



VOL. XII, NO. 52 INDIANAPOLIS, INDIANA, SEPTEMBER 28, 1973

AT METHODIST HOSPITAL

Providence Sister serves as intern in chaplain program

BY PAUL G. FOX

INDIANAPOLIS—A Sister of Providence has become the first nun and only the second woman to become a full-time, salaried intern in the Buchanan Counseling Center of Methodist Hospital here.

Sister Catherine Livers, S.P., one of the first members of her religious community to begin full-time work as a parish team minister four years ago, has no definite commitments upon completion of the 12-month training program in August, 1974. She is leaving her options open—to return to St. Patrick's parish, Indianapolis, where she has served the past four years, to remain in hospital chaplaincy work, or to consider other pastoral possibilities which might become available.

IT WAS HER parish ministry experience, launched after a 17-year career as an elementary school teacher and

administrator, that convinced Sister Catherine of the need for more specialized training, including the area of marriage and family counseling.

"I was especially saddened by encountering the loneliness of older women and depressed people in the central-city area," she related. Her work at St. Patrick's involved visiting hospitalized parishioners, home visitation, senior citizen activities and assistance to neighborhood cases of poverty and welfare.

For two years Sister Catherine attended weekly sessions at the Indiana Pastoral Counseling Center, located at the North United Methodist Church at 38th and N. Meridian St., to gain professional guidance. It was there that she learned about the extensive program at Methodist Hospital and participated in a 12-week course in Clinical Pastoral Education during the summer of 1972.

ANOTHER STUDENT of the specialized course last summer was Father Francis Eckstein, chaplain at Methodist Hospital the past three years. Father Eckstein is one of seven full-time hospital chaplains there. The staff also includes three full-time chaplain residents.

Working under professional supervision at the 1,150-bed private hospital, the state's largest, Sister Catherine presently is responsible for about 150 patients on three floors of the institution. Her duties include counseling patients, families, outpatients and daily contact with hospital personnel.

Her broad-based responsibilities are not limited to Catholic patients, but she is alert to their particular needs. Many of her patients, as well as hospital personnel, are not aware that she is Catholic—or a nun, as she moves about in a white pharmacy jacket with chaplain department insignia.

Sister Catherine also assists in the orientation and seminar training of four counseling fellows and two counseling interns, who spend one day each week at the hospital over a 12-month period. One of the weekly interns is Brother Richard Smith, C.S.C., a former member of the Cathedral High School faculty.

According to Dr. Kenneth E. Reed, director of the Buchanan Counseling Center who has been with the hospital for 13 years, the professional training program there covers three broad areas: pastoral care, counseling and education.

STAFF MEMBERS are also involved in drug and alcohol abuse programs, sex counseling and continuous education workshops for hospital personnel. A growing demand for out-patient counseling now requires 120 hours per week, he

(Continued on Page 3)

USCC calls for public prayer amendment

WASHINGTON—The Administrative Board of the U.S. Catholic Conference (USCC) called for a constitutional amendment permitting prayer and religious instruction in "public institutions," including public schools.

The USCC policy-making body consists of 28 bishops around the country. In endorsing not only public school prayer but also religious education in public institutions, the bishops went beyond the question of voluntary prayer, an issue currently undergoing hearings in the U.S. Senate.

The suggested wording of the amendment endorsed by the USCC Administrative Board is as follows:

"Section 1. Nothing in this Constitution shall be construed to (i) forbid prayer in public places or in institutions of the several states or of the United States, including schools; (ii) forbid religious instruction in public places or in institutions of the several states or of the United States, including schools, if such instruction is provided under private auspices whether or not religious."

"Section 2. The right of the people to participate or not to participate in prayer or religious instruction shall never be infringed by the several states or the United States."

THE PURPOSE OF the proposal by the USCC board is twofold:

—To correct the situation created by the Supreme Court decisions of the 1960s barring prayer from public schools.

—To correct a 1948 Supreme Court decision (McCollum v. Board of Education) against a program for releasing children with parental consent, from public school classes so they could receive religious instruction on public school premises from representatives of their own faith.

Bishop James S. Rausch, general secretary of the USCC, said the new action of the Administrative Board in endorsing an amendment which covers religious instruction as well as prayer is fully consistent with the conference's 1971 position opposing an amendment limited to "non-denominational prayer."

In November, 1971, the USCC went on record in opposition to a school prayer amendment—limited to "non-denominational prayer"—which was then before the House of Representatives.

EXPLAINING THE conference's position in 1971, Bishop Joseph L. Bernardin, then general secretary of the USCC (and now archbishop of Cincinnati), said the conference was "not opposed to the concept of prayer in public buildings nor unconcerned about the vital importance of meeting the religious needs of children who attend public schools."

But, he said, the conference felt that the amendment then before the House "would accomplish nothing on behalf of the goals it purports to serve and would represent a threat to the existing legality of non-denominational prayer." Also, he said in his 1971 statement, "passage of the amendment might lead many to think that something serious has been done about the problem of religious education of public school children. In fact, nothing of any moment would have been achieved."

IN ITS STATEMENT accompanying its new amendment proposal, the Administrative Board called such an amendment "vital to protect the religious liberty of parients and children."

The proposed amendment would provide "an opportunity to learn the truths of one's faith, and freedom from imposition, through the power of the state, of values hostile to one's faith or its moral precepts," the board said.



OPEN HOUSE SUNDAY

St. Francis Hospital Center dedication slated Oct. 4th

BEECH GROVE, Ind.—Indiana Governor Otis R. Bowen, M.D., will be principal speaker at the formal dedication of the new \$14 million St. Francis Hospital Center here Thursday, Oct. 4.

Also in attendance at the 7:30 p.m. invitational dedication dinner, to be held in the hospital dining room, will be U.S. Congressman William Hudnut III, Indianapolis Mayor Richard G. Lugar, Beech Grove Mayor Elton Geshwiler, Archbishop George J. Biskup and Sister Stephanie Hvizdos O.S.F., president of the hospital's board of governors.

Archbishop Biskup will celebrate the Dedication Mass of Thanksgiving at 4 p.m.

outdoors at the main entrance to the hospital center. Homilist will be Father Robert Hartman, pastor of Holy Name parish.

Guided tours of the facilities will be provided following the Mass.

A PUBLIC OPEN HOUSE is planned for the previous Sunday, Sept. 30, from 1 to 4 p.m. Administrative officers and department heads will explain individual areas, including the pharmacy, laboratories, emergency department and physical medicine.

Visitors will also have an opportunity to tour patient floors where nursing personnel will point out the wide range of

innovative programs.

The new Center consists of seven stories plus a ground level area. The twin patient towers, known as the Bonzel Towers and dedicated to the founders of the Order of St. Francis, add 200 patient beds to the present 300-bed facility. This marks the third major expansion of the hospital since its founding in 1914 by the Poor Sisters of St. Francis Seraph of Perpetual Adoration, Mishawaka.

THE CENTER IS designed to accommodate an additional seven patient floors in future building plans, according to a spokesman for the architect firm of Bohlen, Meyer, Gibson and Associates, Inc.

The expanded emergency department expects more than 40,000 patients during the first year of operation. A major improvement is a new 15-bed cardiac care unit and a 12-bed intensive care unit for acutely ill patients.

A 400-car parking garage, located in the \$3 million Medical Arts Building, now under construction next to the hospital, will be available for visitor parking for the open house.

New sterilization guidelines under government study

WASHINGTON—The government has proposed new guidelines for sterilizations and is asking public comments on the rules before making a final decision on implementation.

Specifically, the new rules require that informed, written consent be given by all mentally competent patients.

Clinics funded by the federal government will be barred from performing sterilizations on minors or the mentally incompetent unless certain procedures are followed.

First, a review committee must give its consent.

The five committee members will be chosen by the federally funded projects which support the clinics, but no members of the committees may be an employee of the projects.

IN ADDITION, review committee members must be considered competent to deal with the "medical, legal, social and ethical" issues involved.

If the review committee decides that a sterilization is in the best interest of the patient, a mandatory referral to "a court of competent jurisdiction" must then give its approval.

This procedure must be followed even though parental consent may have been given previously.

The new guidelines also prohibit the use of all funds for sterilization arranged by HEW-supported clinics, even private aid, unless the new procedures are followed.

Dr. Carl Shultz, director of HEW's office of population affairs, said that the regulations would plug a loophole through which a federally supported clinic might have continued performing some sterilizations which did not comply with regulations by claiming that it had used non-federal funds in those specific cases.

THE PROPOSED guidelines, he added, represent a "balance" between those who would prohibit any federal funds from being used to finance sterilizations and

(Continued on Page 3)

BACK AGAIN!

"Christian Heritage," Msgr. John J. Doyle's history of the Catholic Church in Central and Southern Indiana, resumes in this issue of The Criterion with the first installment of Chapter Five.

The narrative this week details the continuing trouble between settlers and Indians and efforts to bring the tribes to the council table. It appears on Page 5.

Msgr. Doyle is Archdiocesan Historian and Archivist.



DOCTOR HARPER

Education boards of Archdiocese to hold workshop

"Shared Responsibility" will be the theme of an Archdiocesan Workshop for officers and members of education boards throughout the Archdiocese, to be held Tuesday, Oct. 2, at the Indiana Convention-Exposition Center.

It will be the first of six workshops planned in various districts of the Archdiocese, with the remaining five to be held on consecutive Saturdays from October 13 through November 10.

Dr. Mary-Angela Harper, president of the National Association of Boards of Education of the National Catholic Educational Association, will be principal speaker for the opening general session.

ARCHBISHOP GEORGE J. Biskup will open the workshop, discussing the authority and responsibility of education boards in the Archdiocese. He will also announce the members of the Board Evaluation Commission established by the Archdiocesan board of education at its September meeting.

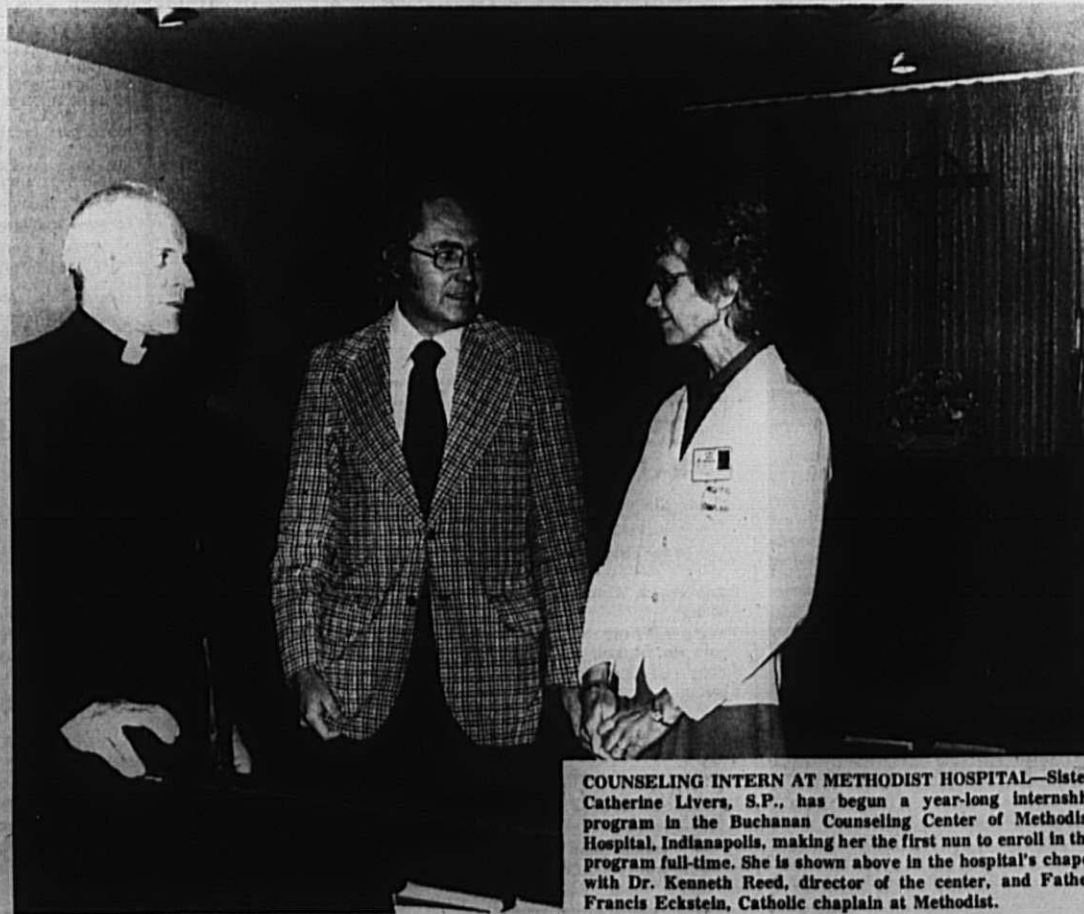
In the second general session, Father Gerald A. Gettelfinger, Archdiocesan Superintendent of Education, will discuss current structure, strengths and problems throughout the Archdiocese.

