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HOLY SEE LETTER

Asks annual renewal of clergy promises

VATICAN CITY — In your bishop and before the holy letter urging establishment of diocesan programs of theological studies for ordained priests, the Holy See recommended that each year priests renew their ordination promises, especially to celibacy and obedience.

The Congregation for the Clergy made the recommendations in a circular letter dated Nov. 4, 1969, and published Feb. 9. The congregation said its recommendations were based on the results of a survey carried out among the bishops of the world.

The letter put heavy stress on the choice of professors for the continued training program for priests, saying that selection should be confined to "those who can solve the problems laid before them and not those who raise and increase doubts."

"Those who are accustomed to attack tradition, institutions and the authority of the Church are not suitable to fulfill such a task," said the circular letter. It was signed by John Cardinal Wright, the former Pittsburgh bishop who became prefect of the congregation last summer.

JOINED to the publication of the letter's contents was the new "Mass of the Chrism" destined for celebration on Holy Thursday by the bishop and his priests. At this Mass holy oils are consecrated and priests reaffirm their promises.

This Mass issued by the Congregation for Divine Worship, has an entirely new Preface that explicitly restates the doctrine of the ministerial priesthood, a doctrine under strong attack in the Netherlands and elsewhere.

The preface says Christ "not only elevated to the honor of a royal priesthood the people of the redeemed, but in His brotherly love choose also some men who, through the imposition of the hands, are made participants in His sacred mission."

THE NEW RITE for Holy Thursday suggests the following formula for the renewal of priestly commitments:

The bishop: "Dearest sons, at this yearly celebration of the day on which Christ the Lord conferred upon the Apostles and upon His priesthood, do you desire to renew the promises that you made one day, before

people of God?"

The priests reply together: "Yes."

The bishop: "Do you desire to be more intimately united to the Lord Jesus, and more like Him, renouncing yourselves in the joy of your consecration through celibacy and through obedience to your bishop?"

CU reveals revision in its by-laws

WASHINGTON—Catholic University here has announced major changes in by-laws which reduce Vatican ties and establish what Dr. Clarence C. Walton, university president, calls "a most unique and adaptive arrangement."

Catholic University of America was established in 1863 as a "pontifical university," accredited by the Holy See. The change, however, provides for only three "pontifical schools" in the university, out of a total of 12—Philosophy, Theology and Canon Law—with the stipulation that "these courses, programs, and degrees having canonical effects shall be conducted according to norms and regulations promulgated by the Holy See."

The three schools are still governed by the university charter and by-laws "and by such statutes and regulations as are made under the authority of the Board of Trustees."

In the past, the Vatican also had to approve the university president, but under the revised statutes, he is selected by the Board of Trustees after hearing the report of a committee which includes faculty representatives.

All cardinals who were heads of dioceses in the United States were formerly members of the board of trustees. But the new by-laws provide that only five cardinals may serve on the board, utilizing a rotation system based on seniority if there are more than five cardinals desiring to serve. The board will be evenly divided between lay and clerical members.

The priests: "Yes."

The bishop: "Do you desire to be faithful dispensers of the mysteries of God through the Eucharistic celebration and the other liturgical acts, faithfully fulfilling the ministry of preaching, imitating Christ as the head and the pastor, without self-interest and concerned solely with zeal for souls?"

The priests: "Yes."

Variations of the basic formula may be used. Largely because of requests from missionary bishops who would be hard pressed to assemble a cross-section of their far-flung clergy, the Holy See has suggested that this rite may be carried out on several different days and in different places. Another difficulty pointed out stems from the many liturgical and pastoral duties priests have on Holy Thursday.

THE NEW ritual provides for the active participation of the laity in the renewal of the priests' promises.

After the priests renew their commitments, the bishop may turn to the people and say:

"And you, dearest children, pray for your priests. May the Lord pour upon them the abundance of His gifts so that they may remain faithful ministers of Christ, the high priest, and lead you to Him, the only font of salvation."

The people reply: "Christ, hear us. Christ, grant us this."

Joins ACLU compulsory chapel suit

WASHINGTON—Father Robert Drinan, S.J., dean of the Boston College Law School, is acting as an adult sponsor or "next friend" for four midshipmen under 21 who filed suit in U.S. District Court here over compulsory chapel attendance in three U.S. service academies.

The four midshipmen are among a group of seven service academy students — including one West Point cadet and two other Annapolis midshipmen—who are alleging that mandatory attendance at religious services violates the First Amendment prohibition against an establishment of religion and interferes with their right to religious freedom.

IN ADDITION, since they are officer candidates, their complaint also calls the compulsory chapel regulations a violation of Article VI of the Constitution forbidding a religious test "as a qualification for any office or public trust under the United States."

Father Drinan is acting as "next friend" at the request of the American Civil Liberties Union, whose lawyers drafted the lawsuit.

THE LAW school dean, who is also vice-president and provost of Boston College, called the practice of compulsory religious service attendance "contrary to everything that the Vatican Council said on religious freedom in 1965."

He quoted Vatican II's Declaration on Religious Freedom stating that "a wrong is done when government imposes upon its people, by force or fear or other means, the profession or repudiation of any religion, or when it hinders men from joining or leaving a religious body."

MASS privilege BALTIMORE—The Baltimore archdiocese has joined the growing list of U.S. Sees which have adopted a program of fulfilling the obligation of attending Mass on Sundays and holydays at Masses on the previous evenings.

High school entrance tests slated

INDIANAPOLIS — Entrance tests for eighth grade pupils who wish to attend Catholic high schools in the fall will be administered by 10 of the 11 Marion County Catholic schools at 9 a.m. Saturday, Feb. 14.

Fees at the schools will range from \$1.50 to \$25. The portion of the charge above the cost of the test will be applied toward tuition or fees for the fall semester. Some of the schools will include registration Saturday, while others will only give the entrance tests.

All high schools will participate with the exception of St. Agnes Academy, which recently announced that it will merge with Ladywood School on the Ladywood campus next fall. Both schools are conducted by the Sisters of Providence.

Tuition next fall will range from \$250 at St. Mary Academy to \$600 at Brebeuf Preparatory School. Parish-supported schools—Chatard, Ritter, Roncalli and Secicna—will charge \$275. Tuition for non-Catholics who wish to attend the parish-supported schools will be \$450.

Scholarships are being offered by a number of schools based upon financial need and the placement tests.

Set Lenten series for Religious

BEECH GROVE, Ind.—A series of five conferences for Religious will be given at Our Lady of Grace Convent here on the Fridays of Lent, starting February 13.

Schedule of dates, topics and speakers includes:

February 13—Father Harold Kneuen, of St. Catherine's parish, "Prayer in the Life of the Religious."

February 20—Father Bernard Head, chaplain at Marian College, "Celibate Commitment as a Way to Christian Maturity."

March 6—Father Herman Briggeman, of St. Thomas More parish, Mooresville, "The Sacraments in Contemporary Theology."

March 13—Father John Sciarra, of St. Barnabas parish, "The Apostolic Role of the Religious Today."

March 20—Father Kenneth Smith, chaplain at Our Lady of Grace Convent, "Penance — A Turning Toward God."

Informal discussion will follow the conferences for those interested in remaining. All sessions will be held at 7:30 p.m.

Support Pope on celibacy issue

PARIS—The French bishops support Pope Paul's decision to keep obligatory celibacy for priests of the Latin rite.

"The letter of Pope Paul VI to the secretary of state (Jean Cardinal Villot) on the bond between the priesthood and celibacy is an opportunity to affirm our fraternal communion with the successor of Peter," said Francois Cardinal Marty of Paris, president of the French Bishops' Conference, in a communique published (Feb. 6) after consultation with the board of the permanent council of the bishops' conference.

Nonpublic school aid wins backing

CHICAGO — Three more top Illinois political leaders have added their support to some form of aid to nonpublic schools.

They are Superintendent of Public Instruction Ray Page, Secretary of State Paul Powell, and State Auditor Michael Howlett. They join Gov. Richard Ogilvie and Lt. Gov. Paul Simon, who earlier spoke out in favor of the aid.

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ARCHBISHOP BISKUP PRESENTS AD ALTARE DEI AWARD—Following the annual presentation of the Ad Altare Dei Medal at St. John Church, Indianapolis, last Sunday, Archbishop George J. Biskup, who presided at the ceremonies, is shown with three of the 49 recipients. Left to right, the lads are: John Garner, Troop 37, Holy Trinity, New Albany; Christopher Svarckopf, Troop 400, St. Michael, Indianapolis; Michael Murphy, Troop 427, St. Lawrence, Indianapolis. The Ad Altare Dei Medal is awarded to Scouts of First Class rank or above who demonstrate an above-average knowledge of the Church and perform a consistent service to the Church as an Altar boy or Choir boy.



ST. GEORGE MEDAL RECIPIENTS—These five men received the St. George Medal for outstanding service to the Boy Scout program over a period of years, at St. John Church Sunday, Feb. 8. Left to right, the recipients, shown with Archbishop George J. Biskup, who presented the medals, are: James J. Blankman, St. Mary, Greensburg; Father Bernard Gerdon, Pastor of Holy Trinity Church, New Albany; George F. Kish, St. Thomas Aquinas (Scoutmaster at St. Rita); Carl J. Meth, St. Catherine; and Edward J. Peters, Immaculate Heart.

Help needy, Pope urges youngsters

NEW YORK—Pope Paul VI appealed to the more than 5 million U.S. Catholic elementary and high school students to contribute generously during Lent to the 1970 American Catholic Overseas Aid Fund Appeal.

His appeal in an Ash Wednesday (Feb. 11) radio message, carried by the country's networks, marked the opening phase of the 24th annual overseas aid appeal.

He reminded the students there are "millions of boys and girls, in many countries of the world, who are poor, hungry, sick, without a home or shelter."

THE PONTIFF recalled his visit last year to Nigeria and of the suffering evidenced as a result of the Nigerian-Biafran civil war. He said more than 2 million persons, many of them children, died of hunger, but many more would have died "if American Catholics like you and your parents had not given generously for emergency aid."

The Pope said the generosity of U.S. Catholics "also consoled and relieved the poor and the sick in many other lands, such as Vietnam, Palestine and Latin America."

"And you have been so good, and so generous, that this relief work of American Catholics probably gives more help, to more people, than any other group in the world," the Pope said. "You have done a great deal; but much more still remains to be done."

IN RECENT years contributions to the annual overseas aid fund during Lent by U.S. school children have exceeded more than \$1 million a year. The annual appeals are conducted under auspices of the U.S. bishops.

The 1970 appeal will be climaxed during the second phase of the campaign for adults with the traditional Laetare Sunday, March 8, collection, taken up in parishes throughout the country.

New Lectionary is the fruit of ecumenical cooperation

WASHINGTON — Twenty-five years of scholarly ecumenical cooperation will reach a climax on March 22 when the newly approved Lectionary of Scripture readings and Psalm Responsories is introduced into the Sacred Liturgy of the Mass.

The New American Version, as it is to be called, has been translated from the original languages by American biblical scholars, Catholic and Protestant, all members of the Catholic Biblical Association of America.

"A great majority of the faithful will be hearing the word of God in a fresh, meaningful, dignified, and thoroughly intelligible vernacular translation in the language of today," said Father Stephen Hartdegen, O.F.M., of the United States Catholic Conference Division of Religious Education (CCD).

Father Hartdegen told NC News Service that the New American Version will soon be published in its entirety in addition to being used in the new Lectionary. He described the work as "the first translation in the United States of the entire Catholic Bible made directly from the original languages into English."

FATHER Hartdegen noted the New Testament portion is not related to and should not be confused with the readings of the Roman Missal in use since 1964, with the revision of the Rheims-Challoner revision from the Vulgate in 1941.

