

## Parishes pool their resources to aid refugees

BY FR. THOMAS WIDNER

How does an entire area of the diocese solve a problem that comes from outside the area? Many of us tend to reject problems that are thrust upon us. Some, in charity, help to solve them.

The New Albany area was asked to participate in the resettlement of Vietnamese refugees by Catholic Charities out of the regional office in Clarksville. Whereas many areas of the diocese had contact made through a diocesan-wide appeal of Catholic Charities, the Clarksville regional office had the machinery to be able to call together the various parishes.

A DEANERY informational meeting was held on October 29 at Holy Family parish in New Albany. At this meeting representatives of 11 parishes, non-Catholic churches and other community groups were present. The meeting had been preceded by one held on October 7 at which the priests of the 18 parishes in the New Albany area had been asked to consult their parish councils, groups and parishioners as to their interest in the program.

The October 29th meeting found 56 persons in attendance. Explanations of the program were given by Diane Meyer, regional representative for Catholic Charities. Suggestions were then offered by persons in the area and other areas of the diocese which had volunteered to participate in the program throughout the diocese.

The next step was for Miss Meyer to speak to specific groups in parishes and organizations at their request. Among those addressed were 20 persons from St. Mary's parish in New Albany; 20 persons from Post 45, Explorer Group, in New Albany; representatives from Sacred Heart parish in Jeffersonville, accompanied by a representative from St. Paul's Episcopal Church in Jeffersonville.

RESULTS HAVE BEEN, indeed, encouraging. As of December 1, twelve sponsorships involving the resettlement of 89 refugees have been validated in the New Albany area with two to four additional sponsorships pending. The sponsors include both parishes and individuals. Of special interest is the sponsorship of a family by St. John parish in Starlight, where Father Mel Bertrand has welcomed the family of Nguyen Dinh Xuyen to live in the rectory.

A positive result of the Justice in Our Lives listening program conducted the past two months in parishes has been the generous commitment of parishes in the New Albany area toward the resettlement program. It is a most encouraging example of how the parishes of a deanery can work together to solve a people problem. It represents a lesson for the rest of the diocese and, indeed, for the Church as a whole.



**WINNING DESIGNS**—The posters and Christmas cards in the above photos won awards for pupils in four Archdiocesan schools recently. In the top picture are, left, Mary Margaret Hoxey, a junior at Our Lady of Grace Academy and Amy Lindop, a sixth grader at St. Matthew School, Indianapolis, who are holding the winning age group entries in the Eucharistic Congress poster contest. Entrants were to use one of the Congress' eight "hunger" themes as subject matter. The posters of the Indianapolis winners now are eligible for judging in the national competition in January. The bottom photo shows the winning entries in the Christmas card design contest

sponsored by the Indianapolis Department of Parks and Recreation. The top three winners among 300 semi-finalists in Marion County schools are Catholic school pupils. Shown, left to right, are: Jamie Arrington, first place winner and a sixth grader at St. Matthew's; Amy Sullivan, sixth grader at Our Lady of Lourdes, second place winner; and Jo-Anne Smithmeyer, chairman of the Indianapolis Christmas Committee and a member of St. Luke's parish, who is standing in for third place winner Kelly Myers, eighth grader at St. Simon's, who could not be present for the photograph. [Staff photos by Dave Skripsky]

## Presidential candidates to offer views

BY JIM CASTELLI

WASHINGTON—All of the major announced presidential candidates have been invited to present and defend their views at a three-day conference of religious leaders in mid-January.

The conference, "Religion and the Presidency—1976" (RAP-76), to be held January 19-21, is being sponsored by an ad hoc group of religious leaders and church organizations.

The purpose of the conference is to provide the candidates with a forum in which questions can be addressed and to provide the American religious community with a set of statements that are clear and can be compared on issues in which the religious community has a common interest.

SEVERAL WEEKS before the conference, each of the candidates will be asked to respond in writing to

questions on issues. The responses—about 3,500 words each—will be available to religious leaders before the conference.

At the conference itself, each candidate attending will present an opening statement on "The Presidency, Moral Vision and National Goals, 1976." Following that statement, the candidates will be questioned further by a panel of religious leaders and religious journalists.

Immediately after the conference, according to Morris, the candidates' written responses and a summary of their oral responses will be printed in a paperback for wide distribution.

**THE SUBJECT AREAS** covered in the questionnaire are:

—The presidency and the moral tone of the nation.

—The civil and political rights of citizens, including issues such as abortion, euthanasia, rights of

homosexuals and freedom from secret surveillance.

—The welfare of people, including aid for the poor, elderly and unemployed and issues such as health insurance.

—The state of the nation's economy, including unemployment, tax reform and the energy situation.

—Education and the state.

—Hunger, world ecology and the new economic order.

—Foreign policy and national security.

Members of RAP-76 include the

Council of Women Religious of the Archdiocese of Washington; Network, an organization of nuns and others lobbying on social justice issues; Jesuit Father Peter Henriot of the Center of Concern, a think tank for social justice issues; Dr. Martin Marty of the University of Chicago Divinity School; Dr. Eugene Stockwell of the National Council of Churches; Msgr. John Egan of the Catholic Committee on Urban Ministry; Arthur Simon of Bread for the World and Cynthia Wedel, former president of the National Council of Churches.

## New Albany schedules services

**NEW ALBANY, Ind.**—Ten parishes in the New Albany area have planned Advent Penance Services. People in the area are invited to attend whichever service is most convenient. The schedule of services is as follows:

**Tuesday, Dec. 16, 7:30 p.m.:** Holy Family, New Albany.

**Wednesday, Dec. 17, 7:30 p.m.:** St. Joseph, St. Joseph Hill; 8 p.m.: St. Mary, Lanesville.

**Thursday, Dec. 18, 7:30 p.m.:** Our Lady of Perpetual Help, New Albany; 7:30 p.m.: Sacred Heart, Jeffersonville.

**Sunday, Dec. 21, 4 p.m.:** St. Mary,

## Eastside churches

### set Penance rites

**INDIANAPOLIS**—Seven eastside parishes and one outside Marion county have announced joint plans for a series of Advent Communal Penance services.

Each parish will conduct its own service augmented by confessors from other parishes. The service will consist of Scripture readings, a brief, homily, special music, examination of conscience, individual Confession and absolution. All services will begin at 7:30 p.m.

Following is the schedule: Monday, Dec. 15, St. Michael, Greenfield; Tuesday, Dec. 16, Our Lady of Lourdes and Nativity; Wednesday, Dec. 17, St. Matthew and St. Bernadette; Thursday, Dec. 18, St. Lawrence and St. Simon; and Monday, Dec. 22, Little Flower.

## Vietnamese refugees to gather at Assembly

A pastoral assembly of all Vietnamese and Cambodians resettled in the Archdiocese of Indianapolis and Louisville is being held Saturday, Dec. 13, from 10 a.m. until 2 p.m. at St. Raphael the Archangel Church in Louisville.

The assembly is sponsored by the USCC Resettlement Committee of the Catholic Charities Agency.

Father Mai Khai Hoan from South Vietnam will deliver the homily at the Mass at 12 noon. He will speak in his native tongue and will be available for confessions and counseling. A luncheon and social hour will follow. Priests of the two archdioceses are invited to celebrate the Mass. The Eucharistic prayer will be said in English. St. Raphael Church is located at 2131 Lancashire Ave. just off Bardstown Rd. in Louisville.

## Liturgy for Sisters

A liturgy for Sisters is being sponsored by ARIA (Association of Religious in the Indianapolis Archdiocese) on Saturday, Dec. 13. The Mass will be held at St. Plus X parish, Indianapolis at 7:30 p.m.



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## Word from the Archbishop

My dear Family in Christ:

This past Thanksgiving Day was an added reminder that I have special reason to give daily thanksgiving to Almighty God.

I am being assured by my doctors that the two major surgeries that I have undergone have proven to be successful. While I must spend some weeks yet in recuperation, I am anxiously looking forward to returning to serve you full-time.

I am especially grateful to you, the priests, the Religious, laymen and laywomen, and the children of the Archdiocese for all the prayers you have said and are saying for me. I wish I could respond with individual personal letters to the hundreds of messages of prayers and good wishes I have received from you. I hope you will accept this letter as the expression of my personal gratitude to each one of you.

Be assured of my blessing and prayers for you as this is the best way I have of saying a very sincere and heartfelt thank you.

May God grant each of you His abundant blessings.

Devotedly yours in Christ,

+ *George J. Biskup*

Most Rev. George J. Biskup  
Archbishop of Indianapolis

December 3, 1975

## High Court nominee has Catholic 'ties'

BY JIM CASTELLI

**WASHINGTON**—All four children of Supreme Court nominee John Paul Stevens attended Christ the King Catholic school in Chicago where the Stevens family was "very active" in parish life, according to parish and school officials.

