

# the CRITERION

Archdiocese of Indianapolis

VOL. XV, NO. 19

INDIANAPOLIS, INDIANA, FEBRUARY 13, 1976

## Word from the Archbishop

My dear Family in Christ:

In the past three decades the Society for the Propagation of the Faith has grown tremendously. These three decades have demonstrated the remarkable goodness of a great group of priests and lay Catholics who have prayed fervently, worked earnestly, and contributed very generously to the Church's mission cause in the whole world.

Everything that our good lay people have achieved for the Propagation of the Faith is traceable in large measure to the marvelous zeal and interest which have been manifested over the years by our truly dedicated priests and people. It has been the earnestness and the concern of so many that has spelled out the success of the Propagation of the Faith. We and the missionaries are prayerfully grateful to each of you for your part in that success.

As we come to MEMBERSHIP SUNDAY for this year (February 22), we turn once again with complete confidence and with utmost dependence on your generosity. We humbly ask that you be mindful of the current great need to sustain the Church's marvelous missionary effort all across Africa, throughout Asia, and beyond the Islands of the Pacific.

One hundred and thirty-eight thousand missionaries at work in the world represent our responsibility for the spread of Christ's message. Forty-four thousand native seminarians currently working their way toward the sacred priesthood are a great treasure which our Church surely cannot afford to lose in today's world. Over forty thousand mission schools must be maintained; and meanwhile, 1,023 mission hospitals, 127 leper colonies, and 2,300 orphanages still form essential segments of missionary life and work. For all of these reasons, your sustaining interest in the Propagation of the Faith remains INDISPENSABLE, as are your prayers, your encouragement, and your personal help.

Devotedly yours in Christ,

*George J. Biskup*

Most Rev. George J. Biskup  
Archbishop of Indianapolis

February 4, 1976



MSGR. EGAN

## Propagation of the Faith drive opens

Archbishop Biskup has urged Catholics of the Archdiocese to give generous support to the annual membership campaign for the Society for the Propagation of the Faith.

The Archbishop's appeal was contained in a letter which was read at Masses last week-end.

The letter emphasized the obligation of every Catholic to actively support the mission apostolate by prayer and almsgiving.

## Program slated for nuns, priests

INDIANAPOLIS—Msgr. Jack Egan, founder and chairman of the Catholic Committee on Urban Ministry, will address the Sisters and priests of the Archdiocese on "Spirituality and Ministry" at 7:30 p.m., Wednesday, Feb. 18, in the Marian College Library Auditorium.

Through the program Msgr. Egan "hopes to bring together priests and Sisters from the Archdiocese who want to explore together ways in which they can support, affirm and enrich one another in their own personal spiritual growth and in their ministries."

The program is sponsored by the Association of Religious of the Indianapolis Archdiocese. Admission charge is \$2.00.

Msgr. Egan, a nationally known leader in social action, is the director of the Center for Pastoral and Social Ministry and a member of the faculty of the Theology Department, Institute for Urban Studies at the University of Notre Dame. Msgr. Egan has served as a board member on the Urban Training Center for Christian Mission, Chicago; Metropolitan Housing and Planning Council, Chicago; and the National Catholic Conference for Interracial Justice.

IN STRESSING THE importance of mission work, the Archbishop pointed out that "one hundred and thirty-eight thousand missionaries at work in the world represent our responsibility for the spread of Christ's message."

"Forty-four thousand native seminarians currently working their way toward the sacred priesthood are a great treasure which our Church surely cannot afford to lose in today's world," he added.

"Over forty thousand mission schools must be maintained; and meanwhile, 1,023 mission hospitals, 127 leper colonies and 2,300 orphanages still form essential segments of missionary life and work," the Archbishop's letter also stated.

THERE ARE FOUR classes of membership in the Society. Individual Annual: enrolls one person, living or deceased, for one year for \$2. Family Annual: enrolls an entire family—father, mother and children—for one year for \$15. Individual Perpetual: enrolls one person, living or deceased, forever for \$50. Family Perpetual: enrolls an entire family—father, mother and children, living or deceased forever for \$100.

Both the Individual Perpetual and Family Perpetual Memberships (\$50 and \$100) may be paid in sums of any amount as long as that payment is completed within 12 months from the enrollment date.

## 'Marriage real if love absent?' 'Yes,' says Pope

BY JOHN T. MUTHIG

VATICAN CITY—A couple's marriage still exists as a juridical reality even if the love they shared has vanished, Pope Paul VI has told officials of the Church's high court, the Roman Rota.

The Pope asserted that "subjective elements" in the life of the couple do not determine the objective reality of marriage, created by mutual consent of the spouses.

Yet he insisted on the "irreplaceable function" of love in marriage.

Some theologians and canon lawyers have maintained in recent years that a marriage no longer exists once the spouses have lost irretrievably their loving commitment to one another.

Through the consent of the spouses in marrying, the Pope said, the spouses place themselves "within an objective order and within an institution which transcends them and which does not depend on them for its existence or for its laws."

Pope Paul received the Rota officials Feb. 3, at the start of the new juridical year. The Rota is an appeals court for cases not reserved to the Holy See. Most, but not all, of its work is with marriage cases.

THE POPE CALLED false the idea that "matrimony is not maintained in existence as a juridical reality when the permanence of whatever subjective element, first among these, conjugal love, is diminished."

He said that this way of thinking must "absolutely be dismissed."

"The marriage reality, on the juridical plane, subsists independently of love and persists even if love is extinguished," the Pope asserted.

"The spouses in giving their free consent enter into and insert themselves within an objective order, within an institution which transcends them and which does not depend on them for its existence or its laws."

"Marriage is not created by the free will of men, but was instituted by God."

The Pope insisted, however, that the objective reality of marriage on the juridical level "in no way diminishes the importance and dignity of conjugal love."

He added: "The richness of the values innate in the institution of marriage are not exhausted in its juridical elements."

Conjugal love has "a very high and irreplaceable function in marriage," he declared.

"Where love is lacking, the couple is also deprived of a powerful spur for accomplishing all the tasks and obligations of the conjugal community. But if conjugal love is true, then a marriage can come into being which is as perfect as possible."

POPE PAUL LAMENTED a rise in the number of marriage cases brought before the Rota. He called the increase "a sad sign of the dangers that are operating in modern society against the firmness, vitality, and happiness of the institution of the family."

The Pope deplored trends in modern thought and also in segments of the Church which, he claimed, "are making the pathway to divorce wide open, almost without any limits at all."

He said the situation was such that "the validity of the irrevocable conjugal pact, which sprung out of free and loving consent, almost ceases when love—or rather the first flush of passion—ceases," according to this mistaken way of reasoning.

Pope Paul said these thinkers "exaggerate in their evaluation of two goods—conjugal love and personal fulfillment."

They finish, he said, "by placing on the margins the fundamental good of offspring—if they do not actually let that fundamental good fall entirely by the wayside."

The Pope praised the Rota for taking advantage of advances in the understanding of marriage by the juridical, biological, social and psychological sciences; while at the same time maintaining the Church's doctrine on marriage.

He urged Rota officials not to be discouraged by those within the Church who view the Rota as a mechanism opposed to the Gospel's ideals of spirituality and freedom.

