



VOL. XIII, NO. 21

INDIANAPOLIS, INDIANA, MARCH 1, 1974

Retired priest to get \$300 monthly under new pension plan

Details of the Archdiocesan Retirement Plan for clergy, Religious and lay employees were revealed this week as the \$2 million campaign fund reaches toward full Archdiocesan-wide participation.

Clergy benefits, which go into effect July 1, 1974, will entitle each retired priest, at age 70, a monthly income of \$300. Presently, there are 31 retired diocesan priests who are receiving a similar amount from an interim retirement fund administered by the Chancery on a cash-flow basis. The interim program will terminate on July 1.

Past service cost to fully fund the clergy plan, as prepared through actuarial studies by insurance companies, will be approximately \$2.25 million. (Once the past service cost is liquidated, the annual cost per active priest, to be paid by the parish or institution he serves, will be about \$110.

FULL VESTED INTEREST will be provided each priest who has completed 10 years of service, while partial vested interest will begin after 15 years, according to present plans. "Vesting" means that the amount paid toward retirement will be guaranteed.

Six communities of women Religious who serve the Archdiocese in its parish schools and diocesan-owned secondary schools presently have 548 retired members who have provided more than 6,000 years' service to the Archdiocese.

The presently-retired Sisters will receive approximately \$600,000 of the funds generated from the Archdiocesan Retirement Campaign, to be paid over a period of years. Sisters now teaching are receiving an amount in their current stipend of \$3,500 which is earmarked for their eventual retirement.

Lay employees of parishes—including teachers, custodians, housekeepers, cooks and secretaries—teachers in diocesan secondary schools, Chancery and other diocesan agencies' staffs, will be eligible for retirement benefits July 1, 1975.

IT IS PRESENTLY planned that a lay employee's pension will be computed at the rate of one per cent of salary times the number of years employed, with vested rights beginning after 10 years' service. Vesting will accrue at five per cent interest starting with the 11th year, with 100 per cent vesting provided after 30 years.

St. Meinrad Alumni dinner set Monday

The Indianapolis Chapter of the St. Meinrad Alumni Association will hold its annual dinner at Fatima Retreat House on Monday evening, March 4. Both clergy and lay alumni members are invited to attend. A reception at 6 p.m. will precede the dinner.

A color slide show presentation on St. Meinrad "past, present, and future" will replace the customary guest speaker, according to dinner chairman, Father Joseph Beechem. Father James Moriarty will serve as master-of-ceremonies for the evening.

Archbishop George J. Biskup and Archbishop Gabriel Verkamp will be among the distinguished guests. A delegation of seven priests from St. Meinrad have also indicated that they will attend.

ALAS, NO GAS!

EAST BRUNSWICK, N.J.—The poetic talents of Sister Marita Michael, principal of St. Bartholomew's School here, have been utilized to bring forth what may well be the first heavenly supplication on behalf of those affected by the energy crisis.

The nun has composed "The Energy Prayer," which her pastor, Father J. Morgan Kelly, has committed to memory just in case he should be caught short somewhere beyond the East Brunswick limits with a car gasping for gas.

For others, who may wish to make a humble entreaty when the family gas buggy has breathed its last, here is "The Energy Prayer:"

I am weary Lord—
I have driven far.
But alas, I see the sign
No Gas.
Open up a station, Lord
where I'll see a sign
Gas Today.
For home is so pleasant.
But so far away
Thank you, Lord, for listening.

\$36,653 Lilly grant to aid camp program

INDIANAPOLIS—A \$36,653 grant from Lilly Endowment, Inc., has been announced by the Catholic Youth Organization (CYO) this week. The funds will be used to continue the CYO summer camping program at Rancho Framasa and Camp Christina in Brown County.

Officials of Lilly Endowment stated that they "are happy to support the CYO in its camping program because it is open to all young campers of any racial or denominational background and is in no way restricted to a particular group."

Of the 1,770 campers last summer, 250 were non-Catholics. Campers come from several group homes and are referred by agencies such as Catholic Social Services and St. Mary's Child Center. For the past five summers more than 50 children from the Children's Service of Central State Hospital have used the CYO camping facilities.

In making the announcement, Father Donald Schneider, CYO Director, said that the grant was "a dream come true, with improvements planned that could not have been done without the assistance of Lilly Endowment, Inc."

Asks children to sacrifice

NEW YORK—Pope Paul VI has asked American school children to support the American Catholic Overseas Aid Fund so that it can provide "food, clothing, medicine and other life-saving supplies to those in need around the globe every day, all year long."

In an Ash Wednesday radio address carried by all major radio networks, the Pope noted that many children "have no schools, no doctors; many go to bed hungry every night because there is simply not enough food to go around."

Many other children, he added, suffer from natural catastrophes such as floods, earthquakes, and typhoons.

POPE PAUL TOLD the children: "As you begin to make your Lenten sacrifices, dear children, remember that each little gift will help make the future of some poor boy or girl a brighter one."

"Our Blessed Lord wants all of us to feed the hungry, clothe the naked, minister to the sick and give drink to the thirsty. And so when you make your Lenten sacrifices, you not only show your love for other less fortunate boys and girls overseas, but for our Savior, Jesus Christ, Himself."

Catholic Relief Services, U.S. Catholics' overseas aid agency which sponsors the fund, last year supplied food, clothing, blankets and medicines to an estimated 20 million people worldwide.

\$200,000 challenge grant is announced by Gibault

TERRE HAUTE, Ind.—Announcement of a \$200,000 challenge grant from the Lilly Endowment, Inc., for the Gibault School for Boys was made Wednesday by Brother Thomas Shaughnessy, C.S.C., administrator, and Forest Sherer, chairman of the school's development council.

The total amount of \$400,000 will be used for improvement of the institution's group living, educational and food service areas.

Word of the grant was received from James T. Morris, director Lilly's metropolitan area programs. Gibault was the recipient of an unrestricted \$50,000 grant from the Indianapolis-based foundation in 1971.

Gibault began its current development program, "A Blueprint for the Golden Seventies," in the spring of 1971. The announced goal of \$1.8 million was set for the improvement of facilities and programs. To date, two new residence halls have been constructed and are

occupied. Each hall accommodates 24 boys.

Founded in 1921 by the Indiana Knights of Columbus, Gibault is licensed as a rehabilitation and treatment center for 125 boys from 10 to 16 who are wards of juvenile courts. Most of the present students are from Indiana. The K of C provides funds for the year-to-year financial operation of the school.

Completion of the building phase, according to Brother Shaughnessy, calls for the remodeling of the former Fred Smith home, now used as a residence for Brothers of Holy Cross, who partially staff the school, expansion of the administration building, construction of a sports center and replacement of Chartrand Hall, the school's first dormitory, erected in 1922.

A sustaining membership drive will be launched throughout the state within a few weeks which will be the primary attempt to match the Lilly challenge grant.

THOMAS G. MORGAN, associate director of Catholic Charities, pointed out that opening the regional office is the first major step toward bringing Catholic Charities to the parish level.

"We have had conveners working throughout the Archdiocese for several months—now we are providing a base of operations that is visible and available to everyone."

The second annual Catholic Charities Appeal will be held on Mother's Day, May 12, to support the 1974-75 program.



POPE JOHN IN EPISCOPAL CHURCH WINDOW—Pope John XXIII, long after his death, is still a promoter of ecumenism. He is depicted at the top left in a new stained-glass window recently installed in St. Thomas Episcopal Church in New York City. Cardinal Terence Cooke participated in the dedication of the window during recent Unity Week ceremonies.

AIR 'SPECIAL PROBLEMS'

American prelates confer with Pontiff

VATICAN CITY—Six American bishops met with Pope Paul VI for an hour and a half to discuss "pastoral problems" including, according to reports circulating in Rome and in the United States, special rules that have speeded the processing of marriage cases in the United States.

Neither the Vatican nor the U.S. bishops revealed the content of specific topics discussed, but last November NC News sources in the United States said that the bishops at their annual meeting in Washington had voted to send a special delegation to the Pope to ask for an indefinite extension of its marriage

court norms.

The 23 special U.S. norms cut down on the number of officials, the amount of paperwork, and the number of appeals required to settle marriage cases in diocesan marriage courts. If no extension is granted, the Church courts will have to abide by stricter procedures after July 1, 1974, when the current special law expires for the U.S. Church.

NC NEWS REPORTED in November that Cardinal John Krol of Philadelphia, president of the National conference of Catholic Bishops (NCCB); Bishop James Rausch, general secretary of the NCCB, and Bishop Bernard Flanagan of Worcester, Mass., chairman of the bishops' Committee on Canonical Affairs, would be members of the delegation seeking an extension of the laws.

Those three prelates met with the Pope on February 23. The three other American prelates in the delegation were Cardinals John Cody of Chicago and Terrence Cooke of New York, and Archbishop John Quinn of Oklahoma City.

Archbishop Quinn is chairman of the NCCB Committee on Pastoral Research and Practices.

L'Osservatore Romano, the Vatican daily newspaper, asked the American prelates for copies of their presentations but, refused this information, contented itself with printing the names of the prelates.

"The Holy Father was most generous with his time to allow us to discuss with him as a form of collegiality some pastoral problems of the Church in the United States," said Cardinal Krol, leader of the delegation to the Pope.

THERE WERE ALSO rumors in Rome that the delegation would be visiting the Pope to discuss the extension of the marriage norms. Professors of Church law at one pontifical university in the city said the bishops would be asking for permission to keep the easier laws, which considerably speed up the handling of many marriage cases.

Some press reports last November also said the U.S. bishops had asked the same delegation to lodge a protest over the manner in which the Vatican last year terminated the experiments with delaying first confession until after the reception of first Communion.

The Vatican and the delegation would neither affirm nor deny that they discussed that matter, but NC sources last November had said the first confession-first Communion question would be handled separately by letter, not by the delegation.

The experiment had delayed reception of first confession among children for up to several years after their reception of first Communion.

The American sources made it clear the bishops were not questioning the end of the experiment itself, but the peremptory manner in which the Vatican announced it.

The sources also said at that time that sending the protest to the Pope was not in any sense a confrontation, but rather "a constructive dialogue about pastoral considerations" in the United States.

Senate hearings ready to study 'life' amendment

INDIANAPOLIS—The office of Indiana Senator Birch Bayh, chairman of the Senate Subcommittee on Constitutional Amendments, has confirmed that hearings on resolutions for amendments to protect human life will be held on March 6 and 7.

Following the confirmation, the Committee for the Preservation of Life (CPL), Indianapolis, and other pro-life groups throughout Indiana are urging their members and supporters to write or phone their representatives in Congress stating support for an amendment to protect life at all stages.

Sen. James Buckley (Cons-N.Y.) and Sen. Jesse Helms (R-N.C.) have introduced proposals for a pro-life amendment in the Senate and Rep. Lawrence J. Hogan (R-Md.) has submitted a similar proposal in the House of Representatives.

A DEMONSTRATION of strong grassroots support is essential if the Supreme Court decision on abortion is to be reversed, according to Charles E. Stimming, co-chairman of CPL.

Congressmen representing residents of the Archdiocese and their Capitol addresses are:

Sen. Birch E. Bayh
363 Senate Office Bldg.
Washington, D.C. 20510

Sen. R. Vance Hartke
313 Senate Office Bldg.
Washington, D.C. 20510

Rep. William G. Bray, Sixth District
2204 Rayburn Office Bldg.
Washington, D.C. 20515

Rep. John T. Myers, Seventh District
103 Cannon Office Bldg.
Washington, D.C. 20515

Rep. Roger H. Zion, Eighth District
1226 Longworth Office Bldg.
Washington, D.C. 20515

Rep. Lee H. Hamilton, Ninth District
2344 Rayburn Office Bldg.
Washington, D.C. 20515

Rep. David W. Dennis, Tenth District
1535 Longworth Office Bldg.
Washington, D.C. 20515

Rep. William H. Hudnut, 11th District
1004 Longworth Office Bldg.
Washington, D.C. 20515

TO PHONE senators and representatives in Washington, dial or call area code (202) 225-3121. When "The Capitol" answers, ask for senators and representatives by name and state.

Four cardinals are scheduled to testify before the Bayh subcommittee on March 7. They are Cardinals John Krol of Philadelphia; president of the National Conference of Catholic Bishops; John Cody of Chicago, chairman of the NCCB Committee for Pro-Life Activities; Timothy Manning of Los Angeles; and Humberto Medeiros of Boston.

'Rally for Life' speaker named

INDIANAPOLIS—Charles E. Rice, professor of Law, University of Notre Dame, will speak at a "Rally for Life" to be held Saturday, April 13 at the Convention Center.

