



AFRICAN PRIESTS IN INDIANAPOLIS—Two African priests are currently in residence at St. Rita's parish, Indianapolis, while pursuing additional studies. Father Bernard Strange, St. Rita's pastor (center), is shown with Father John Rutayuga, right, of Bukoba, Tanzania, and Father Theophilus Darku, of Cape Coast, Ghana. Father Darku has been in Indianapolis several years while Father Rutayuga arrived last October. (See Tacker, Page Three)

APPROVED FOR CONGRESS

'Aboriginal Liturgy' slated in Melbourne

MELBOURNE—What may be the strangest liturgy in the Catholic Church was approved by the Vatican for Australia's aborigines, and it will be publicly initiated during the 40th International Eucharistic Congress here.

One of its features is the substitution of a ritual dance for the spoken Word of God as read from a book, according to Father Hilton Deakin, a Melbourne priest. A specialist in anthropology, he was commissioned by Cardinal-designate James R. Knox of Melbourne to work on the aboriginal Mass.

The new liturgy, described as one of "unique color and interest," is based on something that Pope Paul himself emphasized during a 1970 visit to Sydney, that the preservation of relevant aboriginal culture is important.

The aboriginal liturgy will be held at the Sidney Meyer Music Bowl on February 24 as part of the Congress. However, some missionary priests have already experimented with it, using unique forms of aboriginal culture.

FATHER DEAKIN, who was commissioned to explore ways in which aborigines may be able to make a special contribution to the Congress and from which they themselves will benefit, said the "most important" area was the liturgy.

He said that after consultation with anthropologists, linguists and liturgists, the new aboriginal liturgy was developed as an "attempt to express the Eucharistic Act in the cultural and thought patterns of the aboriginal peoples."

Father Deakin pointed out that a complex series of cultural patterns covers the aboriginal groups throughout Australia. Signs and symbols used in these cultures are varied and what is a symbol in one area may be contradictory in another area.

"Similarly, there is a complexity of dialects and an absence of a common linguistic substratum," the priest observed. "Hence, the Congress uses English throughout, although the thought patterns are aboriginal."

NOTING THE substitution of the ritual dance for a reading, Father Deakin said that in traditional societies, the dance reached the heights of culture and artistic expression.

"The aboriginal 'coroboree' (ritual dance) may be sacred or non-sacred; it may relate to events of a dream or it may describe recent secular functions. It may involve men and women or be exclusive to one sex," the priest explained.

He added that it was in dance, song and words spoken in secret ceremonies that aboriginal traditions were handed down from one generation to another.

Father Brian Morrison of the Blessed Sacrament Fathers, who will coordinate the liturgy, recently went to the Northern Territory to celebrate this new Mass. And many of the aborigines who took part in the celebration will come to Melbourne for the Congress.

The aborigines include 24 dancers from missions conducted by the Missionaries of the Sacred Heart of Bathurst Island. They will dance the Last Supper story, which will serve as an equivalent of the first Scripture reading of the Mass.

Confusion, conflicting opinion cloud state abortion question

German bishops bar laypersons from preaching

MUNICH, Germany—Laypersons will not be allowed to preach at Masses in Germany, according to an instruction issued recently by the secretariat of the German bishops.

The subject of lay preachers created a controversy between the German bishops and the Vatican at the German synod in January. The controversy involved a letter from Cardinal John J. Wright, prefect of the Vatican Congregation for the Clergy, objecting to a paper approved at the synod recommending preaching by laymen at Masses in certain instances. The letter said that the synod recommendation was against Vatican rulings, but expressed a willingness on the part of Cardinal Wright to discuss the matter.

THE GERMAN bishops, however, formally rejected the cardinal's letter. Bishop Friedrich Wetter of Speyer, speaking for the bishops, said that their response to Cardinal Wright's letter in no way altered their loyalty to the Vatican but that the German bishops considered the tenor and timing of the cardinal's letter unacceptable. The German bishops had permitted laypersons to preach in certain instances two years before the synod.

Later, however, the German bishops appeared to back down from their original rejection of the cardinal's letter and agreed to hold further discussions on the matter with the Clergy Congregation. The bishops, apparently trying to avoid a direct clash with the Vatican, said that the synod's work had contributed to the whole Church's efforts to form a judgment on the subject of lay preachers.

In its recent instruction the German bishops' secretariat said also that permanent deacons are to engage principally in distributing Communion, at Masses and to the sick. It emphasized also that candidates for the priesthood and all non-married deacons, before being ordained, must formally commit themselves to celibacy.

IN A RECENT LETTER to Cardinal Julius Döpfner of Munich, president of the German Bishops' Conference, Pope Paul VI praised the German bishops for their efforts to promote the unity of the Church and the faith by combatting all errors and moral dangers.

"Catholic unity today," the Pope said, "is often being questioned and exposed to not a few dangers; and it must be secured and promoted under all circumstances."

Appointed

The Chancery Office this week announced the appointment of Father Patrick Kelly as director of St. Mary's Child Center, effective March 1. He will continue as associate pastor of St. Luke's parish, Indianapolis.

Father Edward Kirch, at his own request was granted a leave of absence, effective immediately, the Chancery also announced.

LABEL RULING 'ERRONEOUS, UNJUST, IMMORAL'

Bishops issue strong denunciation

BY ROBERT W. RAIMONTO

WASHINGTON—The administrative committee of the National Conference of Catholic Bishops has rejected as "erroneous, unjust and immoral" the U.S. Supreme Court's ruling on abortion.

In a five-page pastoral message, the panel of 37 American prelates also exhorted pro-life groups to work for the "most restrictive interpretation" in the state legislatures of the Court's decision. The committee also affirmed that Catholics must oppose abortion and that

persons who obtain or perform an abortion are in a state of excommunication.

The committee issued its message on abortion almost one month after the Supreme Court 7-2 abortion ruling. That ruling said a woman has almost unlimited access to an abortion during the first six months of her pregnancy, although a state can prevent her from obtaining the operation in the final three months unless her life or health are in jeopardy.

THE COMMITTEE, composed of cardinals, archbishops and bishops, is the policy-making body of the NCCB.

In its message, the administrative committee noted that the Supreme Court said the unborn child is not a person under the 14th amendment to the U.S. Constitution.

The committee also considered the court's contention that the right of privacy entails a woman's decision to obtain an abortion.

"In effect, the court is saying that

Abortion bill killed in Virginia House

RICHMOND, Va.—The Virginia House of Delegates—in two votes—has killed a bill that would have conformed the state's abortion law to the recent U.S. Supreme Court ruling.

The delegates, in a 59-31 vote, on February 8, rejected a bill that would have given a woman an almost unlimited right to obtain an abortion during the first six months of pregnancy.

The House action apparently killed efforts for this legislative session to change the Virginia abortion law to conform with the Supreme Court decision.

the right of privacy takes precedence over the right to life," the committee said.

"This opinion of the court fails to protect the most basic human right—the right to life. Therefore, we reject this decision of the court because as (Pope) John XXIII says (in his Peace on Earth encyclical): 'If any government does not acknowledge the rights of men or violates them... its orders completely lack juridical force.'"

THE BISHOPS' committee also scored the court for failing to understand "scientific evidence clearly showing" the fetus to be of "compelling value" as a person before "viability"—movement of the child in the womb usually about the sixth month of pregnancy—is reached.

The committee said the court's interpretation of the infant's human value prior to viability means "the unborn child belongs to an inferior class of human beings whose God-given rights will no longer be protected under the Constitution of the United States."

The prelates added: "We find that this majority opinion of the court is wrong and is entirely contrary to the fundamental principles of morality. Catholic teaching holds that, regardless of the circumstance of its origin, human life is valuable from conception to death because God is the creator of each human being, and because mankind has been redeemed by Jesus Christ."

"Thus, there can be no moral acceptance of the recent United States Supreme Court decision which professes to legalize abortion," the message continued.

"In light of these reasons, we reject the

Present laws still in effect, Sendak says

BY B. H. ACKELMIRE

INDIANAPOLIS—Confusion and conflicting opinions mark the abortion controversy erupting in the Indiana General Assembly.

On Monday the House Human Affairs Committee defeated by a vote of 6-4 a bill that would have imposed abortion regulations conforming to guidelines contained in the U. S. Supreme Court ruling of January 22.

The action followed a statement earlier in the day by Attorney General Theodore Sendak that Indiana's present abortion statutes are still valid and will be enforced.

"The Indiana statutes on abortion are still in effect; and anyone who performs an abortion or aids in the performance of an

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abortion in Indiana for other than therapeutic reasons, which are provided for in the law, still subjects himself or herself to the criminal laws of Indiana and does so at his or her own risk," Sendak said.

HE NOTED THAT he would defend state laws in an appeal now pending before the U. S. Supreme Court. The appeal concerns a case in which the Indiana Supreme Court upheld existing statutes on July, 1972.

Rep. Ray Richardson (R-Greenfield), sponsor of the House bill, said that the committee veto could mean the state would find itself with no abortion law in effect if present statutes are declared null and void.

"There would be nothing to prevent a midwife from performing an abortion in some unsanitary back room somewhere," Richardson said, if present law were struck down between legislative sessions.

Although defeat of the bill was being interpreted as support for Sendak's position, two members voted against the measure because they opposed certain amendments inserted in the original text.

Meanwhile, the specific provisions of a vehicle bill on abortion introduced in the Senate have not been disclosed. It was expected, however, that the measure would seek to impose the strictest regulations possible under federal guidelines. Both sponsors, Sens. Joan Gubbins (R-Indianapolis) and Charles E. Bosma (R-Beech Grove), are on record as opposing liberalized abortion.

SENATOR GUBBINS told The Criterion that in view of the House action and the attorney general's statements, she intends to take more time to appraise the situation before presenting the bill.

"We don't want to push this (regulatory legislation) if we don't have to," she said. Any new law would automatically repeal existing statutes.

Reaction to Sendak's statements was mixed. Some attorneys saw it as "totally unreal," though they sympathized with the attorney general's statements and his obligation, as an official, to uphold existing law.

One attorney, however, feared Sendak's statements would be misinterpreted as a confirmation of the constitutionality of the present law. "We have no such security against the future," he said.

Some pro-life supporters cheered the statement as indication of state-level opposition to the federal ruling and further evidence of widespread determination to fight its effects in every way possible.

OTHERS EXPRESSED only confusion (Continued on Page 3)

Asks amnesty for all Vietnam dissenters

NOTRE DAME, Ind.—The director of campus ministry at the University of Notre Dame has appealed to President Nixon to give amnesty to those who refused to serve in Vietnam.

In a critical letter to the President, Father William A. Toohy, C.S.C., said that the President's refusal to grant amnesty was "truly astonishing."

The priest said that forgiveness is not even the real issue. "Those who, through discipline and strength of conscience, saw the Vietnam war for the evil it was surely have nothing to be forgiven," he wrote. "After all, they were the ones who in a prophetic way were telling the rest of us that it was our judgment that was faulty."

Citing the pro-amnesty stand of the American bishops, Father Toohy said one of the necessary steps toward reconciliation "is respect for the conscience of young men who have made decisions supported by the Bible and Christian tradition."



AD ALTARE DEI MEDAL RECIPIENTS—One of the most respected awards a Catholic Boy Scout can receive is the Ad Altare Dei Medal, which is earned by a Scout for service to and knowledge of the Church. This year 42 boys, the largest group in five years, received the coveted medal in impressive ceremonies at Immaculate Heart Church February 11, the last

day of Scout Week. Then, the recipients gathered for this group picture with Archdiocesan CYO Director Father Donald E. Schneider, who gave the homily at the ceremonies, Archbishop George J. Biskup, and Archdiocesan Scout Chaplain Father John T. Ryan, who presided at the presentation. (Story, another photo on Page 8)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Ask end to Cuba embargo

DALLAS, TEX.—A conference of the Catholic Inter-American Cooperation Program has asked the U.S. and Latin American governments to end their embargo on Cuba. The conference's request was similar to those made by the bishops of Cuba, who have noted shortages of vital supplies to their people have resulted from the eight-year-old suspension of trade with their nation.

Hits abortion, euthanasia trends

LONDON—Cardinal John Heenan of Westminster told a national conference on care of the dying here that the Church continues to oppose euthanasia and abortion. There has been a growing movement in Britain recently to legalize mercy killing of the incurably ill under some conditions.

Oppose capital punishment

OTTAWA, Ont.—The Canadian Catholic Conference of bishops has declared that "the case for the retention of the death penalty has not been proven." The conference's administrative board also questioned whether capital punishment was needed as a deterrent to crime. The conference made its statement before a bill was expected to come before Parliament to extend the suspension of the death penalty in Canada.

TV program evokes protests

NEW YORK—Catholic and Jewish leaders attacked the "Bridget Loves Bernie" program for its "homogenization of religious traditions" and for allegedly exalting inter-religious marriage. The Catholic-Jewish Relations Committee and Rabbi Balfour Brickner of the Union of American Hebrew Congregations have been foremost critics of the CBS-TV program. Network officials responded that the show is designed to reflect what they say is a growing religious tolerance in the country.