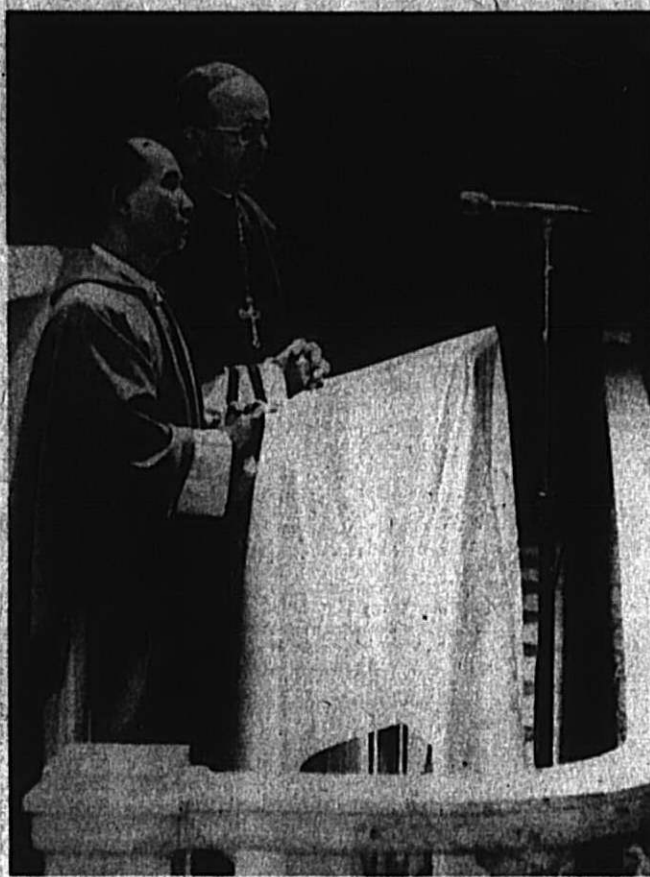
## Marian to sponsor new Seminar series

The second series of Mature Living Seminars for older citizens will begin Tuesday, March 9, continuing for eight weeks at two locations.

Sponsored by Marian College, the Biocentennial discussion programs will be held on the Marian campus, 3200 Cold Spring Rd., and the United Presbyterian Metro Center, 1505 N. Delaware St., starting at 10 a.m.

Theme of the forum, open to participants without charge, is "The Continuing American Revolution: New Views of Ageless Issues." Support for the program is provided by the college and the Indiana Committee for the Humanities in cooperation with the National Endowment for the Humanities.

Eight Marian faculty members and five other community leaders are conducting the series, which was first offered last fall at the two sites.



ARCHBISHOP BISKUP ADDRESSES REFUGEES—After last Sunday's Vietnamese Mass at the Cathedral, noting the celebration of the Lunar New Year, Archbishop Biskup officially welcomed the refugees to the Archdiocese. Father Dominic Dinh-Luong, left, translated his comments into Vietnamese.

## AT CATHEDRAL MASS

# Rebuild a new life, Viet refugees urged

BY RUTH ANN HANLEY

Advising the Vietnamese who attended last Sunday's special Mass at St. Peter and Paul Cathedral, Indianapolis "to rebuild a new life here in the States," Father Dominic Dinh-Luong described Indiana as "a very good place." "From talking to the people here in the last few days," he said, "I find that the children all go to school, and the fathers all have jobs."

Father Dominic asked the Vietnamese, their sponsors, and friends to pray especially for the Catholic priests and people still in Vietnam.

Archbishop George J. Biskup, who participated in the Mass, welcomed the 450 persons present and complimented Catholic Charities on its resettlement program. He said he was honored by the gathering though he could neither speak nor understand Vietnamese.

"From the joyful expressions on their faces you could see how much the Vietnamese enjoyed having a Mass together and in their own language," Mrs. Wayne Tolen, Vice-President of the Board of Directors of Catholic Charities, commented after the service. Father Donald Schmidlin, Director of Catholic Charities in the Archdiocese, pledged that "there will be more Vietnamese Masses sponsored by Catholic Charities in Indianapolis and throughout the Archdiocese."

"Because of the importance of last Sunday as the Second Sunday of the Vietnamese Lunar New Year," he added, "and because Father Dominic

## CYO to sponsor 'Youth Mass'

A monthly Youth Mass is being inaugurated as a feature of the biocentennial year by the Archdiocesan CYO.

Details of the new activity were outlined this week by Bill Kuntz, CYO Executive Director.

Although plans are still in the formative stage, the Mass is to be followed by a concert (or some other entertainment) in the respective parish halls to be presented by local talent. Refreshments will be available for those attending, and there will be no admission charge, Kuntz stated.

SINCE THE ANNUAL CYO Mass was offered at Holy Name Church, Beech Grove, on Jan. 25, CYO officials decided to begin the monthly Youth Mass with February.

The inaugural Mass will be held at 8 p.m. Sunday, Feb. 22, at St. Plus X Church, 7200 Sarto Drive, Indianapolis. Father James Farrell, associate pastor, will be the celebrant.

The following month the Mass will be celebrated at 5 p.m. on Sunday, March 28, at St. Thomas More Church in Mooresville. The pastor, Father Larry Voelker, will officiate.

IN ANNOUNCING THE program, Bill Kuntz stated that the inauguration of the monthly Youth Mass will help the CYO to "complete its circle of youth service."

He urged parents and other family members to attend the Mass and to participate in whatever social and cultural activity is planned to follow the spiritual observance.

## Spirituality of priest targeted as Senate topic

BY FR. THOMAS WIDNER

A deepening of priestly spirituality and a clarification of the areas of responsibility of the Priests' Senate were seen as the two top priorities for the 1976 Senate. The Senators chose their priorities along with seven other goals as the basis of their work in the coming months. The group met Monday, Feb. 9, at the Chancery Office.

Along with the above two priorities, the priests also discussed the following topics: the need for a clear statement of goals in Senate deliberations; long range planning; cooperation among all religious groups in the Archdiocese; concern for local problems that touch the whole diocese; communication; future planning in the structure of ministry and vocations; and the diocesan pastoral council. These priorities were not stated in any orderly fashion.

Since this was the first meeting for the new age group Senators, much of the time was spent in assessing the strengths and weaknesses of the Senate and in setting goals. Communication in the diocese appeared to be a particular weakness. Many Senators questioned the credibility of the Senate in the eyes of most priests of the diocese. At the same time, the Senators recognized the potential the Senate itself had in creating greater communication.

In official business, the Senate voted to recommend a report of Father Larry Voelker concerning in-service workshops on parish councils to the Church Life committee of the Senate. The recommendation would "place the newly created model parish council constitution within the context of the spirituality of the priest and the spiritual renewal of the parishes." The Church Life committee is now expected to plan and bring back to the Senate suggestions for implementing the workshop proposal.

In other action, Msgr. Joseph Brokhage, personnel director, presented a job description of diocesan deans for Senate consideration. The description will be studied and submitted for approval to the Senate at a later date.

Father Joseph Mader updated the Senate on a committee's study of priest salaries. The ad hoc committee has been studying the salaries on a basis of cost of living. Information will now be sent to all priests of the diocese with a detailed proposal expected to be ready for the next Senate meeting on Monday, March 8.

## Quake century's worst, Maryknoller reports

HOUSTON, Tex.—"The worst ever in the 20th century, no question about that," said Maryknoll Father William Woods as he gave an eye-witness account of the earthquakes that raged Guatemala's most populated area.

"I am in Houston only because my father died, but I am going back as soon as I collect more aid. And we need cash contributions most of all."

The priest's father, William H. Woods, 70, was the first permanent deacon in the Houston diocese. He was ordained in 1966. Five of his children and his wife survive him.

FATHER WOODS WAS a key contact during the first hours after the first killer earthquake hit Guatemala at 3 a.m. Feb. 4, knocking down electric lines and communications.

From his self-powered radio transmitter he was able to alert Guatemalans as well as contacts abroad, about the "terrible dimensions" of the tragedy.

"I was on that microphone until my voice went sour," he confessed.