Dr. Rice, author of numerous books, articles and reviews on constitutional law, will discuss the need for a constitutional amendment to protect human life.

The "Rally for Life" is sponsored by the Committee for the Preservation of Life, a statewide pro-life organization. E. J. Mooney, chairman of the event, said that other speakers will be announced in the next several weeks.

Paul Fox takes Marian PR post

Paul G. Fox, News Editor of The Criterion for the past 16 years, has been named Director of Public Information at Marian College, effective March 1.

An alumnus of Marian, Fox has served as columnist and photographer

See Tacker and related article on Page 3

for the Archdiocesan weekly since the fall of 1957. His duties at the Catholic college will include news releases, editing of publications, photography, part-time teaching and work in the development office.

He and his wife, Rose Mary, are the parents of four children who attend St. James the Greater School in Indianapolis. Mrs. Fox is an English teacher at Roncalli High School.



PAUL G. FOX

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Committee aim: integrity

WASHINGTON—An interdenominational association of religious leaders who hope to restore integrity to government has been formed here under the name of the Religious Committee For Integrity in Government. The first objective, the committee said, is the clarification of the critical issues in the present crisis in government.

Repeat torture charges

WASHINGTON—Available evidence leads to a "persuasive presumption" of political imprisonment and torture in Brazil, according to a report by the Inter-American Commission on Human Rights of the Organization of American States. The commission also said that the Brazilian government has failed to respond adequately to its requests for an investigation of the documented allegations of torture, abuse and maltreatment of prisoners.

Reject 'spurious' Knights

ROME—Officials of the sovereign military order of the Knights of Malta, one of the Church's oldest orders of chivalry, have rejected claims of a New York-based organization that calls itself the Ecumenical Knights of Malta. The office of the grand chancellor of the Knights in Malta, located in Rome, has rejected the idea that the New York group, which recently inducted 21 members, is linked with the order in Rome, as its name might lead the public to believe.

Names . .

Frank Sheed and Maise Ward, pioneers in publishing religious books, were among those honored by The Christophers.

Sen. James L. Buckley (Cons. R-N.Y.) said that the dismissal of Cardinal Mindszenty marks the end of an era of "splendid defiance" of Nazi and communist tyranny.

Father Frank M. Mouch, 41, superintendent of education for the St. Petersburg, Fla., diocese, has been named rector of the Josephinum, the pontifical seminary in Worth, N.J., O.

Gov. Brendan T. Byrne, in his first annual message to the New Jersey legislature, indicated he would continue a search for a constitutional method of aiding students in nonpublic schools.

Msgr. John S. Cummins, executive director of the

California Catholic Conference, has been named auxiliary bishop of Sacramento.

Father Bernard H. Petrina, a priest of the Harrisburg, Pa., diocese, has been elected chairman of the National Committee of Diocesan Directors of Campus Ministry.

Bishop Cornelius M. Power of Yakima, Wash., will be installed as archbishop of Portland on April 17, succeeding Archbishop Robert J. Dwyer who is retiring for reasons of health.

Catholic Auxiliary Bishop George Evans and Episcopal Bishop George Frey, both of Denver, issued a joint statement opposing reinstatement of the death penalty, currently under consideration in the Colorado legislature.

Oppose legalized abortion

LONDON—Catholic and other Christian and ethical activists are trying to drum up opposition to legalized abortion in the present general election campaign in the United Kingdom.

India news service folds

NEW DELHI, India—The Catholic News Service of India (CNI) which supplied news on Indian Catholic events to the 14 Catholic newspapers in the country and to 200 private subscribers, has closed down, its director, Jesuit Father John Barrett, announced.

Won't endorse film code

NEW YORK—The National Council of Churches' Broadcasting and Film Commission (BFC) has declined a plea made by the motion picture industry for endorsement of the industry's self-regulatory movie rating system. The BFC and the Division of Film and Broadcasting of the U.S. Catholic Conference dropped the system.

Remember them

INDIANAPOLIS
IDA RADEMACHER, 79, St. Mary's, Feb. 20. Sister of Mary Leppert.

MARY A. HRIBERNICK, 83, Holy Trinity, Feb. 20. Mother of Fred, Janet and Lillian Hribernick and Agnes Collins, sister of Frank Mainers.

ASSUNTA LOMBARDI, 78, St. Anthony's, Feb. 21. Mother of Mrs. Terry Chatham; stepmother of Rita Lombardi, Mrs. Angelo Turichia and Annette Quilathowski; sister of Elvira Giorgi.

ZETA M. CAULEY, 72, Nativity, Feb. 21. Cousin of Mrs. John Kuhn.

FRANCES SABOTIN, 81, Holy Trinity, Feb. 22. Wife of Frank, Sr.; mother of Frank, Jr., Joseph and Mary Sabotin and Bertha Powell; sister of Agnes Lipovsek and Antonia Velkovich.

DOROTHY J. WEINBRECHT, 58, Christ the King, Feb. 22. Wife of John J.; mother of John T. Weinbrecht and Marilyn Graef, sister of Joseph Brosnan and Esther Wilson.

RUELL B. FULLER, 64, St. Ann's, Feb. 23. Mother of Harry Fuller, Jr., Lois Lazaro, Louise Lerner and Lorraine Locke; sister of Marie Truman and Elizabeth Lester.

ANNA SMERDEL, 81, Holy Trinity, Feb. 23. Mother of Boyan and Joseph Smerdel, Josephine Krefel, Freda Dezian and Margaret Finley.

JOSEPH L. FULLER, 69, Little Flower, Feb. 23. Brother of Raymond C. Fuller and Lucille Bramell.

HENRY J. SCHUCK, 33, Sacred Heart, Feb. 25. Brother of Clifford Jr. and Michael E. Schuck, Claire Kordes and Elizabeth Butten.

ANNA M. CUMMINS, 92, St. Anthony's, Feb. 25. Mother of Ann Cummins and Mrs. George Schmalz; sister of Ethel Leeds.

HENRY PURCELL, 85, St. Rita's, Feb. 25. Uncle of Bobby Barnett.

JAMES A. LAWSON, 9, St. Barnabas, Feb. 25. Son of Mr. and Mrs. Virgil A. Lawson; brother of John, Joe, Paula, Mary and Kathy Lawson; grandson of Virgil L. Lawson, Louise Horn and Mr. and Mrs. James Burrello.

EVA F. JANKOWIAK, 75, St. Catherine's, Feb. 26. Wife of James H.; sister of Stanley Jazgar, Josephine Werner and Stella Mucha.

DOMINIK J. MORAN, 67, St. Anthony's, Feb. 27. Father of John, Dominik, Richard and James Moran, Norma J. Padgett, Rosalee Combs and Julia Eppen; brother of Julia Moran.

JEFFERSONVILLE
JOHN WALLACE McPHERSON, Sr., 55, St. Augustine, Feb. 25. Husband of Martha; father of John Wallace, Jr., of Jeffersonville.

MADISON
MARILYN V. GRAHAM, 42, St. Patrick, Feb. 16. Mother of Kenneth of Ashland, Ky.; Kevin of Carrollton, Ky.; Mrs. John Silver, Kerry Keith and Lisa Graham, all of Madison. Sister of James Stewart and Patricia Pinkham, both of Columbus, O., and JoAnn King of West Plains, Mo.

NEW ALBANY
ELNORA C. GOLDSMITH, 83, Holy Trinity, Feb. 23. Mother of Howard A. Villier of New Albany; and Mrs. Theodore Etheridge of Louisville; stepmother of Mrs. Morris Dillow of New Albany. A brother also survives.

ST. MARY-OF-THE-ROCK
MARY M. ZINS, 80, St. Mary-of-the-Rock, Feb. 7. Mother of Catherine Baker of Batesville and Leona Evans of Brookville. Two sisters and two brothers also survive.

TERREHAUTE
CATHERINE BUCKNER, 48, St. Ann, Feb. 23. Mother of James of Dover, Del.; David and William, both of Terre Haute; Mrs. Lynn Burgess and Mrs. Jane Burgess, both of Terre Haute; both at home. Sister of James Valley, Terre Haute, and John Valley of Texas; Mrs. William King of Chicago; and Mrs. Roseann Stanton of Terre Haute.

CHARLES J. POTHS, 74, St. Joseph, Feb. 22. Husband of Helen. Several nieces and nephews also survive.

YORKVILLE
ALBERT M. VOGEL-GEANG, 76, St. Martin, Jan. 22. Husband of Helen; father of Willard, Raymond, Donald and Robert Vogelgesang, Thelma Hoff, Mildred Simmermeyer and Ruth Ann McCool. A sister and a brother also survive.

St. John's Church

(Corner S. Capitol & Georgia, Indpls.)

Sunday Mass Schedule

Saturday—Anticipation Masses: 5:30 p.m.; 7:30 p.m.

Sunday—6, 7:30, 9, 10 & 11 a.m.; 12:15 p.m.; 5:30 p.m.

Lenten Services

All Wednesdays of Lent—7:45 p.m. Novena in Honor of Our Lady of the Miraculous Medal followed by Holy Mass.

All Fridays of Lent—7:45 p.m. Stations of the Cross and Benediction.

Sundays of Lent—Recital at 5 p.m. followed by Holy Mass 5:30 p.m., (March 3, Gregorian Chant Choir, Mr. Tip Sweeney, organist.)

Restate concern for justice

RIO DE JANEIRO, Brazil—The Brazilian Bishops' Conference has restated its concern for social justice and human rights in a statement that takes a conciliatory tone toward the nation's military government. The statement comes at a time which has seen recent arrests of priests and condemnations of the military government by the Church.

Once over lightly . .

A bill which would ban the sale, distribution or exhibition in Pennsylvania of material judged to be obscene by a jury has been sent to the governor for his consideration.

The National Conference of Catholic Bishops (NCCB) has sent to member bishops for their regional meetings a document on communications which involved the consultation of more than 600 persons . . . The Christian communities of Sri Lanka (formerly Ceylon) have responded to the government's call for a National Food War to combat the shortage of essential food supplies . . . The parents of Israeli prisoners of war held in Syria are appealing to Americans to seek to persuade Syria to publish a list of the names of the prisoners it holds and to allow representatives of the International Red Cross to visit them.

Half a million Britons have signed a nationwide petition to Parliament asking for better aid to the Third World of developing nations . . . A board of trustees consisting of 11 lay persons and one priest will operate La Salle High School, Cincinnati, now a Christian Brothers school, beginning next fall . . . Parents in the Dubuque archdiocese are being asked to speak at all the parish Masses on vocations to the religious life on the week-end of March 2 and 3 . . . The information office of the Sao Paulo archdiocese in Brazil reported that dozens of people working for organizations related to the Brazilian Church were arrested in Sao Paulo and in Rio de Janeiro in early February.

Officials from all U.S. dioceses have been invited to participate in workshops on the permanent diaconate at Quigley Preparatory Seminary-South, Chicago, on March 2 . . . The Vatican City daily has expressed doubts whether its editor-in-chief and a contributor can be tried by an Italian court for an article in the paper attacking an Italian professor for his views on the Church's opposition to artificial contraception . . . The former novitiate and juniorate of the New York province of the Christian Brothers in Tarrytown, N.Y., has been sold for \$1.5 million to a church group whose Korean leader has become prominent as a backer of President Nixon . . . The national board of the Catholic Daughters of America (CDA) at a meeting here awarded about \$40,000 in grants to programs in this country and abroad.

Indianapolis

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BY JERRY FILTEAU

LACK OF SWORN PROOF KEEPS BISHOPS SILENT

BEHIND
THE
NEWS

WASHINGTON—When the 28-bishop Administrative Board of the United States Catholic Conference (USCC) scored the right-wing Chilean and Brazilian regimes for violations of human rights, they said nothing about Cuba, the small Caribbean island that brought communism to the back door of the United States.

Asked why Cuba was not charged with human rights violations as well, Father Frederick McGuire, director of the USCC's Division for Latin America (DLA), summarized the reason in a few words: lack of proven or provable facts. "We cannot speak without facts," Father McGuire said. "We've tried to get the Cuban facts but we haven't been able to."

HE TOLD NC NEWS he has dossiers of information, filled with sworn affidavits, regarding political imprisonment, torture and death, as well as other politically motivated deprivations of civil rights, in Brazil and in Chile.

The DLA files were instrumental in the development of the Administrative

Board statements, which accused Chile and Brazil of violating human rights and urged the United States government to reconsider its policies of aid to the two countries if they do not show signs of change.

