

# the CRITERION

Archdiocese of Indianapolis

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## Priests will attend 'Penance' workshops

A day-long workshop for priests of the Archdiocese to introduce them to the new rite of penance which will be inaugurated in Advent, 1976, will be held on Monday, Jan. 12, in Indianapolis and on Wednesday, Jan. 14, in New Albany.

The workshop, beginning at 10:30 a.m. at the East Side K of C in Indianapolis and at Mount St. Francis Friary near New Albany, will feature Father James Burtchael, C.S.C., as guest speaker. Father Burtchael, provost of the University of Notre Dame, will address the priests in the areas of the nature of sin, penance, conversion, and reconciliation.

The workshop will also take up concrete problems in the sacrament of penance as well as the qualities of a good priest-confessor. An afternoon role-playing session with reactors and a panel participating will conclude the proceedings.

THE WORKSHOP IS the first of a four-part catechesis program for the new rite and is sponsored by the Archdiocesan Liturgical Commission.

Part two, to be held in the spring, will be designed for religious educators. Part three will be in conjunction with priest retreats during 1976 with a concentration on the spiritual preparation needed to be a good confessor. Part four will feature deanery level discussions with small groups of priests.

FATHER BURTCHELL holds a Ph.D. in Divinity from Cambridge University. His graduate studies in



FATHER BURTCHELL

theology were completed at the Pontificia Universitas Gregoriana in Rome and at the Catholic University of America in Washington, D.C.

He served as chairman of the department of theology at the University of Notre Dame from 1968 until 1970. It was at that time that he became provost of the university. He has written extensively and has contributed articles to a number of religious periodicals.

## 'Evangelization service to all,' Pope Paul says

VATICAN CITY—Pope Paul, calling evangelization a service rendered "to the whole of humanity," has repeated in an apostolic exhortation on evangelization "that the task of evangelizing all people constitutes the essential mission of the Church."

He declared that the objectives of the Second Vatican Council "are definitely summed up in this single one: to make the Church of the 20th century ever better fitted for proclaiming the Gospel to the people of the 20th century."

The Pope vigorously denied that the council's teaching provide any "excuses" to retreat from evangelization, and he branded "insidious" any such assertions.

"Thus one too frequently hears it said," he noted, "that to impose a truth, be it that of the Gospel, or to impose a way, be it that of salvation, can only be a violation of religious liberty."

He answered: "It would certainly be an error to impose something on the consciences of our brethren."

"But to propose to their consciences the truth of the Gospel and salvation in Jesus Christ . . . far from being an attack on religious liberty is fully to respect that liberty, which is offered the choice of a way that even non-believers consider noble and uplifting."

THE POPE'S DOCUMENT on evangelization, "Evangelii Nuntiandi" (On Proclaiming the Gospel), on Dec. 18, was based largely on discussions at the International Synod of Bishops which met here in October of 1974. His declaration that the Church's essential mission is to evangelize all peoples was taken directly from the synod's own concluding words.

Continuing his rebuttal of the argument that to preach the Gospel is "to impose a truth" and a "violation of religious liberty," the Pope asked:

"And why should only falsehood and error, debasement and pornography have the right to be put before people and often, unfortunately, imposed on them by the destructive propaganda of the mass media, by the tolerance of legislation, the timidity of the good and the impudence of the wicked?"

He continued: "The respectful presentation of Christ and His kingdom is more than the evangelizer's right. It is his duty."

"It is likewise the right of his fellowmen to receive from him the proclamation of the Good News of salvation."

The 122-page exhortation, which the Synod of Bishops last year requested the Pope to write, deals with the relationship between evangelization and human liberation, the adaptation of the Gospel to various cultures, and other themes.

To evangelize, the Pope maintained, is the Church's "deepest identity."

The Pope warned that the liberation proclaimed by the Gospel "cannot be contained in the simple and restricted dimension of economics, politics, social or cultural life."

Rather the liberation bestowed by evangelization "must envisage the whole man, in all his aspects, right up to and including his openness to the absolute, even the divine Absolute."

The freedom which evangelization seeks to achieve for man "is therefore attached to a certain concept of man, to a view of man which can never sacrifice to the needs of any strategy, practice or short-term efficiency."

He declared that the Church can never accept violence "as the path to liberation, because she knows that violence always provokes violence and inevitably engenders new forms of oppression and enslavement."

He expressed hope that the considerations he put forward "will help to remove the ambiguity which the word 'liberation' very often takes on in ideologies, political systems or groups."

REGARDING EFFORTS toward human liberation in the Third World, the Pope said that the Church "has the duty to proclaim the liberation of millions of human beings, many of whom are her own children—the duty of assisting the birth of this liberation, of giving witness to it, of ensuring that it is complete."

But he warned Catholics against falling into the "frequent temptation" of reducing the Church's mission to a simple "temporal project."

The Pope claimed that the Church's contribution to liberation is incomplete if she neglects to proclaim salvation in Jesus Christ.

Without that, "the Church's message of liberation would no longer have any originality and would easily be open to monopolization and manipulation by ideological systems and political parties."

The Pope reiterated that all temporal and political liberation "carries within itself the germ of its own negation" when it does not include a "truly spiritual dimension."

According to Pope Paul, the Church is learning the "proper manner and strictly evangelical means" for collaborating in liberation.

These, he said, include encouraging "Christian liberators" through the

(Continued on Page 2)



SNOWY GROUNDBREAKING—In a snowy but otherwise happy ceremony, nearly 50 members of St. Andrew parish, Indianapolis, turned out Sunday for groundbreaking ceremonies for their new church building. Father Mike Carr, pastor, reads the prayers while Father Harry Monroe,

associate pastor, looks on. Handling the general contract is Pearson Construction Co. of Indianapolis. Architect is Brandt, DeLap and Niece, Inc. Some interior furnishings are being designed by Brother Mel Meyer, a Marianist Brother and liturgical artist from St. Louis, Mo.

## 'Door' sealed for 25 years

BY FR. THOMAS C. DONLAN, O.P.

VATICAN CITY—When the small, frail, 78-year-old Pope Paul pulled shut huge bronze doors to end the Holy Year, 150,000 people braved sub-freezing weather in St. Peter's Square to hear him predict in a strong and vigorous voice, "The civilization of love will prevail . . ."

Some 330 million television viewers in 41 countries watched the Pope utter those brave words on Christmas Eve, and a mass beyond reckoning heard them on the radio.

The Pope had earned the right to prophesy so boldly: "The civilization of love will prevail over the anxiety of implacable social struggles, and it will give the world the longed-for transfiguration of humanity, that, at last, is Christian."

HIS HOLY YEAR, which ended up attracting eight million pilgrims, had not been an instant success and seemed to justify the doomsayers who criticized it. During the first three months, a paltry one million pilgrims trickled into Rome. Once the Pope asked, "I wonder if they will come?"

Then the flood-gates opened. More than seven million came in the following nine months. They came from all over the world. They spoke every language known on earth. They came by every means known to man. On the day the Pope canonized Mother Seton, two pilgrims dropped from the skies by parachute.

Even at the end, he spoke of courage and of joy, and not just in words. In the enclosed space of the

pavilion of St. Peter's Basilica, he got up from his chair, two hovering monsignors nearby to aid him with his painfully arthritic knee. He waved them aside and pulled shut the two gigantic bronze portals, while his breath made clouds in the cold air.

THE DOORS WERE twice the height of "Il Nostro Paulino" ("Our Little Paul"), as the Romans call him familiarly. But he pulled them closed by himself, with determination. The next day they were bricked up, to be opened at the next Holy Year in 2000 A.D.

Then, after a prayer for unity and peace in the Church, he stood and waited while 20 cardinals and 100 archbishops and bishops formed a procession, together with the superiors of religious orders, and preceded him out of the basilica's

porch onto St. Peter's Square for the Midnight Mass.

At the Mass, 200 priests gave Communion, but they were not sufficient.

Everybody sang the old, familiar Gregorian chants in Latin, which is the "vernacular" of Vatican City.

After Communion, there were about 10 verses of "Adeste Fideles." After the first two verses, the throng left them to the choir and joined in the chorus.

So, the Holy Year ended with the "Ite, Missa Est." Yet another symbolic gesture remained. The Pope lit a bronze lantern after the last blessing and gave it to two young Italians. They took it to the Catacombs of St. Calixtus, where it will burn as a reminder of the faith shared between the Christians of the first centuries and those of the twentieth.

## Historic New Albany church gutted in fire

Historic, 123-year-old Holy Trinity Church—a landmark of downtown New Albany—was completely gutted in a dramatic fire which broke out before dawn Monday morning. Scores of firemen—many from surrounding communities—fought the blaze for nearly five hours before bringing it under control.

One fireman was treated for a possible fractured arm, but no one else was hurt in the conflagration, which could be seen for a distance of ten miles.

Fire Department officials surmised that the blaze may have started in the church's boiler room.

About two hours after the fire started, the church's towering steeple collapsed to the street, and authorities feared that this might ignite neighboring structures, but this was not the case.

Firefighters had to smash several costly stained-glass windows to gain entry into the church at the height of the blaze.

Father Bernard Gerdon, Holy Trinity pastor for 14 years, told The Criterion that the rectory next to the church suffered only smoke and water damage, and that he and other members of the staff are continuing to occupy the building.

He declined to give a loss estimate on the damage incurred, nor would he speculate on any future plans for the parish other than to say that parishioners would worship at neighboring St. Mary's for the time being.

### CANCELLED

The Priests' Senate meeting scheduled for January 5 has been cancelled. Elections for age group senators have not yet been completed. The new Senate will not meet until February.



RUINS OF NEW ALBANY CHURCH—The above photo of the gutted remains of Holy Trinity Church was taken by Tom Monahan, staff photographer for the Louisville Record.

## Central District offers rich variety of services

BY FR. THOMAS WIDNER

A unique education district with perhaps the richest variety of people populating its boundaries is located in the center of the city of Indianapolis.

The Central Education District comprises 12 parishes in Center Township. It is, of course, entirely urban and for the most part involves lower income families. This information was brought to the attention of the Archdiocesan Board of Education at its December 18th meeting by Mrs. Mary McGuire, president of the Central District Board of Education.

Mrs. McGuire noted that the area has the highest crime rate, the highest unemployment, the lowest education, and lowest income of any education district in the Archdiocese. In the face of these problems, the education efforts of the parishes in the district are directed toward basic efforts at evangelization.

"IN 1974," Mrs. McGuire noted, "the inner city contained 8,913 Catholics. In 1975 the figure is 8,338." The drop is accounted for by the continual move to the suburbs. Today only 4.1% of the population of the central city is Catholic.

Yet the variety of educational activity is immense, Mrs. McGuire pointed out.

Cathedral parish offers regular programming for senior citizens while at the same time cooperating in the operation of Holy Cross School. This is a parish community school. It is similar in concept to Holy Angels School. Both reach out to educate the larger parish community rather than Catholics alone.

St. Mary parish is likewise responsive to senior citizens' needs, but also serves the Spanish ministry for the Archdiocese. Holy Rosary parish functions as the center for the Latin School, which prepares young men for seminary college. Pre-school and kindergarten programs are found in strong evidence at St. Bridget and St. Francis de Sales parishes.

THE SOUTH CENTRAL Consolidated Catholic School offers the newest experiment in elementary school education. St. Patrick parish serves as the location for the intermediate grades. Sacred Heart parish serves as the elementary CCD center for the five participating parishes.

St. Rita parish has its own elementary school. St. John parish provides elementary CCD programs, and Assumption parish offers weekly charismatic programs.