"That morning I went from Guatemala City to San Juan Sacatepeque (20 miles away) on my motorcycle. I knew not even a jeep could make it through the landslides. I stopped on the way to bless a dozen or more bodies taken from the debris. When I arrived in San Juan, I could not find my way around, although I knew the town very well. The corners were unrecognizable, the familiar adobe buildings were now a pile of muddy dust and beams, and the church had crumbled."

"It had been a dark night, literally, as terrified people groped for survival and for their dear ones. Some carried their dead from the remains."

Father Woods, who also runs a flying service for missionaries, said he had gone to check on his plane maintenance engineer, David Hostegge, an American, and his family. He said Hostegge's wife, a Guatemalan, "jumped from bed two seconds before the adobe wall fell on it. The three children were saved because they slept in a cement addition to the house."

Rehabilitation experts from the United Nations, now surveying the impact of the 500 tremors felt during the first week of February, said the high death and injury toll was mostly due to the vulnerable structure of adobe homes. However, wooden frame or concrete homes are far beyond the means of the common people.

FATHER WOODS went on:

"At the neighboring town of San Pedro Sacatepeque I talked to the priest, a veteran missionary from Germany, Father Max Schumacher. He had buried 400 people between Wednesday and Thursday. The rectory's cook lay under the debris, killed by the falling walls. He offered a Requiem for her at the spot."

Father Woods had visited San Pedro earlier while making low-flying surveys.

"I was able to land on the road approaching the town."

This was the way he collected, in several flights from Guatemala City, the first reports of the extent of the damage in rural areas, where some 70% of the population lives.

In most towns and villages the churches went down with homes and municipal buildings and schools, he reported.

"In the massive job of reconstruction ahead, most of the churches in the area will have to be included. I am talking also of (Continued on Page 6)

## Weatherman 'delays' two Board sessions

Two sessions of "The Challenges of Board Leadership," a workshop for the Executive Committees of parish Boards of Education, have been rescheduled.

The session for Indianapolis Boards originally scheduled for Feb. 5, has been rescheduled because of weather for Thursday, Feb. 26 at 7 p.m. at Our Lady of Grace Academy, Beech Grove.

The session for Terre Haute parish boards originally scheduled for Feb. 2, has been rescheduled for Thursday, Feb. 19, at 7:30 p.m. at Schulte High School because of the changed date of the Terre Haute District Board meeting.

## MAKE-UP TESTS

Entrance Examinations make-up tests will be held for all Indianapolis Archdiocesan high schools at 8:30 a.m. Saturday, March 6, at Scelms High School. The tests will be forwarded to the school of the student's choice. There will be a \$5.00 fee. Make-up test for the Latin School will be held there on Saturday, Feb. 14, with a fee of \$2.50. Starting time is 9:30 a.m.



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Angola missionaries have left

VATICAN CITY—About half of the more than 300 Catholic missionary priests and Brothers once working in Angola have left that African country because of its civil war, according to figures released here by Fides, the Vatican's mission news service. Many intend to return to Angola as soon as the situation permits them to resume their work, the Jan. 28 Fides report stated.

## Philippine bishops speak out

MANILA, The Philippines—The bishops of the Philippines, voicing a strong conviction about their duty "as bishops, pastors, and preachers of the Gospel," have pledged to do all in their power to ensure that due process of law is respected in all cases affecting foreign missionaries. By existing law, aliens charged with acting against the national interests may be deported after a summary hearing by the immigration commissioner if even a "semblance of evidence" is presented against them.

## Parish considers seceding

MT. VERNON, Va.—Members of Good Shepherd parish here, whose conflict with Bishop Thomas J. Welsh of Arlington erupted again in January, have voted to charge him with breaking a year-old agreement and also voted to consider seceding from the Arlington diocese. The bishop and the parish have been at odds over a number of issues, including the exercise of authority and ministry and the policies of religious education.

## Future of schools 'serious'

VATICAN CITY—The future of Catholic schools is one of the most serious problems the American Church is facing, Bishop Mark Hurley of Santa Rosa, Calif., told Vatican Radio in an interview aired Feb. 3. "The recent Supreme Court decision which denied any type of aid has seriously hurt us," the bishop said in reference to a decision overturning a Pennsylvania law providing on-site auxiliary services to nonpublic school students.

## In capsule form . . .

A Franciscan priest, Father Miguel Lorado, sentenced to 30 years in jail for harboring a Cuban hijacker a decade ago was released Feb. 2 and is reported living at the papal nunciature in Havana. His sentence was shortened after repeated attempts by Church authorities to gain his release.

A Missouri judge has ruled that a state-funded scholarship program for needy college students must stop by June 30 because it violates the Missouri constitution's strict ban on state aid to private or religiously affiliated institutions.

Capuchin Father Pancratius Krieg, a priest at St. Michael's Church, Brooklyn, N.Y., was shot to death Feb. 3 by four robbers who were admitted to the rectory after pretending to seek information about a baptism, the police reported.

Bishop Gerald Moverley, auxiliary of Leeds, England, has refused permission for the Irish Republican Army (IRA) hunger-striker Frank Stagg to have Mass celebrated in his cell at Wakefield Prison. The request has been interpreted as an attempt to commit the Church to some kind of public gesture of support for the outlawed IRA, which has been waging guerrilla warfare in Northern Ireland.

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## Names . . .

Archbishop Joseph L. Bernardin of Cincinnati received an honorary degree Feb. 1 at the midyear commencement of DePaul University Chicago.

Gov. David Pryor of Arkansas has signed a law that allows the state's public school children to begin each class day with a brief period of silent prayer.

Bishop Edward E. Swannstrom, auxiliary of New York and executive director of Catholic Relief Services (CRS), the overseas aid organization of U.S. Catholics, is to receive an honorary doctorate degree from Loyola University, Chicago.

## PAPER DRIVE

INDIANAPOLIS — St. Monica Church will hold a paper drive on the week-end of Feb. 20, 21 and 22 at the school yard, 6200 N. Michigan Road.



FIFTH WHEELERS PLAN DANCE—The Fifth Wheelers Club, an organization of Catholic widows and widowers, will sponsor a "Sadie Hawkins" Dinner-Dance on Saturday, Feb. 21, at Garrison Hall, 5002 Madison Ave., Indianapolis. Dinner and dancing will follow a cocktail hour slated for 6 p.m. All Catholic widows and widowers are invited. Reservations, which must be in by Tuesday, Feb. 17, can be made by calling 888-3145 or 882-6510. Casual dress is acceptable. Committee members above are, left to right: Don Griffin, Dorothy Winans, Bernard Browning and Ann Atwood.

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## THE TACKER

## 'Alive and kicking'

BY FRED W. FRIES

The old-fashioned retreat is far from dead. In fact, it is alive and kicking on the high school front.

That is the word from Father Joseph Kos, religion teacher at Ritter High School, Indianapolis.

Father Kos gave us a fill-in this week on a unique and exciting program inaugurated by a steering committee consisting of the religion teachers at three Indianapolis Archdiocesan high schools: Ritter, Roncalli and Secena. He is hopeful that Chatham High School will be in a position to join the cooperative effort later.

"For the time being we are confining our retreat program to the senior and junior classes," the Ritter religion teacher said, "and the response to our first two sessions has been enthusiastic."

THE PROGRAM was launched with two retreats for seniors on Jan. 27 and 28 and Feb. 3 and 4. Opening retreats for juniors have been scheduled for March 9 and 10 and March 16 and 17.

"Silence, scripture reading and reflection play a major role in our program," Father Kos emphasized, "and give it the characteristics of the old-fashioned retreat."

"We are cutting down on activity in favor of quiet discussion and meditation," he said.

Ten students and at least two faculty members from each school participate in each retreat, Father Kos explained.

