Reuss of Liberty; Mrs. Minnie Steiner, Mrs. Mary Blades and Mrs. Betty Schneider, all of Cedar Grove.

ELLA DIRKHISING, 90, St. Peter's, Feb. 5. Sister of William Dirkhising of Corner Creek, Canada.

HARRY J. PENGEMAN, 85, St. Peter's, Feb. 6. Brother of Mrs. Lyla Graf of Cincinnati.

CEDAR GROVE DOROTHY METZLER, 50, Holy Guardian Angel, Feb. 5. Wife of Ray; mother of Larry Metzler, U. S. Air Force; Karen, Francis and Bruce Metzler, all of Harrison, O.; daughter of William Kaiser of Brookville; sister of Joe Kaiser and Mrs. Rose Vonderheide, both of Brookville; sister of Marie, Taska of Cincinnati; Mrs. Roma Ferguson of Tucson, Ariz.; Joan Wallace of Carmichael, Calif.; Alfred, Lee and Harry Kaiser, all of Cedar Grove.

CLINTON ROY UGO, 57, St. Peter's, Feb. 1. Brother of Ann, Butts of Hammond; John and Don Ugo, both of Clinton.

CONNERSVILLE CATHERINE M. CONNELL, 85, St. Gabriel's, Feb. 5. Mother of Leo V. and Raymond A. Connell, both of Connersville; sister of Miss Nora Murphy of Richmond.

GREENSBURG HENRY TRUMME, 63, St. John's, Jan. 30. Husband of Laura; father of Loretta Macynski and Frieda Dyer; stepfather of Gertrude Gehring and Helen Bessler.

INDIANAPOLIS PHILLIP A. HURLEY, 61, St. Andrew's, Jan. 31. Husband of Mary C.; father of Joseph B. and Phillip P. Hurley, Clarissa Wilkenson and Mary C. Taylor; brother of Mildred Sullivan, Louise McKay, Alice Dathenay and Ruth McIntoch.

MARGARET H. WOLF, 72, St. Anthony's, Jan. 31. Mother of

James and Donald Wolf, Sister Marie, S.P., and Mary Knott; sister of Julia Bernhardt.

ANNAMARIE BLACK, 69, St. Patrick's, Feb. 1. Mother of Robert A. and Paul T. Black, Gerald Conniff and Lavon Burge; sister of Patrick E. and Maurice Fitzpatrick, Margaret Curran, Leone Engelking and Virginia Lafferty.

EILEEN S. FARRELL, 66, St. Joan of Arc, Feb. 1. Wife of J. Vincent; mother of J. Michael and Thomas E. Farrell; sister of John P. and Thomas M. Scanlon.

EDNA SHEPHERD, 85, St. Monica's, Feb. 2. Mother of Louis Shepherd.

HELEN H. LEPPERT, 87, Christ the King, Feb. 2. Wife of E. Bert; mother of Helen, William L. and D. Richard Leppert and Catherine Bowers.

JAMES M. COLLINS, 44, St. Catherine's, Feb. 5. Father of Michael D., Kevin M., Matthew S. and Kathleen M. Collins; son of Walter A. Collins; brother of John Collins and Mary Cochran.

LENA K. HUGHES, 80, St. Peter and Paul Cathedral, Feb. 5. Sister of Sister Mary Catherine Kirsch, S.G.S.

MARTHA T. MAHONEY, 85, St. Anthony's, Feb. 6. Mother of James J. Mahoney, Rita Wierman and Margaret A. Marchant; sister of Anna Cummins and Ethel Leeds.

JOSEPH W. SEERY, 70, St. Peter and Paul Cathedral, Feb. 7. Brother of Justin C. Seery, Eileen Slattery and Frances McCarthy.

JEFFERSONVILLE JEAN SCOTT CRAIG, 48, St. Augustine, Feb. 2. Sister of Mrs. Helen C. Perry, Mrs. Tom Lindsay and Edward P. Craig, all of Jeffersonville.

LAWRENCEBURG WILLIAM J. ALBRIGHT, 55, St. Lawrence, Feb. 5. Husband of Wilda, father of Timothy and Terrence Albright and Mrs. Edward Wernke of Lawrenceburg; brother of Robert Albright of Washington.