News blackout is imposed

PHILADELPHIA—The director of the archdiocesan information office imposed a news blackout against the two Knight newspapers, the Inquirer and Daily News. Ed Devenney said the blackout began last November after the News ran a front-page story about a Catholic girl who obtained an abortion. Editors of the two papers—the other paper in town, the Bulletin, is unaffected by the blackout—felt Devenney's decision stemmed from their papers' stands for liberal abortion laws and against aid to parents of nonpublic school children.

Controversial film approved

LONDON—Britain's appeals court ruled a controversial television film on American artist and filmmaker Andy Warhol—which contains nudity and profanity—can be broadcast. The court's decision reversed its earlier ruling against the film, which the court finally described as "dull and dreary" but not "offensive." The court also ruled it will no longer consider private suits against television programs, only suits brought by the attorney general.

Vatican plans global dialogue

NEW DELHI, India—A Vatican official has disclosed that the Vatican is planning a dialogue meeting with world religious in India in 1974 or 1975. Msgr. Pietro Rossano, undersecretary of the Vatican Secretariat for Non-Christians, said preparation for the meeting would include regional conclaves for Christians and a "living together" of leaders of different faiths to study themes such as the challenge to religion in the modern world.

Violence dominated 1972 movies

NEW YORK—Violence emerged most forcefully from American films in 1972, apparently displacing sex as the top lure for audiences and largely causing a decline in films for general audiences. The comments were contained in a year-end report in the Catholic Film Newsletter.

Abortion referrals to be stopped

WASHINGTON—A complaint that the student-run Georgetown University Hotline makes abortion referrals was answered by a promise that the practice would be stopped. A physician made the charge after he said he had phoned the hotline and received abortion information. Father Robert Henle, Georgetown president, said that he had not known of the referrals and that they would be stopped immediately.

Common Market seen Unity aid

LONDON—British membership in the European Common Market will help the cause of world peace and Christian reunion, said Cardinal John Heenan, head of the English and Welsh Bishops' Conference.

"Peace is the greatest attraction of the new community," the cardinal said at a Mass in his cathedral here marking British entry into the

Common Market.

"If the world is never again to be involved in war on account of disputes between European nations no price will be high to pay for entry. For however prosperous this country might become by staying out of Europe all would be lost in the event of war. Whatever promotes unity between nations is a gain for peace."

"It is less obvious but equally

true that the work of Christian unity is bound up with Europe and world peace... the sooner religious divisions are ended the greater the hope of preserving peace. Here is where the Catholics of this country have so much to offer...

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friendship with the separated brethren we demonstrate that despite the dramatic and painful record of Protestant-Catholic relations in this country we have learned to live in peace and hope.

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"We pray today that our entry into Europe may both further the cause of peace and hasten the day of reunion between all the brethren of Christ and all the children of God."

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THE TACKER

Tanzanian studies in 'Indy'

BY PAUL G. FOX

The increasing exodus of foreign priests from modern African nations has wrought a temporary shortage of native-trained clergy to fill various official and pastoral needs there. Many African priests are being sent abroad by their bishops or other ecclesiastical superiors to acquire graduate training and experience to fill key positions upon their return.

Father John Rutayuga, now in residence at St. Rita's parish, Indianapolis, is one such priest. He has taken leave from his position with the Bukumba Pastoral Research Institute sponsored by the Tanzanian Episcopal Conference to pursue graduate studies in sociology.

The 40-year-old priest arrived in Indianapolis last October and is presently acclimating himself to American education by taking undergraduate sociology courses at Marian College. When ready, he will begin graduate studies for a master's degree and possibly a doctorate at Ball State or Indiana University.

Ordained in 1961 for the Bukoba diocese (headed by Cardinal Laurian Rugambwa, a one-time visitor to Indianapolis and friend of St. Rita's pastor, Father Bernard Strange), Father Rutayuga is a member of the Bahaya (Haya) tribal nation which numbers some 800,000 in Tanzania and neighboring Uganda.

HE NOTES WITH justifiable pride that his tribe is highly developed through education, culture and economic progress, making them a visible and influential segment of Tanzanian society and government. His diocese has provided 120 of the nation's 500 native priests, including two bishops in addition to Cardinal Rugambwa.

Since his ordination, Father Rutayuga has served five years as a seminary teacher on the secondary level (languages, mathematics, music, social studies) and four years in pastoral work. He was named by the Tanzanian Episcopal Conference to serve as associate director of music before his most recent position with the national research institute.

Commenting upon the vocation situation in his nation, Father Rutayuga said that the secondary school seminaries have twice the number of applicants as there are openings. Since only about 25 per cent of the graduates continue their studies in a seminary college he suspects that attendance at the high schools is recognition of academic status rather than strong motivation toward the priesthood.

But the dropout rate of seminarians has decreased within the past 10 years, causing authorities to contemplate the building of another major seminary in Tanzania.

Father Rutayuga is receiving first-hand exposure to the experiences and problems of Black Americans through a systematic parish visitation program he is conducting at St. Rita's.

Although he has found many similarities between African and American Blacks, he related that the poorest of the Americans are "rich" by his nation's standards. An annual income of \$3,000 is classed as "poverty level" in the U.S., but would indicate a wealthy professional in Tanzania. About 45 per cent of Tanzanians are considered "middle class" with an income of about \$1,000 annually. A "poor man" there earns less than \$100 yearly.

HE QUICKLY POINTS out that poverty is "relative," since the total national budget of his country's government is about \$125 million. Principal national resources are minerals (diamonds), coffee, tea, spices, sisal and the growing tourist industry.

Tourism has become a major factor in the

economy in recent years, causing the national parks system to redouble its efforts to preserve its natural resources and animals, some of which are near extinction.

Father Rutayuga's host pastor, Father Strange, recently returned from Africa, where he visited several bishops and religious order officials. Special visits were arranged with Father Rutayuga's mother and Cardinal Rugambwa—the people who know him best.

Father Strange returned with only the "best of references."

TO DEDICATE NEW ORGAN—A service of dedication will be held in St. Philip Neri Church, Indianapolis, at 2 p.m. Sunday, Feb. 18, to note the completion of the parish's rebuilt and expanded pipe organ. Dr. John Gates, organist at St. Mary's Church, will be guest artist in initiating the new console installed near the altar of sacrifice. Father Richard Mueller, pastor of Our Lady of Greenwood parish and chairman of the Archdiocesan Liturgical Commission, will be homilist. Lector will be Charles Gardner, music director at Little Flower parish, and executive secretary of the Music Subcommittee. Special honor will be bestowed upon Miss Mary Helen Brook, who has served as parish organist for 45 years. The public is invited to the ceremony.

CATHOLIC HIGH SCHOOLS—Most Catholic secondary school officials in Marion County were bouyed last Saturday by the large turnout of eighth graders who took placement tests. As a barometer of next year's anticipated freshman class in the 10 high schools, most are assured of continued support and patronage by Catholic families.

As there are only about 1,625 eighth graders attending Marion County parish schools, competition was expected to be sharp. The total number of students who tested was 1,455, but the figure includes an undetermined number of non-Catholics.

Schools reported the following turnout: Chatard, 284 (144 boys and 140 girls); Ritter, 155 (88 boys and 67 girls); Roncalli, 187 (84 boys and 103 girls); Secunia Memorial, 206 (98 boys and 108 girls); Latin School, 27 boys; Cathedral, 164 boys; Brebeuf, 166 boys; Ladywood-St. Agnes, 127 girls; Our Lady of Grace, 78 girls; and St. Mary, 61 girls.

Confusing the issue somewhat is the report that several students took the placement tests at specific schools to qualify for possible scholarships, but intend to enroll at another school if they do not receive the grants.

NAMES IN THE NEWS—Sister Mary Alice Lawhead, O.S.B., associate professor of French and Spanish at St. Meinrad College, recently co-authored a definitive bibliography of the critical works on Albert Camus in English written between 1944 and 1970. The book was published in Paris by Minard, Lettres Modernes. Sister Mary Alice holds a doctorate from Laval University, Quebec, and has been a member of the St. Meinrad faculty since 1968. Father Albert Ajamie, pastor of St. Rose of Lima parish, Franklin, will celebrate the Divine Liturgy in the Melkite Rite at 4 p.m. Sunday, Feb. 18, in Little Flower Church, Indianapolis. Paul Koetter, a senior at St. Mary's (Ky.) College, was named to the Dean's List there. He is a member of St. Mary's parish, Floyd's Knobs.

VALENTINE SPECIAL—The doors of St. Andrew's Church, Indianapolis, this past Wednesday, Valentine's Day, were filled with wedding pictures of parishioners. A special Mass was offered that evening as a sentimental remembrance of their weddings. The liturgy was geared to married love and included a renewal of marriage vows.

Recovery, Inc., plans St. Monica program

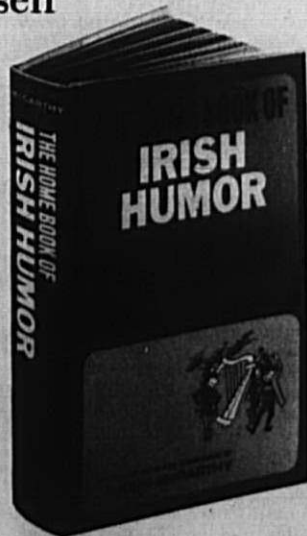
INDIANAPOLIS — A nervous persons, will be of the parish, the program is demonstration panel by RECOVERY, INC., a self-help program to assist former mental patients and other featured at St. Monica's parish at 7:30 p.m. Sunday, Feb. 18. Theme of the committee's program to assist former mental patients and other continuing program is "All in the Christian Family."

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The contents of THE HOME BOOK OF IRISH HUMOR are divided into twelve sections: Pubs, Publicans and Patrons; Irish Bulls and Pure Potent; Born Politicos; The Great Georgians; The Landed Gentry; Tales from the Irish Countryside; The Renaissance; For the Bend in the Road; North of the Border and Down Under; Irish Ballads, Songs and Sagas; Irish Proverbs; and Wakes and Wags.

Throughout, the editor, John McCarthy, formerly Executive Editor of Catholic Digest,



has contributed a lively series of quips and jests about the Irish, humble and great.

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HONORED BY SERTOMA — Miss Catherine (Katie) Jones, a member of Our Lady of Lourdes parish, Indianapolis, where she is active in CYO affairs, recently received the Service to Mankind Award from the Downtown Sertoma Club. She is employed by the Indianapolis Power and Light Co. In 1971, Miss Jones received the Msgr. Albert Busaf Award for her contributions to the CYO.

INDIANAPOLIS
Calendar
of Events

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; 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: Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

Secunia units
set card party

INDIANAPOLIS — The Booster Club and Mothers Club of Secunia Memorial High School will sponsor the annual Mardi Gras Card Party at 8 p.m. Wednesday, Feb. 21, in the school cafeteria. All games will be played. Tickets are \$1.25.

Mrs. Joseph O'Connell will serve as chairman, assisted by Mrs. Ken Underhill, co-chairman. Mrs. Tom Killila has charge of door prizes, while Mrs. Pete Quinn is chairman of the telephone committee.

Newman Guild
dinner on tap

INDIANAPOLIS — Husbands and guests of Newman Guild members will be entertained with a "Fun and Folly" dinner party, Tuesday, Feb. 20, at the American Legion Kennington Post, 4170 N. College. Dinner will be served at 6:30 p.m.

Mrs. A. W. Bloemker is chairman of the event, assisted by Mrs. Alvin W. Hendricks.

Fish Fry set
at St. Andrew

INDIANAPOLIS — Girl Scout Troops at St. Andrew's parish, 4050 E. 38th St., will sponsor a Fish Fry from 4 to 8 p.m. Saturday, Feb. 17, in the parish hall. Fish and tenderloin dinners will be served.

Proceeds from the event will be used to complete the Scouts' meeting room and to purchase needed camping equipment.

CORRECTION

In last week's Criterion it was reported that the annual Artist and Craftsman Show sponsored by the North Indianapolis Deanery Council of Catholic Women will be held at the Eastgate Mall May 16-18. The date should have read: March 16-18. Sculpture will be judged in a separate category from the other media. Entry forms are available from Mrs. Joseph Zimmer, 604 N. Payton, Indianapolis, 46219.

D OF I TO MEET

INDIANAPOLIS — The Madonna Circle, Daughters of Isabella, will meet Thursday, Feb. 22, in St. Andrew's parish office at 8 p.m. Guest speaker for the evening will be Mrs. Robert Tredwell who will give a talk and show slides of her recent travels in Africa.

Confusion clouds abortion

(Continued from Page 1)
and the hope that clarification would come soon.

Present at the House committee hearing on Monday, and hoping to testify on the proposed bill, were two officers of the Indiana section of the American College of Obstetricians and Gynecologists. They are Dr. Frank Peyton of Lafayette, president, and Dr. Charles Thomas of Indianapolis, secretary.