Stevens himself is reportedly a Baptist, but his wife, the former Elizabeth Sheeren, is a Catholic.

The pastor at Christ the King, Msgr. Patrick Gleason, noted in a parish bulletin that he has known the Stevens family for 25 years and considers Stevens "one of the finest men I have ever met."

**ALMOST NOTHING** about Stevens' religious background has appeared in the media since his nomination. Officials at the White House, Supreme Court, Justice Department and the Senate Judiciary Committee, which must confirm all Supreme Court

nominees, all said a person's religious background was not a matter that would enter into the investigation of a nominee.

Sources at the U.S. Catholic Conference indicate the USCC is relatively pleased with the Stevens nomination, but does not want to comment publicly for fear that opponents of USCC positions on several issues would use the USCC support as a reason for opposing Stevens' confirmation.

USCC sources also noted that it is difficult to predict how a justice will act once on the court: Supreme Court Justice William Brennan is a Catholic, but he has voted against institutional Catholic positions on a number of issues, including school aid and abortion.

USCC sources and Jesuit Father Virgil Blum, president of the Catholic League for Religious and Civil Rights, say they believe that Stevens will act

(Continued on Page 6)

## Ordination set Sunday for Michael D. Barton

Rev. Mr. Michael D. Barton, a member of the Verona Fathers, a missionary congregation, will be



REV. MR. MICHAEL BARTON

ordained to the priesthood in Little Flower Church, Indianapolis, at 7:30 p.m. Sunday, Dec. 14. The ordaining prelate will be Bishop Francis Shee of Evansville in the absence of Archbishop George J. Biskup, who is presently recuperating from surgery.

The ordinand is the son of Mary F. Barton and the late Dennis J. Barton, members of Little Flower parish. After graduation from Little Flower grade school, he attended the Seminary High School conducted by the Verona Fathers in Cincinnati, made his novitiate in Monroe, Mich., then returned to Cincinnati for his college training.

He was sent to Spain to pursue his theological studies, first in Valencia and then in Granada, where he is presently taking advanced courses in dogmatic theology. In July the ordinand is scheduled to leave for Africa to take up work at one of the Verona Fathers' missions there.

A reception will follow Sunday's ordination in the Little Flower parish hall.

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# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Seek Nazi evidence in Israel

WASHINGTON—The U.S. Department of Justice will send attorneys to Israel to gather evidence against 55 alleged Nazi war criminals now living in the United States. The U.S. attorneys will work closely with Israeli officials, according to Rep. Joshua Ellberg (D-Pa.), chairman of the House Immigration subcommittee who requested the Justice Department action.

## Pope notes council anniversary

VATICAN CITY—On the same spot where he closed the Second Vatican Council 10 years ago, Pope Paul VI asked Catholics to live a "new holiness of life and a new fervor of love" in celebration of the anniversary of the council's end (Dec. 8). The Pope said at a Mass honoring the Immaculate Conception: "We exhort all of you to a new holiness of life—a new fervor of love. Let this be your courageous resolution on the 10th anniversary of the Second Vatican Council."

## In capsule form . . .

The Senate of predominantly Catholic Colombia has approved a bill allowing divorce where the marriage was civil and not religious, and passage of the bill through the lower chamber is given a good chance . . . Caritas Internationalis, an association of independent Catholic charitable organizations in 99 countries, met in Rome to plan ways and means to "broaden the horizons of the poor and needy throughout the world." . . . A World Council of Churches (WCC) draft report on human development and technology came under fire at the council's fifth assembly in Nairobi, Kenya from U.S. and British church leaders for failing to highlight the sanctity of human life, and for ignoring the world's food crisis . . . A gun control bill passed by a House subcommittee "offers little more than a mirage of control with no real possibility for limiting the violence and bloodshed resulting from the abuse of handguns," according to a U.S. Catholic Conference official. The USCC official, Msgr. Francis Lally, Secretary for Social Development and World Peace, made his comment in a letter to Rep. Peter Rodino (D-N.J.), chairman of the full Judiciary Committee which will handle the bill.

## Note dip in clergy defection rate

VATICAN CITY—The rate at which priests are leaving the active ministry in the Catholic Church has begun to drop according to a directory published by the Vatican's Central Office of Statistics of the Church.

The directory, the fourth in a series, said the rate was down to 1.8% in 1973, compared with 2.1% in 1972.

It said 414,000 priests currently serve an estimated 695 million Catholics worldwide.



DINNER-DANCE SCHEDULED—The Parents Club of Ritter High School is sponsoring a New Year's Eve Dinner-Dance in the school cafeteria December 31. Buffet serving will begin at 5:30 p.m. The Charlie Edwards Band will provide music for dancing from 10 p.m. until 2 a.m. Tickets are \$12.50 per couple if reserved before December 15; \$15.00 thereafter. Reservations can be obtained by calling 253-8870 or 291-0315. Shown above preparing an advance mailing of tickets are, left to right: Lois Ernst, Pat Toth, Earlene Craddock and Shirley Deal.

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THE TACKER

## Southside Jubilee

BY FRED W. FRIES

It was a cold, blustery day last January—Sunday, January 19, to be exact—when St. Jude Church played host to a Jubilee Year "pilgrimage."

The original plan was an ambitious one—to hold a service on each third Sunday throughout the year. Other Southside parishes were subsequently invited by the pastor, Father William Morley, and parish officials to serve as hosts to the observance on specific Sundays. The response was gratifying.

Next Sunday, Dec. 14, the twelfth and final monthly "pilgrimage" will be held. This time the oldest church in the Archdiocese—St. John's—will serve appropriately as the host. The 3 p.m. Liturgy—in keeping with the Season of Advent—will take the form of a special Penance Service being planned by Msgr. Charles Koster and Father Robert Mazzola.

Crowds at the monthly services—held in the various churches—ranged from 50 to as many as 150 persons. At the social get-together, which followed the Liturgy, it was like the proverbial "old home week" as worshippers—clergy and laity alike—recognized one another and renewed acquaintances each month.

Though many parishes held single isolated Jubilee Year observances in 1975, we are not aware of any other area of the Archdiocese implementing a continuous program of monthly services throughout the entire year.

Taking part in the program are the following parishes: St. Jude, St. Mark, St. Roch, Sacred Heart, Holy Name, St. James the Greater, St. Patrick, St. Catherine, Nativity, St. John, St. Rose of Lima, Franklin, and Our Lady of Grace Academy.

We commend the Southsiders on an outstanding example of fortitude and faith.

**SONG AND DANCE**—"The Greatest Expectation" is the title of a special Advent program of song, dance and readings to be presented at 7:30 p.m. Sunday, Dec. 21 at St. Thomas Aquinas Church, Indianapolis. The interpretive dancing of Anne Varnau will be featured. An informal sing-along will conclude the program. The public is invited.

**GLEANNINGS FROM THE PARISH BULLETINS**—Most intriguing parish bulletin entry of the week (with names omitted): "Would so-and-so please call so-and-so (phone number) to pick up the bottles of wine you won on a tip board?"

**ECUMENICAL SUPPER**—Holy Family Church, New Albany, recently played host to the Annual Ecumenical Covered Dish Supper. Members of two neighboring congregations, Wesley Chapel United Methodist and State Street Baptist, pooled their favorite dishes and enjoyed an evening of Christian fellowship. Special attraction: singing by the New Albany High School Girls' Choir. In his opening remarks, Father Louis Marchino, Holy Family pastor, commented: "Twenty years ago we wouldn't possibly have thought of getting together, and, come to think of it, twenty years ago, we wouldn't be eating meat on Friday." In his invocation, Rev. Richard Armstrong, minister at Wesley Chapel, prayed: "Thank you, Lord, for bringing us together to break bread with our neighbors of State Street Methodist and Holy Family." The attendance? More than 400 adults and children.

**CARTOONIST TO BE HONORED**—J. Hugh O'Donnell, one-time staff cartoonist for the Indianapolis News and later for the Indianapolis Times, will be the guest of honor at a testimonial luncheon Friday, Dec. 12, at the Manor Care Nursing Center. On display for the first time will be cartoons drawn by the artist for the Times during the 1940's and early 1950's. They will be exhibited throughout the week-end. Mr. O'Donnell is a member of St. Joan of Arc parish.

**NAMES IN THE NEWS**—David Donahue, of Our Lady of Lourdes parish, Indianapolis, is one of six seniors at St. Meinrad College named to "Who's Who Among Students in American Universities and Colleges."

Bill Brown, sophomore from St. Andrew parish, Richmond, and Charles Giesing, junior from St. Joan of Arc parish, Indianapolis, are members of this year's St. Meinrad College varsity basketball squad. Taryn Johnson and Karen Lloyd, both of St. Thomas Aquinas parish, Indianapolis, were given a "commended student" citation in the National Achievement Scholarship Program for Outstanding Negro Students.