Father McGuire said the latest information he has on Cuban political imprisonment is from the U.S. State Department and it dates back to 1967. "And the situation has changed radically since then," he said.

The DLA director neither asserted nor denied that political imprisonment and torture are occurring in Cuba. "The problem is with facts," he said. "From Brazil and Chile we've been able to get verified facts, not just rumors. We've tried for affidavits of facts from Cuban

refugees and gotten none. They've made statements, but have not been willing to give us sworn affidavits."

BESIDES ITS attempt at information from Cuban refugees, the DLA has tried to get more recent data "through repeated visits to the State Department. Through the State Department we've made attempts to make on-site investigations. . . . We will investigate all reports of political prisoners in Cuba in this decade."

Father McGuire and James Cotter, his assistant director, said they have tried to get permission from Cuba to send a member of their staff or a team down to make an impartial investigation. "We've asked for permission," said Father McGuire. "We have not received it."

the (Latin America) division issued a statement approved by the (U.S. Catholic) conference, urging the United States to relax its embargo."

He said he personally thought a full normalization of political relations between the United States and Cuba would be good for both the Church and the people of Cuba because it would open Cuban government actions to public scrutiny.

"But we have not come out with a statement favoring the normalization of political relations, because that is a political question, not a question of human life and needs," he said.

"IT'S DIFFICULT to get information out of a police state," he concluded. Archbishop Coleman Carroll of Miami, a leader in the fight for help to Cuban refugees in this country, said it was a "well-known fact" that Cuba has "something like 10,000" political prisoners.

But he said he has made no interventions with the USCC to request a statement on the issue. "I wonder if that, under the present situation, is a good point to bring up," he said.

He asked whether a statement on human rights violations in Cuba might not hurt the people and the Church there. "The question in my mind is the timeliness of it," he said.

EDITORIALS

An old-fashioned Lent

Just as we were settling down to the task of writing a Lenten editorial, a co-worker handed us last Sunday's bulletin from St. Mary's Church, Indianapolis. Inside was everything we had intended to say about Lent—and said better. So we hope Msgr. Victor L. Goossens, St. Mary's pastor, won't mind our passing on his comments about what it takes to make an "old fashioned" Lent:

"You hear people say that Lent isn't what it used to be; it isn't the way it used to be when they were children or when they were younger. Has it ever occurred to you that if Lent is different now, it is because YOU have made it different?"

"The ONLY change made officially by the Church was to say that she would no longer bind us to fast and abstain from meat under

pain of sin except on Ash Wednesday and Good Friday. The Church did not say that Catholics between 21 years of age and 59 years HAD to eat three full meals each day during Lent. She simply said you will not now be forced by law (not to).

"If Lent is different, it is because YOU made it different; it is because YOU decided to eat three full meals a day; it is because YOU decided to eat meat more than once each day; it is because YOU decided not to come to Mass; because YOU decided not to pray the Rosary; because YOU decided not to come make the Way of the Cross.

"So let us stop blaming the Church if our Lent is not what it used to be. Put the blame where it belongs—right on each one of us. It can be an "old-fashioned" Lent anytime we want it to be so."

Assigning the guilt

The finding of collective guilt—which got a good workout during the Vietnam war—appears on the ascendancy again in the Catholic community. And it is as questionable a strategem of justice as it was at Calvary or Nuremberg.

The phenomenon of wholesale blame is being revived to account for the acts of terrorism which are becoming frighteningly numerous of late. Some clergy and religious leaders are diagnosing the acts as unfortunate but justifiable eruptions of bitterness against the system.

For example, a front page editorial in last week's Catholic Voice, the newspaper of the Oakland, Calif., diocese, tells us that we all share blame for the violent deeds of the Symbionese Liberation Army (SLA). That's the group, of course, that kidnapped Patricia Hearst and is accused of slaying Oakland school superintendent Marcus Foster.

The writer of the editorial, Father Richard A. Mangini, maintains we are all guilty because "we are part of a system slow to respond to injustice and to correct it." So too, we might add, is the most innocent newborn babe a part of the system and, moreover, most of us are as helpless as a babe to right those specific wrongs of which Father Mangini speaks.

The editorial notes that the

SLA's avowed goals are the same as those advocated by the Church in the 1971 World Synod of Bishops—equal employment opportunities, quality education and decent housing for all, equitable sharing of the tax burden and equal distribution of the nation's resources.

Clearly, however, the Bishops and the SLA are at odds as to how those goals should be achieved. Surely murder and kidnapping—whatever their motive—cannot be condoned. Nor, in our view, can the people who abhor such deeds be made to feel culpable when they happen.

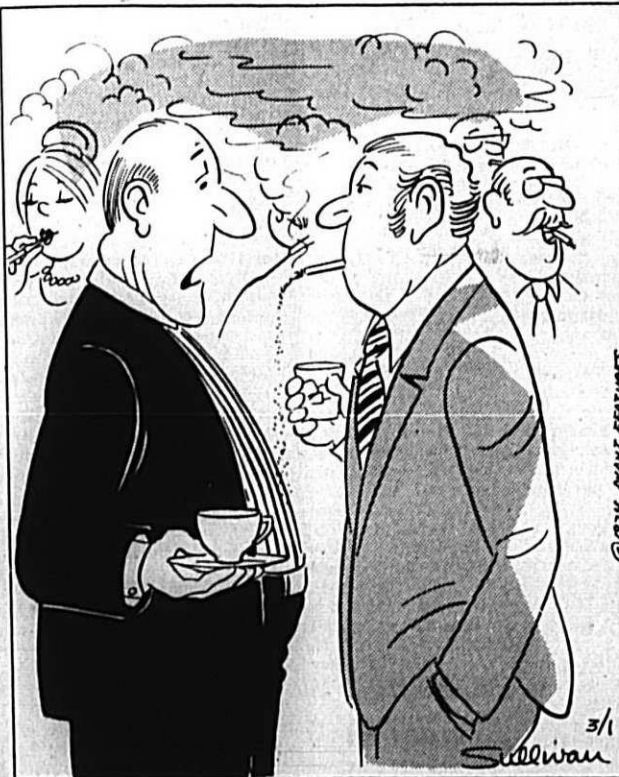
Nonetheless, Father Mangini contends that to the extent that "good Christians" do not accept the Church's social teaching, he fears "we will continue to experience the fruits of frustration from such groups as the SLA and we will continue to be partly responsible for the violence we now deplore."

It is a small world, Father, and a frustrating and unjust one. But it is dangerous to scatter blame for the evil deeds of a small band of evil men and women. Perhaps there are many good Christians who do feel guilty about the Foster slaying and the Hearst kidnapping, who do accept part of the blame. Personally, we don't. In the words of another renowned California philosopher, "Include us out." We have enough sins of our own to worry about.

and should have little or no effect on the present detente. He said neither nation was harboring illusions—that America was still in total disagreement with much of what the Soviet Union stood for and vice versa. Though the treatment of Solzhenitsyn was a clear violation of human rights, the President continued, we were not about to sever ties with the Soviet Union or exact any economic reprisals.

On the contrary, Mr. Nixon noted, the relaxing of tensions between the two nations had proved a tremendous dividend for Solzhenitsyn. Had there not been a more open state of affairs, Solzhenitsyn would not have been exiled—he would have been carted off to a forced labor camp—one of those he describes so vividly in "The Gulag Archipelago."

"Better Paris than Siberia," Mr. Nixon concluded. Surely every admirer of Solzhenitsyn breathed a silent Amen to that.



"NO, THAT'S NOT ITS PURPOSE, BUT I SUPPOSE ASH WEDNESDAY COULD BE SET ASIDE NATIONALLY AS THE DAY TO QUIT SMOKING."

THE YARDSTICK

Turning back clock can be risky

BY MSGR. GEORGE G. HIGGINS

Most people have a hobby of sorts or keep telling themselves that they ought to develop one for therapeutic purposes. I get my rainy day kicks out of reading almost anything I can lay my hands on in the field of American labor history.

When people tell me they find this a boring subject, I advise them not to feel bad but to go right ahead, with a clear conscience, and do whatever suits their fancy—to each his own.

But come to think of it, dabbling in labor history as an extracurricular avocation has it all over stamp collecting when it comes to dealing with people like the distinguished editor and journalist, John Davenport, who seriously argues in a major book review in the current issue of *Fortune* magazine that we ought to turn the clock back half-century or more in the field of labor legislation and return to the so-called open shop.

Davenport, a veteran commentator on socio-economic problems for a number of big-time publications, takes his cue from a new book by economist W. H. Hutt entitled "The Strike-Threat System" (Arlington House, New Rochelle, N.Y. 10801, \$11.95). I haven't been able to secure Professor Hutt's eccentric opus, but assuming that Davenport summarized it accurately in his lengthy review, I know it will turn me off when I finally read it.

AS THE TITLE of his book is meant to

suggest, Professor Hutt's basic argument is that the strike—and even the threat to strike—should be outlawed as a form of conspiracy against the public interest. To this end, he recommends that all federal labor legislation enacted in this country since the turn of the century (including the National Labor Relations Act) be repealed forthwith. According to Davenport, the professor is persuaded that "in the long perspective of history this whole body of legislation will be seen as a tragic turning."

To take its place, Hutt urges the enactment of an Emancipation of Labor bill, insuring "the right of every person to accept any lawful employment" on terms that "will enable him to better his condition or prospects." In other words, he wants to do away with collective bargaining in every shape or form and return without delay to the open shop. This is the most unrealistic socio-economic proposal I have encountered in many a long winter. In fact, it reads like an excerpt from Alice in Wonderland.

IN CONCLUDING his enthusiastically favorable review of "The Strike-Threat System," Davenport says that Hutt, realizing that unions could never have achieved their present power without public support, has set out "to disabuse the public mind of myths and illusions about the nature of unions, and to show that the market economy, far from being an exploitive system, is the road to freedom and higher standards."

Anyone who has ever done even a modicum of week-end reading on labor

history will be torn between laughter and tears on reading this astonishing statement which completely ignores the evidence of history and casually rewrites the record of labor-management relations in this country to suit the professor's antiquated and highly doctrinaire taste.

Furthermore, no reasonably well-informed American needs to be told that what Hutt and Davenport are advocating—a return to the most primitive form of 19th century laissez-faire economic individualism—runs completely counter to the social teaching of all major Christian Churches and the parallel teaching of the Synagogue.

WHAT PROFESSOR Hutt and Davenport are advocating, whether wittingly or not, is a massive social revolution which could rip this country apart at the seams and destroy the American economic system which they claim to be protecting against the damaging effects of collective bargaining.

I find it almost incredible—in the most literal sense of the word—that *Fortune*, of all magazines, should, in effect, have given its blessing to such a fanciful but potentially dangerous scheme. Over the years, the editors of *Fortune* have shown a high degree of sophistication in dealing with the subject of labor-management relations. I have always been under the impression that they had gracefully come to terms with the fact that we are living in the 20th, not the 19th or the 18th century, but after reading Davenport's review of Hutt's extraordinary treatise, I am not so sure.

'WE HAVE RESPONSIBILITY TO OTHERS'

Don't ignore evil, psychiatrist warns

MONTEREY, Calif.—A famous psychiatrist said here that sin definitely does still exist and that anyone who recognizes its existence has a responsibility to do something about it.

Karl Menninger, founder of the Menninger Clinic, Topeka, Kan., defined sin both as "the uncontrolled propensity for self-destructiveness" and as "not caring what happens."

We sin by "becoming alienated from people around us who want to be loved and want to love us," according to the psychiatrist who recently authored a book entitled, "Whatever Became of Sin?"

HE SAID THAT a responsibility for sin led him away from the general practice of medicine and into psychiatry, a profession which believes that "if you treat people decently, don't

hurt them, don't break their hearts. . . . most of them will get well rather quickly," he said.

A similar hatred for sins committed against youth and prisoners has forced Dr. Menninger to become "a moralist" and work for reforms.

He feels jails are "a moral evil that have no justification for existence" and should be eliminated. He called jailing youth for possession of marijuana a tragedy "because you can't cure people of the disease of once having been in jail."

He said he would like to put an end to the war between young people "who are trying to see what they can see and us who are sure we know all the answers in advance."

HE ALSO FEELS responsible to do

something about mistreatment of abandoned, parentless or homeless children—especially the victims of child abuse. "We let these children grow up without any father or mother in slums," he lamented. "The mother may be working all day because the father has deserted or one of them may be in jail serving . . . a sentence that is going to cure him of getting drunk in the alley," he said sarcastically.

Menninger admitted that a school of thought exists which denies we have responsibility for others, but he said he believes that "to whom much has been given, much will be required."