THREE SIMULTANEOUS clinic sessions will be held for board members in attendance. Clinic speakers will include Dr. Harper, Father Gettelfinger and Sister Judith K. Shanahan, S.P.

Archbishop Biskup will be the principal celebrant at the concluding liturgy, to be held at 4:15 p.m. in St. John's Church. Highlight of the liturgy will be a special installation ceremony for officers and members of the Archdiocesan and district boards of education.

Follow-up one-day workshops are scheduled throughout the Archdiocese on the following dates:

Terre Haute District, October 13; Lawrenceburg District, October 20; Indianapolis Districts, October 27; Richmond District, November 3; and New Albany District, November 10.



COUNSELING INTERN AT METHODIST HOSPITAL—Sister Catherine Livers, S.P., has begun a year-long internship program in the Buchanan Counseling Center of Methodist Hospital, Indianapolis, making her the first nun to enroll in the program full-time. She is shown above in the hospital's chapel with Dr. Kenneth Reed, director of the center, and Father Francis Eckstein, Catholic chaplain at Methodist.



DEDICATE NEW HOSPITAL TOWERS—Twin patient wings at the new \$4 million St. Francis Hospital Center, Beech Grove, were dedicated last Sunday to the memory of the founders of the Poor Sisters of St. Francis. Shown above at the dedication of Bonzel Towers are from left: Sister Stephanie Hivzdos, O.S.F., provincial and president of the

hospital board of governors; Father Brian Kirn, O.F.M., pastor of Sacred Heart parish, Indianapolis; Sister Annette Frank, O.S.F., director of nursing; Sister Sponsaria Doerger, O.S.F., executive director; and Don D. Hamachek, administrator. Mother Mary Theresia, who died in 1905, founded the international congregation in Olpe, Germany, where the generalate is located. (Related story on Page One)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Inflation hits lunch programs

WASHINGTON—Inflation is hindering the expansion of school lunch programs in Catholic schools, and, in some cases, threatening the existence of the programs, Catholic school officials told a Senate committee. The testimony came after the committee published a report that an estimated 800,000 children are being dropped from or are dropping out of the federally subsidized school lunch program because of rising food prices.

Express concern about Chile

WASHINGTON—Catholic and Protestant leaders voiced concern for human rights in Chile and asked the U.S. government to delay granting recognition to the new military rulers there. Representatives of the National Council of Churches and of the U.S. Catholic Conference made the representations to the Department of State. They expressed "deep concern over the plight of political refugees and of supporters of Allende" and "pleaded that recognition and aid to the new regime be withheld," a spokesman said.

Investment guidelines issued

ST. PAUL, Minn.—The St. Paul-Minneapolis archdiocese issued a code of ethical guidelines for business investments. The guidelines stated that the archdiocese will hold no investment in companies that make weapons "likely to destroy human life." It will not invest in companies engaged in "discrimination, exploitation or abuse of people, their environment, and natural resources," or in firms that produce abortifacients or pornographic material.

Ex-NFPC head seeks laicization

ROCKFORD, Ill.—Father Francis J. Bonnikke, 50, president of the National Federation of Priests' Councils from 1970 until last December, said he is seeking laicization and that he intends to marry. Father Bonnikke had sent to priest friends a letter making known his decision. A spokesman at the Rockford diocesan chancery said that Father Bonnikke "has proceeded according to Church regulations." In the letter Father Bonnikke said he would like to continue in the ministry and wants to be a "good member of the Church."

Family planning text changed

MEXICO CITY—The Mexican bishops have tightened the text of a 1972 statement backing family planning to put more emphasis on traditional Church teaching. A message released by the Mexican Bishops' Conference, had placed the decision on family size squarely on the married couples. But a conference spokesman said, several bishops dissented and asked for a redefinition of key points to stress the traditional teaching on morality and birth control.

Swiss back abortion curbs

BERNE, Switzerland—A synod of 180 delegates representing the diocese of Switzerland rejected a bill that would eliminate restrictions on abortion. The synod called on parliament to amend the abortion bill "by giving to the woman and to the couple the security that might permit them to raise their child or, eventually, to have it brought up by a third party."

Rabbi stresses abortion laws

JERUSALEM—One of Israel's chief rabbis said here that abortions performed for economic reasons are absolutely forbidden according to Jewish law. Chief Rabbi Ovadia Yosef also said that abortions performed to save the mother's life are permissible only if two doctors concur that it is necessary. Abortions aimed at preventing the birth of a deformed child are permissible if performed during the first three months of pregnancy, he said.

Catholic heads Ulster police

BELFAST, Northern Ireland—A Catholic was named to head the Royal Ulster Constabulary (RUC), Northern Ireland's police force, for the first time in its 50-year history. James Flanagan, 54, a career officer, had been deputy chief constable for the past three years. Members of the Catholic minority here have repeatedly called for reform of the RUC, which, they say, has discriminated against Catholics.

Urges boycott on Rhodesia

WASHINGTON—Speaking for the U.S. Catholic Conference, Archbishop Joseph L. Bernardin of Cincinnati urged the U.S. Senate to stop imports from Rhodesia. The United States has violated its legal obligations under the United Nations charter by importing Rhodesian chrome ore in spite of UN sanctions, Archbishop Bernardin said. At issue was a 1971 measure allowing the importation of the ore for "national security" reasons despite a 1968 UN Security Council resolution banning all Rhodesian imports. The United States voted in favor of the resolution.

Cites Vatican-UN peace aims

NEW YORK—The United Nations and the Vatican have common objectives in the search for world peace, the Vatican's new permanent UN observer said on his arrival here. Msgr. Giovanni Chelli told NC News the UN "aims not only to maintain peace among nations but also to create social and economic conditions on which true and lasting peace is founded. These objectives are also those of the Holy See."

Launches massive team ministry

GRAND ISLAND, Neb.—Bishop John J. Sullivan of Grand Island, Neb., quietly launched one of the largest team ministry efforts in the country here. With 31 Sisters and one lay woman sharing pastoral ministries with 21 priests, the program involves one-fourth of the 86 priests in this rural diocese. Bishop Sullivan said the work of the teams will be "heavily concentrated in religious education, with some nursing."

Cardinal Heard dies at age of 89

ROME—Cardinal William Heard, who was a judge of the Roman Rota, high Church court, for about 30 years, died here at the age of 89. The cardinal, who retired from most of his Vatican posts in 1970, was named dean of the Rota in 1958. Cardinal Heard, the son of a Protestant clergyman, was born in Edinburgh, Scotland.

The barefoot facts

LITTLE ROCK, Ark.—The title Ms. may create feelings of warmth or alienation, but the title Discalced Carmelite Sisters usually brings on a smile.

The cloistered nuns' October bulletin from their monastery here provides an insight as to why. "As you can imagine," the bulletin said, "we receive mail with unusual forms of address. 'Mr. Carmel,' 'Dear Mr. Sisters,' 'Mr. Priorella and all the Priorella family' are not unusual. An advertisement for recipes suggests 'Stew a la Carmelite' and 'Fish au Sisters.'"

"The word 'Discalced,' the bulletin continued, 'is the great stumbling block, though. We've received 'Discalced,' 'Discalced,' 'Discalced,' and the most recent: 'Discalced Carmelite Nuns.'"

For those who are still wondering what "discalced" means, "A Catholic Dictionary" defines the word as "An epithet, barefooted, applied to certain religious orders and congregations which are distinguished by the wearing of sandals."

Pope Paul back at his residence in Vatican City

VATICAN CITY—Pope Paul VI returned to Vatican City the evening of Sept. 20, concluding a two-month vacation at his summer residence at Castelgandolfo in the Alban hills less than an hour from Rome.

Before leaving Castelgandolfo, the Pope received the citizens of the area and paid special tribute to the Italian police who have been on patrol in the area all summer.

At the gates of Vatican City the Pope stopped his motorcade to express his gratitude to the Italian police who had escorted him into Rome.

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THE TACKER

Julietta 'anniversary' planned

BY PAUL G. FOX

Twenty years of volunteer assistance to the spiritual needs of the residents of the Marion County Home for the Aged (Julietta) will be commemorated Thursday, Oct. 4, by members of the Third Order of St. Francis, Sacred Heart Fraternity.

Father Brian Klrn, O.F.M., pastor of Sacred Heart parish, will offer the Mass of Thanksgiving at 10 a.m. in the home's Oldham Chapel. Other priests expected to participate include: Father Joseph Beechem, pastor of St. Lawrence parish; Father James Byrne, pastor of Holy Cross parish; and Father William Munshower, pastor of Holy Spirit parish.

Father Beechem was the first chaplain there from 1944 to 1952 when he served as associate pastor of Our Lady of Lourdes parish. Father Byrne was chaplain from 1953 to 1957 while serving at Holy Spirit parish, and Father Munshower is the present chaplain.

Organizer of the Third Order effort in 1953 was Mrs. William (Erma) Jennings, a member of St. Mark's parish, who was asked by a relative to look after the residents' spiritual needs during a period of several months when no priest was available.

She will be on hand Thursday, surrounded by a score of co-workers who have given hundreds of hours during the past 20 years. Mass is offered there on the third Sunday of each month, with Third Order members leading the recitation of the Rosary on the other Sundays.

Presently there are about 35 Catholics among the 330 residents of the home, sometimes referred to as "the poor farm." Mrs. Jennings told us that the Catholic census is lower than usual at this time, normally running between 40 and 50 residents.

Over the years 23 residents have received instructions and converted to the Catholic faith. "We found our first convert by trying to get acquainted with the Catholics," Mrs. Jennings said. "She was baptized on her birthday, April 17, 1954, which happened to be during Holy Week. Before she died several months later she had asked Father Byrne to take her to Holy Spirit Church for burial, as she had never been inside a Catholic church. Her wish was fulfilled."

There are many more regular volunteers to the county home besides Lay Franciscans. Monthly visits are made by groups from Holy Spirit, Our Lady of Lourdes and Little Flower parishes. Regular visits by Sister M. Philonilla Weintraut, O.S.F., and Sister Emily, S.P., are also enjoyed by the residents.

"We always need at least 12 volunteers on Mass Sunday," according to Mrs. Jennings. "They help about 15 to 18 residents in wheelchairs to attend the chapel services on the third Sunday, when about 40 residents participate. On Rosary Sundays, we have about 15 to 20 in attendance."

Third Order members also visit county home

residents who are transferred to Marion County General Hospital or Central State Hospital. "They really enjoy our visits and say it gives them a big lift," related Mrs. Jennings.

"We are really grateful to all our supporters in this important ministry," she said. "And I include the Julietta administration, employees and all who have offered their prayers for the success of our work."

ACCW TO AID BLOOD DRIVE—Mrs. John W. Thompson, community affairs director for the Archdiocesan Council of Catholic Women, has announced that the ACCW has been designated as a coordinating agent for the Marion County Community Blood Bank among Archdiocesan parishes. A special promotion is planned Sunday, Oct. 14 whereby parishioners will be asked to register for the donation of blood.

IN-SERVICE MINISTRY DIRECTOR—Father Paul Camp, a priest of the Toledo diocese, has joined the staff of St. Meinrad School of Theology as director of in-service ministry and associate dean of men. He will be responsible for the placement of all theologians in pastoral experience settings during the school year. Other duties will include the development of a clinical-pastoral experience program at Jasper's Memorial Hospital. Father Camp, 33, is a graduate of St. Meinrad College and was ordained in 1966. He joins a growing number of diocesan priests on the St. Meinrad faculty in the formation of future diocesan clergy.

OMEN OF SORTS—This reporter should have considered it an omen of something or other when, during the past 10 days he has had occasion to visit three Indianapolis hospitals in the line of assignments. Last Thursday evening, son Thomas, 11, broke his leg in a bicycle accident, requiring three days in St. Francis Hospital, Beech Grove. All is well, though. He returned to classes at St. James School with the assistance of crutches and a wheelchair to navigate a heavy cast from hip to toes. The cast will probably be covered with signatures during the next eight weeks. . . . Incidentally, we couldn't help but notice the optimism displayed by the planners of the St. Francis Hospital Center. The elevators in the new, eight-story addition have buttons covering "14 floors." We resisted the temptation to punch the top button.

FOR MATH TEACHERS—The National Council of Teachers of Mathematics will meet October 6-8 at the Indiana Convention-Exposition Center, Indianapolis. All math teachers, elementary through college, are invited to participate. Serving as presiding moderators will be Sister Florence Marie Rose, O.S.F., of Marian College, and Sister Conrad Monrad, S.P., of St. Mary-of-the-Woods College. Other faculty members of Indianapolis Catholic schools are assisting on committees for hospitality, registration, films and filmstrips, and publicity. One of the convention highlights will be photography from manned spacecraft.



