

# the CRITERION

Archdiocese of Indianapolis

VOL. XV, NO. 8 INDIANAPOLIS, INDIANA, NOVEMBER 21, 1975

## CHANCERY LETTER

Dear Brothers and Sisters in Christ:

The follower of Christ carries in his heart not only a love for his neighbor but also a persistent hope. The Holy Spirit draws out of us a confidence that we can with His help accomplish all things because nothing is impossible with God. This spirit of hopeful confidence in the face of human suffering runs counter to the widespread attitude of giving up.

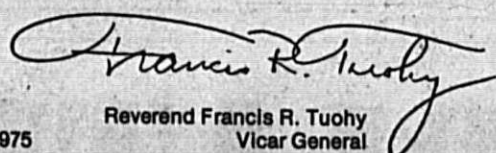
In the United States today millions suffer from severe poverty. But there are many who are working side by side with those who suffer, helping them find the courage to seek out and overcome the causes of their poverty. Through the Campaign for Human Development of the United States Catholic Conference each of us is given the opportunity to share the hope we have with those who suffer from poverty.

To help people fight the causes of their own poverty is the purpose of the Campaign. The Campaign has funded such groups of people across the United States, including some in the Archdiocese of Indianapolis.

The Campaign depends for its funds on the generosity of Catholics. The annual collection for the Campaign for Human Development will be taken up this Sunday. Please be generous in your response so that we may show that we are a people working together with hope.

May Christ show you and your family His peace.

Sincerely yours,

  
Reverend Francis R. Tuohy  
Vicar General

November 12, 1975

## Official Appointments

Rev. Msgr. Cornelius B. Sweeney, V.G., from sick leave to pastor of St. Ambrose parish, Seymour, retaining his post as Vicar General of the Archdiocese.

Rev. Paul English from pastor of St. Ambrose parish, Seymour, to special assignment with residence at Holy Family parish, New Albany.

The above appointments are from the office of the Most Rev. George J. Biskup, Archbishop of Indianapolis. Rev. Robert Mohrhaus, Chancellor.

November 18, 1975

## Anti-poverty appeal slated this week-end

The annual collection for the Campaign for Human Development—the U.S. Bishops' anti-poverty drive—will be taken up this week-end in all churches of the Archdiocese. A Chancery Letter urges a generous

response to this appeal, pointing out that the collection "affords an opportunity to share the hope we have with those who suffer from poverty."

One-fourth of the collection proceeds is kept in the Archdiocese for financing local projects, and the balance goes to CHD national headquarters in Washington for funding worthy causes throughout the country.

OFFICIALS of the 1975 national Campaign are hopeful that the collection will at least equal last year's, which was an increase of almost 10% over the previous year. The amount contributed last year was higher than the average of the four preceding years and second only to the initial year of 1970.

"It is extremely encouraging that these hard times have not made hard hearts," said Father Lawrence J. McNamara, CHD executive director, in a progress report on the campaign. "People have been more willing than ever to share what they had. When it became necessary to cut back on something, it wasn't on the help one had previously been giving to those who were suffering the most; it was on something for oneself, something one could live without... the kind of things we lived without just a few years ago anyway."

JOINING IN THE important task of allocating the proceeds of this year's overall collection will be Mrs. Doris Parker of St. Lawrence parish, Indianapolis, whose appointment as chairman of the National Committee for the Campaign for Human Development was announced as the Criterion went to press last week.

Mrs. Parker, who is a member of the Archdiocesan Committee, will hold the national chairmanship for one year, but will serve on the committee for a three-year period. She succeeds Father Edward Flahavan of St. Paul, Minn., who serves as Director of the Office of Urban Affairs in his diocese.

## New Charities head to testify in city

WASHINGTON — Vice-president Nelson Rockefeller has assured the National Conference of Catholic Charities (NCCC) that its representatives will testify at the remaining regional hearings on social issues conducted by the White House Domestic Council.

Rashey Moten of Kansas City, Mo., NCCC president, will testify in Indianapolis on November 25 and Bishop William Johnson, auxiliary and vicar for charities of Los Angeles, will testify in Los Angeles December 9.

The assurance came after Church leaders had protested their exclusion from the first two hearings at Denver and Tampa, Fla.

Magr. Lawrence Corcoran, NCCC executive director, said he had been assured by Rockefeller aide John Veneman before the first hearing that NCCC representatives would testify, but none was invited even after concerted efforts to testify at the Denver hearing.

Denver Catholic officials charged that the Denver hearings were "loaded heavily toward business and professions" with little official representation of the interests of the poor.

Bishop Patrick Flores, auxiliary of San Antonio, Tex., was scheduled to testify at the Austin, Tex., hearing November 12, but had to cancel at the last minute because of illness.



**BAZAAR TO HELP SAVE KINDERGARTEN**—Unless parents are successful in raising a large sum of money, these smiling youngsters face the loss of their kindergarten—the North Central Catholic Kindergarten which serves a coalition of five Southside parishes: Sacred Heart, St. Patrick, St. James, Holy Rosary and St. Catherine. To

stave off the possible closing of the school, a Christmas Bazaar will be held in the Sacred Heart parish hall, 1502 S. Union St., on Sunday, Nov. 30, from 9 a.m. until 4 p.m. There will be a variety of booths and attractions. Refreshments will be available. Santa Claus will make an appearance from 1 p.m. until 3 p.m.

## Pope rules papal election sole province of cardinals

BY JOHN T. MUTHIG

VATICAN CITY—"Long, ample and painstaking consultations" convinced Pope Paul VI not to broaden papal elections to include electors who are not cardinals, the Vatican said the day he published his new rules for papal elections.

But according to a well informed Vatican source, strong pressure from Vatican officials was the real reason why the Pope changed his mind about permitting bishop-members of the Council of the Synod of Bishops to vote with cardinals in the election of his successor.

POPE PAUL HAD publicly indicated in March 1973 that he was considering opening up papal elections to patriarchs of Eastern rites and to members of the Council of the Synod of Bishops who are not cardinals.

But new papal election rules released here November 13 merely reaffirmed Pope Paul's earlier amendments limiting the next conclave to a maximum of 120 cardinals under age 80. It did not mention the inclusion of non-cardinals.

A well informed Vatican source told NC News November 13 that officials inside the Vatican within the last 12 months had exerted a "tremendous amount of arm-twisting and pressure" to change the Pope's mind.

According to the source, Pope Paul had stated his intention to include the synod's council members in the conclave in a brief talk to the more than 200 participants in the International Synod of Bishops in October 1974.

The Pope, according to this source, reminded the bishops, who were about to elect a new 15-member council of the synod, that the newly elected council members would be among electors in the next conclave.

THE VATICAN, in releasing the Apostolic Constitution on Papal Elections, mentioned that the Pope in 1973 "had posed the question whether it was appropriate to consider the possibility of enlarging the electoral body" to include the patriarchs and synod council.

"After long, ample and painstaking consultations, it appeared opportune not to depart from the very ancient ecclesiastical norm, tested by the experience of centuries, which reserves to the Sacred College of Cardinals the election of the bishop of Rome," the Vatican's release stated.

In a Vatican press conference on the document, Jesuit Father Roberto Tucci, director general of Vatican Radio, explained that the constitution was a result of consultations on many levels.

They include Vatican scholars, theologians, historians, juridical experts, curia officials, ecumenists, those revising the Code of Canon Law and leaders of local churches, especially those directly involved in the issues under discussion, such as the patriarchs of Eastern rites.

## Liturgists prepare Bicentennial Mass

WASHINGTON—A special Mass for the American bicentennial has been prepared for optional use by the U.S. Bishops' Committee on the Liturgy.

The Mass attempts to express "prayerful thanksgiving" while "walking a narrow line" in avoiding pompousness, according to Father Thomas A. Kroenicki, associate director of the committee.

"In 1976, the fourth of July—through the cooperation of God and George Washington—will fall on a Sunday," said Father Kroenicki. "We couldn't ignore that," he added.

The Mass can be celebrated on any day during 1976 except for solemnities and principal Sundays of the year.

"It's optional," Father Kroenicki pointed out. "If a parish feels it's offensive or that they can't subscribe to it, they may ignore it."

SOME PATRIARCHS themselves, Father Tucci noted, were against the idea of voting in a conclave.

Traditionally, he noted, the Eastern rites have never participated in the election of the bishop of Rome, nor has the bishop of Rome become involved in the election of patriarchs.

Father Tucci, noting that the Eastern rites submit the name of a newly elected patriarch to the Pope for approval, said this act signifies more their acceptance of communion with the Church of Rome than actual papal approval for the man elected.

The Jesuit added that ecumenists were also opposed to including patriarchs in papal elections. They felt that such an inclusion "would have gravely impeded recent progress made

with churches not reunited with Rome after the Eastern schisms," Father Tucci said.

Explaining theological reasons why only cardinals should be papal electors, Father Tucci said: "The electoral college of the Roman Pontiff must be composed of members that are bound in a substantial way to the Church of Rome. At the same time it must consist of churchmen who are in a position to choose the person whom 'in the Lord' they consider to be most able to be both bishop of Rome and supreme pastor of the universal Church."

"It seems to me that the exclusive right of the College of Cardinals to elect the Pope responds very well to these two requirements."