"It attempts to avoid 'Bible English' of any period, archaisms, words or speech patterns, no longer in use," he said. "It does not confine itself to a limited vocabulary, nor is it modern-journalistic in style. It seeks to be as faithful as possible to the various styles of the biblical authors."

"The new text reads beautifully, and carefully avoids the

snags to which objection was made in the 1964 Lectionary due, understandably, to the haste with which the text was ordered to be prepared for the liturgical changes of that time," Father Hartdegen continued. He added that the "collaboration of several non-Catholic biblical scholars in the new translation gives the work an ecumenical character."

THE NEW American translation found in the Lectionary is the fruit of a project initiated as early as 1944 by the late Archbishop Edwin V. O'Hara of Kansas City, Mo., chairman of the Bishops Committee of the Conferency of Christian Doctrine, and continued by Bishop Charles Greco of Alexandria, La. The hierarchy of the country approved the project.

Besides a large number of translators of individual books and of associate editors, the

Queen to receive French cardinal

PARIS — Cardinal Francois Marty, Archbishop of Paris, will be received at Buckingham Palace by Queen Elizabeth on Feb. 17, it was announced here. The Queen is the titular head of the Church of England (Anglican).

The royal reception will mark the beginning of a three-day visit by the French prelate to England. He will be returning a 1967 visit to France by Dr. Michael Ramsey, Archbishop of Canterbury and head of the Anglican Worldwide Communion.

Part-time

NEW YORK—A shortage of priests in the Greek Orthodox Archdiocese of North and South America will be somewhat alleviated by ordaining to a part-time ministry laymen who have had no formal theological training.

Board of Editors-in-Chief consisted of Msgr. Patrick W. Skehan, director of the department of Semitic Languages and Literature at the Catholic University of America; Father Louis Hartman, C.S.S.R., assistant director of the same department and general secretary of the Catholic Biblical Association of America, chairman of the Old Testament Section; Msgr. Myles Bourke, professor of Scripture at Fordham University and chairman of the New Testament Section; Father Gerard Sloyan of Temple University; Father Hartdegen, Assistant Director of the Division of Religious Education, (CCD) Scripture Section—coordinator of both Testaments and secretary of the board of editors.

Father Hartdegen said the Lectionary will contain a three-year cycle of readings for Sundays and solemn feasts, a two-year weekday cycle, and a one-year sanctoral cycle, in addition to the readings for a great variety of Masses: for the Common of Saints, Votive Masses, Ritual Masses and Masses for various needs. There are also Responsorial Psalms to follow the first readings and Gospel or Alleluia Versicles to follow the second readings.

A SAMPLE of the New American Version found in the Lectionary is the following passage from Paul's letter to the Philippians: 1:20-24, 27.

"Christ will be exalted through me, 'whether I live or die, For, to me, 'life' means Christ; hence dying is so much gain. If, on the other hand, I am to go on living in the flesh, that means productive toil for me—and I do not know which to prefer. I am strongly attracted by both: I long to be freed from this life and to be with Christ, for that is the far better thing; yet it is more urgent that I remain alive for your sakes. Conduct yourselves, then, in a way worthy of the gospel of Christ."



PRESENTS TELEPHONE COMPANY GIFT—Dr. Dominic J. Guzzetta, right, Marian College president, is shown above after receiving a \$1,200 unrestricted gift to the college from Mike Layden, general public relations superintendent for Indiana Bell Telephone Company and former Notre Dame football coach. The firm has made at least one annual contribution to Marian since 1962.

SCRIPTURE TODAY

How to hold group study of the Bible

By FR. WALTER M. ABBOTT, S.J.

During the past two decades the Christian churches throughout the world have learned much about methods of Bible study in groups. Here are some of the facts. Most Bible study has been dull and uninspiring. Many groups get bogged down in details because they lose the main lines of Bible study. People lose interest because they feel trapped in a study that is preoccupied with the ancient world rather than with the real questions of today.



subsequent history of the Church.

Since I am a priest, and therefore according to the results of the experiments I've mentioned I should not lead a group in study, I suppose that my meetings with you should be along the lines of the meetings between the clergyman and the group-leaders. When a group is larger than eight people, it must think of dividing.

A group of twelve should split; if a group grows to 16 or 20 it will start to go downhill. The best development, it seems, includes a regular meeting of group leaders with their clergyman.

Such a meeting, however, is a matter of technical problems. It is not what I want to do in this series. I want to give you what you can use with your group. I want to consider you as a first group, which will grow, and divide, and multiply. I think a clergyman can get a first group started. I did it for example, at the Ecumenical Institute, Bossey, France; at the World YMCA Centre, Mainau, Germany; in several Catholic catechetical centers, and in Christian Family Movement meetings. Their experience gives rise to the hope that Bible study groups can be instruments of renewal in the Church. You don't see results overnight. In fact, group study of the Bible, like individual private study, is something that develops slowly, needs all the help it can get, and always runs the risk of failure. It is very much like the human being: baby, child and grownup.

WE KNOW one vital ingredient for success: a good leader. It seems, too, that the leader should not be a priest or minister. The reason given is that a clergyman has an inhibiting effect on the discussion. Also, it is said, the leader should be a learner rather than a teacher. He (or she) should be a good listener and be able to draw out people who may be reluctant to speak up in a group. The clergyman can help leaders; if he has the ability, he can even train them. At least he should be a resource person for leaders or for groups, which will always run into questions that require some research. If the priest or minister doesn't know the answer, at least he can tell the leader, or the one in charge of the group to get the answer, where to look for it.

Obviously, what we are talking about here is parish, neighborhood, or home group study of the Bible. It is study to find what God says to us through the Bible. It is study meant to lead to action. At the end of every meeting each person should ask himself what he will do as a result of what he has learned. The whole group should pray after the study it has just made. Any group that does this is returning to early Christian practice, returning to the tradition nourished by the Fathers of the Church and the great scripture commentators in the

In the third and final part of the meeting a good leader will put his finger on two or three basic concerns that emerged during the discussion and make the connection with the Bible passage quite clear.

Others in the group, too, can clarify again what the passage means and how it applies to life today. One excellent way of doing this is to rewrite the Bible passage—or equivalently to do so by discussing briefly how it could be done—in a completely modern setting with all appropriate changes. One person can do this, and the others in the group can contribute relevant points as he goes along. In this way the whole group will better appreciate the meaning

(Continued on page 5)



Remodeling an old church for the new liturgy is a sometimes expensive and always delicate task. In Baton Rouge, Louisiana, century-old St. Joseph's Church was transformed into a cathedral. The people of the diocese took an active role in decisions affecting the change, and according to Father Joseph Champlin, sadness at the passage of something old yielded joy at the creation of something better. (NC Photos)

WORSHIP AND THE WORLD

Old church is new cathedral

By FR. JOSEPH M. CHAMPLIN

Remodeling an old church for the new liturgy is a sometimes expensive and always delicate task. Parish priests know this all too well; Bishop Robert Tracy of Baton Rouge, Louisiana, like-



wisely discovered that hard fact of life nearly a decade ago when he announced the project to renovate century-old St. Joseph's church and make it his cathedral.

Not everyone was pleased with the good bishop's idea. Many felt sad at the prospect of this tampering with their historic landmark and venerable

spiritual home. A few even flashed resentment and carried sharp criticisms to the chancery of ice. When actual demolition started parishioners stood in line to secure sections of the marble Communion railing. Parents, grandparents, even great-grandparents had knelt at that rail and received the Eucharist. It seemed a scandal not to preserve as a relic of the past at least a piece of this material in one's home.

Time marches on and people's views change. Today (a few years and \$700,000 later) former critics have become staunch supporters and sadness at the passage of something beautiful has turned into joy at the creation of something better. How was such a transformation in both the building's interior and the parishioners' hearts accomplished? Through repeated con-

sultation with more than 40 experts and by two years of public discussion.

BISHOP Tracy, then in Rome for the Vatican Council, was determined in this effort to follow the spirit and guidelines of the conciliar document on sacred liturgy. He sought the advice of artists, architects and liturgists, sent a delegation to Cuernavaca on an inspection tour of that renowned church and engaged competent men to draw up a floor plan.

Copies of the tentative sketches were next forwarded to experts for their analysis. The Catholic Commentator, Baton Rouge's diocesan paper, published both the drawings and the comments from advisers or readers as they reacted to this initial concept of the renovation. That process was repeated over and over and over

again—10 times in fact. This patient procedure, however, paid handsome dividends. People of the diocese came to feel they had an active part in the decision-making process and thus took a greater interest in the reconstruction of St. Joseph's. Moreover, the repeated scrutiny by so many individuals smoothed out specifics of the plans and helped bring into existence a cathedral, to quote the General Instruction of the Roman Missal, "truly worthy and beautiful," a church eminently "suitable for celebrating the Eucharist and for active participation by the faithful."

HERE ARE some of the more salient features in the renewed house of the Lord:

- A huge, handsome crucifix by Notre Dame's Ivan Mestrovic set off-center on the plain, marble sanctuary wall.
- An equally attractive, contemporary sculpture of the Holy Family by Mr. Frank Hayden, a disciple of Mestrovic's now teaching at Southern University.
- Appropriate symbols in the floor mark the station locations for the sacraments of marriage, confirmation and ordination.
- A cupboard one foot wide and three feet high, illuminated with glass door and in full view of the congregation for the storage of silver holy vessels.
- The organ located in front of the cathedral and at the side with a place for the choir to lead congregational singing.
- A pulpit for proclamation of the Scriptures and preaching of the homily. The lectern for commentator or leader of song is on the opposite side and set back to distinguish it from the pulpit. A special stand at the edge of the sanctuary holds an open, sacred book as a sign of God's presence in His Word.
- The bishop's Chair behind the main altar with flanking stalls for the special occasions when the shepherd, his priests and the faithful assemble to worship together.

IN THE WAKE OF VATICAN II

By FR. RICHARD P. MCBRIEN

Q. Is it proper any longer to speak of the Roman Catholic Church as the "one, true Church of Christ?" If not, haven't we yielded to the temptation or religious indifference where one religion is considered to be as good as another?

A. The expression "one, true Church of Christ" is misleading and it should be avoided. It implies that Catholics are the only real members of the Body of Christ.

The relationship between Catholics and non-Catholic Christians was a matter of some discussion in the 1940's and 1950's, particularly as the ecumenical movement among Protestants grew and as people began wondering whether or not the Catholic Church could, in good conscience, associate itself with this new quest of Christian unity. It seemed to many Catholics, including many of the Church's leaders, that participation in the ecumenical movement would imply that unity was a future goal and did not already exist in the Roman Catholic Church. Such an assumption seemed to compromise the Catholic conviction that the unity Christ desired is to be found in the Catholic Church, and that the only way to full Christian unity was through the return of all non-Catholic Christians to the Roman Catholic Church.

As a matter of fact, however, the phrase "subsists in" was not in the original draft of the document. Rather, it was selected as a more accurate and suitable replacement for the "is" that appeared in the first draft. The reason offered for this change was that de facto there do exist outside the visible boundaries of the Catholic Church genuine elements of sanctification (see, for example, the Decree on Ecumenism, n. 3). Vatican II was saying, therefore, that the means of Christian holiness are not confined to the Catholic Church, and that the Body of Christ is larger in scope and extent than the Catholic Church by itself.

ONE CAN conclude that the Body of Christ "subsists in" the Catholic Church, but one cannot say, without serious qualification, that the Body of Christ and the Catholic Church are simply "one and the same thing." Other Christians, who do not belong to the Catholic Church, share in the life of Christ's Body, even though the degree of such participation may differ from one Christian community to another, or from individual to individual.