All the retreats are conducted at St. Maur's Theological Center on Northwestern Ave. in Indianapolis. The retreatants are lodged at the Center and all meals are taken there.

No visitors are permitted during the retreat, and retreatants must remain on the premises during the entire observance, Father Kos said.

"Despite necessary restrictions, a full complement of students signed up for the opening retreats," the Ritter religion teacher commented.

IN A LETTER soliciting parental approval for any students signing up for the retreats, the steering committee stated that the purpose of the program is "to help our students see the Church as people who serve and then to see themselves as capable of service—to recognize their gifts and to feel called to use them in the service of God's people."

Members of the steering committee, in addition to Father Kos, include: Secena, Fathers Karl Miltz and Gerry Kirkhoff and

Sister Rita Horstman; and Roncalli, Father James Wilmoth and Sisters Janet Kucelczyk and Caryl Risen.

**GUATEMALAN EARTHQUAKE RELIEF**—The Archdiocesan Mission Office is handling contributions for the relief of the victims of the recent earthquakes in Guatemala. Checks are to be made out to: Victor L. Goossens, and the contributions will be forwarded promptly to Catholic Relief Services for distribution. The Mission Office has already received several thousand dollars in contributions including one anonymous donation of \$500.00.

**NAMES AND NOTES**—Father Irvin Mattingly, a retired priest of the Archdiocese, underwent eye surgery to correct a detached retina earlier this week, and is recuperating in University Hospital, IU Medical Center. His room number is 464. . . . Daisy Swain, mother of deceased organist Louis Swain, recently observed her 100th birthday at Cloverdale. . . . Gerald Chaney was confined to bed with a strep throat at Kentucky State College and unable to come to Indianapolis for his recital on Feb. 8. He regrets any inconvenience the cancellation may have caused.

**IT ALL DEPENDS**—The Archdiocesan School Office has announced that the decision to close schools on Washington's Birthday, Monday, Feb. 16, has been left in the hands of the individual principals. Those schools which have their own transportation and do not depend on public school buses are encouraged to remain open for classes to make up for one of the days lost recently due to bad weather, the spokesman said.

**FOR MARRIED COUPLES**—Married couples in the Terre Haute area are invited to attend "An Afternoon for Lovers" at Schulte High School on Sunday, Feb. 15, from 1 to 3:30 p.m. The program will include a talk by Father Thomas Widner, associate editor of The Criterion, who is active in Marriage Encounter work, a sharing by a couple from the Marriage Encounter Program, Mass with renewal of marriage vows and a closing supper. Attendance fee is \$5.00 a couple.



**MAP HIGH SCHOOL RETREAT PROGRAM**—Shown above discussing plans for the "old-fashioned retreat" program being co-sponsored by Ritter, Roncalli, and Secena High Schools are left to right, standing: Steve Burton, Ritter junior; Father Kos; Mary Mattingly, Ritter senior; Father

Ivan Hughes, O.S.B., director of St. Maur's Theological Center, where the retreats are being held. Seated, left to right: Nick Massey, Ritter junior; Jane Schmutte; Mark Freije; and Elsie Yarbrough, all Ritter seniors. (Photo by Father William Pappano)

## † Remember them in your prayers

**INDIANAPOLIS**  
† ELIZABETH A. HEALEY, 64, St. Michael, Feb. 3. Wife of Dr. Harry J.; mother of George M. and Kenneth Healey; sister of Ida Major, Marie Mager, Frances Fritz, Ann M. Gordon, Catherine Barnes, and Sister Mary Louis, S.D.

† VIRGINIA BRACKMAN, 83, Holy Name, Feb. 3. Mother of Robert and Vernon Rowe; sister of Basil Dalton, Maude Wilson, Mildred Johnson, Oshia McDougall and Carl Baldwin; stepmother of Pat Williams and Jane Roney.

† FRANCIS H. LONG, 88, St. Anthony, Feb. 3. Father of Frances Long; brother of Della Stodman, Leo E. and Thomas H. Long.

† ETHEL M. LANCE, 77, Sacred Heart, Feb. 3. Mother of Robert W. and Harry Lance.

† JOSEPH P. BECHTOLD, 82, Our Lady of Greenwood, Feb. 3. Father of Robert Bechtold.

† MARGARET V. LAKER, 75, Little Flower, Feb. 4. Wife of John A.; mother of Margaret Martin, Florence Mattingly, Ruth Buennagel, and John J. Laker; sister of John and Hazel Barrett.

† DENNIS P. CASSELY, 59, St. Francis, Feb. 4. Father of Helen and Gary Casseely; brother of Thomas Casseely and Veronica Michael.

† JACOB J. SMITH, 78, Holy Spirit, Feb. 5. Husband of Frances R.; father of LaVon Elliott, Teresa Page, Carolyn Kashman, Norma Arney, James and Marjorie Smith.

† JOSEPH V. WEILHAMMER, 74, St. Roch, Feb. 6. Husband of Irene C.; father of Charlotte Austin and Dr. James D. Weilhammer.

† MARYELLEN R. PHELPS, 45, St. Francis de Sales, Feb. 6. Wife of Glen E.; daughter of Bridget Hanley; sister of Martin Hanley.

† JAMES E. MORRISON, 62, St. Mark, Feb. 7. Husband of Helen M.; father of Thomas J., Michael E., James R. and Daniel O. Morrison; sister of Margie Eckstein.

† LOUIS GEORGE, 88, St. Joan of Arc, Feb. 7. Husband of Rose; father of Joseph and Fran George.

† GEORGIA A. MALEY, 48, St. Lawrence, Feb. 9. Wife of Frank M.; mother of Maureen K., Mark H., Tim F., Frank M. and Sean D. Maley; daughter of Nona Hayes.

† EDITH M. WILLIAMS, 80, St. Augustine Home Chapel, Feb. 9. Wife of Roy K.; mother of Eleanor Maxwell; stepmother of Patricia Fowler, Barbara Mattox, Roy E., Joseph and Rev. Thomas Williams.

† PAUL H. GEORGE, 73, Little Flower, Feb. 9. Husband of Gertrude S.; father of Janice GiamCurato, Paul H., David L. and Gerald F. George; brother of Mrs. Gerald Hall, Mrs. William Wolf and Arthur George.

† MARIE D. BAGNOLI, Christ the

King, Feb. 10. Sister of Elizabeth Lorey, Theresa Mazzafarro and Michael Bagnoli.

† THOMAS E. CARROLL, 70, St. John, Feb. 11. Brother of Irene F. Cronin.

**RICHMOND**  
† CECILIA C. GORDON, 75, St. Mary, Feb. 10. Wife of Bartley; mother of Mrs. Nancy Daleiden, Cincinnati, O.; sister of Mrs. Marguerite Quintier and Mrs. Alice Siler, both of Richmond; Wilbur Siler, Liberty.

† MARCELLA L. TAUBE, 88, St. Mary, Feb. 9.

**SCOTTSDALE**  
† MARGARET F. STAHL, 80, American Martyrs, Feb. 6. Mother of Rev. John A., Rev. George L., and Robert J. Stahl, all of Indianapolis. An additional Funeral Mass was offered on Feb. 7 in Our Lady of Lourdes Church, Indianapolis.

**TELL CITY**  
† HETTIE HOLMAN, 82, St. Paul, Feb. 4. Mother of Mrs. Evelyn Marchand, Mrs. Lucille Layell, and Mrs. Marjorie Lamar, all of Tell City.

**D-TO MEET**

**INDIANAPOLIS**—Our Lady of Everyday Circle, Daughters of Isabella, will hold the monthly meeting at 7:45 p.m. on Feb. 16 in St. James Hall. Hostesses for the meeting will be Mrs. Ann Farmer and Mrs. Ruth Griffin.