ANTHONY C. HASSMER, 80, St. Lawrence, Feb. 6. Husband of Louise; father of Anthony Hassmer of Cincinnati; brother of Mrs. Rose Koch and Miss Josepha Hassmer, both of Lawrenceburg.

LANESVILLE EDNA HENRIOTT HUBAL, 76, St. Mary's, Jan. 31. Mother of Mrs. Anne Howar of Louisville; Mrs. Doris Henderson of Jeffersonville; Mrs. Edna Dalton of Yakima, Wash.; Mrs. Kathryn Koch, Adolph Lawrence, William and Donald Hubal, all of New Albany; and Robert Hubal of Elizabeth, A brother and a sister also survive.

NEW ALBANY MARY ANN ZIPP, 75, St. Mary's,

Feb. 3. Mother of James Zipp and Mrs. Jewel Bennett, both of New Albany. A brother and two sisters also survive.

RICHMOND CLARENCE C. MADDOX, 63, St. Andrew's, Feb. 1. Husband of Emerald; father of Charles W. and Thomas Maddox, both of Richmond; brother of Robert Maddox of Richmond.

TERREHAUTE EDITH DAGGETT FOX, 51, Benedict's, Jan. 30. Sister of Mrs. Walter Cook and Harold S. Fox, both of Terre Haute and Joseph Fox of Birmingham, Ala.

## Card Party set

CLARKSVILLE, Ind. — The annual Dessert Card Party sponsored by Our Lady of Providence High School will be held at 7:30 p.m. Wednesday, Feb. 14, in the school cafeteria. General chairman of the event is Mrs. Don Jones, assisted by Mrs. Marven Day, both of New Albany.



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# Archdiocesan Junior tourney opens Sunday

The annual Archdiocesan Junior Basketball Tourney gets underway Sunday, Feb. 11, at the traditional two-bracket sites—Providence High School, Clarksville, and Secina Memorial High School, Indianapolis.

Although deanery elimination winners were not all known at

## Post-season tourney play in spotlight

INDIANAPOLIS — Post-season tourney action in four basketball leagues are in progress through next week.

The Holy Spirit Freshman-Sophomore Tourney will have its quarter-final round at 1 p.m. Sunday, Feb. 11, and semifinals on Tuesday, Feb. 13. The consolation and championship games will be played Thursday evening, Feb. 15.

THE SECOND round of the Little Flower "56" B Tourney will be concluded this week, with the quarter-finals scheduled at 1 p.m. Saturday, Feb. 10. Semifinals will be played starting at 1 p.m. Sunday, Feb. 11. The consolation and championship tilts will be held Tuesday, Feb. 13.

Quarter-finals in the Our Lady of Lourdes Cadet B Tourney will begin at 10 a.m. Saturday, Feb. 10. Semifinals will be played at 7 p.m. Sunday, Feb. 11, while the consolation and finals are scheduled Tuesday evening, Feb. 13.

THE HOLY CROSS "56" A Tourney completes its third round and half of the quarter-finals this week. The remaining quarter-finals are slated Monday, Feb. 12, with semifinals scheduled Thursday, Feb. 15. Championship and consolation games will be played Sunday, Feb. 18.

Cadet A "American" and

presstime, the Sunday line-up will include:

Clarksville, 1 p.m.—New Albany Deanery winner and St. Vincent's, Bedford, representing the North Vernon-Bedford Deaneries. At 2:15 p.m.—St. Paul's, Tell City, and the winner of the Indianapolis "B" Tourney (St. Catherine's or Mount Carmel).

Secina, 1 p.m.—St. Louis, Batesville, representing the Lawrenceburg Deanery, and Sacred Heart, Terre Haute. At 2:15 p.m.—St. Mary's, Richmond, and the winner of the Indianapolis "A" Tourney (St. Mark's or Our Lady of Lourdes).

Winners of the afternoon games will play at 7 p.m. Sunday, with the victors scheduled to meet at 3:30 p.m. Sunday, Feb. 18, at Secina for the championship.