In addition, St. Maur's Theological Center has assisted by offering liturgy classes in the elementary schools. St. Mary Child Center is located within the district's boundaries. Fourteen public services, including those assisting the aged, the drug addict, the alcoholic, other social services, and housing interests, are provided in the same area.

MRS. MCGUIRE commented that

the interests of the center city parishes has been weakened, in her opinion, by present Church structure and by inadequate past planning. Commitment in parish staffs, for example, is often confined to clergy and Religious who have full-time duties elsewhere. Moreover, little has been done in terms of diocesan planning to rejuvenate the central city. For these reasons the Central District strongly supports efforts at developing an urban ministry.

Parishes of the Central District seem to have wasted little time. In the absence of any central planning, they have joined together to tackle the issues. The results are encouraging.

## Utrecht See is assigned to Unity cardinal

UTRECHT, The Netherlands—Pope Paul VI has appointed Cardinal Jan Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, to succeed Cardinal Bernard Alfrink as archbishop of Utrecht. It was announced here.

The Dutch-born Cardinal Willebrands, 66, who has been president of the Vatican secretariat since 1969, is to continue in that position.

He will be the 68th archbishop of Utrecht in a line traced back to St. Willibrord, the Anglo-Saxon missionary who brought the Gospel to The Netherlands in the 7th century.

Cardinal Willebrands' appointment is to take effect when he presents his letter of appointment to the metropolitan chapter of the Utrecht archdiocese. Cardinal Alfrink, who submitted his resignation when he reached the age of 75 last summer, remains archbishop until then.



CARDINAL WILLEBRANDS



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Protest CIA building 'purchase'

DENVER—An experimental Catholic community here has protested the purchase of a building housing Central Intelligence Agency (CIA) offices by the Denver archdiocese for use as archdiocesan headquarters. Martin H. Work, archdiocesan director of administration and planning, announced December 15 that the archdiocese has completed the purchase for \$2.25 million of an office building owned by Bankers Union Life Insurance Co.

## Note ecumenical progress

WASHINGTON—In two separate meetings recently, Catholic and Baptist leaders in the United States agreed to cooperate more fully on issues of common concern and issued a brief statement on abortion expressing disagreement on approaches to the issue but a common "strong affirmation of the sacredness of life."

## Pay taxes under protest

ST. LOUIS, Mo.—Some 350 taxpayers in this area have paid their 1975 property taxes under formal protest, because the money is used in part for the support of public schools only.

## In capsule form . . .

More than 1,000 prisoners were released under a nationwide Christmas pardon granted by President Ernesto Gelsel of Brazil to honor the Holy Year and heed the call to reconciliation by Pope Paul VI. . . . Pledging to push "for social peace and solidarity," the Spanish bishops repeated their appeal for broader amnesty for political prisoners. The amnesty plea included close to 2,000 political prisoners and an undetermined number of Spanish exiles of the Franco era. . . . A 90-minute documentary about farmworkers in Florida is scheduled to be telecast nationally by the Public Broadcasting System January 12 starting at 8 p.m. EST. The documentary, "A Day Without Sunshine," examines Florida's citrus industry and reports on farmworkers who are paid low wages and housed in sub-standard accommodations.

The Catholic University of America has established a Center for Pastoral Liturgy, designed to assist parish, diocesan, religious and community liturgical commissions in liturgical formation. . . . The martial law government of the Philippines has disqualified the nation's clergy from membership in town councils. The councils were created by decree by Philippine President Ferdinand E. Marcos.

## Stage Argentina 'revolt'

BUENOS AIRES, Argentina—Charging widespread corruption in the government, a group of Argentine air force officers calling themselves "Catholic nationalists" staged a four-day revolt against President Isabel Peron. The bloody rebellion ended in a negotiated peace in which both loyal army officers and the rebels claimed victory. Tensions, however, remained high as other officers and labor and political leaders pressed for Peron's resignation.

## Schedule March for Life

WASHINGTON—Hoping for a constitutional amendment to restrict abortion, thousands of pro-life advocates are expected to take part in the third March for Life here January 22 to mark the anniversary of the 1973 U.S. Supreme Court abortion decision. Each year since the Supreme Court struck down most state laws restricting abortions, thousands of pro-life supporters have gathered in Washington January 22 to protest the ruling.

## Church in Angola 'stable'

ROME—The Church in war-torn Angola has remained stable and is growing, according to statistics released here recently. It also faces some serious challenges, a Church official here told NC News Service. Of Angola's 5.8 million inhabitants, 80% are Christians, including 45% Catholics and 15% Protestants.

## Pope appeals to Israelis

VATICAN CITY—Pope Paul VI, in his annual "state of the Church address," asked Israelis to "recognize the rights and legitimate aspirations" of the Palestinians. Speaking of the "still serious and unresolved" Middle East problems, the Pope said: "Even if we are well aware of the tragedies not long past which have compelled the Jewish people to seek a secure and protected fortress in a sovereign and independent state of their own—and in fact, precisely because we are aware of this—we would like to ask the children of this people to recognize the rights and legitimate aspirations of another people who themselves have suffered for a long time, the Palestinian people."

## Names . . .

Benedictine Father Colman Barry was named president of the American Catholic Historical Association at its 56th annual meeting in Atlanta. Father Francois Jacques Jentel, the French

missionary whose defense of Brazilian campesinos led to his exile in 1974, was expelled two weeks after his return to Brazil in December, in spite of his acquittal on charges of subversion.

Dr. Heinrich Schuetz, 69-year-old German physician who experimented on inmates of the Nazi concentration camp at Dachau has been sentenced to 10 years imprisonment.

Dr. Robert W. Cottrell, a former editor of Black Sports magazine and managing editor of the Amsterdam News of New York, is the new public relations director of Impact, a monthly publication of the National Office for Black Catholics.

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## 'Evangelization a service to all'

(Continued from Page 1)

Inspiration of faith and through the Church's social teachings to work for human advancement.

The exhortation urged an evangelization of cultures, "not in a purely decorative way as it were by applying a thin veneer, but in a vital way."

The Pope held that the real "drama of our time" is the split that exists between Christ's Gospel and various cultures.

Dissenting Catholics were reminded that the Church's mandate to evangelize "is not accomplished without her, and still less against her."

THE POPE COMPLAINED that some claim "to love Christ but without the Church, to listen to Christ but not the Church, to belong to Christ but outside the Church."

He appealed for new efforts to reactivate non-practicing Catholics to the Church. Non-practice, he said, "is often the result of the uprooting typical of our time."

He also attributed it to "the fact that Christians live in close proximity with non-believers."

Society, the Pope maintained, exposes Catholics to "militant atheism" and to a secularism that views God as "superfluous and an encumbrance."

Pope Paul appealed for "simple, clear and direct" preaching and teaching. Use of modern communication instruments must be encouraged in an age which some say is lost to the Word, he wrote.

But the Pope added: "The fatigue produced these days by so much

empty talk and the relevance of many other forms of communication must not however diminish the permanent power of the Word or cause a loss of confidence in it."

The Pope underlined "witness of life" as a primary tool of evangelization.

## Link two observances

WASHINGTON—The fourth annual Catholic Schools Week, to be observed in most dioceses Feb. 8-14, 1978, will be closely coordinated with the celebration of the American bicentennial.

Catholic Schools Week, a nationwide observance of the special contributions those schools make for the betterment of their local communities and the country as a whole, is co-sponsored by the National Catholic Educational Association (NCEA) and the Department of Education of the U.S. Catholic Conference (USCC).

CATHOLIC SCHOOLS Week was first celebrated in the spring of 1973, under the leadership of Dr. Edward E. D'Alesio of the USCC's education department.

Dr. D'Alesio and Magr. Francis X. Barrett, executive secretary of NCEA's

Department of Chief Administrators of Catholic Education, are co-chairmen for the coming observance.

A USCC-NCEA Bicentennial Celebration-Catholic Schools Week kit has been sent to diocesan school officials throughout the country.

THE KIT, available now to all schools and parishes, includes an 80-page color booklet, "Ten American Catholics," showing how the lives of 10 Americans relate to the Founding Fathers' ideals of life, liberty, happiness, equality and participatory government. The booklet includes suggested patriotic and liturgical activities for the year.

The kit sells for \$5 and is available from the National Catholic Educational Association, One Dupont Circle, Suite 350, Washington, D.C. 20036.

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## THE TACKER

## Basket at the Crib

BY FRED W. FRIES

During the Christmas season, a special gift basket was part of the crib scene at Holy Name Church, Beech Grove.

Purpose of the basket was to receive donations for two former parishioners—Mrs. Cherie Rhinehart Hoch and her small daughter, Kristin—only members of the family to survive a horrible traffic accident in Arizona on Thanksgiving eve. Killed in the highway mishap were Cherie's husband, Joseph, and two other children, Keith and Shannon.

At one time more dead than alive, Cherie Hoch now lies in an Arizona hospital facing long, painful (and expensive) months of recuperation. Kristin suffered a broken leg, and is expected to be released from the hospital in a short time.

Early next week Cherie's mother and father—Howard and Rose Rhinehart, who are also Holy Name parishioners—will head for the West to be close to their daughter while the doctors slowly restore her to health. (After Cherie's and Kristin's hospitalization, Mrs. Rhinehart was constantly at her daughter's bedside—returning to Beech Grove only for a brief Christmas visit.)

Tacker readers who would like to contribute to a worthy cause may send their contributions to Cherie Hoch Fund, c/o Holy Name Rectory, 89 N. 17th Ave., Beech Grove, Ind. 48107.

**SOBERING STATISTIC**—Automobiles have claimed more lives than all the wars of the present century combined. This sobering statistic was contained in a recent issue of the Vatican weekly, *L'Osservatore della Domenica*. Since the invention of the automobile, the paper pointed out, 25 million people have been killed in traffic accidents, while wars have claimed the lives of 23.5 million during the same period.

**REFRESHER COURSE FOR NURSES**—St. Francis Hospital Center in Beech Grove has announced a special 10-week-refresher course for registered nurses beginning Monday, Jan. 19. The continuing education program, designed for nurses who have been away from hospital nursing, will combine lecture and clinical experience to provide in-depth review of nursing standards and concepts. The program will also include introduction to new concepts, equipment and procedures. There will be no charge for the course to those nurses who

make a commitment to work at St. Francis Hospital. The fee for others is \$150. For enrollment in the course or for additional information, phone the hospital's Staff Education Department, 783-8151.

**FOR SHORT WAVE FANS**—Those who received radios with a short wave band from Santa Claus would be interested to know that an English language broadcast from the Vatican comes on the air at 8 p.m. (Eastern Standard Time) each evening. Bob Greiner, of Our Lady of Lourdes parish, Indianapolis, (a short wave fan for 30 years) informed Tacker that the Vatican broadcasts (News, Liturgy and Scripture for Laymen are among the offerings) can be picked up on Meter Bands 49, 31, 25 and 19. If you are a strict amateur and a dial twirler, like your columnist, it might help in locating the proper band to know that the Vatican broadcast is introduced with the playing of chimes. Incidentally, the program signs off with the sounds of the bells of St. Peter's Basilica.

**PUBLIC SCHOOLS MORE COSTLY**—A recent survey of public and Catholic school systems in Illinois indicates that it costs, on the average, nine times more to administer public school systems than it does Catholic schools, on a per pupil basis. Administrative costs in the Chicago public school system, second largest in the nation, are \$42.73 a year per pupil, whereas the Chicago archdiocesan school system, the largest parochial school system in the nation, has per pupil administrative costs of \$4.10, the study found. The survey of administrative costs in the 27 Illinois public school districts and the six diocesan school systems in the state was conducted by the Illinois Public Action Council (IPAC), a secular organization.

