

the CRITERION

Archdiocese of Indianapolis

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Model constitution for parish councils adopted by Senate

A model constitution for parishes which have developed or will be developing parish councils was adopted by the Priests' Senate in a unanimous vote Monday at the regular bi-monthly meeting.

"Adopting this model brings to a climax the work of more than two years by the Church Life Committee of the Senate," according to Father Robert Borchertmeyer, president of the Senate. He stated that "this now lays the groundwork for establishing a complete communication system throughout the diocese."

THE PARISH council constitution adoption follows by less than a month the ratification of the model constitution for boards of education by the Archdiocesan Board of Education.

The model adopted by the Senate is a suggested format containing certain items which must be present in all parish council constitutions. Beyond that, the format is merely a suggestion and is designed to aid parishes in establishing their own council or in strengthening what they already have.

Nearly half of the 184 parishes in the archdiocese have parish councils at this time. Many more parishes are in the process of forming them. Such organizations represent the layman's participation in the operation of a parish.

THE WORKING model adopted is the third draft produced by the Church Life Committee headed by Father John Dede, pastor of St. Margaret Mary parish, Terre Haute. Completion of his committee's work now sets the stage for an eventual diocesan pastoral council.

Parishes which request help in organizing a parish council will be assisted with bibliographical materials as well as the personal help of neighboring parishes.

IN OTHER Senate business the Justice Committee reported that it had approved a recommendation to adopt a trustee program for the lay retirement program and that three banks would make a presentation at its next meeting.

The Ministry Committee headed by Father Tom Stumpf, associate pastor of St. Simon parish, announced the formation of committees to investigate the need for a permanent diaconate in the diocese as well as to study and develop guidelines for teenage marriages.

The annual diocesan-wide presbytery meeting will be held sometime in November. It was suggested and approved that this meeting be used to discuss the state of the Church in the archdiocese and its various deaneries and that some practical action result from the discussions.

Head of Bishops confirms ban on women as priests

WASHINGTON—The president of the National Conference of Catholic Bishops has issued a statement affirming the Catholic Church's teaching that "women are not to be ordained to the priesthood."

Archbishop Joseph L. Bernardin of Cincinnati, NCCB head, stated:

"It is not correct to say that no serious theological obstacle stands in the way of ordaining women to the priesthood, and that the fact that women have not been ordained up to now can be explained simply by culturally conditioned notions of male superiority."

"There is a serious theological issue. Throughout its history the Catholic Church has not called women to the priesthood. Although many of the arguments presented in times gone by on this subject may not be defensible today, there are compelling reasons for this practice."

ARCHBISHOP BERNARDIN was authorized to make a statement reaffirming Church teaching on the ordination of women by the NCCB Administrative Committee at its meeting here Sept. 9-10.

The statement was prepared subsequently and was issued after consultation with the NCCB Executive Committee. Copies have been sent to all U.S. Bishops.

Archbishop Bernardin quoted at length from a 1972 report of the NCCB Committee on Pastoral Research and Practices entitled "Theological Reflections on the Ordination of Women," which he said gave "a very powerful reason for not ordaining women."

That report states in part: "The constant tradition and practice of the Catholic Church against the ordination of women, interpreted (whenever interpreted) as divine law, is of such a nature as to constitute a clear teaching of the ordinary magisterium (teaching authority) of the Church. Though not formally defined, this is Catholic doctrine."

DECLARING THAT "a negative answer to the possible ordination of women is indicated," the 1972 report added: "The well-founded present discipline will continue to have and to hold the entire field unless and until a contrary theological development takes place, leading to a clarifying statement from the magisterium."

Archbishop Bernardin called it a "mistake" to "reduce the question of the ordination of women to one of injustice, as is done at times."

"It would be correct to do this only if ordination were a God-given right of every individual; only if somehow one's human potential could not be fulfilled without it," he said.

"In fact, however, no one, male or female, can claim a 'right' to ordination. And since the episcopal and priestly office is basically a ministry of

(Continued on Page 6)

Spanish bishop goes into exile

MADRID—Bishop Alberto Iniesta, an auxiliary of Madrid, has reportedly gone to Rome at the suggestion of his superiors because of a pastoral letter he wrote criticizing alleged police torture of political prisoners and calling for the withdrawal of an anti-terrorist law making the death penalty mandatory.

The day the bishop was reported to have left for Rome, October 7, he telephoned a group of Catholics wanting to see him: "Please do not come. I am surrounded by police."

Five priests in the region of the Madrid archdiocese for which Bishop Iniesta is responsible were arrested for reading the pastoral letter.

In his pastoral the bishop also deplored guerrilla violence and the attacks on Spanish institutions and offices in foreign countries.

A wave of violence hit Spain following the execution September 27 of five terrorists. In addition, the executions resulted in protest demonstrations in other nations. Pope Paul VI also condemned the deaths.

Canonization prompts request for amnesty

MAYNOOTH, Ireland—The Irish Catholic bishops have called on the Republic of Ireland to grant amnesty to certain categories of prisoners in connection with the canonization on October 12 of Blessed Oliver Plunkett.

The bishops noted that Blessed Oliver Plunkett, the first Irishman to be canonized in 700 years, "spent the last 19 months of his life in prison." The new saint was archbishop of Armagh and primate of Ireland when he was executed in England in 1681.

The bishops pointed out that Pope Paul, in announcing the 1975 Holy Year, expressed the hope that governments of all nations would make a gesture of clemency and consider releasing some prisoners.



TEACHERS' INSTITUTE—Coordinating the program for the Teachers' Institute Day to be held Friday, Oct. 24, at Chatard High School are, left to right, Sister Ellen Kehoe, S.P., St. Thomas Aquinas School; John Curry, vice-principal of Chatard, and Sister Donna Watzke, S.P., All Saints School. An estimated 700 teachers from the Indianapolis area are expected to attend.

Teacher's Institute planned at Chatard

Father Patrick J. Farrell, Associate Superintendent and Director of Long Range Planning for the schools of the Archdiocese of Chicago, will be keynote speaker at Teachers' Institute Day to be held Friday, Oct. 24, at Chatard High School.

An estimated 700 teachers and administrators from Indianapolis Catholic elementary and secondary schools are expected to attend the day-long session.

More than 30 additional speakers will be featured in a variety of workshops designed for professional enrichment. Participants will be able to attend three workshops, with 18 to 21 different subjects offered in each time slot.

COORDINATING the program are Sister Ellen Kehoe, S.P., St. Thomas Aquinas School, Indianapolis; Sister Donna Watzke, S.P., All Saints School, Indianapolis, and John Curry, vice-principal, Chatard High School.

Originally conceived as a District Institute, the program is expected to draw teachers from the entire metropolitan area. In addition, coordinators emphasized that teachers from all parts of the Archdiocese are welcome.

Registrations are being received by Sister Marie A. Geiger, Immaculate Heart of Mary School, 317 East 57th St., Indianapolis 46220, phone (317) 255-4397. Fee is \$3 for pre-registration until October 17, \$5 at the door.

THE THEME of the program is "Fashion Me A People: Establishing Environments that Model Justice." Sessions will begin with the keynote address at 8:45 a.m. and will conclude with a 3:40 p.m. Mass in Christ the King Church.

Father Farrell, an authority in curriculum development and the design of physical plants, has been associated with the Chicago school system for five years. He is a member of the executive committee of Chief Administrators of Catholic Education and was chosen by the United States Catholic Conference to design the

Education celebration for the bicentennial.

AMONG WORKSHOPS of particular interest will be:

- "Individualized Instruction, What Works, What Doesn't," Theresa Panfil, educational consultant, Archdiocese of Chicago School Board. Several ways to individualize instruction will be introduced.

- "Frontiers of Human Behavior and Learning," Dr. Jack Fadley, assistant professor of Education, Butler University, a recognized expert in learning disabilities. Discussion of recent research with children and adolescents in areas of learning capacities and moral development.

- "Spirituality of the Teacher," Sister Barbara Doherty, S.P., director of Christian Development, Chicago Province, Sisters of Providence. The Sister-theologian will discuss the contemplative person and how a teacher identifies with the model.

- "Interpersonal Feedback," Dr. William Foster, Department of Educational Psychology, University of Illinois. Participants will investigate the nature and use of interpersonal feedback or group dynamics.

- "Arts in Education," Cindy Gehrig, director of programming, Indiana Arts Commission. Examples of integrating art into education and information on obtaining artists for classroom visit and demonstration.

- "Touch the Earth," Sister Annette Fernholz, S.S.N.D., coordinator of Religious Education for National Catholic Rural Life Conference. Applying issues of land, food and community development in the classroom.

- "Dance in Education," Mary Carroll Schindler, former director of Dance Education, Evansville Catholic Schools. A place for arts in education; non-verbal communication.

- "What Makes a Catholic School Different?" Father Donn Raabe, co-pastor of St. Joan of Arc Church, Indianapolis. The distinction of "Catholic" from the standpoint of the faculty.

- "But I Don't Want to Go to Court," Attorney John F. White. How the teacher can assist students involved in legal proceedings and help prevent delinquency.

Abortion report claims hospitals sidestepping law

BY JO-ANN PRICE

NEW YORK—A report on the nationwide effects of the 1973 U.S. Supreme Court decision striking down most state restrictions on abortions said that that ruling has had little impact on U.S. hospitals.

It criticized the "non-responses" of public hospitals as perpetuating "sharp inequities" in the availability of legal abortions to poor and rural area women.