RELIGIOUS SERVICE TO THE POOR—These five ladies, members of the Third Order of St. Francis, Sacred Heart Fraternity, will help commemorate 20 years of weekly religious services at the Marion County Home for the Aged (Julietta) during special services planned Thursday, Oct. 4, at the home. Shown from the left at the entrance to the administration building are: Mrs. Minnie Williams of Sacred Heart parish, Mrs. William Jennings of St. Mark's parish, Miss Marie Fox of St. Catherine's parish, Mrs. Mary Lou Lucid of Sacred Heart parish, and Miss Ann Fox of St. Catherine's parish. (See Tacker for related story)

Priests collect weapons from Chilean workers

SANTIAGO, Chile — As the military junta continued its drive against armed resistance by workers militias, priests in key spots became intermediaries for people who wished to surrender their weapons.

Cardinal Raul Silva of Santiago conferred with the junta's chief, Gen. Augusto Pinochet, after parish priests in low-income areas reported to him that many wanted to surrender but feared government reprisals.

One of the junta's first decrees threatened with summary execution those found shooting at soldiers or civilians. It also declared illegal the possession of any weapons or ammunition.

A STATEMENT from the Ministry of Interior authorized priests to collect weapons and ammunitions from citizens, who will enjoy the immunity now throughout the Santiago archdiocese, and in other dioceses where the militias operated.

The bishops of Chile, who gave qualified support to some of the social reforms of the Allende government, have strongly urged the new military junta to show mercy to leftists and abstain "from unnecessary reprisals."

In Washington, the unit on human rights for the U.S. Catholic Conference has appealed to the military junta in

Chile not to send foreign leftists back to their own countries to face reprisals.

"THEIR BASIC human rights, as well as their very lives, are now in danger," Father J. Bryan Hehir said. He heads the USCC Division of Justice and Peace.

"It is our concern that the human rights of these refugees be safeguarded," Father Hehir said. "We hope these political exiles will be permitted to go to some neutral third party country."

Hospitals veto abortion work in W. Germany

FREIBURG, West Germany — The Catholic Hospital Association of West Germany, representing some 800 hospitals with a total of nearly 150,000 beds, has announced the refusal of its member institutions to render any abortion services.

The association has asked the West German parliament for a conscience clause in the proposed abortion legislation under consideration. The conscience clause would protect doctors, nurses and attendants from being forced to engage in operations they consider to be contrary to divine law.

The legislation under consideration, which was proposed by the ruling Social Democrat-Free Democrat coalition, would allow a pregnant woman, in the first three months of her pregnancy, to decide, without any restrictions, whether to have an abortion.

Hike authorized in lunch subsidies

WASHINGTON—The Senate Agricultural Committee has approved a bill authorizing an additional \$129.5 million a year in federal subsidies to school lunch programs.

The approval came Sept. 20, three days after two Catholic school lunch program administrators told the Select Committee on Nutrition and Human Needs that inflation is hindering the expansion of school lunch programs in Catholic schools and, in some cases, threatening the existence of the programs. A number of Catholic school lunch programs participate in the federal subsidy.

The bill proposes raising federal cash contributions to regular school lunches from the current eight cents a meal to 10 cents. The federal subsidy on free lunches for needy children would be raised five cents to 45 cents a meal.

KC SETS FISH FRY

INDIANAPOLIS — St. Joseph's Council, Knights of Columbus, will sponsor a Fish Fry on Friday and Saturday, Sept. 28 and 29. Serving will begin at 5 p.m. Friday and 12 noon Saturday. The Council is located at 4332 N. German Church Rd.

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.; Seccina 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 parish hall, 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.

New cage site

INDIANAPOLIS — Marian College has announced an agreement with the Hessler Naval Armory, located near the college, whereby the Knights' basketball team will play its home games in the 1,000-seat armory gymnasium. Increased seating capacity will enable the college to offer season tickets for the first time.

DANCE SLATED

INDIANAPOLIS — The Booster Club of St. Simon's parish will sponsor a 50s and 60s Dance from 9 p.m. to 1 a.m. Saturday, Sept. 29, in the parish hall, 8300 Roy Road. Admission is \$3 per couple with refreshments available. Proceeds will benefit the athletic fund.

Study adoption program for Vietnam youngsters

WASHINGTON — A plan calling for American families to adopt South Vietnamese children of mixed racial parentage is being studied by three Church-related agencies.

The agencies involved are the National Conference of Catholic Charities (NCCC), Catholic Relief Services (CRS), and the Migration and Refugee Service of the U.S. Catholic Conference.

In a memorandum to diocesan directors of Catholic Charities, Msgr. Lawrence Corcoran, secretary of the NCCC, said that thus far '83 dioceses reported and the number of possible placements ran into the hundreds, so it would seem that there is no lack of prospective homes, or interest in establishing a program.

THE PROGRAM, Msgr. Corcoran said, is being coordinated by Father John J. McVeigh, program director of the Catholic Relief Services in Vietnam.

"We are presently waiting for him," Msgr. Corcoran noted, "to give us an idea of how many children he will be able to locate in the near future."

BEFORE THE program can proceed, Msgr. Corcoran added, the U.S. Agency for International Development (AID) will have to provide funding, but this, he said, would probably be "just a matter of time."

AID is currently considering financing a "consortium" of agencies connected with intercountry adoptions to handle the program, Msgr. Corcoran said.

Although the program is still in the planning stages, he noted, some details have been worked out and are available.

Among the details currently available are information on transportation, a list of documents required, procedures required by the South Vietnamese government of foreigners wishing to adopt Vietnamese children, and some points to be considered by the prospective parents.

EDUCATION BOARD CALENDAR

Following is the schedule of various education board meetings throughout the Archdiocese during October:

Archdiocesan Board—7:30 p.m. Tuesday, Oct. 16, St. James School, Indianapolis.
North Indianapolis District Board—8 p.m. Monday, Oct. 15, Chatham High School.
South Indianapolis District Board—8 p.m. Sunday, Oct. 7, St. Mark's School.
East Indianapolis District Board—7:30 p.m. Tuesday, Oct. 2, Seccina Memorial High School.
West Indianapolis District Board—7:45 p.m. Wednesday, Oct. 22, Ritter High School.
Central Indianapolis District Board—7:30 p.m. Tuesday, Oct. 9, St. Rita's School.
Richmond District Board—7:30 p.m. Tuesday, Oct. 23, site to be announced.
New Albany District Board—7:30 p.m. Wednesday, Oct. 10, Our Lady of Providence High School, Clarksville.
Terre Haute District Board—7:30 p.m. Sunday, Oct. 14, Schulte High School.
Lawrenceburg District Board—no October meeting.

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ACKNOWLEDGES LETTER

Pope grateful for loyalty of Dutch bishops

VATICAN CITY—Pope Paul VI has thanked the bishops of The Netherlands for their "public and moving testimony of hierarchical communion with the See of Peter."

The Pope was referring to a pastoral letter of the Dutch bishops released in June on the occasion of the 10th anniversary of his pontificate. In that letter,

on "the ministry of Peter," the Dutch bishops observed that although the local churches want respect for their own contributions, "it is the duty of the Holy See to defend the treasure of the faith."

Pope Paul replied Aug. 20 in a letter to Cardinal Bernard Alfrink of Utrecht, head of the Dutch Bishops' Conference, who had forwarded him a copy of the pastoral letter.

THE CALM, COURTEOUS tone of the two letters was taken in Rome as an attempt by both parties to assuage a long-standing tension in their relations.

The Dutch bishops said in their letter "that tensions have arisen between certain groups of the faithful and individual local churches within the Catholic Church."

Pope Paul's letter said communion with the Holy See is "the guarantee of the precious good of unity" and also a principle of "apostolic fruitfulness."

He called his own ministry "irreplaceable," and he observed that neither his task nor that of the bishops is easy.

"It is not easy to be the bishop who leads his flock, who teaches it the good path," he wrote.

THE POPE ALSO defended that frequent target of criticism from Dutch Catholics, the so-called Roman Curia—the central administrative offices of the Church.

He said the Curia had been enriched by recruitment of its workers from all continents. He also pointed out that these new curial workers had "highly varied pastoral experience."

Possibly in a warning against any tendency toward separation from the Holy See, the Pope observed that the Church is "universal by her nature and by divine law."

Providence

(Continued from Page 1)

said, with about 85 persons on the waiting list. Most are former patients who wish to continue their counseling with hospital chaplains.

The highly-respected hospital program, which operates on a budget of nearly \$200,000, offers academic credit through Christian Theological Seminary in Indianapolis. Successful completion of the various courses, internship and residency training may qualify the candidate for professional certification through the American Association of Pastoral Counselors and the American Association of Marriage and Family Counselors.

Sterilization

(Continued from Page 1)

those who would have no obstacles to sterilizations.

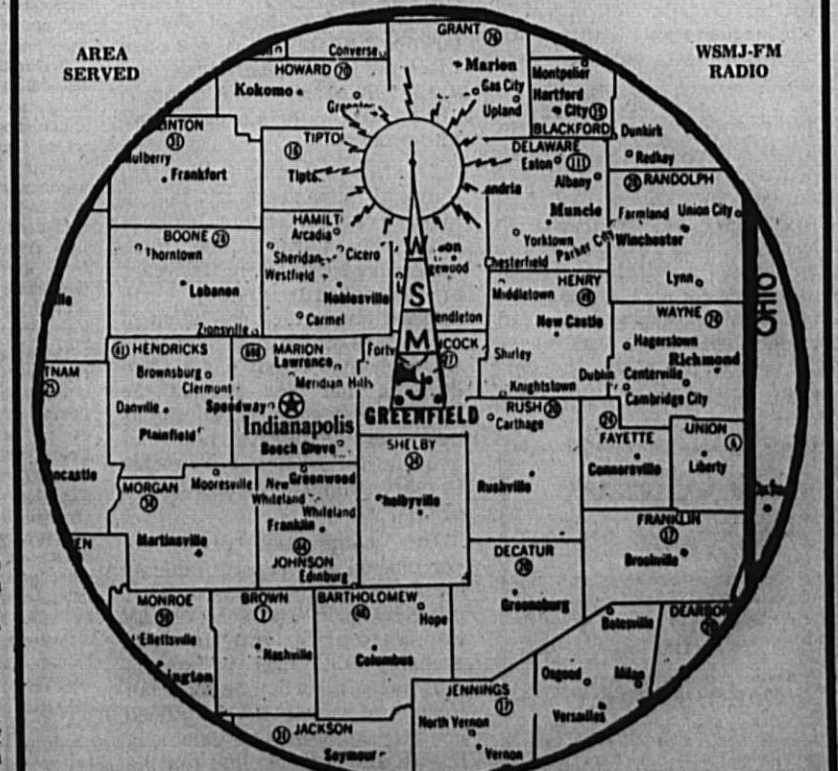
The immediate effect of the action was to continue a ban on HEW funds being used for sterilizations of minors and legally incompetent persons.

Although the present proposed guidelines become effective in 30 days, their enforcement may be delayed even longer if the proposals stir much controversy.

Approximately 100,000 sterilizations are subsidized annually by HEW funds. Of these, about two per cent are performed on minors and the mentally incompetent.

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BEHIND THE NEWS

BY DR. LEONARD SWIDLER

PHILADELPHIA—Support for Father Hans Kueng, the controversial Swiss theologian whose opposition to papal infallibility has drawn strong attacks from Rome, is still strong and widespread, according to two of his assistants who are visiting this country.

Bernadette Brooten is an American student of Catholic theology at the University of Tuebingen, Germany, a research assistant for Father Kueng in his Institute for Ecumenical Research there.

Karl-Josef Kuschel, a German doctoral candidate in the Catholic theology faculty at the University of Tuebingen, is a personal assistant to Father Kueng.

The latest phase in the infallibility controversy began on July 5, when the Vatican's Doctrinal Congregation issued a declaration, reaffirming papal infallibility in response to "certain errors."

ALTHOUGH FATHER Kueng was not named in the declaration, Kuschel said he received two copies of the document



FR. KUENG

Aides profile Hans Kueng

CLAIM SUPPORT GROWING DESPITE ATTACKS

before it was made public—one by special messenger from the papal nunciature in Germany, and one by mail from Rome.

Father Kueng was also mentioned by name at the press conference in Rome at which the document was released.

"From the morning of July 5 through the next three weeks," Kuschel said, "we worked from early morning until late at night writing statements for the news media, arranging for television debates, interviews, newspaper and journal articles."