**PRAYER FOR THE LONELY**—"Have mercy on the lonely, Lord. I believe that loneliness is the most terrible of all diseases, and it has afflicted the modern world in epidemic form. Spur me on to give of myself and my time to relieve the bleak lives of the desolate so that I may not be abandoned when I am alone. At the same time, enlighten my friends as to the difference between loneliness and solitude so that I may always retain some periods of privacy. Amen."—From the church bulletin of Holy Trinity parish, Indianapolis.

**BRADFORD**  
† ANNA M. REIBERT, 101, St. Michael, Dec. 15. Mother of Leo W. Reibert and Zetta Bauer, both of New Albany; and Geneva Hurst of Pekin.

**CONNERSVILLE**  
† SCOTT M. ADAMS, 70, St. Gabriel, Dec. 14. Father of Randall Scott Adams of Fort Wayne.

† EMMA HELEN CARLOS, St. Gabriel, Dec. 22. Sister of Eugene M. Carlos of Connersville.

**FLOYDS KNOBS**  
† CLETUS M. FREIBERGER, 54, St. Mary-of-the-Knobs, Dec. 20. Husband of Mary; father of Cletus M. Jr., Timothy, and David, all of Floyds Knobs; brother of Eugene and Vincent Freiburger and Genevieve Gullett, all of New Albany; Willis Freiburger of Hillsboro; and Omar, Evans, Melvin, and Wilfred Freiburger, all of Floyds Knobs.

**GREENWOOD**  
† AMY L. KLEMASZEWSKI, 49, Our Lady of Greenwood, Dec. 24. Wife of Dominick; mother of Robin and Lorraine Klemaszewski; daughter of Sam Strickland, Sr.; sister of Mrs. William Edwards, Mrs. James Ramsey, Louis Speciale and Sam Strickland, Jr.

† ARTHUR J. FAUST, 73, Our Lady of Greenwood, Dec. 24. Brother of Helen Modlin and William B. Faust.

**INDIANAPOLIS**  
† FRANCES E. PERRY, 85, St. Peter and Paul Cathedral, Dec. 17. Mother-in-law of Anthony Cancilla.

† JAMES P. O'CONNOR, 50, Nativity, Dec. 17. Husband of Nina J.; father of Mary K. Boerner, Maureen, William, James, Daniel, Michael and John O'Connor; brother of Cecilia, Daniel, Richard and Michael O'Connor.

† EDWARD F. HERRMANN, Jr., 53, St. Anthony, Dec. 22. Uncle of Alice Miller.

† JOHN T. BEVAN, 67, St. Pius X, Dec. 23. Father of John C.; brother of Abigail Zeyen and Ethel Carli.

† LUCY DICHMANN, 80, St. Lawrence, Dec. 23. Mother of Margaret Linder; sister of Florence Erneste, Theresa Elmer, Clara Stringman, Albert and Edward Holderth.

† ANNE E. BISCHOFF, 75, St. Philip Neri, Dec. 23. Sister of Clara M. Rott, Helen B. Hardin, George and Thomas A. Bischoff.

† JOSEPH AZZARELLO, 83, St. Mark, Dec. 23. Uncle of Magdalene Zavela.

† FRED M. KENNEDY, 80, Our Lady of Lourdes, Dec. 24. Sister of Julia C. Deika, Betty Cotton and Henry Geisel.

† MARGARET M. SORD, 66, St. Barnabas, Dec. 26. Wife of Frank W.; sister of Winifred Murray, Mary Leonard and Nora Crowe.

† JONAS O. HIER, Jr., 57, Little Flower, Dec. 27. Husband of Hazel M.; son of Jonas O. Hier, Sr.; brother of Dorothy Liebling and Mary A. Mack.

† ANGELO G. DEL RE, 63, St. Pius X, Dec. 27. Husband of Janice; father of Angela, John F., James P., and Paul F. Del Re; brother of Elida Kaminski, Elizabeth Bach and Aladino Del Re.

† CHARLES W. COSSELL, Sr., 91, Holy Trinity, Dec. 27. Father of Betty Mazza, Mary Jugg, Frances Mondragon, Georgianna Langdon and Charles W. Cossell, Jr.

† LAURA M. REINHARDT, 94, Little Flower, Dec. 27. Mother of Loretta Wildridge and Robert C. Reinhardt; sister of Jewel Goodwin, Rosena and Alice Jacobs.

† JOSEPH SHIMROCK, 65, Holy Trinity, Dec. 29. Husband of Rose M.; father of Joseph Shimrock, Jr., Mark S. and Timothy J. Shimrock; stepfather of Carolyn Godby;

## † Remember them in your prayers

brother of Mary DeMarac, Kay Valentin, Tona Kozloff, Anna Sever, Millie Scrahenic, Michael, Stephen, Thomas and Norman Shimrock.

† NORMAN J. VELVICK, 72, Our Lady of Lourdes, Dec. 29. Husband of Verna M.; father of Bernice and Donald Velvick; brother of Anna Ridgeway and William Velvick.

† WILLIAM P. BUCHMAN, Sr., 61, St. Matthew, Dec. 29. Husband of Mary J.; father of William P. BUCHMAN, Jr.; brother of Marie and Wilma BUCHMAN.

† BERNICE W. McLAUGHLIN, 81, St. Joan of Arc, Dec. 29. Mother of Mary A. Williams, John F. and Thomas W. McLaughlin.

† HERMINA J. SUBRICK, 82, Holy Trinity, Dec. 29. Mother of Steve Subrick.

† PAUL G. McATEE, 69, Christ the King, Dec. 30. Husband of Alta H.; father of Patricia A. Rodendeck and Ronald P. McAttee; brother of Eleanor Shirley, Helena Falta, Nina, Charles and Harry McAttee.

† HAROLD F. SEAL, 70, St. James the Greater, Dec. 30. Husband of Jacqueline; father of Diane Gagen, Don and Gerald Seal; brother of Mrs. George Wilson, Mrs. Charles Fisher and George Seal.

† ROCCO D. IARIA, 62, St. Mark, Dec. 30. Husband of Eleanor; father of Antonelli M. Meister, Mary Jordan, Eleanor Oaks, Pete and Thomas Iaria; brother of Pasqualina Piccione, Matthew D. and Pete Iaria.

† JON W. TRINKLE, Infant, St. Simon, Dec. 30. Son of Mr. and Mrs. William E. Trinkle; brother of Kim Trinkle; grandson of Mr. and Mrs. William H. Cobb and Mr. and Mrs. Porter Trinkle.

† HELEN T. KOSSMANN, 60, Holy Spirit, Dec. 31. Mother of Louis J. Kossmann; sister of Mrs. Vernon Durham and Harry Thomas. St. Kossmann was a past president of the Archdiocesan Council of Catholic Women.

† CHARLES JOSEPH SANBURY, 51, Holy Angels, Dec. 27. Husband of Theima; brother of Agnes Sanbury, Mrs. Otha (Mildred) Hamler, Mrs. Connie (Edith) Coe, Mrs. Henry (Dorothy) Smith, Lawrence, Albert, Roy and Raymond Sanbury.

**NEW ALBANY**  
† JOHN M. HUFF, IV, 14, Holy Family, Dec. 16. Son of John M. Huff, Jr., and Mary Gene Huff; brother of Sarah Schulenburg of Smyrna, Ga., and Mary Susan and Nancy Lynn Huff, both of New Albany; grandson of Mary Wierse of New Albany.

† VIRGINIA ECKERT, 80, Holy Trinity, Dec. 16. No immediate survivors.

† SERVANIA E. NAVILLE, 63, Holy Family, Dec. 17. Husband of

**SELLERSBURG**  
† LUCILLE THOMAS, 61, St. Paul, Dec. 15. Wife of Walter (Bud) Thomas; mother of Larry Thomas of Louisville, Ky.; sister of Arthur (Bud) Samples, Loretta Byers, and Alma Benson, all of Sellersburg; and Bernice Francisco of Jeffersonville.

**STARLIGHT**  
† ELEANOR KRUER, 78, St. John, Dec. 15. Mother of George Kruer, Jr., of Jeffersonville; Ambrose J. Sr., Edward J., and Jude Kruer, Marcella and Virginia Andrea, Irma Bierman, Martha Schmidt, and Bonnie Huber, all of Floyds Knobs; Norma Johns of Coco Beach, Fla.; and Shirley Kruer of New Albany.

**TELL CITY**  
† THEODORE F. HAMLOH, 86, St. Paul, Dec. 24. Father of Mrs. Clara Eger of Tell City; brother of Mrs. Margaret Bruggeman of Tell City.

**TERRE HAUTE**  
† GRACE E. NESBIT, 80, St. Benedict, Dec. 16. Mother of Melvin D. Nesbit.

† RUTH F. KLOTZ, 83, St. Patrick, Dec. 16. Wife of Henry H.; mother of Arthur H. Klotz, Silver Springs, Mo.; Melvin M. Klotz, Miami Shores, Fla.; Mrs. D.J. Street and Ruth Gwin, both of Terre Haute; Elva Clark, Dayton, Ohio; sister of Don Harkins, Rocky Mount, Mo.; Eugene Harkins of St. Louis, Mo.; Amie Lucas, of Chicago, Ill.

**WEST TERRE HAUTE**  
† VICTOR J. THOMPSON, 61, St. Leonard, Dec. 27. Husband of Rosalie; father of Leonard and Mike Thompson of West Terre Haute; Paul Thompson of Terre Haute; Vicki Ball, Mary Dwyer, Flora Belle Thompson, Lana Thompson and Susan Thompson all of West Terre Haute; Linda Gambill of Valparaiso; Ramona Linn of Portland, Ore.; brother of Roy Thompson of Hobart.

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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

## Missionary spies?

Out of Washington comes more discouragement. Not only have President Ford and CIA director William Colby refused to prohibit CIA use of missionaries as sources of information, but they have given full approval and encouragement to such activity.

Presidential aide Philip Buchen wrote to Senator Mark Hatfield who attempted to introduce legislation prohibiting CIA use of church people. Buchen told Hatfield that the President feels that to prohibit this action would not be wise.

"Clergymen," Buchen said, "are often valuable sources . . . and many . . . motivated solely by patriotism, voluntarily and willingly aid the government."

This should be news to everyone who has ever contributed to any missionary society or collection for overseas missionary services. Perhaps we should investigate Church authorities who allow these "many" who are "motivated solely by patriotism" to engage in government intelligence operations rather than missionary work.

The mission committees of the Conference of Major Superiors of Men and the Leadership Conference of Women Religious have stated that the very nature of missionary activity today calls for the man or woman Religious to identify insofar as possible with the local Church. To do this, he or she "must strive to remain free of all suspect relations with his or her country of origin . . ."

How many missionaries have we sent overseas with the prospect of earning extra pay for being engaged in CIA ac-

tivities? We agree with Senator Hatfield that the action of our government represents a violation of Church and state. Even more, however, on the part of cooperating missionaries, it represents a distortion of values. It is not just rendering to Caesar what's Caesar's. It is forgetting what they are all about.

In a sense, the missionary has to be a supra-national. True, he cannot forget his own origin. But that is not important. What is paramount is his concern for the people of God he serves in his missionary role. He is there to feed the hungry, to clothe the naked, to bring the comfort of Jesus to the lives of people who may or may not care.