One final comment: it is also wrong to speak of Catholics and non-Catholic Christians as if they belong to different "religions." There are different denominations and different traditions, but all Christians profess and practice the same religion. The same reasoning would apply to the custom of referring to non-Catholic Christians as holding to a different "faith." Thus, a Protestant who becomes a Catholic is described sometimes as one who "accepts the faith." This is not only misleading to the non-Catholic Christian community in question, but it is also theologically inaccurate. There is only one Lord, one faith, and one baptism (Ephesians 4:5-6). If a person accepts Jesus of Nazareth as the Lord, he is a Christian and he shares the same basic faith as a Catholic who makes the same profession about Christ.

THEREFORE, when one moves from one community to another within the Body of Christ, he does not embrace a different faith (unless, in his previous situation, he did not accept the Lordship of Jesus and now he does). By the same token, were a Catholic to shift his own place within the Body of Christ (without renouncing faith in the Lord, and faith in his presence in the Christian community and in its sacraments), one cannot responsibly speak of that Catholic as one who has "lost the faith."

I am not urging the latter course, nor making light of its consequences or implications. But we should be aware that not all of our "common-sense theology" is always accurate. Sometimes it is wrong, and Christian respect for persons is often lost in the process.

VIEWPOINTS ON THEOLOGY

The new concept of authority

By REV. MR. PETER SCHINELLER, S.J.

The old adage, "Rome has spoken, the case is closed," was both shaken and reinforced last summer by the reactions of bishops, priests and laymen to Pope Paul's encyclical, *Humanae Vitae*. The encyclical and the reactions to it forced us to re-examine our views on authority in the Church. Should the concept be overhauled, as somewhat outdated, or should it be preached more frequently and forcefully?



This area of authority is being studied by bishops and theologians today. Vatican II spurred this inquiry with its sections on the functions of priests, bishops and laymen, and its statements on collegiality, the cooperative relationship between the Pope and the bishops in constituting the teaching office of the Church.

The most recent theological controversy centers on this notion of collegiality. But now it has been extended, not just between the Pope and bishops, but between bishops and priests, and between priests, bishops and the laity. With this development, certain changes are required in the exercise of authority.

WHILE authority and government will not become democratic, it means that those in authority must seek out the voices and opinions from below, and take them into consideration in decision making. It recalls that the Spirit of God moves not just through hierarchical structures, but in all Christians.

A brief look at some images connected with authority in the Church might be helpful. For example, the notion of the Pope as the Vicar of Christ—the one who takes his place on earth. This term only came into use in the middle ages. Until then, Christ alone was seen as the head of the Church, and not his successors. Also in the middle ages, with the predominance of the church over the state, the papacy took on some of the qualities of secular rulers, emphasizing the power to judge and rule as a king does.

A further development came after the Council of Trent when the word "Church" began to refer primarily to the hierarchy, rather than to the entire Church, the people of God, bishops, priests and Pope.

Speaking of authority, we must always return to the Scriptural notion. We recall that Christ sharply contrasted his view of authority with that of secular rulers. "You know that among the pagans their so-called rulers lord it over them. This is not to happen among you. No, anyone who wants to become great among you must be your servant, and anyone who wants to be first must be slave to all." (Mark, 10, 42-44.)

CHRIST'S example of the

washing of the apostles' feet also reveals that in His view, authority primarily meant loving service.

Perhaps because of the various historical accretions, and because of an awareness of the New Testament view of authority as service, we find the laity and priests today calling for more involvement on their part, and more responsiveness on the part of Church authorities, whose only function is to serve.

Yet the paradox is that both those calling for stricter obedience, and those calling for more responsive authority, do so out of love for Christ and His Church. What is needed is open and scholarly discussion—and the example of Christ, who came to serve rather than be served, might be a good starting place.

FREEDOM

By GRANT MAXWELL

Dr. John Buell has said that the "Church has not joined the world movement for freedom." The Council cannot be faulted here; it committed the Catholic Church unequivocally to the quest for responsible freedom.

Yet many people, some Christians among them, suppose that serving others in the spirit of the Gospel cramps human freedom and hinders personal development.

The opposite is true. Vatican II stated that "man cannot fully find himself except through a sincere gift of himself." Christ showed us by his own life that the new command of love is the basic law of human perfection and hence of the world's transformation. And His Gospel teaches us to have "a sacred reverence for the dignity of every man's conscience and its freedom of choice."

ONE OF THE great freedoms

willed by God for all men is the free opportunity to develop into mature human beings. Millions are hindered in this quest by discrimination of various kinds.

Vatican II condemned "as foreign to the mind of Christ any discrimination against men, because of their race, color, condition of life, or religion." "Every type of discrimination," said the Council, "is to be overcome and eradicated as contrary to God's intent."

What are we waiting for? It cannot be for lack of social injustices that have their roots in ignorance, prejudice, discrimination. As one instance, various forms of discrimination now deny many an equal chance to obtain even a basic education.

Social discrimination accounts for many of the difficulties faced by the youth of minority groups. Witness also the special needs of handicapped children; the education handicaps of young people in city slums; and the financial burdens of private schools. The educational problem is especially severe in for-



How does the Bible apply to life today? Some study groups try to find out by rewriting passages in a modern setting. Take the Exodus. The Israelites believed God had acted to free them for a journey out of slavery in Egypt to the promised land of Israel. Many, if not all people today, hope to journey beyond present limitations to the promise of a more meaningful life in the world. Perhaps Exodus-meaning can be repeated again and again today. (NC Photos, by John Sullivan)



Happiness is a celebration. (NC Photo, courtesy of Peace Corps)

Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

The missing young

There is a void in the churches these days, and those who have bothered to notice know what it is. The young people are missing. They are missing Mass in unprecedented numbers. Unfortunately, their non-presence may not be fully realized until the older generation of parishioners dies off.

Then, if the current trend continues, everyone will be shocked into awareness that the upcoming generation of church-goers has dwindled abysmally.

It is generally accepted that the rate of Mass-missing among college students and young unmarried adults has always been comparatively high. But marriage and family usually meant a resumption of church-going and a new active role in attending and supporting the Church. Of late, however, it has become clear that many young adults are not returning. A pattern of what appears to be permanent estrangement is surfacing.

An additional jarring note is that the Mass-missing phenomenon is showing up at a much younger age. The high school crowd is also exhibiting a marked disinclination to go to church. And this includes boys and girls in Catholic high schools.

A poll recently conducted among boys attending the six archdiocesan high schools in the Philadelphia area disclosed that 38% are not attending Sunday Mass regularly. Mass attendance among high school seniors had dropped to a low of 58%. It is logical to assume that among students in public high schools percentages are even more depressing.

"The Church in general has to have some program which is youth oriented," said Benjamin Romine, chairman of the Philadelphia survey. He wasn't talking about the CYO. He and other anxious laymen and clergy want to know how to get the young people back to honoring the Mass obligation, which, after all, is the hallmark of the practicing Catholic.

But how to get them back is still unanswered. The young have guilt feelings, and they want the "obligation" removed so they won't feel so guilty. However, they also have some reason as well as rationalization on their side. They believe that when the hierarchy finds out how many people go to Mass because they have to, not because they want to, then something dramatic will be done.

Many young people find the Mass a grinding bore. "It wouldn't last a month as a television series," one young man commented. Elders ridicule such attitudes. The Mass isn't intended as entertainment, they say. Of course, it isn't. But it is meant to be a spiritually rewarding and fulfilling experience. It isn't that for a great many young people, and we are going to have to accept that fact and try to deal with it.

There is not much creative thinking among the young as to how the Mass can be made more relevant. But there is some. There have been suggestions that a great variety of services could be built around the central core of the Mass, Consecration and Communion. Purely celebrational services, for instance, with the accent on socializing; devotional services stressing periods of silent meditation and communal absolution and instructional services with the priest or a visiting theologian concentrating on one point of dogma.

The young express a great deal of stinging criticism for the average sermon they hear during Mass. The criticism is merited. The average sermon is shallow. (Continued on page 7)

Non-violence wins

Those who are participating in a national ecumenical 70-day fast for peace which began Ash Wednesday in front of the White House are not counting on their action doing much to alter the Nixon administration's Vietnam policies.

But they can count on having to take a lot of lambasting and even harsh criticism from those who either are convinced the administration presently is following a proper course in Vietnam or who believe the war should be brought to a speedy end by use of maximum force.

The protest fast, which will continue through the Lenten and Passover periods, is being sponsored by Clergymen and Laymen Concerned About Vietnam and the Fellowship of Reconciliation. It is altogether gentle, non-violent, and unobtrusive.

One of the contradictions of human nature, however, seems to be that people on the opposing side of a given issue often react more hatefully to a non-violent movement than they do to a violent one. The Hitler and Stalins of history elicit a measure of perverse admiration even from some of those whom they would destroy. The Prince of Peace was crucified, and the Gandhis and Martin Luther Kings get gunned down.

A statement issued by the Lenten-Passover Fast Action Project declared that, while participants have "no illusions of the possible political effect" of their non-violent protest, they are fasting "because we feel there is a moral imperative at this time to do so."

Despite the warped attractiveness of violence to many persons, even to some of the intended victims, the moral imperative is the secret weapon of the non-violent. Non-violent Christ died on the Cross and won mankind's greatest victory. Non-violent Gandhi suffered all sorts of indignities but lived to see his beloved India free before he was assassinated. Non-violent King had made his enduring contributions to racial justice before he was slain; his death was anti-climactic.

Cardinal John Dearden of Detroit, president of the National Council of Catholic Bishops, last week issued a statement in which he made clear his strong opposition to war and "the expenditure of astronomical sums for military purposes." But at the same time he said he could not approve violent peace protests, even though the deep sincerity of many such protesters could not be questioned. "In my opinion," he said, "the use of violence in any form only invites violence in return. I personally have faith in American institutions designed to realize the common will. Accordingly, I keep my response within the framework of lawful petition."

That is precisely what the Lenten-Passover fasting group is doing. We wish the participants well, and salute them for following the dictates of their conscience in a non-violent manner in saying "no in a new way," as one of their spokesmen, Episcopal Bishop Coadjutor Paul J. Moore, Jr., of New York, put it.

Saving God's gift

"When Almighty God gave man dominion over the earth, he placed into man's hands the survival of all earthly life," Msgr. Edward W. O'Rourke, executive director of the National Catholic Rural Life Conference (NCRLC), told a conservation meeting in San Francisco last week. "Let us not fail to recognize and dutifully to fulfill this grave responsibility."

President Nixon, in his unique two-day Indianapolis-Chicago visit last week, used more pragmatic language to express his concern for strong environmental controls. But he and Msgr. O'Rourke really were making the same point: God gave man this wonderful earth along with the intelligence to keep it that way and, barring some unlikely cosmic "accident," man and man alone can destroy that gift.

Both the President and the NCRLC director warned that man has become progressively worse in his stewardship of the earth.

Msgr. O'Rourke told the National Association of Soil and Water Conservation Districts that man is exercising his God-given dominion "carelessly and avariciously."

• GEORGE SHUSTER'S VIEW

Man must cope with his technology

By DR. GEORGE N. SHUSTER

What is the true significance of technology? Some young people say that it is the source of virtually all evils from which mankind suffers. A few will have nothing whatever to do with it. Barring is, to be sure, one of the major surviving handicrafts, but they will have no truck even with that.

Or apparently even with soap, though in some parts of Tennessee this is still made in the old-fashioned way, that is by boiling pieces of fat cut from a newly slaughtered hog in a lye solution.

Still there is widespread awareness that the development of technology is by no means wholly identified with progress. We can all list some of its effects—rural unemployment owing to the almost universal recourse to machines, air and water pollution, harmful insecticides, and above all, nuclear weapons. Of course, we cannot go back to a pre-technology age, as some younger generation poets would like to do.

At any rate, the German newspaper *Die Zeit* recently published an interview bearing on the problem, based on a number of questions presented to one of the most eminent of German scientists, Carl Friedrich von Weizsäcker. He is also highly respected as a philosopher and as a Christian thinker.