Also present were Dr. William Ragan and Dr. Paul F. Muller, both Indianapolis obstetricians. Dr. Muller, administrator of St. Vincent's Hospital, had testified briefly in a committee hearing on February 8 regarding fetal viability.

On Monday, however, Human Affairs Chairman Daniel E. Huff (R-Indianapolis), the only minister in the legislature, limited proceedings to committee discussion of proposed amendments and votes.

THREE AMENDMENTS, all introduced by Rep. Edward E. Goble (D-Batesville), were approved. They would have protected the right of a hospital to refuse to allow its facilities to be used for abortion; would have protected doctors who refuse to perform abortion from discrimination by hospital boards; and would have directed that abortive procedures used in the last three months of pregnancy protect the viable fetus.

Richardson told the committee that "legally abortion is now the same as any other operation. I don't see how a public hospital could refuse to perform an abortion."

He urged the committee to make as many hospitals available for abortion as feasible but said he respects the right of private or denominational hospitals to refuse to participate.

Richardson added that he anticipated that private hospitals religiously or morally opposed to abortion would organize and thereby impose informal,

non-statutory controls. He said he did support specific language protecting denominational hospitals.

In discussing abortion procedures in the final trimester of pregnancy, committee members acknowledged the lack of information in the area of viability.

"A mother can 'fudge' on the length of her pregnancy and no doctor can know for sure," one member said.

THE NO-FAULT divorce bill under consideration by the Senate Judiciary Committee was amended Monday to include three other grounds for divorce besides the original "irretrievable breakdown." The additional grounds are conviction of either party of an infamous crime subsequent to the marriage, impotency existing at the time of marriage, and incurable insanity.

The House previously passed a bill adding irretrievable breakdown to the existing eight grounds for divorce. Thus

the Senate is now faced with two no-fault measures.

A BILL lowering the drinking age to 20 was defeated last Friday by a House vote of 55-40. Protestant church groups had energetically supported claims of safety experts that passage would mean an increase in the number of auto accidents.

Bp. Head is appointed
to See of Buffalo

WASHINGTON—Auxiliary Bishop Edward D. Head of New York has been named bishop of Buffalo, N.Y., a position that has been vacant since the death last September of Bishop James A. McNulty.

Bishop Head, 53, has been executive director of Catholic Charities of the New York archdiocese since 1966. He was named an auxiliary of Cardinal Terence Cooke in 1970.

Bishops issue denunciation

(Continued from Page 1)

opinion of the U.S. Supreme Court as erroneous, unjust and immoral."

THE COMMITTEE's members then said they make the following "pastoral applications" because of their "responsibilities as authentic religious leaders and teachers":

—Catholics must oppose abortion. No one has to obey a law requiring abortion. —Those who undergo or perform an abortion are in a state of ex-communication.

—Medical personnel should create a "pro-life" atmosphere" despite the Supreme Court ruling. Doctors should not succumb to pressures to perform abortions.

—Lawyers should protect the rights of the father of unborn children. These rights

have not been upset by the abortion ruling.

—Pro-life groups and other concerned Americans should work for "the most restrictive interpretation" of the ruling on the state legislative level; should protect medical facilities and personnel who refuse to perform abortions; should offer alternatives to abortion for "distressed pregnant women;" and should "set in motion the machinery" needed to insure conformity to the truth that the child is a person from the moment of conception.

"Bringing about a reversal of the Supreme Court's decision and achieving respect for unborn human life in our society will require unified and persistent efforts," the committee concluded.

"But we must begin now—in our churches, schools and homes, as well as in the larger civic community—to instill reverence for life at all stages."

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BEHIND THE NEWS

BY RELIGIOUS NEWS SERVICE

The flames of controversy over "creation versus evolution," which once seemed quenched, have flared up again in Washington, D.C., and in California, and raised anew a question of religious freedom.

For most of Christian history the possibility of evolution in its modern connotation was imagined only as most improbable speculation. The traditional idea that God had created things as they are, fixed in species, did not have a serious rival.

A theory of evolution came into prominence chiefly through the work of Charles Darwin, with the publication of his *Origin of the Species* in 1859.

AS EARLY PROPONENTS of Darwinism were militant materialists, atheists, or agnostics, many churchmen responded to evolution as an attack on Christianity, and fires of controversy burned bright.

In July, 1925, in Dayton, Tenn., the celebrated "monkey trial" of a 24-year-old biology teacher, John T. Scopes, pitted Chicago criminal lawyer Clarence Darrow against William Jennings Bryan, a staunch defender of fundamentalism.

Evolution versus Creation

AN OLD GHOST IN NEW CLOTHES

At issue in the trial, which newspapers billed as "a battle between religion and science," was the right to teach a version of human rights that allegedly differed from that expounded in the Bible.

Young Scopes was found guilty of contravening a 1925 Tennessee law banning the teaching in public schools of any theory that denies the story of Divine Creation of man as "taught in the Bible." He was fined \$100 and costs.

THE TENNESSEE Supreme Court later overturned the conviction on a technicality after an appeal and the case was never retried. In 1967, the law barring the teaching of evolution was repealed.

Three years later, Mississippi's Supreme Court struck down the last so-called "anti-evolution" law in the U.S., declaring "unconstitutional" a 1926 state law forbidding the teaching in public

schools "that mankind ascended or descended from a lower order of animals."

The court based its ruling on a 1968 U.S. Supreme Court decision overturning a ban on the teaching of evolution in Arkansas.

No serious attempts have been made to reinstate anti-evolution legislation. But, lately, articulate voices have been raised, demanding "equal time" in the public schools for presentation of a "creationist" theory of origins.

William F. Willoughby of Fairfax City, Va., a Washington, D.C., journalist, has filed suit in U.S. District Court in Washington against the National Science Foundation (NSF) and the University of Colorado Board of Regents enjoining them from disseminating textbooks which present only the Darwinian theory of the origin of man.

WILLOUGHBY, THE religious news editor and a columnist for the Washington (D.C.) *Star-News*, has charged that the exclusive presentation of the Darwinian theory in the widely used biological sciences curriculum study (BSCS), published by the university, is "hostile" to his and his children's religious beliefs. Insisting that his action was not an attempt to argue the merits or demerits of Darwinism as against the creationist theory, which he holds, Willoughby emphasized that he was concerned only with having the creationist theory "given fair treatment as well."

Similar opinions have been voiced in a heated controversy in California between religionists and scientists over proposed changes in science textbooks used in the state's elementary and junior high schools.

Protestant fundamentalists have claimed that their Biblical views of the creation of the world, and especially of man, as expressed in the book of Genesis, are not being treated fairly in California's schools.

CAUGHT BETWEEN mounting pressures from opposing camps, the Board of Education, last December, adopted a compromise resolution that called for the elimination of what the board termed "scientific dogmatism" in the teaching of evolution.

The California dispute drew impassioned responses from the scientific community. In a rare intervention, the National Academy of Sciences said that any mention of "special creation" in

textbooks would "impair the proper segregation of the teaching and understanding of science and religion nationwide."

NINETEEN CALIFORNIA Nobel prize winners released a letter to the Board of Education asserting that "the creation theory is not based on science and does not belong in a science textbook."

The Rev. David A. Hubbard, a member of the school board and president of the evangelical Fuller Theological Seminary in Pasadena, disagrees.

"The problem has not been Christians trying to sneak creation in," Hubbard said, "but over-dogmatism of text writers and the fact that the borderline between science that can be checked in the laboratory and philosophy has been violated."

The Board of Education decision, which was unanimous, seemed to hold a middle ground in the controversy. It did not propose the teaching of "creationism," but it did propose that evolution be taught as "theory," not "fact," and emphasized the tentative nature of some scientific observations.

HOW THE ISSUE is finally resolved will have national implications because California buys 10 per cent of the country's textbooks, and publishers are not enthusiastic about different texts for different states.

Yet the issue raised by conservative religious forces has brought a nagging question to the fore: Are those who espouse what they hold to be the Biblical doctrine on origins being denied their religious freedom?

Has the pendulum swung so far toward the Scopes position on evolution that those who would disagree with the position are being deprived of "equal treatment" under the law?

EDITORIALS

Oh, what a beautiful morning!

What a way to begin a Monday! Watching a sight so many millions of hearts had ached to see. The first of the prisoners of war—sallow and thin but mustering a brisk salute and handshake—setting foot at last on American soil.

How many families there are this week who are whole again after years of separation and anguish. How many more for whom there will be no joyous return, but for whom there is the bittersweet pang of sharing, of knowing exactly what it must be like. God bless and help them both, the lucky and the unlucky.

The first man out of the plane in the Philippines said it all, simply and beautifully. Profound gratitude has no qualifications. It sweeps all misgivings aside. It does not weigh motives or policy.

It only feels. And what it feels is sweet beyond compare.

It is these men, God willing, who will bring us together again. It is they, more than any other individual or group, who can help us to heal ourselves. Having endured the hell of captivity, they may point the way to freedom from angry division and resentful memory. They have learned the invaluable lesson of putting first things first, of holding tight to things that matter. If we listen, they can teach us.

One POW wife said on Monday, "Today I start to live again." With divine assistance, perhaps the nation, too, will start to live again, whole and united in a common pursuit of peace and justice.

—B. H. ACKELMIRE

A dilemma within a quandary

Which is the greater risk—throwing out the old preventive statutes on abortion and settling for some measure of regulation or holding fast until the courts determine the constitutionality of Indiana law in the light of the U. S. Supreme Court rulings?

That is the question now confronting thoughtful members of the Indiana General Assembly. Between now and adjournment in April they must try to resolve what has become a dilemma within a quandary.

On Monday morning Indiana Attorney General Theodore Sendak told newsmen that the state's 1905 abortion statutes were still valid and would be enforced. Early that same afternoon the House Human Affairs Committee, by 6-4, killed a bill that would have regulated abortion in conformity to Supreme Court guidelines.

The action was not entirely a vote of confidence in Sendak's position. At least two committee members voted against the bill because they were opposed to certain amendments adopted in committee. Another two, judging from discussion during hearings, are opposed to abortion in principle and may not have wanted to give implicit approval to liberalizing legislation.

The committee's action by no means spells the end of the abortion puzzle. Another vehicle bill regulating abortion has been introduced in the Senate but its specific provisions have not been released. Obviously its adoption would repeal present statutes, something sponsors do not want to do unless it is absolutely

necessary.

There are several things that should be remembered in the weeks to come. The attorney general has a sworn obligation to uphold the laws of this state. He is also a defendant in an abortion case that has been appealed to the U. S. Supreme Court. In the light of those two facts, he could hardly have taken a position contrary to the one he stated this week.

Despite what the attorney general says, Indiana's present law is woefully similar to the Texas law invalidated by the Supreme Court last month. Indiana statutes are now vulnerable as they have never been before and subject to being struck down in the first new test. This is what many responsible members of the legislature fear. Such court action would leave Indiana with no law at all and medical chaos could result. Perhaps the consequences of having no law are being unduly exaggerated by supporters of regulatory bills. But only time and events could prove that.

The majority of the legislators, as shown in a pre-session survey, are opposed to liberalizing Indiana statutes. They are against liberalization by nearly 2-1. Yet they must now choose between doing what they oppose and risking an interim period in which the state could do nothing whatsoever to control rampant disregard for the rights of the unborn or the flouting of medical ethics by a cadre of greedy practitioners.

The nation's highest court has forced the lawmakers of this state into a quandary of reprehensible alternatives.

—B.H.A.

Stall 'instant divorce'

STOCKHOLM—A proposal for "instant divorce" in Sweden—when mutual agreement of the couple exists—has encountered strong opposition from Church representatives throughout Sweden and other Scandinavian countries.

The proposed law, if enacted, would take effect Jan. 1, 1974. It would nullify the present law which holds that separated couples must wait one year before divorce can be valid.

While several Protestant spokesmen expressed "strong reservations" about the proposed new law, Catholic representatives said that although civil divorce could be considered a humane procedure in certain cases, there should be a sufficient time for the parties to consider their decision to separate.



"CALL FATHER MURPHY AT IMMACULATE CONCEPTION CHURCH IN ROSEWOOD AND SEE IF HE HAS ANY EXTRA GUITAR STRINGS!"

LETTERS TO THE EDITOR

'Picking, choosing' what to obey is wrong, writes J. F. Blocker

To the Editor:

The encyclical "Casi Connubi" by Pius XI was to reaffirm the teaching of the Church upheld by previous popes.

Pius XI tells us: "But no reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good."

Referring to "frustrating the marriage act," he tells us it is "shameful and intrinsically vicious." If "the act is deliberately frustrated" it is "an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin."

On July 24, 1969, under a Vatican dateline, an Associated Press article reported that "the birth control ban binds future popes." A Franciscan theologian, Italian Father Lio, said Pope Paul VI's encyclical banning artificial birth control (including the pill) will bind his successors and those who do not agree with it are not

'Leaves' information may prove helpful

To the Editor:

There was included in an article in the Catholic publication "Leaves" something that may be of help to many of your readers.