## U.S. Bishops' Conference urges New York loan

BY JIM CASTELLI

WASHINGTON—The Administrative Board of the U.S. Catholic Conference has passed a resolution supporting federal loan guarantees to avoid financial default by New York City.

Claiming that the New York City fiscal crisis is "human crisis as well," the two-page resolution says: "We are convinced that default and bankruptcy are not adequate answers. Default will mean that human life in New York City

will be seriously damaged."

The Administrative Board resolution echoed an earlier statement issued by Cardinal Terence Cooke of New York and Bishop Francis Mugavero of Brooklyn. Cardinal Cooke offered the resolution at the Administrative Board meeting the week-end prior to the general meeting of the National Conference of Catholic Bishops—U.S. Catholic Conference (NCCB-USCC).

IF NEW YORK CITY defaults, the resolution says: "Municipal services will be paralyzed. Assistance in human services for the poor and the sick, the young and the aged will all but cease to exist."

"Hospitals may well have to suspend their services, furlough their staffs and discharge their patients. Nursing homes and senior citizen centers are also in jeopardy. Schools, day-care centers and child-care facilities may not be able to survive."

The resolution notes, that "the dire effects of recession and inflation—the loss of thousands of jobs, the erosion of tax base and the costs of municipal and human services to sustain the less fortunate have all contributed to the problem."

The resolution calls upon "national leaders and the people of the nation to share our concern for the people of New York City; as just and equitable solutions are sought, there is no room for sectionalism and partisanship."

The resolution urged that Congress enact and the President sign a loan guarantee "in order to provide sufficient time for the city to make the necessary program and financial adjustments to return the city to financial stability."

## St. Mary's will host Thanksgiving Service

INDIANAPOLIS—St. Mary Church will host an ecumenical Thanksgiving Prayer Service at 7:30 p.m. Sunday, Nov. 23.

Participating Protestant congregations—all in the downtown or near downtown area—include Christ Church Episcopal Cathedral, Roberts Park United Methodist, East New York Street United Methodist, Central Christian, Bethel AME and Zion Evangelical United Church of Christ.

Sister Gilchrist Conway, S.P., of the Archdiocesan Education Office staff, will give the address.

A mixed choir from the participating congregations will sing.

Following the service, an informal reception will be held in the St. Mary's Child Center, next to the rectory. Those attending are invited to bring an item of canned goods for a Thanksgiving collection for needy families.

## REPORT FROM THE CHANCERY

A record of activities in Archdiocesan agencies published the third Friday of each month.

**CHANCERY OFFICE**—Archbishop Biskup continues his recuperation at home. He is progressing well, and his spirits are excellent. Convalescence will continue for several more weeks. Doctors are well pleased with his progress and prognosis. . . . Father Tuohy is chairman of a committee studying the restructuring of the Indiana Catholic Conference. . . . A Retirement Plans Committee—a permanent board of nine persons to assume responsibility for both clergy and lay retirement programs—is being organized. Members will be named shortly. Organizing the group was approved by the Priests' Senate and accepted by the Vicar-General. . . . A study committee is being formed to assist in utilizing the Kennedy High School building. . . . Ordinations to the priesthood in the Archdiocese of Indianapolis have been set for the future on the last week-end in May preceding the Memorial Day week-end. In 1976 this will occur on May 22. This policy considers the needs of the Archdiocese and the individual circumstances of the candidates. Assignments will in the future proceed in orderly fashion in July. . . . The Chancery will be closed Thanksgiving Day and the Friday following November 27 and 28; the Feast of the Immaculate Conception, December 8, and for Christmas closing December 24 at noon and on New Year's Eve, December 31 also at noon.

**OFFICE OF CATHOLIC EDUCATION**—The Archdiocesan board is establishing guidelines for parishes which are part of a consolidation. . . . The fall Religious Studies program enrolled a total of 631 persons with the highest attendance at New Albany (124) and St. Leon (111).

**PRIESTS' SENATE**—The next regularly scheduled meeting is Monday, December 1, from 10:30 a.m. to 4 p.m. in the Chancery. . . . Elections for priests represented by age group for the next two years is currently going on.

**CATHOLIC CHARITIES**—The Thanksgiving Clothing Collection has been set for November 23 through 29. . . . Indianapolis Pre-Cana will hold additional sessions on January 18 and February 15. . . . Rashey Moten, national president of Catholic Charities, will appear in Indianapolis on November 25 for the Rockefeller hearings.

**INDIANA CATHOLIC CONFERENCE**—procedures and goals for consultation once the Justice in our Lives program is complete are now being discussed.

**LITURGICAL COMMISSION**—Workshops for priests on the new rite of penance will be held January 12 at the East Side K of C in Indianapolis and January 14 at Mount St. Francis Seminary in New Albany. . . . Other programs on the new rite are projected in connection with the winter teacher certification series, the 1976 priests' retreats, and informal priests' meetings in the fall of 1976. . . . Introduction of the new rite will probably not occur until Advent, 1976. . . . The national meeting of the Federation of Diocesan Liturgical Commissions will be held at Stouffer's Inn in Indianapolis on October 11-14, 1976 with the theme "Adult Initiation and Parish Renewal." . . . Sample copies of a leaflet on the Sunday Mass obligation are being sent to all priests and are available from Our Sunday Visitor. . . . Guidelines on art and architecture will be distributed in the next two weeks. These guidelines are descriptive and include principles for church arrangements but do not include guidelines on building and renovations which will come later.

**VOCATIONS OFFICE**—The following seminarians received ministries recently:

At St. Meinrad—John Brandon and Paul Shikany received the office of lector; James Lasher, Stephen Schafflein, and Harry Tuohy received that of acolyte; Ronald Ashmore and Michael Hilderbrand were ordained to the diaconate; at St. Mary's Seminary, Baltimore, Kenneth Taylor received the office of lector; Ted Land will receive the office of acolyte at the Josephinum in Worthington, Ohio, in December. . . . "Priesthood Day" in Terre Haute was attended by 34 high school juniors and seniors. Similar programs are being planned for Roncalli and Scenic High Schools. . . . Eighth grade retreat programs have been held at St. Andrew, St. Jude, and St. Lawrence Schools in Indianapolis. . . . A campus renewal has been set for Indiana University January 24-28. . . . Cooperative recruiting efforts are being planned by the vocations office and the vocation committee of women religious (ARIA) through Father Mike Welch and Sister Nancy Meyer. A week of prayer for (Continued on Page 5)

## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

### Suit filed in abortion case

ALLENTOWN, Pa.—A suit filed here claims that doctors performed an abortion on a woman after discovering during a hysterectomy that she was pregnant. The three defendant doctors allegedly performed the abortion without consulting the woman or her husband, who had been told she was suffering from ovarian cysts.

### Family programs emphasized

NEW ORLEANS—A U.S. Catholic Conference (USCC) official called here for adoption in the Church's family life apostolate of total family programming, adapting programs to all levels of the family's development, from its beginning to the final years of elderly couples. In an address to a national meeting of family life directors from dioceses throughout the United States, Father Donald Conroy, USCC representative for family life, urged the directors to "consider our family programs in the context of a total theology and developmental psychology of the maturing family."

### Challenges black clergy

BAY ST. LOUIS, Miss.—The top Vatican diplomat in the United States has called upon black clergy to become a bridge from this country to the Third World. Archbishop Jean Jadot, the apostolic delegate in the United States, also lauded black Catholics for their contributions to the Church here, but urged that no group become too attached to its own concerns.

### Homosexuals seek 'rights'

WASHINGTON—More than 100 homosexual Catholics gathered for a Mass and fast for reconciliation here November 16, the day before the annual meeting of the U.S. Catholic bishops began. They were members of Dignity, a nationwide organization for Catholic homosexuals and those concerned with the problems of the homosexually oriented. Following the Mass, Dignity held a social action program and circulated a petition for civil and religious rights of homosexuals, which was to be given later to the U.S. bishops.

### Urge tax law reforms

CINCINNATI—The National Catholic Rural Life Conference (NCRLC) has urged reform of federal tax laws which provide loopholes for certain interest groups and which prevent widespread ownership of land. At the annual NCRLC meeting here, the board of directors issued a statement calling for an equitable income tax law as a matter of justice. Because existing tax benefits for land owners yield the greatest advantage to taxpayers with the highest incomes, the NCRLC statement said, this taxation policy "can only encourage land ownership by the rich rather than equitable opportunities for land ownership by all."

### Names . .

Russell Shaw, secretary for public affairs for the U.S. Catholic Conference, has been named editor for the second draft of the National Catechetical Directory.

Bishop James A. Hickey of Cleveland has asked his diocese to offer special prayers for the rest of the year for the restoration of peace and order in Lebanon.

Rep. William Cohen, Republican from Maine, has introduced a House bill identical to the "life support center" measure introduced in the Senate by Sen. Edward Kennedy (D-Mass.).

Archbishop John R. Quinn of Oklahoma City has been elected president of the ecumenical Oklahoma Conference of Churches.

### Abortion law does not cover non-physicians

WASHINGTON—The U.S. Supreme Court, without pausing for debate, unanimously ruled that non-physicians are not protected by the Court's 1973 abortion decision from criminal prosecution by the states.