The questions covered a great deal of ground, but I shall concern myself here with only one. This has to do with the inroads which possibly may be made in

the process of human reproduction and in the domain of what used to be called Eugenics.

Years ago, talk about the art of breeding "superior" human beings was rather rudimentary. Today, however, scientists tell us that many things hitherto undreamed of are already practicable. Thus, one can predetermine the sex of a child, and maybe even curtail the danger of having mentally or physically defective offspring. But the greatest alleged marvels is the sperm bank.

If one credits some biologists one could bring about through

artificial insemination a creature descended, let us say, of Einstein and Mme. Curie, naturally through some of their equally gifted successors of the present and the future. All this is not likely to mean much to a vast majority of human beings, although people like Himmler might well have resorted to similar measures in order to create a caste of serfs or what we would call cheap labor.

Here is what Weizsäcker has to say about it. After stating that if a young man scientifically gifted inquired as to what branch of study he ought to pursue he should be advised to busy himself with Biology and specifically Micro-biology, he went on to declare:

"Nevertheless I find that one must not expect too much of Eugenics. It cannot be managed all that quickly and easily. "When I look at the various breeds of dogs, I seem to see that in general they represent the notions of an ideal kind of dog formulated by the people in whose environment they were bred. And I come to the conclusion that if it were at all possible to breed human beings in the same way—a possibility,

• THE BLACK VOICE

'Christianity is supposed to hurt'

By REV. LAWRENCE LUCAS

It's interesting how so many people who think they want to be good Christians assume that in return for their endeavors life should be nothing less than a bed of roses.

In fact, most refuse to make the attempt without some firm guarantee of the roses. While this view sort of clashes with, "If you will come after me, take up your cross and follow me," it does fit in well with the distortion we have perpetrated as Christianity.

We are really great at reading with approval such Scriptural passages as, "If any man comes to me without his father, mother, wife, children, brothers,

sisters, yes and his own life too, he cannot be my disciple. Anyone who does not carry his cross and come after me cannot be my disciple" (Luke 14), or "If the world hates you, remember that it hated me before you. . . . If they persecuted me, they will persecute you too" (John 15). All this we agree with, but only so long as it applies to that Jesus fellow.

All over the country Catholic bishops like other church leaders are lamenting the fact that middle-class "Christians" are withholding financial support from church units supporting liberal, social and political causes. They are becoming increasingly uptight about social change and angry about alliances between establishment and alienated youths, minorities, and the poor. Not that too many bishops are doing this, but some are making statements which

imply this. Others even hint at supporting certain blacks who have not passed the bona fide test of being good colored Catholics pleasing and acceptable to whites.

Thus, it was with a fair amount of amusement that I took the Catholic bishops of New York State dismay at "growing bitterness and resentment toward the poor."

"What is most disturbing to us," they said in their joint pastoral, "is that rather than address ourselves to the root causes of poverty, to direct our energies to a just and equitable distribution of the goods of creation, we tend to engage in invectives about the poor and the maligning of their moral character."

matters that can be safely left to individual enterprises and to small units of government.

Lake Erie, a great international body of fresh water, did not become a "dead sea" because of the sins of a few cities or a few industries. It got that way because two of the supposedly most civilized among the nations did virtually nothing until it ostensibly was too late. We say "ostensibly" because we are optimistic about the possibility that a scientific discipline which can put men on the moon also can figure out a way to repurify one of the world's precious bodies of water.

Our optimism also persuades us that mankind, not only in America but all over the world, is becoming sufficiently frightened by the progressive deterioration of the environment that the 1970's may become known in the history books of the 21st Century as the decade when environmental controls finally came into their own after generations and even centuries of savage abuse.

But the task ahead will take more than hopes, prayers, and outpourings of governmental and industrial money. It will take work, will, and unselfish sacrifice on the part of all citizens. As Msgr. O'Rourke put it, everyone must "resolve to live and work in harmony with the rest of God's creation."

Let us go on to consider the idea," he adds that aggressiveness could be bred out of human beings. For my part, I have a feeling that getting rid of aggressiveness will not be the result of not having any, but rather of putting it in its proper place. This means, however, growing spiritually mature even while knowing what aggressiveness is. . . . I am convinced that there can be no substitute for spiritually mature men. The burning question is, therefore, how can one induce men to become spiritually mature?

For my part I am persuaded that this is our basic problem as we confront the ever expanding world of technology. This is man's creation, and he must deal with it soberly, justly and rightly. If he proves unable to do so, God help him. (Copyright, 1970)

Some day real soon we are

• THE YARDSTICK

The labor movement and foreign policy

By MSGR. GEORGE HIGGINS

The name of the game these days in the field of American history is "revisionism," which Time magazine recently described as "a new, angry look at the American past." The revisionists, rejecting the dominant view of the recent past (what they call "consensus history") like to portray the United States, says the author of Time's rather discerning Essay for the week of Feb. 2, as "a land of teeming passions and deep-seated, almost irreconcilable disagreements." Some of them "accept the class-warfare theories of Karl Marx; most of them owe a considerable debt to Progressive Historian Charles Beard, who interpreted the American past as an economic struggle between haves and have-nots."

Though there is undoubtedly something to be said for the revisionists and their angry approach to the American past, I would agree with Time's essayist when he faults them, as a group, for imposing "too strict a pattern on the chaos of history." Another way of saying the same thing is that too many of the revisionists tend to be doctrinaire polemicists first and historians second and that "by concentrating on inexorable social and economic forces, they do not make sufficient allowance for political, cultural and psychological forces."

The Time Essay goes on to say that this weakness on the part of the revisionists shows up especially in their desperate neo-Marxist attempt to demythologize American foreign policy by interpreting it almost exclusively in terms of the class struggle.

Howard Radosh, a young revisionist from the history faculty at Queens College, is a case in point. His new book, "American Labor and United States Policy," (Random House, New York, \$10), graphically illustrates almost all of the weaknesses of revisionism when applied, along the lines indicated above, to the field of foreign policy. In saying this, I don't mean to suggest that Radosh's unrelenting criticism of American labor's foreign policy is completely without merit. Some of the principal targets of his criticism will probably argue otherwise, of course. Unless I am badly mistaken, they will be tempted either to ignore his

Radosh would probably classify himself as a neo-Marxist radical. So be it. He is perfectly free to argue, in any forum to which he can gain access, that what this country needs is a radical Socialist

(Continued on page 8)



"BELIEVE ME, SIR, I ONLY WISH I KNEW WHEN THE CHURCH IS GOING TO FINALLY SETTLE DOWN."

THE CRITERION

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AT SCECINA

Junior cage finals slated this Sunday

Little Flower of Indianapolis and Our Lady of Perpetual Help of New Albany will compete Sunday, Feb. 15, for the championship trophy in the Archdiocesan Junior CYO Basketball Tournament at Secina Memorial High School, Indianapolis. The

Cage tourney action torrid

INDIANAPOLIS — Five post-season basketball tournaments are in varying stages of completion this week.

The Cadet "B" Tourney, hosted by Our Lady of Lourdes parish, finished last night. At press time the four semi-finalists were: Holy Spirit, Lourdes, St. Plus X and St. Lawrence.

The "56 B" Tourney at Little Flower also was wrapped up last night. The semi-finalists were: St. Michael's, Holy Spirit, St. Andrew's and St. Luke's.

Second round action has been completed in the Holy Cross "56 A" Tourney and the quarter-final round is slated this week-end.

Finals in the Cadet "A" Tourney were held Wednesday evening at Secina. Winners advanced to the Archdiocesan Cadet Tourney.

Quarter-finals in the Holy Spirit Freshman-Sophomore Tourney will be held Sunday with semi-finals and final round scheduled for next Tuesday and Thursday.

For couples

INDIANAPOLIS—A special Mass for married couples will be offered at 7 p.m., Saturday, Feb. 14, at St. Andrew's Church. Couples will be privileged to receive Communion under both species and repeat their marriage vows. All Catholic and non-Catholic married couples are invited.

SCORES

CYO BASKETBALL
Junior Archdiocesan Tournament
At Providence High School, Clarksville
First Round: Our Lady of Perpetual Help, New Albany 59, St. Ambrose, Seymour 44; St. Bernadette, Indianapolis 58, St. Paul, Tellico 34.
Semi-finals: Our Lady of Perpetual Help 59, St. Bernadette 58 (double overtime).
At Secina High School, Indianapolis
First Round: Little Flower, Indianapolis 60, St. Mary, Richmond 39; St. Louis, Batesville 45, Terre Haute Deane 38.
Semi-finals: Little Flower 62, St. Louis, Batesville 51.
Note: Final game Sunday, February 15, 3:30 p.m., at Secina High School, Indianapolis, matches Our Lady of Perpetual Help and Little Flower for the Archdiocesan championship of the Junior CYO division.

Deane Tourneys
NORTH VERNON DEANEY
Cadet Tournament
Semi-finals: St. Bartholomew, Columbus 37, St. Mary, North Vernon 35; Pope John XXIII, Madison 39, St. Columba, Columbus 23.
Championship: Pope John XXIII, Madison 64, St. Bartholomew, Columbus 58 (triple overtime).

INDIANAPOLIS DEANERIES
Cadet American Tournament
Quarter-finals: Our Lady of Greenwood 38, Holy Spirit 36; St. Christopher 51, Holy Trinity 44; St. Simon 37, St. Barnabas 35; St. Andrew 38, Sacred Heart 27.
Semi-finals: St. Christopher 40, Our Lady of Greenwood 24; St. Simon 41, St. Andrew 37 (overtime).

Cadet National Tournament
Quarter-finals: Holy Name 52, St. Catherine 39; St. Rita 85, St. Anthony 26; St. Malachi 48, St. Ann 39; St. Jude 46, St. Philip 31.
Semi-finals: St. Rita 57, Holy Name 47, St. Jude 47, St. Malachi 40.
Our Lady of Lourdes Cadet "A" Tournament
First Round: Malachi 29, Holy Trinity 23.
Second Round: Holy Spirit 39, St. Philip 30; Little Flower 39, St. Matthew 35; Our Lady of Lourdes 45, St. Andrew 35; St. Thomas 32, St. Michael (White) 18; St. Plus X 50, St. Michael (Red) 40.
Immaculate Heart 34, St. Luke 20; St. John of Arc 41, St. Malachi 26; St. Lawrence 50, Christ the King 23.

Quarter-finals: Holy Spirit 45, Little Flower 38; Our Lady of Lourdes 52, St. Thomas 43; St. Plus X 39, Immaculate Heart 19; St. Lawrence 45, St. Ann 37.
Upper Bracket
First Round: Christ the King 46, Our Lady of Greenwood 36; Mount Carmel 43, Holy Angels 24.
Second Round: St. Michael 21, St. Catherine 16; St. Bernadette 38, Christ the King 30; Holy Spirit 52, St. Luke 6; Immaculate Heart 34, St. Luke 20; St. John of Arc 41, St. Malachi 26; St. Lawrence 50, Christ the King 23.

Lower Bracket
First Round: St. Barnabas 24, Nativity 17; St. Francis 39, St. Andrew 22.
Second Round (partial): St. Rita 38, St. Malachi 27.
Little Flower "56 A" "B" Tournament
First Round: St. Michael 31, Our Lady of Lourdes 19; St. Lawrence 40, St. Thomas 16; Holy Spirit (Green) 42, St. John of Arc 37; St. Andrew 52, Immaculate Heart 10; St. Christopher 24, Little Flower 23; St. Luke 24, St. Mark 16; Christ the King 26, Holy Spirit (White) 12.

Second Round: St. Michael 28, St. Lawrence 24; Holy Spirit (Green) 32, St. Malachi 30; St. Andrew 37, St. Holy Spirit 47; Christ the King 51, St. Michael 31; St. Matthew 47, Holy Spirit 47; Holy Trinity 47, Holy Trinity 47; St. Plus X 40 (forfeit).