## Benedictine nun dies at convent

**FERDINAND, Ind.**—The Funeral Mass was offered here on January 28 for Sister Canella Ackerman, O.S.B., who died in the infirmary of the Convent of the Immaculate Conception here on January 26.

Sixteen years of her religious life were spent as a housekeeper on missions staffed by the Ferdinand Benedictine Sisters, Archdiocesan missions include St. Joseph Hill, Sellersburg; St. John, Starlight; and St. Plus, Troy.

Immediate survivors include a brother, Simon of Jasper; two sisters, Sister Fidelis Ackerman, O.S.B., and Miss Louise Ackerman of Jasper.

Ten years ago St. Francis Hospital began its new school of medical technology.

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□ Thursday, February 26 8:00 PM Hooks Family Night  
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□ Sunday, February 29 2:30 PM

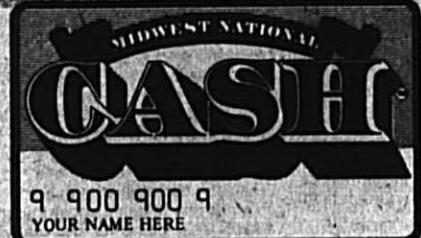
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## Criterion Comment

"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

## Catholic schools

"Of the educational programs available to the Catholic community, Catholic schools afford the fullest and best opportunity to realize the threefold purpose of Christian education among children and young people."

That statement made by the National Conference of Catholic Bishops in their November, 1972 pastoral letter "To Teach As Jesus Did" holds truer today than ever. The challenges of time and money have not undercut the serious need for Catholic schools. Indeed, the future appears in even greater need of them than ever before.

What is the threefold purpose of Christian education?

"The educational mission of the Church is an integrated ministry embracing three interlocking dimensions: the message revealed by God which the Church proclaims; fellowship in the life of the Holy Spirit; service to the Christian community and the entire human community."

This statement in the Bishops' letter reflects the criteria by which Catholic schools must be judged. When we think in terms of reorganizing our schools, we must think of that statement. Our schools do not exist simply to provide greater competition in the academic job market. Their design and intent carries a far greater vision than that.

We know that Catholic schools cannot compete where money is a factor. The willingness of Catholics to support schools for these many years is based on the realization that far more important values than purely secular ones are involved. Catholic schools must first and above all provide our

children with an awareness of God made man in Jesus Christ.

Where this is the key, Catholic schools are vital. Where this is not the motivating factor in keeping Catholic schools open, their existence is questionable. Either by content or intent, Catholic schools serve to spread the Gospel message. In the future it may be that non-school religious education programs will provide a better opportunity for imparting this awareness.

Even now Catholic schools cannot serve to compete with public education. That is why we speak of Catholic schools as alternatives. In doing so we suggest that the value system imparted in public education is different from that of Catholic education. But duplication is unnecessary. That is why the teaching of any subject other than religion in a Catholic school will always be questioned.

Nevertheless, we cannot speak highly enough of the long range value of Catholic schools. For every weakness there is an alternative virtue. For every wrong step, there is a right one.

Catholic schools may be a mixed bag, but one wonders what other institution or organization has the potential for confronting society with the illusions which that society preaches. What other educational vehicle of similar proportions stands as an alternative to the consistently deteriorating values present in that society? What other vehicle is able to speak so loudly? And what other vehicle is able to challenge the questionable value system that our culture continues to set up?—T.W.

## Abortion and emotions

The following editorial, entitled "Abortion, Emotion and Death of Babies," appeared in the Jan. 30 issue of *The Catholic Review*, Baltimore archdiocesan newspaper. It was signed by the editor, Patrick Joyce.

Newspapers often describe abortion as an "emotional" issue, usually with the implication that all of that sloppy emotion is a very bad thing indeed. Many people who are quite serious in their opposition to abortion agree with that evaluation and try to combat abortion using only cool reason. No bloody fetus pictures allowed.

As a diocesan newspaper editor, I have tended to try to cover the issue thoroughly but without emotionalism, but last week I decided to run a frankly emotional account of a doctor's reaction as he witnessed an abortion for the first time.

"I am not trying to argue," Dr. Richard Selzer said as he described seeing a fetus struggling to defend itself against the abortionist's needle. "I am only saying what I've seen. Whatever else may be said in abortion's defense, the vision of that other defense will

not vanish from my eyes."

It's funny how you can know two facts but not put them together—like the fact that the fetus described in that story was 24 weeks old and the fact that my wife, Cathy, is six months pregnant. It was only after the story appeared in *The Review* that I managed to put the facts together and realize that the fetus who fought against death in the story was the same age as our baby.

Part of the problem was that Cathy and I don't consider our child a fetus but a real, live baby, kicking and pushing and squirming, often as ram-bunctious as one of our other kids. Cathy can feel all that moving around inside in a way I can never understand, but I can put my hand on her stomach and feel the little rascal thumping and twisting and acting the role of a friendly, playful and hidden child.

It was a child like this who died in that abortion.

The rational arguments against abortion are powerful; they really ought to convince any reasonable and objective person. Unless you adhere to some ancient theory of human development, it doesn't take much of an argument to prove that from the earliest stages of pregnancy a baby is living and growing. And even if you have some doubt about the early stages, does the doubt really justify something as drastic as abortion?

But the arguments are in a way irrelevant.

When you stop and think and look at the reality of abortion, the reality that in every abortion a helpless little baby dies, perhaps then there is some reason to get emotional—not angry at those who perform abortions (unless you happen to be able to read the hearts and examine the consciences of other people) but sad, terribly sad for those tiny, nameless victims.

# Change—and how we learn about Jesus

BY FR. THOMAS WIDNER

This week we will again look at the results of the fall Listening Sessions which were reported at the Archdiocesan assembly held on Jan. 25 at Bloomington. The topics examined this week were headed: "The Individual and Change" and "The Parish and Teaching."

The question was asked: what changes were commonly identified as major shifts between what Catholics learned and what is being practiced today? The major areas responded to were:

(a) Concept of authority—today there seems to be a greater stress on personal responsibility.

(b) Ecumenism—today there is an awareness that Catholics do not have a monopoly on God's love or truth.

(c) Lay participation—laymen are more visible in parish councils; especially women participating in liturgical functions.

(d) Liturgical—today there is a greater emphasis on community worship as opposed to private devotions.

(e) Parish diversity—today one finds various styles of worship,

communication and education in going from parish to parish.

(f) Priorities regarding the parochial school—Bishops and pastors place less emphasis today on the importance of having every child enrolled in a Catholic school.

(g) Political and social issues—today there is greater attention by the Church to these areas.

IN ANSWERING THE QUESTION "what are the most commonly expressed ways that Catholics say they learn about Jesus—his life and teachings?" the overwhelming response was through the homily. Since this was seen as basic, the following were among suggestions made concerning the homily:

(1) Priests could choose better topics.

(2) There should be more preaching of Scripture applied to daily living.

(3) The Church's stand on social issues should be communicated in a more timely and relevant manner.

(4) There should be preaching on changes that occur in the Church before they occur, e.g., the rite of penance.

(5) There should be a stronger, more definitive stand on moral issues. The need for definite guidelines was noted in this connection also.

(6) There should be a rotation of

homilists among parishes.

(7) There should be improved delivery on the part of the homilist.

There are many insights in the above points for the parish priest. Strongly evident throughout the reporting on this topic was the plea for the sixth suggestion above. Some of the delegates felt they were being cheated in their parishes while others felt they had excellent homilists and homilies.