Indianapolis Police Department Patrolman J. J. Meyer, a member of Little Flower parish, was recently certified as an instructor in underwater rescue by the British Sub-Aqua Club, the world's oldest and largest diving organization—the first American policeman to be so honored. Father James Higgins, Director of Bloomington's St. Paul Catholic Center, won the recent drawing conducted by Indiana University's Varsity Club. The award: a basketball autographed by Coach Bobby Knight and IU's top-rated basketball team.

## Negro Women's group to mark Founder's Day

The Indianapolis Section of the National Council of Negro Women will hold its annual Founder's Day Celebration on Sunday, Dec. 14, 4:30 p.m. to 6:30 p.m., in the Strang Hall of the St. Maur Theological Center, 4545 Northwestern Ave.

This year marks the Centennial of the birth of Mary McLeod Bethune, founder of the organization. The theme of the day will be "Black Women-Building for the Next 100 Years," to be discussed by a special panel to include Mary Mabry, president of the Tau Gamma Delta Sorority and Amanda Strong, president of the Indianapolis Section of the NCCW.

The celebration will be highlighted by the presentation of the Mary McLeod Bethune Memorial Award to two outstanding Black Women for the service and contribution to the Community of Color. There is no charge for admission, and all events are open to the public.

## D of I slates dinner meeting

INDIANAPOLIS — Our Lady of Everyday Circle, Daughters of Isabella, will hold the monthly meeting on December 15. This will be a dinner meeting at the MCL Cafeteria in Greenwood Shopping Center at 6:30 p.m.

Hostesses for the meeting will be Mrs. Georgia O'Neill and Mrs. Mary Butsch.

## Install officers

INDIANAPOLIS — The Ave Maria Guild recently installed the following new officers: Mrs. Robert Reimer, president; Mrs. Carl Bittie, vice-president; Mrs. Maurice Moriarty, recording secretary; Mrs. Elwood Ellis, corresponding secretary; and Miss Camilla Zink, treasurer.

Mrs. Carl Pfleger is chairman of the Board of Directors. Other members of the Board include Mrs. Edward Zickler, Mrs. Clarence Flick, Mrs. James Kritzer and Mrs. Harold Kirsh.

Delegates to the deanery listening sessions, Sunday, Dec. 14, are reminded that the sessions begin at 1:30 p.m. Delegates are further reminded to bring copies of the reports from the parishes with them.

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## Indianapolis CALENDAR OF EVENTS

**SOCIALS**  
**MONDAY:** St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Seecina High School Cafeteria, 6 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, 7 p.m. **SATURDAY:** K of C Council #437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

## Academy plans Cantata Dec. 16

BEECH GROVE, Ind. — The annual Christmas Cantata at Our Lady of Grace Academy will be presented at 7 p.m. Tuesday, Dec. 16, in the Student Center. Both traditional and contemporary selections are on the program.

Soloists are Teri Richart and Jeanne Madden. The Grace Notes and the Half Notes, special choral groups, will also be featured.

The Cantata will close with the traditional Handel's "Alleluia Chorus." This year all alumnae will be invited to join the chorus to sing the closing number.

The Cantata is under the direction of Sister Eileen Price and Sister Harriet Woehler.

The public is invited.



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## Holy Name concert set

BEECH GROVE, Ind. — Holy Name Church will present its fourteenth annual Christmas Concert at 6:30 p.m. Sunday, Dec. 21. The Men's and Boys' choir will sing the "Te Deum" by Joseph Haydn. This work was written for Empress Marie Therese about 1799-1800.

The Girls' Choir will then join with the male chorus to present carols of the season, both traditional and contemporary. The choir will be accompanied by an orchestra of strings, brass and percussion as well as organ and guitar.

Jerry Craney, Director of

## Charismatics' Day of Renewal on tap Sunday

INDIANAPOLIS — The Charismatic Day of Renewal will be held on Sunday, Dec. 14 in St. Monica Church, 6131 Michigan Road. Registration will begin at 12:30 p.m., with Mass beginning at 1 p.m.

Speakers will be Father Philip Beble, Passionist Fathers, Steubenville College, and Sister Barbara Woody.

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Music in the parish, will conduct the concert. Tickets may be obtained by calling 784-8615 or 786-9767.

## PRIEST DIES

NEW ALBANY, Ind. — Word has been received here of the death of Father Thomas Corcoran, C.P.P.S., a native of Holy Trinity parish, who died on November 29 in Chester, Ill. He was ordained in 1935 at St. Charles Seminary, Carthage, O.

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REGULAR SUNDAY SCHEDULE: Saturday—5:30 p.m., 7:30 p.m. (Anticipation Masses), Sunday—6:00, 7:30, 9:00, 10:30 a.m., 12:15, 5:30 p.m.

SOUTHSIDE HOLY YEAR SERVICE: Sunday, December 14 at 3 p.m.

ADVENT RECITALS: Sunday 5:00 p.m., followed by Holy Mass at 5:30 p.m.

December 14: 5:00 p.m.—Holy Name Choir, under the direction of Mr. Jerry Craney.  
December 21: 5:00 p.m.—Saint John Choir, under the direction of Mr. John Van Benten.

## In Your Charity—Pray for these Souls who were buried during the month of November in our Cemeteries

### HOLY CROSS

McCotter, John J.  
Hughes, Catherine M.  
Ruppel, Louise  
Harvey, Harold S.  
Bauerle, Infant Misty Dawn  
Byrne, Joseph E.  
Devney, Anna Hahn  
Young, Gertrude M.  
Resle, Catherine G.  
Chester, Rosemary K.  
Colbert, Julia L.  
Fox, William H.  
Arbogast, Louise C.  
Dugan, Mary E.  
Hogan, Mary T.  
McKenna, Marguerite  
Giblin, David William  
Carroll, Margaret K.  
Whalen, Infant Christina Lynn

Albert, Raymond R., Jr.  
O'Neill, Patrick J.  
Coleman, Infant Tina Marie  
Barton, Thomas M.  
Maher, John  
Maher, Margaret  
Mendez, Patrick J.  
Martin, Mary Mae  
O'Drain, Agnes L.  
Macy, Quentin W.  
Geraghty, Josephine A.  
Sgroi, Salvatore A.

### CALVARY

McAtee, Albert J.  
Maude, Anna V.  
Cornelia, Jerry S.  
Sisson, Ellis G.  
O'Brien, Grace M.  
Morrison, Alfred M.  
Baker, Rosemary V.  
Steffen, Eva G.

Teipen, Theresa M.  
Toole, Bill W.  
Fletcher, Lawrence F.  
Leet, Gary A.  
Cain, James F.  
Toth, Joseph P.  
Bozic, Rudolph A.  
Porter, Eugene Lennon  
Rhodes, Frances A.  
Reilly, Robert E.  
Sheehan, Mary C.

### ST. JOSEPH

Kistner, Inez D.  
Alandi, August A.  
Scanlin, Ellen M.  
Carr, Loran Joseph  
Gulley, Hazel M.  
Kaelin, Lawrence F.  
McManus, Anna F.  
Tindie, Charles Edward  
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## Criterion Comment.

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

—Pope Paul VI

## Now who's crazy?

Editorial writing is one of man's lowest art-forms, ranking just a jump ahead of tattooing and the production of backfence graffiti.

It is less demanding than a letter-to-the-editor since one doesn't have to pay the postage on it. Just hand it to the typesetter, and he will correct the spelling and likely transpose a couple of lines, rendering the whole thing senseless, and giving the writer the reputation of profundity with some of the devoted readers.

Everyone has within them the stuff of an editorial or two. Life provides all of us with annoyances sufficient to excite the spleen and cause us to think in exclamation points!!

A strong feeling of indignation is actually the basic preparation for becoming an editorialist.

Perhaps the best preparation for an occasional editorial is to have a very bad breakfast. If you can combine this with some minor physical discomfort—such as a head cold—you are

well on your way.

In certain individuals this combination can result in an absolutely Olympian irritability, and that tied to a reasonably adequate vocabulary can result in flaming editorial rhetoric against almost anything—even Santa Claus, Women's Lib or Communism in the hand.

You may wonder what editorial writing really accomplishes. Well, it occasionally results in a lawsuit—to the delight of the legal fraternity. Sometimes dozens of cancellations result—thus saving a tree or two from being turned into newsprint. Editorials also fill up ugly blank spaces in the paper, which publishers abhor.

But mostly editorials are a mental health device. Did you ever hear of an editorial writer going crazy? Maybe they do—and it just can't be detected, but statistics show that very few editorialists are locked up.

Now, people who read editorials like this clear to the end—they could have a problem!!!—P.J.C.

## A two-way street

The Ecumenical movement isn't doing much moving. In case you've forgotten the meaning of that awkward term "ecumenical" it refers to the reunion of Christian Churches.