NEW ALBANY DEANEY
Cadet Tournament
First Round: Sacred Heart, Jeffersonville 43, St. Paul, Sellersburg 25; Christ the King, Perpetual Help, New Albany 43, St. Michael, Clarksville 28; St. Anthony, Clarksville 60, Holy Family, New Albany 42; Holy Trinity, New Albany 41, St. Mary, New Albany 41.
Semi-finals: Holy Trinity, New Albany 20, St. Anthony, Clarksville 17 (overtime); St. Joseph Hill 35, Sacred Heart, Jeffersonville 28.
Finals: Sacred Heart, Jeffersonville

game will be played at 3:30 p.m.

The Indianapolis team advanced to the final game by eliminating two teams in last Sunday's first tourney round. They defeated St. Mary's of Richmond, in the afternoon game 60 to 39, and then dropped St. Louis, of Batesville, in the final 62-51. Batesville earlier defeated the Terre Haute Deaneery team, 45 to 38.

OUR LADY of Perpetual Help emerged from the Clarksville first-round site last week by dropping the defending Archdiocesan Tourney champion St. Bernadette's of Indianapolis in a double overtime 59-58. Earlier in the day they defeated St. Ambrose, of Seymour, 59-44, while St. Bernadette's outlasted St. Paul's, of Tell City, 48-36. Sunday's champion and runner-up teams will be awarded appropriate trophies by Father Donald Schneider, Archdiocesan CYO Director.

The Archdiocesan Cadet Tourney also gets underway Sunday at Secina and Our Lady of Providence High School, Clarksville.

The lineup at Clarksville will include the representatives of the New Albany and North Vernon Deaneries at 1 p.m. and the Bedford and Indianapolis Deanery representatives at 2:15 p.m.

Pope John XXIII, of Madison, will represent the North Vernon area and St. Ambrose, of Seymour, the Bedford Deanery. The other two teams are not yet known at this writing. The Madison team advanced to the tourney last week by defeating St. Bartholomew's of Columbus, in a triple overtime.

AT SCECINA, the first game Sunday (1 p.m.) will pit St. Lawrence, the Lawrenceburg Deanery representative, against a yet unknown Indianapolis Deanery team. St. Andrew's, of Richmond, and St. Margaret Mary, of Terre Haute, will represent their respective deaneries in the 2:15 p.m. tilt.

Winners of the afternoon games at both sites Sunday will meet at 7 p.m. Sunday evening, with those winners advancing to the tourney finals the following Sunday at Secina (2 p.m.). Sunday's evening losers will receive consolation trophies. Cafeteria service will be available at both sites on Sunday for players and patrons.

SCOUT AWARD WINNERS

Central Indiana Council
St. Michael, Troop 400: David G. Schunk, Chris Svarcschop.
St. Luke, Troop 18: Robert J. Loughery, Timothy P. Tolson, James H. Young.
St. Joseph, Shelbyville, Troop 203: Bruce R. Jones.
St. Simon the Apostle, Troop 488: Michael P. Salamon, Stephen T. Kirschner, John M. Ritter, Mark Uhlenhuth.
St. Lawrence, Troop 427: Christopher M. Coraggio, Gregory J. Holzer, Michael A. Murphy, Joseph D. Porter, Stephen A. Santoro, Andrew W. Serenty, Randall T. Wingert.

St. Andrew, Troop 113: Lawrence E. Sauer, St. Catherine, Troop 93: Patrick T. Ferry, Kenneth C. Nevelin, Michael A. Stinnett, Immaculate Heart of Mary, Troop 174: Philip J. Lynch, Kenneth J. Miller, member of Immaculate Heart of Mary Parish, Holy Trinity, New Albany, Troop 37: John A. Garner, Arthur D. Lipps, John R. Lozon, Robert J. Miskel.

St. Vincent, Bedford: John Underwood, St. George Medal Winners
Mr. George Kish, member of St. Thomas Aquinas Parish, Indianapolis; Mr. Carl J. Math, member of St. Catherine of Siena Parish, Indianapolis; Mr. James J. Blankman, member of St. Mary Parish, Greensburg, Indiana; Mr. Edward J. Peters, member of Immaculate Heart of Mary Parish, Indianapolis; Reverend Bernard Gordon, Pastor of Holy Trinity Parish, New Albany, Indiana.

St. Anthony, Clarksville 21.
Championship: Holy Trinity, New Albany 22, St. Joseph Hill 16.
CYO CADET VOLLEYBALL LEAGUE
Scores and Standings
Games the week of February 3
Division 1: St. Christopher 2, St. Thomas 1; Immaculate Heart 2, St. Bridget 0 (forfeit); St. Rita 2, St. Malachi 0; St. John of Arc 2, St. Yve 0.
St. John of Arc 2, St. Bridget 0 (forfeit); St. Rita 2, St. Thomas 1; St. Malachi 0, Immaculate Heart postponed; St. Christopher vs. St. Malachi postponed.

Division 2: Little Flower 2, St. Andrew 2; St. Matthew 0, St. Simon 0; St. Simon 0, Our Lady of Lourdes bye.
St. Mark 57, St. Holy Spirit 37; St. Barnabas 0; St. Roch 2; St. Philip 1; St. Mark 2; St. Patrick 1; St. Catherine 2, Holy Cross 0.
Our Lady of Greenwood 2, St. Roch 0; St. Mark 2, Holy Cross 0; St. Philip 1; St. Patrick 0; St. Barnabas vs. St. Catherine postponed.

STANDINGS
Division 1: St. Rita 6-0; St. Christopher 5-1; St. Thomas 4-2; St. Malachi 3-3; Immaculate Heart 2-4; St. John of Arc 2-5; St. Bridget 0-7.
Division 2: St. Plus X 7-0; Holy Spirit 5-2; St. Matthew 4-3; Little Flower 3-4; St. Andrew 3-4; Our Lady of Lourdes 1-5; St. Simon 1-6.
Division 3: Our Lady of Greenwood 8-0; St. Catherine 5-2; St. Mark 5-2; St. Roch 5-3; St. Philip 1-4; St. Patrick 3-5; St. Barnabas 1-6; Holy Cross 0-6.



AT BOARD MEETING — Attending the board meeting of the National Council of Catholic Women this week in Washington, D.C., is Mrs. Russell M. Wilson, above, Indiana Province director. Mrs. Wilson, past president of the Archdiocesan Council of Catholic Women, is a member of Sacred Heart parish, Clinton.

Table Tennis Tourney draws 1,000 entries

INDIANAPOLIS—About 1,000 entries are expected in the Junior CYO Table Tennis Tourney, set to begin Sunday, Feb. 15, at Little Flower parish.

Freshman-Sophomore Singles are scheduled from 1 to 5 p.m., to be followed immediately by Junior-Senior Singles. At 7 p.m. Monday, the Freshman-Sophomore Doubles will be played. Junior-Senior Doubles are slated at 7 p.m. Tuesday. Wrap-up events will be played at 1 p.m. Sunday, Feb. 15.

Defending team champion is St. Michael's parish. Contestants are asked to bring their own paddles. Balls will be provided. Alternates should accompany the parish team entries and will be allowed to play.

Individual trophies will be awarded to the winner and runner-up in each event. A third place trophy will be given in the singles events.

CYO NOTES

Deadline for entries in the Cadet Boys Track and Field dual-meet season is Wednesday, March 11. The season will begin the week of April 5.

Directors of entries in the Junior One-Act Play Contest met this past Tuesday night to receive schedules and contest regulations. Comedy Division eliminations will begin March 1, with the other divisions set to start the following week.

Entries in the Archdiocesan Cadet Science Fair should be mailed by participating parishes no later than February 27 or the day following the parish science fair. The event, to be held at Little Flower, is scheduled for Sunday, March 8.

The Archdiocesan Cadet Instrumental Music Contest will be held at Cathedral High School on April 4 and 5. Entries are due by March 16 in the piano and instrumental divisions.

Cadet Boys Wrestling League action began this week. Entry blanks will be mailed next week for the post-season tourney.

Meeting to draft Scout calendar

INDIANAPOLIS — Spring and summer activities will be discussed at the meeting of the Catholic Committee on Scouting, scheduled at 2 p.m. Sunday, Feb. 15, in the CYO Office. The meeting is being held especially for institutional representatives, committee chairmen and scout masters. Other interested persons may also attend.

Father John Ryan, Archdiocesan Scout Director, has announced that the Marian Award will be presented by Archbishop George J. Biskup at 4 p.m. Sunday, March 22, in St. John's Church. St. Anne's Medals will be awarded during the same ceremonies to outstanding adult women scouting advisers.

Applications for award recipients may be forwarded to the CYO Office, Father Ryan said. Deadline for applications is March 12.

Theatre Guild announces cast

INDIANAPOLIS—The cast of Catholic Theatre Guild's production "The Night of January 16th" has been announced by producer Jim Nash.

The Ayn Rand courtroom drama will be presented on February 20, 21, and 22 at the Mater Dei Council Knights of Columbus, 13th and Delaware. Major roles are played by Patricia Richardson, G. Michael Dalzell, and Tony Hileman.

94 on Dean's List at Marian College

INDIANAPOLIS — Ninety-four Marian College students, representing 8.5% of the total enrollment, achieved academic distinction at the end of the first semester for the 1969-70 school year by qualifying for Dean's List.

Dean's List students must be carrying an academic load of at least 12 hours and earn a 3.5 grade average out of a possible 4.0.

Twenty-three of the 94 students had 4.0 averages for the semester and over half of them, 12, were freshmen. However, the junior class had the most representatives, 30, on the entire list. Then seniors came next with 26 and the freshmen and sophomores tied with 19 each.

NEARLY one-third of the students are residents of Indianapolis. Five who achieved 4.0 grade average and their parents are: Mrs. Jack C. Corpuz, daughter of Mr. and Mrs. Paul B. Lents; Miss Ellen Dugan, daughter of Mr. and Mrs. John J. Dugan; Miss Karla Kraezig, daughter of Mr. and Mrs. Harry E. Kraezig; Miss Barbara Reimer, daughter of Mr. and Mrs. Robert Reimer; and Thomas N. Scanlan, son of Mr. and Mrs. Thomas J. Scanlan.

Other Indianapolis students on the Dean's List include: William O. Beck, Mrs. Ernest W. Woodt, William A. Byron, Jr., Miss Kathleen Collins, Miss Mary Teresa Eckrich, Miss Judy Gabonay, Mrs. George D. Gheen, William J. Gillespie, Miss Elaine Guzzetta, Miss Marge Hemmett, Miss Jennifer K. Henricks, Miss Donna Rose Hurrell, Miss Anne Marie Kenney, Mrs. John L. Kraus, Miss Constance Lents, Miss Roseanne L. Mader, James M. Martin, Mrs. Ralph G. Mitchell, Miss Pat Morrison, Miss Marilyn Murphy, Roger Newman, Mrs. James A. Pennington, Miss

Kathleen Prevo, Miss Kathleen Reimer, Miss Lynn Schwartz, Mrs. Thomas E. Scott, Miss Susan Sylvester, Sister Rosanne Taylor and Miss Mary Weber.

OTHER Dean's List students from Archdiocesan communities outside Indianapolis include:

Miss Jane Huesman, daughter of Mr. and Mrs. Walter W. Huesman, R.R. 6, Shelbyville; Miss Marlene Knecht, daughter of Mr. and Mrs. Clayton Knecht, R.R. 1, Brookville; Miss Leanne A. Kneuen, daughter of Mr. and Mrs. Howard R. Kneuen, R.R. 1, Guilford; Miss Arlene Schroeder, daughter of Mr. and Mrs. Paul G. Schroeder, R.R. 1, Greensburg; Michael Smith, son of Mr. and Mrs. Lawrence Smith, R.R. 4, Brookville. All achieved 4.0 average.