## STANDINGS

**CADET VOLLEYBALL LEAGUE STANDINGS**  
Division I—All Saints 6-0; Holy Trinity 4-2; St. Malachi 4-2; St. Christopher 3-3; St. Michael 3-3; St. Monica 2-4; St. Thomas 2-4; St. Martin 0-6.  
Division II—St. Pius X 6-0; Immaculate Heart "Blue" 4-1; St. Andrew 4-1; St. Joan of Arc 4-2; St. Matthew 2-4; St. Simon "White" 1-4; St. Lawrence "White" 1-5; Immaculate Heart "White" 0-5.  
Division III—St. Roch 6-0; St. Catherine 4-2; St. Jude 4-2; St. Mark 4-2; Little Flower "Gold" 3-3; St. Barnabas 2-4; Our Lady of Greenwood 1-5; St. Patrick 0-6.  
Division IV—St. Simon "Blue" 6-0; Holy Spirit 5-1; Little Flower "Blue" 4-2; St. Philip Neri 3-3; St. Rita 3-3; St. Bernadette 2-4; Our Lady of Lourdes 1-5; St. Lawrence "Red" 0-6.

"National" Tourneys will enter the semifinal round Sunday, Feb. 11, at Secina and Roncalli High Schools, respectively. Finals will be played at Secina on Wednesday, Feb. 14.

The "American" winner will begin the Archdiocesan Tourney at Clarksville on Feb. 18, while the "National" winner plays at Secina the same day.

## Four league cage champs are crowned Science Fair set March 4

INDIANAPOLIS — Four basketball league champions were determined last week prior to post-season tourneys which now dominate attention.

Holy Spirit won the "56" B League trophy by outlasting St. Rita's 29-21 at Our Lady of Lourdes on January 31. Representing Division II, the champions advanced to the final game by dropping St. James of Division III 36-25. St. Rita's drew the bye to the final berth.

ST. JAMES had earlier survived a division tie by beating Little Flower "White" 19-10 in a playoff game.

"56" A League champion is St. Rita's of Division II, which defeated Division I's St. Barnabas 40-36 at Little Flower on January 31. St. Roch's (Division III) won the consolation trophy by dropping Holy Cross (Division IV) 52-27.

Earlier action saw St. Barnabas advance over Holy Cross 58-51, while St. Rita's dropped St. Roch's 66-25. St. Roch's was a division playoff victor over All Saints.

THE CADET B League trophy was won by St. Philip Neri with a lopsided final game victory over St. Mark's 33-8 at Our Lady of Lourdes on January 31. St. Mark's drew the bye while St. Philip's knocked over St. Luke's "C" 62-50 to advance.

St. Philip's won an upset victory over Baxter YMCA to win the Freshman-Sophomore League trophy. The margin was a scant 38-35 at Little Flower on February 1. The consolation trophy was annexed by St. Rita's over St. Malachi's 47-32.

Earlier, St. Malachi's outlasted NYAA and Mount Carmel to earn the division crown. St. Philip's gained the final round by dropping St. Malachi's 37-34, while Baxter tripped St. Rita's 48-46.

**PRELATE TO RETIRE**  
RHEIMS, France—Archbishop Jean Baptiste Maury of Rheims has decided to retire at the age of 65 for reasons of health. He has submitted his resignation to Pope Paul.

The J. Earl Owens Scholarships will again highlight the Archdiocesan Cadet Science Fair, to be held Sunday, Mar. 4, at Little Flower parish. Named in honor of the Science Fair founder and honorary chairman, two \$150 scholarships to Catholic high schools will be presented to outstanding exhibitors by Our Lady of Fatima Council, Knights of Columbus.

Other major awards will include trophies to 34 exhibitors and about 12 camperships to the CYO camps in Brown County, also donated by K of C Councils in Indianapolis. All contestants will receive ribbons indicating placement.

The Science Fair will feature 220 exhibits in four divisions of Seventh and Eighth Grade Physical and Biological Science. Forty-five schools are holding local fairs to determine the finalists. Parishes are reminded to observe the February 23 deadline for submitting descriptions of exhibits.

Heading the list of judges, composed of industrial and science teachers, is Hugh Sullivan. Serving along with Owens as honorary chairman is Olin Klein.

## CYO NOTES

Junior Table Tennis Tourney deadline is February 14. Little Flower parish will host the event from Feb. 18 to 25.

Directors of entries in the Junior One-Act Play Contest will meet at 7:30 p.m. Thursday, Feb. 15, in the CYO Office. The tentative start for the Light Comedy Division is the week of March 11, with the Drama and Comedy Farce to begin the following week. Finals will be held March 30-April 1 at Roncalli High School.

Deadline for final entries in the Junior Girls Volleyball League is Wednesday, Feb. 21. Action will begin the week of March 4.