One week after the publication of the Roman declaration Father Kueng went on the Bavarian television station for an hour-long discussion with two other Catholic theologians who were outspoken opponents of his position on infallibility. The program

was then re-played on the German national network during prime time.

KUSCHEL AND Brooten said, "Not only we, but also the TV staff who also were watching the debate, felt that Kueng looked by far the best."

"What is more, so did 80 per cent of the hundreds of letter writers who burdened the Tuebingen mail carriers for the next several days," Kuschel added.

"These Catholic faithful support Kueng as a symbol of hope and renewal of the Catholic Church. Kueng's grassroots support is growing, and this worries Rome."

When asked about Father Kueng's reaction to comparisons between him and Luther, Kuschel said, "Kueng wants to be like Luther in working for reform, but

unlike him in that he, Kueng, is a Catholic theologian, and intends to remain in the Catholic Church—and this also worries Rome."

Just a few months ago Father Kueng brought out another massive work on the infallibility question which also provides documentary evidence of the broad influence his works are having, according to Brooten. Half of the 525 pages of "Fehlbar? Eine Bilanz" ("Fallible? A Summing Up") were written by Father Kueng, the other half by 15 Catholic scholars and one Protestant theologian.

BROOTEN, WHO did archival, bibliographic and editorial work on the book, noted that "each of the Catholic scholars was invited to write his essay for the book because he was a specialist in various theological disciplines."

"The conclusion of all of them" she said,

"whether Scripture scholar, historian, theologian, philosopher, or sociologist, was that the doctrine of infallibility was not essential to Roman Catholicism."

She also noted that "many of these participants had new information, arguments, and insights to contribute to the discussion, and did not simply 'recall to memory' previous authoritarian statements, as did the new Vatican declaration."

Brooten added: "Father Kueng repeatedly emphasized that the issues involved in this Roman declaration were not of concern only to Hans Kueng, or indeed only to Roman Catholics, but rather to all Christians involved in ecumenical dialogue with the Catholic Church."

Kuschel added: "Professor Kueng insists that he is not struggling in this matter only for his own right as a Catholic theologian to justice and due process, but for the rights of all Catholics."

"At the same time," Kuschel commented, "Kueng does not want to start a 'Kuengian' movement, or a new sect, or anything like it. He wants to be a Roman Catholic, and is trying to be as good a one as he possibly can be."

EDITORIALS

Alternatives to monopoly

Tuition increases have little if anything to do with declining enrollments in nonpublic schools. That's the opinion of S. Francis Overlan, a former public school superintendent who is now director of a national study in education vouchers.

The exodus from nonpublic schools into public schools, says Overlan in a recent article in New Republic magazine, demonstrates that parents have found "an attractive educational option that performs well its assigned tasks."

In other words, parents have discovered that public schools do as good a job as private ones. If that's the case, one wonders how all those children got railroaded into nonpublic schools in the first place. But that kind of carping is out of place in Overlan's rah-rah endorsement of what he calls the "gentle" public school monopoly.

Pegging his argument to Gallup polls, Overlan states the overwhelming majority of parents heartily approve of the public school monopoly and nothing short of a cataclysmic shift in opinion is going to threaten that popularity.

Our objective here is not to run down the public schools. Nonetheless we find Overlan's estimate of the quality and acceptance of public education naive and biased. Parental discontent with the public school system has been running fast and deep in recent years. Never before have parents and

professional educators been at such odds.

Overlan's seeming blindness to this reality is of concern to non-public school supporters for this very important reason: by virtue of his present position, he is considered an expert on tuition or education vouchers. When he says everybody is so happy with things as they are that we don't need to fuss around with alternatives such as vouchers, people listen. In our estimation, what they hear is pure hokum.

As evidence of public disinterest, Overlan states that few public school districts have even asked for government funds to study the voucher system. That doesn't prove anything. The record shows that the most vehement opponent of vouchers has been the public school establishment.

Overlan apparently feels vouchers have been sufficiently tested and rejected to warrant forgetting them. On the contrary, voucher experiments have been extremely skimpy and spotty, never involving an entire school system, and never involving both public and private systems in a community.

Overlan has every right to his opinions regarding the quality of public schools and the appropriateness of their monopoly in education. But opinion should not be permitted to distort fact or to prejudice an objective evaluation of legitimate public aid to the private sector of education.

—B. H. ACKELMIRE

* * *

Chile's peacemaking cardinal

There are conflicting reports regarding loss of life in the military takeover of Chile. The consensus, however, seems to be that the coup was relatively bloodless as Latin revolutions go. If time and authoritative reports prove this to be the case, it will be due in large measure to the efforts of Cardinal Raul Silva of Santiago.

Time and again in recent months, as violent demonstrations multiplied and civil war appeared unavoidable, the cardinal missed no opportunity to appeal for public calm. From the pulpit of the cathedral, at massive rallies, festival services at national shrines, on radio and television—his voice was never still. Always there was the persistent, passionate call for peace

and reconciliation.

Behind the scenes, too, he did what no other modern Chilean prelate had ever done. He mediated political and economic conflicts at the highest level, meeting frequently with Allende officials and leaders of the opposition. He urged a reasoned discussion of differences and always emphasized the common needs and aspirations of all Chileans.

Sensing impending disaster, Cardinal Silva recently told a meeting of labor leaders, "Chile is living the hardest and most dangerous hours in our 200 years of independent history." He pleaded for a quick resolution of the strikes which had paralyzed the economy of that nation. Underlying that plea and all the others he voiced in recent months was the desperate hope of avoiding the wholesale fratricide he feared would follow in the wake of civil war.

The coup has been accomplished and reports indicate normalcy is being restored. What practical good was achieved by the cardinal's interventions probably will never be known. What is known is that he stood tall in times of danger, that he gained new respect for his Church among friends and enemies and that he has enlarged the potential for good that can be accomplished by the Church in his own nation and throughout Latin America.

—B.H.A.



"ABOUT A YEAR AGO I THOUGHT: 'WHO EVER NOTICES THE GOOD YOU DO, ARNOLD?' AND I ANSWERED, 'NOBODY!' SO I GAVE THOSE TO MYSELF."

LETTERS TO THE EDITOR

Clarifies farm labor report to Bishops

To the Editor: Msgr. George Higgins, chief counselor for the Bishops' Farm Labor Committee, doesn't give even one small star for my confidential report to the American bishops.

Regrettably, the confidentiality of the report has been violated, and some parts of it have been selectively culled for exposure to the press. As a consequence of the violation, I no longer feel bound to the confidentiality of the report myself.

One such coverage accorded the report appeared in *Yardstick*, a syndicated column written by Msgr. Higgins and published in *The Criterion* (8-31-73).

It is untrue, as Msgr. Higgins wrote in his column, that the report is "heavily slanted against the United Farm Workers Union" and that "it takes the position that wages, housing and work conditions in Salinas Valley were completely satisfactory before the UFW came into the picture."

In one instance, confirmed by an official of a company under contract with the UFW, the report noted that there is little difference in wages and working conditions there before or after the United Farm Workers Union entered the picture.

Three and one half pages of my 12 page report were devoted to a detailed coverage of the labor situation of the Interharvest Company, presently under a satisfactory contract with the United Farm Workers Union, whereas, two pages described a satisfactory situation run by the Teamsters Union. In other cases, the report credited the UFW where it introduced improvements in wages, working conditions and hospital benefits. It likewise noted instances where the Teamsters or an independent grower was responsible for agreeable working conditions.

However, the total labor picture in Salinas Valley was far better than that described by those promoting the lettuce boycott. The backdrop of my report, by specific questions, was concerned with verifying the claims of those who requested boycott support. The conclusion is that they could not be verified from my investigation.

What does one have to do to avoid Msgr. Higgins' ire? Does one's findings have to be exclusively and massively support the United Farm Workers Union to be free

from the charge of being anti-union or anti-UFW?

Though no extreme emphasis was placed on the third option for the worker to express his freedom to vote "no union," this option was recommended simply because, to the best of my knowledge, no such provision has ever been allowed for the farm worker's self-determination. And it would seem to give him the fullest voting freedom.

Msgr. Higgins, though quickly in passing, does acknowledge the use of the third option "in industry, including agriculture" but in the next big breath favorably stresses that "workers in agriculture as well as other industries need to organize into a union of their own choosing." True, they need to organize but should not be compelled if it is not their will.

There is no doubt that Msgr. Higgins is absolutely convinced that labor conditions in Salinas Valley are not "idyllic." Yet, on the all-important subject of wages alone, repeated interviews with workers confirm that wages, in general, are excellent. How can two weeks of taped interviews seeking the answers to only a few significant questions (wages for one) be seriously questioned for reliability?

For those who still doubt, because of the avalanche of contradictory propaganda, the best verification of my report is to visit Salinas Valley. Indeed, the facts are still there.

And the facts do make one wonder: What is the lettuce boycott about?

Rev. Joel Munzing, O.F.M.

Paterson, N.J.

Wonders if religious art can be 'bad'

To the Editor:

This past Sunday, we not only read from the Sunday Bulletin, but had read to us, the following: "Jesus is ever so much more than the 'sweet Jesus' of bad religious art" etc., and we said to ourselves, "Oh, just another expert trying to set the poor ignorant straight again. Could it be the artist (?) who tries to tell us something with the blash on the frontpiece of the bulletin?" If there ever was "bad religious art" that should win the prize.

From the lives of the great artists of that "sweet Jesus" of bad religious art age, we read those artists meditated for hours on the subject of their work. From what many

Answer to Msgr. Higgins' criticism Bulletin blurbs Searching a voting record Breslin's baloney

have seen in Rome and elsewhere, there was much self-giving and knowledge in their masterpieces.

As for our poor victims, in the future, please give us authentic Scripture only, and let us make our own decisions. And a blank frontpiece would be appreciated and just as meaningful.

H. Clay Harris

"Don't name city"

Examines reasons for Bray honorary

To the Editor:

It is with some relief that I discovered that Marian College had found reason to bestow an honorary degree upon Congressman William Bray. I assume it was done for one of two reasons, if I may examine motives:

1—It meant that Mr. Bray has experienced a change of heart in very recent times and therefore deserves special recognition from a college that has a strong Roman Catholic tradition which would want to recognize the visible movement of grace. Bestowing an honorary degree, after all, is the way a university affirms some laudable contribution made by an individual encouraging others to race for the same crown. As Grandad says to the 17 year old Lonnie, in that classic film, HUD, "Lonnie, the country is built on those men we admire." In these days of ecumenicity we don't expect a person to change religions necessarily. Therefore, Mr. Bray must have undergone some noteworthy change as a politician—one who has seen the error of his ways, the harm he has done through the legislation he has sponsored or voted for, or that which he has opposed—and now begins afresh.

2—Or it meant that Marian College feels that the Congressman, having become part of the Marian Alumni family, will be more amenable to take the values of that institution into account as he makes weighty decisions in the Congress. Insofar as Catholicism is both conservative of all that is good in history, and universal in its concern for the whole family of man, and insofar as Marian College identifies with that tradition, particularly as it is articulated by the teaching Church in our day (e.g.: encyclicals, Vatican II documents, U. S. Bishops' statements, etc.) we can expect that the Congressman will begin to post an entirely different voting record in the Congress and that his

various speeches, press releases and constituent mailings will likewise reflect that healthy influence coming from Marian.

In any event, Marian College is looking to the future, rather than to the past, knowing that the best way to love a person is to expect great things of him and to forget the past—however dismal that past may have been. Indeed, I doubt that the College would have precipitously considered the candidacy of Mr. Bray without consulting his Congressional voting record and thus knows what I'm talking about. Other than brief and despairing glances at that record, I have never taken much interest in it, not living in the Congressman's district.

However, since Marian has given the honorary degree, I have set myself on a project of examining that record in detail with intent to compare it with the social-moral teaching and guidance of the Church. Anyone of your readers who would like a copy of the study when its complete should write me at the address below.

Bernard Survil
8140 Spring Mill Rd.
Indianapolis 46260

Says Msgr. Higgins right about Breslin

To the Editor:

In regard to Msgr. Higgins' "Yardstick" column in Sept. 21 issue concerning Jimmy Breslin's new book: I submit the opinion that Fr. George does not seem cranky and the end of summer cannot account for his feeling that way. I have read some of Mr. Breslin's works and it is a pity a man of his talent must center his prose on the bathroom or bordello to make a living, but that seems to be what sells these days. Gotta face it, Father, somebody is buying it.

Personally, George, I am under the vow of patrimony and have first-hand knowledge of all the four letter words.

If Breslin or Mailer give you any static, over your column, tell them I'm not Irish and not from Queens, but any four-letter words they want to throw—well, I got a word as to where they can toss them.

Hang in there.