The example of Chile stands out. Assuming that even a small part of all we have heard about the overthrow of that government is true, we now see the suffering being endured by the victims of governmental suppression. The work of the missionary is with the victims of anyone's oppression.

Intelligence operations for this country are the work of the government. Bringing a measure of peace to a world where intelligence operations of many countries play leap frog with one another is the job of the missionary. If the missionary is scrambling to win the arms race, the intelligence race, the political race or whatever, he cannot be doing much of a job bringing the Word of God to people who are the very victims of the efforts of governments to outdo one another. Perhaps we should inaugurate loyalty tests for missionaries. To whom are they dedicated—Jesus or Caesar? —T.W.

## Couple power: Church's way to salvation

BY FR. THOMAS WIDNER

Of all the movements to appear in the Church in the last few years, the one that excites me the most is Marriage Encounter. I believe this to be the most growth-oriented, religiously, and theologically sound experience the Church has offered for a long time.

Begun in this country in 1969, Marriage Encounter developed originally in Spain. Father Chuck Gallagher, the Jesuit priest responsible more than any other person for its development, has written a book on the subject. Titled *The Marriage Encounter*, the book is published by Doubleday (\$5.95).

No amount of words could adequately describe what Marriage Encounter is. It is not, for one thing, only for the young married couple. It can be experienced, enjoyed, and provide benefit for married couples of any age. Recently I was with a group of encounter couples in Lafayette, half of whom had been married 25 years and longer. The only requirement for a couple to make the Encounter is that they already consider their marriage to be a good marriage.

While the Encounter is a Catholic experience, it is open to couples of all faiths. Since its beginnings, related expressions have grown up in the Church of Christ, Episcopalian, Jewish, and Reorganized Latter Day Saints faiths. New developments include an Engaged Couples Encounter and a Family Encounter.

WHAT HAPPENS on a Marriage Encounter? A couple who feels they have

good communication learns to improve it. The Encounter occurs on a week-end beginning Friday evening and going through Sunday evening. It is a work week-end and not a gimmicky, sensitivity workshop. The couples deal with relationships with themselves, with each other, with their marriage, with their sacrament, with God and with the Church.

It is because Marriage Encounter is outward looking rather than inwardly reflecting that it excites me. It is because one of its stated goals is the renewal of the Catholic Church that I feel it to be a positive force in the world. I have met couples who have made the Encounter who discovered their husbands and wives for the first time. I have met couples who began going to Church again. I have met couples who began talking to their children again. On the Marriage Encounter, couples deal with the relationships that interfere with as well as those that develop their marriage.

IT IS NOT a group experience. The Encounter occurs one to one between the two partners. It draws out the meaning of what it is to be "Couple." It strives to do away with what the Encounter calls "the married single."

It is not just a pleasant week-end. The Encounter teaches the couples a means by which they can follow up the week-end on a daily basis and continue the benefits of their Encounter. This is another reason why I feel it to be extremely positive.

Marriage Encounter is for clergy and Sisters, too. For clergy, the Encounter experience is one in which the priest's commitment to his spouse—the Church—and the people of God, is examined. With another priest, the

clergyman delves into his own relationships and seeks to trust himself and others that he may fully give himself to the Church.

I made my first week-end more than a year ago. This past month I made what is called the deeper, sharing week-end. This second time, I realized more fully the depth of commitment that the Encounter achieves in the participants. I don't believe the Encounter really changes anybody or works miracles that cannot be achieved in any other way. It is but one remarkable tool for the post-Vatican Church to make use of. What the Encounter does is to draw out of couples a treasure that is hidden, dormant, or waiting to break free. When it does, the couples are able to remake the world. The resulting awareness I have witnessed in couples regarding the part they play as members of the Catholic Church convinces me of the overwhelming need the Church had for reform when the Vatican Council occurred.

In his preface to Father Gallagher's book, Bishop Edward McCarthy of Phoenix, who himself has been "encountered," says that "the week-end made me warmly conscious that a bishop or priest in love with his people shares a beautiful gift with husbands and wives who are in love with each other: namely, the model of Christ in love with his Church." Indeed, this model continues to move outward. At the 1974 national convention, Marriage Encounter dealt with ways in which couples can be more active, more involved in the local Church at the parish level.

THIS MAY be the most far-reaching aspect about Marriage Encounter. Initially, it is about making good marriages better. It is not problem solving or therapy.

But then it keeps reaching further. For the couples begin to see that not only do they as individuals have a stake in each other's lives but that as a couple they have a stake in the lives of other couples and, indeed, in the life of the Church as a whole. By the same token, priests begin to see that they have a stake in the lives of couples and they in him. Renewal of the Church occurs not just because a couple has bettered their own marriage, but because they have begun to be actively involved in the life of the Church.

THE GREAT shock for couples in this regard perhaps is when they realize that they are the Church. The Church is not just Pope, bishops, priests and nuns. It is lay people, too, committed not just to marriage but to the Sacrament of Matrimony.

It is like the couple I met who fasted for one month so that a couple they knew would make a successful, deeper week-end.

That is the Church. Alive at last and bubbling with enthusiasm. Father Gallagher told us on our deeper week-end that he sees John the Baptist as Encounter's patron saint. It was John who stood vis-a-vis the Lord and said "You must increase. I must decrease."

That is what Encounter is all about. It is the realization that commitment in marriage begins with the couple and extends to God and His Church. The Encounter is a tool like John setting the stage for the Lord's coming through His Church. Marriage Encounter is more than just making good marriages better. It is a commitment to the Sacrament of Matrimony and for the priest to the Sacrament of Orders. And, ah! What loving couples!

Have you made your marriage encounter yet?

DALE FRANCIS SAYS

## Top stories in the Catholic Press in 1975

BY DALE FRANCIS

Every year editors go through a ritual of choosing the ten most important stories of the year. NC News Service asks this of Catholic newspapermen each year. Often I just ignore requests—an editor friend of mine says it is an exercise in futility—but this year I chose the ten stories I thought most significant to the Catholic Press in the United States. Here they are:

[1] The question of life and death. This includes the drive for euthanasia, the Karen Quinlan case, the right to die without intervention of extraordinary measures. It is important because there really is a campaign to define worthwhile life by whether it has a particular necessary quality. Just as abortion was only a preliminary step in a battle against the importance of all human life so euthanasia is just another step in a developing plan to diminish the importance of life. Eventually the lives of the mentally and physically handicapped, the chronically or terminally ill and ultimately the lives of the aged are threatened by this movement. We began a recognition of this danger in 1975 and that was an important event.

[2] Recognition of the need for development of the role of women in the Church. The campaign for the ordination of women is an aberration in what is a valid call for the development of the role of women in the Church. If the vocal effort to get ordination of women is shallowly conceived, we cannot avoid the truth that women have not been utilized in the Church according to their talents and their dedication. This was the year that emphasized the necessity for bringing women into roles of leadership and decision-making in the Church.

[3] The Hartford Statement. A group of Protestant and Catholic theologians met in Hartford, Connecticut, and issued a decisive statement. They were theologians known as liberals and they questioned the direction of liberal churchmen. It was the first challenge to a social gospel that had developed to a place the Gospel was being forgotten. It had a significant impact throughout Christianity and in the Catholic Church.

[4] The Pro-Life movement. If Senator Birch Bayh's senate committee refused to bring out any of the versions of pro-life constitutional amendments, it was still a year in which the movement against legalized abortion strengthened itself. There was a new solidarity. There was

significant participation by Protestants and those of other religious faiths. Finally, there was a plan for citizen action organized by the U.S. Bishops. The Pro-Life movement will play a significant role in the 1978 national elections.

[5] Canonization of Mother Seton. The canonization of the first American-born saint was of historical importance. Mother Seton is a model for not only women but for all the laity. Her life was one of action. By the strength of her own dedication, she did what she thought should be done. It was a historically important event.

[6] Growth of Church-state conflict in Latin America. Where once in Latin America the Church was supportive of the status quo, the Church today is solidly placed in opposition to undemocratic governments and on the side of the poor and disenfranchised. This makes conflict inevitable. The situation is confused to some extent by the fact there are Marxists among the clergy but the real fact about the Church's position is that it is democratic and in support of the people. The conflict between the Church and the state in almost all Latin American countries is certain to come.

[7] Unrest on the Iberian Peninsula. Portugal and Spain are in situations of unrest. The Church in both countries is in the very center of the coming conflict. In Spain particularly but in both countries, the Church will support the rights of the people, especially the poor and working people. The rise of communism is

possible in both countries and the Church must of necessity oppose it. It is a critical situation that becomes a real test for the Church in those countries.

[8] World hunger. What is especially significant about this is the way the Catholic people have joined to meet this need, not only in the United States but in many countries.

[9] Resettlement of Vietnamese refugees. Again this is a significant news event because of the response of the people. In less than a year, hundreds of thousands of homeless refugees were given homes. As in the case of world hunger, the Catholic people responded well.

[10] The situation in Italy. There is a very real possibility that the Communists may come to power by election in Italy, that they may control Rome. At the same time, there is a growing campaign for legalization of abortion and a growth of pornography. This challenges the Pope. As a necessity, the Vatican has become increasingly anti-communist, more so than at any time since immediately after World War II. The potential danger of Red rule surrounding the Vatican is a matter of critical importance for all of the Church.

Those are the ten events that seemed to me most important in 1975. I considered adding the conflict involving Catholic colleges and universities and the Vatican's insistence they must be Catholic—but then that is just a developing issue that will probably be one of the most important news events of 1976.

## LETTERS TO EDITOR

### Msgr. Doyle addresses ecumenism

To the Editor:

The day of the writing of the second editorial in *The Criterion* of December 12th must have found the editorialist lacking the prime requisite of his draft laid down in the first: the cook must have served an excellent breakfast that morning. So excellent, indeed, must the writer's breakfast have been as to induce a state of drowsy contentment and blissful but entire forgetfulness of the nature of the ecumenism of which he wrote.

For ecumenical discussion or dialogue is not a wishy-washy watering down of the discussants' convictions, substantial or otherwise. On the contrary, it demands of each side a candid and staunch exposition of its beliefs. To ask the proponent of abortion-on-demand to come out against it is as far from the spirit of

ecumenism as it would be to expect the Pro-life people to carry banners in its support. What the ecumenical movement does call for is that each side in this or any other controversy honor the other for sincerely holding to its principles and for conscientiously putting them into practice.

There's the rub. This is the hard task of the movement: that we come to recognize that those who advocate what we abhor really do in their heart of hearts believe what they say.

Only when those that have firm convictions come to converse with those that abominate those very convictions can we begin to break down the hostility that keeps us apart. Once the barrier of mutual suspicion of insincerity is removed, the opposing sides can commence the long, hard search for a common ground of endeavor outside the clearly defined areas of the incompatible positions.

It would be foolhardy to speculate as to what common ground might be found between the antagonists in the abortion controversy; that can be found only by diligent search, which cannot even begin until each side has accepted the good faith of the other. But that it can be found no one can doubt who believes that God has given us reason and speech not for conflict and conquest but for peace and reconciliation, who has faith in Him who commanded His followers to love their enemies, who is our peace, and who has made us one by breaking down the barriers of hostility that kept us apart.

What is to be said for bad breakfasts? They can have value if the indignation they give rise to reminds us that the harsh words of our adversary may perhaps have their source in the bad breakfast he has been served.

[Msgr.] John J. Doyle

Indianapolis, Ind.