Opinion was expressed also that changes in the Church are frequently reported in the press, but not often in the pulpit. Many people indicated that they knew that the rite of penance would be changing, but few had heard it mentioned in the pulpit.

There were strong pleas for guidelines from the bishop in taking strong, definitive stands on issues. The attitude reflected was one of confusion. At the assembly there appeared to be the evidence of personal responsibility on the part of individual Catholics concerning political and social issues, but there was a widespread feeling that the leadership in the Church was letting them down as to its own position. Perhaps the key here is again "communication."

Delegates were quite aware that the Vatican had made a recent declaration

on sexual ethics. They had read about it in the press, but had not been made aware of it within their churches at all. The plea was made for complete translations of such documents so the people would not have to "read about it in Time magazine."

With regard to teaching vehicles other than the homily, a strong appeal was made for more adult education programs. The suggestion came that these might best be done on Sunday before or after Masses. There was very strong support that the Listening Session format be continued as this seemed to be very effective in the parishes. A strong mandate for improved CCD programs was also voiced.

An interesting reaction came with regard to Catholic schools. The general feeling was in support of a continuation of Catholic schools where they exist providing they are doing a good job. A question arose concerning the need for Catholic schools in certain areas. One deanery spokesman expressed the idea that schools in the suburbs, where existing public schools are of a high caliber, be closed and the money channeled into opening or improving inner city schools. The questioning surfaced in the Indianapolis West and South deaneries.

(To be continued)

DALE FRANCIS SAYS

## A sensitive issue becomes a sleeping giant

BY DALE FRANCIS

Newsweek said it had surprised the politicians and the pundits. The political analysts started speaking of the sleeping giant of the 1976 presidential campaign. All of a sudden there is a recognition that the issue of abortion is a sensitive one, that it might even be decisive in a close contest.

The temptation is to think the media had deliberately ignored the issue, played it down by intent. Maybe so, but I believe not. I think that the kind of liberal mind that dominates most of the electronic and press media just couldn't comprehend that a moral issue could be of political importance.

Yet it took some real blindness not to recognize it. The other day there were demonstrations in Madrid. The television commentators got excited about it. There were a reported 10,000 people who marched in the streets of Madrid and at least two networks called the demonstration "massive." Yet only a couple of weeks before, 65,000 people had come to Washington to protest against legalized abortion and the networks dismissed it with less than a minute's commentary. What kind of suspension of news judgment made it possible to

call 10,000 demonstrators a massive force and to ignore 65,000? That 65,000 was on a bitterly cold day, and it was clear that the demonstrators came from many parts of the country—that should have told the news media something.

IT IS POSSIBLE that the very misconception the media has of the Catholic Church contributed to the misjudgment. First of all, it is a commonly held misconception that the entire pro-life movement is Catholic. It isn't; there are many of other faiths who believe that the issue of whether unborn life should be destroyed is important.

But added to this misconception is one about the Catholic Church. The media has some sort of an idea that the bishops of the Church completely control the people. They look out at 65,000 demonstrators, and they think the bishops have ordered it; so there are 65,000 people doing what their bishops commanded them to do.

The truth is the bishops don't have that kind of power at all—maybe they should have more of it than they do. But they don't have it. The March for Life was not called by the Catholic bishops. It was a spontaneous movement of people who are vitally concerned about an issue they believe is of great importance to the nation. The pro-life movement has always been a movement of the laity—and not

just the Catholic laity either. The media hasn't understood this. Maybe the media is beginning to understand it now.

There were even some Catholic publications that didn't understand the bishops' pro-life stand. They thought it was the bishops getting into politics. But there are knowledgeable men among the bishops, and they knew the pro-life movement wasn't their movement. They offered some savvy political advice, but they said it wasn't something they were going to try to direct, finance or control. And they said it knowing it wasn't about to become their movement. It might need support and some advice, but the pro-life movement is an authentic response of the people to something that is important to them.

IT WAS ELLEN MCCORMACK'S candidacy that was one of the clinchers. The truth is that she doesn't have a chance of being the Democratic nominee. Some said that at least her candidacy gave a chance to express opposition to abortion on national television. But it meant more than that. It showed the pro-life movement had clout enough to qualify in 20 states and show support in the rest of the states. Politicians understand figures like these.

But already candidates had learned

the abortion issue was a live one. Some said it turned the votes to Jimmy Carter in Iowa—and it probably did although he's not likely to be able to film-flam pro-life people again with a fast-talk that sounds pro-life but turns out not to be.

Those people who are opposed to the legalization of abortion, who want unborn human life protected, are going to play an important role in deciding who the two presidential candidates are going to be. They are going to play an important role in deciding the outcome of the presidential election.

Some nervous Catholic commentators warn against allowing a single issue to determine how pro-life people vote. They understand neither politics nor history. Obviously pro-life people aren't going to support someone not qualified to lead the nation. But when they choose whom they will support it isn't going to be someone who accepts legalized abortion. And that's the way it has always been—what is important to people determines their vote. And what's important to millions of people is that our nation should turn back from a morally devastating policy of anti-life. Those who hope to be President better understand that and do some real thinking about this moral issue. It is going to be vitally important, maybe decisive.

THE YARDSTICK

## 'Simple Justice'—a winner among books

BY MSGR. GEORGE G. HIGGINS

The new year is still young, but I am willing now to give odds that, come December, Richard Kluger's book, "Simple Justice," published by Knopf a few weeks ago, will be awarded many if not all of the standard prizes as the best book of 1975 on American history.

"Simple Justice" is a definitive account of the long battle for black equality in education, climaxed by the Supreme Court's historic 1954 decision in *Brown v. Board of Education*.

At first sight, the average reader might be scared away by the sheer length of the book (it runs to more than 800 pages), but I guarantee that anyone who starts reading it will find it hard to stop. Though it is painstakingly researched and carefully documented, it reads like a novel.

Even when he unravels the most obtuse technicalities of complex court decisions, Kluger, a non-lawyer, writes with crystal clarity and holds the reader spellbound.

I AM PERSONALLY indebted to "The Nation," a liberal weekly, for bringing Kluger's book to my attention in a five-page review by Maurice de G. Ford, a Harvard Law School graduate and a budding author in his own right. I would have caught up with the book sooner or later, but Mr. Ford's review (12/27/75) was so enthusiastic that I felt compelled to purchase a copy immediately. Once I started to read it I was hooked and couldn't put it down.

I agree with Mr. Ford when he says that "Simple Justice" is "a magisterial volume" and "a monumental accomplishment." Ford adds that "if a man should achieve nothing more with his life than to write a book like 'Simple Justice,' his life will still have been grandly lived." Well said indeed!

Since Kluger spent seven years writing his book, it obviously was not prompted by the current busing controversy and wasn't specifically meant to help either the federal judiciary or the Congress to resolve that nagging crisis. But by happy coincidence as Mr. Ford has pointed out, it does provide both the judiciary and the Congress—and the American people in general—with some useful guidelines as they search for an answer to the busing dilemma. In Ford's words, it does this "by setting the questions raised today in the context of history." Kluger "shows that they are not really new questions . . . The social science dispute in *Brown* was as heated, as the dispute over busing today. Yet the Supreme Court acted unanimously."

If I understand Mr. Ford correctly, he concludes that Judge Garrity's controversial busing decision in Boston was just as much a "moral imperative" as was the Supreme Court's even more controversial 1954 decision in *Brown v. Board of Education*. I am not so sure about that. On the other hand, I have no hesitation in saying that Kluger's book is required reading for anyone who is really serious about forming a sound judgment on the busing controversy. Henceforth, in other words, anyone who presumes to pontificate on either side of this controversy without first having read "Simple Justice" deserves to be written off as a superficialist at best or a charlatan at worst.