In an unsigned 9-0 opinion, the court said that those state courts who held that the 1973 ruling protected non-physicians who performed abortions have "misinterpreted" the ruling.

Thus, the high court reinstated the conviction of a Waterbury, Conn., man who is not a physician, for attempting to perform an abortion in a motel for \$400.

Connecticut's supreme court and the high court of Minnesota applied the 1973 ruling to protect non-physicians who have performed abortions from criminal prosecution. Courts in Michigan and New Jersey have ruled that their anti-abortion laws are still enforceable against non-physicians.

The 1973 ruling, which struck down most state anti-abortion statutes, and held that women were free to undergo abortions during the early stages of pregnancy if her physician approved.

But according to the latest ruling, the 1973 decision "did not go so far" as to set aside criminal laws for non-physicians in abortion cases.



**NUNS PLAN BAKE SALE**—Sisters of various communities in the Indianapolis area are donating baked goods for the St. Patrick Bake Sale to be held at the convent, 931 Woodlawn Ave., Saturday, Nov. 22, and after Sunday Masses on Nov. 23. Proceeds will be placed in a fund to redecorate the interior of the church. Shown mixing up a cake are Sister Mary Ann Stewart, S.P., and Sister Marian Ruth Johnson, S.P., residents of the convent.

### In-capsule form . . .

The U.S. Supreme Court has agreed to decide whether states may require pregnant minors to obtain their parents' consent before having an abortion . . . The former novitiate of the Alexian Brothers in Gresham, Wisc., which was occupied by militant Indians earlier this year, has been deeded to Crossroads Academy, Inc., Milwaukee, a private, non-profit, non-sectarian social agency . . . Pope Paul VI beatified Giuseppe Moscati on November 16, calling Naples "doctor saint" as a model of the 20th century lay apostle and of the Catholic physician . . . The Massachusetts Catholic Conference has criticized the television network's family viewing plan, saying it is likely to increase violence, indecency and obscenity in television programming.



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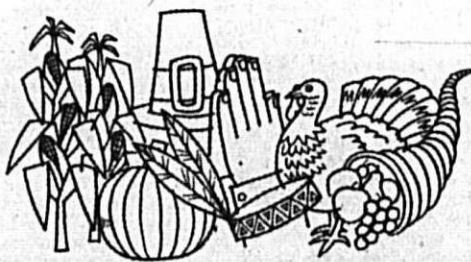
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### REASONS FOR THANKSGIVING



## THANKS TO WHOM?

The Jews praised God, as recorded in Exodus 15, after escaping slavery over 34 centuries ago.

354 years ago, while Americans had 155 years remaining as British subjects, those in the Massachusetts Bay Colony, who had not yet died of starvation, thanked the Almighty for a subsistence harvest.

We too should thank Him for permitting us nearly 200 years of people's sovereignty, through elected law-makers, instead of an endless succession of dictators.

We should be thankful that receiving life more abundantly is more than utilizing what intellect and science offer. Life includes spiritual riches and rewards; so let us give thanks also for the quality of life and not just the available quantity.

Money is inscribed "In God We Trust." Do we really? Sifting through your fingers swiftly is our legal tender. A man made authority authorizes it. Who is your Maker?

Which authority will always endure? Was there ever any person or economic scheme that out gave God?

F. T. McWhirter  
Chairman of the Board

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## THE TACKER

## No. 10 is a zinger

BY FRED W. FRIES

Have you ever wondered what are the most common questions which parishioners ask their pastor? What situations around the parish most frequently get them up tight?

Well, you can put your mind at ease. In an item in a recent St. Luke's parish bulletin, the pastor lists the 10 most frequently asked questions in his parish.

We reprint them for their instructional value for parishes and pastors who haven't the time or resources to conduct a survey of their own. Some of you may even find the whole thing mildly amusing.

Here are the ten most "vexing" questions at St. Luke's as reported in the parish bulletin.

1. Why don't you stop people from coming late (leaving early) to Mass?
2. How come we never have any good hymns to sing?
3. Whadda ya' gonna do about all those babies crying in Church?
4. Who thinks up all these special collections you are always throwing at us?
5. Have you ever thought of preaching a practical sermon?
6. Why don't we ever have some really creative and innovative liturgies in this parish?
7. Who's dreaming up all those crazy innovations you are foisting on us?
8. Why don't you make those teen-agers in the lobby be quiet and come into church?
9. What's the matter with the air-conditioning (heating plant) in this place? Are you trying to freeze (roast) us?
10. How come you get red in the face and all bent outta shape when someone asks you a simple question?

**ACCOLADES**—August F. [Bud] Hook, chairman of the board of Hook Drugs, Inc., was recently presented a special plaque for "service and benevolence" to the Boy Scout movement in the state of Indiana. Arch Munson, national president of the Boy Scouts, made the presentation. Mr. Hook is a member of St. Agnes Chapel, Brown County. Sister Carlos McDonnell, outgoing administrator of St. Vincent Hospital, is the subject of a heartwarming tribute by Public Relations head Miriam Marley in the October issue of "The Communicator," the institution's monthly publication. John G. McNutt, Indianapolis attorney and a member of Our Lady of Lourdes parish, was recently named an "honorary alumnus" by the St. Meinrad Alumni Association "for many generous services" to St. Meinrad over almost four decades.

**FOR SISTERS ONLY**—The Sisters of Charity who operate the St. Joseph House of Prayer at 1425 S. Mickley Ave., Indianapolis, have asked us to mention the fact that the facility is open to any and all Sisters who wish to make a private retreat. Tapes, spiritual books and magazines are provided, along with opportunities for shared prayer and discussions. Length of the retreat and other details can be worked out by mutual agreement. Information can be obtained by contacting Sisters of Charity, St. Joseph House of Prayer, 1425 S. Mickley Ave., Indianapolis, 46241. Telephone: 244-9832.

**ARTISTICALLY SPEAKING**—Art work by students in Indianapolis Catholic high schools will be on display at Marian College November 23 through December 12. Two-dimensional works of juniors and seniors will be judged for awards, which will be presented at a public reception in the college library at 2 p.m. Sunday, Nov. 23. Kay Lynn, a member of St. Mark's parish, Indianapolis, won three awards at the 18th Annual Art for Religion Exhibit sponsored by Bethlehem Lutheran Church: first place in Poetry, and second place and an honorable mention in Mixed Media. Louise Johnson of St. Barnabas parish received an honorable mention in Water Color in the same competition.

**FRANCISCAN TO TAKE HOLY LAND POST**—Father Philip Pavich, O.F.M., associate pastor of Sacred Heart parish, Indianapolis, since December, 1972, has been accepted for a four-year missionary assignment in the Holy Land, serving with the Franciscans charged with the Custody of the Holy Land. Well known in the Christian charismatic movement in the Midwest, Father Philip will leave for his new assignment on December 7. The Ladies Club of Sacred Heart parish will hold a farewell reception Sunday afternoon, Nov. 23, from 2 until 5 p.m. in the parish hall.

**CORRECTION**—A front page item in last week's paper erroneously identified Sister Luke Crawford, S.P., as Director of Fatima Retreat House, Indianapolis. Sister Luke's correct title is: Coordinator of Women's Retreats. As he has been for many years, Father Kenny Sweeney is Retreat House Director. Incidentally, Father Sweeney is making satisfactory recovery from recent neck surgery and asked to be remembered to his many friends in the Archdiocese.

Indianapolis  
CALENDAR  
OF EVENTS

SUNDAY, NOV. 23

Turkey Dinner at Assumption School Hall, 1105 Blaine Ave. Serving begins at 12 noon.

## SOCIALS

**MONDAY:** St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Soccina 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.

## † Remember them in your prayers

**INDIANAPOLIS**  
† LAWRENCE F. FLETCHER, 63, Christ the King, Nov. 13. Husband of Ruth K.; brother of Rosemary Cholla, Ed J. and F. Joseph Fletcher.

† DAVID WILLIAM GIBLIN, 80, Holy Cross, Nov. 14. Uncle of Tom Tarpey.

† MARGARET K. CARROLL, 78, St. Joan of Arc, Nov. 14. Sister of Mary Kervan and Ellen Druschel.

† LAWRENCE F. KALIN, 59, Little Flower, Nov. 17. Father of Rose Marie Stenger and Lawrence L. Kalin.

† ANNA F. McMANUS, 85, SS. Peter and Paul Cathedral, Nov. 17. Mother of Robert R. McManus; sister of Clara Rollings and Henry Frommeyer, Jr.

† ROBERT JOYCE, 51, St. Joseph, Nov. 4. Son of Eva Joyce; brother of Thomas Joyce.

**MADISON**  
† EDWARD J. GEYMAN, 82, St. Mary, Nov. 4. Husband of Helen; father of Marcelle Saubert of Yorktown; Edgar and Lester Geyman and Alfrida Wilson, all of Muncie; Ralph Geyman of Dupont; Laurita Schafer, Helena Heltz, Roy and Bernard Geyman, all of Madison.

† MARTIN J. KRUE, 93, St. Michael, Nov. 6. Grandfather of Martin Porter of Madison.

† STEVEN K. McKAY, infant, St. Michael, Nov. 11. Son of Mr. and Mrs. Steven McKay of Madison.