Also, Sister David Mary Bowman, of Fountain City; Miss Camilla Consolino and Michael Consolino, of Richmond; Larry J. Delpha, of Bedford; James Ellis, of Brownsburg; Sister Mary Ellen Gillman, of Brookville; Miss Susan Kneuen, of Guilford; Miss Janet Land, of Milroy; Miss Mary Edna Pass, of Cambridge City; Miss Evelyn Smith, of Borden; and Miss Jane Weigel, of Oldenburg.

America editor to speak at Purdue

WEST LAFAYETTE, Ind.—"Sexuality and the Communication of Self" will be the topic of Father John McLaughlin, S.J., at the Loeb Playhouse in the Memorial Center of Purdue University next Tuesday.

The Jesuit editor of America magazine will speak at 7:30 p.m. Tuesday, Feb. 17. There will be no admission charge.

A consultant on sex education, Father McLaughlin has con-

Richmond sets talks on liturgy

RICHMOND, Ind.—A series of five discussions on the liturgy will be held on the Wednesdays of Lent, starting February 18 at Holy Family parish here.

Sponsored by the Tri-Parish Adult Education Program of Holy Family, St. Andrew's and St. Mary's parishes, the series will focus on the new order of the Mass which will be implemented on Palm Sunday.

The schedule of speakers will include:

February 18—Father William Ernst, of St. Andrew's parish, "The History of the Mass."
February 25—Father Robert Minton, of Holy Family parish, "Significance of the Word."
March 4—Father Wilfred Day, of St. Philip Neri parish, Indianapolis, "Old Testament Background."

March 11—Father Duane Etienne, of Christ the King parish, Indianapolis, "Significance of the Eucharist."

March 18—Father Ernst and Sister Antoinette Resino, O.S.F., religious education coordinator in the Richmond Deanery, "Mass As Celebration and the New Mass."
All sessions will begin at 7:30 p.m.

Lenten dinners
GREENWOOD, Ind.—Fish and Shrimp dinners will be served every Friday during Lent, with the exception of Good Friday, at Our Lady of Greenwood Church, here. Serving will begin at 5 p.m. and continue until 7:30 p.m., each Friday. Carry-out dinners and sandwiches will be available. The public is invited.

For teen-agers
RICHMOND, Ind.—"Lent and Teen-agers" is the theme of a special Mass and pitch-in supper planned by the Junior CYO of Holy Family parish here at 5 p.m. Sunday, Feb. 15.

Christ the King program slated

INDIANAPOLIS—Rev. Luther Hicks, director of Dignity Unlimited, will discuss the Social Role of the Church in Community at Christ the King parish on Sunday, Feb. 15. The adult education program will begin at 8 p.m.

The speaker is the former pastor of Riverside Methodist Church and at one time served as chaplain at Illinois State Prison in Pontiac, Ill.

Dignity Unlimited is an organization which brings together teen-age boys on work projects to teach responsibility and constructive work habits.

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TIC TACKER

Namesake visits Sccecina High

By PAUL G. FOX

Fifteen-year-old Sccecina Tucher, named for the eastside Catholic high school in Indianapolis, recently paid her first visit to the school that bears her name.

Now a Jennings County resident where she attends Jennings County High School, Sccecina was named by her parents when they were residents of Little Flower parish and lived a short distance from the Catholic high school just opened.

The young lady explained on her recent visit that her mother "wanted me to have a name different than anyone else's and she was so happy about the new high school that was it."

An interest in her school's newspaper prompted Sccecina to write the Indianapolis school for sample copies of its paper "to find out more about my name." She not only received the requested papers but an invitation to visit her namesake institution.

Sccecina was introduced to Sccecina's surprised students by Sister Jacqueline Bales, O.S.F., journalism instructor. One of the journalism classes used the opportunity to interview the youth. She admitted to the same problem which befalls many Sccecina students—confusion in the spelling of the name.

"I've seen ten different spellings of it so far," she replied. "That's why my friends just call me 'Silly.'"

HERE AND THERE—Father Albert Ajamie will celebrate the Divine Liturgy of the Melkite Rite at 4 p.m. Sunday, Feb. 15, in St. Mary's Church, Indianapolis. The service is offered on the third Sunday of each month. . . . Among the 29 young men named by 11th District Congressman Andrew Jacobs, Jr., to compete for appointments to the service academies were four seniors attending Catholic high schools. John R. Stevens, Jr., of Cathedral High School, was named for the Naval Academy. The other three were named for consideration to the Air Force Academy: Gregory A. Goris, of Brebeuf Preparatory School;

Gerald T. Huser, of the Latin School; and Peter A. Weber, of Cathedral.

WILLKE'S ISSUE TEACHING AID—Dr. and Mrs. Jack C. Willke, of Cincinnati, noted lecturers in the field of sex education, have just published a new recording and teaching manual entitled "Sex—Should We Wait?" The authors describe it as a discussion "between ourselves and 500 college students on a state campus on the pros and cons of intimate sex before marriage."

"In our traveling and lecturing," Dr. Willke relates, "we have consistently found that most young people today have been taught quite clearly that pre-marital sex is wrong and this guide is still sufficient for most. Many others reject or defy this teaching and no amount of talk will change their minds."

"It is the swing voters who we are really concerned about, that broad middle group who know the 'rules' and who commonly want to conform, but for whom the old moral code is frequently not a strong enough motivating factor. They are asking the vital question of whether or not intimate sex prior to marriage will help or hurt them later. It is to this question that we address ourselves."

"We feel that the recording is completely relevant to today, speaks in the language of young people, and does come to a rather firm conclusion that pre-marital continence is far and away the wisest way to go."

"Sex—Should We Wait?" is available in two, 12-inch long-play records, Cassette cartridges (four sides) or tape reels (four sides), along with optional teaching manuals. For information, contact: Hiltz Publishing Co., 6300 Hamilton Ave., Cincinnati, O. 45224.

40 AND SINGLE—A recent letter-writer, who signed himself (herself) "40 and Single," has inquired about the existence of a single, Catholic, adult club for his (her) age group. As the letter came from Indianapolis, we recommend the Young Catholic Adult (YCA) organization, whose current president is Bob Gates, 784-4576.



PLAN K OF C VALENTINE'S DANCE—Msgr. Downey Council Knights of Columbus, Indianapolis, will sponsor its annual Valentine's Swetheart Dance on Saturday, Feb. 14, at the council home, 511 E. Thompson Rd. The Phil-Marshall Orchestra will play for dancing. Tickets are \$3 per couple. Shown above decorating for the event are from left: Ed Cooney, John Krukenmeier and Robert Plemen, committee members.

Pre-marriage course slated at Center in Terre Haute

TERRE HAUTE, Ind.—A five- from 8 to 10 p.m. on Tuesdays week marriage preparation and Thursdays. Sponsoring the course for engaged couples will series is the Terre Haute District Council of Catholic Men. Lecturers will include: Dr. Arnold Kunkler, Dr. R. F. Rourke, Mr. and Mrs. James Reifenberg, Mr. and Mrs. Carl

Brebeuf announces \$150 hike in tuition

INDIANAPOLIS—Tuition at the Brebeuf Preparatory School will be increased \$75 per semester to \$600 for the 1970-71 school year, according to an announcement by Father Carl E. Meirose, S.J., president. Laboratory and graduation fees will remain unchanged.

Race relations workshop set

In a letter to parents, Father Meirose stated: "We feel that the soundest policy is to move toward the full cost theory of tuition whereby those who are able to pay the full cost do so. In this way the Jesuits can fulfill their commitment to the needy by applying their contribution of donated services to them."

"We realize that this increase will be difficult for many; but we are determined to see to it that no qualified student is turned away from Brebeuf for purely financial reasons. This has been our policy in the past and it will continue in the future."

Father Meirose has also asked the Brebeuf Dads' Club to work out a program to direct students to summer jobs. In addition, the school will continue to enlist the support of local businesses for grants-in-aid. Finally, the school has enlisted

the services of the School Scholarship Service, an independent agency in Princeton, N.J., to review any request for financial aid.

Race relations workshop set

INDIANAPOLIS—"Orientation to the Problems of the Black Community" is the theme of an afternoon workshop in race relations planned Sunday, March 1, by St. Thomas Aquinas and St. Joan of Arc parishes.

Principal speaker will be Hallaway C. Sells, executive director of Neighborhood Houses, Inc., of Cincinnati. Sells, holder of a graduate social work degree, heads a firm of black consultants who deal with special needs of the inner-city, integrated communities and militant college groups.

The speaker will be introduced by David L. Gerwe, executive director of Catholic Social Services.

The workshop, free and open to the public, will be held in the St. Joan of Arc rectory basement from 1 to 5:30 p.m.

INDIANAPOLIS

Calendar of Events

SATURDAY, FEB. 14

A Valentine Card Party, sponsored by the Ladies Guild of St. Maur's Seminary, at 2 p.m. and again at 7 p.m. in the Community Room of the Lafayette Square Shopping Center.

SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m.; Sccecina High School cafeteria, 5 p.m. Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. Saturday: St. Bridget parish hall at 6:30 p.m. Sunday: Cardinal Ritter High School at 6 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

Brother to speak

INDIANAPOLIS—Brother Joseph McTaggart, religion teacher at Cathedral High School, will be the guest speaker for the adult education program at Holy Spirit school Sunday, Feb. 15, at 7:30 p.m. His subject will be "Today's Youth and Their Religion." The public is invited.

Remember them in your prayers

FLOYD KNOBS
† JOYCE MOSER, 36, St. Mary-of-the-Knobs, Feb. 6. Wife of Donald J.; mother of Donald, Karl S., Margaret Lucille and Lisa Moser; daughter of Mr. and Mrs. Stanley Motley of Louisville. A brother and two sisters also survive.

INDIANAPOLIS
† LIOWINA M. ALERDING, 89, St. Roch's, Feb. 6. Mother of Herman and Bernard Alerding; Gertrude Swift and Margaret Wintzread; sister of Mamie Snider.

† MARIE J. STITH, 73, Holy Angels, Feb. 6. Wife of Earl; mother of Lawson Stith and Ruth Walts; sister of John Craycroft.

† NORMAN C. KASSENBRICK, 61, St. John's, Feb. 7. Father of Norman K. Kassenbrück, stepfather of Mona Wilson; brother of Edward C., Paul C. and John L. Kassenbrück; Gertrude Crail, Dorthea Nagel and Lorraine Schwert.

† JEAN L. KROUSE, 38, St. Matthew's, Feb. 7. Campaign, Ill. Burial, Indianapolis. Wife of William F. Krouse; daughter of Louise Kuntz.

† WARING L. LYNCH, 70, St. Matthew's, Feb. 7. Husband of Adelle R.; father of Waring and Thomas E. Lynch.

† ELIZABETH ZIEGLER, 88, St. Patrick's, Feb. 9. Mother of Mary Gerlath, Betty A. and Edward F. Ziegler.

† MARGIE CALLAHAN, 67, St. John's, Feb. 9.

† KATHERINE B. LEWIS, 76, St. Joan of Arc, Feb. 9.

† DENNIS J. KAVANAGH, 18, St. Joan of Arc, Feb. 11. Son of Mr. and Mrs. John F. Kavanagh; brother of John, Bernard, Richard, Kevin, Thomas, Marianne, Grace and Maureen; Kavanagh, Rita Campbell and Sharon Hurley; grandson of Grace Kuhns.

† BUDDIE G. THOMAS, 64, St. Barnabas, Feb. 12. Husband of Helen E.; father of Sandra Mae and Joseph I. Thomas; brother of Joe and Carroll Thomas. Mrs. Leonard Smith, Mrs. Robert Church, Mrs. Austin Burgess and Mrs. Virgil Bunch.