ASIDE FROM THE BUSING issue, Kluger's book, is required reading, for other reasons, in connection with the observance of the nation's Bicentennial, which officially opened in Philadelphia on New Year's Day.

It is no secret that black Americans, by and large, are not very excited about the Bicentennial. If there are any white Americans so grossly insensitive or naive as to be wondering why Kluger's book will provide a ready answer. No matter how many books we may have read on the sordid

history of race relations in the United States, we will blush for shame as we review that history once again in the early chapters of "Simple Justice."

And yet it must be said that Kluger's aim is not to shame his readers but to instruct them—and to give them a measure of hope for the future—by skillfully recounting the story of the limited but nevertheless historic and irreparable victories black Americans have won, largely on their own initiative, in their continuing struggle for equality in education.

It goes without saying that we who

belong to the white majority have more to learn than our black fellow-citizens from a careful reading of Kluger's masterful study. At \$16.95 per copy, it's expensive, but, by today's standards, a bargain even at that. I recommend it without qualification as the best book of its kind published in many a long year. To repeat Mr. Ford's assessment of the book, it is indeed a "magisterial volume" and "a monumental accomplishment."

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Official Newspaper of the  
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Price: \$5.00 per year  
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Entered as Second Class Matter at  
Post Office, Indianapolis, Ind.

Editor, Rev. Msgr. Raymond T. Bosler;  
Associate Editor, Fr. Thomas Widner;  
Managing Editor, Fred W. Fries; Circulation, Agnes Johnson; Advertising, David Skipsky, Marguerite Derry.

Published Weekly Except Last Week  
in December.

Postmaster: Please return PS Form  
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## CHAPTER EIGHT



(To be continued)

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## OLD TESTAMENT

# BIBLICAL SONG

BY STEVE LANDREGAN

A love poem in the Bible? It may come as a surprise to some but a love poem with explicit enough language to wither the ears of a Victorian is to be found in the Old Testament.

It is, of course, the Song of Songs or Canticle of Canticles, a poem that tradition teaches is a parabolic description of the love of Yahweh for Israel.

The origins of the Song of Songs are obscure, but it was accepted without question into the Christian canon of the Old Testament. The New Testament itself reflects the concept of God as husband-lover of Israel in St. Paul's description of the Church as the Bride of Christ (Eph. 5:25-28).

Human love has always moved men to seek to capture its magic and mystery in poetry and song, so it should not surprise us that the author of Song of Songs sought to capture the Hallel, the selfless love of Yahweh for Israel, in poetry.

IN READING THE SONG of Songs some are shocked at the candor of the writing concerning love and sex. It might even be considered in bad taste, but the reader must keep in mind that the work is the product of a different culture where such candor was normal. What is described is married love which is not only good but is holy, and the praise of something holy can hardly be morally wrong even though it may offend some sensibilities.

The authorship of Song of Songs has traditionally been attributed to Solomon; possibly because he was considered a great poet, or a great lover . . . or both. In either event Biblical scholars now generally agree the work was put in its present form after the exile, centuries following the reign of Solomon.

Wordsworth wrote that: "poetry is the spontaneous overflow of powerful feelings; it takes its origin from emotion recollected in tranquillity."

## Isaiah like trumpets at Easter

BY FR. ALFRED McBRIDE, O. Praem.

"I've seen the Lord.  
I've seen the Lord.  
And he is high and lifted up,  
and his train fills the Temple.  
And the angels cry holy,  
holy is the Lord."  
Traditional Spiritual

Reading Isaiah is like listening to the organ and trumpets at Easter. His style is Imperial, and he is at home with majesty. Most likely he was an aristocrat, accustomed to life at court and almost Shakespearean in the ease with which he uttered stirring poetry. Small wonder that Handel excerpted many of the Isaiah texts for the Messiah.

Scholars point out that the original Isaiah wrote chapters 1-39. Men of his cast of thought completed the remaining work in succeeding centuries. Faithful to his vision, a "Second Isaiah" composed chapters 40-66, and a "Third Isaiah" completed chapters 66-68. It is with the genius and life of First Isaiah that we are concerned here.

WE MUST FIRST NOTE that biblical prophets are not cloistered ivory tower

It is natural that the inspired writers of Scripture, who had personally experienced the power of God, should have turned to poetry as a means of communicating their experience to others.

From the earliest scriptural writings (Song of Deborah) to some of the latest (The Magnificat) we find spontaneous songs of praise and thanksgiving poured out on the pages of the Bible.

THE LARGEST SINGLE grouping of these songs are to be found in the Book of Psalms (the word psalm is a Greek translation of the Hebrew word "mizmor," meaning a song accompanied by a string instrument).

Just as the Song of Songs was traditionally attributed to Solomon, the Psalms have traditionally been attributed to David, although certain songs in the collection were written after the exile.

It is difficult to date any of the individual psalms but some are very ancient and may well be of Davidic origin. Others, although pre-exilic must be dated late in the history of the monarchy.

The Psalms mirror the entire spectrum of Israelite history and are in fact a summary of Old Testament beliefs and customs of worship.

Reflecting an intimacy with God that sets them apart from similar literature found in other cultures of the ancient Near East, the Psalms are inspired reflections on individual and collective experiences with God.

THERE ARE MANY methods of grouping the Psalms, but Father Roland Murphy, O. Carm., groups them as follows in his article on the Psalms in the Jerome Biblical Commentary.

(1) Hymns of praise that call upon the community to sing or rejoice over the attributes of God (Ps 134) or His creation (Ps 148). Other hymn psalms praise the kingship of Yahweh (Ps 97).

(2) Laments, both personal (Ps 42-43) and collective (Ps 44) that reflect the ancient Hebrew's fear of death, particularly early death, but also manifest their faith that God will hear the distress calls of His chosen people. Among these are also found

psalms that are essentially statements of trust in God (Ps 23) and confidence in His Hessed.

(3) There are also psalms of thanksgiving, both individual (Ps 118) and collective (Ps 124).

(4) Royal psalms (Ps 132) may be songs of thanksgiving or of lament depending upon the event they celebrate in the life of the king.

(5) Also found in the collection are wisdom psalms like Psalm 49 that reflects upon the futility of riches.

(6) While most psalms were used in liturgical celebrations there are a few that had a specifically liturgical purpose such as Psalm 24 which was to be sung at the gate of the Temple.

(7) Others were historical in nature, (Ps 105) recording some event in the religious history of Israel.

(8) Finally, there are those in praise of The Law, of which Psalm 119, the longest in the collection, is a good example.

Psalms are to be prayed as well as sung. As Jesus was dying on the cross he prayed Psalm 22 . . . "My God, my God, why have you deserted me?" Christians today still pray the Psalms at Mass (responsorial psalm) and in the official prayer of the Church (Liturgy of the Hours).

These beautiful and inspiring Hebrew poems still reflect the spontaneous overflowing of feelings experienced in man's encounter with God.

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## Prayer—a relationship with God

BY CARL L. MIDDLETON

Mystical Thought, Prayer, Meditation. How mysterious—these terms sound! What comes to mind when you hear these terms? A bearded, thin guy wearing a long white robe? A saint in sack cloth, gaunt from days of fasting? A "Holy Joe" kneeling before the altar for hours?

Upon asking a group of high school seniors what was the first thought that the word "prayer" brought to their

minds, their answers ranged from the "Hall Mary" and "Our Father" to grace before meals. These were all well and good, as they do manifest our love and devotion for God and His Son Jesus.