**NEW ALBANY**  
† EVA CATHERINE McDANIEL, 75, St. Mary, Nov. 15. Sister of Addie Clark of Pensacola, Fla.; and Elsie Rohl of Indianapolis.

**NEW MIDDLETOWN**  
† ZETTA KITTERMAN, 88, Most Precious Blood, Nov. 14. Wife of Ruskin Kitterman.

**RICHMOND**  
† ABBIE E. QUIGLEY, 87, St. Mary, Nov. 12. Wife of Frank; mother of Patrick Quigley of Indian Rocks Beach, Fla.; and Thomas K. Quigley of Sarasota, Fla.; sister of Pearl Veregge of Hollandsburg, O.

† ROMA I. NOCTON, 70, St. Andrew, Nov. 15. Wife of Michael, mother of Mrs. Dean F. Lester of Richmond; stepmother of Mrs. Gilbert Woolworth of Greenville, Mich.; Mrs. Toschlog of New Paris, O.; Malcolm Nocton of Richmond; Robert and Lawrence Nocton, both of Williamsburg; sister of Mrs. Ralph Lunsford, Mrs. Rosemary Matthews, Earl Sittow and James Sittow, all of Richmond.



**MAP PLANS FOR EDUCATION INSTITUTE**—These five persons from the Archdiocese met recently with representatives from other Indiana dioceses to map plans for the Indiana Catholic Education Institute to be held at the Convention Center on October 28 and 29, 1976. Standing is Sister Mary Margaret Funk, O.S.B., of the Department of Religious Education. Seated, left to right,

are: Stephen Noone, principal of Chastard High School; Sister Joann Hunt, O.S.B., teacher at Central Catholic Educational Complex; Joseph Schaefer, principal of St. Roch elementary school; and Sister Sharon Sheridan, O.S.F., of the Office of Religious Education. Details on the institute can be obtained by calling Sister Sharon at 834-4453. [Staff photo by Dave Skripaky]

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CAMPAIGN COLLECTION SUNDAY,  
NOVEMBER 23

CAMPAIGN FOR HUMAN DEVELOPMENT

UNITED STATES CATHOLIC CONFERENCE

## 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

## Up with laymen!

A comment was recently heard that people ought to "pay attention to what we are called to." It was made concerning the acceptance or lack of acceptance of the Church's teachings of the Second Vatican Council.

The Council is past news by more than 10 years. Yet we still hear pastors say, "My people aren't ready." We still hear laymen say, "We need more time."

It is history that the effectiveness of the Council of Trent was felt only 50 to 100 years following the event. It will no doubt be many years before the full impact of Vatican II can be felt. Before that happens, however, her leaders must feel it.

The efforts of clergy and Religious to update themselves have been tremendous. The efforts of laymen to do likewise have been equally impressive. Yet there remains a laissez-faire attitude among many laymen which says that change must come from the clergy.

One of the most significant events to occur in Vatican II was the call of the layman to responsibility. In the Dogmatic Constitution on the Church, the bishops described the layman as "a witness and a living instrument of the Church." Much of the document is not only an encouragement but also a mandate for the layman to assume his role of leadership. Unfortunately, many laymen still think they have to wait for the clergy to tell them what to think, when to think, and, of course, when to act.

## Campaign cause

The slogan for this year's Campaign for Human Development, "People Together . . . With Hope," reflects the traditional concern of the Church to bring her people's attention to the material needs of all men.

Jesus tells us it is not enough to tell a starving man "Chin up!" The Christian will feed him and clothe him also. Our cultural notions of rugged individualism don't hold much water against the Christian's call to love one's neighbor anytime he is in need.

The pragmatic virtue of the Campaign is that of a self-help program. It is meant to provide seed money to groups and organizations working in specific areas to relieve the burdens and injustices which oppress many men. This idea appeals much more to our sense of "helping the poor to help themselves."

Giving money is a problem to Christians because we don't like to feel that we are wasting it or that it will go into the hands of the unappreciative. Unfortunately, Jesus never made those kinds of distinctions. He simply said we must meet the needs of those who are in need.

The only group in the Church given a definite timeline for structuring change were women Religious. In the Church's typical chauvinistic fashion, women Religious originally had three years in which to begin their chapters. Then another eight years was required to finalize and submit constitutions. That has recently been extended. The point is that neither clergy nor laity were given timelines. Why not?

Are laymen unwilling or unable to accept responsibility in the Church? Are clergy unwilling to acknowledge reform? The credibility gap between the Church and people seems to grow wider. Numbers of uninterested laymen grow larger as a Church which continues to reform itself externally seems to neglect the deeper, internal reforms. Altars have been turned around, but have hearts been turned around? Many laymen make demands on a clergy which in turn find a laity unwilling to put itself out.

The demise of the Indianapolis Northeast Deanery Council, an experimental attempt to begin the process of a diocesan pastoral council, clearly indicates the problem. The council's leadership felt frustrated by the lack of authority directed from the clergy. The question might be asked whether or not the council was willing to assume authority or be a clerical rubber stamp. No layman has the choice of whether or not he wants to participate in his Church. The question is—how will he participate?

# Diocesan paper serves bishop and people

BY FR. THOMAS WIDNER

What is the purpose of the diocesan newspaper?

It should be obvious that it is not competitive. It does not strive to be better than or worse than the daily paper nor can it. Like Catholic schools, it is perhaps an alternative.

I contend that the diocesan newspaper exists solely as a tool of communication for the bishop of the diocese. As a tool for the bishop, it provides him with the opportunity to speak to all people of the diocese in a way he ordinarily cannot reach them.

In a diocese with the geographical coverage of the Archdiocese of Indianapolis, it is very important that the Archbishop become known and heard by people in Terre Haute, Bloomington, Tell City, New Albany, Madison, Connersville, Richmond, etc., as well as in Indianapolis. The



diocesan newspaper can accomplish this by reporting on the activities of the bishop, the words of the bishop and, more importantly perhaps, the visions of the bishop.

THE BISHOP IS, of course, a sign of the Church in the diocese. He not only represents the official teaching Church; he stands as a representative of the people. Thus, reporting about the bishop is a part of reporting about the diocese.

Official activities of the diocese involve the bishop, and agencies which serve the diocese exist because of the bishop. So the Criterion strives to report what is happening on an official level, especially through our monthly Report from the Chancery.

In addition to being a tool of communication for the Archbishop, the diocesan newspaper serves as a tool of adult religious education. One specific way in which this is carried out is through the Know Your Faith pages. It is a minimal attempt at best because the field is too broad. Its use

is effective only insofar as pastors effectively recommend and make use of it with and for their parishioners. In many instances it may be the only thing a parish can point to as an adult religious education program because most of our efforts in religious education are otherwise directed toward children.

A DIOCESAN newspaper is also a tool of unity. No other element in the diocese can provide that unity because no other element in the diocese can be visible at any one time. The diocesan newspaper is an external sign of the principle that we are the Archdiocese of Indianapolis in New Albany, Terre Haute and Richmond, and Indianapolis as well.

So the diocesan newspaper must, by its very nature, belong to everyone who belongs to a parish. It may be the only written contact some Catholics have with the Church. It does not have to sell itself because it is a part of a unified Church which seeks information about itself. To cut some individuals from the diocesan

newspaper is to cut those individuals—in one sense—from the diocese.

THE EDITORIAL policy of the diocesan newspaper never claims to have the final word about Catholic thought. It represents but one Catholic opinion. That opinion is balanced by the readership which responds in writing. The staff of the diocesan newspaper is appointed by or with the tacit approval of the Archbishop. As such, the editors are responsible to him, but are not dependent on him in their formation of policy. To attack the integrity of the editorial opinion is to attack the integrity of the Archbishop in making the appointments to the staff.

The diocesan newspaper will continue to serve as a forum for the Archbishop and for all the Catholics of the Archdiocese of Indianapolis as well as all of its readership. To do less would be to fail in our calling.

What does our readership expect of the diocesan newspaper?

DALE FRANCIS SAYS

## Isn't it time for moratorium on changes?

BY DALE FRANCIS

A theologian, addressing a regional meeting of the Catholic Press Association a couple of weeks ago, told Catholic editors they must be preparing the Catholic people for changes yet to come.

The changes in the Church we have already seen, he said, are just "the tip of the iceberg" and more dramatic changes are ahead.

It was a wonderfully apt figure of speech he chose. It fits exactly the uneasy feeling many Catholics have that they are aboard the Titanic rather than the Barque of Peter.

I do not know what dramatic changes the speaker has in mind. I could make an educated guess concerning some of them and I suspect they are more in the minds of some theologians and publicists than they are in the minds of the Pope and the bishops.

BUT OF ONE thing I am certain. Any news of dramatic changes yet to come in the Church will not be greeted by the people with hats thrown into the air and wild, happy cheering. They have had changes enough to do them for some time and if any of the enthusiasts for constant change doubt this then let the people be consulted next time some proposal is contemplated that affects their lives.

Because it really is true that most Catholics have had a surfeit of changes, some will say this indicates they are tired in the past, unable and unwilling to accept progress in the Church.

That really isn't true. Generally speaking, I believe, Catholics accept the idea of change in the Church. A majority have accepted the vernacular with some enthusiasm. Some may not be happy about the guitar Masses but the complaints are largely aesthetic.