The report also said that although the total number of legal abortions increased nationally in 1974, between 30 and 50% of those believed to need an abortion—somewhere between 400,000 and 900,000 women—were unable to obtain them. Half of those women were said to have low or marginal incomes.

THE LOW NUMBER of abortions in public hospitals, it said, resulted from the controversies on abortion in many communities, and the "deep-seated attitudes among some physicians and hospital officials that the termination of undesired pregnancy is not a single medical problem."

The \$150,000 study was compiled by the Alan Guttmacher Institute, the research and development division of the Planned Parenthood Federation of America.

The study covered the period just after the U.S. Supreme Court decision in January 1973 through the first quarter of 1974.

The study said that at least 745,000 legal abortions were performed nationally during 1973, a 27% increase over the previous year. In 1974 the number was projected to increase to 892,000.

BUT IT NOTED that the court's decision "had little impact on U.S. hospitals, which reported slightly fewer in each succeeding quarter of 1974. The principal impact was on abortions provided by 158 non-hospital clinics, which by the first quarter of 1974, were providing more than half of U.S. abortions. More than half of these clinics are located in metropolitan areas."

The report noted that fewer than one quarter of all U.S. short-term non-Catholic general hospitals "performed even one abortion in 1973."

Catholic hospitals were eliminated from the study because "we were not looking for trouble," said one of the researchers.

High Court to review Missouri abortion law

WASHINGTON—The U.S. Supreme Court will review a Missouri abortion law covering questions left open by the Court's January, 1973 rulings on abortion.

The law in question would:

- Require the informed consent of the patient for an abortion.

- Require spousal or parental consent.

- Prohibit abortion by saline injection after 12 weeks of pregnancy.

- Make it manslaughter for a doctor to perform an abortion without making the same efforts to save the life of a fetus he would take if it had not been aborted.

- Make a child born live as the result of an abortion a ward of the state.

The Supreme Court did not indicate when it would hear arguments on the case.

Pope anoints pilgrims in historic ceremony

BY JOHN MUTHIG

VATICAN CITY—In an unprecedented rite accentuating the communal aspect of Christian suffering, Pope Paul VI administered the sacrament of the Anointing of the Sick to 50 Holy Year pilgrims in St. Peter's Square Oct. 5.

The Vatican daily newspaper said it was the first time a Pope had administered the sacrament.

"Permit us to say that your presence gives us almost on-the-spot proof that the forces of good are at work in the world to bring it to salvation," the Pope told the sick, many of whom lay on stretchers in front of St. Peter's Basilica.

AFTER HIS sermon, the 78-year-old Pope left his throne and walked among 50 sick and elderly, anointing them gently on forehead and palms and saying in Italian: "Through this

holy oil and through His most compassionate mercy, may the Lord help you with the grace of the Holy Spirit."

Beforehand, he stood with hands extended over the crowd for about a minute, praying silently.

Among those anointed were two persons 100 years old and a 63-year-old woman from the Philadelphia area, Mrs. Cecelia Givney.

TELLING THE sick, bundled in blue blankets, that their suffering is a privilege and a grace, the Pope said: "The Church is recognizing you because it receives much fruit from your sufferings, united to those of Christ."

The Pope also thanked people in the medical profession "for their noble work, inspired by Christian charity."

He said that he saw in the medical profession a "reflection of the healing figure of Jesus."

78-year-old Pontiff 'well'

VATICAN CITY—Pope Paul's 78th birthday on Friday, Sept. 26, was marked by the usual flurry of rumors about his health and by explicit denials from authoritative Vatican sources.

"We can reassure everybody that the Pope is well," stated the Vatican City daily L'Osservatore Romano.

The newspaper, noting a sensationalistic cover-story alleging that the strenuous pace of Holy Year is "killing Pope Paul," called the story in Tempo magazine "a child's firecracker" and anything but a journalistic scoop.

THE ITALIAN magazine had put out the cover-story in its issue dated Sept. 26, the Pope's birthday.

"The Holy Year, even though it makes tough demands on a man who is already old, is not only not killing him but, we think, is invigorating him," the Vatican newspaper observed.

The success of Holy Year is what is invigorating the Pope, L'Osservatore Romano continued. This success "has gone far beyond the most optimistic hopes," it asserted.

Tempo's cover depicted a chagrined Pope and bore the legend: "The Holy Year is killing him—alarm in the Vatican over the Pope's health."

FOR PROOF OF the Pope's health, the Vatican paper continued, "One need only look at him." The Pope participated in the canonization of Mother Elizabeth Seton Sept. 14 "without tiring, with strong voice and with vibrant spirit."

On Wednesday, Sept. 17, it continued, the Pope presided vigorously at a general audience in St. Peter's Square where the temperature was 95 degrees Fahrenheit in the shade.

The paper also denied a rumor reported in Tempo that the Pope was experiencing daily moments of forgetfulness.

Official Appointments

Effective October 6, 1975

Rev. Harry Monroe, from associate pastor of St. Monica parish, Indianapolis, to associate pastor of St. Andrew parish, Indianapolis.

Rev. Joseph Kos, from associate pastor of Holy Trinity parish, Indianapolis, in residence at Marian College and continuing as full time instructor in religion at Ritter High School.

The above appointments are from the office of the Most Rev. George J. Biskup, Archbishop of Indianapolis, Very Rev. Francis Tuohy, Vicar General.

October 6, 1975

Refugee relives escape from Reds

STORY AND PHOTO BY FR. THOMAS WIDNER

PLAINFIELD, Ind.—The escape of many Vietnamese from their homeland before the fall of the Saigon government was a dramatic one. One who made the escape following the fall lives with his sister and brother-in-law in St. Susanna parish here.

Nguyen Thanh Cao, known to his family as Michael, arrived in the United States August 8 and joined his relatives, James and Nhung Gillespie, soon afterward.

In the spring of 1975, Michael, who was a seminarian in the city of Nha Trang, was given permission by his bishop to return to his home at Phan Rang about 40 miles away. The war had worsened, and the young seminarian and his family, trying to escape the Communists, headed for Saigon. They were thwarted, however, by Vietnamese soldiers who were keeping people from entering the city because of threats to President Thieu.

Archbishop recovering

Archbishop George J. Biskup underwent lung surgery on Friday, Oct. 3, at St. Vincent's Hospital, Indianapolis.

The Archbishop is recovering satisfactorily and his doctors are confident that the surgery was successful.

Prayers for his speedy recovery are requested.

MICHAEL WOUND up on a ship with 6,000 others who thought they were being transported to the United States. Instead, he and his family found themselves on the island of Phu Quoc, just off the southern coast of Vietnam.

Their efforts to reach the ship were hampered by the tremendous numbers of people and vehicles glutting the roads.

"You would see people," he said, "who had been run over by trucks or tanks or trampled by other people fleeing."

At Phu Quoc, Michael and his family learned of the fall of the government. His mother and father also discovered that somewhere along the way they had become separated from their 10-year old son. They chose to go back to look for their son. So did Michael's four other brothers and sisters.

MICHAEL, HOWEVER, bade his family goodbye and went with 25 other people on a small fishing boat to Thailand under cover of darkness. The boat headed as far out to sea as possible to avoid being seen from land and then turned toward Bangkok. No one knew directions, however, except for Michael who had a map of southeast Asia with him and a Boy Scout's knowledge of navigation by the stars.

The group on the boat had been told that the trip would last only a day so they took only a small amount of food

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REFUGEE FAMILY—Standing at left is Nguyen Thanh Cao (Michael) with his brother-in-law, James J. Gillespie, of Plainfield. Seated are Michael's sister, Mrs. Nhung Gillespie, and her two children, Jessica, left, and Marie, right.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Bishops' panel focuses on labor

SACRAMENTO, Calif.—In three days of intensive hearings here October 2-4, representatives of the National Conference of Catholic Bishops (NCCB) heard a wide range of witnesses promoting the labor union movement, challenging U.S. economic policies as immoral, and urging the Church to treat its own workers more justly. The Sacramento hearings were the fifth of six such sessions being held around the country this year by the NCCB in an effort to develop a five-year program of Catholic social action in the United States.

In capsule form . . .

The Newark, N.J., archdiocese has opened an office to minister exclusively to divorced Catholics residing in that area . . . An Austrian pro-life group, headquartered in Vienna, has collected 763,504 signatures to challenge a pro-abortion law that went into effect last year . . . Amnesty International said Spain's security forces have made "massive and systematic use of torture" of political prisoners in the Basque provinces.

The General Assembly of the Texas Catholic Conference has urged greater understanding of homosexuals . . . An interdenominational religious group has issued a strong indictment of the administration of California's farm labor election law and asked the governor to protect the rights of farmworkers . . . The International Catholic Film Organization awarded its grand prize to a French Canadian film, "The Orders," a drama based on the militant Quebec Liberation movement of 1970.

Social Security benefits will be extended to French priests and Religious by 1978 . . . Bishop Joseph Malone of Youngstown has asked complete amnesty for Vietnam war resisters . . . A Vatican press spokesman has denied reports that the papacy would move to Jerusalem if the Italian communists came to power in the 1977 election.

Brooklyn closes struck schools

BROOKLYN, N.Y.—Brooklyn diocesan school officials have decided to close permanently two of five struck Catholic high schools as a marathon negotiating session between the diocese and striking lay teachers collapsed October 5. Underclassmen arriving at Christ the King high school in Queens and Bishop Loughlin high school in Brooklyn were told they must transfer.