R. T. Martin

Terre Haute
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Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

CHAPTER FIVE

BY MSGR. JOHN J. DOYLE

Returning from Kaskaskia to Cincinnati in the spring of 1790, Governor St. Clair began aggressive military action to bring to an end the Indian raids and to enforce the claims of the United States government to the lands ceded in the treaties of 1784, 1785 and 1789.

The tribes denied the authority of the Indian signers of the treaties and repudiated the cessions. They had combined their forces along the Maumee River, presenting a united front much as they had done 30 years before under Pontiac.

By virtue of a claim to ancient ownership of this region, the Miami exercised hegemony in what came to be called the Miami Confederacy. Their war chief, Little Turtle, who had led the Indians in the destruction of de la Balme's expedition in 1780, was generally the commander of military operations.

The government was determined to protect the settlers who had bought land acquired by the United States in the treaties, and from 1790 to 1794 there was active warfare, which perhaps was the reason for the decreasing numbers of Indian entries in Father Flagnet's records.

THE FIRST expedition organized by St. Clair, in the autumn of 1790, was under the command of General Harmar. It reached the Maumee but did not meet the main body of the Indians. In several skirmishes, detachments of the army were badly mauled by bands of Indians, and the expedition is generally accounted a defeat.

HEAVY CASUALTIES

More than 200 of the 1,300 men were killed or wounded. Among those killed was Major John P. Wyllys, who on 7 October 1787 had stood as godfather of Jean Richard in Vincennes. Harmar vigorously repudiated the imputation of defeat, pointing out that he had destroyed all the Indian towns and many acres of the crops.

Miamitown, where Henry Hay had celebrated the Queen's birthday a few months earlier, was razed, and thus the last vestige of the old Fort Miami disappeared. Most of the white residents took refuge in Detroit.

Harmar might have fared worse but for an expedition that Colonel Hamtramck led up the Wabash to divert some of the Indians from the Maumee. In this action, the Vincennes militia had a part along with the regular troops of Fort Knox and some 300 Kentucky militia. This force had Ouatatonon for its target, but it reached only as far as the Vermillion River, where the shortage of provisions resulting from the sorry state of the containers forced it to turn back. The regular soldiers were ready to proceed on half rations, but the Kentuckians flatly rejected such a Spartan measure.

PHONY STORIES FROM FAKE SOURCES

How imposter at Vatican skinned foreign press corps for 10 years

BY REV. ROBERT A. GRAHAM, S.J.

VATICAN CITY—To dig he was not able, to beg he was ashamed. But Virgilio Scattolini when discharged by L'Osservatore Romano in 1939 knew what he would do. He started an anonymous and confidential bulletin on Vatican affairs.

Thus began an unbelievable continuing imposture that has some lessons for the perennial question of Vatican newsgathering.

For ten years Scattolini earned his living playing on the gullibility of the journalists, the diplomats and the secret intelligence agents in Rome. Among his victims were leading news agencies and prestigious journals. Nazi and American spies, and probably also Soviet spies, used his material in their reports.

Scattolini invented everything. He was never known to furnish any real news. His method was to start from a published fact, such as a private papal audience and then proceed to embroider the event with the fruit of his imagination.

WITH THE HELP of high-sounding phrases he gave the impression of having access to top secret Vatican reports. One former subscriber describes his bulletins in these terms: "When they were true, they were not secret. When they could have been secret, they were planted in midair, full of administrative jargon but saying nothing, really of the substance."

Today it is easy to detect the fraudulent content of the bulletins on a simple reading. The mystery is how Scattolini managed for so long to escape unmasking and ostracism by the foreign press corps in Rome.

Some say that this was possible, then and now, because of the news vacuum. Without access to authentic Vatican information, they say, the press has to rely

The French were less obstreperous, but they pleaded that "they wanted to return to the village for they had left their corn at the mercy of providence who I must say did not take very good care of it," as Hamtramck reported.

VILLAGES DESTROYED

Along the way up and down the Wabash the men destroyed all the Indian villages and crops they came upon. It was their good fortune that they did not go as far as they had intended, for Hamtramck later learned that awaiting them at Ouatatonon were 600 Indians, who would have demolished his little army. The presence of those Indians at the Maumee might have meant a decisive defeat for Harmar.

IN THE SUMMER of 1791, two forays were carried out by mounted Kentuckians, who ranged through the Indian country to the west of the concentration of warriors, there, having as their objective the destruction of crops and the capture of prisoners to be held as hostages.

They laid waste a number of villages, one of which was Ouatatonon, where they "burned a large quantity of corn, a variety of household goods, peltry, and other articles . . . about 70 houses, most of them well furnished."

Among the houses burnt were those of the French inhabitants. At least some of the French families then took up residence at Vincennes.

Thus within a year the two French posts that antedated Vincennes on the soil of Indiana came to an end. The second foray found some of the fields burnt by the first replanted and "cut down at least 430 acres of corn." In all, nearly 100 prisoners were taken, mostly women and children.

In the Autumn of 1791 St. Clair himself, with a commission as major general, led a force of 1,400 against the center of Indian power, erecting forts along the way. On 3 November the troops encamped about 50 miles south of the Maumee.

ARMY IN RETREAT

Early the next morning the Indians struck and smashed the army, which fled in confusion, leaving behind its artillery, baggage, ammunition and provisions. The losses in personnel were 652 killed and missing, 271 wounded. One of those wounded was Major Thomas Doyle, who in 1788 had twice signed the St. Francis Xavier register as a witness of a marriage. The Indians' losses in killed and wounded were not more than 250.

THOUGH THIS disaster resulted from the prowess of Little Turtle and his warriors rather than from any misconduct of the major general, St. Clair resigned his commission, while continuing in his office as Governor. The loss of so many able officers led to the reorganization of the United States forces under the command of General Anthony Wayne.

It was the early recruits to these forces,

called the Legion of the United States, that received Father Flagnet's ministrations during his wait for a boat at Pittsburgh in the summer of 1792. The next year the Legion sailed down the Ohio River and made camp near Cincinnati at a site which Wayne, evidently not thinking much of it, called Hobson's Choice.

In October the general reported that the Legion was "visited by a malady called the influenza, which has pervaded the whole line in a most alarming and rapid degree." Perhaps it was this malady that visited Vincennes that month, putting Father Flagnet to bed and taking the lives of some of his parishioners.

MARCH TO NORTH

Despite the influenza, the Legion marched northward, erecting forts and repairing those built by St. Clair. It wintered near the site of St. Clair's defeat, where Wayne placed a fort, displaying his optimism by naming it Recovery.

There on 30 June 1794, Little Turtle attempted a replay of the beating he had given St. Clair, but this time he was repulsed with heavy losses. When the news of this action reached Fort Knox, Captain Pasteur was so elated at "this glorious event of having defeated our Savage enemy" that he directed "thirteen charges of artillery and each man of the Garrison to receive one gill of whiskey," only 11 days after granting an extra gill on 4 July.

Little Turtle, convinced that the Legion, "led by a chief who never sleeps," was unbeatable, urged his allies to accede to Wayne's repeated bids to begin conferring about terms of peace. Failing to persuade the others, he yielded the supreme command to the Shawnee chief, Blue Jacket, while he led only his fellow Miamis.

In July, Wayne moved to the Maumee and built Fort Defiance, the name probably aimed at a new Fort Miami the British had placed a few miles down the river. On 20 August the Legion badly defeated the Indians in the battle of Fallen Timbers, so named because of the presence of a tangle of trees felled by a tornado some years before. The Indians had chosen the spot for an attack in the hope of gaining protection from the litter, but it did not save them from the charges of Wayne's disciplined troops.

After an exchange of politely insulting notes with the commandant of Fort Miami, Wayne moved the Legion up the river to its headwaters at the confluence of the St. Mary and St. Joseph Rivers, where the first Fort Miami had stood and where Miamitown had recently been destroyed.

There he erected a fort, at which he stationed a garrison under the command of Colonel Hamtramck, who had won commendation for his conduct at the recent battle. It was Hamtramck that dutifully gave the fort its name Fort Wayne. The general took the main body of the Legion to Greenville in what is now Ohio to continue his efforts to bring the Indians to the council table.

Notiziario. A spot check of UP dispatches published in the New York Times from October 1939 to July 1940 turn up at least ten pieces bearing the unmistakable Scattolini imprint. Several of these were also carried by the British and Swiss subscribers of the United Press.

The description of the sampling of Scattolini's fiction was published in a recent issue of the Jesuit fortnightly in Rome, the Civiltà Cattolica. They depict the Pope in those first months of war as desperately trying to arrange alliances against the Communists with the Americans, the British and even with the Scandinavians. All of it false.

As for the American secret agents, the files of the Office of Strategic Services, recently opened in part by the U.S. National Archives, reveal that the OSS's man in the Vatican from June 1944 transmitted regularly the fantasies of Scattolini. Even the Office of Naval Intelligence fell into the trap, because of alleged information on Japanese matters Scattolini put into his bulletin.

WHAT SURPRISES in all this is not the barefaced lying of Scattolini so much as the readiness of his victims to be hoaxed. What kind of inertia existed among the professional journalists that permitted this massive scandal to go on without challenge? What standards of journalism or such slight care for one's reputation allowed this use of material that should have been recognized as phony at first sight? And, most important of all, is it any different today?

We hope it is, but one old-timer working for a leading newspaper is not so optimistic himself . . . there are Scattolinis working the Vatican Circuit today still, he told me recently.

PART II: BOARDS OF EDUCATION

Forms and formulae necessary when sharing decision making

BY SISTER JUDITH SHANAHAN

In their recent pastoral letter on education, "To Teach As Jesus Did," the U.S. Bishops issued a challenge for shared decision-making in education. In particular, the Bishops urged boards of education to assume a major role in coordinating Catholic education.

Because of the emphasis given by the Bishops, and because boards are increasing in numbers and importance at every level of Catholic education, it would be well for us to examine their nature and function. The questions and answers that follow should help us understand better how boards fit into and influence the total picture of religious education:

What is a board of Catholic education?

It is a group of laymen (as distinguished from professional educators) who are charged with making policy for religious education in their community. A board is the educational voice of the community it represents.

What is the purpose of a board of education?

In the Archdiocese of Indianapolis, all boards serve four functions:

1. they establish objectives, i.e. they determine what should be accomplished in the educational program. Because boards are concerned with total religious education, objectives will reflect a concern for education from birth to death, pre-school through senior citizen, in-school and non-school programs;
2. they select policies to guide administrative officers in working toward board objectives. A policy is a road map. It must be broad enough to allow the administrative officer to use his professional judgment and specific enough to give clear guidelines. After the boards have established policy, it is the function of the administrative officer to formulate rules or take actions to implement policy;
3. they review the rules made by administrative officers to determine if they are effective in meeting objectives. The administrative officer is accountable to his board for actions he takes in implementing policy;
4. they evaluate the effectiveness of policy in achieving objectives and either continue or change policy.

In summary, a board of Catholic education establishes educational objectives, formulates policy to meet ob-

This is the second of a two-part article on the role and function of boards of education written by Sister Judith Shanahan, S.P. Sister Judith, Director of Educational Planning for the Archdiocese of Indianapolis, has a doctoral degree in Social Studies Education from the University of Washington, Seattle. She taught in Archdiocesan schools for five years.



SR. JUDITH

jectives, reviews the administrator's implementation of policy and, finally, evaluates policy in the light of original objectives.

What is the structure of Boards of Education in the Archdiocese of Indianapolis?

ARCHDIOCESAN LEVEL

The Archdiocesan Board of Education is the primary policy making body for total religious education within the Archdiocese. Because ultimate responsibility for education rests with the Archbishop, the authority of the Archdiocesan board is derived from and delegated by the Archbishop. Therefore, the Archdiocesan board is directly accountable to the Archbishop.

The purpose of the Archdiocesan board is to provide for the educational needs of the Christian community it represents, namely the Archdiocese. The decisions and policies of the Archdiocesan board are binding throughout the Archdiocese.

The Archdiocesan Superintendent of Education serves as administrative officer to the board and is responsible for implementation of all policies passed by the board. Together with his staff he is accountable to the board for the general administration of total religious education within the Archdiocese.

DISTRICT LEVEL

The District Board of Education is the policy making body within a district, deriving its authority from the Archdiocesan Board of Education and thus

ultimately from the Archbishop. The district board is accountable to the Archdiocesan board and to the Archbishop.

The purpose of the district boards is to formulate and adopt policies to assure quality religious education within the districts. The boards also monitor and implement the policies of the Archdiocesan Board in the districts.

At the present, there is no district with an administrative officer accountable for the full range of the board's responsibility for religious education. In some districts, quasi administrative duties are exercised by the principal of the district high school, and/or the district religious education coordinator, and/or a representative elementary school principal. However, there is no single administrative officer to implement district board policy.