The Vatican Council came out for it. And Catholics, at least in this country, rather quickly shed their long-standing inhibitions about fraternizing with non-Catholic Churches. All sorts of little regulations in this area were quickly scrapped.

There are, to be sure, small groups or committees of doubledomes from various denominations talking politely and innocuously to each other and issuing occasionally timid statements which flutter noiselessly into thousands of wastebaskets. But, by and large, nothing is happening—ecumenically. In fact, less than nothing.

Various non-Catholic groups, especially Episcopalians, are strongly tending towards the "ordination" of women to their priesthood. To say that isn't going to throw a big block

against ecumenism, is to ignore reality.

And how about the abortion issue? That ought to be one we could unite on. Pro-life people are totally ecumenical. They want to respect all life—Jewish, Muslim, Christian, atheist or whatever.

But what's the picture? Churches uniting on this? Hardly. So few Protestant Churchmen have come out against abortion-on-demand, that the occasional one who does is lionized by the Pro-life forces as almost a curiosity.

It looks as though the Catholic push for ecumenism is somewhat like Kissinger's "detente" with Russia—a one-way deal.

We should insist on some substantial concessions from our non-Catholic brethren at least in the abortion area—or else "cool it" for now in the ecumenical movement. The "movement" has to be from both directions—or it's not merely movement—it's surrender. Even Kissinger knows that.—P.J.C.

## LETTERS TO EDITOR

### Jeffersonville parish celebrates Advent

To the Editor:

Advent is traditionally the time in the Church year when we think of waiting. So how does a parish act out its waiting and preparation in a concrete way?

At Sacred Heart Church in Jeffersonville, we wait and prepare by "adopting" needy families in the community and preparing Christmas baskets for them. The names, ages, and other necessary information are gathered by a central clearing house in the community. Then this information (minus the names and addresses) is posted in the church and parishioners

are invited to sign up for what they would like to provide for any of the family members or a whole family. All gifts are delivered by the last Sunday of Advent. After a prayer service in the afternoon, the baskets are taken by the parishioners to the homes of the needy.

We introduced this in 1974. Father Joseph McNally, our pastor, gave a homily based on the Isaiah theme of the root of Jesse. He spoke of our heritage, our place in Jesus' family tree, and how we, through the Spirit, are called to bring peace and justice into the world.

We had just celebrated the Sacrament of Confirmation on the first Sunday of Advent. Everything just seemed to flow together. Our Advent project was explained, and the response was overwhelming. Each week gifts came in—food, money, toys, clothing. The prayer service and afternoon of the fourth Sunday was well attended, and the gifts were distributed immediately afterward. It was a beautiful experience and the committee decided to repeat it. This year we decided to adopt 35 families plus the Vietnamese family whom a group in our parish has pledged to resettle.

It is a worthwhile project and one that can build Christian community in a very real way. Our project is handled by lay volunteers with the Director of Religious Education coordinating the project. Christmas was truly a joyous parish celebration in 1974 and from all indications, it will be the same and more in 1975.

Linda J. Watkins  
Jeffersonville, Ind.

## Secondary principals witness to strength

BY FR. THOMAS WIDNER

I spent some time this past week speaking with the principals of the seven inter-parochial high schools in the Archdiocese (Chatard, Ritter, Roncalli, Secena in Indianapolis; Shawe in Madison; Providence in Clarksville; and Schulte in Terre Haute).

Over the telephone I asked them questions about the importance of their schools, their problems, and the vital issue of cooperation. Their reactions were varied but firm. They all appear to be strong leaders of the institutions they serve.

All expressed problems with their financing. None, however, felt that financing was the decisive issue that some feel it is.



### Larkin 'optimistic'

Robert Larkin, principal of Providence High School, expressed the greatest optimism about money. Since Providence became an inter-parochial high school two years ago when the Sisters of Providence sold it to the Archdiocese, the school has already faced the fiscal challenge of keeping its bills current. Providence's plan now is the establishment of a Catholic Education Foundation for which the goal this year is \$100,000.

"The experience that occurred in this area brought us together," Larkin commented. "It forced us into organizing our district board. It created the Aquinas Center for Religious Education. By getting us together, it helped restore some of the confidence in the school that had been lost."

Larkin felt that Providence's financial pinch stemmed, for one thing, from the retirement program campaign. He expressed the feeling

that the non-participating approach of the program on the part of the employee hit the school very hard. Their budget had been set before this additional financial drain had to be met.

Nonetheless, Larkin said that the money exists in the community.

"The funds are available in the community to make it go. Who would have believed that the New Albany area could raise the amount asked for the retirement campaign?" Larkin commented. As a result, the Education Foundation idea began. Under Jim Dailey, board president, the idea got off the ground, and the fund drive is in progress.

Jerre Cline, principal of Schulte, added that a financial crisis produces a strong reaction in the parishes.

"We may call ourselves inter-parochial, but the fact is that the parishes feel like the school really doesn't belong to any of them," he stated.

This notion is echoed by Steve Noone, principal of Chatard, who feels that it is quite normal for the parishes to be upset by being saddled with the financing of schools over which they have exercised little control. All of the principals expressed sympathy with the parishes in this respect. "If I were a pastor, I think I'd resent it, too," said Noone.

### Different situation

Shawe High School in Madison reveals a different situation. Sister Laurene Reh, O.S.U., principal, explained that being a small school (only 124 students) gives Shawe a decided advantage over the larger operations. With a consolidated grade school feeding into the high school, Shawe serves as the alternative to the Madison public school system.

"Handling problems is much simpler here," Sister Laurene said, "because the community works

closely together. I handle internal affairs, report to the board, and the board takes responsibility for the budget."

Sister Laurene spoke highly of Father Hilary Meny, pastor of St. Patrick parish, who she says has for years supported the school in a very quiet but very decisive way.

"He has done so much in taking care of us," Sister Laurene said, "that I can't be thankful enough."

### Praise cooperation

All the principals expressed positive feelings about cooperation in operating the schools especially from the parents. Frank Velikan, principal of Ritter, felt strongly about the faculty cooperation, too.

"We make a deliberate effort to develop our faculty as a community. Our religion program emphasizes living it. It is developed as something meaningful to the teachers and, hence, taught as something meaningful to students. Since all of our teachers teach some religion, they know it is their responsibility to take it seriously."

Ray Riley, principal of Secena, expressed dissatisfaction in one area of cooperation, however. "I was here more than a year before anyone from any of the parishes asked me what was going on." Riley felt he could have been doing anything he wanted had not the board of education come into being.

On the necessity of high schools, Riley commented, "We are a Catholic school for those desiring a Catholic education. We are closely related to the parishes. I once left the Catholic school system because there seemed to be no future for a layman here. There was no contact between the parish and the high school. The creation of district boards has changed that situation, and we are attempting to build support as an area high school fed into by the parishes."

Bernie Dever, principal of Roncalli,

feels that the adolescent years represent one of the two most crucial periods of a young person's life. Most important he feels are the ages one through five when all the learning comes from the home.

"The majority of a youngster's influence during adolescence, however, comes from the peer group," he stated. "We try to create an atmosphere in which a positive and beneficial peer atmosphere can develop."

Jerre Cline of Schulte feels his school provides experiences in religion and gives the Church access to youth. "Our size enables us to work with students in a one-to-one relationship on all kinds of matters," he said.

Support for Catholic high schools is always problematic. Perhaps because most parishes have had their own grade schools, high schools receive less support. In the Archdiocese of Indianapolis, high school principals seem to have been middle men, caught between pastors and parents.

"I have never heard a pastor speak on secondary education," said Bob Larkin of Providence.

### Believe in product

None of our principals are lacking in administration skills or belief in their product. The primary problem seems to be the high school's relationship to parish. This problem appears to be created outside the high schools.

Several of the principals commented on enrollment trends for the future. Baptismal records of parishes do not speak well for the future of grade schools or high schools. Very few of the schools have encouraged strong public relations programs, and the question might be asked, "Has

(Continued on Page 5)

### DALE FRANCIS SAYS

## Terminally ill patient has her wish fulfilled

BY DALE FRANCIS

It was five years ago. The call came late in the afternoon. Her voice was clear, firm, pleasant. She said her name was Julian Perry. She had been reading me for many years, and she said she felt as if she knew me.

She told me why she had called in a matter-of-fact way. She had been in the hospital. She had learned she was terminally ill with cancer. She was retired, had come to live her last years in Albuquerque, New Mexico. Her brother had died a few months before.

Her problem, she said, was that coming to the last months of her life she didn't have anyone to talk with about it. She asked me if I would be her friend in her last days, be the one she could talk with as she was dying. I said I would.

So we started corresponding. I wrote to her two or three times a week. She telephoned me and I telephoned her. Maybe you would think our letters and conversations would be about prayer and suffering and preparation for Heaven. It was, some of it, but not most of it.