New Florida diocese created

WASHINGTON—Pope Paul has set up the new Diocese of Pensacola-Tallahassee in northwestern Florida, and named Bishop Rene H. Gracida, auxiliary of Miami, bishop of the new See. The new diocese covers an 18-county area, all taken from the St. Augustine diocese. It will have an area of 14,044 square miles with a total population of 691,841, of whom 37,057 are Catholics.

'Heroic' Matt Talbot honored

VATICAN CITY—Matt Talbot, the Dublin workman who dragged himself up from drunkenness to holiness, was recognized as having led a life of "heroic virtue" by a decree of the Congregation for Saints' Causes read October 3 in Pope Paul's presence. This decree is preliminary to beatification.

Laos Christians flee Reds

ROME—A worldwide missionary congregation with missionaries in Laos reports that Christians in that landlocked Indochinese country have been open-minded toward its communist-dominated government. Yet fear "once more holds the upper hand," according to the report from headquarters here of the Oblates of Mary Immaculate, and more than 100,000 of the nation's 3 million people have fled the country.

Names . . .

Divine Providence Sister Victoria Pastrano was elected president of the Texas Catholic Conference, the first woman to hold the post.

Dr. Edward L. Henry, 54, former president of St. Mary's College, Notre Dame, Ind., was named president of St. Michael's College, Winooski Park, Vt.

Barbara Williams, executive director of the Congressional Black Caucus, will keynote the sixth annual conference of the Catholic Committee on Urban Ministry October 26-30 at Notre Dame.

Dr. Eugene R. Balthazar, 73-year-old Aurora, Ill., physician who has spent his retirement caring for migrant workers, will receive the 1975 Stritch Medal from Loyola University, Chicago.

Cardinal John Dearden of Detroit has been named to the newly formed Vatican Congregation for Sacraments and Divine Worship.

John J. Delaney, editorial director of the Catholic department of Doubleday and Co., publishers, has been awarded the 22nd annual Thomas More medal for distinguished contributions to Catholic literature.

Bishop Louis E. Gelineau of Providence, R.I., has appointed Miriam Wolcott, 31-year-old laywoman, full-time Catholic chaplain at Brown University.



PLAN GUILD CARD PARTY — "Pat on the Back" is the theme for the annual fall card party sponsored by the Guardian Angel Guild at 7:30 p.m., Tuesday, Oct. 14, at Our Lady of Fatima Council, Knights of Columbus. Proceeds will go to the special education program in the Archdiocese. Holding some of the attractive prizes are, left to right: Ethel Madden, chairman, Loretta Sweeney and Mary Jane Underhill.

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THE TACKER

'When the Saints...'

BY FRED W. FRIES

The opening of the professional football season reminds us of an invocation given by Archbishop Philip M. Hannon in connection with the opening of the Superdome, home of the New Orleans Saints. It was a minor classic and would bear repeating for Tacker readers. Entitled "Prayer for the Saints," the benediction went as follows:

"God, we ask your blessing upon all who participate in this event and all who have supported our Saints. Our Heavenly Father, who has instructed us that the saints by faith conquered kingdoms... and overcame lions, grant our Saints an increase of faith and strength so that they will not only overcome the Lions, but also the Bears, the Rams, the Giants and even those awesome people in Green Bay.

"May they continue to tame the Redskins and fetter the Falcons as well as the Eagles. Give to our owners and coaches the continued ability to be as wise as serpents and simple as doves, so that no good talent will be lost to the draft. Grant to our fans perseverance in their devotion and unlimited lung power, tempered with a sense of charity to all, including the referees.

"May our beloved 'Bedlam Bowl' be a source of good fellowship and may the 'Saints Go Marching In' be a victory march for all, now and in eternity."

ANNIVERSARY MASS—A Mass in Latin will be offered at 11 a.m. on Sunday, Oct. 19, in St. Patrick's Church, Indianapolis, to mark the 110th anniversary of the founding of the parish—one of the oldest in the capital city. An informal coffee-and-doughnuts reception will be held in the school hall following the Mass, which will be celebrated by the pastor, Father Michael Bradley. Former parishioners are especially invited to attend.

BLESSING OF THE BELLS—Recently installed bells and a bell tower for St. Anthony of Padua Church, Clarksville, will be dedicated in a special ceremony at 1:30 p.m. Sunday, Oct. 12. The bells—which date back to 1898—formerly hung in the belfry of St. Peter's Church, Louisville, and were donated to their neighbors across the Ohio when that church was razed a couple of years ago. The varied-size bells have been mounted in a tower manufactured by the Schulerich Company of Sellersville, Pa. Former members of St. Peter's parish, Louisville, have been invited to attend the ceremony as special guests. If you are in the neighborhood driving around enjoying the fall foliage, why not drop in at St. Anthony's, Clarksville? A reception will follow the dedication rite.

FOR MUSIC LOVERS—J. Jerome Craney, director of music at Holy Name parish, Beech Grove, will be heard in a piano concert in the church at 8:30 p.m. Sunday, Oct. 12. He will be accompanied on some of the selections by Tip Sweany, organist, and a special woodwind ensemble. The program will include works by Bach, Mozart, Rachmaninoff, Handel, Debussy, Khachaturian and Webb. Reserved tickets may be ordered by calling 786-3744 or 787-1944 or may be purchased the night of the concert inside the church entrance. Proceeds will be used to support musical activities of the parish.

WE PAUSE FOR A COMMERCIAL—Campbell Soup Co. has again launched its "Labels for Education" Program whereby schools can obtain a variety of useful products including sports and audio-visual equipment in exchange for Campbell product labels. The offer is only open to schools. The Office of Catholic Education has offered to serve as a clearing house for the labels for persons who would like to help the needier schools. Labels to be redeemed include those from Campbell soups (any size) or any of the six Campbell bean products. They are to be sent to Sister Sharon Sheridan, O.S.F., Coordinator of Schools, 131 S. Capitol Ave., Indianapolis, Ind., 46225.

TICONDEROGA SEARCH—A World War II veteran who served on the famed aircraft carrier, U.S.S. Ticonderoga is trying to locate men who served on that ship to invite them to join the Big "T" Veterans' Association, which will hold its annual reunion next May at (where else?) Ticonderoga, N.Y. Big "T" veterans who are interested in more details are asked to write to James M. Morgan, Jr., Waterville Lane, South Berwick, Maine, 03908, specifying rating or rank, division, and years on board.

ATTENTION, KENRICK SEMINARY LAY ALUMNI—Kenrick Seminary, St. Louis, is seeking names and addresses of lay alumni in connection with plans for an Open House on Sunday, Oct. 26, marking the institution's 60th anniversary. Appropriate information should be sent to Alumni Office, Kenrick Seminary, 7800 Kenrick Road, St. Louis, Mo., 63119.

'FOCUS' PRE-EMPTED AGAIN—As it was last Sunday, the "Focus on Faith" program is being pre-empted again on Sunday, Oct. 12—this time in deference to a World Series game. As was the case on Oct. 5, the program will be seen on WRTV, Channel 8, in place of "Insight" at 10:30 a.m.

St. Joseph Hill to hold Festival, Turkey Shoot

ST. JOSEPH HILL, Ind. — St. Joseph Hill Church will hold its 17th Annual Turkey Shoot and Fall Festival on the church grounds in Clark County on Sunday, Oct. 19.

Festival attractions will include booths for all ages, featuring homemade cakes, stuffed animals, linens, quilts, and pillowcases made by ladies of the parish. There will be a fishpond for the children.

Another feature will be "The Annie Oakley" shoots for women only at 2 and 3 p.m., although women are welcome to shoot in any round in competition with the men. Lunch will be served in the new parish hall starting at 11 a.m.

Father Wilfred Day, pastor of St. Joseph's Hill, extends an invitation to the public to attend. Masses on the festival day will be at 8 and 11 a.m.

St. Joseph's is located one mile west of State Road 60 near Sellersburg or eight miles north of New Albany off State Road 111.

Oktoberfest set at St. Andrew

INDIANAPOLIS — An Oktoberfest will be held in the St. Andrew gymnasium, 3803 Denwood Drive, on Saturday, Oct. 11, from 8 p.m. until 12 midnight. Food with a Teutonic accent will be served, a German band will play, and a variety of entertainment will be provided for young and old.

Admission charge will be \$2.50 a person, not including food and refreshments. Mr. and Mrs. Robert Williams are in charge of arrangements.

Turkey Supper slated Oct. 12

ST. MARY-OF-THE-ROCK, Ind. — A Turkey Supper will be held at St. Mary-of-the-Rock parish on Sunday, Oct. 12, between 2 and 8 p.m. There will be booths and entertainment for young and old. Price of the supper is \$2.75 for adults and \$1.00 for youngsters under 12.

To reach St. Mary-of-the-Rock, take I-70 to Sunman and follow the signs at the Milan exit. It is located between Oldenburg and Brookville.



JUBILEE CELEBRANTS—Mr. and Mrs. Bernard C. Schaefer, members of Christ the King parish, Indianapolis, will celebrate their 50th wedding anniversary with a reception from 2 to 5 p.m., Saturday, Oct. 18, in the Villa Patee Clubhouse, 62nd and Allisonville Rd. The couple was married October 20, 1925, in the old St. Joseph Church, Indianapolis. They have two children, Mrs. Harold E. Sullivan, Indianapolis, and Mrs. James Salles, Warsaw, and 10 grandchildren.