### Praise for Msgr. Bosler

To the Editor:

A word of praise for Msgr. R. T. Bosler on his answers to questions on changes in our Church. As always he did an excellent job.

Although it has been some time since changes have been made, I am glad someone asked these questions because of Msgr. Bosler's clear an-

swers. I feel our good Protestant friends will appreciate his reply as Msgr. Bosler is always so very fair in his answers.

I also appreciate his great talent and kindness in all his answers.

"God Bless Msgr. R.T. Bosler."

Evelyn F. Mayfield

New Albany, Ind.

## Resolutions for the new year: maybe look to Church and family

BY ALICE DAILEY

Resolved not to make any New Year's resolutions? Join the club. If you're average, you're fairly content with the ways things are going. You don't cheat on the spouse, or scream at the kids oftener than hourly, neither do you steal anything more than a glance at the clock when some bore is wound up. On the positive side, you lay off the heavy booze, leave the pot on the stove and the grass in the yard where both belong. In short, you're a paragon of virtue. So what is there to "resolve"?

A wormy old cliché tells us if we don't progress we fall behind. Perhaps then a second look at this betterment process is in order.

Where to begin? Surely a little thing like sniffing all day without a tissue wouldn't drive anyone bananas. Or mindlessly saying "you know" and "is that right." What if we have a little habit of leaving sentences half-finished? Someone always finishes them for us.

Possibly we don't listen well, but who does? And if we interrupt it's the

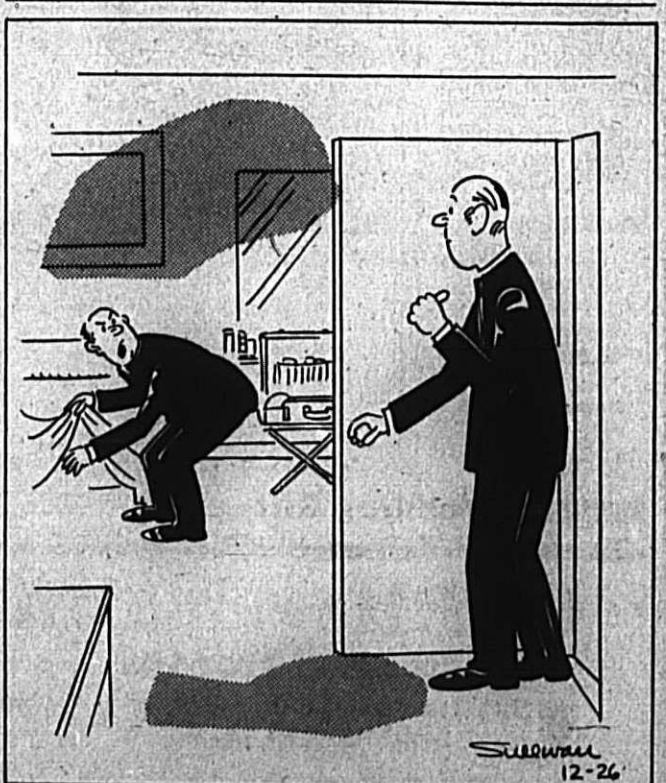
only way we can ever get our ten cents worth in. Certainly it's only a minor vice to lay on the horn in traffic when some dodo ahead is going 18 in a 35 mile zone.

So what is there to resolve? Seriously, maybe a closer check on our teen-age children so that their "messin' around" doesn't get them into a real mess. No less a respected person than Agnes Mahoney, long time volunteer worker at the Indiana Boys School, has advocated this for some time, suggesting that we may be in for some real surprises.

We could practice saying no to the kids, big and little, and making it stick. Surprise them, you know. And if we've been planning to protest television violence and rot, this may be number one on our list.

Turning our thoughts to church, we could start attending again. If we're conservative, post-Vatican II changes may have turned us off. If we're liberal, we may be chafing at church rulings on abortion and divorce. Well, then, do we just sit home and pout forever, or face up to the fact that since we must adjust to other things in life why not church?

And so, back to the home front again. It may be that we are blissfully unaware of those little foibles of character that drive members of our family up a wall, and vice versa. We just might, in a burst of helpfulness, list all of THEIR faults and have them do the same for us. Then, after we've exchanged lists and digested them, we'd better resolve to turn up the thermostat, because things are going to be awfully chilly for a while.



"WELL, THE THEOLOGICAL CONFERENCE WILL JUST HAVE TO WAIT A LITTLE LONGER FOR MY LECTURE—I'VE LOST MY WORRY-STONE!"

## The CRITERION

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**QUESTION BOX**  
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BY MSGR. R. T. BOSLER

Q. One hears so much today about the second coming of Our Lord Jesus Christ. Would you kindly tell us what theologians know about the second coming, when, where, how?

A. This is not an easy question to answer. From the New Testament we know that the first Christians believed that the resurrected Jesus would soon come back and there would be a resurrection and glorification of all who believed in him. In the two letters to the Thessalonians and the first to the Corinthians St. Paul discusses a problem the early Christians faced: If Jesus is to come back soon why have some Christians died and what happens to them. These letters were written a little over twenty years after the resurrection of Jesus. Paul assures his readers that on the day of



resurrection, the parousia or return of Christ, the dead will rise and the living will be changed. He implies that he and many of his readers might still be alive; so it is obvious that in the fifties of the first century Christians generally believed that the second coming of Jesus was imminent.

The Gospels, which are later writings, quote Jesus as saying that everyone should live as though the end of time might come unexpectedly but that no one knows when, not even the Son of Man.

What happened to Christians when they suddenly began to wonder why Jesus had not returned as they expected is discussed in perhaps the latest writing of the New Testament, the Second Epistle of Peter. Scholars are agreed that this epistle could not have been written by Peter because it discusses the problem of the failure of Jesus to return. They date it anywhere from the year 100 to 125 A.D. The problem is put bluntly: "Where is that promised coming of his? Our forefathers have been laid to rest, but

everything stays just as it was when the world was created." And the author responds: "This point must not be overlooked, dear friends. In the Lord's eyes, one day is as a thousand years and a thousand years are as a day. The Lord does not delay in keeping his promise, though some consider it 'delay.' Rather he shows you generous patience, since he wants none to perish but all to come to repentance." Then the author explains what is to come: "What we await are new heavens and a new earth, where according to his promise, the justice of God will reside." (Peter ch. 3)

Theologians from the early ages of the Church have struggled with the problem of what happens to those who die before the second coming. For some time they thought such people would have to await the end of time before they could enjoy the vision of God. But in time the opinion prevailed that there would be a particular judgment after which the just would share somehow in the life of the

salvation, mankind's and the individual's, goes on and comes to an end and fulfillment in what Scripture calls the parousia."

Rahner holds that "It is a truth of faith that Christ will return in glory to judge the living and the dead." This judgment is not to be thought of as a gathering together of billions of humans in one gigantic court scene. "This final judgment must be seen as one with the consummation of the world and history as a whole," Rahner writes, and elaborates: "Since its nature is ultimately determined by the action of God in Jesus Christ, the consummation is called the judgment of Christ. Since this consummation embraces all—in their mutual relationship, as both good and evil are brought to their finality—it is called the general judgment. Since it is the definitive consummation which ends history, it is called the last judgment."

When we long for the coming of Christ and pray "thy kingdom come" we express our faith in the ultimate perfection of man through Jesus Christ and pledge ourselves to do all that we can to eliminate injustices and improve the lot of our fellow humans.

Q. As parents we are told not to prod our children to go to Sunday Mass. How then are we supposed to convince them that it is a mortal sin to

miss Mass, for which we parents are responsible?

A. You should make your young children scrub behind their ears and attend Mass on Sunday, but there comes a time when you can't make them do anything without antagonizing them. Then you depend upon example and persuasion and hope that somehow they survive. They may dress like tramps and boycott church, but there is pretty good evidence that many of them will eventually grow up and accept their obligations to society and to God. You are not going to be sinning if you can't get your teen-agers to Mass; you may be guilty of lack of faith if you think God can't eventually accomplish what you are unable to do. Pray for them and love them as they are.

Q. May a Catholic boy join the Order of De Molay and what are some of the rules of the organization and how do you get to join?

A. Since Catholics are now permitted to join the Masons, a Catholic boy may join the DeMolays, which is a Masonic youth organization. You must make your own inquiries about the membership. As a Knight of Columbus, I recommend the Squires.

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## FAMILY PROBLEM CLINIC

Editor's Note—As a new feature, The Criterion will periodically offer a question and answer service with the assistance of the staff of Catholic Social Services for anyone who would like to submit questions about family related problems. Address your questions to Family Service, in care of The Criterion, P.O. Box 174, Indianapolis, Ind. 46208.

Q. I know several people whose marriages have broken up after many years. In most of these cases, the husband has suddenly left after 20 or even 30 years and begun a completely new lifestyle. He even has changed jobs. Most of these people are in their early and middle 40's. Does this happen often?

A. You describe a phenomenon which is seen more and more frequently by our counselors at Catholic Social Services. The reasons for such marital breakdowns are multiple and individualistic. Some comments are in order. Each of us marries because of a variety of physical, emotional and spiritual needs. We generally believe those needs will be met by our spouse. We, in turn, are hopeful we will be able to meet our spouse's needs. Yet as we grow, we change and our needs change in priority. What was important to us at 20 years may be less important at 40. Security may be No. 1 on the list at 20. It may have been achieved at 40. Health may have been

a minor concern at 20, but a major one at 40. Quite probably the person we would first marry at 40 would be quite a different person than the one at 20. Hopefully, as a couple would grow in their relationship, their understanding of each other would also increase. Their love response to each other's needs, although changing, would continue. Each would continue to support the self-development of the other.

Besides the commitment to marriage, most couples make a considerable physical, financial and emotional investment in their children. Being a parent today is an awesome task with heavy responsibilities. It is not uncommon for one or both spouses to invest so much of their physical and psychological energies into parenting that their husband/wife relationship becomes secondary. A marriage built solely on being parents could crumble when the children are grown. It is important for couples to anticipate the "leaving the nest" period in their lives by continually strengthening their own relationships with each other. This is especially significant since a couple has the potential these days for a longer life span.

Each stage in life has its own rewards, drawbacks and tasks to be accomplished. Some have more difficulty than others making the necessary transition. In this sense,

some people will divorce or change jobs in their 40's in an attempt to resolve their own crises of middle age.

Q. My sons thinks he's homosexual. He's college age and very shy. He's never really had a date though he got along OK with both boys and girls in high school. He lives in a men's dormitory at college and thinks he's attracted to some of his friends there. Is he really homosexual?

A. It's hard to say with the information available. As there are "late bloomers" physically, there are "late bloomers" psychologically. Sexual identity is one of the most important tasks older teen-agers have to master. They have to grow to be comfortable with both boys and girls. But your son has a psychological hurdle here since his shyness stands in the way. He needs help in improving his self-confidence. It would not be surprising he is attaching sexual meaning to his male friends in the dormitory because he is physically sexually mature, and they are available while his shyness inhibits his associations with girls. Regarding his sexual orientation, your son really has been able to appreciate only one side of the sexual coin.

You and your son seem to be able to talk with each other. He confided his concern about homosexuality to you. Yet, his shyness is quite evident. He could probably benefit from professional counseling.

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## OLD TESTAMENT

# PROPHETS DURING THE EXILE

BY STEVE LANDREGAN

God responds to the needs of His people. In the days of the kingdoms of Israel and Judah when prosperity and political expediency caused the Israelites to abandon their covenant promises to Yahweh, He sent them prophets to exhort them to faithfulness, to warn them of the consequences their apathy toward the covenant could bring upon them.