I FOUND ONE OF HER letters the other day. She wrote about the planting of roses, of O'Hare Airport in Chicago and the way it could get tied up in winter by snow, of her work with the Indian Bureau, of her childhood and of the days she worked in Denver



as a young woman.

We simply became friends, in a way we might have been friends if we'd known each other all of our lives. She didn't talk much about her suffering, although there were times she would go to the hospital and the pain would get worse and she told me about those times.

She said she was concerned about many things, most of all about the easy way some people neglected or rejected teachings of the Church. She told me she hoped I would always write in support of the teachings of the Church and added she was sure I would.

Then one day she told me she had talked to her lawyers. She wanted to leave me some money to publish in book form or produce on tapes things I thought important. I told her I didn't like that. She only knew me from a distance. She shouldn't be leaving me money. I said I knew I would do what she wanted but I didn't think her plan was a good idea. I suggested that instead she leave the money to a non-profit organization that could be formed to do what she wished. So she made her will that way, asking that a non-profit organization be established to print books, make slide presentations or make tape productions.

She said she thought the idea of tapes was the best way to do it. She sent a tape recorder she had to ask me to try some tapes.

In the months that followed, Julian and I kept in close touch. Then there came an invitation to speak in

Albuquerque and I went there. It was the first and only time we met. She was home but friends came to get her out of bed. When I arrived for dinner she was sitting up to have dinner with me. We talked for hours about many things. I leaned over to kiss her goodbye and we both knew we would never see each other again.

I talked to her by phone several times after that, the last time she was in the hospital. When I called one evening her voice was weak but still cheerful. When it came time to end our conversation, she said, "This is really goodbye, Dale." She died the next morning.

There was a hassle over the estate. I never did understand it but a priest who was a beneficiary saved the situation by pressing a suit that would allow things to be done as Julian would want them to be done. After a long time I received a letter from the lawyers saying there was \$10,000 set aside for establishment of a non-profit company to produce materials for the spread of the Catholic faith and Catholic principles. I was charged with the responsibility of establishing the corporation.

I DECIDED THAT IT SHOULD be called The Julian Press. There is a board of people who feel strongly about the Church. One of the most important members is one of the persons I most admire in this world,

Father Arthur Hughes. Father Hughes I knew long before he became a priest. He was past retirement age when Bishop Tom Gorman ordained him for the Diocese of Dallas. He is assigned to the St. Jude Center in downtown Dallas, a center he made possible by the funds he raised before he was a priest.

We're just starting the work of the Julian Press. Julian told me her hope was that others would support it, that maybe just as she started it on its way others might give it support. I hope so—for Julian's sake. What I've got to do is to make it fulfill her expectations.

Father Hughes, who was instructing people in the faith before he became a priest and instructs large classes now, is making a cassette series on why it is important to be a Catholic. It isn't ready yet but it will be.

While I knew Julian I wrote a story called "The Waiting Room," that tells a chilling story of where our anti-life movement may take us. It has been reprinted many places—including the Willkie's book on abortion. I decided it should be the first production of the Julian Press so I've made a tape cassette of it that I have narrated. It will sell for \$3, can be ordered by writing Julian Press, Box 680, Huntington, Ind., 46750. I hope we'll do the kind of good Julian wanted us to do and I'll bet Julian is praying for us that we do.

### Francis Vu was here first

To the Editor:

I was delighted to see, in the Nov. 28th issue of *The Criterion* the appealing picture of the baptism of a Vietnamese refugee baby at St. Bernadette parish. However, I think we can almost match the baby picture, and advance the date for the Archdiocesan first.

Francis, youngest child of the Joseph P. Vu family sponsored by the Sisters of Providence at St. Mary-of-the-Woods, was baptized last Aug. 31 in the St. Mary-of-the-Woods village church by its pastor, Magr. James Galvin. At the invitation of the baby's parents, Sister Rosemary Rafter, provincial of the Sisters' Sacred Heart Province, became Francis' godmother.

The 11-member family of Joseph and Mary Vu includes his mother, Mrs. Vu's 17-year-old brother (who was godfather for Francis), and seven children. Born last May 28, at Camp Pendleton, Francis is the Vietnamese

### LETTERS WELCOME

Letters to the Editor on subjects of general interest are always welcome. We reserve the right to edit letters, when necessary, but we promise to be as sparing as possible. Just address your comments to: Editor, *The Criterion*, P.O. Box 174, Indianapolis 46208.

family's first American citizen.

I am happy to report that the Vu family has used most of a government grant (allocated through the Catholic Charities) and a loan secured with the help of the Sisters of Providence, to buy their own residence in nearby Marion Heights.

Sister Catherine Joseph, S.P., Communications Director Sisters of Providence St. Mary-of-the-Woods, Ind.

### Spirit is working

To the Editor:

Father Thomas Widner hit the nail on the head again. The Spirit is working in many of us, and we cannot isolate ourselves from others.

What we need now is more pastors to preach as the shepherd-prophet Amos. Our sermons (if you want to call them that) need more emphasizing with fire.

The prophet Amos' words would be harsh enough to make a few people squirm in their seats. Maybe they would sit up and take notice.

Our young people are turning away because adults are not living or practicing what they preach.

Evelyn F. Mayfield  
New Albany



\*FRED OSBORN WOULD BE A GOOD VACATION COMPANION! HE SPEAKS ABOUT 40 WORDS A MINUTE IN CITY DRIVING AND ABOUT 60 WORDS A MINUTE ON THE OPEN HIGHWAY!"

### The CRITERION

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## OLD TESTAMENT

# ISAIAH AND JEREMIAH

BY STEVE LANDREGAN

Echoing through the pages of the Old Testament is the prophetic exhortation: "Israel! Rely on Yahweh." It was a call to faith in God's Word that was sounded time and again but seldom heeded.

Chiefly responsible for Israel's resounding "no" to the prophets' oracles calling for faith in and faithfulness to God's covenant were the kings who succumbed to the siren call of power and security through political alliances which lured them and the nation to destruction and bondage.

Isaiah (ca. 742-701 BC) and Jeremiah (627-585 BC) stood as giants in the long line of prophets who spoke God's Word to the kings in Jerusalem.

Greed, injustice, hypocrisy, the same sicknesses that sapped the spiritual strength of the Northern Kingdom during the prophetic ministry of Amos, were epidemic in the Southern Kingdom of Judah when Isaiah was called as a prophet in 742 BC, "the year that king Uzziah died," (Is 6:1).

THE HOUSE OF DAVID has reigned continuously if not gloriously in Judah during the period that the history of Israel, to the north, was being written with the blood of murdered monarchs.

But God's promise of an eternal dynasty to David's line (2 Sm 7) was interpreted by a majority of his descendants as a guarantee of invincibility even in the face of wanton corruption, and many of Isaiah's oracles were addressed to this distortion.

For four decades the prophet spoke God's Word to faithless and faithful kings of Judah until the accession of Manasseh, the sacrilegious and blasphemous king whose long reign was the low point in the Davidic dynasty.

Isaiah's concept of Yahweh as "the Holy One of Israel" dominates his

message probably as the result of his inaugural vision of God enthroned in the Temple (Ch 6) surrounded by Seraphim chanting "Holy, holy, holy is the Lord of hosts!"

Flowing from his overwhelming sense of God's holiness was the prophet's proclamation of Yahweh as the Lord of History, whose plan cannot be thwarted or hindered by men, even evil ones, whom He uses as a woodsman uses an axe to fell a tree (10:5-15).

Among the nations of the world, only Israel was the knowing instrument of Yahweh in carrying out His plan, and Isaiah's oracles allow for only one satisfactory response to its role . . . faith, a total commitment to God's will. Such a commitment would bring about salvation for Israel, any other response meant destruction (Ch 5).

ISAIAH SPEAKS A word of hope even in the face of the faithlessness of Judah in his theme of the remnant that will share in God's holiness (4:3), rely on God alone (10:20) and be grouped around the Messiah (11:1-9).

The prophet's Messianic oracles (7:13-14, 9:5-6, 11:1-12:6) are among the most beautiful and most familiar Old Testament passages and resound throughout the New Testament.

Only the first 39 chapters of Isaiah are attributed to the eighth century prophet. The remaining sections (Second Isaiah, Ch 40-55, Third Isaiah, Ch 56-66) are attributed to a group of his disciples (8:16) and deal with subsequent periods in Israel's history. They will be taken up later in the series.)

Isaiah was married and had two children, whose symbolic names (7:3, 8:3) reflect his prophetic words. Jeremiah, on the other hand was ordered by God to remain without a wife and family so that his lifestyle might itself be a prophetic warning (16:1-4).