Rites held for Providence nun

ST. MARY-OF-THE-WOODS, Ind. — The Funeral Mass was offered on Oct. 2 for Sister St. Elizabeth Slatos, S.P., a native of Austria-Hungary who served on the household staff of various Providence convents and later at the Motherhouse here.



After immigrating with her family, she entered the novitiate here in 1914. Close surviving relatives include Steven and Helen Batka, both of Chicago; Mrs. Julie Kristin of Palos Heights, Ill.; and Mr. and Mrs. John Batka of Tacoma, Wash.

Donor describes 'bleeding' statue

BOOTHWYN, Pa. — The man who gave the "bleeding" statue of the Sacred Heart of Jesus to Mrs. Russell Poore said the plaster figure could easily be made to secrete a substance from its hands.

Samuel Imurgia, a retired trucking-firm owner who now erects religious statues and shrines, said the hands which Mrs. Poore claims bled on Fridays were made to be inserted into the

statue's sleeves and can easily be pulled out. Hundreds of people, including many Catholics, have come to the Poore home here to view the statue. The Philadelphia archdiocese has expressed "serious reservations" about the authenticity of the alleged phenomenon.

ANNUAL TEA

INDIANAPOLIS — The Newman Guild of Butler University will sponsor its annual Tea at 1 p.m. Tuesday, Oct. 21, in Holcomb Garden House. The tea will honor the Butler faculty, mothers of new Catholic students as well as past Guild presidents. James Schraam of Booth Tarkington Theatre will give a dramatic presentation.

SPEAKER NAMED

INDIANAPOLIS — Mattie Coney, director of Citizen's Forum, Inc., will address the St. Monica Women's Club at 7 p.m., Tuesday, Oct. 14, in the cafeteria. Interested women are invited to attend and to bring a covered dish and table service for the pitch-in dinner.

Day of Renewal

INDIANAPOLIS — The Charismatic Day of Renewal will be held on Sunday, Oct. 12, in the Holy Cross gymnasium, Ohio and Oriental Sts. Registration will begin at 12:30 p.m.

The guest speaker will be Joseph Holmer of the Full Gospel Businessmen's Fellowship, Lafayette, Ind.

RUMMAGE SALE

SELLERSBURG, Ind. — The Ladies' Club of St. Paul Church will hold a rummage sale on Oct. 11 in the parking lot of the church property.

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Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

Strength in unity

About 150 women Religious of the Archdiocese gathered in Little Flower Church on Wednesday, October 1, to renew their commitment to the religious life. This ceremony is similar to one held during Holy Week each year in which Archdiocesan priests renew their commitment to the Church and their Bishop. Like the priests, the Sisters prayed "to enter ever more deeply into the life Jesus has offered to share."

The gathering was most impressive. It says that our women Religious, in spirit at least if not in fact, are working together for the good of mankind. As the clergy commit themselves in Holy Week, women Religious were also willing to offer themselves as fully and completely to Jesus Christ as their calling demands.

During the past few years laymen have witnessed clergy and Religious struggling within their own ranks. While waiting patiently for them to move through those struggles, the layman has endured his own in the hope that clergy and Religious would once again provide the necessary leadership and insight which accompanies the servant role.

The very rich, the average man, the poor—each has watched the man and woman Religious agonize over self-doubt, frustration, fear, and incompetence.

We cannot help but feel that Religious need the support of one another to continue ministering to people. One very respected diocesan official recently said of priests, for example, that they "have traditionally been individualists operating in degrees of isolation. We must care for one another and have a growing corporate realization that we must work together and cannot function in isolation."

Priests cannot escape the fraternal concern of priests. Sisters cannot do without the strength of their communities. Priests and Sisters need to share each other's faith. The most mundane problems which clergy and Religious handle cannot be solved until they are united as men and women in the love of Christ.

We are encouraged by ceremonies such as that held at Little Flower Church. Hopefully, clergy and Religious will continue to turn to others' needs and not remain stuck on themselves.—T.W.

Ovation for tyrant

Indicative of the moral and political deterioration of the United Nations was the standing ovation accorded President Idi Amin of Uganda, a tyrant, a buffoon and a racist.

The ovation at his entrance could be interpreted as diplomatic courtesy. However, there was no excuse for the cheers and adulation that followed Amin's two-hour tirade in which he denounced a) Zionists everywhere, b) Jews in the United States, c) black leadership in the United States and d) the United States' treatment of minorities. For dessert he called for the expulsion of Israel from the United Nations and the extinction of the State of Israel.

We are gratified that Daniel Moynihan, our ambassador to the UN, did not permit diplomatic niceties to get in the way of truth—although he had to go beyond State Department censors to San Francisco to get on the record what he thought of Amin. And what he thinks is that Amin is a racist murderer. The International Com-

mission of Jurists has stated that a minimum of 25,000 Ugandans have been murdered since Amin seized power in 1971 and an estimated 60,000 Asian residents expelled from the country and all their possessions seized in one of the most blatantly racist government directives in modern times.

Amin, lest it be forgotten, kept the British on tenterhooks for months after threatening to execute a foreign service officer-author who called him a "village tyrant." A delegation from London had to spend several days in Uganda in a disgraceful charade of bootlicking before Amin released his prey.

So this is the man who was allowed to use the United Nations as world forum for his vicious rhetoric and his monumental ego.

One Western delegate called the Amin appearance and speech a sad commentary on what the United Nations has come to. We wholeheartedly agree.—B.H.A.

Strategy backfires

Sorry, we've tried but we can't force a sympathetic tear for that Trinitarian vocations director who is crying foul over an ad he placed in Playboy magazine.

The ad, which appeared in January 1972 and cost the order \$9,000, generated national publicity and reportedly phenomenal response from prospective candidates.

Well, it turned out that the

response was heavily weighted by letters from kooks and the merely curious. Serious inquiries were few and far between. Nonetheless, Father Joseph F. Lupo, the vocations director, thought the resultant publicity was worth the cost and the bother and for several years he continued to take bows for the order's unconventional approach to vocation recruitment. Until last month, that is.

A recent issue of Playboy and a series of promotions appearing in several daily newspapers vulgarly exploit the original vocations ad. "Downright irreverent," Father Lupo says of an illustration of a pious young cleric looking Heavenward and proclaiming that he found God by reading Playboy.

The whole promotion campaign is in bad taste, Father Lupo charged. We might say the same thing about the kind of vocations strategy that pairs Trinitarians and Playboys.

With all that lively imagination going for it, the order should have foreseen just such an exploitation campaign as that being currently waged at its expense.—B.H.A.

Selling vocation requires faith in product

BY FR. THOMAS WIDNER

The institution in the archdiocese which has experienced the most curious love-hate relationship on the part of the clergy in its 20 year history has been the Latin School.

Begun by Archbishop Paul C. Schulte in 1955, the Latin School answered the need for a day high school seminary. It was acclaimed in its first 10 years for its high academic caliber. It has been maligned in the past 10 years because of what many of the clergy claim to be its pre-Vatican II emphasis on the closed seminary.

Archdiocesan clergy are either strongly for Latin School or strongly against it. It has never failed to arouse emotions.

Archbishop Biskup has declared the school to be a priority. No other alternatives exist on the high school level for developing vocations to the priesthood. In one of its first actions, the Priests' Senate voted to support and encourage the Latin School. Nevertheless, many priests and Sisters are hard pressed to encourage an eighth grader to attend the Latin School for his high school education.



NATIONAL SURVEYS indicate that priests are unwilling to encourage young men to study for the priesthood. This stems from the self-doubt and uncertainty which exists in the priesthood today. Yet the strongest influence on young men in entering a seminary has always been the personal interest and encouragement provided by a parish priest.

Teaching Sisters in the Indianapolis archdiocese had been a strong support in promoting the Latin School. Many today, however, are even less supportive than priests. Among some priests and Sisters open discouragement is practiced. Some Sister-principals have been known to refuse permission for the vocation director to conduct programs in the elementary school. Promotion work by the Latin School staff is not always heartening especially in Indianapolis parochial schools.

RECENTLY AT St. Mainrad a symposium was held on the role of the director of religious education (DRE). During that symposium it became obvious that much conflict exists between pastors and directors. So much so, in fact, that one may question how much is being accomplished on the local level in parish religious education programs. Instead

of working together for the Church, many pastors and DRE's work against each other. Who will get whose way?

What does this have to do with the Latin School and vocations? It may be something we can look at in terms of what young people see when (and if) they consider a vocation to the priesthood or sisterhood.

PASTORS OFTEN come across as frowning, complaining, frustrated men. Nuns are often cranky and flighty rabble rousers. Who wants to be like that?

What is attractive about a priest who is more concerned and long-faced about the financial debts he has than about the joy that should be his because he brings the Eucharist to God's people?

What is appealing about a Sister who spends more time demanding her rights as a woman than she does ministering to the people in her care?

What reasonable young person could possibly be interested in being a penny-pinching priest or a nagging, narcissistic nun?

TO SAY THAT there are no alternatives to a high school seminary program seems to me to be overlooking the work done on a personal, individual level by the

priests who serve in our Catholic high schools in Indianapolis, Terre Haute, Madison, and New Albany. What will ultimately be convincing to young people will be the example of priests, not multitudinous programs. We would do well, I think, to develop programs for priests to help them appreciate themselves more.