When Jerusalem fell to the might of Nebuchadnezzar and most of the citizens of Judah were exiled to Babylon, the dangers facing the remnant of God's people were entirely different from those they had faced as an independent nation.

Jerusalem, God's Holy City, had been conquered and destroyed. The Temple had been leveled and the Ark of the Covenant destroyed or hidden never to be found. Those who had interpreted their "chosenness" to mean national invincibility had their dream shattered by reality.

**EXILES WHO SURVIVED** the fall of Jerusalem and the 600-mile death march to Babylon were grief stricken and confused. The Land, promised them by Yahweh, had been wrenched from them. The city where His name was to dwell forever was in ruins. It was as if the Word of Yahweh had been blotted out by pagan victories.

With their religious roots brutally yanked from the sacred soil of Israel they were faced with the same despair that had caused their brothers from the Northern Kingdom to disappear completely when exiled to Assyria a century and a half earlier.

The feelings of desolation are expressed in Psalm 137. "By the streams of Babylon we sat and wept when we remembered Zion . . ."

But God responded to the new need of His people and raised up among them great prophets to speak to them of Yahweh's love for them and exhort

them to hope in His promise that a Holy Remnant would return to the land.

The two great prophets of the Exile were Ezekiel and he who is known to us only as Second Isaiah.

Ezekiel was among those taken hostage and deported to Babylon in 597 by Nebuchadnezzar. He received his prophetic call in 592 (Ezk 1-3) and spoke the Word of God among his fellow Exiles until 570.

His first prophecies pre-date the fall of Jerusalem and like Jeremiah's warn the people of the coming disaster. Many of his prophecies were dramatically acted out by the prophet who most scholars would agree was the most eccentric of a breed of unusual men.

He acts out the fall of Jerusalem by digging a hole in the wall of his house through which he escapes and flees into the darkness (12:1ff). All this while his fellow hostages look on. Another such prophecy is his "Song of the Sword" (21:13ff).

**EZEKIEL'S VISIONS** of God on the Cherubim (1:1ff), the dry bones (37:1ff) and the New Temple (40-42) are God's consolation of His people and His assurance that He is present among them even in exile, and that they will indeed be restored as a people to the Land of the Promise.

His allegory of the two sisters (23) reminds the Israelites of their history of infidelity to Yahweh and the hardness of heart that resulted in their conquest and fall.

After the fall of Jerusalem (587) Ezekiel's prophecies change to messages of hope. In his Parable of the Shepherd (34) He contrasts their bad kings (shepherds) with the Good Shepherd, God, and the Messiah whom He will send to gather them together.

The promise of a cleansing of His people and the gift of new hearts, of flesh, not stone (36:24-28) speaks of the gift of God's Spirit to enable men to live by God's statutes.

**SECOND ISAIAH** (Is 40-55) is raised up among the exiles toward the end of their captivity and is charged with the message of hope and consolation. Indeed his first oracle prophesies an end to the exile. "Comfort, give comfort to my people, says your God. Speak tenderly to Jerusalem, and proclaim to her that her service is at an end, her guilt is expiated . . . A voice cries out: In the desert prepare the way of the Lord! Make straight in the wasteland a highway for our God!" (Is 40:1-3).

He contrasts the power of Yahweh to the lifeless idols of Babylon (40:12-31). Cyrus, the conqueror of Babylon, is pictured as the chosen instrument of God to free His people (45:1ff) and the fall of Babylon as God's punishment of the Babylonians' treatment of Israel (45:1-7).

Yahweh's forgiveness and restoration of Israel is movingly described in Second Isaiah's canticle on "The New Zion" (54), where the barren and rejected wife (Israel) is taken back by God to be the mother of the New Israel.

It is in Second Isaiah that we find the beautiful and mysterious Servant Songs (42:1-4, 49:1-6, 50:4-11 and 52:13ff) that portray the ideal servant of God, unselfish, self-sacrificing and responding perfectly to the covenant call of Yahweh. Jesus clearly identified himself as this Servant, the Man of Sorrows.

Second Isaiah, like his predecessor whose name he bears emphasizes the holiness of God and particularly the power of His Word (55:10) that is able to recreate and renew (43:19ff).

God responds to the needs of His people as part of His shed, His covenant love. Through Ezekiel and Second Isaiah He responds to a broken, dejected and despairing people with consolation and hope based upon His promise of restoration.

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Ezekiel strikes a prophetic posture in this drawing by artist Paul Gustave Dore who allowed his artisan engravers to sign the plates also. (NC photo)

## The road to commitment

BY FR. AUGUSTINE HENNESSY, C.P.

Singleminded commitment to any great love is a rare human achievement. To know one's way to personal fulfillment and to follow that way without deviation seems to be too hard an assignment for the ordinary man or woman. Waywardness of some kind seems to be built right into the human heart.

Even marital love which is two people's commitment to an enduring companionship in each other rarely escapes periods of disillusionment. Husband and wife can normally mature together only after a series of disappointments and rediscoveries. And before each rediscovery, there is a strong likelihood that one or the other may have a painful feeling of having lost his or her way. "I don't know where we are going" is a very understandable complaint at times, even in the best of loves.

Ezekiel's allegory stopped here. Even in the romance of God and the human race, there is rediscovery after disillusionment.

The hurt Lord says "Yet I will remember the covenant I made with you when you were a girl, and I will set up an everlasting covenant with you, that you may remember and be covered with confusion, and that you may be utterly silenced for shame when I pardon you all you have done." (Ezekiel 16:60)

St. Augustine has a somewhat shocking remark about our Lord's love for the Church. He says, "He found her a harlot and made her a virgin."

**VIRGINITY** is identified with singlemindedness. Achieving

singleminded love of the Lord is the vocation of the whole redeemed people of God. Christ, the Bridegroom, is ultimately the adorable center of all that undeviating compliance which human hearts are capable of when looking upon the beloved.

While waiting to achieve this enviable fidelity amidst all the indecision, restlessness, and incongruity of our human bungling, we must accept ourselves as we are. We must learn to accept the struggle between our call to total commitment and our flirtations with waywardness. The virgin and the harlot live in the same house. They live in your heart and mine.

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## Solomon left legacy of division

BY FR. ALFRED McBRIDE, O. Praem.

Solomon combined human wisdom and divine guidance to turn a nomadic peasant tribe into a luminous earthly kingdom. He built a temple to insure that genuine religion would unify the spirit and hopes of the nation. World leaders sought his counseling talents. The queen of Sheba graded him as the world's wisest man.

Into this Eden of wisdom crept the ancient snare, to use wisdom for self-serving purposes and not as a stairway to the stars. Solomon found out that kingdoms cost money. In the beginning the foreign trade helped pay the bills. Soon, however, Solomon realized what all kings and politicians come to know, that he must levy taxes, and heavy ones at that, to sustain the new style of government living.

**WORSE YET**, he resorted to what amounted to slave labor. He forced the fiercely free-spirited nomads of the northern tribes, especially Israel, into contributed services. This was basically forced labor camps, or more plainly, slavery. He set up tax districts in the north in such a way that they dissolved the old tribal lines, in an effort to attach everyone firmly to the throne. The combination of heavy taxes and slavery policies set in motion the political discontent which would lead to civil war after his death and permanently divide Israel in the north from Judah in the south.

His second great error was idolatry. Divine wisdom aided him to build a kingdom. His new fascination with false gods led to the quick destruction of that kingdom. "Solomon had seven hundred wives of princely rank, and three hundred concubines. His wives turned his heart." (I Kings 11:3)

The number is doubtless an exaggeration, but the corrupting result was not. His marriages to foreign wives led to a support for their strange religions.

"When Solomon was old, his wives had turned his heart to strange gods.

By adoring Astarte, the goddess of the Sidonians and Milcom, the idol of the Ammonites, Solomon did evil in the sight of the Lord. He built a high place (i.e. shrine) to Chemosh, the idol of Moab and to Molech, the idol of the Ammonites." (I Kings 11:4-9)

**THE BIBLE DOES NOT** hide this seamy side of the sun king. Clearly he was too fond of ostentation and the display of wealth. His enormous harem witnesses both to his monumental lust for self indulgence as well as a senile pampering of his wives; idolatrous pieties. His autocratic spirit which served him well in establishing a sound administration for his kingdom turned sour when he became churlishly insensitive to the demands of human dignity and the griefs caused by unbearable taxation.

Thus idolatry, unfair taxation and a humiliating slave policy marked the final days of Solomon. The glory of Solomon, which could have been that of the integrated genius of a religious leader and a political monarch, turned merely into the flatulent wheezings of a typical oriental despot, surrounded as all such people have ever been, by a corps of sycophants.

Other troubles plagued his final years. The Egyptian pharaoh hired Hadad, the prince of Edom, to conduct border raids against Solomon's kingdom. The desert chieftan, Rezon, created an independent nation at Damascus, which eventually became a serious military threat to the northern territories.

Appalled by the slave policies, a group of prophets persuaded Jeroboam to initiate a rebellion against Solomon. The attempt failed and Jeroboam was exiled to Egypt. But the spirit of armed rebellion was sown and would mature at the king's death.

**SPEAKING OF HIS DEATH**, the Bible simply notes: "Solomon rested with his ancestors. He was buried in his father's City of David, and his son Rehoboam succeeded him as king." (I Kings 11:40)

He who could have left a legacy of peace and hope and divine witness to the world, instead bequeathed a political and religious situation that

resulted in civil war. Israel in the north broke away from Judah in the south. The northerners set up a center of worship in Gerizim to rival the temple in Jerusalem. The north became known as Samaria. Their religious and political quarrels turned them in upon themselves.

However, dreams don't die. The initial vision and wisdom of Solomon lives on, even as his later foolishness serves as a cautionary tale.

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## THE WORD THIS SUNDAY

By Father Donn Raabe

### FEAST OF THE EPIPHANY

"God manifest in Christ Jesus"

Isaiah 60:1-6  
Ephesians 3:2-3a, 5-6  
Matthew 2:1-12

**Epiphany means manifestation—God is manifest, visible, in His Son Jesus.** Israel was called to make visible the God who dwelled in her midst, so that He could be more manifest in the lives of those peoples around her thereby helping them come to believe and more deeply share in His life. Jesus is the definitive presence of God among us and our ministry is to recognize and bring forth in ourselves and others the God who dwells in our midst today. This is what building His Kingdom is all about while seeking the Kingdom of Power and Privilege obscures it. Do I see the connection in my life?

**THE PROPHET EZEKIEL** uttered prophecies of doom and prophecies of restoration. For me, one of the most beautiful is in the form of an allegory about a marriage. In it, God speaks to Jerusalem and its people, with all the grief, indignation, poignancy, and ultimate forgiveness of a hurt lover. He is a husband who has been betrayed by a fickle and wanton wife. And like any hurt lover, he seems unable to refrain from chastising the beloved by reminding her of all the things He has done for her.

In vivid and earthy language, the prophet's voice tells of the Lord's discovery of His beloved as an abandoned child, unwashed, uncared for, doomed to die. He made her live and watched her grow into young maidenhood but found her still naked and untamed.

Then the Lord says tenderly, "Again I passed by you and saw that you were now old enough for love. So I spread the corner of my cloak over you to cover your nakedness; I swore an oath to you and entered into a covenant with you. You became mine." (Ezekiel 16:8)

Loving solicitude was heaped upon the Lord's bride. All this solicitude is drummed into her consciousness with an overtone of hurt feelings until the Lord's words to her culminate in a rebuke for ruined beauty.