Jeremiah spoke the Word of God to the kings of Judah as the final convulsions of death wracked the tiny nation. He was ignored, derided and persecuted

as he pursued his prophetic ministry.

Called the Reluctant Prophet, Jeremiah argued with God at the time of his calling (1:6-7) and subsequently cursed the day he was born (20:14) as he voiced his frustration in the strongest terms: "You duped me, O Lord, and I let myself be duped," (20:7).

Jeremiah's life, an utter failure by human standards, was a triumph because of his faithfulness to God's call and God's Word despite incredible obstacles.

THE REAL MESSAGE of any prophet is his own life and Jeremiah's total, if humanly frustrating, dependence upon the promise of Yahweh (1:18-19) was greater than any sermon or prophetic action of his career.

His mission was to cry out the message of Israel's infidelity, to prophesy violence and destruction upon the people he loved.

He spoke the Word of God to Jerusalem pleading for fidelity to the covenant and warning of impending judgment (11:1-14). He preached (Ch 7), he acted out (Ch 18, 19, 28), he wrote (Ch 29) but to no avail. For his efforts he was thrown into a dungeon (37:15) and was lowered into a miry cistern (33:7-17) but he would not be silenced.

Yet at the height of his persecution he spoke his most optimistic oracles (Ch 30-33), and he saw that the Old Covenant would be replaced by a new one where response to God's love and law would come from men's hearts (31:31-34).

When Jerusalem fell and the Babylonian exile began, Jeremiah refused special treatment by the conquerors who saw in him an ally. Instead he remained in Judah until he was kidnapped and taken to Egypt where he was probably murdered.

Despised and disparaged by his fellow countrymen, his life was vindicated by the One for whom he prepared the way, when Christ, whose sufferings were reflected in Jeremiah's life, fulfilled the prophet's greatest promise of a New Covenant (Lk 22:20).

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"The Prophet Jeremiah Dictating to his Scribe, Baruch" is the title of this imposing painting by Washington Allston

[1820] in the Yale University collection. [NC photo from Yale University Art Gallery, gift of Samuel F.B. Morse]

## Solomon brought grandeur

BY FR. ALFRED McBRIDE, O. Praem.

"Think like a wise man and talk the language of the people"—William Butler Yeats.

No king ever brought Israel a greater sense of grandeur than Solomon the son of David. Solomon was Israel's "sun king." He mounted the throne with a prayer in his heart for the gift of wisdom. He summoned tutors from the courts of Egypt, Babylon, Syria and Phoenicia to train him in the practical wisdom of those experienced monarchs.

Quick of mind he integrated this worldly wisdom with faith and obedience to God. The payoff was extraordinary:

"Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen." (I Kings 4:26)

"Solomon had 12 commissaries for all Israel who supplied food for the king and his household." (I Kings 4:7)

"King Solomon also built a navy at Ezion Geber." (I Kings 9:26)

"The temple (which Solomon built)

that Yahweh, the Lord, would be active in the establishment of this kind of religion, for He would bring about a "new" covenant with His people, implanting His law "deep within them, writing it on their hearts." (Jer. 31:33).

We are supposed to be the people of the new covenant, the covenant of love and grace. Our task is the one that Jeremiah sets before us so poignantly: to search our hearts, repent our faithlessness and treachery, and turn to the Lord for support and strength.

If we seek help, we shall find it, for Jeremiah's God—our God, the only God—is there, ready to give us the courage and strength we need to do what we ourselves come to know we must do if we are to be faithful to His Word.

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know  
your  
faith

was overlaid with gold." (I Kings 6:22)

Solomon's stables, the imperial fleet, food supply cities, and a temple glistening with gold were legacies of the legendary wisdom of Solomon. He was swift to see the need for importing talents not found among his own people. He brought in smelting technicians from Phoenicia to work on copper production at Ezion Geber. Archaeologist Nelson Glueck called this seaport "the Pittsburgh of Palestine . . . and Solomon its copper king."

HE CONTRACTED A team of architects from Hiram's firm in Tyre for the building of the Temple. Since no Israelites had any experience in sailing or boat construction, Solomon hired Phoenician Specialists to build his navy and man the ships with their sailors. "In this fleet Hiram placed his own expert seamen with the servants of Solomon." (I Kings 9:26)

Phoenician court records state that 8,000 camels transported the timber there for the building of the 10 ships. With the cunning of a merchant prince, Solomon developed an exceptionally large monopoly in trading horses and chariots. Excavations at Megiddo unearthed huge stables. Set around a courtyard paved with limestone lay spacious stalls with feeding troughs and watering systems that would be considered too lavish even today.

At Megiddo alone there were stalls for 400 horses and 150 chariots. An even more immense stable was found dug into the rock under the high walls of the city of Jerusalem. The Crusaders tethered their horses there 2,000 years after Solomon. Several similar stables found at other sites indicate that the biblical account of Solomon's 40,000 horses was probably not a flight of oriental exaggeration. Used both for war and for trade, these horses and chariots formed a keystone in the economic pyramid built by Solomon.

The most popular example of his wisdom was his court decision about a baby whose mother was in dispute. Threatening to cut the baby in half, the real mother stepped forward and volunteered to give up the baby to save his life.

His greatest glory, and that for which he is best remembered, was the Temple. He wished to establish the name of the Lord in a permanent place of beauty after so many years of desert wandering. Israel considered their nomadic past the ideal time of union with God. Solomon had to show them how to relate to the Lord in a stabilized society.

PERCHED AT THE TOP of Mount Zion the Temple would stand as a purifier of the state and a solid reminder that the divine presence would brood over the city and the nation. At the dedication of the Temple the fire of the divine glory so intensely filled the shrine that the priests were driven from it. This cloud radiance of the Lord thus taught that God is the origin of all celebration and the principal destiny of worship.

The architectural style was borrowed from the commercial fashions of Tyre and Sidon. Many an old Jew looked with puzzlement and distaste at this imitation of sanctuaries built to idols in Canaan. It seemed at first too unworthy of the true and one God. But in time they came to accept it and even to glory in it.

Solomon's early career was a brilliant mixture of practical administration and devoted service to God. The queen of Sheba graded him as the wisest man in the world. It was well merited. Overnight he transformed a basically peasant society into an imperial, urban, commercial nation. He sustained the transition from nomadic religious consciousness to a stabilized people still able to covenant with God.

We are always in need of such wise, God-given leadership. Aren't we?

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## Court nominee

(Continued from Page 1)

least be "objective" on issues of concern.

STEVENS HAS NOT been involved in any cases concerning state aid to parochial schools. His only case involving such schools was an unusual one involving the consolidation of two Indiana public schools, one an old decaying building in a heavily Protestant area, and the other a newer former parochial school which was leased from the Evansville diocese by a public school board.

Stevens upheld a lower court ruling that nuns teaching in the public school must wear secular clothing and that the school library must add a broader range of non-Catholic books and magazines. The former parochial school at Ferdinand, Ind., did not contest the lower court ruling.

The lower court decision upheld by Stevens refused a request by plaintiffs that the old school, at Birdseye, Ind., be reopened to overcome alleged violation of the separation of church and state in Catholic influence at the school.

"We are persuaded," Stevens wrote in the majority decision, "that the remedy in this case lies not in the direction of a return to the outdated facilities at Birdseye, but rather in the direction of unambiguous and vigilant enforcement of the commands of the First Amendment at the modern, integrated school in Ferdinand."

Indeed, if the manner in which the Ferdinand school is operated violates the Establishment Clause, the reopening of Birdseye would, instead of terminating the violation, probably perpetuate it.

Elsewhere in his opinion, Stevens commended the cooperation shown by the Catholic and Protestant students in integrating the new school.

## Prophets' message still resounds

BY WILLIAM E. MAY

Isaiah and Jeremiah, the two classical prophets of the South, that is, of the kingdom of Judah, have much to tell 20th-century, Christian men and women.

The substance of their prophetic vocations was essentially the same as that of the other prophets—to preach the Word of God to a wayward, stubborn people—but each of these sensitive, heroic figures had his own specific, divinely inspired word to utter, if only we have ears to listen.

Both lived during troubled times: Isaiah, the eighth-century B.C. prophet, when the mighty armies of Assyria both awed and struck terror in the hearts of his people; Jeremiah, who exercised his ministry a century later, when Babylon, the juggernaut of the ancient world, crushed tiny Judah and leveled the holy city of Jerusalem, dragging the people of God into captivity.

Isaiah was the prophet of divine judgment and salvation: judgment because the people had deserted their God, the only God, Yahweh and lusted after false gods; and salvation, because Yahweh, despite their faithlessness and betrayal, will never forget His covenant of love and grace with them.

"HOLY, HOLY, HOLY is the Lord of hosts . . . All the earth is filled with His glory." This is the message that Isaiah proclaims at the outset of his ministry (Is 6:3), for he is, above all, the prophet who stresses the utter "otherness" of Yahweh, His sovereign power and dominion over men. With irony Isaiah writes "Will the axe boast against him who hews with it? Will the saw exalt itself above him who wields it?" (Is 10:15).