SOME MAY NOT have enthusiasm about the sign of peace, particularly in its most strenuous manifestations. But by and large Catholics have done very remarkably well in adjusting themselves not only to liturgical

change but to new insights that came from the Second Vatican Council.

They have been able to do this despite the fact that a great many things were changed without any real thought of the people. Here in the United States where bowing is alien we are still told to bow where we once genuflected in the saying of the Creed. The result is no one does anything and the incarnation is given no sign of outward notice.

But if Catholics have given general acceptance to change proposed for their acceptance by the successor of Peter and the Apostles, they are less enthusiastic when they are told by some outside the Magisterium that there are other changes they must be willing to accept.

IT IS A popular practice to say that the poor laity is confused. This is used as an excuse for ignoring the laity. But confusion is not quite the word for it. It might be better to use bewildered.

What has long been evident is that under the cover of what they call change, there are those who act in direct confrontation with the Magisterium of the Church. When the Pope speaks there are those who

immediately counter him, explaining the Pope really doesn't understand the Church in the modern world. There are those willing and ready to contradict or bring under question virtually every moral precept or dogmatic teaching of the Church.

This does not confuse the people. They know very well the teachings of the Church are not determined by the noisy confrontationists. They are bewildered because they really had thought that all priests, Religious and Catholic laity would be faithful to the Magisterium.

CATHOLICS UNDERSTAND that change is natural but they understand, too, that not all who talk about change mean authentic change. For example, the Church has introduced a new Rite of Penance. It is a beautifully conceived rite that offers new insight into reconciliation in the Church. That is change and change Catholics accept.

But then comes the advocacy of false change. Although general absolution is offered in the new rite as permitted only in the rarest of situations, there are those who propose to use it in ordinary situations. This is a good example of

how some persons use the excuse of change as a cover for a deliberate perversion of change.

We have seen them again and again. They ignore rules of the Church—they are, they explain, not bound by legalistic control. They do not hesitate to oppose the Pope, they believe they have superior insights. They deny the application of moral laws, they must be interpreted in light of the situation. They question theological teachings with an assurance that in the last quarter of the 20th century they know better than the Church.

IT IS THIS change the people resist. Change that originates where change properly originates, from the successor of Peter and the successors of the Apostles with him, offers no problem for faithful Catholics.

What does disturb Catholics is what masquerades as change but really is confrontation with the Magisterium. Don't misjudge the people. They are, as the Pope frequently says he is, too, very tired of the cacophony of voices challenging every teaching of the Church. To the Barque of St. Peter they are faithful but they are not about to allow themselves to be shanghaied aboard the Titanic.

## Douglas did an about-face

BY JIM CASTELLI

WASHINGTON—On April 28, 1952, Supreme Court Justice William O. Douglas, writing the majority opinion upholding the constitutionality of "released time" programs allowing public school children to attend religious education classes, affirmed that "We are a religious people whose institutions presuppose a Supreme Being."

Some 20 years later, Douglas supported the majority opinion of the Court which, in ruling against the constitutionality of major forms of state aid to church-run schools, held, in effect, that laws enacted with religious motivation were unconstitutional.

In this last action, Douglas found himself accused of practicing the "hostility to religion" he attacked in earlier years.

ALL OF THIS helps explain the mixed, but intense, feelings many Catholics had for Douglas before his retirement this month.

Interviews with Catholic legal observers create the impression that Douglas would have been intensely loved by more Catholics for his dedication to civil liberties and religious freedom if not for the feeling he all too often excluded Catholics from the enjoyment of such rights.

Douglas believed in an absolutist, almost simplistic separation of Church and state: "So far as interference with the 'free exercise' of religion are concerned," he wrote in the 1952 Zorach released time decision, "the separation must be complete and unequivocal."

THIS LED Douglas to oppose virtually all forms of state aid to church-connected schools. At the same time, he was the only Supreme Court justice to join the Catholic Church and every major religious denomination in the country in supporting the right of selective conscientious objection—the right of an individual belonging to a Church subscribing to the "just war" theory to refuse to participate in a particular war he believed to be unjust, even though he was not opposed to all wars.

Douglas had a "very divided view" on religious liberties, according to William Ball, a Harrisburg, Pa., attorney often on the losing end of Supreme Court cases involving aid to Church-related schools.

"In Skinner v. Oklahoma, for

example," a 1940s case in which Douglas opposed the forced sterilization of a prisoner, "Douglas magnificently upheld the right of a human being to the integrity of his body."

"But on nonpublic education, his record contains the most scurrilous bigotry ever written in the proceedings of the Court. We can call it nothing else—it was full of suspicion and plain old-fashioned, nativist religious bigotry."

ANOTHER OBSERVER, Jesuit Father Virgil Blum, president of the Catholic League for Religious and Civil Rights, made a similar point.

"Justice William O. Douglas," he said, "was a great defender of the rights and liberties granted by the Bill of Rights, except for the religious freedom rights of parents in the education of their children."

Father Blum also said there seemed

to have been a "radical change" in Douglas' views on the role of religion in society in his later years.

RUSSELL SHAW, secretary for Public Affairs for the U.S. Catholic Conference who earlier followed the Supreme Court as a reporter for NC News Service, described Douglas as a "bete noire" on school aid and obscenity-pornography cases. Douglas believed that freedom of speech was virtually absolute and that all material attacked as pornography was therefore protected by the Constitution.

Referring to Douglas' "intense commitment to civil liberties," Shaw said, "In many ways we agreed with him."

But Shaw called "deplorable" Douglas' view of Catholic schools. (Continued on Page 5)

## LETTERS TO EDITOR

### Pays tribute to Providence nun

To the Editor:

Recently a loyal Sister of Providence and alumna of St. John Academy passed on to her well earned heavenly reward.

I only knew Sister Helene for my two last years of high school at the former St. John Academy. I am proud to say Sister Helene was my teacher and principal. She made a never forgotten impression on my life and on the life of all who came in contact with her at St. John.

To us girls at St. John, at the

### Reader comments on the freedom to die

To the Editor:

By all means don't do anything to interfere with technology in its efforts to keep dying bodies from freeing their souls for Heaven and thereby thwart the hand of God.

Has our teaching become overwhelmingly earthbound, leaving Heaven just a place to go to when science wills it?

beginning of the school year, she gave her famous talk entitled "Home Truths for Mary's Children." And during the year she helped us to carry out these truths that made us good students then and later influenced us as we went out into the world. All her girls owe her a big debt because she cared enough to teach us Mary-like womanly ways.

Sister Helene loved her beloved St. John Academy with a fierce and all-encompassing love. The school was in good hands under her leadership. To Sister Helene, SJA was not only a building it was a way of life almost to be guarded for future generations, and she with all her strength did her best to protect St. John from going down hill. But time took its toll and St. John closed her doors. But thanks to the Sisters like Sister Helene the spirit of SJA lives on in her alumnae.

I'm sure all her former pupils wish her God's speed on her heavenly journey, but we will miss her just as we miss St. John Academy when it left the scene where it had been for almost a hundred years.

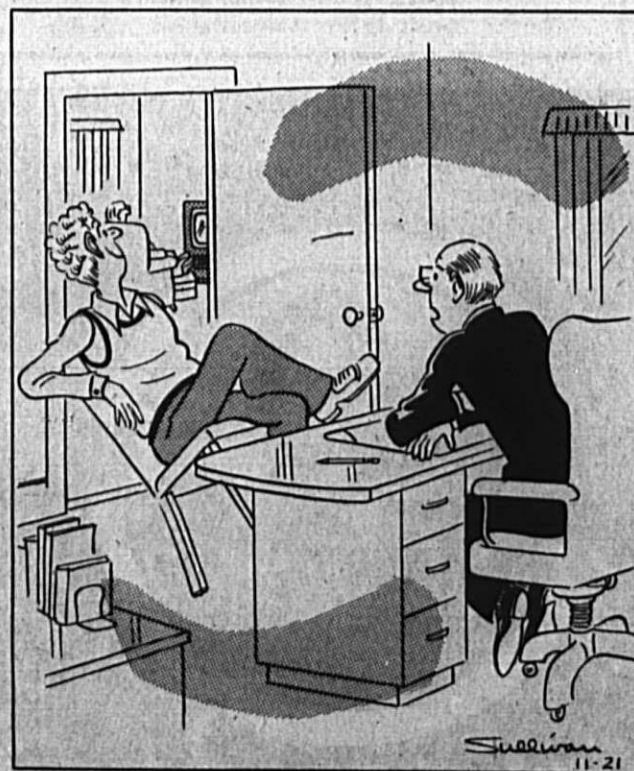
Gratefully, a former pupil,

Delores Acton,  
Class of 1956

A Reader

Indianapolis

Indianapolis



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**BY MSGR. R. T. BOSLER**



## OLD TESTAMENT

## PENTATEUCH

BY STEVE LANDREGAN

In the movie "The Ten Commandments," Moses is pictured handing on to Joshua the "Torah" or "Pentateuch" in completed and bound form. The scene reflects the understanding of the source of the Bible's first five books that was accepted without question by Jews and Christians for generations.