Nevertheless, the Latin School does offer a more distinct environment for a vocation to grow. More direct attention can be given the individual student. Arguments on its relevance will continue. But the school has this going for it that is not always present in the individual parish—it has priests who enjoy being priests. It is a great risk for young men to live and work so closely with them because young people perceive very well the good and the bad in adults.

LATIN SCHOOL offers high school students priests who care about them, who spend time with them, who can be positive about priesthood in a society that is not always positive about it. Encouragement there is not false because there is too much for the young men to see. A kind of youth ministry exists and that is more valuable than all the objections that are dreamed up by those who complain but are unwilling to put themselves out to offer anything better.

THE YARDSTICK

Decline of West/Doomsday on gridiron

BY MSGR. GEORGE G. HIGGINS

Prof. Robert Nisbet of Columbia University, one of the nation's leading scholars in the history and philosophy of social and political thought, argues in his latest book, "Twilight of Authority" (Oxford University Press, New York), that we live at a dangerous turning point in history, that we are caught up in a political and cultural crisis not dissimilar to that preceding the fall of Rome.

I found the book a bit too pessimistic for my own taste, but nevertheless well worth reading. In fact, I would agree with those critics who already have hailed it as one of the most important books of the year. Despite its doomsday tone, it turns out to be, in the end, a very hopeful treatise on ways of arresting, even reversing, "the decline of the West."

On one minor point, however, I think Prof. Nisbet, like a number of other academicians, is somewhat out of touch with middle America and is also inclined to take life a bit too seriously. I am referring to his brief and ever so solemn reference to professional sports in the United States.

HE SAYS HE is inclined to think that "professional sports take a great deal of the load off war as the source

of release to a bored, increasingly tension-ridden population. Teams are combat units, and there is much in common psychologically between the team in the field and the actual fighting unit, the squad or platoon or company in wartime. . . . Anyone who hates war," he concludes, "must dread the day when athletics, amateur and professional, loses its present capacity for mobilizing aggressive forces on the field and thrilling large audiences."

I wonder what the boys would make of that at a K of C or American Legion smoker? I suspect they would find it rather amusing—but more about that in a moment.

Prof. Nisbet, in another section of his book, laments the fact that Americans have become increasingly careless in their use of the English language. Yet in his own apocalyptic reference to sports, he himself is guilty of this very fault. He equates "sports" in general with an aggressive type of warlike team play on the football field, but, for at least half the year, the sporting events that glue the American people to their television sets don't fit that description at all.

WHAT'S SO aggressive or warlike about Jack Nicklaus chipping to the pin with a nine iron, or Chris Evert catching her opponent off balance with a backhand shot to the far corner of the court, or your favorite hitter stealing second base?

For that matter, what's so

aggressive or warlike about basketball or soccer? Hockey, yes—but aside from hockey, boxing and football, the other sporting events that hold the American people enthralled for weeks on end are no more aggressive or warlike than a genteel game of shuffleboard, cricket or croquet.

And when you come right down to it, what's all this stuff about football taking a great deal of the load off war and serving as a providential source of release for a bored, increasingly tension-ridden population? To most Americans it's only a game. Why, then, do so many intellectuals feel constrained to describe it as a surrogate for war? In short, why do they take the game and themselves so seriously?

ABOVE ALL, why do they so frequently insult the American people by referring to them as a bored, tension-ridden population? With apologies to the Professor—who strikes this reader as being a very decent type human being—I think it must be said that there is something rather snobbish about this kind of inflated ivory tower rhetoric.

Prof. Nisbet does have a point, however, when he says that "Whether sports can survive the present heading rush toward huge profits, enormous individual contracts carefully negotiated by batteries of lawyers for individual stars, and the growing image of each of these stars as businessmen—owners of

hamburger or bowling alley chains, with names prominently displayed—is still uncertain."

It seemed very "uncertain," indeed, a couple of weeks ago when a number of NFL teams went on strike to protest against the so-called Rozelle rule. Our own house was divided on the pros and cons of this monumental dispute.

The Rozelle rule—if I, too, may indulge in a bit of inflated rhetoric—is a form of (admittedly well paid) indentured servitude, and the owners, in my opinion, would be well advised to give it up voluntarily before they are compelled to do so by the courts.

IN ANY EVENT, my good friend William Usery, Director of the Federal Mediation and Conciliation Service and the greatest living expert in the field of labor mediation, deserves the Congressional Medal of Honor for having resolved the NFL strike in time to get the players back into uniform for the opening games of the season, thus restoring their "capacity for mobilizing aggressive forces on the field and thrilling large audiences."

Prof. Nisbet doubts that many of them will emerge as national heroes. In fact, he says that the age of sports heroes may soon be gone forever. We shall see. Meanwhile it's time to go—the Redskins are about to kick off to the New Orleans Saints (an unlikely name, by the way, for a platoon of aggressive warriors).

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DALE FRANCIS SAYS

Troops enlisting in battle for euthanasia

BY DALE FRANCIS

The time to meet a challenge is when it first arises. We didn't do that on abortion. We were so certain that almost everyone opposed abortion that when the propaganda campaign for abortion on demand began some 15 years ago, we did not rise to meet the challenge. The result was the propagandists succeeded in their campaign. Those who believe in the value of unborn human life have battled valiantly since then. Some day that battle will be won. But it should have been waged at the very beginning of the challenge.

Today there is a new challenge and it exists on the other end of life. It is the challenge of euthanasia and it must be met before it succeeds.

This is a very delicate issue. Abortion is a simpler issue. There is never justification for the deliberate destruction of an unborn human life. The question of euthanasia is a much more delicate issue because there is an imprecision in the use of the word. By derivation from the Greek, euthanasia means "an easy death." By dictionary definition, it means "an induced death."

THOSE WHO would promote legislation to legalize euthanasia often use it imprecisely. In New Jersey, a father and a mother of a young girl who has been in a complete coma since April have asked for the right to end the artificial means that have sustained the appearances of life in their daughter.

There is agreement on the part of medical authorities that there is no hope for recovery, no hope even that she might ever regain consciousness. The courts will decide whether the artificial life support systems may be ended. If the courts decide they may be ended, this will not be euthanasia.

Death will not have been induced but allowed to occur naturally.

POPE PIUS XII in 1958 spoke of the right to die with dignity without the use of artificial life supports when there is no hope for recovery. The principle is in no way connected with euthanasia. It is a thoroughly Catholic principle. Death is after all not an ultimate evil but the only way we enter into eternal life. Modern scientific progress has made possible the continuance of the appearance of life when hope for life has passed. As we owe dignity in life, so we must allow dignity in death.

But this is not what euthanasia is about. The real advocates of euthanasia want the right to induce death. When a person is ill in a way that will be ultimately terminal, the euthanasia advocate wants the right to end that life before it approaches the stage of death. The final aim of the euthanasia is to do away with all life that is inconvenient. The victims ahead are the chronically ill, the physically and mentally handicapped, the old.

Although it has not often been stated by its advocates, the rationale of the pro-abortionists has always been to destroy inconvenient life. If an unborn baby might bring economic hardship, might be a burden on a nervous mother, might be born handicapped, then that baby must be destroyed. When life is inconvenient then it must end.

The chronically ill, the mentally retarded, the physically handicapped, the old, become an inconvenience for society. They must be destroyed.

THEY WILL not say this at the opening stages of their campaign. They know it would be rejected. Just as the pro-abortionists were wise enough to know abortion on demand would have been rejected had it been revealed as their aim. They stressed the emotional situation caused by rape or incest to gain support in the

initial stages of their campaign.

So the euthanasia speak of the right to die with dignity, leading people to believe all they ask is that artificial means of support of life not be used. They know this is not euthanasia but they know it is the wedge they can use to gain sympathy for their campaign.

What must we do? We must

oppose all legislation for euthanasia. No legislation is needed to allow a decision not to continue artificial means of support of life when hope for life is ended. Those who urge passage of legislation may be sincere but any euthanasia legislation opens the way to the kind of induced death that the euthanasia would use in our society to do away with the inconvenient.



* OKAY, THEN, HOW ABOUT A POOR-BOX THAT PLAYS 'I'M A YANKEE DOODLE DANDY' ? *

The CRITERION

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OLD TESTAMENT

CONQUEST

BY FR. JOHN J. CASTELOT, S.S.

When Moses died, the command passed into the hands of his trusted and capable lieutenant, Joshua, whose exploits are recorded in the book which bears his name. Before we follow him and his people across the Jordan, however, it would be well to size up the situation they face.

In general the political winds were blowing in their favor. To the east, Babylonia was on the decline and Assyria had not yet attained full stature. The once flourishing New Empire of Egypt was beginning to crumble and its hold on Syria and Canaan was slipping visibly.

The native Canaanites could have put up stiff resistance if they had been able to form a strong enough coalition, but they were not. The population was distributed among several little "city-states" about the size of modern villages or small towns. Some of them were stoutly fortified, but the mistrust of each for the other robbed them of the strength which union would have given them. They were doomed to eventual defeat.

ACTUALLY, THEY WERE caught in a sort of pincers movement, for about the same time the Israelites were coming in from the east, the formidable Philistines were establishing beachheads on the Mediterranean coast, to the west. Coming from the island of Crete, they formed a well-organized federation of towns along the coast and worked together well. As warriors they had the inestimable advantage of possessing iron weapons, whereas the Iron Age had not yet dawned in Canaan. In a short time the two claws of this pincers, the Israelites and the Philistines, were to come to grips, with frightful results.