He said that that rule also goes for the little stockholder who won't speak up about a company which is polluting the environment. "We are all little fellows," Menninger observed, "we all own a little stock in the world."

OLD ENMITY GONE

Vatican-Rotary thaw signals fresh accord

BY FR. LEO E. McFADDEN

ROME—The Rotary Club, founded by a Chicago lawyer in 1905, has had its ups and downs with the Church.

In 1929, Pope Pius XI, asked through the Holy Office, now the Doctrinal Congregation, if priests could join Rotary or "at least attend their meetings," answered tersely:

"It is not expedient."

That meant "no."

His successor, Pope Pius XII, decreed on December 26, 1949:

"Clerics are not allowed to join the Rotary Club nor to attend its meetings."

Then he added: "The laity should be urged to observe the prescription of canon 684 of the Code of Canon Law."

THAT CANON cautioned against "associations which are secret, condemned, seditious or suspect."

This decree was made public by the Holy Office on January 12, 1951 and the result, at least in Rome, was confusion.

Roman observers of that time said that the Holy Office had been watching the Rotary worldwide and believed the club was watering down individual religious belief by emphasizing "brotherhood in which understanding, good will and universal peace" are the goals of man. Observers said the Holy Office was also unhappy with Rotary in Latin America because it was a stepping stone to Freemasonry.

Observers added that the Holy Office was saying that in some parts of the world Rotary clubs were "suspected" of being hostile to the Church.

TWO WEEKS LATER the Vatican issued a "clarification" of the decree in which it was pointed out that priests could attend "open, unofficial" meetings of the Rotary (although they could not join Rotary) and that local bishops were to advise the Catholic laity if they should join the local Rotary.

This Vatican clarification said that indifference to religion within Rotary "lends itself to Masonic and anti-clerical elements."

The clarification also said that in some countries, "through the influence of leaders and members well disposed to the Church, Rotary has been tolerant and benevolent regarding religious interests."

But where does Rotary stand with the Church today? Technically, the 1951 ban on priests membership and warning on lay membership is still on the books.

HOWEVER, THE 1951 Vatican clarification gave the immediate green

Pope's cordial welcome new twist in long history of standoffs

light to Catholic lay membership in Rotary in countries where there was no threat of religious indifference.

As for priest membership, the Holy Office has over the years, after consultation with the Congregation for Bishops, allowed priests to join Rotary in those countries whose bishops' conference testified that the danger of religious indifference did not exist.

(Enforcement of the prohibition varies throughout the United States, a U.S. canon lawyer said.)

To judge from the cordiality Pope Paul VI extended to Italian Rotarians in their February 16 audience with him, that is the situation of Rotary in Italy.

HOWEVER, POPE PAUL spoke specifically of the old Holy Office warning during his first encounter as Pope with Italian Rotarians in 1965.

Praising their goals of "seriousness, honesty, promotion of culture and universal peace," the Pope continued in that 1965 audience:

"One certain aspect of your program (failure to exact a profession of faith from members) . . . years ago brought forth the Church's warning."

"This warning was based on the fear (that such a mentality) of casualness to a specific creed) would be overwhelmed by other ideologies or would end up as the guide to a man's conscience."

"BUT FORTUNATELY, you have shown that the wisdom of Rotary . . . knows its limits . . ."

"Do not deny that sometimes authoritative voices carry into your very midst the testimony of perennial philosophy and of the Christian message."

A gentle reminder, that passage in 1965, that only 14 years before, the Church and the Rotary Club were definitely at odds.

The CRITERION

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Official Newspaper of the
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Phone (317) 635-4531

Price \$5.00 a year

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Rev. Msgr. Raymond T. Bosler;
Associate Editor, B. H. Achtemeier; Man-
aging Editor, Fred W. Pries; News
Editor, Paul G. Fox; Advertising
Manager, James T. Brady.

Published Weekly Except Last Week
in December.

Postmaster: Please return POD forms
3579 to the Office of Publication.

LETTERS TO THE EDITOR

More on those empty pews

and how to fill them

Invites 'drop-outs' to Holy Family

To the Editor:
To those who have vacated the "empty pews"—

Will you listen for just a minute, please? I would like to extend to you an invitation to visit us at Holy Family Parish in Richmond.

When you come, one of the first things you will hear will be a welcome from our pastor, Father Robert Minton. It has been a tradition with him to extend a welcome not only to us but to all visitors, with a good wish for a pleasant stay and a safe journey. Thus you will know immediately that we are glad to have you with us.

You will be bound to notice few, if any, empty seats. Yes, there are some who have dropped out of our parish, too, but it is my feeling that we have lost fewer than most other parishes. Perhaps that is because Father has guided us so carefully through these past few years.

When this period of transition began, Father did not suddenly announce one Sunday morning that we were expected to do a complete turnaround on the spot. However, he did literally turn us around by rearranging the pews so that now we face one another and see faces instead of heads. Now, when we say "I confess to Almighty God . . . and to YOU, my brothers and sisters," and look into those faces, we are aware, sometimes painfully so, of the effects our actions have, for good or evil, on those surrounding us.

From the beginning of the Mass, then, we are conscious of the fact that we are actually the family of God, coming together to pray, offer sacrifice, and worship.

When we come to the greeting of peace, which to me is one of the most meaningful parts of the entire service, we can truly greet one another in friendliness and good humor. (Here, please allow me a personal observation. My dear and loving husband kisses me—we have never been in the habit of shaking hands in our family. Now I am not suggesting we should do that with everyone around us, but husbands and wives, parents and children might consider it. Think about it—how this simple action could effect reconciliations and promote understanding.)

People do smile at one another, though, and perhaps exchange a few words. It is sad so many of you are

missing this beautiful new custom. An open mind and open heart are all you need to recognize Jesus in the person of your neighbor.

After Mass, you will be astonished to be greeted personally by Father Minton, who has the amazing faculty of being able to greet nearly all his parishioners by name. Yes, there is much to be said in favor of a pastor remaining in the same parish for more than four years—but that is another subject, isn't it?

So, to all of you disaffected, dismayed, or disgruntled absentees, on behalf of the members of Holy Family Parish in Richmond, I extend to you a cordial invitation to join us some Saturday evening or Sunday morning. You will be most welcome. Please come.

Jane B. Mercier

Richmond, Ind.

Grateful for Mass

To the Editor:

I have read the articles about the "lost meaning" of Mass. I really can't see how any one could feel like that about Mass. I won't stay away as long as I can get there some way.

I walked miles to school and church at St. John's when I was young. My mother died when I was three years old and my father didn't go to Mass. But he said if we couldn't spend an hour with God, we didn't have time for anything.

I am thankful to have been able to have a Mass of Thanksgiving for our 50th wedding anniversary, thankful to be able to go to church and thankful for my faith.

Mrs. Herman Stammer

Indianapolis

Re-evaluates belief

To the Editor:

The first several letters to the editor on 2-15-74 expressed my sentiments to a "T" when the changes began in the Church.

Being well aware that my Catholic faith was my foundation, out of self-preservation I was forced to re-evaluate my beliefs.

How I loved the beauty of the Church, and I still do, but is there not an invisible Beauty contained in the tabernacle that far surpasses the external

beauty? He's waiting there for you and you're not there.

Is there not the Author of Peace in the tabernacle Who far outweighs the distaste of giving the sign of peace to our neighbor, if we find it distasteful? He's waiting to share Himself with you, and you're not there.

Finally, to the person who says, "We're no different from the Protestants!" Was that feeling not put in its proper perspective in the Bible, when one man went to the temple saying, "I thank you, Lord, that I am not like the others; I tithe such and such an amount. I do not do this, I do not do that etc." The other man went to the temple with a humble, "Have mercy on me, a sinner." Who went away justified?

One cannot look to His Church to condone superior self-righteousness! Jesus is the same yesterday, today and tomorrow! He is waiting to share Himself with all of us. Let Him not wait in vain for you.

Gail Chandler

Indianapolis

Teen-agers 'cheated'

To the Editor:

Concerning the young people (mainly teen-agers) of our city parishes: I feel as if we teen-agers have been cheated in our religious education and also on our "say" in parish matters.

Ask yourself honestly how often do you really listen to what we have to say? Are our opinions really taken into consideration? I know mine aren't. For example, our parish here in the city is considering remodeling our beautiful church. It is a fairly new church which was one priest's (now deceased) whole life. Now I ask you, how will putting the altar in the center of the church bring the people closer to God? Physically, maybe, the priest will be closer, but isn't the Mass for more than that?

If only the priests would stay in the parish, instead of being involved in so many extra activities, maybe the people could learn from them how to become closer to God.

The only reason I attend church is because that is the wish of my father. I go, and I'll continue to go and keep trying. But, after awhile, I feel I may give it up because I'm fighting a losing battle.

Please take some of my thoughts into consideration so the younger children

may have some of the religion I am missing.

Debbie Rich

Indianapolis

Need good sermons

To the Editor:

Canned sermons! At least that is what I call them. I'm referring to the sermons that the priests in our parish read from a printed sheet very often on Sunday morning at Mass.

Has the day of preparing a sermon come to an end? Do we get the answer that the priests are too busy? I always thought the congregation at Sunday Mass was a pretty important part of the Church. And I hope our priests never get too busy to give us one good religion lesson each week.

What should be a great opportunity so many times turns out to be no more than what a sixth grade child could do—

States Church which survives centuries must change, grow

To the Editor:

In response to letters published in the Criterion, February 15, about giving up going to Mass:

Are the late changes the cause of your present attitude? The first change I can remember was about 1900, when the age for our reception of First Holy Communion was reduced from 14 and 13 to 12. Other changes were the yearly regulations for Lent. We read them carefully and almost always noted a little change. Yes, the Church, like all living organisms, has been changing since its very beginning. The Gospels and Epistles had not even been written when the Apostles began offering the Holy Sacrifice of the Mass. Had they wished to use our present-day English, they could not have done so, because there was no English language during their lifetime. Languages, too, changed.

Read the history of the Mass from the Catholic Encyclopedia and you will find many changes during the centuries past. If the changes bothered a 55-year-old, what about us in the upper 80s? As for myself, they did not and still do not bother me at all. We oldsters are accustomed to many, many changes since almost pioneer days; and a Mass is the Sacrifice of Christ's Body and Blood for the redemption of the whole world, whether it is offered in the first, the 10th,

stand, read and glance up every few minutes.

I think most of us want and need more than this. In this age of do-what-you-want, think-what-you-wish, and take-what-you-want, a hand shake really isn't enough to help us love our neighbor. We need good sermons to help us make and keep our everyday lives what they should be.

D. B.

Indianapolis

Gains understanding

To the Editor:

I was particularly moved by the letters to the editor (February 8 and 15) and wish to share my thoughts.

When we enrolled our children in the public school seven years ago (our oldest having completed eight years in the Catholic schools), I felt compelled to help out in the CCD program and I

enrolled in the teacher training course offered by the Archdiocese.

As a product of the Catholic school system myself, I have always valued the truths and devotion to God and His Church which were taught—and lived—by the dedicated priests and nuns in the various parishes to which I belonged. But the added knowledge and insights I have attained through the various adult courses throughout these past seven years have led me to a deeper appreciation of my faith and a clearer understanding of the reasons behind the changes since Vatican II.

I would sincerely urge and encourage all Catholics, especially those who are troubled, to attend the adult courses offered throughout the archdiocese this Lenten season. And it will be my prayer that all may grow in their faith and be united in worship.

Mrs. Don Lux

Indianapolis

There are Little Sisters of Jesus, also, sharing time, labor, and love among the needy women.

Let us forget ourselves in our attention to those who crave kind words and deeds. As we grow older, we must learn to love them all through Jesus, even taking care of helpless ones. I know many retired persons who are helping day by day, forgetting their own aches and pains.

I once heard a very successful business man, giving an answer to a question about his success, say: "I get out of business just as much as I put into it." Will that not hold also when assisting at the Holy Sacrifice?

Suppose you begin reading Holy Scripture, a little every day: the Gospels, the Acts of the Apostles, the Epistles from the New Testament, and the prayerful Psalms, and other selected passages from the Old Testament. If you find the print bad, try the St. Joseph Edition (paperback) of The New American Bible. This Bible also has listed the Epistles and Gospels for each Sunday of the year on page 354 for this year, 1974. God bless you! Please keep me in your prayers and I assure you of mine. Ask Our Lady of Good Counsel to counsel and direct you.