The ancient belief that Moses authored the Pentateuch is reflected in the designation of it as "the five books of Moses."



Because of their great importance to Christianity and Judaism, the books of the Pentateuch (it comes from the Greek phrase meaning the book in five volumes) have been subjected to the intense scrutiny of Biblical and literary scholars.

Many questions arose concerning Mosaic authorship. How could Moses write of his own death and burial (Dt. 34:1-8)? What is the reason for the differences in vocabulary, grammatical structure and literary style evident in the oldest texts if there was but a single author? Why is God referred to sometimes as Yahweh, the name given to Moses (Ex 3:14) and at other times as Elohim, an ancient Hebrew term for a divine being? What is the explanation for the existence of doublets, two slightly different versions of events like the creation of man and the flood? How could Moses have written of events and people that occurred historically long after his death, for example the Philistines (Gen 21:32)? Why are two different names used for the same geographical site without any apparent reason? The Holy Mountain is referred to sometimes as Sinai, other times as Horeb.

AS THE SCHOLARS studied the Pentateuchal writings they discovered ancient pious legends that had grown

up to explain many of the discrepancies and anachronisms, but they continued to seek other explanations.

A variety of theories were advanced, some plausible, some far fetched. Many faded away in the light of newer scholarship, others persisted.

While it would be foolish to say that the issue has been finally settled, it is possible to say that most Catholic scholars agree on certain conclusions regarding particular points.

The Pentateuch is a complex literary work of intricately interwoven traditions. The four principal streams of tradition that have been identified are known by the letters J, E, D, and P. The letters stand for Yahwist (from the German Jahwist, Elohist, Deuteronomist and Priestly).

Of these streams of traditions the oldest seems to be the J or Yahwist. It takes its name from the fact that it consistently uses the name Yahweh to refer to God. While the J tradition was developed over a matter of centuries in both oral and written form, scholars believe that it took its most definitive form in about the 10th century B.C. in the Southern Kingdom.

THE SECOND STREAM of tradition, which like J is narrative in form, is the E or Elohist tradition. It takes its name from the consistent use of the name Elohim in its pre-Sinai references to God. Its roots are probably to be found in the Northern Kingdom after the schism of 922 and may have its basis in the religious reforms of Elijah and Elisha.

A third tradition is the D or Deuteronomist, so named because with minor exceptions it is found only in the Book of Deuteronomy. The heart of D probably originated in the Northern Kingdom but has its roots in the Mosaic age. It was likely brought to the Southern Kingdom after the fall of Samaria (721 B.C.) where it underwent

further evolution before being lost during the long reign of the apostate King Manasseh (687-642 B.C.) and later rediscovered in the Temple during the reign of King Josiah (2 Kgs 22:8ff). D sees the covenant as God's loving election of Israel and the Law as Israel's response.

The last of the principal traditions is the P or Priestly tradition. It takes its name from the Jerusalem priesthood whose traditions are evident in the tradition's concern for cult, ritual and religious legislation. For the most part it is dry and dull reading marked by long genealogies and repetition but it reaches literary greatness in the first creation story (Gen 1:1-2, 4a). The Priestly tradition is generally associated with the time of the Babylonian Exile (587-538 B.C.).

THUS, OF THE FOUR traditions, two, the J and the E, are narrative and two, D and P, are generally legislative. Two originated in the North, E and D, and two in the south, J and P. The first two were likely combined in the Southern Kingdom following the fall of Samaria. Part of E was lost at this time by editing probably those portions nearly identical with J.

Where there were variations in the traditions the editors left both intact recognizing that what was important was the religious truth, not historical accuracy. No effort was made to standardize names, thus both Yahweh and Elohim were left in as were Sinai and Horeb.

The final redaction or editing took place during and after the Babylonian exile.

The Pentateuch then is like a tapestry of divine revelation, meticulously woven of various strands of tradition under divine inspiration that tells who the chosen People of God are, where they came from, and why they were called.

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## Torah cherished as expression of God's concern for Hebrews

BY WILLIAM E. MAY

The first five books of the Bible, the Pentateuch, are particularly cherished by the Jews, who call these books the "Law" or "Torah," the living expression of God's will in their regard. And these books ought to be cherished not only by the Jews but by Christians and indeed by all people, for they tell the story of our creation by a loving God and the way He formed a "people for Himself."

The Pentateuch testifies to the faith of the Hebrew people in a God who wills to enter into communion with men; and the faith of this people is rooted in their lived experience that this God had indeed acted in their behalf and, through the leadership of Moses, delivered them from slavery in Egypt and led them to a land flowing with milk and honey.

Today scholars recognize that the Pentateuch integrates into a moving

and dramatic document several diverse yet harmonious traditions of the Hebrew tribes who treasured the memory of the patriarch Abraham and the prophet Moses. Two of the earliest of these traditions are the Yahwist and the Elohist, and our lives as Christians will be strengthened and deepened if we open our hearts to the truths that God reveals to us through these witnesses to the faith of the Hebrew people.

THE YAHWIST TRADITION is given this name because it uses the Hebrew word Yahweh to refer to the great and living God who made us for Himself.

The portions of the Pentateuch stemming from this tradition are beautiful and dramatic portrayals of a God who wills to be close to His creatures. He is the God who blew into Adam's nostrils "the breath of life," and so man became a living being" (Gen 2:7), who made woman as a suitable partner for man, giving him one who would at last be bone of his bones and flesh of his flesh (Gen 2:20-23), who even put a mark on Cain so that he would not be killed at sight, declaring "If anyone kills Cain, Cain shall be avenged sevenfold" (Gen 4:15).

Through the Yahwist tradition God teaches us that we are to have hope and courage, for the Yahwist tradition bears witness to a faith that sees victory in the moment of defeat despite the continuing tragedy of sin in human life.

"If you do well," we are told, "you can hold up your head; but if not, sin is a demon lurking at the door: his urge is toward you, yet you can be his master" (Gen 4:7).

And victory will be ours, not because of our initiative, but because of God's. For it is this loving, compassionate God who tells us that He will put enmity between Satan and the woman, between his offspring and hers, and that eventually the sons of Eve will strike at the head of Satan (Gen 3:15).

God, the Yahwist tradition tells us, is the One who calls men to Himself in Abraham, unconditionally promising that He, the One and only God, will be with us and for us. To Abraham Yahweh said, "I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing . . . All the communities of the earth shall find blessing in you" (Gen 12:2).

From the Yahwist we learn that we are indeed living beings made by God and made to live in communion with Him. From the Yahwist we learn that this God gives Himself to us with no strings attached, unconditionally, in our moments of darkest despair we

can have confidence that He, the Lord, is with us, burning with compassion and with a desire to walk in friendship with us and to rescue us from sin and slavery.

THE ELOHIST TRADITION, given this name because it uses the Hebrew word Elohim to refer to the one and only God, does not give us the colorful stories designed to let us know that God wills to be as close to us as the breath in our nostrils that the Yahwist tradition does. Rather through this tradition God wills to tell us that, despite His burning love for us and desire to live in communion with us, He is not like men. Rather He is the Lord; He is the Being we are to adore in wonder and in awe. To show God's otherness this tradition speaks of Him revealing Himself, not personally as He does in the Yahwist, but through dreams or through fire or through angels (cf. Ex 20:18-21).

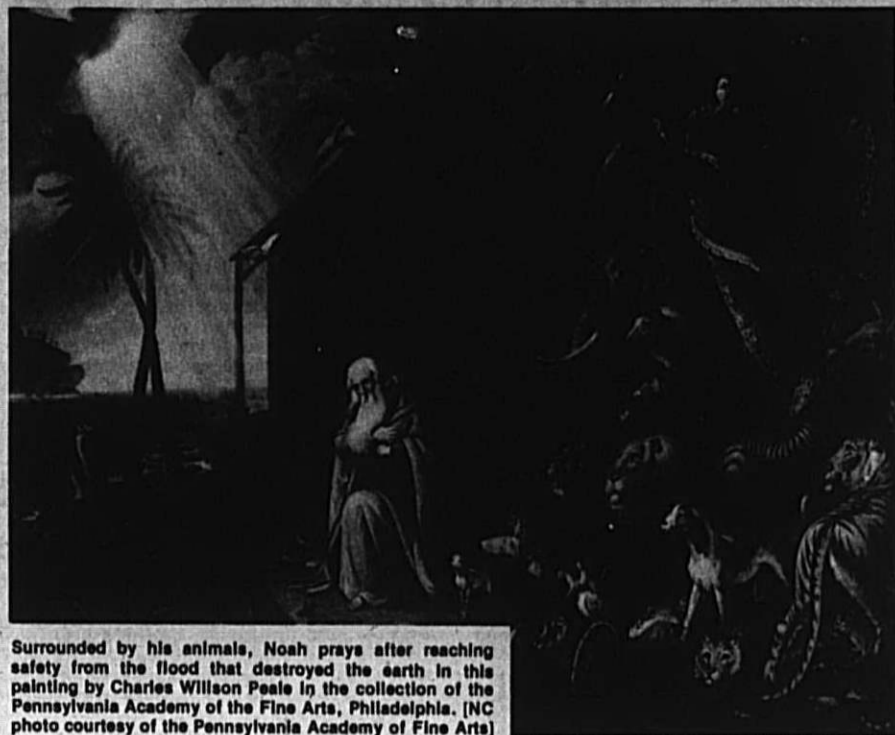
The Elohist tradition, too, teaches us that our salvation is through the Lord; that HE is the one who takes the initiative and in whom we are to put our trust. And the Elohist tradition also teaches us that we must look into ourselves, get rid of the evil and foreign gods in our hearts; and reform our lives. Otherwise, we will be lost (cf. Gn 35:2).