"The Billings Ovulation Method of Birth Control studied and perfected in Australia: It still demands abstinence but only for the days that recognizable signs of ovulation are present. It works because it studies each cycle as it occurs. It is usable after childbirth."

The book and charts on this new method may be obtained from Borrower Guild Book Shop (\$2.50), 1530 W. 9th St., Los Angeles, Calif. 90015, Tel. (213) 387-5107.

"Information on instructions may be obtained from: Dept. of Health & Hospitals (of the Archdiocese of Los Angeles) 1400 W. 9th St., Los Angeles, Calif. 90015 tel: (213) 385-7211

"Dr. Billings has been knighted by Pope Paul for his studies."

R.S.

Indianapolis

"worthy children of the Church."

Twice since then Pope Paul VI has spoken out quite strongly to emphasize Church teaching against birth control. In spite of all this emphasis, there are priests and pastors who believe contrary to papal pronouncements. Women in their parishes who are "on the pill" are taking such action because of the priest's attitude. And those women go to Communion.

Like many priests and bishops, these folk are picking and choosing, choosing what pleases them and ignoring what does not appeal to them. I have found that priests of this type have attitudes toward the liturgy and sacraments not unlike their attitudes on birth control.

J. F. Blocker

Clarksville, Ind.

Don't blame abortion mess on public schools, says Mrs. Coen Fessel

To the Editor:

In regard to a statement contained in a letter written by Mrs. P. Robert Bonke: she referred to "keeping public schools open so that the Godless teachings can be handed down to millions of innocent children" (2-9-72).

Now isn't it a bit silly to say our public schools are all that bad? My children went to public schools (one still does) and they were never taught Godless teachings. Three are married and are children any mother could be proud of.

It isn't the school that makes or breaks a child. It is the home life and the teachings of a mother and father who love them.

I agree fully with Mrs. Bonke on the abortion rulings, but to blame this situation on teachings from public schools is utterly ridiculous. When you printed her letter, you should have left that part out.

Mrs. Coen Fessel

Floyds Knobs, Ind.

Disputes claim that Catholics oppose ERA

To the Editor:

I was appalled during the recent hearing on ERA (Equal Rights Amendment) at the Statehouse to hear a so-called representative of Catholic women state that the Roman Catholic women were against ERA.

How dare she speak for all of us when

THE TIMES EDITORIAL singles out welfare, among other areas of concern, to illustrate the harm that can be done by attempting to turn back the clock in the name of reform.

"Welfare reform," it said, "is dead. The reform of any program for the betterment of the human condition is now in danger of falling victim to the reactionary paranoia that sees all the poor as chiselers or criminals. Waste is to be tolerated only in defense contracts and to bail out mismanaged corporations. But fear of waste is enough to veto essential measures for the care of the children, the elderly or the poor."

The editorial in question doesn't get down to specifics, but I can think of at least one recent welfare proposal which if put into effect, would most certainly be retrogressive and would definitely serve to corroborate the Times' position on this matter.

On January 3 two alternatives of a government regulation affecting the status of persons engaged in a labor dispute and

Prescribing law 'not court's job,' New Republic editors contend

WASHINGTON—The question of a model abortion law "is not for the courts, but should have been left to the political process," according to an editorial in the New Republic attacking the U.S. Supreme Court's abortion decision.

The liberal journal questioned the right of the high court to impose its own social views on the nation.

In the place of widely varying state laws on abortion, said the editorial, "the Supreme Court has now prescribed a virtually uniform statute of its own, allowing very little variation."

there are many of us for this amendment, and we have never given consent to be so misrepresented.

Also, while speaking of "rights," a woman should have the right to abortion. Again it is men who want to control and subjugate the female. Much more could be said on unwanted children etc, but it has all been covered in various publications, and in much better prose than this.

Martha Barron

Indianapolis

"WHY? THE COURT never says. It simply asserts the result it has reached. That is all the court can do because there is no answer that moral philosophy, logic, reason or other materials of law can give to this question."

The New Republic called it astonishing that only two justices—William Rehnquist and Byron White—dissented on the grounds that the court was exceeding its competence.

Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

On 14 January 1784 the Congress ratified the Treaty of Paris, concluded the previous September, which recognized the independence of the United States. With the advent of peace, travel between the loyal and the lately rebellious colonies became possible.

So it came about that the pastor of Detroit made the journey to Vincennes and became the second priest in more than 20 years to reside over the parish of St. Francis Xavier.

Between 5 July and 20 September 1784, he baptized 13 infants and witnessed eight marriages, six of them on 2 August. For each marriage he recorded that he had made one publication of the banns and as vicar general of Quebec had dispensed from the other two.

In every case but one he stated that the couple had previously given their consent before Mr. Phillibert and four other witnesses to serve as the preliminary of a better form, waiting the occasion to have the marriage ratified by an approved priest. Apparently he regarded the earlier ceremony as having some measure of validity.

THERE ARE TWO peculiarities in Father Payet's entries. One is the absence of burial records; it would be unusual if there were no deaths in the two months and a half that he was in Vincennes. It is probable that the funeral records for 1784 have been lost, for we have none signed by Phillibert for that year.

The other singular feature of Payet's records is the note affixed to nearly every entry of baptism by Phillibert from 1779 to 1784 to the effect that the priest had supplied the ceremonies omitted in private baptism. Some of the children involved were about five years old. One wonders how all these children could have been brought to church. Perhaps Father Payet performed these ceremonies when he visited the homes of the parish.

Less than three months after Father Payet's departure Father Gibault was back in Vincennes to become the first resident priest since Father Devernal was hauled away in 1763.

Several circumstances might account for this move. While the Holy See had detached the territory west of the Mississippi from the diocese of Quebec and placed it under the jurisdiction of the bishop of Santiago some years earlier, that prelate had left the parishes to shift for themselves in obtaining pastors.

In 1781, however, his vicar general in New Orleans, the Capuchin Cyrille de Barcelona, was consecrated as auxiliary bishop and began to regularize parish affairs. About this time he appointed Louis Guignes pastor of St. Genevieve, so that

Gibault had to find another residence.

The condition of near anarchy in the Illinois towns, especially in Kaskaskia, would have discouraged a bolder spirit than his from settling there. With the end of the war, however, the danger of arrest by British officers had ceased, and Vincennes was relatively untroubled.

IN A LETTER he wrote to the bishop in 1786, Gibault indignantly repudiated the charge that he had come to Vincennes to "procure a better income." It may be that he still felt the affection for the people that began on his first visit in 1770, when they all came down to the river bank to welcome him.

The first act of the pastor was the baptism on 12 December of Joseph Durand, born on the eighth, for whom he himself was the godfather. The second was the burial of Joseph on 13 December. In 1785 he recorded 38 baptisms. One of these was that of Moses Pierre Carter, "a Pensilvanian, aged about 45 years, never having any religion," on 29 June. The choice of the middle name was no doubt due to the feast of the day, the pastor's own saint's day.

On February 1786 he baptized a mother and her five children, ranging in age from six to 17, the wife and children of a Catholic. While these were the only adult baptisms that Gibault recorded, those baptized were not his only converts, for there is no entry of baptism in the case of the Presbyterian family whose reception into the church he related on his first visit. Obviously he did not repeat the baptism of those that had received the sacrament in another church.

For a short period in 1785 the parish had the unprecedented experience of the presence of two priests. The second was the Carmelite, Paul de St. Pierre, who, though by nativity a German, his name having been Heiligenstein, had served as a chaplain of the French troops under Rochambeau in the Revolutionary War.

At the instance of the French Minister to the United States, he elected to remain as a missionary in the new country. After a brief stay in Kentucky he came to Vincennes, where on 30 March he baptized Genevieve Brouillet, taking care to note that he acted with the permission of the pastor. He baptized privately at least one child in danger of death, for on 14 August the pastor supplied the ceremonies for a child baptized by "l'Abbe St. Pierre." From Vincennes he proceeded to Kaskaskia, where as early as July he was deeply involved in the troubles of the town.

There are records of 12 marriages in 1785, three of them validations of unions previously contracted before Phillibert and other witnesses. Phillibert at least appears to have regarded these as valid, for in his baptismal records he referred to the children born of them as the offspring of legitimate marriages.

It is almost certain that the records of 1785 are incomplete. They are found not consecutively but scattered about in several places. There are none for March and April and there is only one each for January and December. Moreover, the two for February and three of the six for May are on loose leaves; one record contains only the name of the groom in a marriage. Only seven burials are recorded, one of which is noteworthy in that Pierre Perron, the deceased, is said to have been 100 years old.

(To be continued)

When the matter at hand is life, ignorance can be deadly

One fact emerges clear in the muddle regarding abortion legislation: the dire need for a study committee to explore the medical aspects and inform the Indiana General Assembly thereon.

That the average legislator has only elemental knowledge of fetal life and procedures used in terminating it was embarrassingly apparent during a February 8 hearing of the House Human Affairs committee.

It is one thing to be ill-informed about a complex subject. Lawmakers can't be instant experts on every issue. But it is another thing altogether to proceed without vital information to evaluate legislation that is a life and death matter.

THE HEARING was the first of two called to discuss a proposal to regulate abortion in conformity with recent U.S. Supreme Court guidelines. It was the only one at which the committee took testimony from an informed medical specialist.

Aside from the shadow of the court, there were two knotty problems hovering over the committee's deliberations—discrimination and viability.

The majority of members seemed sincerely disposed to provide every possible protection to individuals and institutions opposed in principle to abortion. Both the bill's sponsor and the committee agreed to clauses upholding the right to refuse to sponsor or participate in abortion on moral or religious grounds.

That position was seconded in testimony from William Hall, legal counsel for the Indiana Hospital Association. He said he interpreted the court's ruling in the Georgia case as saying no denominational hospital could be forced to use its facilities for abortion.

PERSONNEL FROM Catholic hospitals present seemed to breathe a little easier after that.

Later, having emerged from the swamp of constitutionality, the committee entered the thicket of viability. Discussion revealed that some members were not even sure what the term meant. A doctor volunteered to help.

Dr. Paul F. Muller, an obstetrician and administrator of St. Vincent's Hospital, Indianapolis, explained that viability was the ability of the fetus to live outside the womb.

Then came the questions. When does viability occur? Is it always at 24 weeks? How can a doctor tell in advance?

"It's a matter of percentages, a gamble," Dr. Muller said. A small percentage of fetuses are viable at 24 weeks, a slightly greater percentage at 26 weeks and so on. No doctor can pinpoint the beginning of viability or guarantee the odds for survival.

Can life be detected before 24 weeks? "Of course. At very early stages. I can hear a heartbeat at six weeks."

HOW DO YOU perform an abortion? What are the procedures and the differences in them?

The saline procedure, or "salting out," Dr. Muller explained, kills the baby first and then stimulates abortion. A hysterotomy is very much like a Caesarean section. An incision is made in the uterus and the living fetus removed.

One committee member wondered if the state should require only hysterotomies

after 24 weeks of pregnancy? Would such a restriction be feasible, he asked others on the committee. There were no replies.

Nor were there answers to:

Should the state mandate that everything possible be done to promote the survival of the aborted baby? Should life-saving measures be spelled out? What about death certificates?

Then there were some grim questions from Dr. Muller. What is to become of the aborted babies? Are they to be placed in a jar and put on display, thrown in the trash, used for experiment? And what about those who survive? Is the state going to make any provisions for them? Who is to

care for them? Are they to be put up for adoption?

IT WAS A difficult experience for a man dedicated to preserving life—and a sobering one for the legislators.

The entire exchange between physician and committee couldn't have lasted more than 20 minutes. Shortly thereafter—with all those fears and doubts unresolved—the hearing ended.

The House committee, without accepting further testimony, voted this week to reject the bill. There is another proposal to regulate abortion pending in the Senate. One wonders if legislators there are any better informed, any better equipped to deal with the life and death matter before them—B.H.A.

YOUR WORLD AND MINE

Bolivian repression

BY GARY MacEOIN

Bolivia is rapidly acquiring the kind of reputation for repression and barbarity which Trujillo gave to the Dominican Republic, Duvalier to Haiti, and Somoza to Nicaragua. The difference up to now is that Bolivian regimes have not been lasting long enough to institutionalize their inhumanity.

Yet it is not unreasonable to fear that the total support being given the present Bolivian regime by Washington may insure it the length of days accorded those other regimes by the same support.

Christians engaged in social work for the underprivileged are under constant pressures. We had recently the instance of a former Maryknoll nun held incommunicado, reportedly tortured, then expelled, her crime having been her commitment to work for the poor. While she was in jail, a group of priests and lay people addressed an appeal to the bishops.

"IT HAS BECOME dangerous for us to make any reference to the second Vatican Council or to Medellin," they said.

Medellin is the city in Colombia where the bishops of Latin America met in 1968 in a hemisphere assembly opened by Pope Paul. It called on the Church to devote its greatest efforts to the freeing of the poor from their subhuman destitution.