This was the general situation on the eve of the Israelite invasion. More particularly, just across the Jordan, in defiance of Joshua and his men, were several strongly fortified towns, and the key to their capture lay in the defeat of the one nearest the river: Jericho. This was Joshua's first objective.

With the timely help of Yahweh, he led his forces across the Jordan and stood, at long last, on the sacred soil which Jacob and his family had left for Egypt almost 500 years before. The Promised Land lay before him, but it was not lying still, and its conquest was to be no easy affair.

His campaign is described in the Book of Joshua, which can be divided quite neatly into two almost equal parts. Chapters 1-12 tell of the invasion and conquest of Canaan, and 13-24 record the distribution of the land among the 12 tribes of Israel. This division is almost too neat. It gives the surface impression that the whole process was cut and dried, with the campaign clicking off smoothly as clockwork. But a careful reading of the book reveals that it was not quite so simple or so completely successful as the first impression would lead one to believe.

ONCE ACROSS THE Jordan, Joshua set up field headquarters at Gilgal, about three miles from Jericho,

USCC official cautions study

CLEVELAND—An official of the U.S. Catholic Conference has cautioned against Bible study undertaken without the help of interpretive guidelines. He urged that the traditional Catholic approach to Scripture be followed in the light of the upsurge of adult Bible study courses since Vatican II.

Russell Shaw, USCC secretary for public affairs, said that in pursuing adult education, the mind of the Church must be regularly consulted.

"The Bible in many places is not self-explanatory and it is easy to lose the point without a reliable guide to keep one on the track."

Head of Bishops

(Continued from Page 1)

service, ordination in no way 'completes' one's humanity."

THE ARCHBISHOP coupled his comments on ordination with a declaration that "we must . . . address ourselves seriously to the question of women in the Church."

"Women are called today to a greater leadership role in the Church; their contributions are needed in the decision-making process at the parochial, diocesan, national and universal levels," he said.

and between it and the river. Jericho was the key to the chain of fortified towns controlling the mountainous center of Canaan. Thanks again to the timely intervention of Yahweh (an opportune earthquake would have brought the massive walls tumbling down), this important objective fell to the Israelites. The capture of other strategic towns in the sector followed. The defeat of a coalition of five Amorite kings gave them a measure of control in the south, and the victory over Jabin and his allies brought the north fairly well under their power.

Thus, the Hebrews, under Joshua's able leadership, got a firm grip on the land which Yahweh had promised to deliver into

their hands. But it was only a grip, not a stranglehold.

With Joshua at their head, and with Gilgal as a military and religious center, they were able to maintain that unity in which alone lies a nation's strength. But with the partition of the only partly-won territory among the 12 tribes and with the death of Joshua, that unity was perilously weakened. They had captured only enough strategic posts to give them token control of the country.

Many towns and much valuable farmland still lay in Canaanite hands and, as for the rich coastal plains along the Mediterranean—well, the Israelites had hardly made a move in that direction. Consequently their

military position was still precarious, and their proximity to the pagan Canaanites throughout the land presented an even more serious danger.

The temptation to abandon Yahweh in favor of the more "practical" religion of their heathen neighbors was ever present and always strong, and many succumbed to that temptation. And Yahweh had to chastise his children to make them realize that they could count on his being faithful to his promises only if they, on their part, remained faithful to Him, the one, the only true God, according to the terms of the pact they had sealed with Him at Sinai.

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Inside New Testament

BY FR. JOSEPH JENSEN

The composition of the New Testament presents fewer problems than that of the Old Testament; there are fewer books and they were produced over a much shorter period. The earliest completed writings were the letters of St. Paul. Paul's conversion came circa 36 A.D. and about 10 years later he began a series of missionary journeys.

Many of his letters were written to Christian communities he had founded; the first of these writings were 1-2 Thessalonians, written in 51 A.D., and the others were produced at intervals until his death circa 67 A.D.

A typical letter contains both doctrinal teaching and moral exhortation and deals with concrete problems present in the community it was directed to; in some cases Paul expected it to be read in other churches as well. Paul often dictated his letters to a scribe.

THE COMPOSITION OF THE Gospels is more complicated. The 1964 "Instruction on the Historical Truth of the Gospel," referred to in an earlier article, distinguishes three stages in the formation of the Gospels.

The first was the stage in which Our Lord was explaining His teaching and forming His disciples. Then there was the apostolic preaching. The "Instruction" refers to the variety of literary forms employed to suit the purpose of the preacher and the mentality of the hearers.

This stage coincided roughly with the period of St. Paul's letters, and sometimes he refers to traditions such as those that found their way into the Gospels, for example, those concerning the resurrection (1 Corinthians 15:1-7), the Eucharist (1 Corinthians 11:23-25), and Jesus, teaching on divorce (1 Corinthians 7:10-11).

Liturgy was also an important influence here. When the early Christians met to celebrate the Eucharist, not having as yet the written Gospels, they would have recounted something from Our Lord's ministry, either something they had experienced first hand or had received from others—a parable or other teaching of Our Lord, an account of one of His miracles, a narrative of His resurrection, etc.

Eventually such recitals became fairly fixed in form, often with considerable variation in individual communities.

These individual Gospel traditions provided a substantial part of the material for the third stage, that of literary composition; according to his own purposes and the needs of the church for which he wrote, each evangelist selected, synthesized, and explicated the Gospel traditions.

ST. MARK SHOWED JESUS as a transcendent figure, misunderstood even by His disciples, and revealed as Son of God in His suffering and obedience. Both St. Matthew and St. Luke supply more of His teaching than Mark; but Matthew superimposes the mystery of the developing Church on the ministry of Jesus, while Luke portrays Jesus as the bearer of salvation, resolutely bringing His work to an end in Jerusalem, whence the message of salvation went forth to the neighboring regions and then to "the ends of the earth" (Acts 1:8).

The profundity of St. John's presentation of Jesus reveals the influence of a long life of pondering and living the mystery of Christ.

The other New Testament books cannot be discussed in detail. The Acts of the Apostles was conceived by St. Luke as a companion volume to his Gospel; it tells of the growth of the early Church and the spread of the good news.

The "Catholic epistles" (those attributed to James, Peter, John, and Jude) are so named because they are general in their address, not being directed to a particular community or person. Dating these compositions presents special problems, but some of them may be as early as the latter part of Paul's ministry, with others coming considerably later.

In the early Church the term "Scripture" was used to designate the Old Testament, but eventually some of the authoritative Christian writings came to be called by that term also (2 Peter 3:16). Just what compositions were to be considered "Scripture" and, therefore, inspired was somewhat vague for the first few Christian centuries.

The existence of a number of apocryphal writings not found in the Bible works which closely imitated our Gospels and epistles but often proposed heretical ideas made it imperative that the Church define those books she considered authentic Scripture.

A series of regional councils of bishops settled the question for all practical purposes by late in the fourth century, though the formal binding decree for the universal Catholic Church came only with the Council of Trent in 1546.

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Victory can be loss if 'price' too costly

BY FR. PETER J. HENRIOT, S.J.

What is true victory? That's a question I've asked myself many times and in many different situations. Sometimes when I've "won" a point in an argument with a friend, I have to ask, "Was it worth it?" Was this really a victory for me—and, more importantly, was it a victory for the truth?

At other times, in recent years when our country has been struggling for "victory" in military efforts in Southeast Asia, I have felt that we were trying to be "Number One" without really understanding what this means.

There is an ancient story about King Pyrrhus, the King of Epirus. In 279 B.C., he defeated the Romans at Asculum—and won a stunning victory. But after surveying the consequences of this victory—his own army almost totally destroyed—he remarked that it was a success gained at too great a cost. Today we still speak of a "Pyrrhic victory" to refer to something gained for a price which turns out to be not worth the effort.

A MORE CONTEMPORARY story also comes to mind. During the height of the Vietnam War, a United States military officer ordered the destruction

of a village in the midst of a combat area. He later explained, "We had to destroy the village in order to save it." What does victory mean in that kind of situation, especially when it is accomplished with all the sophisticated terror of modern warfare?

The really paradoxical thing is that sometimes a loss can be a victory. Ask any athletic coach of a winning team to name the most important games he or she has participated in during the past year.

Unless the team is exceptional—and never is on the short end of a score!—one of those very important games will probably be a significant loss. The loss caused the team to reassess its strengths, to note its weaknesses, to redesign its strategies. If the game is being played for something more than vain glory, a loss can be as instructive as a win for the team.

FOR US CHRISTIANS to accomplish true and lasting victories, both in our personal affairs and in the affairs of our society, we need some guidelines for action.

First, we must be sure of our priorities. What is the most important goal we want to accomplish? What are lesser goals and how are they interrelated? What are we willing to forego if necessary in order to accomplish limited goals? Unless we set some clear priorities, we may find ourselves achieving a series of little "Pyrrhic victories."

Second, what means are we willing to take to accomplish our goals, to win our victories? Have we clearly thought through the ethical issues involved in the use of certain means? I'm not talking only about huge ethical questions, for example, of nuclear weapons, but also about the issues of honesty, of fairness, of human rights, of justice. We don't want to destroy villages or people—"in order to save them!"