Great truths are given to us by both the Yahwist and the Elohist traditions. The significance of these truths for our lives as Christians is as critical for us today as it was millennia ago.

From both of these traditions we learn that there is indeed a God, a Being who is our Lord and creator and upon whom we depend, from whom we receive life itself. From them we learn that we must look into our hearts and seek humbly and honestly to rid ourselves of the "demon lurking at the door." And from them we learn that we are to have heart and hope, for this utterly sovereign God is a Being who wills to live in friendship and communion with us.

Although neither the Yahwist nor the Elohist traditions gives us God's most complete revelation of Himself, how wonderfully true to His promise did that God remain. For we know that He came to us personally in Jesus, His Son and our brother. With Jesus we can call that God our Father, and through Him we can have a hope that ought to be even more courageous than that burned in the hearts of the Hebrew people from whom both of these traditions sprang and to whose living faith they bear eloquent witness.

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Surrounded by his animals, Noah prays after reaching safety from the flood that destroyed the earth in this painting by Charles Willson Peale in the collection of the Pennsylvania Academy of the Fine Arts, Philadelphia. [NC photo courtesy of the Pennsylvania Academy of Fine Arts]

## Levi 'priestly editor' who taught celebration of God

BY FR. ALFRED McBRIDE, O. Praem.

"For the lips of the priest are to pronounce Torah and instruction is to be sought from his mouth" Malachi 2:7.

One of the unnamed writers of the Torah was a priest. (Torah normally refers to the first five books of the Bible). Perhaps his name was Levi. After all, priestly families of the Old Testament were called the sons of Levi. Moreover, the worship book of the Torah is named Leviticus. For convenience sake then, let us call him Levi rather than the more impersonal "priestly editor."



Levi determined that people should never forget the holiness of God and the necessity for reflecting this in a holy and moral life. The central image in Levi's life was the shrine of the Ark of the Covenant. The Ark was a wooden chest overlaid with gold. Its gold lid was known as the "mercy seat." The gold cherubs rested on the Ark. Their posture of adoration reminded the onlookers that the ark was the place where God came to dwell with his people.

At times a shimmering cloud rested on the Ark (and therefore on the throne or mercy seat). The Hebrews called this cloud appearance the Shekinah or the glory which is God's presence. The stone tablets containing the 10 commandments were inside the Ark. In this way the symbols of worship and morality, the Ark and the commandments, are united.

THE ARK STOOD in the center of the Israelite camp during their 40 years of travel in the Sinai. God's glory reposed upon the Ark. Later, when the Hebrews became a settled people and built a Temple in Jerusalem, the glory of God dwelt in the holy of holies, the innermost sacred chamber of the sanctuary.

Levi taught that the first purpose of worship was to acknowledge and celebrate the glory of God. He explained that worship was a time to note the official presence of the Lord. Thus worship begins with attention on God and not on what the participants are getting out of it.

It was he who urged that the name of God not be spoken. The second commandment stated that the name of God should not be taken in vain.

To say the name is to exercise a certain possession of the one named. Hence, to ward people off from thinking they can control God by saying his name, Levi sequestered the holy name in silence.

By placing attention on God at worship, Levi instilled the sense of reverence and awe out of which all great religion develops. His theory was that if fundamental wonder and respect is established at worship in the presence of the Glory, there is a strong likelihood that people will respect and love one another and stand in awe at the wonders of creation.

LEVI OUTLINED the major forms of worship whereby the people could express their basic attitudes to God. These were (1) Holocaust (2) Friend-

ship Offering (3) Atonement.

In holocaust the victim was totally consumed by fire and transformed into the smoke that rose to the heavens. The sweet smell of this offering moved to the Lord to bless him for all his gifts. This act of worship acknowledged our permanent state of dependence upon the Lord.

In the friendship offering, a portion of the lamb offered at the Temple was brought home for a sacred meal. The participants were required to settle their grudges beforehand and renew their love for each other. Often the youngest child was sent out to bring in two hungry strangers. The purpose was to link worship of God with the personal effort to live a life of love. The eating of consecrated food implied the assistance of divine strength to achieve this quest.

The atonement ceremony was a purification ritual designed to wash away sin and selfishness. Levi required the people to confess their sins. These were symbolically placed on a goat, which was then sacrificed. [Thus the origin of "scapegoat."]

Levi wove his thoughts into the first five books of the Bible so that the gold thread of worship and reverence would clearly shine through along with the other aspects of the Law. In our present world, where we struggle so hard to retrieve the dignity of human life, the awesome message of Levi turning us toward the Glory of God is an enduring reminder of one of the deeper ways to solve our problems.

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## Evangelization a goal of program

BY FR. JOSEPH M. CHAMPLIN

Magr. Ray Teller and his co-workers in the religious education office for the Archdiocese of Philadelphia, believe it is one thing to talk about preaching the Gospel and quite another to actually do it.

Seeking to translate such thought and talk into actions and projects, they organized a pilot "Evangelization '74 Program" designed "for everyone interested in the Catholic Church and her teachings." The basic model was followed from October-December in 25 centers of the Philadelphia area.

Over 1,400 persons registered for the course and participated in these sessions, a turnout clearly indicating evangelization of this nature fulfills a need for many individuals in contemporary society.

THE PLANNERS took as their guiding principle a definition from the Synod of Bishops on the Evangelization of the Modern World: "Evangelization is the activity whereby the Gospel is proclaimed and explained, and whereby living Faith is awakened in non-Christians."

The series presented a complete survey of Catholic teaching achieved through a one night each week, one-and-one-half-hour session for 11 weeks.

Individual classes did not follow a straight lecture, then question and answer pattern. Instead, the program attempted to develop an experiential approach, modeling this example of Christ:

"In teaching, Jesus did not ordinarily present theological formulations to be memorized, but rather

he shared a religious experience. He encouraged dialogue by asking questions (e.g., Who do men say that I am?). He also listened and allowed time for prayer and reflection. Moreover, in a fascinating way, he celebrates the presence of God."

Thus every evening included presentation of the theme, audio-visual materials, group discussion and a related experience activity.

For example, lesson 10, "We are prayerful people who worship," contained a lecture on prayer and worship, then audio-visuals explaining the "Our Father" and "The Rosary Story."

DISCUSSION FOLLOWED on these questions: Why do we say that breathing to the body is what prayer is to the soul? What is charismatic prayer? Is it better to pray with others or to pray alone? Do memorized formulas have value in prayer? How do we improve attention and awareness in prayer?

The session concluded with Benediction or, if that was not possible, the Rosary, Stations of the Cross or some other recognized devotion.

Other evenings ended with similar activities for and by participants: a bible service, shared prayer, renewal of baptismal promises, celebration of the Eucharist, a value clarification exercise, some social action (e.g., bringing an elderly or neglected person to the session), a penitential service.

These topic or theme titles indicate the course's subject matter: Who We Are and God, The Great Book with God's Message, Wonder at the Mystery of God, God-Man Among Us, The Family that is the Church, Signs in which We Meet God, One Bread

Makes Us One Body, Moral Life of a Christian, Encounter with a Forgiving Christ, We Are a Prayerful People who Worship, Living Daily the Christian Life.

The intricacies of Old Testament history, including matters like the Yahwist and Elohist traditions, together with the riches of the Church's past and present cannot be absorbed in a single sitting, or in all 11 for that matter. But a program like the Philadelphia series does give those interested a fine initiation into our rich heritage.

Magr. Teller, as a result of the pilot project, argues convincingly that a survey course of this nature ought to be offered each year in every parish.

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### THE WORD THIS SUNDAY

By Indianapolis area priests

FEAST OF CHRIST THE KING

"Jesus is Lord"

Ezekiel 34:11-12, 15-17  
1 Corinthians 15:20-26, 28  
Matthew 25:31-46

The Lord Himself will come to the aid of His people. He does not "stand back," but He "stands with." He stands with us even to the point of death so it can be the gateway to eternal life. There are only two ways of living: either in communion with God or out of communion. For us communion in Him means letting Jesus be the Lord of our lives and doing all we can to help everyone and everything conform to God's will and become more like His Son Jesus through the grace of His Spirit. In practical terms, how am I letting Jesus be the Lord of my life?

know  
your  
faith

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**BOUTIQUE, SUPPER SET**  
INDIANAPOLIS — The Altar Society of Holy Trinity parish will hold a Boutique, Bake Sale and Chili Supper Nov. 21, 22, and 23 at the school hall 901 N. Holmes Ave. Hours are: 9 a.m. to 8 p.m. on Nov. 21 and 22; 9 a.m. to 1 p.m. on Nov. 23. Chili will be served beginning at noon on Friday and Saturday.