"Many priests here in Bolivia are under close police surveillance," they continued. "The fact is that the government does not permit the priest to go beyond a purely 'sacramental' pastorate. . . . The Church has no choice but to make a clear stand. It must in particular insist on due legal process for all who are in jail. Up to this time none of those held has been tried."

The bishops, they urged in conclusion, should issue a pastoral letter stating Church teaching on the rights of the individual, the right of association and other basic human rights.

RELIABLE ESTIMATES put the number of political prisoners at 1,500, with another 4,500 enemies of the regime in exile, this from a population of 4.6 million. In proportion to population, this is the equivalent of 68,000 political prisoners and 204,000 political exiles in the United States.

According to data recently released by the Latin American Working Group of the U.S. National Council of Churches, the Bolivian internees are distributed in four remote prison camps. One is in a tropical

opinion reaction analysis background

region infested with insects and disease, the others at the other limit of human habitation in the cold and barren Andean plateau. Prisoners from the tropics are sent to these altiplano camps without blankets or warm clothing.

Most political prisoners, states the same source, are tortured as part of their interrogation. Tortures include filling the cell with water overnight, applying electric currents to sensitive parts of the body, burning the prisoner with cigarettes, simulated execution by firing squads, whippings, and insertion of wires and pieces of wood under the finger nails.

MANY PRISONERS are women, and the interrogation of some of them involved standing naked for hours at a time before their interrogators. As a result of maltreatment Judith Duran, a native of Sucre, gave birth prematurely to a daughter in the Viacha Barracks last March 21. Refused any medical help, she was aided by her fellow prisoners. One of them baptized the child, giving her the symbolic name of Liberated Bolivia Judith.

In less than a century and a half of existence as a separate state, Bolivia has experienced 180 uprisings and been ruled by 150 governments. Landlocked and impoverished, its tragedy is the absence of an international system that would permit its people to determine their destiny. Instead, they are tossed about continuously, like a rudderless ship in a hurricane.

Asks mercy for exiles

NEW YORK—A mother whose oldest son was killed in Vietnam four years ago called here for "mercy" for what she described as 100,000 other "victims," the number of young men she said went into exile to escape military induction.

Mrs. Robert Ransom of Bronxville, N.Y., spoke at a press conference called by Safe Return, an American committee which has links with draft resisters in Canada and Sweden.

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VALUES

Time is a great asset

BY SR. JANAAN MANERNACH, OSF

"Time goes so fast." "I can't believe it's February already." "As I get older time becomes more and more precious."

All of us have heard one or another of these exclamations. "Time" is probably the most valuable thing each of us has. Yet we rarely take time to evaluate what we're doing with it unless something dramatic calls our attention to what we might be doing with time while we still have it on our side.

Recently I was reading through one of the daily newspapers in Washington, D.C., and was captivated by "An Elegy to Gwen." Beneath the title was



a prologue: "Gwen Ames, 17, was found dead early last Sunday near the family home in Reston. Her father, Mr. Ardee Ames delivered this elegy at her funeral on Tuesday. The next day, the police reported that she had died not of a drug overdose, as some had first suspected, but at the hands of a stranger."

WHAT WAS SAD about the event was that Gwen had kicked a serious drug habit and was getting a fresh start. What was striking about the elegy was the number of times Gwen's father made a point of the value of time. One sentence in particular stands out: "So if I could leave one thought with you parents here today it would be to show more love to your kids and love them while you've got them here." Mr. Ames alluded to the many times when he could have shown his love for Gwen but didn't

take the time.

Time is a sheer gift given to us by a loving God so that we might have an opportunity to enjoy the world and make it a better place for others by creatively doing the loving thing. It takes a measure of discipline to love and use time in a way that makes the having of it worthwhile.

At the time Angela Davis was acquitted of the charges brought against her, a cartoonist, Mike Peters, pictured an art shop which featured only one item: posters with a variation on the theme: "Free Angela." In the cartoon the owner of the shop is just receiving the news of the acquittal by phone and is pictured with his many posters questioning the caller with the exclamation, "She's what...?"

I was both captivated and amused by the shopkeeper's question. For him, the acquisition of freedom for Angela was hardly as important a priority as the money the posters brought in. Price tags were quite visible and added to the cartoon's impact: \$2.75 each, \$5.00, \$2.50, \$1.00.

What we use our time for says a lot about where our values lie and our priorities often give us away as far as our values are concerned.

I FREQUENTLY find inconsistencies in my own system of values which give me cause to question my priorities. It is good to question them by examining the relationships that exist among ourselves and members of our families or our co-workers to determine the value we place on friendship, on peace, and on community. It is good to question them by reflecting on the quality of work we do, no matter what our job is, to determine the value we place upon employment, commitment, and responsibility.

It is good to question them by listening to the things we, ourselves, talk about most frequently as a measure of where our interests lie and to discover the frame of reference out of which our interpretations come. It is good to question them by assessing our eating, resting and relaxing habits to determine whether we are concerned enough or are over-concerned about our health. And it is good to question our priorities by asking ourselves if our belief in and dependence upon God has deepened and what we do to give evidence of how we value the gift of our faith.

Because values are substantively the structural framework of our character, there is a uniqueness in the way each of us gives expression of what we hold most dear and will not compromise. It is a matter of making something of our life in the time we have been given. A good, but perhaps earthy expression is given to this idea by Gwen Ames' father in another sentence from the elegy that he delivered at his daughter's funeral:

"I think her death should be a symbol of hope to all parents who have kids experimenting with drugs, and to all the kids who are doing drugs and want a way out, who want to stand up and tell those around them: 'I don't give a damn what you think. I'm going to make something of my life.'"

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"Any human person is worth more than all the material things of the world put together." The poignant photo depicts a retarded child, his head protected by a helmet, withdrawn in a corner. (NC photo by Robert Nandell)



"So if I could leave one thought with you parents here today it would be to show more love to your kids and love them while you've got them here." (NC photo by G. P. Kosholke)

CATECHETICS

Learning Christian values

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

"Most gulls don't bother to learn more than the simplest facts of flight—how to get from shore to food and back again. For most gulls, it is not flying that matters, but eating. For this gull, though, it was not eating that mattered, but flight. More than anything else, Jonathan Livingston Seagull loved to fly."

Perhaps you have read Richard Bach's charming story of this unusual bird. Jonathan Livingston Seagull has been on the best-seller lists for almost a year now. The story is so captivating because it is about life, about freedom, about what really matters.

At one point, after his exhilarating breakthrough in diving at two hundred fourteen miles per hour, Jonathan Seagull grasps the true meaning of a gull's life. "How much more there is now to living! Instead of our drab slogging forth and back to the fishing boats, there's a reason

to life! We can lift ourselves out of ignorance, we can find ourselves as creatures of excellence and skill. We can be free! We can learn to fly!"

AS I READ ABOUT Jonathan and realized that Bach was writing about "the real Jonathan Seagull, who lives within us all," I could not help relating the story to the process of religious education. In a sense the religious educator's role is to enable others to more deeply appreciate that "there's a reason to live." The parent and teacher hope to enable others to open their minds and hearts to recognize "how much more there is now to living!"

An important aspect of guiding others to discover deeper meaning in life is that of value clarification. Values are basically what a person considers important, what really matters to him, what he truly loves. If, like Jonathan's flock of gulls, a person is wholly preoccupied with what to eat and drink, there is little chance of his perceiving the more profound, challenging realities of life.

True knowledge about life, about life graced by God's creative presence, can be

acquired only in conjunction with an ongoing clarification of values. Jesus spoke of a "change of heart" required by the perception of his saving truth. Religious education, then, is not merely the learning of basic truths about faith in an abstract manner. The truth to be learned touches heart and feelings as well as intellect. More than accurate definitions are required to absorb that truth that sets one free. Saving truth demands clarification of values.

TO TAKE A HARD LOOK at what one considers important is rarely easy. "Why is it," Jonathan puzzled, "that the hardest thing in the world is to convince a bird that he is free, and that he can prove it for himself if he'd just spend a little time practicing? Why should that be so hard?" It is difficult because to discover the truth of oneself normally requires a change of one's values. That requires risk, effort, practice.

Helping another clarify his values as part of the process of perceiving life's richer reaches is not achieved in the same way as teaching mathematics or chemistry. Very helpful techniques have recently been developed for value clarification. They are described in books like VALUES AND TEACHING by Rath, Harmin and Simon (Columbus, Ohio: Charles E. Merrill Publishing Co., 1966) and VALUES CLARIFICATION by Simon, Howe, and Kirschenbaum (N.Y. Hart Publishing Co., 1972).

These strategies have been found very effective by religious educators. Yet their efficacy rests on two fundamental predispositions in the educator. He, like Jonathan, must be struggling, practicing, to clarify his own values, to discover what he is living for, what he considers important, what he loves, and this in the light of the Christian life-style he professes.

AS EDUCATORS we need to authenticate our teaching by our struggle to live out the values we encourage. Our children and students remain free to accept or reject our values, but they have a right to know what we stand for.

The second prerequisite for helping others clarify their values and perceive something more to their lives, is that we try genuinely to respect and love them. Even when our efforts seem to be rewarded with ingratitude, apathy, boredom, even hostility, the key to helping them discover "how much more now there is to living" is summed up by Jonathan. "You have to practice and see the real gull, the good in every one of them, and to help them see it in themselves. That's what I mean by love. It's fun, when you get the knack of it."

(Copyright 1973, NC News Service)



"We can lift ourselves out of ignorance, we can find ourselves as creatures of excellence and skill. We can be free! We can learn to fly!" (NC photo by George Cassidy)

SCRIPTURE

What supreme value do you cherish most?

BY FR. QUENTIN QUESNELL, S.J.

With a world so full of such wonderful things how shall we choose among them? What will be most important to us? What shall we live for? This is the question of values.

If there is one thing we would never give up willingly, no matter how much they offered us for it, that something could be called our supreme value. Most normal people would say that their own life is a value like that to them. No gain they can imagine would be worth trading their life for. Not a million dollars, not a billion, not all the wealth in the world.

How could it be? The words "gain" and "profit" don't make much sense if you're no longer there to collect the gain or pick up the profit. "What shall it profit a man if he gains the whole world, but loses his own life?" (Mark 8, 36).

Still, not everyone makes his own life his supreme value. People do give up their lives for a good enough reason. Obviously it's not a good enough reason to sell one's life for money. That's just stupid.

BUT MOST OF US don't think it stupid if a man gives up his life for a person he loves. We think it noble and beautiful. We praise a man who lays down his life defending his home and family. We admire a man who offers himself for execution in place of another already condemned. "The greatest love a man can have for his friends is to give his life for them" (John 15, 13).

But also while life is going on, the well-being and happiness of others is just as important as our own. To those who really understand God's creation, every human person is an absolute value. Any human person is worth more than all the material things of the world put together. People who realize that fact will put more effort into helping others find happiness than

they will into piling up material advantages for themselves. "Thou shalt love thy neighbor as thyself."

So too we can choose to devote ourselves to a noble cause which we hope will bring good and happiness to many other persons. We can find our value in the struggle for peace, freedom, human dignity, social justice. These are movements aimed at making it possible for all human beings to live happily in the world God gave to all. The Christian often lends his whole self to promoting them, and may be ready when necessary to sacrifice his own material good for them, even his life. "Seek first the kingdom of God and his justice..."

THE GENERAL RULE is that when a person chooses values greater than himself, the choice lifts him up, makes him grow beyond himself, become greater than he was. When he sets his choice on lesser things, seeks only his own advantage, the choice debases him, keeps him from growing, shrivels his soul. "Where your treasure is, there your heart will be."

The Christian takes the world as God's gift to be enjoyed with thanks. He tries to choose his values in a way that will keep him growing to his full stature as the person God made him to be. He does not use life to pursue the things of this world. He uses the things of this world to add beauty and joy to life.

The one supreme value that gives meaning and force to all these others is the One from whom they come and to whom they lead. Everything good we find in other human persons and in noble causes is a thin reflection of the One who made them.

Real values draw us out of ourselves and make us grow toward him. When we try to find and choose true values, we are really reaching toward him. In our stumbling, imperfect way, we are choosing him as the greatest value of all. "Thou shalt love the Lord thy God with thy whole heart, and thy whole soul, with all thy mind, and with all thy strength."

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IN THIS CONNECTION I think we must



QUESTION BOX

Ancient Jews didn't hope for afterlife

BY MSGR. R. T. BOSLER

Q. I was left confused by a statement you made in answer to the question about existence after death. You stated: "It is the accepted opinion among biblical scholars today that there is no hope of individual survival after death." Who are these biblical scholars, Christian or Jewish?

A. Either the paper in which you read my statement made a typographical error or you overlooked an important part of what I wrote. I said that it is the accepted opinion among biblical scholars (and these would be both Jewish and Christian) that no hope of individual survival after death is expressed in the Old Testament before some of its latest passages written in the Second Century B.C. In other words, until 100 to 200 years before Christ the Jewish people did not believe in survival after death.