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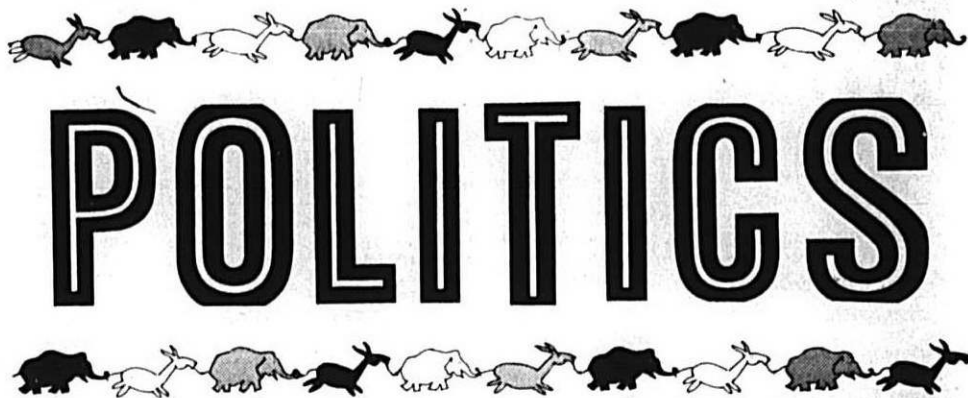
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POLITICS

BY FR. PETER HENRIOT, S.J.

"Politics is a dirty business!" That's a common opinion today of many Americans. Politicians are looked upon as dishonest, compromising, or just plain stupid. The "politician" usually rates rather low on the scale of social respectability.

To view politics in this light is to fail to understand political responsibility. It also makes it difficult to see why political responsibility is a moral imperative for the Christian.

Yet it is clearly the tradition of the Church, clearly stated again and again in recent years, that the Christian should be concerned about

politics. As Pope Paul VI said in his 1971 letter, *A Call to Action*: "Politics are a demanding manner—but not the only one—of living the Christian commitment to the service of others."

Why should we view engagement in politics as a Christian duty? Simply because political activity is an effective way of building up Christ's kingdom here on earth—"a kingdom of justice and peace."

CHRISTIANS WHO SAY that they are committed to social justice but don't want to get involved in politics are fooling themselves. Any action to affect the values, policies and decisions in our society is clearly a political action. It isn't possible to talk about a Christian response to the big issues of modern society—racism, poverty, etc.—without talking about politics. The structures of

society in the United States are changed by politics, not by pious sentiments.

This link between Christian commitment and political activity was presented in *A Call to Action* of Pope Paul: "To take politics seriously at its different levels—local, regional, national and worldwide—is to affirm the duty of man, of every man, to recognize the concrete reality and the value of the freedom of choice that is offered to him to seek to bring about both the good of the city and of the nation and of mankind."

This is not an argument for a particular brand of politics—conservative or liberal, Democrat or Republican—but for the seriousness of political action itself.

CAN CHRISTIANS disagree about politics? They obviously do—and this is inevitable. But as much as there are disagreements about specific policies, there still need to be some general agreements.

It seems to me that the Christian who is involved in politics should be guided by three objectives:

—Political activity should aim for the achievement of the common good and not just for personal or group self-interest.

—Human values must always take precedence over merely economic concerns in the decision-making process.

—The poor and the powerless deserve special attention and consideration.

There is a real obligation for the Christian to work to find out what these objectives mean in the concrete situation of politics in the United States. When the Christian sees political responsibility as a moral imperative, a real consequence of his or her faith, then politics won't simply be "a dirty business." It will be a way to make the kingdom alive and influential in our midst.

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Hardworking delegates celebrate at the Republican convention of 1972 as Richard Nixon's nomination is secured. (NC photo)

LITURGY

Politics in the pulpit

BY FR. JOSEPH M. CHAMPLIN

I required each of the 35 participants in my graduate liturgy course last year at Princeton Theological Seminary to prepare a brief paper on some current topic affecting worship in the 1970s. The question of preaching in the pulpit on politics was one of those subjects. Mr. Cullen Herald, a theological student there, selected it as his project and submitted for class discussion a summary of contemporary views on the matter.

Herald listed some standard objections, including the most basic contention that politics has no place at all in the pulpit. According to this approach, a priest or minister should preach only the Word of God; any impetus to specific social action should come, not from the clergyman, but from the congregation as a response to God's Word proclaimed to them.

HE THEN COUNTERED by enumerating several arguments on behalf of the contrary attitude which does not hesitate to delineate quite clearly both where things are wrong and what must be done to right those injustices.

Article 76 from Vatican II's document on the "Church in the Modern World" lends strong support to this second position. The pertinent excerpt reads as follows:

"It is only right, however, that at all times and in all places, the Church should have true freedom to preach the faith, to teach her social doctrine, to exercise her role freely among men, and also to pass moral judgment in those matters which regard public order when the fundamental rights of a person or the salvation of souls require it."

Herald concluded by suggesting three options for the preacher:

1. Preach the Word and Christian values in an abstract manner without reference to any concrete situation.
2. Preach Christian values and raise questions which surround a current issue or set of issues.
3. Preach Christian values and take a definite stand on specific concerns.

After this presentation, the class, made up mainly of Catholic and Protestant clergy, divided into small groups and evaluated these possibilities. Every cluster, surprisingly enough, came to the same conclusion: The second alternative seemed best.

Preach the Word, stress Christian values, they said, and raise hard questions about particular modern problems, but avoid giving "the" answer, of maintaining this is Jesus' solution to an individual issue.

I AGREE WITH THEM and believe both the "Constitution on the Church in the Modern World" and a later document, the 1971 Synod of Bishops statement from Rome on "The Ministerial Priesthood," give substantial backing for that middle-of-the-way path through this delicate area.

The very same article cited above from that Vatican II text notes: "The Church, by reason of her role and competence, is not identified in any way with the political community nor bound to any political system. She is at once a sign and a safeguard of the transcendent character of the human person."

The Synodal publication on the priesthood speaks in somewhat similar fashion:

"In circumstances in which there exist legitimately different political, social and economic options, priests like all citizens have a right to select their personal options. But since political options are by nature contingent and never in an entirely adequate and perennial way interpret the Gospel, the priest, who is the witness of things to

come, must keep a certain distance from any political office or involvement."

WHILE THIS LAST quotation deals more precisely with the priest in politics rather than his preaching on that subject, I think the key words "contingent," "never entirely adequate," and "never perennial" must be kept in mind by a speaker from the pulpit.

The preacher should be careful labeling as Christ's plan or God's will the well intentioned, good, but human

resolution of a problem which is essentially contingent and neither entirely adequate nor permanent. Because some may oppose or reject the latter, does not mean they automatically oppose or reject the former. I do not believe the person who worships on Sunday should be placed in the position of feeling that faith in our Lord means necessarily accepting detailed applications of Jesus' teaching to a current political, social or economic difficulty.

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SACRED SCRIPTURE

Antioch was cradle of Christian belief

BY STEVE LANDREGAN

If Caesarea was the birthplace of Gentile Christianity, Antioch was its cradle and as such was the wellspring of the Gentile Christian tradition of which we are heirs.

It was at Antioch that the name Christian was first applied to the followers of Jesus (Acts 11:26). The name was based on the Greek word for Messiah (Christos). It was probably first used in derision, but it was accepted with joy and soon spread throughout the Roman world.

Ancient Antioch, on the site of the modern Turkish city of Antakia, was about 17 miles from the sea in the valley formed by the Orontes where it passes between the Taurus and Lebanon mountain ranges. It was served by the port city of Seleucia, named after Antioch's founder, Seleucus I, who also founded the Seleucid dynasty. Seleucus, one of the generals of Alexander the Great, named the city after his father, the Macedonian general Antiochus.

IN ROMAN TIMES Antioch was the capital of the province of Syria and Cilicia, and boasted a population of more than 500,000. It ranked third in the Empire behind only Rome and Alexandria.

Antioch's half-million inhabitants included a large and prosperous Jewish colony. It was a typical Hellenistic city, reflecting the Greek influence of the Seleucids who consolidated Alexander's conquests and imposed his Greek culture for more than 170 years.

When we recall that the Hellenized Jews, or Jews who lived in the Greek culture, were much more open toward their Gentile neighbors than the Palestinian Jews, we begin to see why Antioch assumed the role it did in the young Christian Church.

Antioch is first mentioned in Acts 11:19 where we are told that the Gospel was carried to the city by Jews who fled the persecution that arose in Jerusalem following the death of Stephen.

That classic question of whether the Good News should be preached only to Jews or to all men immediately arose and we are told that "some men of Cyprus and Cyrene among them who had come to Antioch began to talk even to the Greeks, announcing the Good News of the Lord Jesus to them." (Acts 11:20)

It had been said that "God writes straight with crooked lines," and the carrying of the Gospel to Antioch by those driven from their homes by persecution is a perfect example.

SO SUCCESSFUL was the preaching by the dispersed Christians in Antioch that Barnabas, an elder of the Jerusalem community, was sent to visit the foundation. He was sent at the behest of the Jerusalem community, but it is possible that he, too, had fled the persecution and came to Antioch from

his native Cyprus or elsewhere in Syria. In any event, Barnabas was impressed with what he saw.

Paul, for whom Barnabas had interceded with the Jerusalem community (Acts 9:27), was living quietly in Taurus, which was in the same province as Antioch.

Barnabas went to Paul so that he might assist him at Antioch. This activity brought Paul out of what appears to have been semiretirement. Together they preached for a year in Antioch and baptized a large number of Jews, Greeks and Syrians. The Jews and Gentiles apparently mixed freely and the Christian Church began to acquire a new look. Even Peter mixed freely with the Gentiles on his visit to the city.

In Jerusalem, there were some who didn't like the new look and a delegation of Jewish Christians was sent to Antioch to raise the question of Jewish Christians' observance of the Mosaic Law and the propriety of baptizing pagans who had not first been circumcised.

The first council of the Church, the Council of Jerusalem, settled the dispute (Acts 15) but it continued to simmer until the Jewish Christians were absorbed by the Gentile Christian communities or by the Jewish communities sometime during the fourth century.

Christianity began its great Westward migration from Antioch with the journey of Barnabas, Paul and Mark (Acts 13:14). On the second journey, Paul left the shadow of Barnabas following a disagreement, and he and Silas launched forth from Antioch on the mission which was to take the Gospel to Europe (Acts 15:36-18:21). Paul's third journey, which was to end in his imprisonment by the Romans, also began from Antioch (Acts 18:23-21:14).

It can truly be said that Paul was made the apostle to the Gentiles by the Church at Antioch.

ACCORDING TO tradition, Peter was the founder of the Church at Antioch and its first bishop. It is possible that Antioch was the "other place" to which Peter fled following his miraculous release from prison in Acts 12:17. Certainly, Antioch was the scene of Peter's backsliding episode of declining the company of the Gentile Christians in order not to upset the Jewish Christians from Jerusalem (Gal 2:11-14).

Among the five teachers and prophets of Antioch (Acts 13:1) were Barnabas, Paul and Lucius of Cyrene. The Lucius of Cyrene referred to may be Luke, the Evangelist. According to Eusebius, Luke was from Antioch.

The city continued as a center of Christianity well into the fourth century, thanks in part to the writing of St. John Chrysostom, who later left Antioch to become Archbishop of Constantinople. A relic of the city's glory is the famous Chalice of Antioch preserved from the fourth century and on display at the Cloisters in New York.

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Even the White House has been tainted by the brush of scandal. A fisheye lens warps the view symbolically. (NC photo by Thomas N. Lorus)

CATECHETICS

'The Art of the Possible'

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

John F. Kennedy once described politics as the "art of the possible." In his mind political activity was the means of realistically making possible a better world for people who quite legitimately differ on their views of what makes up a better world and of the means to achieve such a goal.

Many Christians have tended to look on politics much more negatively. In fact, in today's Watergate - tainted atmosphere many Christians take an even dimmer view than ever before of politics and politicians.

The present political climate seriously challenges religious educators to present a positive, realistic view of politics in the light of Christian principles. Young and old today have a right to learn sound Christian principles

regarding politics.

IT IS STRIKING that the Second Vatican Council devoted an entire chapter of its "Constitution on the Church in the Modern World" to a constructive evaluation of politics. Perhaps it would be worth reflecting on a few of the principles sketched out by the bishops at the Council.

The bishops suggest that involvement in political activity is part of the personal vocation of Christians.

"Let all Christians appreciate their special and personal vocation in the political community. This vocation requires that they give conspicuous example of devotion to the sense of duty and of service to the advancement of the common good. Thus they can also show in practice how authority is to be harmonized with freedom, personal initiative with consideration for the bonds uniting the whole social body, and

necessary unity with beneficial diversity."