## CAGE TOURNAY RESULTS

### INDIANAPOLIS DEANERIES

#### "56" A TOURNEY

##### Upper Bracket

First Round: St. Lawrence 28, St. Thomas 24.

Second Round: St. Andrew 42, St. Martin 14; Christ the King 26, St. Catherine 23; St. Gabriel 47, Mount Carmel 27; St. Rita 44, St. Lawrence 10; Immaculate Heart 27, St. Monica 26; St. Roch 50, Our Lady of Lourdes 11; St. Joan of Arc 38, Holy Name 25; St. Simon 38, St. Malachi 32.

##### Lower Bracket

First Round: St. Matthew 34, Little Flower 27.

Second Round: St. Pius X 23, All Saints 21; St. Michael 36, St. James 23.

### FRESHMAN-SOPHOMORE TOURNEY

First Round: NYAA "A" 59, St. Philip Neri 50; St. Mark 54, St. Rita 50; Holy Name 57, St. Barnabas 51; St. Lawrence 58, St. Joan of Arc 54; Holy Spirit 74, Immaculate Heart 45; St. Simon 61, St. Pius X 37; St. Luke 74, St. Roch 49; Sacred Heart, Terre Haute, 54, Little Flower 32.

### JUNIOR-SENIOR TOURNEY

Second Round: St. Mark 54, St. Roch 43; Holy Spirit 72, St. Ann 56; Our Lady of Lourdes 50, St. Lawrence "B" 42; St. Jude 54, St. Simon "B" 53.

Semifinals: St. Mark 54, Holy Spirit 46; Our Lady of Lourdes 63, St. Jude 43.

### B TOURNEY

Second Round: Mount Carmel 56, Little Flower 31; St. Simon "A" 74, St. Martin 61; St. Barnabas 52, St. Pius X 45; St. Catherine 54, St. Malachi 50.

Semifinals: Mount Carmel 65, St. Simon "A" 44; St. Catherine 57, St. Barnabas 46.

### CADET B TOURNEY

First Round: St. Gabriel "White" 25, St. Malachi 17; Little Flower "Blue" 61, St. Christopher 6; St. Philip Neri 48, St. Michael "C" 25.

### ST. MATTHEW "WHITE" 39, ST. LAWRENCE 31; Mount Carmel 37, Holy Spirit 21; St. Matthew "Red" 40, St. Thomas 35; St. Rita 42, Our Lady of Lourdes 39; St. Simon 34, St. Jude 18; St. Michael "B" 55, St. Bernadette 25; St. Pius X 32, Immaculate Heart "White" 21; St. Mark 46, Holy Name 31; St. Joan of Arc 47, Immaculate Heart "Blue" 30; St. Barnabas 42, Little Flower "Gold" 36; St. Luke "C" 38, St. Catherine 31; St. Luke "B" 39, St. Gabriel "Green" 12; St. Andrew 41, St. James 24.

### "56" B TOURNEY

First Round: St. Michael "C" 32, Christ the King 27 (overtime); Holy Name 38, St. Joan of Arc 22; St. Barnabas "White" 28, St. Bernadette 28; Holy Spirit 38, Mount Carmel 4; Immaculate Heart "Blue" 20; St. Lawrence "B" 13; Little Flower "White" 18, St. Jude 13; St. Matthew "Red" 2, St. Rita 0 (forfeit); St. Luke 22, Our Lady of Lourdes 20; St. Mark 21, St. Lawrence "C" 9; St. Matthew "Black" 33, St. Gabriel 13; St. Christopher 29, Little Flower "Gold" 17; St. Michael "D" 29, St. Malachi 17; St. Pius X 24, St. Barnabas "Red" 14; St. Michael "B" 24, Immaculate Heart "White" 18; St. Andrew 15, St. Catherine 10; St. James 20, St. Simon 13.

### CADET A TOURNEYS

#### AMERICAN DIVISION

First Round: Mount Carmel 36, St. Christopher 27; St. Monica 40, St. Martin 13; St. Malachi 39, Holy Name 37.

Second Round: St. Joan of Arc 39, Little Flower 31; St. Rita 44, Mount Carmel 40; St. Bernadette 41, Our Lady of Greenwood 23; St. Malachi 40, Sacred Heart 34; Holy Spirit 39, Immaculate Heart 37; St. Gabriel 47, All Saints 43; St. Pius X 45, St. Luke 40; St. Monica 65, St. Patrick 30.