PARISH LEVEL

The Parish Board of Education is the policy making body for total religious education within a parish. It derives its delegated authority from the Archdiocesan board through the district board. The parish board is accountable to the District board, the Archdiocesan board, and ultimately to the Archbishop. It specifies and monitors the policies of the district and Archdiocesan boards at the parish level.

In some parishes which have a parish council, the functions of a board of education are performed by the Education Committee of the council. If this committee performs such functions, then the committee is in reality functioning as a board of education rather than as a committee.

School committees or school boards may perform a policy making function for in-school religious education. Their scope and responsibility is limited to the school. In instances where several parishes have consolidated their elementary schools, but not their total religious education program, a consolidated school board may be the best means of establishing policy for the inter-parish school.

At the present time there are few parish boards with an administrative officer accountable for the full range of the board's responsibility. In some parishes quasi administrative duties are exercised by the principal of the school and/or the parish director of religious education. However, there is no single administrative officer to implement parish board policy.

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The two men went into the room and spent the evening with him. They were impressed with Jesus and eventually became Jesus' disciples.

WHAT PARTICULARLY strikes me about this interesting episode is Jesus' question, "What is it you want?" On one level the question is very ordinary and appropriate to the situation. We have all asked someone in similar situations, "What do you want?"

On a deeper level Jesus' question touches the heart of personal development. Jesus is asking about one's goals, about the inner motivation that guides one's life. One of the most important questions each of us must at some time or other grapple with is: "What do I want?" "What am I living, working, striving for?"

That question is at the core of religious education, just as it was central to Jesus' own teaching. In past decades the catechism had as one of its first questions, "Why did God make you?" It is a question that becomes readily translated into concern with the purpose of life and personal goals.

Today the religious educator may use a somewhat different approach, but he needs to assist his students (or his own youngsters) to discover and choose meaningful life goals. A recurring question in catechesis must not be simply "What do you know?" but "What is it you want?"

JESUS' PARABLES repeatedly raise that question from different perspectives. "What does it profit a man if he gains the whole world, yet loses his life in the process?" "Where a person's treasure is, there is his heart also." He describes the man who builds ever bigger barns while neglecting life's deeper purpose. Jesus vividly portrays the effects of building a house on sand rather than on solid rock. "What is it you want?" Before asking



A woman prays alone in a handsome, historic church in Wisconsin. (NC photo by Robert L. Miller)

them found themselves using similar non-Church groups as their models.

What models did they use? Let us see:

Did they:
provide for a rather large, democratically elected council? Immediately draw up a constitution?
outline the duties and limitations of the council and its commissions?
establish attendance requirements for council members?
develop a system of checks and balances between priest(s) and council?
make all the meetings open so the rest of the parishioners could make their observations?
place a lot of emphasis on the need for proper representation?

If so, it is apparent that the model they used was a political one, a city perhaps. The Parish Council is modeled after the City Council.

Or did they:
get their council representatives from the existing parish organizations?
set up a staff and line arrangement between priests, council and other organizations?
work to clarify the chain of responsibility?
bring into the council those people who had a particular skill that would prove useful?
develop a communications system that would extend from priests, through the council to the parishioners—and back to the priests?

This, of course, looks more like a business than a city. Neither of them, by the way, looks much like a family. We will explore these two models—and the family model—in the following columns.

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left at the rectory, dropped into the collection or handed to the custodian. Since our sacristan, not the individual, then lights the tapers, this reduces fire hazards customarily connected with votive candles.

We have already found three uses for this All Saints Shrine. It obviously offers many an opportunity for private devotion; it also serves as a visual aid in our religious instruction program; finally, it becomes a reminder and a center for special celebrations of each saint's feast day.

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Spanish Jesuit Father Jose O'Callaghan shows facsimile reproductions of fragments found in a cave at Qumran which he theorizes contain New Testament writings. (NC photo)

that the stories and words of Jesus could be more accurate historically than those of a Gospel written a decade or so later.

Father O'Callaghan's publication of his hypothesis caused the expected reaction among Biblical scholars. Such comments as "wild speculation," and "premature judgments" were voiced by noted scholars.

AN ARTICLE PUBLISHED in the same edition of *Biblica* by Father Carlo M. Martini, an eminent colleague of Father O'Callaghan, observed that due to the uniqueness of Qumran Cave No. 7, there "would be no difficulty in setting forth the hypothesis of a cave which would have served, in a time subsequent to the time when the other caves were filled, and under other circumstances, as a hiding place . . . for scripts of a Christian community in the territory of Jericho."

There are many other unanswered questions concerning the Jesuit's hypothesis; there are excellent scholars who are properly skeptical and debate is sure to continue.

Father O'Callaghan is pursuing his theory and plans publication of additional articles on other Qumran fragments from Cave No. 7 that he has tentatively identified as from 1 Timothy, Acts, Mark, Romans and 2 Peter.

Time Magazine (May 1, 1972) said of the Spanish Jesuit's hypothesis, that it "could turn out to be this century's most important development in New Testament scholarship."

Father O'Callaghan says of the Cave No. 7 fragments, "If they are (as we hope), then we must admit that Qumran has reserved for us another of its great and impressive surprises."

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QUESTION BOX

Church's stand on artificial insemination

BY MSGR. R. T. BOSLER

Q. I would like to know what the Church's position is regarding artificial insemination.

A. Pope Pius XII flatly condemned artificial insemination when the donor was not the husband. In the case of artificial insemination with the husband's sperm, he was vague: "One does not necessarily proscribe the use of certain artificial methods intended simply either to facilitate or to enable the natural act effected in a normal manner to attain its end."



Father Bernard Haering, one of the leading Catholic moral theologians, has this comment to make in his recently published "Medical Ethics": "It seems that Pope Pius XII wanted, above all, to exclude a voluntary ejaculation as a means of obtaining the sperm to be used for artificial insemination. But since then, within Catholic circles, a new approach has been found relative to voluntary ejaculation, which is still the clinically indicated method for obtaining sperm for fertility tests and for diagnostic purposes."

Here I must point out that the recent code of ethics for Catholic hospitals endorsed by the United States Bishops forbids this clinical method. However, enough of the highly respected Catholic moral theologians of the world are teaching that voluntary ejaculation is not morally wrong when its purpose is to promote fertility to create what is known in theology as a probable opinion that may be safely followed to make a moral judgment. So, a Catholic couple or Catholic doctors could act upon this opinion in places where the Catholic hospital code does not apply.

Father Haering is expressing the thinking of many sound theologians when he writes in the book referred to: "There are no convincing arguments to prove either the immorality of ejaculation by the husband in view of fatherhood nor the immorality of introducing that sperm into the wife's uterus. It cannot be denied that our feelings, so deeply conditioned by tradition, rebel when faced with such an unusual problematic. However, we have to see the loftiness of the parental vocation as an essential part of marriage, and the immense joy of the husband and wife who, for years, have desired children and through this manipulation are now able to receive their own child in an atmosphere of genuine love."

Q. At the funeral of a Protestant friend recently I joined in singing the old familiar hymns, in saying the Lord's Prayer and in other prayers. Is such participation still considered wrong? Also, another question. I do some singing and when I asked our priest if I should sing the first time I was asked to sing at a Protestant wedding, he said: "OK this time, but don't make a

habit of it." May I sing at these weddings if I am asked again?

A. Our attitude toward participation in the services of other churches has changed since Vatican II. The 1967 directives of the Roman Secretariat For Promoting Christian Unity contain the following advice that answers your question: "Catholics may be allowed to attend

occasionally the liturgical services of other brethren if they have reasonable ground, e.g., arising out of a public office or function, blood relationship or friendship, desire to be better informed, an ecumenical gathering, etc. In these cases . . . there is nothing against Catholics taking some part in the common responses, hymns and actions of the

community of which they are guests—so long as they are not at variance with Catholic faith." Funerals and weddings are the most common occasions when Catholics attend Protestant churches and may join in the prayers and hymns.

Singing at weddings is not participation in the services at all unless you are asked to lead the congregation. What you do, I imagine, is perform and add some "trimmings" to the ceremony. I don't see why you should be limited in the number of times you do this. If God has given you a good voice, use it to make others happy, especially if you can pick up a little Protestant money on the side.

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THE CHURCH AND I

New York's Cardinal Spellman was 'curious mixture'

BY F. J. SHEED

I have told of my Commencement address at Manhattanville in 1935 and of Cardinal Hayes' congratulations to the students for seeming to understand it. My next Commencement appearance on the same platform brought no congratulations. I have seldom known such universal gloom. And no one every found out why.

I had given my harmless, necessary talk—I actually wrote "chat," but Shakespeare would not have liked it. Cardinal Spellman rose and gave ten minutes of incoherence. It was hard to know what he was saying: he was clearly in a rage, apparently with me. He refused to meet the parents of the graduating class and went back home leaving nuns and parents stricken and me dumbfounded.

I was down to speak on the following Sunday at a Salesian house where he was to be. So I rang his secretary, said I had clearly angered the Cardinal, should I have a diplomatic illness and stay away on Sunday? The secretary answered, "I will ask His Eminence." He came back and said, "His Eminence wishes you to be there." I went. He was there ahead of me, put his arm round my shoulders, took me around and introduced me to all and sundry. To my talk he gave the kind of praise which might have seemed exaggerated for Cicero.

I WROTE TO HIM a few days later, expressing my regret for whatever he had disliked in my Manhattanville talk. His answer was in one sentence: "I give you my blessing." Over the years we met frequently, usually on platforms, but no more was ever said. My own guess is that, whatever the trouble was, it concerned me only indirectly. He had just preached a sermon—that very morning, if my memory is accurate—in which he had come out clearly for America's support to England in the Second World War. Given



the state of American Catholic opinion, it must have been a considerable strain, and he may have been feeling the reaction. To be forced to listen to a British citizen prattling on about some trifle like Catholic Education may have been just too much for him.

He was a curious mixture. Who isn't? you may ask. Anyhow he was. Shortly after his appointment to New York, two very different things happened which were told all over the diocese and gave his clergy the "feel" of their new leader.

The first was his recall of an auxiliary bishop who had retired from the practice of the priesthood after a quarrel with Cardinal Hayes. He brought him back to his own house, had him once more officiating, gave him happiness the last year or two of his life.

The other concerned a priest who was sitting in his study one afternoon, reading

a detective story perhaps. He was startled by the entrance of the Archbishop, inquiring about his health. He answered that his health was excellent. "Oh," said the Archbishop, "I thought you must have been sick. We had a telephone message at the Chancery to say you had been called to see a dying man and had not gone. So I went and anointed him, and now I've come to see how you are." The priest, so I'm told, looked as if he could do with the Last Sacraments himself.

In some areas the Cardinal appeared to be at once naive to a point and wholly sophisticated. The naive concerned his writing. For a time he was the most highly paid poet in the world—the Ladies Home Journal paid him vast sums for his poetry. I doubt if it was ever seriously considered for any anthology of American verse.

ON THE PUBLIC platform he varied between dead pan and benignity. There was another side to him, a neatness of wit

never shown to the public. Two quick stories. A layman thought to curry favor with him by saying that the U. S. Post office ought to refuse to carry the Esquire girls, double-page-colored ladies who left little unrevealed. The Cardinal listened gravely, then said, "Well, you know, I like them better than the Venus de Milo."

Towards the end of the War the Cardinal was dining at the American Army Headquarters in North Africa. The general had just returned from a visit to Rome. The Cardinal asked him how he liked the Vatican. The General said it had struck him as rather gloomy, it could do with some music and girls. "Well, you know, General," said the Cardinal, "that has been tried."

It was no unsophisticate who uttered those comments. But what led him to walk with 40 other cardinals at a Eucharistic Congress in Munich wearing his Army uniform as Senior Chaplain to the American Forces?

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Name 2 speakers for CYO parley

Entertainer Danny Thomas and Bishop William Borders of Orlando have been announced as headliners for the National CYO Convention, to be held November 15-18 in Indianapolis.

Bishop Borders, a native of Washington, Ind., will keynote the convention at its opening session Thursday evening, November 15. He is the youth representative of the United States Catholic Conference (USCC).

Thomas, founder of the St. Jude's Research Hospital in Memphis, Tenn., will be the convention banquet speaker on Saturday evening, Nov. 17.

The convention will be held at the Indiana Convention-Exposition Center in downtown Indianapolis. Convention headquarters will be the Indianapolis Hilton.



BISHOP BORDERS



DANNY THOMAS

CYO NOTES

Entries have been mailed this week for the six boys basketball leagues. Deadline is October 24. Cadet Girls Basketball League deadline is October 12.

Nomination forms for the annual St. John Bosco Medal recipients have been mailed to pastors and CYO priest-moderators. Final selection of honorees will be determined by a committee of the CYO board of directors.