This is surprising, since belief in the resurrection of the body was accepted so generally by the Pharisees at the time of Jesus—though, as you know, the Sadducees did not believe in life after death. Some recent scholars think they find hope in an afterlife in some of the Psalms or in the vision of the dry bones in Ezekiel, but other scholars see in these passages belief in Israel's survival after its national extinction.

Q. Are there any specific references to abortion in the Old Testament? I've been told of a reference in Exodus, but can find only Chapter 21, verse 22, referring to men fighting and a pregnant woman being injured.

A. You have found the only reference to miscarriage in either the Old Testament or the New, and, as you discovered, it does not refer to abortion. "When men have a fight," the passage reads, "and hurt a pregnant woman, so that she suffers a miscarriage, but no further injury, the guilty one shall be fined as much as the woman's husband demands of him."

The first teaching against abortion in Christian literature appeared about the year 100 in the "Didache," where it was clearly stated: "You shall not slay the child by abortion. You shall not kill what is generated."

Q. In the New Testament is Elizabeth the mother of John the Baptist? If so, could you explain why the Gospels of Advent have John as an adult preaching repentance, then on the third or fourth Sunday the Angel Gabriel announces to Mary that her cousin Elizabeth is with child? Is this due to the liturgical year?

A. Yes, it's true, John appears in the Advent Gospels as an adult before his conception is referred to. The Church has arranged the liturgical year not for the purpose of retelling old, historical facts in chronological order but of helping us relive the great mysteries of our faith: the Incarnation and the Redemption—the belief that God became man and saved us through his passion, death and resurrection. The Feast of the Epiphany, for example, does not merely recall the story of the Magi; it wants us to be thrilled by the many ways in which Jesus was manifested, made known, as the Messiah: manifested by the star, by the voice from heaven at his baptism, by the miracle of wine at Cana. The Annunciation story is read just before Christmas because it brings out vividly who and what the Babe is whose birth is recalled and what a marvelous role his mother played.

Q. A friend of mine has fallen away from the Catholic faith and joined a Protestant faith and is now planning to be married to a member of this community. She has asked me to be an attendant at their marriage. Is it right for me to do so? I was told that as a Catholic I could attend the wedding of another religion but not be a part of the wedding. I do not know if I should accept what my friend has done about her religion, but as a friend and out of kindness do not wish to cause any hurt feelings.

A. The Church now has no objections to your being an attendant at a Protestant wedding. However, you have a decision of your own to make. If your friend left the

Catholic Church and joined another just to get her man, you should ask yourself whether you would help her or harm her more by refusing to be an attendant. By refusing her will you make her aware of the fact she has done something wrong or

repel her further from the Catholic Church? By being kind to her and thereby remaining close to her, will you be in a better position to help her return to the Church? These are questions you must ask yourself before deciding what you should

do. And don't forget to ask yourself how others may react to your taking part in the ceremony.

If your friend had gradually drifted away from the Catholic Church—probably because she never really was committed

to it—and found in the Protestant Church what she thought she needed, then you may presume she was in good faith and you have no problem at all.

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THE CHURCH AND I

Eager to fight for Faith, but no contests

BY F. J. SHEED

When in 1910 I stood outside the Worker office in Sydney till the early hours cheering the figures which showed that New South Wales was to have its first Labor Government, I hadn't a notion of one particular difference it was going to make to me. It opened Sydney University to the poor.

Approaching 17, I was able to enter the University as one of a couple of hundred holders of bursaries or exhibitions. At our first Commencement, the students welcomed us by singing:

Come along, undergrads,
And grab a bursary,
All the Lizzies and the Lils
And the nuts of Surry Hills
Are going to be dubbed M.B.

Surry Hills was a slum, a place of poverty and violence. If you feel moved to sing this bit of sociology, which I still occasionally do on brio, the tune is that of the chorus of Pollywally doodle.

None of this last-ditchery affected daily life at the University: no one could tell by looking at a student whether the State or his parents had paid his fees.

RELIGIOUSLY those University years were as free of anti-pope as my time at the Sydney High School. I never heard a word against the Church or her teachings.

Had I been reading History of Philosophy, it might have been different. But with a vague feeling, the result probably of reading Belloc and Chesterton, that I might grow into a specialist on the Middle Ages, I concentrated on Latin, Early and Middle French, Early and Middle English. None of this called for any utterance on doctrine by the professors. Two of them had been Catholics, one of them was to return to the Faith; but at the time there was nothing to show that either retained the faintest interest in religion.

In a way it was disappointing. Filled to the brim with the strong wine of Belloc and Chesterton, feeling like the two of them rolled into one, I was ready for controversy, but no one offered me any. On my generation of Catholics these two produced a kind of Walter Mitty swagger, a parody of their splendid swashbuckling. "Il me faut des geants"—we were looking for giants to fight, we did not even get windmills.

YES it was disappointing that no one of intellectual quality was interested enough in the Church to offer us battle. And very fortunate. We would have been cut to pieces, for we would have been fighting with wooden swords. "An ingrained habit of the defensive," Belloc had told us, "is a

prime condition of defeat." A condition even more prime is ardent ignorance. Knowing no Church history we would have found ourselves defending the indefensible, denying the undeniable. Knowing no theology, we would have been valiantly asserting the meaningless.

That at least would have been my condition. Ardent Catholic I was, a daily communicant. I loved the Church then as I always have. But I did not then know what the Church is. I was loyal to the Pope, but I did not know what his infallibility means. I had not even heard of the 1870 definition.

Similarly, while proud that the Church had all the truths, I was so proud she had. I had a strong devotion to Father, Son, Holy Spirit individually. But I never asked myself why the Third Person should be called Holy Spirit, given that Father and Son were each holy and each spirit! The fact of mystery did not bother me; not being a complete fool I realized that we could not know God as well as he knows himself. But why didn't I wonder what it was that he was telling us about himself?

I NEVER OPENED a theological or spiritual book and never felt the slightest desire to. I hadn't a single doubt—I didn't know enough! Given the course my

religious thinking has taken since, I cannot make any sense of my late teens and early twenties.

Just before the visit to England which was to change all this, a friend gave me *The Imitation of Christ*, the richest spiritual fare that had come my way. I read it and read it. It seemed to me that it contained everything, the Christian warrior's whole equipment. I wondered why the writer had not been canonized.

I mentioned this to a priest who told that when his coffin was opened, it was discovered that he had moved so that he must have been buried alive: he could not be canonized because it was not known in what disposition he had died—an explanation which at the time I found wholly satisfying.

What I never guessed was that a simple phrase in the book, which I took in my stride as so obviously true as to be hardly worth saying, would one day have me rejoicing that the man who wrote it was not canonized. It was to the effect that it was better to please the Trinity than to be able to discuss the Trinity. It was one of those half-truths which (Chesterton again) are like half-bricks, they carry further. I wonder how much harm that single statement has done. I shall come back to it. I shall indeed.

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Batesville, Jeffersonville in Junior cage finals

For the first time in 10 years, an Indianapolis team will not be represented in the finals of the Archdiocesan Junior Basketball Tourney, to be played this Sunday at Secena Memorial High School.

St. Louis, Batesville, representing the Lawrenceburg Deanery, and Sacred Heart, Jeffersonville, of the New

Albany Deanery, will meet for the championship at 3:30 p.m. The Batesville team defeated Our Lady of Lourdes, Indianapolis, 53-40, last Sunday in the Indianapolis tourney bracket at Secena. Earlier in the day they won over Sacred Heart, Terre Haute, 70-54, while Lourdes dropped St. Mary's, Richmond, 55-45.

In the southern bracket at Providence High School, Clarksville, last Sunday, Sacred Heart dropped St. Catherine's, Indianapolis, by a narrow 54-50. Sacred Heart previously defeated St. Vincent's, Bedford, 76-62, while St. Catherine's won by forfeit over St. Paul's, Tell City.

THE CADET Archdiocesan Tourney will get underway Sunday at Secena and Providence, matching deanery representatives.

In Indianapolis, the 1 p.m. game will pit St. Patrick's, Terre Haute, against St. Mary's, Richmond. The 2:15 p.m. game will feature St. Louis, Batesville (Lawrenceburg Deanery) against the winner of the Indianapolis "National" tourney (St. Mark's or St. Jude's). Winners will meet at 7 p.m.

At Providence, SS. Mary-Michael, Madison (North Vernon Deanery) will meet the winner from the New Albany Deanery at 1 p.m. The 2:15 p.m. game is between the winner from the Bedford Deanery and the Indianapolis "American" winner (St. Rita's or Holy Spirit). Winners play at 7 p.m.

Finals of the Cadet Archdiocesan Tourney will play at 2 p.m. Sunday, Feb. 25, at Secena.

Table Tennis tournament set to open

INDIANAPOLIS — Little Flower parish will host the Junior Table Tennis Tourney, featuring an estimated 800-1,000 players, from February 18 to 25.

Play will begin at 1 p.m. Sunday, Feb. 18, for the Freshman-Sophomore Boys and Girls Singles events. At 5 p.m., the Junior-Senior Boys and Girls Singles events will be played. Both contests will be played down to semifinals.

Freshman-Sophomore Boys and Girls Doubles and Mixed Doubles are scheduled, also starting at 7 p.m.

All events will be completed Sunday, Feb. 25, starting at 1 p.m.

Players are asked to be ready 15 minutes before scheduled events and provide their own paddles. Table tennis balls will be provided.

Defending Overall and Junior-Senior team champion is Our Lady of Lourdes, while St. Michael's is the defending Freshman-Sophomore team champion.

Black History Week scheduled at high school

INDIANAPOLIS — Faculty and students of Ladywood-St. Agnes High School are planning the second annual Black History Week Feb. 19-23. Scheduled activities will be available to all students during their option hours.

The program will include: Monday, Feb. 19—Films "Is It Always Right to Be Right?" and "The Fayette Story." Tuesday, Feb. 20—Speakers Mrs. Donald Moorman, Dr. Frank P. Lloyd and Miss Janet Langhart.

Wednesday, Feb. 21—Performances of cuttings from "Raisin in the Sun" and "Purlie" by LSA students at 8:30 p.m.; performances by visiting artists Solomon Edwards, poet, playwright, and Richard Bailey, actor, singer and entertainer; continuous showings of film "Black Music."

Thursday, Feb. 22—Speakers J. C. Cummings and Robert De Frantz; continuous showings of film "Black and White Uplift." Friday, Feb. 23—Rap sessions, review of week's activities.

Parents are invited to attend any and all sessions.

Honors slated for tertiaries

TERRE HAUTE, Ind. — The St. Rose of Viterbo Fraternity of the Third Order of St. Francis at St. Joseph's parish here will honor eight of its tertiaries who have been professed members of the Third Order for 25 years or more.

The ceremony will take place in the parish church immediately after the 9 a.m. Mass Sunday, Feb. 18.

Jubilarians include: Mrs. Agnes Padgett, Mrs. Myra McKenzie, Mrs. Irene Reilly, Mrs. Gertrude Harden, Mrs. Winifred Ohm, Miss Blanche Ryan, Mrs. Effie Meneely and Catherine Nacker.

Father John Curran, O.F.M. Conv., religious director of the fraternity, will present each jubilarian with a memento of profession.

STANDINGS

CADET VOLLEYBALL LEAGUE STANDINGS

Division I—All Saints 8-0; St. Christopher 5-3; St. Malachi 5-3; Holy Trinity 4-4; St. Michael 4-4; St. Thomas 4-4; St. Monica 2-6; St. Martin 0-8.

Division II—St. Pius X 8-0; Immaculate Heart "Blue" 7-1; St. Andrew 5-2; St. Joan of Arc 4-3; St. Simon "White" 3-5; St. Matthew 2-6; Immaculate Heart "White" 1-7; St. Lawrence "White" 1-7.

Division III—St. Roch 8-0; St. Catherine 6-2; St. Jude 5-3; St. Mark 4-4; Little Flower "Gold" 4-4; St. Barnabas 3-5; St. Patrick 1-7; Our Lady of Greenwood 1-7.

Division IV—St. Simon "Blue" 7-1; Holy Spirit 7-1; Little Flower "Blue" 6-2; St. Rita 5-3; St. Philip Neri 4-4; St. Bernadette 2-6; Our Lady of Lourdes 1-7; St. Lawrence "Red" 0-8.

Forty years ago the St. Vincent Guild was formally set up to aid the work of the Sisters of Charity of St. Vincent Hospital, Indianapolis.

CAGE TOURNEY RESULTS

JUNIOR TOURNEY

Providence, Clarksville
First Round: Sacred Heart, Jeffersonville 76, St. Vincent de Paul, Bedford 62; St. Catherine, Indianapolis 2, St. Paul, Tell City 0 (forfeit).

Semifinals: Sacred Heart, Jeffersonville 54, St. Catherine, Indianapolis 50.

Secena, Indianapolis
First Round: St. Louis, Batesville 70, Sacred Heart, Terre Haute 54; Our Lady of Lourdes, Indianapolis 55, St. Mary, Richmond 45.