Part of this personal vocation involves citizens' "simultaneous right and duty to vote freely in the interest in advancing the common good." While not all are called to enter full time into public political life, those who do so are singled out by the Council for praise.

"The Church regards as worthy of praise and consideration the work of those who, as a service to others, dedicate themselves to the welfare of the state and undertake the burdens of this task."

The bishops at the council were quick to realize that such a positive view of political activity requires education. Perhaps today that education is more necessary than at the time of the council.

"Civic and political education is today supremely necessary for the people, especially young people. Such education should be painstakingly provided, so that all citizens can make their contribution to the political community. Let those who are suited for it, or can become so, prepare themselves for the difficult but most honorable art of politics."

The council does not lay out a curriculum or program for such education. However the bishops do suggest what should be at the heart of any political educational efforts:

"No better way exists for attaining a truly human political life than by fostering an inner sense of justice, benevolence, and service for the common good, and by strengthening basic belief about the true nature of the political community, and about the proper exercise and limits of public authority."

Encouraging such basic attitudes and values is central to a Christian approach to politics. It is evident that the responsibility for this type of education is shared by all. Parents perhaps more than any other educators shape the attitudes and values of their children, yet each of us, whether private citizen or professional politician, might well examine his own "inner sense of justice, benevolence, and service for the common good."

While there is no doubt that evils exist in our present political life, even greater evils can be created by losing confidence in the political process itself. With all the risks of political life, President Kennedy realistically reminds us that politics remains the "art of the possible."

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THE CHURCH AND I

Laments shortage of convert writers

BY F. J. SHEED

We were able to do something about readers. But Catholic writers of first quality continued in very small supply indeed. The European surge of new writers into the Church was not matched in America. No name comes to mind of a convert already known as a writer to the general public. There was the Jewish psychiatrist from Germany, Karl Stern, whose "Pillar of Fire" seems to me the greatest story of a conversion since Luke's account of St. Paul's, but Karl Stern lives in Canada. There were what I have called reveries—men like that very notable biographer William Thomas Walsh, who had begun as Catholics, lost contact with the Church, and found the Church again. But there were no outstanding writers being converted.

As to why England should have had them and America not, I naturally thought all the time, and naturally produced a sort of theory. My half-guess is that the closeness to Europe meant for the English an acquaintance with French and German writing.

The main stream of writing in

England for a generation or so before T. S. Eliot is as shallow a body of writing as you will find anywhere. Call it shallowness, call it thinness—a brilliant surface but you couldn't swim in it—or drown in it. In Bernard Shaw, for instance, there was brilliant figure skating but on unbroken ice. "Out of the depths have I cried unto thee"—every literature has that, but not this literature: it had plenty of crying but precious little depth. It was the high noon of human sufficiency. Men had lost God and felt no loss, they were dying of inanition without the pangs of hunger.

FRENCH WRITING of that period was very different. It had, as England had not, what Wallace Fowle calls "an insatiable need to investigate what torments men." England has had no Baudelaire or Rimbaud, no "Flowers of Evil," no "Season in Hell." But France had them both, with Leon Bloy for a postscript. And France was next door to England. America was further away. Henry James was an American who knew France, but he gave himself to England. The post-war American expatriates, much as living in Paris meant to them, stayed so wholly American.

All this may of course be fantasy. Anyhow convert writers were not there. With ex-Catholic writers the landscape

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QUESTION BOX

'Door-mat fathers make dominant mothers'

BY MSGR. R. T. BOSLER

Q. I wish to comment on the advice you gave a young man whose problem was sex identity. He apparently blames his domineering mother for his problem, and evidently you agree with him. May I remind both of you gentlemen that the mother probably became domineering because the father refused to accept his share of the responsibility. The young man stated that his father works "almost all the time." I doubt that the situation is that desperate.



Too many fathers today feel their responsibility to their families ends with the paycheck. Unfortunately my own husband falls into this category; and my children, while considerably younger than your letter writer, have recognized this fact. Before placing all the blame on the domineering mother, remember the door-mat father must bear equal responsibility. In order to become a door-mat one must first lie down voluntarily!

A. My ears are burning. I'll be more careful in the future. I really wasn't condoning the father; I was trying to help mothers like you—and unfortunately there are far too many—by warning them of the danger they face

when they are obliged to make up for a missing father.

Q. In writing about the resurrection of Christ you said: "This side of eternity we cannot see a glorified body as it really is." In the light of this statement how can we understand the post-Easter appearances of the risen Savior as recorded in the New Testament?

A. The earliest New Testament accounts of the resurrection are recorded in the summarized sermons of St. Peter in the Acts and in St. Paul's description of the faith as he received it to be found in 1 Corinthians chapter 15. Here is a passage from St. Peter's discourse: "They killed him (Jesus) finally hanging him on a tree, only to have God

raise him up on the third day and grant that he be seen, not by all, but only by such witnesses as had been chosen beforehand by God."

St. Paul claims to have seen the risen Lord at the time of his conversion and he uses the same word to describe his own experience as he used to describe what the Twelve and the 500 had seen shortly after the resurrection. At the appearance of Jesus on the road to Damascus, Paul tells us that his companions did not see and hear all that he experienced. In other words, those who saw the risen Christ had a vision and were aided in a special way to experience the presence of the risen Lord. These were not hallucinations, for God was causing what happened. Had Pilate

been in the upper room when Jesus appeared, "the doors being closed," he would have seen nothing. As St. Thomas Aquinas put it, the apostles "after the resurrection saw with the eyes of faith the living Christ, whose death they knew as an evident fact." (Sum. Theol. 3, Q. 55, a. 2 ad 1)

By the time the Gospels were written there were people who doubted that the risen Lord had the same body which died on the cross. The Gospel accounts of the risen Jesus eating with the Apostles and showing the wounds in his hands were the clear expression of the first Christians' belief that the same body of Jesus that died on the cross and was buried was gloriously risen into a

new form of life.

Our belief in the resurrection does not depend upon the literal historicity of any particular resurrection story in the Gospels. The New Testament bears witness to the unmistakable fact that the first Christians were completely convinced that Jesus had risen, that they were totally transformed by their experience of this resurrection, so much so that they became slaves to the gospel, compelled to preach the fact of resurrection to the whole world and, in the face of ridicule and persecution were able to convince others.

Q. If marriage is a sacrament, then why does the priest take \$20.00 from the

young couple who are struggling financially to get started. The Mass is only 45 minutes long. Isn't it robbery? The priest sure makes quick money. Seems like money buys a way to heaven.

A. In most parishes the offering given for a marriage goes to the church not to the priest. And 20 bucks is peanuts compared with what most couples pay for flowers and the reception. You underestimate the amount of time a priest gives to a marriage. He usually spends several hours preparing the couple before the wedding and at least a half-hour the day before at the rehearsal.

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Laments shortage of writers

(Continued from Page 6)

was littered—Ernest Hemingway, Theodore Dreiser, Eugene O'Neill heading a long parade. I don't know them well enough to be sure if it is right to say they had left the Church—one heard it said, for instance, that if Hemingway happened to be near a church on Sunday he might drop in and kneel a while in the back row on one knee. Of most of them it was evident that if they were not out of the Church they were not very effectively in it. And some, like the one-time Jesuit Will Durant, were not only ex but anti.

My theory about the distance from France and Germany may have explained why America did not produce convert writers as England did. But what happened to the thousands upon thousands of Catholics pouring out of the universities every year? There were classes in creative writing: why was there so tiny a trickle of men and women able to write creatively?

"CREATIVE WRITING" was a misnomer, of course. You are born with the writing gift. If you haven't been, then all that a university can do for you is teach you to write competently, i.e. so that the reader will know what you are telling him. Had Catholic universities succeeded in this 40 years ago, then on the law of averages the small percentage of their graduates who by birth had the gift would have been writing creatively.

But in those days they were not always teaching their graduates to write even at the level of competence. It

was not a question of education; there were graduates of high education who had not learned to communicate on paper, as we discovered from many a doctoral thesis offered us for publication. We published quite a number of really valuable books—which had had to be rewritten in the office! The authors were so little interested in their writing that they did not even notice what had been done to it. The only author I remember as refusing to accept our editorial re-writing had never been to college.

I WAS OFTEN asked to lecture to college students on writing. I gave two pieces of advice for the writing of good prose—study Latin, and read poetry. Latin teaches (inter alia, of course) economy; with poetry you learn to use not only the meanings of words but their energies. I used to quote Wordsworth's "With the young of both sexes poetry, like love, is a passion" and support this with Omar Khayyam's

A book of verses underneath the bough
A flask of wine, a loaf of bread and thou

But Omar was 1,000 years ago and Wordsworth 150. To my purpose I would quote a modern re-writing of Omar—

A jug and a book and a dame
and a nice shady nook for the same.

A book, you notice. Not a book of verses.

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Lawrenceburg cops Junior-Senior title



JUNIOR-SENIOR ARCHDIOCESAN CAGE CHAMPIONS—After traveling through the Sunday snowstorm the young men from St. Lawrence, Lawrenceburg, arrived in Indianapolis and went on to capture the 1974 Junior CYO Archdiocesan Basketball Tournament by defeating Sacred Heart, Jeffersonville, in the title game by a score of 57-52. Congratulations to the champs. The coaches, pictured in the back row, are: Harold "Buddy" Beckett (back left) and Harry Hutchinson (back right).



JUNIOR-SENIOR ARCHDIOCESAN RUNNERS-UP—These lads from Sacred Heart, Jeffersonville, put in a long day of traveling last Sunday, but were defeated by St. Lawrence, Lawrenceburg, in the final game of the Junior Archdiocesan Basketball Tournament. The CYO Office congratulates the young men from Jeffersonville and their coach, Dennis Kester (back row right), on a job well done.

Weather delays Cadet finals

A weather-delayed conclusion to the Archdiocesan Cadet Basketball Tourney will be played during the coming week.

The quarter-final round of the Indianapolis Bracket will match St. Mary's of Richmond against St. Louis of Batesville at 1 p.m. Sunday, March 3, while the 2:15 p.m. game will be between Sacred Heart of Clinton and Little Flower of Indianapolis. Games will be played at Roncalli High School.

Semifinalists in the Clarksville Bracket, St. Jude of Indianapolis and Pope John XXIII of Madison will meet at 3:30 p.m. Sunday at Roncalli, followed at 7 p.m. with the semifinal game of the Indianapolis Bracket.

The Tourney championship game will be played at Roncalli High School on March 6 or March 8.

CYO NOTES

The annual Archdiocesan Cadet Science Fair will be held Sunday, March 10, at Little Flower parish. Judging will begin in private at 12:30 p.m. with awards and public exhibition to begin at 4 p.m.

The revised Junior One-Act Play Contest schedule has been mailed this week to participants.

Semifinals and finals in the Junior Table Tennis Tourney will start at 1 p.m. Sunday, March 3, at Little Flower.

"Come to the Desert to Hear the Prophets" will be the theme of the Junior CYO Lenten Spiritual Activity, to be held at 7:30 p.m. Sunday, March 3, in St. Rita's Church, 19th and Martindale Ave.

Spring Kickball League entries were mailed this week. The Cadet Girls Volleyball Tourney will begin at March 5. Tourney pairings were drawn this past Tuesday.

Marian makes NAIA playoffs

INDIANAPOLIS — The Marian Knights, with an 18-6 record, will host one of the first round games in the NAIA's District 21 Tournament. The Knights will meet the Trojans of Tri-State College at 7:30 p.m. Monday, March 4, in the Naval Armory on W. 30th St.

The Knights earned the right to appear in the playoffs as the top independent in the NAIA's 21st District. Marian, averaging 94.9 points per game, will throw a balanced attack at the Trojans, led by seniors Mark Gayer (15.5) and Joe Wade (16.1). The winner of Monday night's clash earns the right to advance to the District finals on Wednesday, March 6.

St. Joan of Arc slates series

INDIANAPOLIS — "Prayer" is the general theme of a five-part Lenten Lecture Series, to be given on consecutive Thursdays at St. Joan of Arc parish. All sessions will begin at 8 p.m. in the parish center, 4217 Central Ave.

Dates, speakers and topics will include:

March 7—"Prayer and Today's Lifestyle," Father Joseph Casey, S.J., of Brebeuf Preparatory School.

March 14—"Jesus in Prayer," Rev. J. William Novak of Bethlehem Lutheran Church.

March 21—"Solitary Prayer," Father Thomas Wildner of St. Andrew's parish.