Third, what is motivating our pursuit of victory? What really drives us to accomplish a particular goal and call that accomplishment a "victory?" We can easily deceive ourselves—especially once we've invested a considerable amount of time, money, and/or prestige in pursuing that goal. A sure test of motives is to ask ourselves if a loss would accomplish as much as a victory, would we settle for that?

Life is more than conquests. It is also living with real, ordinary situations all of which may not be according to our design. This is no encouragement simply to sit back and take it easy, rather fatalistically accepting whatever comes our way. The Christian must always be engaged in struggle. But we grow personally—when we realize that being "Number One" may not mean a true victory in terms of achieving the basic values of justice and peace.

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Questions on canons

BY FR. JOSEPH CHAMPLIN

Last week we described the three new eucharistic prayers designed for Masses with children. In this article, I would like to discuss the two texts prepared for Masses of reconciliation and to answer several frequently raised questions.

Issued in connection with the Holy Year of renewal and reconciliation, those additional eucharistic prayers (there are now nine) include their own proper prefaces.

Phrases in the texts, as we might expect, frequently speak of peace, healing, forgiveness and reconciliation. Consider these excerpts: "By the power of your Holy Spirit make them one body, healed of all division." (I)

"Your Spirit is at work when understanding puts an end to strife, when hatred is quenched by mercy, and vengeance gives way to forgiveness." (Preface II)

"He is the Word that brings salvation. He is the hand you stretch out to sinners. He is the way that leads to your peace." (II)

"In that new world where the fullness of your peace will be revealed, gather people of every race, language, and way of life to share in the one eternal banquet with Jesus Christ the Lord." (II)

NOW TO THE QUESTIONS: "Can we expect additional Vatican approved eucharistic prayers in the future?" Yes.

The 1973 letter on this subject from the Roman Congregation for Divine Worship to national conferences of bishops indicated the Holy See "will give willing consideration to such requests received from episcopal conferences for new eucharistic prayers to be composed for particular needs and introduced into the liturgy." (Paragraph 6)

"How does the Church feel about priests using some of the unauthorized eucharistic prayers which are available?" It rather strongly disapproves of the practice.

The same letter states: "Episcopal

conferences and individual bishops are strongly asked to lead their priests in a reasonable way to maintain the one practice of the Roman Church." (Paragraph 6)

A later section cites reasons why it opposes use of these unofficial texts and repeats the prohibition:

"Whenever eucharistic prayers are used without any approval of the Church's authority, unrest and even dissensions arise, not only among priests, but within the communities themselves, even though the Eucharist should be a 'sign of unity, and the bond of charity.' Many people complain about the overly subjective quality of such texts, and participants have a right to make such a complaint. Otherwise the eucharistic prayer, to which they give their assent in the 'Amen' they proclaim, becomes disorderly, or is imbued with the personal feelings of the person who either composes or says it."

"Hence it is necessary to demand that only those eucharistic prayers be used which have been approved by the lawful authority of the Church, for they clearly and fully manifest the sentiments of the Church." (Paragraph 11)

"What kind of eucharistic prayers do you think are needed today?" I believe we require additional texts to add more variety for our people and ones with more acclamations to bring about greater involvement of the congregation.

PARISH LEADERS WHO vary the eucharistic prayers each Sunday can now offer the congregation a different formula every four, six, or even nine weeks. That certainly will help alleviate the routine and repetitious. But further texts, especially if they are nationally composed and deal with the modern scene, could enhance liturgical celebrations.

As a celebrant, my impression is that despite varied eucharistic prayers, proper catechesis, good proclamation and appropriate music, congregation members during the canon often look bored, restless or in sort of a dazed day-dreaming trance. The insertion of frequent acclamations within the eucharistic prayer, as has been done in two of the children's texts, would help overcome these problems which arise when worshippers remain fairly passive for a lengthy period of time.

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know
your
faith

Joshua, bearing a sword and trumpet (to down the walls of Jericho) is portrayed in this bas relief by Joseph Fierl at the main entrance to the National Shrine of the Immaculate Conception, Washington, D.C. (NC photo courtesy National Shrine)

JOSUE

CYO NOTES

Baking Contest entry blanks have been mailed. Entry deadline is Thursday, November 6.

The Youth Week Bulletin has been mailed to the Youth Council, Priest Moderators, Junior Moderators, and people connected with the CYO in their parish. Please read the notice.

Information regarding The Criterion Quiz has been mailed. The entry deadline for this activity is Monday, Nov. 3.

The "Teen-age Pilgrimage" during Youth Week is scheduled Sunday, Oct. 26. Persons interested in taking part in this activity should contact their Junior Moderator or one of their parish officers.

The final bulletin regarding the National Convention has been mailed to delegates going to San Antonio. Read this bulletin carefully and please call the CYO Office if additional information is needed.

The re-weighing for "56" Football and Cadet Football is set for Saturday, Oct. 11, at the CYO Office from 8:30 a.m. to 10:30 a.m.

St. John Bosco applications and information are due in the CYO Office today (Oct. 10).

CYO Board of Directors

Awards Committee will meet at 4 p.m. on Tuesday, Oct. 14, at the CYO Office.

CYO Board of Directors-Eligibility Committee Meeting will meet at 4:30 p.m. on Wednesday Oct. 15, at the CYO Office.

CYO Public Relations Committee Meeting is set for Thursday, Oct. 16, at American Fletcher National Bank at 12 noon.

Important: CYO Banquet tickets are now in circulation. The Banquet is October 22 at Secelina High School. If you are interested in attending the banquet, please contact the CYO Priest Moderator in your parish or the CYO Office for tickets.

STANDINGS

CADET FOOTBALL

As of October 7

DIVISION I—Central Catholic 5-0; St. Jude 4-1; St. Philip Neri 3-1; St. Michael 2-3; St. Simon 2-3; Holy Spirit 1-4; Holy Name 0-5.
DIVISION II—Christ the King 5-0; St. Matthew 4-1; St. Plus 4-1; St. Barnabas 3-2; St. Lawrence 2-3; SA/SJA 0-5; Little Flower 0-5.
DIVISION III—St. Roch 5-0; St. Malachi 3-1; Our Lady of Lourdes 2-2; St. Gabriel 2-2; St. Rita 1-3; St. Monica 1-4; Mount Carmel 0-5.
DIVISION IV—Nativity 5-0; Immaculate Heart 4-1; St. Bernadette 3-2; St. Luke 3-2; St. Christopher 2-3; All Saints 1-4; St. Mark 1-4; Our Lady of Greenwood 1-4.

"56" FOOTBALL

As of October 7

DIVISION I—St. Gabriel 4-0; St. Michael 3-1; St. Christopher 2-2; St. Malachi 2-2; All Saints 1-3; St. Monica 0-4.
DIVISION II—St. Plus 4-0; Christ the King 3-1; Immaculate Heart 3-1; St. Matthew 2-2; SA/SJA 1-2; St. Luke 0-3; Mount Carmel 0-4.
DIVISION III—St. Barnabas 4-0; Central Catholic 3-1; St. Jude 2-2; St. Mark 1-2; St. Roch 1-3; Nativity 1-3; St. Ann 0-3.
DIVISION IV—St. Lawrence 4-0; Little Flower 4-0; Holy Name 3-1; Holy Spirit 2-2; Our Lady of Lourdes 1-3; St. Philip Neri 1-3; St. Simon 0-4.

"56" FOOTBALL

As of October 7

DIVISION I—St. Luke 3-0; St. Plus 2-0; Christ the King 2-1; St. Matthew 1-1; St. Michael 0-2.
DIVISION II—St. Barnabas 2-1; Holy Name 1-2; Little Flower 1-2; St. Simon 0-3.

INDIANAPOLIS — The Ave Maria Guild will meet at 12:30 p.m., Tuesday, Oct. 14, at St. Paul Hermitage. Mrs. C. E. Baas will preside.

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† HERMAN L. STOLGER, 62, St. Joseph, Oct. 2. Husband of Aida.

INDIANAPOLIS
† FRANK X. ZIEGLER, 90, Holy Name, Oct. 1. Husband of Helen A. Ziegler.

† ROSEMARY CLUNE BARTHOLOMEW, 69, St. Luke, Oct. 2. Wife of Harold L.; sister of Mrs. Dorothy Mooney Price and Mrs. Clarence Shea.

† ROBERT A. CASHMAN, Sr., 58, Little Flower, Oct. 2. Husband of Phyllis; father of Peggy McIntosh, Janet Spiker, Kathleen, Theresa, Robert A., Jr. and James E. Cashman; son of Jane and Earl Cashman; brother of James E. Cashman.

† ANNA E. SULLIVAN, 93, St. Philip Neri, Oct. 4. Mother of Virginia A., Robert L. and Eugene A. Sullivan.

† RICHARD MCGRATH, 79, St. Monica, Oct. 4. Husband of Alice; father of Bernadette Bushong.

† PAULA C. KRIESE, 48, Sacred Heart, Oct. 5. Sister of Marita Schaefer, Zita McKay, Richard, Raymond and Morris Kriese.

† JOSEPHINE BLACK WAITE, 90, St. Augustine Home Chapel, Oct. 6. Mother of Mrs. Fred Bloemeyer.

† LILLIAN FAUGHT, 60, Holy Trinity, Oct. 6. Wife of Lawrence L.; mother of Philip R., Thomas W. and Kristina K. Johnson; sister of Margaret Faught and Elizabeth Sabo.