The Indianapolis Deaneries

Youth Council have announced the following events to be held in observance of Youth Week, October 28 to November 4: Mass and Communion Supper, October 28; Square Dance and Halloween Party at St. Catherine's parish, October 29; Baking Contest and Dance, November 4. The CYO Banquet is scheduled October 24 at Secena Memorial High School, and the Cadet Hobby Show will be held October 30 at Little Flower.



Jesuits break ice

SAN FRANCISCO — The Jesuits scored a first in California with the opening of the "Fog'n'Grog" on the University of San Francisco (USF) campus—the first on-campus beer hall in the state.

California law prohibits state-run education institutions from having alcoholic beverages on campus, and until the Jesuit-run university broke the ice, no private colleges had managed to get through the licensing procedures of the California Alcoholic Beverage Control Commission.

UNIVERSITY officials expected the Fog'n'Grog to be the most popular innovation on campus since 1964, when the Jesuits took down their "men only" sign and admitted coeds. The beer hall will operate under strict controls, including the requirement of two proof-of-age identifications—one with a photo—for patrons.

John F. Marshall, USF vice president for student

development, expected the Fog'n'Grog to give a new atmosphere to the campus.

"Commuter students usually leave campus early," he said, "I think the Fog'n'Grog will be an incentive for them to stick around and enjoy some of the extras that go with a good education—meeting more people, getting to know them better, a chance to get in on campus activities."

ALTHOUGH California law does not allow the sale of alcoholic beverages to those under 21, Marshall said the beer hall will be serving a large segment of the university community.

"Counting the graduate and law schools, nearly half of our 6,000 students are eligible customers over 21," he said. "At 30 cents per glass, the Fog'n'Grog should attract many of them in for an occasional beer and informal conversation with their professors."

LEAGUE STANDINGS

CADET KICKBALL LEAGUE
Division I—St. Gabriel 3-0; St. Malachy 2-0; St. Thomas 1-0; St. Michael 2-1; St. Monica 1-1; St. Christopher 1-1; Holy Trinity 1-2; All Saints 0-3; St. Martin 0-3.
Division II—Christ the King 3-0; St. Andrew 2-0; St. Lawrence 2-0; St. Matthew 2-1; St. Pius X 2-1; St. Joan of Arc 1-2; Immaculate Heart 1-3; Mount Carmel 0-3; St. Luke 0-3.
Division III—St. Jude 3-0; St. Mark 3-0; Holy Name 3-0; St. Barnabas 2-1; St. Patrick 2-1; St. Catherine 1-2; St. James 1-2; St. Roch 0-3; Our Lady of Greenwood 0-3; Sacred Heart 0-3.
Division IV—Holy Spirit 3-0; St. Simon 3-0; Nativity 2-0; Our Lady of Lourdes 2-1; Little Flower 1-1; St. Bernadette 1-2; St. Philip Neri 0-2; St. Rita 0-3; Holy Cross 0-3.

CADET KICKBALL LEAGUE
Division I—Immaculate Heart 3-0; Holy Spirit 3-0; Little Flower 3-0; St. Simon 1-1; St. Michael 1-2; Our Lady of Lourdes 1-2; St. Jude 1-2; St. Pius X 1-2; St. Joan of Arc 0-2; St. Andrew 0-3.

"SA" KICKBALL LEAGUE
Division I—Immaculate Heart 3-0; Mount Carmel 3-0; St. Christopher 2-1; St. Joan of Arc 2-1; St. Malachy 2-1; Holy Trinity 1-2; All Saints 1-2; St. Monica 1-2; St. Gabriel 0-3; St. Michael 0-3.
Division II—St. Philip Neri 3-0; Little Flower 3-0; Nativity 2-1; St. Matthew 2-1; St. Lawrence 2-1; St. Andrew 2-1; St. Pius X 1-2; Our Lady of Lourdes 1-2; Christ the King 0-2; St. Simon 0-2; Holy Spirit 0-3; St. Bernadette 0-3.
Division III—St. Roch 2-0; St. Jude (Red) 3-0; St. Jude (Gold) 2-1; St. Barnabas 2-1; St. Mark 2-1; St. Catherine 1-1; Sacred Heart 1-2; Holy Name 0-3; Our Lady of Greenwood 0-3; St. James 0-3.

JUNIOR KICKBALL LEAGUE
Division I—St. Luke 3-0; St. Malachy 3-0; St. Gabriel 2-0; Immaculate Heart 1-0; Holy Trinity 1-2; St. Christopher 1-2; St. Joan of

Arc 1-2; St. Ann 1-2; St. Michael 0-2; Mount Carmel 0-3.
Division II—St. Pius X 2-0; Our Lady of Lourdes 1-0; St. Andrew 2-1; Little Flower 2-1; Christ the King 2-1; Holy Spirit 1-1; St. Matthew 1-2; St. Simon 1-2; St. Bernadette 1-2; St. Lawrence 0-3.
Division III—St. Jude 3-0; St. Mark 2-1; St. Barnabas 2-1; St. James 2-1; St. Roch 2-1; Holy Name 2-1; St. Catherine 1-2; Nativity 1-2; Sacred Heart 0-3; Our Lady of Greenwood 0-3.

"SM" FOOTBALL LEAGUE
Division I—St. Ann 2-0; St. Christopher 2-0; St. Michael 2-0; St. Monica 1-1; St. Malachy 1-1; All Saints 0-2; St. Gabriel 0-2; St. Thomas 0-2.
Division II—Immaculate Heart 2-0; St. Matthew 2-0; Christ the King 1-1; St. Luke 1-1; St. Pius X 1-1; Mount Carmel 1-1; St. Andrew 0-2; St. Joan of Arc 0-2.
Division III—St. Barnabas 2-0; St. Bernadette 2-0; Nativity 1-1; St. Catherine 1-1; St. James 1-1; St. Roch 1-1; St. Mark 0-2; St. Patrick-Sacred Heart 0-2.

Division IV—Holy Spirit 2-0; St. Philip Neri 2-0; St. Simon 2-0; Holy Name 0-2; Our Lady of Lourdes 0-2; St. Lawrence 0-2; Little Flower 0-2.

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GRID SLATE CHANGES

INDIANAPOLIS — The following schedule changes were announced this week by the CYO Office, involving games for Sunday, Sept. 30: "56" League—Division I, All Saints and St. Thomas at Riverside No. 3, 12:30 p.m.; St. Gabriel and St. Ann at CYO No. 2, 1:15 p.m.; Division IV, St. Lawrence and Little Flower at

Secena, 1:30 p.m. Cadet League—Division I, St. Michael and St. Jude at CYO Stadium No. 1, 1 p.m.; St. Lawrence and St. Simon at Ellenberger, 3:30 p.m.; Division II, St. Philip Neri and St. Matthew at CYO No. 2, 3:45 p.m.; Division IV, All Saints and St. Mark at Riverside No. 3, 2:30 p.m.

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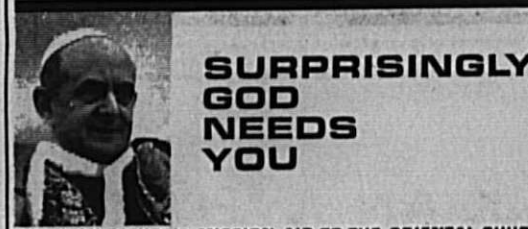
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This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned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

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PREPARE FOR PROVINCIAL CHAPTER—An organization meeting preparatory to the Second Provincial Chapter of the Sisters of Providence was held recently at Ladywood-St. Agnes High School, drawing delegates from the St. Gabriel (Indiana) Province. Thirty-one delegates will represent 585 Sisters of Providence in Indiana at the December chapter, the highest governing authority of the province. Shown above with Sister Mary Maxine Teipen, provincial, right, are Sister Marilyn Herber, left, director of formation, and Sister Ruth Ellen Doane, apostolate committee member. A November meeting of the delegates is planned.

UFWU approves its first constitution

FRESNO, Calif. — The United Farm Workers Union (UFWU) adopted "a non-violent" policy in approving its first constitution at a convention here.

A 111-page bi-lingual constitution and by laws (Spanish and English) was adopted during a three-day meet attended by 2,000 persons, 352 of whom were official delegates to

the convention. The non-violence section said that "every member is sworn to reject the use of violence in any form for any purpose whatsoever."

It also emphasized that the goals of organizing union recognition, picketing and boycotting must be accomplished "only by and through totally non-violent

means."

CESAR CHAVEZ, leader of the UFWU organizing committee since its inception in 1966, was elected unopposed as first president of the union for a four-year term.

This first constitutional convention of the farm workers union heard reaffirmation of support from church leaders, prominent politicians, and top labor leaders.

One of the first to address the delegates was Auxiliary Bishop Joseph F. Donnelly of Hartford, Conn., chairman of the U.S. bishops' ad hoc committee on farm labor. He told the cheering farm workers that he brought "the good wishes and prayers of the National Conference of Catholic Bishops," and that at the recent meeting of the bishops they "showed an enthusiastic interest in your cause."

Academy adopts a new name

FERDINAND, Ind. — Marian Heights Academy has been selected as the new name of Academy Immaculate Conception here, operated the past 103 years by the Benedictine Sisters of Immaculate Conception Convent.

The new title will become effective October 10. Bishop Francis R. Shea of Evansville will bless the campus on that date.

Remember them in your prayers

BROOKVILLE

ELSIE ROSE ROSEFIELD, 80, St. Michael's, Sept. 25. Wife of Charles; mother of Sylvester Scheibel of Guilford.

EDWARD W. BROCKMAN, 87, St. Michael's, Sept. 14. Husband of Jenny Brockman.

CLARKSVILLE
JAMES H. BUETER, 63, St. Anthony, Sept. 22. Husband of Georgia; mother of Patricia Bueter, at home. A brother and a sister also survive.

CONNERSVILLE
MARCELLA GIPSON, 70, St. Gabriel's, Sept. 22. Mother of Mrs. Glenn Gale of Cambridge City and Mary Margaret Gipsen both of Connersville; sister of Marie Greiner of Nebraska and Arthur Butala of Oregon.

INDIANAPOLIS
GEORGE A. SCHURMAN, 89, Marion County Home Chapel, Sept. 19. Brother of Edward Schurman.

SYLVIA M. KELLEY, 70, St. James the Greater, Sept. 19. Mother of Joseph and Michael Kelley, Wanda Jones, Norma Spencer, Rosella Biggs and Virginia Mills; half sister of Mrs. Leasy Whitehead.

EARL T. FINN, 71, Our Lady of Lourdes, Sept. 19. Husband of Josephine M.; father of Thomas Finn, Barbara Hurrie, Patricia Lettler, Maryellen Beckman and Martha Maschino; brother of Ethel and Loretta Finn.

HATTIE HORNBERGER, 93, St. Mark's, Sept. 19. Mother of Loretta Burleson, Clara Gruner and Mary Spears; sister of Vergie Schoening.

JULIA GILDAY, 72, Our Lady of Lourdes, Sept. 20. Mother of Thomas A. and John J. Gilday, sister of Mary A. Gilday, Cecelia Murphy and Catherine Anderson.

ODOLO J. LITZELMAN, 75, St. Mark's, Sept. 20. Husband of Ruth B.; brother of Eustace, Cletus, Oswald C. and Sylvan H. Litzelman, Charles Bolander, Mary Maginn and Olive Gordon.

Consultors named for Eastern Rite Canon Law body

VATICAN CITY — Pope Paul VI has given his year-old Commission for the Reform of Canon Law for Eastern-rite Catholic Churches a complete corps of consultors, 65 in all. That indicates the Pope is pushing for the long-delayed reform of Eastern-rite Church law, which was requested by the first Vatican Council over a century ago.

Heading the list of consultors is Archbishop Mario Brini, secretary of the Vatican Congregation for Eastern-rite Churches. Archbishop Brini is an Italian, but the great majority of the consultors are members of Eastern-rite Churches.

The revision of Eastern-rite canon law, along with the reform of Latin-rite canon law, now in progress, was one of the principal aims of Pope John XXIII.

In June 1972 Pope Paul abolished the 37-year-old commission for the editing of Eastern-rite canon law and substituted the new commission which now, with the naming of consultors, is ready for its task.

Its president is Cardinal Joseph Parecattil of the Syro-Malabar-rite Archdiocese of Ernakulam in India and its prosecretary is Jesuit Father Ivan Zuzek, former rector of Rome's Eastern-rite Institute.

Guardian Angel Guild to meet

INDIANAPOLIS — The semi-annual meeting of the Guardian Angel Guild will be held Wednesday, Oct. 3, at Msgr. Downey Council, Knights of Columbus, 511 E. Thompson Rd. Brunch will be served following Mass at 10 a.m.