March 28—"Shared Prayer," Father Richard Smith and members of the Charismatic Renewal Movement.

April 4—"Common and Shared Prayer," Sister Mary Inez Schuman, O.S.F., of Our Lady of Lourdes School; and "Liturgical Prayer," Deacon Michael O'Connor of Our Lady of Lourdes parish.

Dance to aid worthy cause

INDIANAPOLIS—The Men's Club of St. Jude's parish will sponsor a Benefit Dance on Saturday, March 2, at Msgr. Downey Council, Knights of Columbus, 511 E. Thompson Rd. Proceeds of the event will be donated to a fund for the benefit of the Don Evans family, members of the parish, whose son, Greg, was seriously injured in a football accident. Any funds in excess of the Evans' needs will be given to the family of Greg Bedan, a member of Our Lady of Greenwood parish, whose mother teaches at St. Jude School. Bedan is still hospitalized following football injuries suffered last September.

Tickets for the benefit, open to the public, are \$5 per couple and are available from members of the Men's Club, at the rectory, or at the door.

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DEANERY "A" CHAMPIONS—St. Malachy young men pictured above recently captured the Indianapolis Deaneries Junior-Senior "A" Tournament Championship by defeating Our Lady of Lourdes in the final game by the score of 55-48. The far westsiders captured the Division One championship during regular season play and defeated four other opponents on their way to the tournament championship. Coaches pictured in the back row are Bob Snyder (left) and Ray Fuller (right).

Woods to give Goldsmith play

ST. MARY-OF-THE-WOODS, Ind. — "She Stoops to Conquer," a comedy by Oliver Goldsmith, will be presented by the speech and drama area of St. Mary-of-the-Woods College at 8 p.m. Friday and Saturday, March 1 and 2, in the Cecilian Auditorium.

Directed by Cliff Lambert, the performances are open to the public without charge. Included in the student cast is Dana Harnish, daughter of Mr. and Mrs. Randall E. Harnish of Indianapolis.

The play is the en-

tertainment offering of Junior Ring Week-End at the Woods, a special series of activities during which juniors receive the traditional Woods' class ring.

Dance slated in Terre Haute

TERRE HAUTE, Ind. — Plans are being finalized for the annual St. Ann's parish dinner-dance, to be held Saturday, March 16, at Schulte High School. A St. Patrick's Day theme will be featured.

Dinner, consisting of roast beef, baked potato, salad, roll and dessert, will be served from 6:30 to 8:30 p.m. Dancing will follow to the music of "The Moods." Tickets are \$5 per person. Dance tickets only will be sold at the door for \$2 per couple. General chairman is Mrs. Raymond Clark.

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INDIANAPOLIS — On Wednesday, Mar. 20, St. Augustine's Guild will present "Fashions and Wine Tasting" for the benefit of the St. Augustine's Home for the Aged.

The event will be held at 1:30 p.m. at the home and will feature fashions from the Claypool Shop of Castleton Plaza, wines from the Paul Masson Vineyards and cheese from the Around the World Food Shop.

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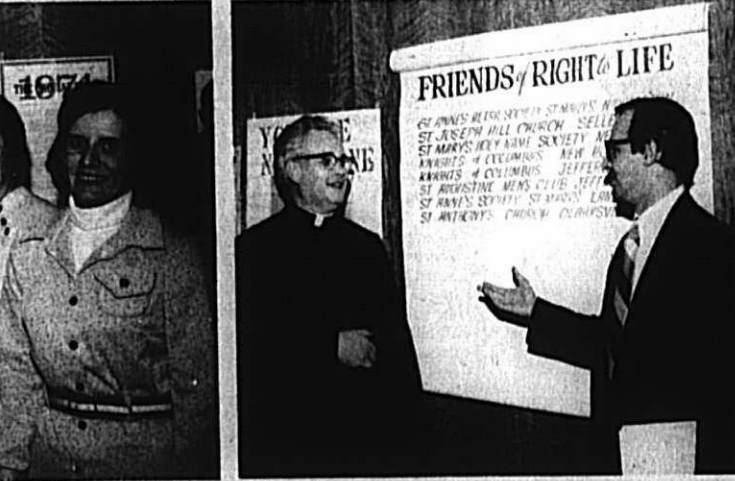
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SPECIAL NEW ALBANY DEANERY PAGE



A GOING CONCERN—A new slate of officers, a well-planned memorial tribute, and an emergency phone counseling service are among recent accomplishments and projects of Right to Life of Southern Indiana, a pro-life group serving the southern area of the Archdiocese. Pictured in the first photo are the women who presently give leadership to the organization. They are, left to right, Jan Sinex, Peggy



Richards, Michel McRae, Monica Graf, and Liz Day. Speakers at a memorial service commemorating the first anniversary of the U.S. Supreme Court ruling on abortion were (middle photo) Father David Seneff, left, pastor of St. Mary's Church, New Albany, and Stephen P. Kramer, program convener for Archdiocesan Catholic Charities. The



service, planned by the pro-life group, also included a talk by Rev. Charles Wooley, pastor of Scottsville Christian Church, and music played by a group called The God Squad. Members of the "squad" (third photo, left to right) are Sister Angela Jarboe, O.S.B., St. Mary-of-the-Knobs, Floyds Knobs; Mark Lung and Kitty Lung, New Albany; and Sister

Credit union observes 20th year Loop champs crowned in cage sport

CLARKSVILLE, Ind. — Saturday, Feb. 9 as more than 300 members gathered for the observance of the 20th anniversary of St. Anthony's Poverello Federal Credit

Union. It was also the occasion for the 20th annual meeting and election of officers and board members. Named to the board of directors were: Bill Burke, Ed Keith, Clarence Dorman, Ed Andres, Ray Martin, Mrs. Juanita Happel and Mrs. Joann Oehman.

New officers include Ray Martin, president; Mr. Dorman, vice-president; Mr. Burke, secretary; and Mrs. Happel, treasurer. Mr. Martin has served as president of the organization for the past 13 years, and Mrs. Happel has served as treasurer for the past 16 years.

ST. ANTHONY'S Poverello is the largest parish credit union in Kentucky or Indiana and has served 1,965 accounts since its inception in 1954. It is federally chartered and federally insured and a member of the Indiana Credit Union League.

A staff of five handle the

ever busy office. These are: Mrs. Happel, Mrs. Oehman, Millie Wachter, Mary Goodman and Patsy Johnson. The office was recently remodeled and covers some 450 square feet in the St. Anthony Annex.

The organization began with 313 accounts and 54 loans outstanding. It has grown to 1,250 accounts and more than 500 loans outstanding. It began paying a three per cent dividend on savings in 1954 and that has grown to the current five and three-quarters per cent. The credit union has returned 25 per cent of interest paid on loans each year since 1968.

First president of the organization was Henry Mintz. Other presidents have been Gordon Johnson, Richard Smith and Bill Burke.

The St. Anthony's Poverello Credit Union has adopted the theme: "Nor For Profit, Not For Charity, But For Service."

BY DENNIS WELCH

The New Albany Deanery just wound up its regular season league play in basketball. The results of the A-League were: first place, Holy Family I; three co-runnersup: Sacred Heart, St. Joe Hill I and St. Mary's, Navilleton.

In the B-League, there were two co-champs: Holy Family II and St. Michael, Charlestown II. In the tournament, Sacred Heart was the victor with St. Joe second and St. Mary's, Navilleton, third.

The ninth annual Ping Pong Tournament was held at St. Joe Hill on Saturday, Feb. 16. The overall winners were: Holy Family, first; St. John second; and St. Joe Hill, third. The individual awards were:

FRESHMAN-SOPHOMORE
Boys' Singles—1) Greg Schmidt, Holy Family; 2) Mike Coleman, St. Joe Hill.

Boys' Doubles—1) Brad Kraft-Steve Crone, Catholic Central; 2) Glen Smith-Walter Finn, St. John.

Girls' Singles—1) Carol Herbst, Holy Family; 2) Tina Miller, Holy Family.

Girls' Doubles—1) Carol Herbst-Tina Miller, Holy Family; 2) Kathy Rouck-Jane Farnsley, Catholic Central.

Mixed Doubles—1) Tina Miller-Greg Schmidt, Holy Family; 2) Jane Fulner-Donnie Schultz, Sacred Heart.

JUNIOR-SENIOR
Boys' Singles—1) Tom Dawson, Mt. St. Francis; 2) Mark Prusinski, Mt. St. Francis.

Boys' Doubles—1) Tom Dawson-Mark Prusinski, Mt. St. Francis; 2) Mark Krause-John Henderson, Mt. St. Francis.

Girls' Singles—1) Becky Koetter, St. Mary's, Navilleton; 2) Nancy Fulner, Sacred Heart.

Girls' Doubles—1) Roberta Koerber-Nancy Schmitt, St. John; 2) Barb Zumstein-Rosemary Book, St. John.

Mixed Doubles—1) Steve Kirchgessner - Roberta Koerber, St. John; 2) Steve Wolfe-Nancy Morrison, Holy Family.

Our next activity will be coming up soon, and that will be the One-Act Play Contest. Also coming up in the near future will be boys' and girls' softball and the annual Belle of Louisville Cruise.

Dance on tap at Navilleton

NAVILLETON, Ind. — The St. Ann's Sodality of St. Mary's parish will hold a dance on March 9 in celebration of St. Patrick's Day. The dance will be held annually starting this year. It will begin at 9 p.m. and end at 1 a.m. The Nine Day Wonders will provide the music. Tickets are \$5.00 a couple. For reservations, contact Eddy McCullum at 923-5833 or Maxine Miller at 923-8558.

The Sodality has pledged a monthly donation to support the mission work of Juanita Klapheke, a native of St. Mary-of-the-Knobs, in Honduras, Central America. Another dance will be held sometime in May for Juanita's mission service.



BIBLE QUIZ CHAMPIONS—Above are the members of the New Albany Deanery "Bible Quiz" Contest champions from St. Francis Xavier parish, Henryville. A first-year entrant, they defeated the defending champions Holy Family of New Albany, 340-290, in the finals. St. Joseph Hill School hosted the final match on January 20. Father Edmund Banet, Deanery CYO Director, was the questioner, and Father Tom Richart served as judge. Pictured, left to right: Kathy Hawkins, Mike Hayes, Danny Yost, Keven McKean and Coach Sandy Furnish.



BIBLE QUIZ RUNNERS-UP—Above is the "Bible Quiz" team from Holy Family, New Albany, which took runner-up honors in this year's competition. Left to right: Assistant Coach Leo Wolfe, Cindy Burr, Dennis Cromwell, Mary Jacob, Steve Wolfe and Head Coach Roma Wolfe.



NEW EAGLE SCOUTS—Left to right: Thomas Ross, Robert Walter and Randall Johnson, of St. Anthony of Padua parish, Clarksville, are presented certificates on their attaining the rank of Eagle Scout. Making the presentations above is Ray O'Keefe, Council Training Committeeman (right). Not pictured is Robert Spalding, who received the "Parvull Dei" religious award in Cub Scouting.

DEANERY CALENDAR

Sunday, March 3, Aquinas Center, Pre-Cana Conference, 12:45 p.m. to 6 p.m. at Providence. Pre-register through parish priests.
Tuesday, March 5, Providence, Religion Teacher Certification Program, 7:30 p.m.
Thursday, March 7, Sacred Heart, Lenten Program: Rev. William Butler, "Social and Personal Aspects of Sin," 7:30 p.m.
Sunday, March 10, St. Paul, CYO "Favorite Game," church basement, 7 p.m.
Tuesday, March 12, Providence, Religion Teacher Certification Program, 7:30 p.m.
Thursday, March 14, Sacred Heart, Lenten Program: Rev. Thomas Boland, "Reconciliation in Marriage and the Home," 7:30 p.m.
Saturday, March 16, St. Paul, St. Patrick's Day

Dance, Parish Hall.
Tuesday, March 19, Providence, Religion Teacher Certification Program, 7:30 p.m.
Wednesday, March 20, St. Mary, Navilleton, Lecture for Adults: "Death," Dan Mattingly, Aquinas Center, 8 p.m. Open to public.
Thursday, March 21, Sacred Heart, Lenten Program: "The New Morality," Rev. Joseph McNally and Rev. Wilfred Day, 7:30 p.m.
Tuesday, March 26, Providence, Religion Teacher Certification Program, 7:30 p.m.
Thursday, March 28, Sacred Heart, Lenten Program: "Sacrament of Penance," Dan Mattingly, Aquinas Center Adult Level Resource Center.
Friday, March 29, Providence, Alumni Wrestling Match.