† JOHN I. MANNIX, 46, Little Flower, Feb. 12. Husband of Martha; father of Patrick M. Mannix; brother of James E. and Edward F. Mannix.

† ISABELLA MAXEY, 76, Our Lady of Lourdes, Feb. 12. Mother of J. Robert Maxey; sister of Mrs. Rosa R. Cannady.

† CATHERINE DOLL, 95, St. Anthony's, Feb. 7.

HAPSLOM
† JAMES H. ERTZ, 74, St. Maurice, Jan. 10. Father of Oliver Ertel of South Bend; Stanley Ertel of Napoleon; Robert Ertel of Batesville; brother of Oliver Ertel of Spadesburg; brother of Oliver Ertel of Lawrenceburg and Ethel Walpole of St. Peter.

The missing young

(Continued from page 4)

shallow, it is ill-prepared, and it is delivered with all the grace and precision of a Little League pep talk. Some of the young have suggested more than seminary courses in public speaking. One young man envisioned a closed circuit TV system, with the sermon relayed to the churches from a diocesan broadcast studio. That way effective speakers, delivering thoughtful, appropriate and well-prepared sermons would be available to all parishes.

Some of the suggestions, of course, call for radical changes and for experimental techniques. But they are not "far out," and they come from young people sincerely interested in developing a Mass service that will be meaningful to them and their peers.

In view of the ominous trends being evidenced among young Catholics, it would be self-destructive folly to ignore their complaints or dismiss their recommendations. They are, after all, the future of the Church, and without their presence the future will be dismal indeed.

Funeral rites held for two Franciscans

OLDENBURG, Ind.—Funeral services for two Sisters of St. Francis were held at the community's motherhouse here this past week.

Sister James Clare Hirsch, O.S.F., died (Feb. 7) at Margaret Mary Community Hospital, Batesville, at the age of 74. Sister Margaret Mary Hoffmeister, O.S.F., 85, died the following day in the convent infirmary.

A native of Haubstadt, Ind., Sister James Clare entered the convent in 1922 and served as a housekeeper throughout her life as a Religious.

INDIANA missions included: St. Ann's, Hamburg; St. Bridget's and Our Lady of Lourdes, Indianapolis; St. Mary's, Lanesville; St. Wendell's, Posey County; and Holy Family, Oldenburg. She returned to the motherhouse in retirement last year.

She was the sister of Father Raphael Hirsch, O.S.B., of St. Meinrad Archabbey and pastor of St. Henry parish, Dubois County, and two other brothers: John Hirsch, of Poseyville, and Leonard Hirsch, of Pasadena, Calif. Two sisters also survive: Miss Loretta Hirsch of Evansville, and Mrs. John Bayer, of Haubstadt.

NEW ALBANY
† CHARLES L. LILLY, 82, Holy Trinity, Feb. 4. Husband of Ethel G.; father of Raymond, Bernard, Edward and Ralph Lilly; Mrs. Catherine Kline, Mrs. Mary Altatt, Mrs. Viola Montague, Mrs. Dorothy Grimes, Mrs. Deede Mifflin and Mrs. Evelyn Bostock, all of New Albany; Herman Lilly of Philadelphia, Pa. A half-brother and two half-sisters also survive.

† HELEN CHRISTIAN, 74, Our Lady of Perpetual Help, Feb. 6. Mother of Charles Christian of Garden City, Mich., and Mrs. Bertha Staniford, of New Albany. Four brothers and two sisters survive.

† ANNA LUETTE SCHAEFER, 89, Holy Family, Feb. 7. Mother of Norbert Schaefer of Pompano Beach, Fla.; Simon B. Schaefer of Indianapolis; Mrs. Gertrude Remeny and Leo J. Schaefer, both of New Albany.

RICHMOND
† KATHRYN HIGGINS, 94, St. Mary's, Feb. 7.

† HOWARD ENGELBERT, 81, St. Andrew's, Feb. 10. Brother of Frank Engelbert of Kansas City, Mo.

RUSHVILLE
† JOHN ADAM RYSBERGER, 73, St. Mary's, Jan. 11. Husband of Nellie; father of Clyde Rysberger of Greenwood; Eugene Rysberger of Falmouth; brother of Cecilia and Ethel Rysberger, both of Cincinnati, O.; Joe, Frank and Amos Rysberger, all of Connersville.

† THOMAS G. KIESER, 71, St. Paul's, Feb. 5. Husband of Agnes; father of Mrs. Norman Freeman and Mrs. Robert Conen, both of Tell City; brother of Mrs. Dora Wrightman of Cincinnati; Mrs. Pearl O'Berding, Mrs. Myrtle Wind, Lena, Charles, Albert, Walter and Forest Kieser, all of Tell City.

TERRE HAUTE
† MARY COREY, 72, St. Patrick's, Feb. 5. Mother of Mrs. Jeannette Haken, Frances and James Corey, all of Terre Haute; sister of Michael Bohanna of Sacramento, Calif.

† BONNIE POORE, 80, St. Benedict's, Feb. 4.

† JOHN D. HOPP, 61, St. Patrick's, Feb. 10.

† REX RICHTER, 82, St. Joseph's, Feb. 9. Uncle of Mrs. Lynden Rohyans of Phoenix, Ariz.

† HUGH J. O'DONNELL, Sr., 64, St. Joseph's, Feb. 9.

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SOCIETY FOR THE Propagation Of The Faith

REV. MSGR. VICTOR L. GOOSSENS, Archdiocesan Director

136 West Georgia Street
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Monsignor George Higgins

(Continued from page 4)
movement (including a Socialist labor movement) which will reject or "transcend" the existing social system. Historians have just as much right as anybody else to take this tack if that's the way they feel about the matter. But historians, of all people, are not free to bend the facts of history to suit their own political theories and/or prejudices.

But this, it seems to me, is what Professor Radosh has done with a terrible vengeance in his new book, "American Labor and United States Foreign Policy." He does so by interpreting labor's foreign policy exclusively and very dogmatically in terms of his own neo-Marxist ideology. Not content to disagree with labor's support of the Marshall Plan, for example, or the Korean War or the War in Vietnam, he feels compelled to charge, and to repeat ad nauseam, that "labor's foreign policy stems inexorably from the conservative union movement as it has been fashioned by the AFL-CIO leaders."

By this he means that, in the eyes of these benighted labor leaders, "labor unions are meant to function as junior partners of the large corporations, and the leaders naturally seek only those gains that are acceptable to the system's top men, men from the corporation community who depend for their profits on the continuation of Cold War politics; the union leaders see the chance for limited gains disappearing if they offer challenges to corporate foreign policy. Just as American foreign policy in general reflects the domestic organization of the political economy—and the idea that domestic progress depends upon foreign expansion—so does the labor leaders' foreign policy reflect the type of corporate unionism that has developed in the United States."

Professor Radosh permits his neo-Marxist ideology to run completely wild once his typewriter moves into high gear. The sky then becomes the limit. He says, for example, that the AFL-CIO has played the role of a "labor front" for the American-style corporate state; that

the present American economic system, initiated during the presidency of Woodrow Wilson, has come to resemble Mussolini's Fascist State; that American unions may become as impotent as the Fascist unions were in Nazi Germany; and that George Meany sold out to the system by agreeing to President Johnson's wage-price guidelines.

In summary, what Mr. Radosh is really trying to say is that "since the days of the revolutionary Industrial Workers of the World, there has been no independent union movement controlled by its own rank and file and not tied to the machinery of the State." From this he concludes that there is no hope for the labor movement—and no possibility of its reassessing its own foreign policy until "American labor leaders present a Socialist alternative to American workers..."

That's good neo-Marxist theory but, when used as the exclusive norm for assessing labor's foreign and domestic policies, it degenerates into pretty sloppy history. Presidents Johnson and Nixon know very well, even if Professor Radosh does not, that the AFL-CIO is not a captive "labor front" for a semi-Fascist State.

To be more specific, President Johnson knows, for example, that George Meany did not, in fact, support the Johnson Administration's wage-price guidelines. Mr. Nixon knows that the AFL-CIO does not support many of his economic policies and that the Federation has been severely critical (whether rightly or not is beside the point) of some of the present Administration's foreign policies, most recently, for example, its policy with regard to the Israeli-Arab conflict. The big oil boys and some of the big bankers in the United States also know that the Federation disagrees with them with reference to the latter issue.

Finally, President Nixon knows—and so does American industry—that if American unions were, as Mr. Radosh suggests, a docile "labor front" for

a semi-Fascist corporate state, they would not have taken on General Electric, for example, in what has turned out to be one of the most carefully coordinated strikes in American labor history.

But what's the point of citing other examples to counter Mr. Radosh's extraordinarily doctrinaire argument that the American labor movement has sold out its members for a mess of economic pottage and has become a lackey to American industry and to the American corporate state? The papers are full of such examples every day of the week, but apparently Mr. Radosh has been too busy dreaming about the advent of Socialism in this country to have noticed them. That's a pity, for he could have written a good book about labor's foreign policy (and we need such a book) if he had been content to stick to his last as a trained historian instead of doubling in brass as a neo-Marxist reformer and a very doctrinaire one at that.

Freedom

(Continued from page 2)
eign countries; in Asia, Africa and Latin America, most people still are unable to read and write, simply because they have never had a chance to learn.

NOW THAT we have examined the world movements for Peace, Justice and Freedom, what specific contributions can Christians make to animate these movements with the spirit of the Gospel? Where do we begin to awaken our sense of responsibility towards these great movements of our time?

In truth, humanity's search for peace, justice and freedom begins with the basic social unity, the family. The Christian family must do its part in bringing the Gospel spirit into the community of men. The Christian family gives a remarkable witness to the modern world when it opens its door to receive all who enter; when it goes out to serve in the community of men.

Within the Christian home, Vatican II said that family life should strive to be a "school of deeper humanity"; "the first school of those social virtues which every society needs," the environment in which children begin to learn "the art of living fraternally."

If the next generation are to have any Christian impact on the secular city of tomorrow, they must discover, while still young, the social imperatives of the Gospel. Acquiring this Christian social conscience is far from being automatic, as we ourselves well know. Now, especially, when so much emphasis is placed on material success and selfish individualism in general, young people must be assisted mightily to resist the popular "dog-eat-dog" philosophy of "getting to the top" at any price. Their latent generosity and idealism must be



UNITY TALKS—Cardinal John Heenan, left, Catholic Archbishop of Westminster, and Dr. Michael Ramsey, the Archbishop of Canterbury, chat during their visit to St. George's House at Windsor Castle. The Anglican-Roman Catholic Permanent Joint Commission, which is examining the issues dividing the two Churches, met at the castle. (RNS photo)

'Frisco Archdiocese starts telecasts

SAN FRANCISCO—Broadcasting has been launched by the Educational Television network of the Catholic Archdiocese of San Francisco.

challenged continually; their social sense must be stimulated and inspired, little by little.

GRADUALLY, over a period of years, the new generation deserves to be inspired (not drilled, because the Gospel spirit is more "caught" than taught); inspired to discover "God's love for all mankind"; to begin developing a Christian outlook towards vocations and careers, towards work and property; to begin acquiring a thirst for justice and a political awareness centered on personal freedom and the public good; and overall, to begin acquiring a hunger for peace so that God's will may be done "on earth as it is in heaven."

The successful inspiration and nourishing of this social conscience in the new generation depends most of all on who we adults are ourselves deep down. This is one more urgent reason for our own Christian renewal; one more reason to press our search for a developed social conscience animated by the Gospel.

(Next Week: Christians: Social Pioneers in the 1970's.)