"You were renowned among the nations for your beauty, perfect as it was because of my splendor which I had bestowed on you. But you were captivated by your own beauty. You used your renown to make yourself a harlot and you lavished your harlotry on every passerby whose own you became." (Ezekiel 16:15)

**THERE IS A TIMELESSNESS** to this rebuke to Jerusalem and its people. It is the story of mankind's response to God in every age. The Lord enriches us and beautifies us by the outpouring of gratuitous love. And we forget who we are, where we came from, and where we are going. Waywardness is an old story. And we throw ourselves away whenever we leave the way where love is calling us to follow Him.

It would be calamitous if

## Gregorian chant: old renewing the new

BY FR. JOSEPH M. CHAMPLIN

A recent news item out of Los Angeles reported the proposed establishment in that area of four centers for the study of Gregorian chant. The founder, Mgr. Robert E. Brennan, believes there is "a growing movement to bring back Latin and Gregorian chant as a normal part of liturgical prayer."

I concur in his observation about the trend toward restoration of chant and Latin in our liturgies, but with some qualification. My experiences indicate the return of these musical elements is only a partial reintroduction and those melodies tend in a given celebration to be combined with other contemporary vernacular songs.

Two illustrations should clarify the point.

St. Charles Borromeo Seminary at Overbrook in Philadelphia possesses the reputation among peer institutions as a conservative, old style, formidable Eastern school for future priests. The massive buildings and vast campus, the students in cassock (and surplice for Mass), the seminarians' very deferential attitude toward visiting priests, the ancient paintings in every hallway tend to confirm this impression.

However, after directing a three-day retreat for the theological students at Overbrook, I found the label inaccurate. These young men are not ashamed of the past or of the Philadelphia tradition, but they seem very open to the Church's needs for today and tomorrow.

**THE LITURGIES** for that opening retreat reflected this pride of the past, but in tune with the present attitude. We worshiped from the Prayer of Christians, celebrated a communal Penance service and concluded on Friday with Benediction of the

Blessed Sacrament.

The music included "Deus in adiutorium intende" (a famous Gregorian chant introduction to the divine office) and the Bossa Nova "Holy, holy, holy." We chanted the Agnus Dei (Mode VIII) and joined in songs by Deane and the Damians. We sang "Down in adoration falling" (a vernacularized Latin Benediction hymn) and listened to a melody by the monks of Weston Priory.

Something old, something new indeed.

The priests of our Syracuse diocese gathered this September at a local motel for their second "live in" clergy workshop. Despite the presence of two excellent lecturers, feedback stressed that the highlight of the conference was not the good academic presentations, but the daily Eucharistic liturgies.

Carefully planned to feature a variety of options provided by the revised liturgical texts, the two Masses contained musically, as (Continued on Page 7)

know  
your  
faith





**BASKETBALL CHAMPIONS**—This St. Simon's (Blue) team won the 1975 Cadet Girls' basketball championship in the Indianapolis Diocesan. The coaches are Paul Salvage, Bill Foreman and Judy Foreman.

## CYO STANDINGS

### CYO BASKETBALL LEAGUES

As of December 28

**55 "A"**  
DIVISION I—Little Flower 5-0; Central Catholic 4-1; St. Barnabas 4-1; Holy Name 3-2; St. Jude 3-2; Holy Spirit 2-3; St. Simon 0-5; St. Lawrence 0-5.

**55 "B"**  
DIVISION I—St. Gabriel 5-0; St. Philip 4-0; St. Pius X 4-0; Christ the King 2-2; St. Matthew 3-2; St. Rita 1-4; Our Lady of Lourdes 0-4; Mt. Carmel 0-5.

**55 "C"**  
DIVISION I—St. Andrew 4-0; Holy Cross 4-1; Immaculate Heart 2-2; St. Joan of Arc 2-2; St. Malachy 2-3; Nativity 1-3; St. Luke 1-4; St. Monica 0-4.

**55 "D"**  
DIVISION I—St. Roch 4-0; St. Bernadette 3-1; St. Ann 3-1; St. Mark 3-1; Our Lady of Lourdes 3-2; St. Thomas 2-3; All Saints 1-4; St. Susanna 1-4; Holy Trinity 0-4.

**55 "E"**  
DIVISION I—St. Joan of Arc 4-0; Mount Carmel 4-1; St. Christopher 3-1; St. Luke 3-2; St. Michael 2-3; St. Thomas 2-3; St. Malachy 1-3; St. Monica 0-4; Our Lady of Greenwood 0-4.

**55 "F"**  
DIVISION I—St. Andrew 5-0; Little Flower 4-1; Immaculate Heart (Blue) 3-2; St. Pius X 3-2; Christ the King 2-3; St. Lawrence 0-5; St. Simon 0-5.

**55 "G"**  
DIVISION I—St. Barnabas 5-0; Holy Spirit 4-1; Central Catholic 3-1; St. Jude (Red) 2-2; St. Mark 2-2; Holy Cross 1-3; Our Lady of Lourdes 1-4; Holy Name 0-5.

**55 "H"**  
DIVISION I—Little Flower "C" 5-0; St. Jude (Gold) 4-1; St. Michael 4-1; Central Catholic "C" 3-2; Central Catholic "B" 1-4; St. Pius X "C" 1-4; St. Luke "C" 1-4; Immaculate Heart (White) 1-4.

**CADET "A"**  
DIVISION I—Holy Spirit 5-0; St.

Rita 5-0; Central Catholic 4-1; St. Lawrence 3-2; Holy Name 2-3; St. Michael 2-3; St. Jude 2-3; St. Pius X 1-4; Little Flower 0-5.

**55 "I"**  
DIVISION I—St. Philip 5-0; Immaculate Heart 4-1; St. Simon 4-1; St. Andrew 3-2; St. Matthew 3-2; Our Lady of Lourdes 1-4; St. Gabriel 0-5; Mt. Carmel 0-5.

**55 "J"**  
DIVISION I—St. Joan of Arc 5-0; St. Barnabas 3-2; St. Mark 3-2; St. Monica 3-2; St. Luke 3-2; St. Roch 3-2; St. Thomas 2-3; St. Malachy 2-3; St. Christopher 1-4.

**55 "K"**  
DIVISION I—Nativity 5-0; All Saints 4-1; Holy Cross 3-2; Our Lady of Greenwood 3-2; St. Bernadette 2-3; St. Luke "B" 2-3; St. Ann 1-4; Holy Angela 0-5; Holy Trinity 0-5.

**CADET "B"**  
DIVISION I—St. Monica 5-0; St. Thomas 4-0; St. Joan of Arc 3-1; St. Michael "B" 3-1; Christ the King 2-2; St. Christopher 1-3; Immaculate Heart (Blue) 1-4; St. Malachy (White) 1-4; St. Luke "C" 0-5.

**55 "L"**  
DIVISION I—Holy Name 5-0; St. Ann 5-0; Central Catholic 4-1; St. Mark 3-2; St. Philip 3-2; St. Rita 3-2; Central Catholic "A" 1-4; St. Barnabas 1-4; St. Jude (Red) 0-5; Our Lady of Greenwood 0-5.

**55 "M"**  
DIVISION I—Holy Spirit 5-0; St. Pius X "B" 5-0; St. Simon 4-1; St. Andrew 3-2; Mt. Carmel 3-2; Little Flower "B" 2-3; Central Catholic "B" 1-4; St. Lawrence 1-4; Our Lady of Lourdes 1-4; St. Matthew 0-5.

**FRESHMAN-SOPHOMORE**  
DIVISION I—Mount Carmel "A" 5-0; St. Luke 4-1; St. Susanna 3-1; St. Ann 2-3; St. Gabriel 2-3; St. Christopher 1-4; St. Malachy 1-4.

**55 "N"**  
DIVISION I—St. Pius X 4-0; Immaculate Heart 4-1; St. Joan of

Arc 3-2; St. Matthew 3-2; St. Andrew 2-3; Mount Carmel "B" 1-4; St. Lawrence 0-5.

**55 "O"**  
DIVISION I—St. Roch 5-0; Sacred Heart 3-2; St. Catherine 2-2; St. Barnabas 1-4; St. Charles 1-4; St. James 0-4.

**55 "P"**  
DIVISION I—Holy Cross 4-1; Holy Name 4-1; Holy Spirit 4-1; Our Lady of Lourdes 3-2; Little Flower 3-2; St. Philip 1-3; St. Simon 0-5.

**JUNIOR-SENIOR**  
DIVISION I—St. Monica 5-0; St. Malachy 5-0; St. Susanna 3-2; St. Christopher 2-3; Mount Carmel "B" 2-3; St. Michael 2-3; Holy Trinity 1-4; St. Gabriel 0-5.

**55 "Q"**  
DIVISION I—Mt. Carmel 5-0; St. Pius X 4-1; St. Matthew 3-1; Holy Angela 2-3; Jewish Community Center 1-3; St. Joan of Arc 0-5.

**55 "R"**  
DIVISION I—Holy Spirit 5-0; Holy Cross 3-2; Our Lady of Lourdes 3-2; St. Philip 3-2; Little Flower 3-2; St. Andrew 1-4; St. Lawrence 1-4.

**55 "S"**  
DIVISION I—St. Catherine 5-0; St. Jude 4-1; St. Bernadette 3-2; St. Mark 3-2; Nativity 2-3; Holy Name 2-3; St. James 0-5; St. Roch 0-5.

**TERRE HAUTE DEANERY**  
As of December 30

**55 "T"**  
DIVISION I—St. Patrick 4-1; Sacred Heart 5-0; St. Patrick 4-1; St. Margaret Mary 2-3; Annunciation (Brazil) 1-4; St. Ann 0-4.

**7TH & 8TH GRADES**  
Sacred Heart 5-0; St. Patrick (8th) 4-1; St. Margaret Mary 2-3; St. Patrick (7th) 1-4; St. Joseph 0-4.

**JUNIOR [High School]**  
St. Joe's (White) 3-0; St. Joe's (Red) 2-1; St. Patrick 1-2; St. Margaret Mary 0-3.

## Quiz Contest down to four

Four teams proceeded to the semi-final rounds of the CYO Criterion Quiz Contest last Sunday night, Dec. 28, at four locations. Semi-finals are scheduled for next Sunday, Jan. 4, at 7 p.m.

The final round will be taped on Thursday, Jan. 8, at 3:30 p.m. on the Butler University campus and will be played back on WAJC radio station at a later date.

In the semi-finals, St. Catherine plays St. Andrew and St. Barnabas plays St. Michael.

### CYO NOTES

The St. Joan of Arc Junior Girls Volleyball Tournament will be held on January 17 and 18. The entry deadline is Friday, Jan. 9.

The entry deadline for the 1978 Style Show, to be held on Jan. 25, is Friday, Jan. 9.

All CYO Basketball rosters will be frozen as of Monday, Jan. 5.

## Indianapolis CALENDAR OF EVENTS

### SOCIALS

**MONDAY:** Cathedral High School, 5 p.m.; St. Ann, 8:30 p.m.; Our Lady of Lourdes, 6:30 p.m.

**TUESDAY:** St. Bernadette, 8:30 p.m.; Assumption, 8:30 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, 8:30 p.m.

**THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Scenic 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, Speedway, 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.

## Griffin: a true all-American

COLUMBUS, O.—The 16-year-old student from Father Wehrle High School in Columbus, Ohio, was lying in the hospital, fighting a lonely battle against an insidious disease that was draining the strength from his once-vigorous body.