Semifinals: St. Louis, Batesville 51, Our Lady of Lourdes, Indianapolis 40.

NEW ALBANY DEANERY JUNIOR TOURNEY

Consolation: St. Paul, Sellersburg 60, St. Michael, Bradford 50.

Championship: Sacred Heart, Jeffersonville 55, St. Joseph Hill No. 1 52.

INDIANAPOLIS DEANERIES

"56" A TOURNEY

Third Round: St. Andrew 44, Christ the King 32; St. Rita 52, St. Gabriel 40; St. Roch 45, Immaculate Heart 29; St. Joan of Arc 43, St. Simon 31.

Quarterfinals: St. Rita 61, St. Andrew 25; St. Joan of Arc 36, St. Simon 31.

Lower Bracket

Second Round (partial): Holy Spirit 31, St. Bernadette 24; St. Philip Neri 58, St. Mark 24; St. Matthew 23, St. Christopher 22; St. Barnabas 41, St. Jude 27; Holy Cross 46, St. Ann 26; Nativity 34, Our Lady of Greenwood 33.

Third Round: St. Pius X 34, St. Michael 25; St. Philip Neri 37, Holy Spirit 22; St. Barnabas 38, St. Matthew 27; Holy Cross 46, Nativity 31.

"56" B TOURNEY

Second Round: Holy Name 23, St. Michael "C" 14; Holy Spirit 43, St. Barnabas "White" 16; Immaculate

Heart "Blue" 29, Little Flower "White" 25 (four overtimes); St. Matthew "Red" 23, St. Luke 22; St. Christopher 28, St. Michael "D" 26; St. Pius X 33, St. Michael "B" 19; St. James 23, St. Andrew 21.

Quarterfinals: Holy Spirit 32, Holy Name 14; St. Matthew "Red" 29, Immaculate Heart "Blue" 22; St. Christopher 28, St. Michael "D" 26; St. Pius X 33, St. Michael "B" 19; St. James 23, St. Andrew 21.

Semifinals: Holy Spirit 38, St. Matthew "Red" 21; St. Matthew "Black" 31, St. James 28.

CADET A TOURNEYS AMERICAN DIVISION

Quarterfinals: St. Rita 48, St. Joan of Arc 23; St. Bernadette 40, St. Monica 35; Holy Spirit 46, St. Malachi 44; St. Pius X 53, St. Gabriel 20.

Semifinals: St. Rita 73, St. Bernadette 40.

nadette 28; Holy Spirit 45, St. Pius X 35.

NATIONAL DIVISION

Quarterfinals: St. Jude 41, St. Barnabas 37; Holy Trinity 42, St. Thomas 40; St. Mark 50, St. Andrew 42; St. Lawrence 51, Holy Cross 45.

Semifinals: St. Jude 46, Holy Trinity 32; St. Mark 39, St. Lawrence 29.

CADET B TOURNEY

Second Round: Little Flower 35, St. Gabriel "White" 29; St. Philip Neri 37, St. Matthew "White" 26; St. Matthew "Red" 36, Mount Carmel 23; St. Simon 36, St. Rita 35; St. Andrew 39, St. Luke "B" 23; St. Michael "B" 40, St. Pius X 23; St. Mark 35, St. Joan of Arc 34; St. Barnabas 53, St. Luke "C" 46.

Quarterfinals: St. Philip Neri 50, Little Flower "Blue" 42; St. Simon 42, St. Matthew "Red" 22; St. Michael "B" 42, St. Andrew 38; St. Mark 34, St. Barnabas 45.

Semifinals: St. Philip Neri 38, St. Simon 37; St. Michael "B" 42, St. Mark 41.

FRESHMAN-SOPHOMORE TOURNEY

Second Round: St. Mark 64, NYAA

"A" 62; Our Lady of Lourdes 78, Holy Name 67; St. Malachi 52, St. Andrew 33; St. Christopher 52, St. Lawrence 50; Mount Carmel 56, Holy Spirit 55; St. Simon 67, St. Martin 42; St. Catherine 51, St. Luke 41; Sacred Heart, Terre Haute 78, NYAA "B" 61.

Quarterfinals: Our Lady of Lourdes 61, St. Mark 57; St. Malachi 61, St. Christopher 52; St. Simon 58, Mount Carmel 55; Sacred Heart, Terre Haute 73, St. Catherine 58 (overtime).

JUNIOR-SENIOR A TOURNEY

Finals: Our Lady of Lourdes 59, St. Mark 40.

B TOURNEY

Finals: St. Catherine 47, Mount Carmel 43.

RICHMOND DEANERY CADET TOURNEY

Semifinals: St. Mary, Richmond 44, St. Andrew, Richmond 33; Holy Family, Richmond 47, St. Anne, New Castle 38.

Finals: St. Mary, Richmond 39, Holy Family, Richmond 17.

Bumper crop of Scouts given coveted award

The largest number of awards in five years were presented to Catholic Scouts last Sunday in Immaculate Heart of Mary Church, Indianapolis, during the annual Ad Altare Dei Awards ceremonies. A total of 42 Scouts earned the coveted honor.

In addition, five adults received the St. George Medal for outstanding contributions to Scouting. Recipients included:

Raymond L. Myers, Sacred Heart parish, Jeffersonville; Ralph A. Sperry, St. Malachi parish, Brownsburg; Raymond E. Brown, St. Michael's parish, Indianapolis; Charles A. Gurnik, St. Simon's parish, Indianapolis; and Donald F. Curfman, St. Christopher's parish, Indianapolis.

The Ad Altare Dei Awards are earned by Scouts for knowledge of and service to the Church.

Father John Ryan, pastor of St. Anthony's parish and Ar-

chdiocesan Scout Chaplain, made the presentations. The homily was given by Father Donald Schneider, Archdiocesan CYO Director.

Following are the recipients of the Ad Altare Dei Medals, awarded Sunday, Feb. 11, in Immaculate Heart of Mary Church, Indianapolis:

George Rogers Clark Council, St. Mary of the Knobs, Troop 167; Joseph Batliner, Paul Bowe, Jr., Timmy Alan Bowe, George Deitsch, Ronnie Froman, Daniel Shirley, Wabash Valley Council, Annunciation, Brazil, Troop 47; Vincent Frost.

St. Patrick, Terre Haute, Troop 331; Timothy Geary, Stephen Burris.

Crossroads of America Council, Immaculate Heart of Mary, Troop 174; Michael Hanley, Tim Miller, David Peters, Jay Sabol, Mark Whitman.

Holy Name, Troop 108; Roger Rudolf, Holy Spirit, Troop 46; Roy Stewart.

St. Catherine, Troop 93; Christopher Steadham, John Slinnett, Steven Slinnett.

St. Christopher, Troop 500; Gregory Bruzas, Steven Bruzas, William Curfman, Donald Wagner, Steven Williams.

St. Joseph, Troop 147; Daniel Kurt, St. Lawrence, Troop 427; Brian Kelly.

St. Malachi, Troop 303; David Bain, Kenneth Bain, James Fanning, John Sperry.

St. Matthew, Troop 443; Kevin McGauley, Terry Van Meter.

St. Michael, Troop 406; David Roebuck, Frank Svarckopf.

St. Simon, Troop 488; Thomas Cronin, Randy Hartman, Richard Hartman, Charles Kennedy, Michael Milligan.

Holy Family, Richmond, Troop 580; Michael Stephens.

St. Gabriel, Troop 59; Henry Bryant, Robert Burke, Joseph Clarke, Brian Donahoe.

'Conscientization Day' scheduled

INDIANAPOLIS — Father Michael Crosby, O.F.M. Cap., of Milwaukee, will be principal speaker for a "Day of Conscientization" to be held at 1 p.m. Sunday, Feb. 18, at St. Mary Academy, 429 E. Vermont St.

Sponsored by the Association of Religious of the Indianapolis Archdiocese (ARIA), the program will focus upon issues of justice confronting contemporary Christians.

Brother Richard Smith, C.S.C., of Cathedral High School, is program chairman.

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ABORTION PROTEST—A four-week period of mourning protesting the Supreme Court decision on abortion was launched with the noon Mass on Monday, Jan. 29, at St. John the Apostle Church, Bloomington. Two coffins—one infant-sized and the other adult-sized—bore signs: "Today . . . babies" and "Tomorrow . . . old people?" A black cloth draped the front of the altar and black arm-bands were distributed to worshippers. The final Mass of reparation is scheduled at noon, Feb. 19. The pastor, Father Francis Buck, is standing at the left. (Photo courtesy of the Bloomington Herald-Telephone)

† Remember them in your prayers

BRAZIL

LAWSON D. BRAMBLETT, 75, Annunciation, Feb. 10. Husband of Mary J.; father of Mrs. Marcia Bledsoe of Brazil and Lawson Bramblett of Tucson, Ariz.; son of Mrs. Daisy Tuggle of Brazil.

CEDAR GROVE

ALMA K. WERNER, 60, Guardian Angel, January 20. Mother of Michael Werner of Plainfield. Sister of Mrs. William F. Reifel of Brookville; Mrs. W. Eugene Gibson of Muncie; and Mrs. Ervin Mueller of Cheviot, Ohio.

CLARKSVILLE

JAMES F. QUINN, 78, St. Anthony's, Feb. 7. Husband of Wilma; father of Mrs. Frank Schwartz of Brownsburg.

CONNERSVILLE

HARRY C. RISSELMAN, 83, St. Gabriel's, Feb. 8. Father of Mrs. Mabel M. Jones and Miss Evelyn Risselman, both of Richmond; Miss Hazel Risselman of Cincinnati; Mrs. Graydon Lykins of Falmouth; Charles Risselman of Tampa, Fla.; Howard and Kenneth Risselman, both of Connersville; brother of Mrs. Frances Schomber of Morris.

FLOYDSKNOBS

THEODORE J. RAKE, 70, St. Mary of the Knobs, Feb. 8. Father of Theodore Rake of Lanesville; Jude Rake, Mrs. Gene Stiller and Mrs. Albert Seewer, all of Floyds Knobs.

INDIANAPOLIS

JAMES JOSEPH SCHAFER, 47, St. Lawrence, Feb. 7. Husband of Rita, father of Kevin, Brian, Neil, Leo, Allen and Joseph Schafer; brother of Rev. Msgr. Leo Schafer, pastor of St. Mark's parish, Indianapolis; Sister Margaret O.S.B., Herbert J. Schafer, Mrs. Mary Concannon, Mrs. Dorothy Pierle and Mrs. Lucille Blagburn.

MARGARET LESLIE OSTERMEYER, 67, Assumption, Feb. 8. Wife of Fred; mother of Mrs. Betty Peacock, Mrs. Patricia Walls, Jr. and Joseph Leslie; sister of Mrs. Marie Taylor and Lawrence McNulty.

JENNIE RUSSELL, 80, Holy Cross, Feb. 8. Wife of Edward E.; mother of Charles T. Russell, Edward and Victor Russell, Agnes Billerman, Joan Crouch, Catherine Leake and Frances Kingery; sister of Lillie Thompson, Ethel Hall, Tava Nally and Bessie Ward.

JOHN J. HOFFMAN, 47, St. Catherine's, Feb. 8. Husband of Bette Mae; father of John Hoffman and Elizabeth Pearson; brother of William F. Hoffman.

JULIA E. SHEPARD, 47, St. Roch's, Feb. 9. Wife of John L.; mother of Mrs. Tina Morwick and Timothy J. Pickard; stepmother of Miss Linda Shepard; Mrs. Carolyn M. Sparks; sister of Anna Hartman, Dorothy James, Catherine Bolles, Ruth Ahaus, Cecil Cram, John and Carl Meth.

NELL O'BRIEN, 71, Our Lady of Lourdes, Feb. 9. Wife of Andrew J.; mother of John J. O'Brien; sister of Mrs. Kathleen Shevlin.

DOROTHY O'CONNOR, 83, St. Anthony's, Feb. 10. Mother of Francis J. O'Connor and Mrs. Catherine Trotter.

EDWARD F. LEE, 84, St. Pius X, Feb. 10. Husband of Opal Lee.

ADDIE B. PATTERSON, 83, St. Bridget's, Feb. 10. Mother of

Grant announced for ND study of church vocations

NOTRE DAME, Ind. — Notre Dame University's Center for the Study of Man in Contemporary Society has begun an interdisciplinary study of church vocations with a \$20,960 grant from the National Center for Church Vocations (NCCV) in Detroit.

The project's director, Dr. Carroll W. Tageson, a psychologist and associate professor of education at Notre Dame, said the research "will be designed to relate to the practical needs of vocational directors." A national board of persons working in the vocations field will help plan the study, Tageson said.

Tageson's study team will study the findings of research on vocations and the various explanations of the findings used in the past in order to determine the questions needing further study.

The National Conference of Catholic Bishops, the Conference of Major Religious Superiors of Men and the Leadership Conference of Women Religious set up the NCCV in 1969 after the Vatican suggested that national offices be established to coordinate vocations efforts and promote public understanding of vocations needs.