#### NATIONAL DIVISION

First Round: St. Philip Neri 32, St. Simon 31; St. Andrew 40, Christ the

King 21.

Second Round: St. Barnabas 48, St. Catherine 28; St. Jude 28, St. James 24; St. Thomas 53, St. Roch 33; Holy Trinity 39, St. Philip Neri 24; St. Mark 56, St. Michael 26; St. Andrew 38, Nativity 22; St. Lawrence 37, Our Lady of Lourdes 32; Holy Cross 31, St. Matthew 29.

### RICHMOND DEANERY

#### "56" TOURNEY

First Round: St. Andrew, Richmond, 30, St. Mary, Richmond, 25; Holy Family, Richmond, 39, St. Mary, Rushville, 16.

Semifinals: St. Gabriel, Connersville, 46, St. Andrew, Richmond, 15; Holy Family, Richmond, 34, St. Anne, New Castle, 29.

Championship: St. Gabriel, Connersville, 40, Holy Family, Richmond, 36.

### JUNIOR TOURNEY

First Round: St. Andrew, Richmond, 83, St. Mary, Rushville, 63.

Semifinals: St. Mary, Richmond, 59, St. Andrew, Richmond, 55; Holy Family, Richmond, 88, St. Gabriel, Connersville, 63.

Championship: St. Mary, Richmond, 75, Holy Family, Richmond, 69.

### CADET TOURNEY

First Round: St. Andrew, Richmond, 43, St. Mary, Rushville, 27; Holy Family, Richmond, 41, St. Gabriel, Connersville, 36.

### NEW ALBANY DEANERY

#### JUNIOR TOURNEY

First Round: St. Francis 37, St. John No. 1, Starlight, 55; St. Mary, Floyd Knobs, 48; St. Michael, Bradford, 44, Catholic Central, New Albany, 34; St. Mary, Lanesville, 44, St. Michael No. 2, Charlestown, 36; St. Paul, Sellersburg, 53; Holy Family, New Albany, 49; St. Michael No. 1, Charlestown, 57; St. John No. 2, Starlight, 44; Sacred Heart, Jeffersonville, 70; St. Joseph Hill No. 2, 21.

Quarterfinals: St. Joseph Hill No. 1, 83, St. John No. 1, Starlight, 46; St. Michael, Bradford, 42, St. Mary, Lanesville, 37; St. Paul, Sellersburg, 53; St. Michael No. 1, Charlestown, 44; Sacred Heart, Jeffersonville, 63.

### TERRE HAUTE DEANERY

#### JUNIOR TOURNEY

First Round: Sacred Heart, Terre Haute, 63, St. Ann, Terre Haute, 56 (overtime).

Semifinals: Sacred Heart, Terre Haute, 47, Annunciation, Brazil, 42; St. Jude, Spencer, 51, St. Patrick, Terre Haute, 43.

Championship: Sacred Heart, Terre Haute, 58, St. Jude, Spencer, 46.

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## VIEWING WITH ARNOLD

## Film at top of its class

BY JAMES W. ARNOLD

Studies of man in the wilderness (the Robinson Crusoe theme, with variations) are very big just now, in books as well as movies, partly because we are interested in the primitive environment that seems to be slipping from our hands forever, and also because of the popularity of theories relating man to the ape, violence, the territorial imperative, etc. Frankly, wilderness stories also make photogenic



movies, as "Deliverance" demonstrated.

Now comes "Jeremiah Johnson," which is right at the top of its class. It is a superb exciting film in a dozen ways, but most of all, it has an intelligent moral perspective on man and nature, making most of the others look like Tarzan movies. Many (including "Deliverance") have emphasized nature's malevolence and horror, and man's essential venality and kinship, despite the civilized veneer, to the beast. "Jeremiah" is tough, and far from a Walt Disney nature study, but it comes closer to telling the whole mysterious truth about man and the awesome world that nurtures

him.

**DIRECTED WITH** extraordinary taste and subtlety by Sydney Pollack ("They Shoot Horses"), it's about a stranger without a past who comes to the Colorado Rockies to make it on his own. The time is before the Civil War, and the wild land, by our standards, seems virgin. But the real point of the film, based on Vardis Fisher's "Mountain Man," is that the hero (Robert Redford) finds others there before him, to whom he must adapt and respond. Man never escapes either his humanity or his own character. He carries the human predicament and its choices with him. The wild simply prevents cheating; it makes everything plainer.