### CYO NOTES

CYO basketball coaches will meet next Monday at 7:30 p.m. in the Ritter High School Cafeteria. Catholic high school basketball coaches will conduct a clinic in conjunction with the meeting.

Criterion Quiz teams will begin competition for this year's tournament on Sunday, Nov. 30.

Reservations must be in the CYO office by Wednesday, Dec. 3, for the 1975 Communion Supper. The supper will be held on Sunday, Dec. 7, following a 6:30 p.m. Mass, at St. Christopher's parish hall, Speedway. Guest speaker will be first string quarterback Rich Slager of Notre Dame's Fighting Irish.

### RUMMAGE SALE

INDIANAPOLIS — The Ave Maria Guild will hold its Fall Rummage Sale for the benefit of St. Paul Hermitage this week-end. The sale is set for Friday, Nov. 21, from 8:30 a.m. to 4 p.m. and Saturday, Nov. 22, from 8:30 a.m. to 12 noon. Mrs. Alois Buehler is chairman.

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## Black Catholics to install officers

INDIANAPOLIS — New officers and trustees of the Indianapolis chapter of Black Catholics Concerned will be formally installed at a celebratory Mass at 5 p.m. Sunday, Nov. 23, in Holy Angels Church. A dinner will follow in the parish hall.

New officers include Joseph Smith, president; Rita Guynn, vice-president; Amanda Strong, recording secretary; Searcy Greenwell,

corresponding secretary; and Mrs. David Kemp, treasurer. Trustees include

### To note Jubilee

BROOKVILLE, Ind. — Mr. and Mrs. Albert Gillman will celebrate their 50th wedding anniversary with a Mass of Thanksgiving at 10:30 a.m., Sunday, Nov. 23, at St. Michael Church. Open house for relatives and friends will be from 2 to 5 at St. Michael's cafeteria. No invitations have been sent. The couple asks that gifts be omitted.

They have one son, Eugene of Liberty, and one daughter, Mrs. Charles (Marjorie) Plim of Brookville.

### SPAGHETTI DINNER

INDIANAPOLIS — The Chatham High School Athletic Club will sponsor the annual Spaghetti Dinner on Sunday, Nov. 23, from 4 p.m. to 7 p.m. in the cafeteria.

### Plan Boutique

INDIANAPOLIS — A Christmas Boutique will be held at St. Anthony parish hall, 379 N. Warren Ave., on Saturday and Sunday, Nov. 22 and 23. Hand-crafted items will be featured for the holiday shopper.

Hours will be from 10 a.m. to 6 p.m. on Saturday and from 9 a.m. to 2 p.m. on Sunday.

### STANDINGS

GIRLS' BASKETBALL  
(As of November 18)

DIVISION I — All Saints 5-0; St. Thomas 5-0; Immaculate Heart 3-2; Christ the King 3-2; St. Michael 2-3; St. Joan of Arc 2-3; St. Monica 1-4; St. Christopher 0-5.  
DIVISION II — St. Philip Neri 5-0; St. Simon (Blue) 5-0; St. Lawrence 3-2; Mount Carmel 3-2; St. Matthew 2-3; Little Flower (Blue) 2-3; Immaculate Heart "B" 1-4; St. Plus X 0-5.  
DIVISION III — Little Flower (Gold) 4-0; Holy Spirit 4-0; Central Catholic 3-1; St. Andrew 3-1; Our Lady of Lourdes 1-4; St. Jude 1-3; St. Mark 0-4; St. Simon (White) 0-4.

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## VIEWING WITH ARNOLD

## Shades of 'Bonnie and Clyde'

BY JAMES W. ARNOLD

In "Aloha, Bobby and Rose," no reference to the Kennedys is intended. It's the Los Angeles of 1975, and the characters are younger, but the city (country? world?) is just as cruel, impersonal, seedy and mindless. But there is no cool, witty, sensitive outsider (like Marlowe) to provide perspective and commentary, to make sense of the chaos.

Bobby and Rose (Paul Le Mat and Diane Hull) are recognizably real, part of the under-educated, edge-of-

poverty, rootless urban masses who have little to hang onto, to remember or hope for. Rose is an abandoned unwed mother with a five-year-old son whom she loves. She works in a drive-in and shares her boozy widowed mother's fantasies about the good man who just might one day come along. Bobby is a drifter, an over-age adolescent still hooked on pick-up pool games and souped-up cars. (Le Mat, roughly handsome but inarticulate, is the latest reincarnation of James Dean and the early Brando).

THEY MEET BY chance, and after sparring through a few preliminaries, develop an honest relationship that's better than anything else they've got. Unfortunately, as they float around the ice rinks, fast-food stands and late-night grocery stores, they are involved innocently in a killing and become fugitives. They drift along the freeways to Tijuana and back, and meet a friendly couple from Texas who seem to offer hope for a new life. But a string of incredible bad luck (manipulated by writer-director Floyd Mutrux) leads to a police ambush, and poor Bobby dies in the rain as Rose weeps over his body.

## FALL FESTIVAL

INDIANAPOLIS — St. Mark's parish will sponsor its Fall Festival on Saturday, Nov. 29, from 6 to 11 p.m. There will be food, refreshments, games, boutiques and prizes. A portable television and two 10 speed bicycles will be given away.

## The week's TV network films

DOCTOR ZHIVAGO (1966) (NBC, in two parts, Saturday and Monday, Nov. 22 and 24): David Lean's expensive and worthy film version of Boris Pasternak's magnificent novel, still banned in Russia, about the survival of the human spirit under two oppressive regimes, the Tsarist and the

Soviet. The pictorial splendor will be hopelessly diminished on the small screen, but "Zhivago's" meaning is so lovely and vast that not even TV's technical and commercial limitations can spoil it. Highly recommended for all ages.

A MAN FOR ALL SEASONS (1967) (NBC, Thursday, Nov. 27): Fred Zinnemann's Oscar-winning film of Robert Bolt's drama of the moral anguish and martyrdom of St. Thomas More. This is an imperfect movie, weaker than the play in many respects, including spiritual significance, but beautifully wrought and worth pondering. Paul Scofield's More is one of the great performances of our century. Recommended for all but very young children.

## Roncalli High to present play

INDIANAPOLIS — In keeping with a year-long Bicentennial Celebration, the Roncalli High School Drama Department will present the three act drama "The Crucible," on Friday and Saturday, Nov. 21 and 22, at 8 p.m.

The Crucible, by playwright Arthur Miller, revolves around the famous Salem witch trials of the 1690's and brings into sharp focus an era of Puritan strictness, rebellion and injustice.

The cast and crews, numbering 55, have been working together since mid-September. The play is being presented in the Roncalli Auditorium at 330 Prague Rd. and admission is \$1.50 for adults and \$1.00 for students.

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## 'Liberty, Justice' is theme for essay contest

"Liberty and Justice for All" is the title of an essay contest being sponsored by Archdiocese Black Catholics Concerned in all Catholic elementary and secondary schools in the archdiocese.

The title is also the bicentennial theme chosen by the National Conference of Catholic Bishops.

Deadline for entry is December 1 and winners will be announced on December 15.

There are three categories for participation: Grades 3 through 5, Grades 6 through 8, and Grades 9 through 12. Schools are asked to submit their best single entry in each category. Final judging in each category will be done by three judges.

Winning essays will be selected on the basis of style, content, originality, neatness, clarity, sincerity of thought and bibliography usage.

The two grade school winners will be awarded a \$25 savings bond and the high school winner will receive a \$50 bond.

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## ANNUAL SOCIAL

INDIANAPOLIS — St. Gabriel's Men's Club will sponsor its annual Social at 7:30 p.m., Saturday, Nov. 22, in the school cafeteria, 6000 West 34th St.

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ST. BERNADETTE SKATES BAZAAR—St. Bernadette parish, Indianapolis, will hold a Christmas Bazaar on Saturday, Nov. 22, from 10 a.m. to 7 p.m. and Sunday, Nov. 23, from 9 a.m. to 4 p.m. in the school hall. Hand-crafted gifts will be featured at the many booths plus a country kitchen for refreshments. Members of the planning committee pictured above, are, left to right: Margaret Kelly, Vera Whisler and Donna Fulton. The proceeds will go to the church improvement fund.

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3900 E. 38th St.

North Side K of C  
STAG NIGHT  
Monday, Nov. 24 — 8:30 p.m.  
Benefits Gibault Boy's School  
71st and Keystone.

St. Monica's  
GALA THANKSGIVING DANCE  
Friday, Nov. 21 — 9 p.m.-1 a.m.  
St. Plus X, K of C Hall

Little Flower Knights of St. John  
CARD PARTY  
Tuesday, Nov. 25 — 2 p.m.  
Auditorium — 13th and Bosart

St. Mary's Academy  
RUMMAGE SALE  
Saturday, Nov. 22 — 8 a.m.-5 p.m.  
Academy Gym

Ave Maria Guild  
RUMMAGE SALE  
Friday, Nov. 21 — 8:30-4 p.m.  
Saturday, Nov. 22 — 8:30 a.m.-Noon  
St. Paul's Hermitage, Beech Grove

St. Bernadette  
CHRISTMAS BAZAAR  
Saturday, Nov. 22 — 10 a.m.-7 p.m.  
Sunday, Nov. 23 — 9 a.m.-4 p.m.  
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