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VIEWING WITH ARNOLD

Film satirizes World War I

By JAMES W. ARNOLD

"Oh! What a Lovely War" is extraordinary for several reasons. It is basically a pacifist satire of World War I, not only an incredibly brutal war but the first of the total modern wars that have made military solutions both permanently obsolete and permanently imminent.

It is full of black humor, encouraging us to laugh grimly at the sad and tragic, but it is not flip or sophomoric. Underlying all the scorn for pride and stupidity is a compassion for war's victims and a stubborn love for foolish, gallant mankind.

It is a bold adaptation of a stage play, sticking reasonably close to the contrived fantasy of the original—comparing the war to an amusement park

pavilion at Brighton—and brings a unique new style to the problem of how to make war seem unattractive in war movies. (Films, regardless of intention, celebrate their subject matter.) The amusement park device is a beautiful metaphor for the feelings of the British public as

Single Adults set Valentine dance

INDIANAPOLIS—"Hearts and Flowers" is the theme of the semi-formal dance sponsored by the Single Catholic Adults on Valentine's Day, Feb. 14. The event will be held starting at 8:30 p.m. in the Statler-Hilton Airport Inn.

The dance is being held in conjunction with the bi-monthly meeting of Region Five, Catholic Young Adults. "The Eastwoods" will provide the music. Admission will be \$6 per couple, with refreshments provided.

it entered the war with child-like patriotism. Whether the device works in the realistic film medium is perhaps an aesthetic fine point. Awkward at times, it is potent as propaganda and as a way of keeping the battlefield heroics in ironic perspective.

Richard Attenborough's first film as a director proves itself in a long list of memorable images. To mention only four: the music hall, where Maggie Smith and a chorus of lovelies use sex to entice young men to enlist; and as the men come to the stage, the girls are seen closeup in garish stage make-up; the Christmas exchange in no-man's-land between weary Germans and English; the battle zone religious service.

Marian to open film series

INDIANAPOLIS—Marian College's second semester Fine Film Series opens Friday in the school auditorium at 8 p.m. with Fellini's "8½."

The highly rated 1963 Italian film concerns the problems of a movie director and his attempts to solve them before beginning a major film. It stars Marcello Mastroianni, Claudia Cardinale and Anouk Aimee.

Francois Truffaut's "Jules and Jim" and Antonioni's "Blow-up" appear on the film schedule later in the semester. Admission for each film is 75 cents or \$2 for a season ticket.

New periodical
BONN, Germany — A new Catholic periodical, Chrzescjanin w Swiecie (Christian in the World), has begun publication in Poland.

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with the scandalous support of the holocaust by the clergy and the straight-faced hymn-singing with ironic, bowdlerized lyrics; and the long final sequence, which ends with an awesome array of crosses on summer-green hillsides.

After "Lovely War," one can never quite see a poppy in the old way. It is a rare film that is both hard and sensitive, nostalgic and nightmarish, adult yet non-exploitative. It deserves a wider audience than it has been getting.

(Rating: A-2—unobjectionable for adults and adolescents.)
Recommended: Midnight Cowboy (A-4), Popi (A-2), If (A-4), Easy Rider (A-1), The Reivers (A-3), Medium Cool (B), Downhill Racer (A-3), Hello, Dolly (A-1), Butch Cassidy and the Sundance Kid (A-3), Oh What a Lovely War (A-2), True Grit (A-1), The Secret of Santa Vittoria (A-2).



TO PRESENT WORKSHOP—
Sister Lucia van Bentem, O.S.F., audio-visual specialist and English teacher at Secena Memorial High School, Indianapolis, will present a slide lecture on Japanese Haiku poetry at a workshop sponsored by the Greater Indianapolis English Club on Saturday, Feb. 14, at Northwest High School. The all-day workshop will deal with the topic and methods of teaching composition.

Slate freshman registration at Secena Feb. 14th

INDIANAPOLIS — Secena Memorial High School will hold freshman registration at 8:30 a.m. Saturday, Feb. 14, for eighth graders planning to attend the eastside Catholic school next fall.

A minimum registration fee of \$10 will be charged at the time of the placement testing. The amount will be applicable toward the following year's tuition.

A special mixer is scheduled at the school this (Friday) eve-

ning to acquaint the future program is a "cook-in" and free freshmen with their potential admission to the Secena classmates. Included in the Schulte basketball game.

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JUBILARIANS GATHER IN CORYDON—Seminary classmates of Father Ernest Strahl helped the pastor of St. Joseph's parish, Corydon, celebrate his 25th Jubilee of Ordination on Sunday, Feb. 1. Shown above with Father Strahl, second from right, are (from left) Father Andrew Diezeman, pastor of St. Paul's parish Tell City; Father Eric Lies, O.S.B., of St. Meinrad Archabbey; and Father John Sciarra, pastor of St. Barnabas parish, Indianapolis. In addition to the Corydon parish, which he has served since 1964, Father Strahl is also administrator of Most Precious Blood parish, New Middletown, and St. Peter's parish, Buena Vista.

MEMBERS OF COLLEGE COUNCIL

Students get decision-making voice at St. Mary-of-the-Woods

ST. MARY-OF-THE-WOODS, Ind.—An innovative step to give students and faculty a larger role in decision-making has been taken by St. Mary-of-the-Woods College with the formation of a College Council.

The new council will consist of eight faculty members, eight students and three administrators. It will assume powers and functions previously performed for the most part by the administrative board of the college, which did not include representation by faculty and students.

In a speech to the members of the College Council and the college community, Sister Jeanne Knoerle, S.P., president, called the new Council "the central legislative body of the college and the right arm of the president, charged with examining, protecting, steering, challenging, devoting itself to furthering the professional aims and purposes of this institution and at the same time serving the constituency that elected it."

"I AM personally very proud to see St. Mary-of-the-Woods Col-

lege take the lead in formulating and implementing this form of community government, a move that I feel places us ahead of the mainstream of American colleges and locks us in a position of creative communication and confrontation with each other," she said.

Mother Mary Plus Regnier, S.P., chairman of the college's board of directors, delivered the board's charge to the members and administered the oath of office to the members.

Sister Loretta Schafer, S.P., was appointed chairman pro tem of the council. Sister Loretta, chairman of the governance committee of the college's self-study, played the major role in formulating the concept of the council.

The self-study is an intensive examination of all phases of the college begun in September, 1968, and slated for completion in the spring of 1970. The College Council is an outgrowth of the work of the council committees of the self-study.

According to the code of the College Council it "is empowered to formulate such legislation as it shall deem wise and proper for the control and government of such affairs of the college as directly affect the entire college community and to take such steps as it shall deem necessary for its implementation and administration."

Such affairs include organization and administration, the framing and execution of long-range plans, decisions regarding academic procedures and policies (such as the requirements for graduation and degrees, the methods of evaluating academic work and the standards of academic conduct of faculty and students) class and examination schedules, the calendar, the library, financial aid to students all college activities and events human relations, and the role of the college in public affairs.

WHILE St. Mary's isn't the first college to have a council, it appears to be unique in granting equal membership to faculty and students, according to Sister Loretta. She complimented the foresight of the faculty in granting equal status to students on the governing board.

Ruth Dilger, president of the Student Government Association, said the student body is "extremely pleased with the new council. For the first time the students have a real voice in decision-making, rather than just in opinion-gathering," she said.

Formation of the new council is expected to lead to revisions in the structure of the Student Government Association, according to Miss Dilger. Changes will also be made in the administrative board of the college and faculty organization.

The College Council will operate on an experimental basis for two years, with a review to be made in April, 1970, and another review in January, 1971.

FACULTY members and students on the Council were elected by their respective constituencies last Friday, while administrative members were appointed by Sister Jeanne.

Administrative members of the council are Sister William Eyke, S.P., vice president for academic affairs; Sister Jean Fuqua, S.P., vice president for student affairs; and Fred J. Nation, director of public relations.

Faculty members include Robert Carver, assistant professor of history; Rabbi Bernard Cohen, instructor in social science; Sister Marie William Hoerner, S.P., associate professor of education; Norman Hunt, assistant professor of psychology; Father Lawrence Richardt, instructor in religion; Sister Loretta Schafer, associate professor of chemistry; Sister Marie Denise Sullivan, S.P., associate professor of English, and James Welu, instructor in art.

Student members include Paula Connor, junior from Cincinnati; Ruth Dilger, senior from Louisville; Marilyn Foley, senior from Lakewood, Ohio; Carolyn Gallogly, senior from Fort Wayne; Norene LaMere, senior from Munster; Suzanne Mohr, sophomore from Terre Haute; Donna Weaver, senior from Point Pleasant, N.J.; and Patricia Zapapas, junior from Indianapolis.

IU students plan party for patients

BLOOMINGTON, Ind.—A Valentine party for patients of the Hospitality House, a convalescent home in Bloomington, is being planned for Saturday, Feb. 14, by undergraduate students of the St. Paul Catholic Student Center at Indiana University.

Saturday's party, which is being arranged under the chairmanship of Hugh Davis, a junior from Marion, is one of the opening events on the activities program of the Catholic Center for the spring semester.

In addition to Davis, committee members are Linda Huckelberry, freshman from Lebanon; Judy Broden, South Bend sophomore, and Joan Fitzgerald, sophomore from Indianapolis. They are making Valentines and other favors for the Hospitality House patients and also will present a musical program and other entertainment.

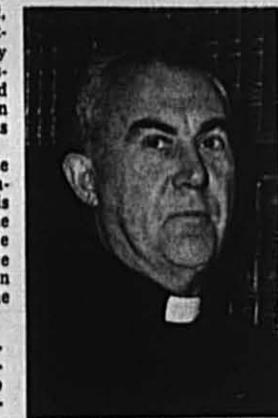
GRADUATE students will open their spring semester activities at the Catholic Center with a "Sadie Hawkins Night" party Friday, Feb. 13.

Each Tuesday at 7 p.m. and Wednesday at 3 p.m. during the semester a basic theology lecture course will be offered at the Center. Also on Tuesdays at 7 p.m., running for seven weeks, will be pre-Cana marriage instructions. "All couples who plan to be married in a Catholic ceremony before July 1 of this year should enroll in this course," Father James P. Higgins, director of St. Paul's Center, said.

A contemporary liturgy lecture series is being conducted at the Center on successive Sunday evenings, Feb. 8 through March 1.

OTHER events definitely scheduled for the spring semester include undergraduate students' social, March 6; Sunday supper with film and discussion program, March 8; foreign students' night, March 12; graduate students' party, March 18; Sunday supper, April 12; graduate students' program, April 17; married students' party, April 19; undergraduate students' program, April 26; special Haydn Mass, May 6; Mothers' Day Mass, May 10; married students' program, May 17; and Baccalaureate Mass, June 7.

Together with the parishes of St. Charles and St. John the Apostle, the St. Paul Center will conduct during the current semester a joint program of religious education classes for children attending non-parochial schools in grades 1 through 12.



RETREAT MASTER—Magr. James P. Galvin, pastor of St. Patrick's parish, Indianapolis, will conduct a retreat for women of Holy Name, St. Monica's and Our Lady of Greenwood parishes the weekend of February 20-22 at Our Lady of Fatima Retreat House. Reservations, open to other women in addition to those from the above parishes, may be obtained by calling the retreat house, 545-7681.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

VALENTINE CARD PARTY
Saturday, Feb. 14 — 2 P.M. - 7 P.M.
Community Room — Lafayette Square
Sponsored by St. Maur's Ladies Guild

LAS VEGAS NIGHT — EXTRAVAGANZA
Chastard Cafeteria
Saturday, Feb. 14 — 6 P.M. 'til ???
Games — Food — Refreshments

RUMMAGE SALE
Ladies of Charity St. Vincent DePaul
2510 North Capital Avenue
Friday, Feb. 20 — 9 A.M. - 5 P.M.
Saturday, Feb. 21 — 9 A.M. - 4 P.M.

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

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