SUPPER SLATED

TERRE HAUTE, Ind. — A Chili Supper will be served from 4 to 7 p.m. Sunday, Feb. 18, in St. Joseph's parish hall. The public is invited.

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Belgium hikes aid to Catholic schools

BRUSSELS — Officially, church and state are separated in Belgium. But under new accords worked out in recent weeks, the country's Catholic schools will receive almost 100 per cent state subsidy.

Prior to the new agreement, the schools were receiving about 60 per cent.

Church leaders and educators have argued their right to increased government aid on the ground that well over 60 per cent of Belgium youth are educated in church-run schools. In more remote areas of the country, these schools provide the only sound education available.

Catholics in Belgium number about 8,900,000 among a total population of 9,670,000.

Under the new accords, clerical teachers will be paid by the government, provided they are not teaching religious subjects. The Catholic Church will also be able to borrow from a special school construction fund at very low interest, and equipment will be paid for by state funds.

R.E. TALK SCHEDULED

INDIANAPOLIS — Father Francis Bryan, RE department director, will speak on "Religious Education" at 7:30 p.m., Sunday, Feb. 18, at St. James School. All are invited to attend.

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VIEWING WITH ARNOLD

Matthau-Burnett film a 'disaster'

BY JAMES W. ARNOLD

Walter Matthau and Carol Burnett are nice people who can be funny and even moving (especially in Matthau's case). But "Pete 'n' Tillie" is not only a pitiful disaster, it gives you angry palpitations and heartburn.

It is a Doris Day movie 10 years past its time. (That is, Miss Burnett's part seems designed for Miss Day, and she could have played it better. So, frankly, could my Aunt Martha. The main difference is that the cool tomato finally decides to

surrender her virginity before insisting on marriage, all of which makes breathtaking cinema if you are 14 years old).

It may also be described as a middle-aged "Love Story," in which the disease is passed on to the next generation. (It is the child who gets leukemia to soft piano background music).

CHEAP SENTIMENT is bad enough, but what galls most is the way flicks like this exploit profound issues and feelings just to keep the audience awake. The rule seems to be: when things slow down, attack God. It's as if your petty chintzy little show somehow assumed importance by dragging in the Deity, and the questions of Faith, and Providence, and

'Good and Evil. You don't want to try to answer them really. That would be too heavy. Why be intelligent when you can fake it?

Pete and Tillie (first insult) are supposed to be average folks. Bachelor and spinster meet at a cocktail party populated by all the usual bizarre phonies who always attend parties in movies. Chief among them: an overpainted busybody (Geraldine Page) who is trying to stay sexy; her husband (Barry Nelson), who later genially proposes adultery to Tillie; a white-haired "with-it" priest (Kent Smith), whom everybody puts down, and the film's obligatory fag (Rene Auberjonois), whose main purpose in life seems to be to discover and uncover Miss Page's real age.

Possibly this menage is meant to show the shallowness and moral confusion in which

Pete and Tillie somehow Find Love. (I doubt it). Doesn't anybody in Hollywood know that setting reflects character? that people choose their friends and are probably much like them?

The message that Pete and Tillie are dullheads is borne out

by events. Despite their incessant snappy dialog, which is sometimes fashionably raunchy and at best sounds like a Johnny Carson monolog (a PR slogan for a missionary society: "Take a Cannibal to Lunch"), they never do anything but bowl, eat, go to the movies and bed, in

ascending order of frequency. They marry and have a kid, whom they play with a lot. (Time begins to pass pretty quickly here). Pete is clearly playing around also with some big girls. His taste is represented by a blonde who invites Tillie to lunch for a civilized chat, and drops her contact lens in her martini. The son by now is 9—time for him to get sick and die.

ALL THIS TIME Pete and Tillie have shown no symptom of being alive, of relating to anyone or anything in the universe except their own wants. They spend the child's last year playing games with him. (You won't believe it, but on a fishing trip the kid is so compassionate he asks Dad to throw back the fish). After the boy dies (rain reflected on hospital wall), the bitterness kick starts. A funeral? You mean the Church bit? OK, for the kid's sake. We haven't been to church in 20 years. (Surprise). Time to kick God. Wife shrieks heavenward to Jesus and Mary. "God of Mercy? . . . Queen of Mercy? . . . I spit on you" (Later she recants, perhaps to save the PG rating).

Tillie is obviously unhappy, so she denies old Pete the conjugal rights for a year or so. Maybe she could become a Catholic and join the rest of the guilt-ridden? ("I need something"). Well, this upsets Pete. "Do you think we're being punished? By whom? Why?" I mean, Pete is not one for humility. He still thinks he's a nice guy, and he's

never even been grateful he's alive. So Tillie stays a Congregationalist, and a happy ending comes later, somewhat inexplicably, after she has rejected a poignant proposal by the friendly homosexual.

My point, of course, is not to suggest that the child's death is a punishment. But even to bring up the subject in the shoddy context of this story and the self-pity of these empty characters, to somehow blame

their troubles on Yahweh, for dramatic effect, is stupefying.

ALL WELL, the San Francisco scenery is dimly visible through the inept photography, and there is a messy slapstick catfight in which Mmes. Burnett and Page smash each other with hoses and garbage cans.

Director Martin Ritt is mostly responsible. Did he who made "Sounder" make thee? Incredibly, yes.



Pope emphasizes role of God's providence

VATICAN CITY — God's providence gives meaning and value to all human life and all human suffering, Pope Paul VI told a general audience Feb. 7.

Speaking to thousands in the Vatican audience hall, Pope Paul, citing St. Thomas Aquinas, defined providence as "the reason of order." "Providence," he added, "is the reflection of the thought of God on things and history. It is the rationality, wise and good, clear yet hidden, which permeates all things."

Christians, he said, have a fundamental conviction that "there exists an ineffable but true and personal providence

that guides all, thinks of all and which listens to us all and loves us all."

The Pope's address was a continuation of a series of weekly sermon-like talks on the general subject of God's existence.

THE POPE BEGAN by noting that modern man is given two choices in regards to his belief in the existence of God.

"If modern man does not admit the existence of God," he said, "we are forced to do away with the reason for the original and sufficient being for all things, the first cause, the principle of rationality and science . . . We are forced to live and to think in darkness, or in the shadow of hypothetical and insufficient principles to provide a final explanation for our urgent search for truth."

Without God, man's mind and life are wrapped in doubts, guesses and imagery, he said, leading in the end to the "absurd, to scepticism, and to the false wisdom of nihilism."

But on the other hand, he continued, "if we admit that there exists a personal and creating God, then we must conclude that there is in the world an order, a directive thought, a knowing and dominating reason why; that is, providence."

It is within the providence of God that He has permitted man to choose between good and evil, the Pope continued.

"God, in a lavish (gift) of His providence has conferred on pain itself its own usefulness," which finds its supreme expression "in the economy of the Cross and of Redemption," he said.

The week's TV network films

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. The film has no major 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.

THE ALAMO (1960) (NBC, in two parts, Saturday and Monday, Feb. 17 and 19): About 185 heroes, directed and led by John Wayne, defend Texas against an army of nice but ill-fated Mexicans. This \$12 million epic is full of action, blood, bathos, messed-up history, and endless speechifying on oversimplified patriotic virtues. It could have been worse. Satisfactory, but it's a long dreary slog until we get to the climactic battle.

THE TEN COMMANDMENTS (1956) (ABC, Sunday, Feb. 18): Cecil B. DeMille's undoubtedly colossal version of the Biblical Moses story, with Charlton Heston in his most famous role. You may have to squint to see the orgies and panoramas on TV, and the first half is ponderous as well as phony, but this remains the classic of schlock religious films. Satisfactory, especially for movie buffs.

VILLA RIDES (1968) (ABC, Monday, Feb. 19): A noisy, brutal and sadistic epic tracing the violent efforts of Pancho Villa to overthrow the cruel government of Mexico. One of the few films rated B for mayhem alone, this otherwise undistinguished flick may be edited for TV. With Uul Brynner, Robert Mitchum and Charles Bronson. Not recommended.

FOOL'S PARADE (1971) (NBC, Tuesday, Feb. 20): An offbeat but often obvious comedy-melodrama, based on a Davis Grubb novel about some ex-cons (with true-blue James Stewart as their unlikely leader) trying to resist being swindled by their hard-earned savings by various citizens in 1920's West Virginia. Not recommended.

WHO'S AFRAID OF VIRGINIA WOOLF? (1966) (CBS, Thursday, Feb. 22): One of the more controversial films of the 1960's makes it to TV, and is likely in 1973 to outrage only those who insist on being outraged. Director Mike Nichols never quite succeeded in turning Edward Albee's bitch-talky play into a film, despite terrific photography by Haskell Wexler. The primary appeal is naked violence (outrageous male-female verbal assault) and virtuoso acting by the Burtons, George Segal and Sandy Dennis. But the play itself is pretentious as well as vulgar, largely incredible, and permeated with a sick view of women, sex and marriage. Satisfactory, mainly as theatrical fireworks, for mature viewers.

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

Nun calls for schools to be bold, Christian

MILWAUKEE, Wis. — If Catholic schools are to be a force in modern society they must be "boldly contemporary, educationally superlative and distinctly Christian," declared the head of a Dominican community of nuns.

Sister Marie Amanda Allard, O.P., prioress general of the Sinsinawa, Dominican Sisters, expressed these ideas at a convention for state Catholic grade school teachers and principals.

She said that although Catholic education is faced with problems of personnel and finance it must focus on basic beliefs and values.

SISTER ALLARD said that Catholic education is not merely a function but a ministry with task and vision—"the vision of the Gospels and the task to build a faith-inspired community."

She said the ministry of Catholic educators must reflect two characteristics of Christ's own ministry—the redeeming servant, and the teacher and liberator.

"As a ministry," she said, "Catholic education must reflect the redemptive quality of Christ's teaching. As a ministry, Catholic education also must teach the word of God through the Gospel . . . because the Gospel word is what society

craves after."

IN THE 1970s, Sister Amanda Allard said, it becomes apparent that needs will be solved by applying the vision, principles and values of Gospels to the heart of society.

"Catholic education should do what it encourages its students to do—to take its values seriously and help transform society."

"Quality education for the poor and minorities is a moral imperative if it is to give to millions basic human dignity. We in Catholic education are free and have a responsibility to experiment with Christian values of education . . . and bring them to a world that so desires them."

Adult Education Calendar

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

Friday, February 16—"Great Decisions—Japan," discussion, St. Bernadette, Indianapolis, 8 p.m.

"Old Testament Seminar," lecture-discussion, Father Martin Peter, St. Lawrence, Indianapolis, 8 p.m.

Sunday, February 18—"Ways to Solve Problems," lecture-discussion, Recovery Group, St. Monica, Indianapolis, 7:30 p.m.

"Conscientization: Issues of Justice," workshop, Father Michael Crosby, St. Mary Academy, Indianapolis, 1:30 p.m.

Monday, February 19—"Parent Education," lecture-discussion, Sister Mary Slatery, S.P., St. Paul, New Alsace, 7:30 p.m.

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

Tuesday, February 20—"Dutch Catechism," lecture-discussion, Father Martin Peter, Butler Newman Center, Indianapolis, 7:30 p.m.

"The Sacrament of Penance," lecture-discussion, Father Robert Scheidler, Christ the King, Indianapolis, 7:30 p.m.

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

Wednesday, February 21—"Preparation of Lay Ministers," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

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

"Documents of Vatican II," lecture-discussion, Holy Cross, Indianapolis, 7:30 p.m.

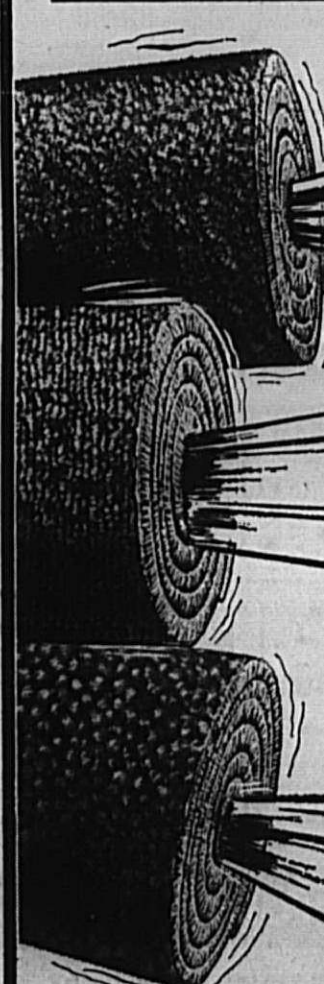
"Introduction to Catholicism," Father Paul Dooley, St. Thomas Aquinas, Indianapolis, 7:30 p.m.

Thursday, February 22—"Themes of Lent," lecture-discussion, Sister Gilchrist Conway, S.P., St. Charles, Bloomington, 7:30 p.m.

"Adult Education," lecture-discussion, St. Mary, Richmond, 7:30 p.m.

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

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