Yet, instead of seeking help from the Lord, the people had sought to save themselves by turning to their militarily powerful neighbors. First Ahaz, in order to combat Syria, had made an alliance with Assyria, only to live to see a terrible price exacted. His successor, Hezekiah, had turned to Egypt in an attempt to throw off the Assyrian yoke, but soon found himself shut up like a bird in a cage in Jerusalem by the armies of Sennacherib, the Assyrian general.

Isaiah's message here was clear: God's people are not to find salvation by military means and by aping the behavior of those who know not the Lord. "With the Lord of hosts make your alliance," he proclaims, for our help is in the name of the Lord (Is. 8:13).

But in the midst of terrible suffering and agonizing servitude, Isaiah tells us to have hope. For Yahweh, our God, the one and only God, will be with us and help us. He will always preserve a remnant faithful to Him. Indeed, Isaiah tells us, through the power of Yahweh a "virgin shall be with child, and bear a son, and shall name him Immanuel" (Is 7:14).

For Isaiah, the prophet of terrible judgment on a people who turn their backs to the Lord, is also the prophet of divine salvation, from whom we received so many messianic prophecies. He urges us to have faith, for "a shoot shall sprout from the stump of Jesse . . . and the spirit of the Lord shall rest upon him; a spirit

of wisdom and of understanding, a spirit of counsel and of 'strength' (Is 11:1ff).

WE CHRISTIANS can appreciate, far more deeply than those to whom Isaiah spoke, the meaning of those words. For we know that Yahweh has indeed sent us Jesus, His Son and our Immanuel. Because of Jesus we can say with Isaiah, "God indeed is my savior; I am confident and unafraid; my strength and my courage is the Lord, and he has been my savior" (Is 12:2).

Jeremiah, a man who at first resisted the divine call and who became, through God's power, a "fortified city, a pillar of iron, a wall of brass against the whole land" (Jer 1:18), is one of the most appealing figures in the Old Testament. A reluctant prophet, he suffered derision and ridicule from his own people (anticipating in this the sufferings of Jesus); alone of Old Testament prophets he was told by God to remain celibate (Jer 16), prefiguring here the value that celibacy, chosen for the sake of God's reign and love, was to have in the Christian dispensation.

Jeremiah's basic message was one of repentance and of the need for an inner renewal and interiorizing of religion. Again and again he urges "return, rebellious children, and I will cure you of your rebellion" (Jer. 3:22).

In words that are echoed later by Jesus Himself, Jeremiah writes: "Put not your trust in the deceitful words: 'This is the temple of the Lord! the temple of the Lord! the temple of the Lord!' Only if you thoroughly reform your ways and your deeds, if each of you deals justly with his neighbor, if you no longer oppress the resident alien, the orphan, and the widow . . . will I remain with you" (Jer. 7:4-6). For Jeremiah as for Jesus, God's love is reciprocated not by an empty show of words but by lives consumed with a burning thirst for justice.

AFFECTIONATE and gentle by disposition, Jeremiah was called by God to tear up and to knock down, to destroy and overthrow (Jer 1:10). What he was called to overthrow was a religion of external conformity. And what he was called upon to put in its place was a really inward and heartfelt religion. And Jeremiah was confident

## THE WORD THIS SUNDAY

By Father Donn Raabe

THIRD SUNDAY OF ADVENT

"Lord make me an instrument of . . ."

Isaiah 61:1-2, 10-11  
I Thessalonians 5:16-24  
John 1:6-8, 19-28

"I don't believe it! After all these years of longing, suffering and waiting. And He wants me to be His instrument of helping others know His presence and care. Who am I? Just a voice in a wasteland! Can I make a ripple in the ocean? Only He can—and I am His instrument."



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Holy Spirit 1-1; St. Lawrence 1-1;  
St. Jude 1-1; St. Michael 0-2; Little  
Flower 0-2; St. Plus X 0-2.  
DIVISION II—Immaculate Heart 2-0;  
St. Matthew 2-0; Christ the King  
2-0; St. Philip Neri 2-0; St. Simon  
1-1; Our Lady of Lourdes 0-2; St.  
Andrew 0-2; St. Gabriel 0-2; Mount  
Carmel 0-2.

#### CADET "B"

DIVISION I—St. Joan of Arc 2-0;  
St. Monica 2-0; St. Michael "B" 1-0;  
St. Thomas 1-0; Immaculate Heart  
(Blue) 1-1; Christ the King 1-1; St.  
Christopher 0-2; St. Luke "C" 0-2;  
St. Malachi (White) 0-2.  
DIVISION II—Holy Name 2-0; St.  
Mark 2-0; St. Rita 2-0; Central  
Catholic 1-0; St. Ann 1-0; St. Philip  
Neri 1-1; Central Catholic "A" 0-2;  
St. Jude (Red) 0-2; Our Lady of  
Greenwood 0-2.

DIVISION III—Holy Spirit 2-0; St.  
Plus X "B" 2-0; Mount Carmel 2-0;  
Central Catholic "B" 1-1; St. An-  
drew 1-1; St. Lawrence "A" 1-1; St.  
Simon 1-1; Our Lady of Lourdes 0-2;  
St. Matthew 0-2; Little Flower  
"B" 0-2.  
DIVISION IV—Immaculate Heart  
(White) 2-0; St. Michael "C" 2-0;  
Little Flower "C" 2-0; St. Malachi  
(Green) 2-0; St. Lawrence "C" 0-1;  
St. Roch 0-1; St. Jude (Gold) 0-2;  
St. Luke "D" 0-2; St. Plus X "C" 0-2.

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Lawrence 0-2; St. Michael 0-2; St.  
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The deadline for entries in  
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Office on or before Dec. 18.

The second round of  
competition for the Criterion  
Quiz is scheduled for  
Sunday, Dec. 14.

Style Show entries for the  
Junior CYO have been  
mailed.

Entries for the St. Joan of  
Arc Junior CYO Volleyball  
Tournament have been sent  
out. The first 16 teams to  
enter will compete in the  
tournament, according to  
the CYO Office.

Junior CYO Youth Council  
meeting is slated for  
Monday, Dec. 15, at 7:30  
p.m. in the CYO Office.

## Fatima programs readied

INDIANAPOLIS — On  
Monday, Dec. 15, Fatima  
Retreat House will offer a  
special Evening of Advent in  
preparation for the feast of  
Christmas. Father James  
Farrell, associate pastor of  
St. Plus X Church, will  
conduct the Evening which  
will include a conference,  
Liturgy and a social hour.

Open to families, the  
observance will begin at  
7:30 p.m. and conclude by  
10 p.m.

A day of spiritual enrich-  
ment for Sick and Shut-Ins  
will be held at Fatima on  
Saturday, Dec. 20, from 10  
a.m. to 3 p.m. Conducted by  
Father John Maronic, O.M.I.  
and his team from Belleville,  
Ill., the day will center  
around the true vocation of  
the sick and handicapped—  
that of becoming the joyful  
witnesses God asks them to  
be.

The program will be held  
on one floor, and nurses will  
be in attendance for special  
needs. For reservations or  
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Retreat House, 545-7681.

## Donors needed for annual drive

INDIANAPOLIS —  
Catholic Social Services has  
appealed for donors to the  
annual Caritas Donor  
Campaign to help needy  
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Donors are matched with  
specific needy families to  
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Persons interested in  
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welcome) are asked to call  
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632-9401.

## St. Gabriel hosts smorgasbord

INDIANAPOLIS — The  
Men's and Women's Club of  
St. Gabriel parish are  
sponsoring their third annual  
Holiday Smorgasbord and  
Dance, Saturday, Dec. 27, at  
the Holy Family Council,  
Knights of Columbus Hall,  
220 N. Country Club Rd.  
The buffet will be served  
from 6:30 p.m. until 8:30  
p.m., with dancing from 9

p.m. until 1 p.m. Music will  
be provided by Bill and the  
Twilight Trio.