Jeremiah, a tenderfoot at the start, wants to live in the mountains, and we get only two hints why. (This is a movie in which we are told little, and discover much). He has been in the army, and when it's suggested once that he go back to civilization for his own safety, he replies, "I've been to a town." But he's not a fanatic; his style is stubborn persistence, mixed with cautious charity and an even sense of justice. (If an Indian robs you, get the property back, but don't over-react). It is, in fact, a conscious act of charity that leads to his greatest sorrow and most severe trial.

**THE FILM** narrates, almost entirely in visuals, Jeremiah's early struggles to survive, his education from a raucous old hermit-philosopher (who else but Will Geer?), his aid to a pioneer woman who has gone insane after the massacre of her children by Indians. (She bequeathes him a surviving son who has been shocked into speechlessness). After a major misunderstanding of Indian customs, Jeremiah finds himself involved in the Flathead equivalent of a shotgun wedding. So, ironically, the would-be hermit winds up with a family, neither of whom speaks to him, but good-naturedly begins to build them a home (of both timber and love).

The world, of course, refuses to leave the family in bliss. Jeremiah agrees to lead a rescue party to some stranded, straying pioneers, and in the process crosses the sanctuary of an Indian burial ground (a brilliant sequence). The result is cruel and tragic violence, and an interminable personal war for survival. I'd hate to see how some film-makers would finish this. But "Jeremiah" ends on a note, believe it or not, of touching uplift. The hero loses many battles, but wins the war. His spirit is untouched. That is what living means. "Was it worth the trouble?" the old man asks him finally. "What trouble?" he replies. Trouble, as we know, comes with the territory.

Burial is director Pollack's motif. Jeremiah helps the crazy woman bury her children. (The shot is a western class, i.e. moody silhouettes framed by mountainous rocks, man and woman singing "We Shall Gather at the River"). He finds a frozen fellow mountaineer unburied, with a genial note leaving his rifle to whoever discovers him.

The gun enables Jeremiah to survive. He saves a drifter buried alive by Indians, in the episode leading to his wedding. His violation of the Crow burial grounds leads to the burial of his wife and son. Near the end he finds a young white family hiding in the ground as a defense against Indians. "That won't save them," he warns. The film is clearly about the contrast between life and death, real and psychological.

**THE SCENERY**, shot in several national parks, is a marvel to see, and cameraman Duke Callaghan at times has an almost surreal eye for moods. Few films have so well captured the whole range of feeling, from lyric to nightmare, associated with a locale. The violence (many bloody fights with Indians, a screaming combat with a wolfpack, slaying of elk, buffalo, etc.) is done in quick cuts that convey the meaning without morbid exploitation. Sexual arousal between wife and husband is sketched with compelling delicacy: in the morning, her cheeks are red from his beard. That afternoon he returns from the hunt clean-shaven. The indirection is so gentle it is almost un-American.

Salted with humor as well, it's a fine movie for kids, though they may get only the surface of it. As for adults, "Jeremiah," like the prophet of old, is a voice crying in the wilderness. (Rating: A-2—unobjectionable for adults and adolescents)

## The week's TV network films

**THE ANDROMEDA STRAIN** (1971) (NBC, Saturday, Feb. 10): A classy sci-fi adventure based on Michael Crichton's best-seller about man's first baffling contact with an organism from space. No deep philosophical issues are raised (as in "2001"), and the film really glorifies and restores one's faith in medical science and technology. But the technical stuff is by "2001" special effects man Douglas Trumbull, the acting is mature and competent, and director Robert Wise makes the most of everything, including a passing sense of humor. Exciting and blurringly visual, merits the attention of all but the most exacting tastes.

**THE LONGEST DAY** (1962) (ABC, in two parts, Sunday-Monday, Feb. 11-12): Darryl Zanuck takes everybody on both sides once more through D-Day in Normandy, 1944. No fiction film has so well described the scope, complexity and confusion of modern combat, and one sequence (the French commando assault on Oustreham) may be the most splendidly staged, photographed and edited single battle scene ever filmed. But it's all strangely unmoving and meaningless, as if a man had gone to all the trouble of reconstructing Niagara Falls in the suburbs of Grand Forks, North Dakota. The feat is breathtaking, but why do it all over again, and in Grand Forks? Satisfactory but violent cinema, for all but very young children.