Unannounced, there arrived in his room a muscular young man with a smile as broad as Grand Canyon. The high school student's eyes lighted up as he recognized Archie Griffin, star halfback for Ohio State University.

ARCHIE, THE ONLY person to win two Heisman Awards for being the nation's top collegiate football player, had come to visit the youngster (whose name is being withheld because of his terminal condition) and to give him his highly-coveted autograph.

It took no prompting to get Archie, a very selfless and religious person, to the hospital. A few days earlier, a St. Charles High student met with Archie to ask the OSU superstar to visit his sick friend to cheer him.

Not only did Archie visit the youngster, but in football practice that day, he told coach Woody Hayes about the student's serious illness.

ARCHIE'S description of the situation had its effect on Hayes,

considered by many as college football's answer to Ivan the Terrible. Next day, Hayes visited the youngster and presented him a football autographed by all members of OSU's No. 1 ranked football team.

(Continued from Page 6)  
In Philadelphia, something old and something new.

We changed a familiar Kyle Elison to begin one Eucharist and concluded that service with the popular "Let there be peace on earth." Contemporary composer Carey Landry's "I'll Never Forget You" was a Communion meditation piece for Mass and the Salve Regina in Gregorian chant ended Compline or Night Prayer. The priests united both in Lucien Delas' antiphonal "Hosanna, hosanna, hosanna in the highest" and an Agnus Dei, again in plain chant. They also listened to a vocal solo with strong Charismatic overtones and a violin rendition of "Jesu, Joy of Man's Desiring."

THIS IS THE TYPE of old and new liturgies I see developing across the

nation. It represents a restoration of Gregorian chant, true, but a modified reintroduction.

Magr. Brennan's centers may stir more than local interest. In too many seminaries the Church's rich musical tradition has all but been abandoned for contemporary compositions. Future priests certainly need an awareness of today's best in music, but they also should acquire an appreciation for yesterday's finest works.

Ezekiel sought to preserve the identity of God's chosen ones in a strange land; Isaiah announced the return home of these pilgrim people. Perhaps the Los Angeles musician may perform a similarly prophetic role in preserving part of our heritage and leading the people of God in this age back to some of its ancient roots.

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## VIEWING WITH ARNOLD

## 'Cool Hand Luke' revisited



BY JAMES W. ARNOLD

"One Flew Over the Cuckoo's Nest" might be described as "Cool Hand Luke" revisited, with an Oregon mental hospital as the setting instead of a Florida prison road camp.

This time it is Jack Nicholson (instead of Paul Newman) as the cheerful non-conformist who rattles the oppressive structure of a grim institution, inspires his fellow inmates to a sense of hope and their own worth, and is ultimately martyred because the bosses cannot

tolerate a rebel. His heritage, as before, is the desire to be free and whole.

THE SIGNIFICANT difference is that Nicholson, as Randle P. McMurphy, the raucous character born in Ken Kesey's 1962 novel, is unlikely to be taken for a saint or a Christ-figure. He is a convicted brawler and statutory rapist who happens to be in the hospital because he faked his way out of a penal work-farm. His heroism is motivated more by a rascally desire to rock-the-boat than by anything like integrity or above-normal compassion for his fellow-victims. He thinks he can outwit the hospital, especially the attractive but flinty-hard Nurse Ratched, who seems to run it. But he underestimates the Enemy.

"Nest" was one of the significant novels of the turbulent Sixties, a sacred text among campus radicals. It glorified the battle of a charismatic individual—all the more beloved because of his utter lack of conventional virtue—against an arrogant system. It also suggested the system hid and maintained itself behind a fake commitment to democracy and the "cure" of its

patients. All the system wants, it implied, is to control its non-conformists by defining them as crazy and making them ashamed of themselves. Kesey's dim view of orthodox psychiatry converges remarkably with that of the controversial Scots psychiatrist R.D. Laing ("Is the behavior now classified as a crazy simply a sane response to an insane world?")

The fault of the book-film is not its argument that institutions, which begin by intending to help people, can become stupid, cruel, tyrannical, inhuman. Neither is the idea all that strange that inmates may be saner than their keepers.

It's been explored in other films ("King of Hearts," "Julius Vrooder"), chiefly as criticism of the madness of war. But "Nest" goes to an extreme. It suggests that all discipline and order are repressive, that sanity and insanity (and also right and wrong) are relative, and that no one can truly say who ought to be the doctors and who the patients. The only standard becomes self-indulgence. Some people live that way, and consider themselves liberated. But it's not an idea with much attraction for one who believes in human reason, much less Christianity.

crime because Rocky Marciano became a millionaire by fighting. He disrupts the hospital routine out of sheer boredom. Apparently he knows more about therapy than the pros—he gets a long-time depressive Indian to open up by persuading him to play basketball. He bribes the night attendant, brings in a couple of hookers and stages a wild booze party that wrecks the ward. One is unconvinced that the world would be much better with McMurphy running it instead of Nurse Ratched. It would, however, be messier and noisier.

The shocker is that whatever McMurphy does to the hospital, it is far out of proportion to the horror of what they do to him. They have the omnipotent license of authority. "Nest" remains a disturbing statement about the powers of science as well as state.

The fact that Ratched (Louise Fletcher) is female adds several dimensions. The patients under her control are all men (she also controls the doctors and attendants), and their psychiatric troubles seem largely due to the demands of women. In therapy, Ratched constantly serves as spokesperson for these offended women, making the men to continue to feel inadequate and guilty. Thus, McMurphy's challenge to her is sexual, a male child's protest against Mother and the bitchy rules and moralizing that have messed him up.

OBVIOUSLY the McMurphy role is perfect for Nicholson's combination of

earthiness, charm, rage and technical skill. He has marvelous opportunities—drunk, electro-shocked, lobotomized, leading a basketball game or impromptu fishing trip, fighting, philosophizing, conning the staff—and sends them all into orbit. The supporting cast, mostly unfamiliar types from Broadway, is outstanding, although their characters get too little screen time to

come into clear focus. Milos Forman, the Czech expatriate with a taste for satire ("Taking Off"), directs realistically. Most of the film was shot at Oregon State Hospital in Salem, with patients and staff as part of the cast. The advantage is that Ratched and McMurphy can be seen and judged from outside, as in real life. (In the book, the story was told from the perspective of the Indian). Ratched is also

much less of a monster, more of an organization woman. Her malice toward McMurphy is only suggested; it is never clear that she orders his punishments, or is herself in any way neurotic.

Perhaps, as simply an efficient "normal" administrator, she is even more terrifying. (Rating: A-4—unobjectionable for adults with reservations)



CHIEFS CONFER—Chief Wah-wah-akay-shee, one-time rector of Rome's North American College and presently Bishop Francis F. Reh of Michigan's Saginaw diocese, confers with Chief Louis Pontiac (left), a descendant of the famed Chief Pontiac, and Chief Little Elk, following Bishop Reh's acceptance of the title of Honorary Chippewa Chief of the Area Chippewa Nation. Conferral of the title and

headdress on Chief-Bishop Wah-wah-akay-shee (which means deer in Chippewa, as Reh does in German) took place on Ojibway Island near Saginaw just a few feet from a monument commemorating the celebration of the first Mass in the interior of Lower Michigan by Jesuit Father Henri Nouvel. (RNS photo)

## Plan Pre-Cana Conference

BATESVILLE, Ind. — The Pre-Cana Conference Committee of the Lawrenceburg Deanery Board of Education has announced that a Pre-Cana Conference will be held at St. Louis School here on Sunday, Jan. 11.

The cost is \$3.00 per couple, which includes the book, "Beginning Your Marriage," which will be used at the conference.

All couples contemplating marriage in the near future are invited to attend.

## The week's TV network films

WHERE THE LILIES BLOOM (1974) (CBS, Friday, Jan. 2): A low-key but touching story of a spunky and resourceful 14-year-old mountain girl who keeps her impoverished brothers and sisters together through a difficult year after the death of their widowed father. It's virtually a documentary on life in the Carolina Smokey Mountains. The film is a collaboration between Earl Hamner ("The Waltons") and Robert Radnitz ("Sounder"). Recommended family viewing.

GOLDFINGER (1964) (ABC, Friday, Jan. 2): The quintessential James Bond, the first real hit of the series and the one that started the endless secret agent fad. A stylish comic-strip calculated for the 14-year-old mind, it unfortunately feeds on and nourishes the appetite for its plentiful sex

and violence. Not recommended.

HARRY IN YOUR POCKET (1973) (NBC, Saturday, Jan. 3): An offbeat flick about a sophisticated gang of pick-pockets who tour the posh resorts in the Northwest. The crimes are amusingly detailed, but the teamwork begins to slip when leader James Coburn starts to fall for a young colleague's girl friend. Not recommended.

SUPER COPS (1974) (CBS, Friday, Jan. 9): This film, based on the exploits of a pair of dedicated Brooklyn cops nicknamed Batman and Robin, should be right at home in the TV violence hour. The heroes are so anxious to nail the bad guys they work around the clock, and make enemies in their own department. Fast and rough, with a lot of the language undoubtedly bleeped for TV. Not recommended.

ANOTHER PROBLEM is that McMurphy is a manic hedonist with few moral credentials to attack anybody. At one point, he argues that his fighting can hardly be called crazy or a

## Ladywood-St. Agnes slates open house

INDIANAPOLIS — Ladywood-St. Agnes School has scheduled its annual open house for Sunday, Jan. 11, from 11 a.m. until 4 p.m. All members of the community, especially junior high and high school aged girls and their parents, are invited to attend.

Ladywood-St. Agnes, located on the former Stoughton Fletcher estate at 5225 East 58th St., is a college preparatory school for girls in grades nine through 12. Its current student body of 385 entered LSA from 75 different elementary and junior high schools in the Indianapolis area.

The history of Ladywood-St. Agnes dates back to 1840 when the Sisters of Providence opened a high school at St. Mary-of-the-Woods near Terre Haute. In 1926 this school was moved to the present location on the northeast side of Indianapolis. The Sisters founded St. Agnes Academy at 14th and Meridian Sts in 1893 and the two schools merged in 1970 to become the present Ladywood-St. Agnes School.

Sister Ann Casper, S.P., principal, heads a staff of 17 Sisters and 28 lay women and men. The student body represents all major religions and about 75% are Catholic.

Tours of the campus will be given during the open house and students and faculty will be on hand to give classroom demonstrations and to answer questions.

For more information contact June Knight Shassers, Director of Development, 545-6291.

## Election held by Hibernians

INDIANAPOLIS — Jack Cronin was installed recently as the new president of the St. Patrick's Division No. 1, Ancient Order of Hibernians.

Other new officers include Harry Benton, vice-president; Virgil Rohman, financial secretary; Frances Hanley, recording secretary; treasurer, Ed Friel; marshal, Matthew Dillane; and sentinel, Owen Farren.

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## BEATITUDES FOR FRIENDS OF THE AGED

By Esther Mary Walker

Blessed are they who understand My faltering step and palsied hand.  
Blessed are they who know that my ears today Must strain to catch the things they say.  
Blessed are they who seem to know That my eyes are dim and my wits are slow.  
Blessed are they who looked away When coffee spilled at table today.  
Blessed are they with a cheery smile Who stop to chat for a little while.  
Blessed are they who never say, "You've told that story twice today."  
Blessed are they who know the ways To bring back memories of yesterdays.  
Blessed are they who make it known That I'm loved, respected and not alone.  
Blessed are they who know I'm at a loss To find the strength to carry the Cross.  
Blessed are they who ease the days On my journey Home in loving ways.

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