Tuesday, April 2, Providence, Religion Teacher Certification Program, 7:30 p.m.

Lenten Series

JEFFERSONVILLE — A series of instructional Lenten Services have been scheduled at Sacred Heart parish. Father Joseph McNally, pastor, says the series will be "instructional in nature to bring people up-to-date on thinking about sin, morality and reconciliation." The first session March 7 will deal with "Morality." Father Bill Butler of Louisville will be the speaker. Additional speakers engaged include Tom Boland and Dan Mattingly. All sessions will be at 7:30 p.m. in Sacred Heart Cafeteria, 1840 E. 8th St. The Lenten series will be concluded April 4 with a Penance Service.

THE POTBOILER

Renovation is underway at St. Augustine parish, Jeffersonville. The installation of air-conditioning is scheduled to be completed by March, in plenty of time to off-set those southern Indiana heat waves. The interior of the church is also undergoing extensive refurbishing. Renovation of the pews was completed last summer. Father Edward Ripberger is the pastor.

Down the pike at Henryville, the folks at St. Francis Xavier are busy remodeling and renovating the basement. You won't know the old place when they have it finished. Naturally, the parishioners are very proud of their Bible Quiz team, which won the championship in their first year of competition. (See photo elsewhere on this page.)

Over at St. Paul's, Sellersburg, they recently held a Sausage Bingo. "Mmmmmmm, good," as they say in the Campbell Soup commercial.

Speaking of Sellersburg, the genial pastor, Father Al Barthel, informs us that his Home-School Association has formed a special Visiting Committee to welcome new parishioners. Very neighborly, we'd say. Another neighborly gesture at St. Paul's, folks, is the monthly coffee-and-donut sessions sponsored by the Parish Council. Oh yes, we almost forgot: the Ladies Club brews the coffee!

Would you believe that 280 couples (count 'em) attended the recent Valentine Sweetheart Dance at tiny St. Joseph Hill? Quite a turnout! At the liturgy on the Sunday following Valentine Day, the school children brought "Valentines for Jesus" to be presented with the other Offertory gifts.

Would you like to make a Novena? Holy Trinity parish is one of the few in the New Albany-Jeffersonville area that still offers this age-old type of devotional service. Started in 1937, the Novena in honor of Our Lady of Perpetual Help is held each Tuesday evening at 7:30 p.m.

You don't have to be a Notre Dame graduate to attend the Irish Fair at Holy Trinity parish. Naturally, it's scheduled for Saturday, March 16, the vigil of the big Feast Day. Our correspondent didn't specify the time, but it would have to be an evening affair. See you there!

As usual, things are humming at Providence High School. According to reporter Teresa Richard, the school's thespians are busy working on their spring musical. This time it will be that popular old favorite "The Music Man." It's scheduled to hit the boards late in April. Quite a number of seniors recently attended an over-night retreat under the direction of Father Karl Miltz, head of the religion department, Paula Bourne and Dan Atkins.

If you have any items for the old Potboiler, just forward them to Dan Mattingly, 815 Wellington Court, Apt. 115, Clarksville, Ind. 47103.

AN EXPLANATION

This special page of New Albany Deanery news, pictures and features is an effort to make the paper more interesting to our many friends in this area. We are mailing some complimentary copies to families who do not currently subscribe to the paper. We ask that you read the paper when you receive it. Let us hear your reaction to it. We hope you will find it interesting and informative.

Dan Mattingly, a well-known layman who is connected with the Aquinas Center, is the Criterion representative in the area. News items for the next New Albany Deanery special page, scheduled for mid-March, may be mailed to him at 815 Wellington Court, Apt. 815, Clarksville, Ind. 47103. He can be reached by phone at 288-7338 or 945-0354.

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Adult religious education judged possible misnomer

BY DAN MATTINGLY
AQUINAS CENTER

We had just finished teaching a 12-week program in adult religious education and were saying our good-byes to the students. It was very pleasing to have many of them thank us for all that they had learned. But my work was really made rewarding by those who added, "More important than learning, I have found a place to pray, a place to share my faith with others, a place where I have experienced community."

Adult religious education has occupied a good deal of my time and study for several years. With experience has come some strong convictions about this work. One such conviction is that adult

religious education is misnamed.

Perhaps we should call it adult religious experience or human enrichment or faith sharing, but we should not overplay the word "education." Any program that is purely educational, purely intellectual, is worth little. If we simply bring in experts and theologians who impart knowledge to an "ignorant" lay population, we have underestimated the people, and we have not accomplished much.

THEOLOGY is essential in the life of the Church. I respect and love it, and would never belittle it. Not by any stretch of the imagination am I an anti-intellectual. Every age must strive to answer questions about God and His relationship to man. Our culture, like those before and after us, struggles to answer the basic questions of life in terms that man can understand.

Without this struggle, without theology, the Church would wither and die from within.

However, we must keep theology in perspective. We must remember that theologians have always disagreed and that they will continue to do so. Theologies are not the things that draw us together. Rather, prayer and a sense of community and service, these are the things that unite us.

If we can pray together and if in worshipping we can experience brotherhood in Christ and if we can work together to finish His creation, then it will matter little that we disagree on minor points in theology.

WE MUST ALSO keep adult religious education in perspective. Do we design programs to transform our people into theologians or to enrich their intellectual, social and spiritual lives? Let us hope that we are beyond the stage of looking for conformity in the Church, for an age in which all people think alike.

One thing theology is sure to do: it will insure that there is a lot of diversity among the People of God. We must insure that there is unity as well.

VIEWING WITH ARNOLD

Dubbing is terrible in Truffaut film

BY JAMES J. ARNOLD

In a good film, people must be made to see something they don't want to see; they must be made to approve of someone of whom they had disapproved; they must be forced to look where they had refused to look.

Francis Truffaut

By his own standards, French director Francis Truffaut's "Day for Night" is a good film in only the most marginal sense. Yet it has already been selected as best film of 1973 by top American movie critics, who apparently have decided to follow Truffaut's own famous statement of the "auteur" theory: A bad film by a good director is better than a good film by a bad director.

Actually, "Day for Night" is not bad, even for the most liked filmmaker (now 42) of the old French New Wave. (One exception: the dubbing, which is the most ludicrous I've seen in a major foreign film in 25 years.) It is char-

ming and lightly fascinating, especially for film nuts, since its subject is the making of a movie, with technical details nicely blended into the interpersonal relations of cast and crew.

It is basically an affectionate tribute to the people who make films—who converge for a few months to mesh all their personal skills and hang-ups, survive long enough to create something, hopefully a box-office hit and/or work of art, that did not exist before, and then vanish back into the obsessions of their own lives. (Truffaut has dedicated the film to the Gish sisters, the legitimate ancestors of all the talented working professionals in the industry, a gesture that suggests his intentions.) But Truffaut doesn't probe deeply into either the creative act or human psychological truth; he settles for superficial amusement.

THE OBVIOUS comparison is to Fellini's "8½," the only other film by a recognized European master on virtually the same subject. Unfortunately, "8½" is a masterpiece, one of the half-dozen best films of all-time. Typically, Fellini was more

concerned with the moral and creative agonies of the director, a kind of megalomaniac, while Truffaut's easygoing director (played by himself) is secondary to the generally non-creative (that is, romantic) problems of the actors and backstage people.

A young actor thinks he is in love with the script girl, who flirts with the photographer

and then runs off with the stunt man. The abandoned youth is consoled by the leading lady, who thus brings on a crisis with her new husband, a doctor who has left his family of 20 years to marry her. Meanwhile, the leading man, an over-age matinee idol, has turned to homosexuality in his desperate need for love, and there is an on-going affair

between the young prop man and a female production assistant. And soon. All this is communicated, oddly enough, with hardly a hint of eroticism.

Aside from the different emphasis, "8½" and "Day for Night" have much content in common. The ease with which "found" material, ranging from a hotel vase to real-life dialog uttered spontaneously by the actors, is worked into the film script. The delays and financial pressures. The clashes of temperament. The need to improvise a new ending at the last minute. There are even sequences in which the director dreams of his boyhood. But instead of the striking poetry and moral significance of Fellini's dreams, Truffaut simply recalls a time when he stole into a cinema lobby at night and ran off with stills from "Citizen Kane." It is an incident of gentle nostalgia, but nothing more.

TRUFFAUT apparently wants to make us "approve of someone of whom we had disapproved"—namely, show people in their constant ego tension between illusion and

reality. He wants us to feel compassion for the old star (Jean Pierre Aumont), and understanding for the actress (Lovely Jacqueline Bisset) who puts aside her own troubles to comfort the confused, temporarily loveless young man (Jean-Pierre Leaud, who has been in most Truffaut films since "The 400 Blows").

But we hardly know these people beyond what is told to us in amateurish exposition, and their actions seem sheer adolescent sentimentality. One merely pities them, as one pities beautiful, spoiled children. When, near the end, a bourgeois woman screams at them all for their "filthy" and unhinged behavior, we suspect she is half-right.

THE BEST things in "Day for Night" are the movie things, the references to other films and directors, the details of editing, re-shooting, preparing sets and props, directing actors (and in one amusing scene, even cats). All of this Truffaut explores more thoroughly than Fellini. There is also the general air of fun, spontaneity, and love-of-movies that inhabits all

Truffaut films, and a wonderful upbeat score by the brilliant Georges Delerue. But best movie of the year it is not. Put it somewhere between 15th and 20th, which is not an outrageous place to be.

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Abortion out as 'Sesame Street' topic

WASHINGTON — Reacting to a "new flood" of protest mail, officials of the Corporation for Public Broadcasting (CPB) and Children's Television Workshop (CTW) have again denied that they plan to include material favoring abortion on "Sesame Street" or other programs for children.

Nothing on family planning or abortion is being planned for a juvenile audience, said Joe Dine, CPB director of public information. CPB, a Congressionally established non-profit, non-government corporation, which receives funds from the federal government and private sources, finances the Public Broadcasting System and CTW.

STU AWBREY, CTW director of information in New York, attributed the reports that abortion was to be treated on "Sesame

Street" to a misunderstanding related to the name of the corporation, Children's Television Workshop.

Awbrey confirmed that CTW is planning a series on health to be shown during prime evening time beginning next October. The series, he said, is aimed at adults and is CTW's first venture into programming for adults.

AWBREY SAID that "no decision has been made as to whether any aspect of family planning will be included in the health series. If a decision is made to include any aspect of family planning, the producers will make every effort to include opposing points of view in a fair and balanced presentation."

Awbrey expressed agreement with the view that abortion is not a method of family planning.

Bishops' movie board questions TV's maturity

NEW YORK — The U.S. bishops' Division for Film and Broadcasting (DFB) has questioned whether the insertion of previously taboo themes into tired television formats justifies the claim of "new maturity."

The DFB made this assertion in the February 15 issue of its Catholic Film Newsletter in an article entitled "The Television Energy Crisis: Bread and Circuses."

THE NEWSLETTER said that the so-called "new maturity" approach has been appearing on situation comedy, police and medical series programs, and talk shows.

"To dignify such shows with arguments about creative freedom, contemporary relevance or maturity is nonsense," the newsletter said. "The fact is such material, injected into escapist entertainment formats, does not satisfy the mature viewer."

It is precisely because such material is being presented in "a superficial, misleading context" that it actually may do harm to the young and the immature, the newsletter said.

WHAT THESE kinds of programs do, the newsletter continued, is mislead viewers "into believing that such programs are 'mature' examinations of the social issues of the times." The DFB explained in its newsletter that while it may be in strong disagreement

with the content of such programs it opposes any form of government control over the ideological content of broadcast programming.

What the DFB proposed instead was well documented action by civic groups to encourage responsible programming.

Special Retreat

INDIANAPOLIS — A retreat for separated and divorced women will be held at Fatima Retreat House on the week-end of March 15-17. Father Eric Lies, dean of students at St. Meinrad College, will be retreat master.

The program, open to women of all faiths, is designed to help those facing adjustments in their marital life. Reservations may be made by writing Fatima, 5353 East 56th St., Indianapolis 46226, or phoning (317) 545-7681.

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JUBILARIANS—Mr. and Mrs. Emmett L. Andrews will mark their Golden Wedding anniversary on Sunday, March 3, with a Mass of Thanksgiving at noon in Little Flower Church, Indianapolis. A reception will follow at Secena Memorial High School beginning at 1 p.m. They have three sons: William L., James H. and Donald Andrews, all of Indianapolis. Invitations have been issued.

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We congratulate Joe on this signal achievement and also extend our best wishes on some of his other 1973 accomplishments including:

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