Mrs. Hugh G. Baker is chairman, assisted by Mrs. Richard Obergfell and Mrs. Robert Cantlon.

The annual Benefit Card Party will be held at 7:30 p.m. Wednesday, Oct. 10, in the Indianapolis Athletic Club. Mrs. Joseph Bauman is chairman of the event, which will raise funds for the Special Education Department of the Catholic Office of Education.

Teaching religion gets him beating

HAMBURG, West Germany — Father Juzas Adebekis, who has been arrested twice, was beaten and mistreated by Soviet police at Telsiai, Lithuania, because he held religion classes for children in his parish, according to reports received by the Axel Springer News Service here.

He was jailed last in November 1971, but on his release had insisted he would continue to teach the children religion.

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TELL CITY
IDA GOBLE, 75, St. Paul's, Sept. 25. Mother of Daniel Goble, Jr., and Suzanne Kraus, both of Tell City and Joella Rice of Carmelton. Sister of Dr. A. E. Marcelliat of Louisville; Hubert Marcelliat of Evansville; Cornelia Marcelliat of Tell City and Augusta Perez of Yuma, Ariz.

TERRE HAUTE
PEGGY McHAFFIE, 47, St. Joseph's, Sept. 21. Wife of Raymond; sister of Robert Kramer of Terre Haute.

LESTER L. BYRNES, 86, Sacred Heart, Sept. 19. Brother of Aaron Byrnes of Terre Haute.

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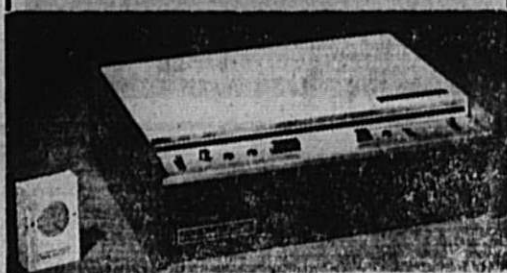
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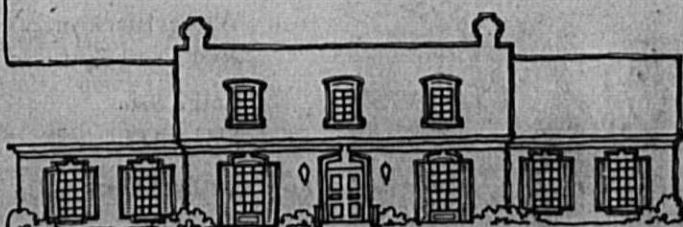
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VIEWING WITH ARNOLD

'Lucky Man' unlucky for viewers

BY JAMES W. ARNOLD

"O Lucky Man!" is a disordered would-be masterpiece, a moralistic blast at all that's wrong with contemporary society by Britain's veteran cinema guru Lindsay Anderson. Although it won plaudits at Cannes - Anderson is a long-time favorite of the European avant-garde - the movie is more diatribe than fully rounded art, and much of its bitter flailing has an air of déjà-vu.

One thinks first of "Clockwork Orange" because the hero is Malcolm McDowell, and he undergoes at least some similar experiences. As a youth eager to percolate to the top in the coffee business, he agreeably, at one point, becomes the subject of outrageous scientific experimentation, and at another is sent to jail to be reformed. Again he finds life is hard according to the love-thy-neighbor ethic, and is almost killed by a hostile rabble of beggars, a scene recalling not only "Clockwork" but the more recent "Theater of Blood."

"LUCKY" is in the tradition of British social cinema since 1956 - the period that began with "Room at the Top" and in which Anderson, as a powerful critic and founder of the leftist British New Wave, was a prime mover. The content is warmed-over Osborne, Richardson, Schlesinger (as well as Anderson): the ambitious working-class pragmatist trying to climb through the muck of a decadent capitalist society which exploits and abuses his simple Horatio Alger virtues. He must fail because the system and its values are corrupt, and one cannot even reach the top of the dung-heap without the proper connections.

The major difference is in style. Avoiding the more typical grubby realism (e.g. "Midnight Cowboy"), Anderson opts for a mock-epic form in which the satire is thickly spread, with occasional excursions into nightmare and the surreal. The tone is set in the silent pre-title sequence, a conscious emulation of Eisenstein showing the brutal treatment of a plantation worker who tries to steal a few coffee beans under the old colonialist system. With heavy irony, we are told that, of course, things are different now; the modern worker is "a lucky man." For nearly three more hours, the film describes just how "lucky" he is, and we're grateful for the black comedy to make it mildly bearable.

THE VERSION now touring America is about 165 minutes plus intermission, or 20 minutes shorter than the original. It's hard to imagine what was excised, since the film manages to clobber most likely targets, including not only business and neo-colonialism but Cold War hysteria, the Bomb, the military, science, religion, the police, courts, prisons, social do-gooders, the arts and the general state of personal morality. About the only one who escapes, and that may be debatable, is Alan Price, a rock-group leader whose songs of gentle social protest help hold the rambling movie together.

In brief, hero McDowell begins as a coffee salesman in the provinces. The first thing

that happens is an auto accident, which he is urged to forget as police officers loot the wreckage. Then he is seduced by a lady hotel-keeper, and

invited to a pornographic orgy attended by all the town's civic leaders. Later adventures include a brutal interrogation by civilized CIA types; an ap-

parent atomic explosion; a visit to a harvest service at a church where the food belongs to God instead of a plantation boss; a fiendish medical research sanitarium, where people literally sell their bodies for money; and a stint as an aide to an ogre-capitalist who is trying to "buy" a black African country from its avaricious leaders. When the scheme is discovered, McDowell takes the rap, and is jailed after a phony trial by a sanctimonious judge who is whipped by his female bailiff while the jury is out.

ARTFUL TOUCHES are scattered through this obviously metaphoric debris. I liked the kindly coffee matron who comes in to clean up the mess after the political torture, and the fact that the last crime is committed by director Anderson himself, who comes on at the end to make McDowell a

superstar by signing him to appear in this picture - an exploitation clearly comparable to all the rest. But no matter how much moral truth the film gathers greedily in both arms, it's likely to leave audiences in a state of catatonic depression. A successful Jeremiad leads to reform, but the world of "O Lucky Man!" is beyond hope

and salvation. Besides, much of its assault is against oversimplified targets. (As just one example, is transplant medicine entirely monstrous and malevolent?) Its dumb hero never learns, but plods from disaster to disaster. Of such stuff not even a revolution can be made.

In "If," his last film, Anderson got down the revolutionary spirit of the Sixties. In "Lucky," somewhat more sloppily, he has got the mood of the Seventies: Take what you can, before they take you. (Rating: A-4 - unobjectionable for adults with reservations)

The week's TV network films

DOLLARS (1972) (NBC, Saturday, Sept. 29): A strictly for laughs-and-thrills caper film, made by the usually tragic director Richard Brooks, in which Warren Beatty and Goldie Hawn try to make off with loot some hoodlums have stashed in a Hamburg safe-deposit vault. Despite some excellent moments and effects, the moral tone is thin and the violence is occasionally unfunny. Not recommended.

FUZZ (1972) (ABC, Sunday, Sept. 30): Humanized and hassled cops in a semi-comic, semi-scary city precinct station try to settle down to capture a mysterious crook (Yul Brynner) who bombs politicians. The farce upstages the drama, and the parts are more interesting than the whole. The cops probably come off as more silly than human. With Burt Reynolds, Jack Weston and Raquel Welch. Satisfactory entertainment, for teen-agers and up.

DOCTORS' WIVES (1971) (NBC, Monday, Oct. 1): Hanky panky among the medical Country Club set: a crazy and tasteless melange of sex and infidelity, disease, drugs, murder, suicide and super-surgery (brain, open-heart, etc.). A terrific cast is unable to avert disaster. Possibly the worst big-budget film since "Valley of the Dolls."

THE WILD BUNCH (1969) (CBS, Thursday, Oct. 4): Sam Peckinpah's controversial attempt to show violence as it really is, and to rub our noses in it via slow-motion, is sure to be somewhat rehabilitated for the Tube. In any case, this is a deliberately dirty, grim film about the lifestyle of Western bad guys, some of whom are worse than others. It is painfully honest and painfully brilliant. Satisfactory for mature film buffs; others will either not dig it, or dig it the wrong way.

THE WRECKING CREW (1969) (CBS, Friday, Oct. 5): More juvenilia with Matt Helm and his bevy of cuties (Sommer, Tate, Kwan, Louise), with a good actor (Nigel Green) thrown in as super-villain. Vulgar, gaudy and in the accepted Dean Martin self-spoofing comic-strip style. Not recommended.

CURRENT RECOMMENDED FILMS (listed in order in which they were reviewed here - please note DFB moral ratings): Brother Sun, Sister Moon (A-1), Cries and Whispers (A-4), Godspell (A-1), Day of the Jackal (A-3), Theater of Blood (A-3), Paper Moon (A-3), Scarecrow (B), Bang the Drum Slowly (A-2), The Friends of Eddie Coyle (A-3).



A PICTURE OF TWO FRIENDS—Only 10 years ago this picture of two good friends would have been declared highly unusual, if not outright impossible. The photograph shows the late Albert N. Hepler, an insurance executive and member of the Supreme Council for the Northern Masonic Jurisdiction, and Father John O'Brien of Notre Dame, theologian, ecumenist and one of the nation's top Catholic historians. When Mr. Hepler died on Sept. 6, services at First Presbyterian church in South Bend, Ind., featured Father O'Brien as one of the eulogists. According to the priest, the leadership and influence of Mr. Hepler "opened many doors for me, enabling me to bring the message of reconciliation to all sections of Freemasonry in the Northern Jurisdiction. 'Without Mr. Hepler's help and guidance at every stage the movement for interfaith relationship and goodwill would scarcely have gotten off the launching pad.'" (RNS photo)

External Degree program again offered at Woods

ST. MARY-OF-THE-WOODS, Ind. — Between 25 and 30 women will participate in an October residency program connected with the Women's External Degree (WED) program at St. Mary-of-the-Woods College here.

The program, inaugurated in May, provides a convenient way for women either to complete their undergraduate degree work or to pursue enrichment courses while living at home. Rather than take individual courses, a participant develops a project with the advice of a faculty advisor and continues that one project for six months to earn up to 15 hours of college credit.

FOURTEEN WOMEN came to the college campus in May

for five days to meet with faculty advisors and to plan individual projects. Since that time, according to Anthony Gibbs, program director, the 14 students have been working at home, keeping in contact with their advisors by mail. The October 14-18 residency period will enable them to review their work and to plan the next semester's work. For new enrollees, initial contacts with advisors will be made, projects selected and approved.

Current projects vary from attending plays and writing critiques, to historical research on old homes, to working with young children on a research project. Many WED participants draw on their own work or hobby background in developing their projects.

WED STUDENTS are pursuing interests in the academic world of fine arts, home economics, history, social studies, English, psychology, religion and languages. Other areas are also open.

Two more residency programs are in the planning stage, Gibbs said. Further information is available by writing to the WED Program, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind., 47786, or by calling Gibbs at the college.

RE course set at St. Monica

INDIANAPOLIS — An 11-week course "Discovering Our Faith" will be sponsored by the Religious Education program of St. Monica's parish, starting at 7:30 p.m. Tuesdays through December 4.

Father Edward Hilderbrand, associate pastor, will conduct the classes for Catholics and non-Catholics in the parish Religious Education Center.

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Societies combat moral decline

WORCESTER, Mass. — Catholic societies in the apostolate are needed more than ever to counteract the moral decline that confronts the nation, Bishop Bernard J. Flanagan of Worcester has declared.

The bishop, chaplain of the Catholic Daughters of America (CDA), wrote in the CDA national magazine that some people are questioning the value and relevance of Catholic societies.

"I am convinced that these orders are needed more than ever," he said.

He commended the CDA as having "unwavering loyalty to the authentic teaching of the Church." He said the CDA message of charity and social justice make the CDA an important instrument in combating "the secularist and amoral attitudes which are creating havoc in every segment of our modern society."

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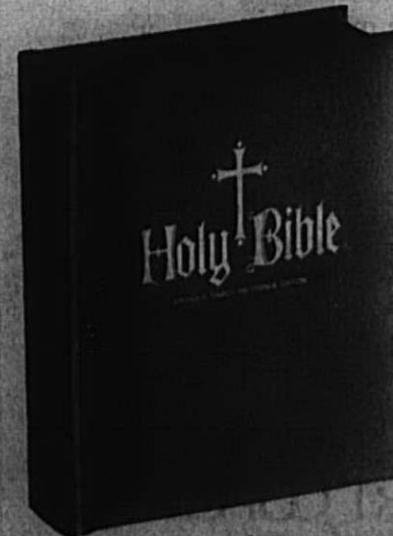
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