**VALLEY OF THE DOLLS** (1967) (CBS, Thursday, Feb. 15): The incredible Jacqueline Susann junk masterpiece made absolutely straight-faced into a classic of soap-opera camp. The good things are mostly over after Dionne Warwick sings the pretty title song. But there is a nice moment when Patty Duke flushes Susan Hayward's wig down the ladies-room john. Mostly for adult masochists.

**THEY CALL ME MISTER TIBBS** (1970) (CBS, Friday, Feb. 16): A solid action detective flick, the sequel to "In the Heat of the Night," with Sidney Poitier's cool detective solving a murder in picturesque San Francisco. This film has no racial aspects, and took a major step in realistic description of a cop's normal home problems with wife and children. Satisfactory for adults and mature youth.

## Note hike in illegal abortions in Spain

**MADRID** — The Medical Tribune, a professional review, said here that, in spite of strict legislation, about 100,000 abortions a year are being performed illegally in Spain.

The review said estimates ranging from 70,000 to 114,000 abortions represents from 10 to 18 per cent of all live births. Legal abortions in extreme cases—such as saving the life of the mother—were from 3.7 to 2.6 per cent of live births from 1941 through 1971, the Medical Tribune added.

**DR. ANTONIO SOROA**, head of Spain's newly formed Pro-Life Committee, said here its activities are centered on "showing the public that abortion on demand is brutal murder."

"We are trying to defend the right to life of the defenseless, unborn child," the Medical Tribune estimated that most illegal abortions, up to 40,000, were performed on prostitutes. Some 15,000 abortions resulted from extra-marital relations and some 14,000 were performed on married women.

## MILESTONE

**LUSAKA, Zambia** — In a ceremony hailed as a "milestone" in the history of Zambia's Roman Catholic Church, the ordination of a deacon and the reception of 16 young women into a Zambian religious congregation marked the 1973 World Day of Peace here.

Illegitimate birth rates have declined sharply since 1950, from six per cent of live births then to 1.4 per cent now. Among factors in the decline, medical sources cite widespread use of contraceptives and abortion.

**THE CLANDESTINE** operation of abortion clinics make it difficult to arrive at accurate figures, as does the fact that many women with unwanted pregnancies travel to England, Switzerland and Germany to have their abortion.

Last year Dr. Jose Sopena wrote in the magazine, Medical Profession, that "in the last five years the number of pregnancies in young girls has increased enormously, and we know a large number end in illegal abortions."

## The devil you say!

**WASHINGTON, D.C.** — Georgetown University's main library loses more than \$10,000 a year because of books and periodicals that are stolen, damaged or misplaced through forgetfulness. Such deeds will cost over \$8,000 this fiscal year for book replacements and more than \$2,000 for mission periodicals—although some out-of-print books cannot be replaced because the Jesuit university cannot afford the greatly increased price or the books are no longer available. More books on the devil and witchcraft have disappeared than those on any other subject.

## Pope lauds mountain climbers

**VATICAN CITY**—Pope Paul VI had high praise for mountain climbing as a means of fostering "self-control," and a "sense of brotherhood."

"Climbing mountains is dangerous," said the pontiff in an audience here with members of the Italian Alpine Club. "It calls for much self-discipline and control, and for a sense of brotherhood and mutual help."

"These are values which temper man and school him for co-existence with others," he said, adding, "This training can, and should, be a valid contribution to true, authentic Christian living."

Noting what he called "great achievements" in mountain climbing, the Pope said, "These not only break records, but also make a great contribution to the advancement of geographical knowledge and to mutual understanding among peoples."

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**'MARDI GRAS' CARD PARTY**—The Secena Memorial High School Boosters' Club will sponsor a "Mardi Gras" Card Party at 8 p.m. Wednesday, Feb. 21, in the school cafeteria. Tickets will be \$1.25 each. Chairman of the event is Mrs. Joseph O'Connell, above right. Also shown from left are: Mrs. Thomas Killilla, door prize chairman; Mrs. Pete Quinn, telephone chairman; and Mrs. Ken Underhill, co-chairman. Secena is located at 5000 Nowland Ave. (15th and Emerson).

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