MADISON
† JOHN T. HOCH, 90, St. Patrick. Father of Mrs. Eugene Wolf-schlag and Margaret Hoch, both of Madison; brother of Leo of North Vernon.

NEW ALBANY
† HARRY J. DANIEL, 73, Holy Trinity, Sept. 30. Husband of Verda.

† GILBERT A. HANKA, 56, St. Mary, Sept. 30. Father of Madeline Barr of Indianapolis; son of Agnes Hanka of New Albany.

† ALFRED NOWACK, 77, Holy Family, Oct. 3. Father of Elizabeth Merritt of Cincinnati, O.; and Anna Dietrich of New Albany.

SHELBY COUNTY
† EDWARD J. FIRSICH, 66, St. Vincent, Sept. 29. Father of Donald and Hubert Firsich; Imogene Karmine; Mary Kathryn Horigan; Juanita Bausback; and Elnor Hall; brother of Alfred Firsich.

SIBERIA
† HILBERT MERKLEY, 51, St. Martin, Sept. 30. Brother of Frank of Siberia, Ted and Leo, both of Jasper.

TELL CITY
† DAVID SPRINKLE, 63, St. Paul, Sept. 24. Husband of Roslyn; father of Jerry of Newburgh; brother of Herdis of Warsaw and Glen of Louisville.

† MARY ALICE KUNARD, 92, St. Paul, Sept. 27. Mother of Wilma Holand of Evansville; Elizabeth Marie at home; Albert of Tell City; Frank of Derby; William of Grandview; and Arthur of Perry County.

TERRE HAUTE
† FRANK PORTER SEBREE, 93, St. Benedict, Oct. 1. Father of Jeanne Fuller of Indianapolis; brother of Jessie Chavis of Terre Haute.

† ALBERT DONNENHOFER, 67, Sacred Heart, Oct. 3. Husband of Frances; brother of John, Joseph and George, all of Terre Haute; Cecilia Pies and Josephine Mellon, both of Terre Haute; and Anna Klein of Jassonville.

† WILLIAM R. HUNLEY, 66, Sacred Heart, Oct. 6. Brother of Mary E. Black and Margaret Fagg, both of Terre Haute.

† MARIA READINGER, 91, St. Ann, Oct. 8. Mother of Leslie of Lancaster, Pa.

St. Lawrence sets spaghetti supper

INDIANAPOLIS — The St. Lawrence CYO will sponsor a Spaghetti Supper in the parish hall at 46th and Shadeland on Friday and Saturday, Oct. 17 and 18, from 6 p.m. to 9 p.m. Price for adults is \$1.75 and \$1.00 for children under 12. Proceeds will be used to send delegates to the National CYO Convention later this fall.

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PLAN ANNUAL SCOUT BAR-B-QUE—Scout Troop 108 of Holy Name parish, Beech Grove, will sponsor the annual Scout Bar-B-Que Saturday, Oct. 11, from 4 p.m. to 9 p.m. at the parish. Entertainment for young and old will be provided. In the photo above Mayor Elton H. Gashwiler, center, receives his tickets from Scout John Sullivan, Jr., while his father John Sullivan, Sr., who is chairman of the event, looks on.

TO INSTALL OFFICERS
INDIANAPOLIS — The Mother Theodore Circle, Daughters of Isabella, will install new officers on Tuesday, Oct. 14, at the Knights of Columbus hall, 13th and Delaware St. A pitch-in supper at 6:30 p.m. will precede the meeting.

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JUBILARIANS—Mr. and Mrs. Anthony Hornbach will mark their 50th wedding anniversary with a Mass of Thanksgiving at 9 a.m. (last time) Sunday, Oct. 12, in St. Joseph Church, St. Leon, Ind. An open house will be held in their home from 2 until 4 p.m. the same day. Relatives and friends are cordially invited, and the couple asks that gifts be omitted. They are the parents of six children: Mrs. George (Kathleen) Haas of Mason, O.; Mrs. Cletus (Marie) Gillman of Indianapolis; Andrew of St. Leon; Mrs. Richard (Irene) Dickman of Batesville; Maurice of Harrison, O.; and Mrs. Leo (Marjorie) Miller.

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VIEWING WITH ARNOLD

Mitchum fills complex role

BY JAMES W. ARNOLD

If authenticity matters, then "Farewell My Lovely" is as close as you can comfortably get, a generation later, to Raymond Chandler's Phillip Marlowe detective stories, a genre films have been pursuing lately with almost insane determination ("The Long Goodbye," "Chinatown," "Night Moves," "Drowning Pool"). Nostalgia accounts for some of the fascination, but perhaps Chandler invented a genuine American hero with an appeal that transcends fad and fashion. "Farewell" is not all that

lively by today's standards, but that's part of its charm. There will even be those who prefer the original 1945 flick (titled "Murder My Sweet"), with Dick Powell, tough as a three-day growth of beard, as the aging, down-at-the-heels private eye trying to locate the girl friend of a huge, vicious, but lovable ex-con named Moose. ("Find my Velda for me"). Chandler once said that "Sweet" was the best film ever made from his novels, and that Powell came closest to his concept of Marlowe. Besides, black-and-white seemed more suitable to the moral

quagmire of Los Angeles than color, even toned down as it is here into deep shadows by John Alonzo (who photographed "Chinatown").

THE REAL distinction to the new film is the portrayal of Marlowe by fiftyish veteran Robert Mitchum, who is the right age and

fairly exudes world-weariness. He is less hard, rasping and cynical than Powell. With all his mileage, he somehow strikes the difficult moral balance in a complex man who is not only hard-boiled and a truth-teller, but compassionate to a fault.

Marlowe's famous wit is

not the only warmth he brings to the sleazy ethical sium he patrols. He represents human values; he is a voice of sanity, a benevolent lover of those destined to lose at all of life's shabby games. He is—literally—a Wise Guy.

DIRECTOR Dick Richards has taken pains to restore the realism lost to 1940's taboos, including a brothel

and its sadistic madam, frank references to sex of various kinds, and racial slurs typical of whites of the period. Some of the detail seems unnecessary, and the flick is sours for younger kids who might have found much to admire in Marlowe. The supporting cast is mostly set decoration, but Charlotte Rampling and Sylvia Miles manage to impress in the key feminine roles.

"Farewell" is routine except for two things. It is a superb exercise in style. And its hero is a rare, unmuddled, decent man with a civilized sense of justice, saddened but uncorrupted by his tour in the jungle. (Rating A-3—unobjectionable for adults)

The week's TV network films

THE MECHANIC (1972) (NBC, Saturday, Oct. 11): An earlier collaboration between the makers of "Death Wish"—director Michael Winner and actor Charles Bronson—in which Bronson is an aging professional killer who suddenly finds himself pursued by his prize student (Jan-Michael Vincent). The action and suspense are great, but the moral tone is savage. Strictly for fans of mayhem.

CINDERELLA LIBERTY (1974) (ABC, Sunday, Oct. 12): Mark Rydell's touching and unpretentious little film about a compassionate sailor (James Caan) who marries a barroom trollop (Marsha Mason) and

becomes a father to her hostile teen-age son. One of the few genuine love stories to hit the movies in this generation. Recommended for adults.

THEY ONLY KILL THEIR MASTERS (1972) (CBS, Thursday, Oct. 16): One of the mixed-up things about this mystery-comedy is that the "they" of the title refers to a dog (singular), a Doberman who is falsely accused of committing a murder. This is one of those light black comedies that James Garner, as a police chief surrounded by incompetents, is usually good at, but the moral tone, along with everything else, is at doghouse level. Not recommended.

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DAUGHTERS TO NOTE 45TH YEAR—The Catholic Daughters of America will mark their 45th anniversary with a special Mass at St. Philip Neri Church, Indianapolis, at 2 p.m. Saturday, Oct. 11. A reception will follow in the community room. Everyone is invited. Representing the planning committee, are, left to right, seated: Adele Rababa and Gerrie Sweeney; and standing: Joan Kriech, Pam Pugh and Brigid Sweeney.

Hospital administrator
given Alabama post

INDIANAPOLIS — Sister Carlos McDonnell, D.C., administrator of St. Vincent Hospital since 1968, will become administrator of St. Vincent Hospital in Birmingham, Ala., in mid-November.

Sister Gertrude Bastnagel, D.C., currently administrator at Providence Hospital in Southfield, Mich., will replace Sister Carlos.

Sister Carlos has been a hospital administrator for 23 years. She received a master's degree in Psychiatric Nursing and Psychology in 1951. She has served hospitals in New Orleans, La., and Mobile, Ala., as well as Indianapolis. She has been active on



SISTER CARLOS

numerous community boards and committees related to physical and mental health.

Women schedule Pilgrimage

INDIANAPOLIS — The North Deanery Council of Catholic Women will sponsor a Holy Year Pilgrimage on Tuesday, Oct. 21. The bus and car caravan will visit four parishes and three institutions in the Greater Indianapolis area. Participants will leave from the home of Mrs. George Bindner, 7168 Hampstead Lane, at 9:15 a.m. following a continental breakfast scheduled for 8:30

a.m. Parishes to be visited include Sacred Heart, St. John, St. Thomas Aquinas and St. Rita. Institutions on the itinerary are St. Paul Hermitage (where Mass will be held), Fatima Retreat House (where luncheon will be served), and St. Augustine Home. Reservations should be made today (Oct. 10) with Mrs. Charles Ouellette, 897-9627, or Mrs. Joseph English, 898-2379.

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