Tickets are \$5.50 per  
person, and reservations  
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† XURY L. HALEY, 84, An-nunciation, Dec. 3. A nephew survives.  
† WILLIAM E. HOPMANN, 87, St. Michael, Dec. 1. Brother of George, Brookville; Fred, Grand Rapids, Mich.; Jack and Arnold, both of Fort Wayne; Stella Doner, Hamilton, O.; Hilda Crawford, Dayton, O.; Erma Hiron, Tustin, Calif.; Mrs. John Wilhelm, Oxford, O.  
† CLAIRVILLE  
† MARY M. WILLIAMS, 82, St. Anthony, Dec. 1. Sister of Mrs. John D. Frederick of Clarksville.  
† ENOCHSBURG  
† HARRY BOHMAN, 89, St. John, Dec. 3. Husband of Marie; father of Paul, Greensburg; Roy, Columbus; Arthur and David of Napoleon; Carl, St. Peter's; and George, Albuquerque, N.M.; brother of Rose Bohman, Indianapolis.  
† FRENCHTOWN  
† LIZZIE MAE DUBOIS, 86, St. Bernard, Dec. 3. Mother of Rachel Senn of Hardinsburg; Charles Dubois of Indianapolis; Nicholas Dubois of New Albany; and Willie J. Dubois of Milltown.  
† GREENWOOD  
† MARY N. ALLEN, 85, Our Lady of Greenwood, Dec. 6. No immediate survivors.  
† INDIANAPOLIS  
† MARY R. CAMPBELL, 88, St. Roch, Dec. 2. Wife of Joseph F. St.; mother of Betty Loy, Mrs. Frank Hamilton, Mrs. John Wilson, Michael, Phillip and Joseph F. Campbell Jr.

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† MARY BYERS, 82, Little Flower, Dec. 8. Mother of Nancy, Thomas and Tim Blandford.  
† CECILIA GOORY, 91, St. Paul Hermitage Chapel, Dec. 8. Mother of John E. Goory; sister of Kathryn Fogelsang, Rosemary Hessler, Leo J. and G. Logan Call.  
† NAVILLETON  
† RAYMOND NELSON SCHMIDT, 14, St. Mary, Dec. 3. Son of Mr. and Mrs. Raymond B. Schmidt of Floyds Knobs; brother of Gerald, James, John, Janice, Linda, Lisa, and Diana Schmidt; all of Floyds Knobs; and Sharon Banet of New Albany.  
† NEWALBANY  
† ANTHONY F. KRAUS, 70, Our Lady of Perpetual Help, Dec. 1. No immediate survivors.  
† ANNA MARIE SMITH, 55, Holy Trinity, Dec. 1. Wife of Melvin Smith.  
† RAYMOND B. JENKS, 63, St. Mary, Dec. 3. Husband of Dorothy; father of William B. Jenks and Patricia Leist, both of New Albany; and Anna Board of Austin, Tex.  
† PHILLIP FISCHER, 73, St. Mary, Dec. 6. Brother of Albert A. and Alma Fischer, both of New Albany; Dora Begley of St. Matthew, Ky.; Margaret Wilton of Beaumont, Tex.; and Jen Bagby of Ahsokle, N.C.  
† MARY E. GOCKE, 85, St. Benedict, Dec. 2. Nieces and nephews survive.

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## VIEWING WITH ARNOLD

## 'Human Factor' is vengeful



BY JAMES W. ARNOLD

"The Human Factor" neatly illustrates the difficulty of making a clear moral statement in a film on a very hot subject—in this case, the outrageously violent revenge-response to outrageous violence, the sock-it-to-the-bad guys syndrome.

Briefly, "Factor" presents George Kennedy as a typically mild, middle-class American in Naples whose wife and kids are wiped out by a gang of radical terrorists. Instead of cooperating with the police, Kennedy uses sophisticated computer technology (he's an expert employed by NATO) to track them down and eventually obliterate them in a bloody shootout inside a crowded super-market.

AFTER HE HAS emptied his gun into the prostrate form of the last villain, and indeed keeps the trigger clicking away, hypnotized by hatred, the film freezes on his exhausted face, and a printed quote from Exodus (21:22-25) rolls over the screen:

"Whosoever cause malice to mother and child, he shall be surely punished according as the woman's husband shall lay upon him, and he shall pay as the judges determine. But

should death be caused due to said malice, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

The obvious reaction is that the film is using Scripture to justify Kennedy's vendetta, and thus rather pretentiously adding credence to the already potent mystique of Vigilantism in the cinema ("Death Wish," "Walking Tall," etc.). But an upset producer Frank Avianca, with probable sincerity, argues that he intended the opposite, apparently trying to show that the literal interpretation of the Old Testament had cost the Kennedy character "everything that has made him a human being."

In that case, he clearly used the wrong quote ("Vengeance is mine, says the Lord"), unless he thinks the audience is now reading the Bible ironically. Christians, theoretically at least, should have no trouble figuring out where God stands, having had to live with the "turn the other cheek" precept through several thousands years of general non-observance.

MY POINT, THOUGH, is that no amount of verbalizing in any film is going

to be effective if it goes against the main thrust of the visuals. What we see is a fellow, whom we are much encouraged to identify with, succeed in his mission of vengeance. Along the way, if we are alert, we also see signs of his gradual disintegration as a rational human being. But the

emotional power of the crime and punishment, the inhumanity of the criminals, and the logic of some of Kennedy's reasoning—if the killers are merely arrested, they will somehow get off—are such that we are more likely to exult than weep at the conclusion. Justice, it seems, has been done, and

the cost is much less tangible.

This is no small, esoteric problem. After my negative reaction here to "Death Wish," I received intelligent mail arguing the Vigilante side, revealing much of the public's widespread frustration with criminals, bullies and terrorists, and

the failure of organized justice to deal with them. Most of these arguments are repeated in "Factor," although carefully balanced by a spokesman for rationality, Kennedy's colleague (John Mills), who suggests that by killing his enemies, Kennedy will become just like them.

But words matter little in such a film. It's largely a failure of art, if indeed producer Avianca and veteran director Edward Dmytryk ("Young Lions," "Caine Mutiny"), seriously intended to be anti-violent. Ingmar Bergman had little trouble showing his highly Christian view of the revenge problem in "The Virgin

Spring," and even such a commercial potboiler as "Joe" undercut our moment of greedy exultation by showing the avenging father accidentally shoot down his own daughter.

ASIDE FROM ITS moral difficulties, "Factor" is a rather standard thriller, much looser and less exciting than "Three Days of the Condor" or even "Hush."

Except for a brutal fight near the end (which accounts for the R rating), it is nowhere as sleazily graphic or exploitative in its violence as "Death Wish." Its use of computer graphics adds novelty but soon becomes

boring, and the photography on Italian locations is spoiled by murky print quality. Script weakness is somewhat covered by a strong supporting cast (Rita Tushingham, Barry Sullivan, Raf Vallone, and Avianca himself as the bad guy honcho).

The film misses the boat entirely in failing to make a strong connection between Kennedy's "violent job" (he helps NATO plan nuclear war games and work out acceptable death ratios) and the violence directed against him by the radicals. His family, apparently, was chosen at random. He could as easily have been a pasta buyer for Franco-American.

## The week's TV network films

**GUNS OF NAVARONE** (1961) (ABC, Friday, Dec. 12): An elite group of super-commandos smuggle themselves onto a Greek island to demolish the local Nazis and two superguns commanding a key channel. This is Carl Foreman's classic, ultra-violent tribute to vast violence as a means to an end. For all its questionable social-moral truth, it is exciting cinema. The big human guns are Gregory Peck, Anthony Quinn and David Niven. Satisfactory for mature viewers, but noisy and bloody.

**AIRPORT** (1970) (ABC, Friday, Dec. 19): Ross Hunter's original old-fashioned disaster movie about a jetliner and several marriages in distress. It somehow gets you through

500 plot complications in two hours and leaves you feeling queasy but good. Most of the cast was over 40 even in 1970, but only George Kennedy's exuberant head mechanic is recognizably real. Satisfactory escapist fare.

**THE BIBLE** (1967) (CBS, Friday, Dec. 19): John Huston's \$20 million, three-hour version of the first half of Genesis has too much money invested to be really artistic or really religious, but it is a sincere, sensitive work by a sympathetic agnostic who clearly admires Scripture's literary qualities. The first half (Creation through Noah) is the most moving, warm and poetic; after that it's a typical Movie Bible epic. Honest and often artful, despite many defects: satisfactory for all ages.

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St. Joseph's Church  
MINI BAZAAR  
Chicken & Noodle and Ham & Green Bean Dinners  
Sunday, December 14 — 11 a.m.-5 p.m.  
Euchre Party — 2 p.m. — In the School

St. Patrick's  
MONTHLY CARD PARTY  
Sunday, December 14 — 2 p.m.  
School Hall  
All prizes are Christmas Motif

Ritter High Parents Club  
NEW YEAR'S EVE DINNER-DANCE  
Wednesday, December 31  
Buffet — 8:30 p.m. Dance — 10 p.m.-2:30 a.m.  
Music by Charlie Edwards  
Reservations only: 253-6870 or 291-0315

Feeney Mortuaries  
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Harry Feeney



Mike Hornak



Mike Feeney

MAY THE SPIRIT OF THE SEASON GLOW.  
BRIGHTLY IN EVERY HEART AT CHRISTMAS TIME.  
WE HOPE YOUR HOLIDAYS ARE TRULY JOYOUS!

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