I WONDER HOW MANY of us, after reading the Song of Songs (sometimes known as the Canticle of Canticles) or the psalms, would consider them prayers—meditations in poetic form about one's relationship with God? Yet, that is exactly what they are. The authors of the Song of Songs and some of the psalms perceived God as a person very close to them—so intimate in fact, that they likened God to a spouse. God was a lover who always showered upon them His "loving kindness" or "hesed." They didn't view God as a superior, a judge, or a miracle worker. Rather, God was a person who was always present, always revealing Himself through history, nature and community.

The people belonged to God and God belonged to the people. This relationship is alluded to in the very name of God: "Yahweh—Aser—Yahweh" or "He who brings into being whatever comes into being." Yahweh manifests His divinity and power in the creation and continuation of life. Yahweh is a personal and loving God. Prayer, then, is a human being's response to God's loving kindness and daily manifestation in our lives.

We are called, regardless of our professions, to be people of prayer. For prayer is not just a doing, an asking, an informing when we are in need or trouble. Nor is prayer simply thanking, or praising God or sporadic communicating with God. Prayer

certainly can be this at times, but prayer is far greater as the psalms and Song of Songs explicate. As we grow aware of God's presence, the more open we are to God speaking amidst the hustle and bustle of our everyday lives; our life becomes a prayer.

BASICALLY, the first movement of any prayer is to listen to God's Word as He speaks in the noise of a busy office, or the silence of a home when the children are at school.

To pray is to take time to listen to God speaking not only in the Eucharistic liturgies or in the Scriptures, but also every day. Prayer is being open to God loving us, and seeking creative ways to say "I love you, too." This is the second movement of prayer—response. After one listens to a loving wife or friend we are moved to respond. Thus, it is with God—we must respond by our lives.

In the Scriptures, especially, the psalms, we often encounter the spontaneous response of the writer bursting forth with praise for the sun, the wind, a child's laughter. Prayer, therefore, is not bombarding God with long lists of wants. More importantly, it is listening and responding to someone with whom we should be very intimate, more intimate than even our spouses or friends. Prayer is our being before God. Our love must be crystallized into moments set aside to listen.

Do we take time out of our busy days just to pray? Could a housewife stop her chores when the young ones are taking their naps, to read some Scriptures or just pray? Could the businessman take his lunch somewhere and quietly pray? Why not

stay a few minutes after work to listen and respond to God?

PRAYER IS NOT WORDS or phrases to be rushed through before meals and at bedtime. Rather, prayer is myself—my very being before God. The authors of the Song of Songs and Psalms were mystics, contemplatives, people who knew and experienced God's loving kindness in an intimate and personal way because they took time to stop, be open, listen and respond. So should we. In this way we are called to be mystics, contemplatives.

As Abraham Heschel so beautifully stated: "All things have a home; the bird has a nest, the fox has a hole, the bee has a hive. A soul without prayer is a soul without a home . . . For the soul, home is where prayer is."

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## THE WORD THIS SUNDAY

By Father Donn Raabe

SIXTH SUNDAY OF THE YEAR

"Actions speak louder"

Leviticus 13:1-2, 44-46  
1 Corinthians 10:31-11:1  
Mark 1:40-45

The Gospel according to Mark gradually unfolds during the Sundays of the Year in cycle B (there are 3 cycles of Sunday Scripture readings: Matthew is highlighted in cycle A, Luke in cycle C and John is interspersed throughout).

The first half of Mark's Gospel, covered in these first Sundays of cycle B, centers on how people experienced Jesus—what he did and how he was. The second half, taken up later in the year, gives the specifics of his teaching. Perhaps Jesus believed that before the Gospel could be taught one had to be personally "touched" by God so the meaning of the words could "sink in." The setting is a man with a skin disease—all he cared about was getting rid of it. Before he could "hear" the Good News of God's love he first had to be "touched" by the love made present in Jesus. First comes the experience, then comes the making sense of it through words.

## Quake century's worst

(Continued from Page 1)  
the cathedral in the city and other colonial churches."

"But the worst sight is that of hundreds of people in the villages roaming around, a big question mark in their eyes, wondering where to find their next meal, where to lie down when the chilly night falls on them."

Father Woods said the first priority should be for tools and building materials.

"We have food and medicines, and distribution is fairly good so far. The relief agencies, including those sponsored by the churches, are performing near miracles, and the army and the government are also."

"We need shovels, picks, hoes to clear and build again. We need thousands of tents for temporary shelter. We need money for materials and transportation. There should be a massive effort at securing cement, structural steel so that as many homes as possible can be made more secure against earthquakes."

"And right now, besides all these things, we need a strong vaccination program against diseases following such massive disaster from contaminated water and food."

THE MISSIONARY FLYING service is tied to a program of resettlement of Indian families from the highlands, where life is generally poor, into the tropical, more productive areas of the northwest.

Thus, within the last five years, Maryknoll missionaries have helped some 2,000 families to move into Ixcán Grande, one of the main settlement areas. Each family is provided with 40 acres of land under a government program. Ixcán has schools, clinics, agricultural cooperatives and credit unions.

"We have been blessed, and now we are launching our own aid program for the victims of the tremors. Next week the Ixcán families are shipping 10,000 pounds of their own corn to the villages in the highlands, plus cash and tools. This is a people-to-people help, from the poor to the poorer."

During a short stay here, Father Woods collected contributions for relief work.

"It is a memorial to my father," the priest said, adding that he hopes to gather enough cash funds to distribute them among the neediest families in the Sacatepeque region.

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faith

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Now Available . . .

## MEDITAPES

Last week the Criterion informed readers that the Office of Catholic Education is offering four 90 minute cassette tapes with a total of 40 meditations for Lent. The Office is making these cassettes available to individuals and groups at \$6 per set. The cost includes mailing and handling. Orders are being handled by the Department of Religious Education through Sr. Gilchrist Conway.

Included in the tapes are meditations based on traditional and contemporary songs. The meditations are reflections on themes within the songs. The tapes make an ideal alternative to Lenten programs for individuals who are unable to participate in parish programs.

More information can be obtained through the Office of Catholic Education, (317) 834-4453. The tapes can be ordered by using the order blank below. Orders must be processed by Feb. 18.

Complete this coupon and send it with a check or money order for \$6.00 per set to:

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Lourdes, Carmel  
win cage titles

BY DENNY SOUTHERLAND

Our Lady of Lourdes and Mount Carmel "A" survived tough competition in the Junior-Senior Deaneary Tournament to capture their respective championships last Tuesday night at Secina.

Coach Phil Wilhelm's Our Lady of Lourdes team defeated St. Plus X in the "B" Tournament, 54-43.

Mount Carmel "A" held off the Eastsiders from Holy Spirit, 51-46. Jim Cook coaches the Deaneary champions.

OUR LADY OF LOURDES advances to the upper bracket of the Archdiocesan Tournament and plays the winner from Tell City at 2:15 p.m., Sunday, Feb. 15, at Providence High School, Clarksville. Winners from the New Albany and Bedford Deaneary play at 1 p.m. at Providence.

In the lower bracket, winners from Terre Haute

and Lawrenceburg meet this Sunday at 1 p.m. at Secina High School in Indianapolis. Following, Mount Carmel "A" plays the Richmond Deaneary Champs. The winners in the first round of the Archdiocesan Tournament play the same evening at 7 p.m. at their respective sites.

Finally, the champion will be crowned Sunday, Feb. 22, at 3:30 p.m. at Secina High School. Our Lady of Lourdes is the defending champion.

LAST THURSDAY, a winner was crowned at Our Lady of Lourdes in the Cadet "B" Post-season Tournament.

Champions in the Holy Cross 56 "A" Tournament will be determined this Sunday at 7:45 p.m. in the Little Flower 56 "B" Tourney, the championship game starts at 7:15 p.m. this Sunday. Also this Sunday, the little game will begin at 5:30 p.m. in the Holy Spirit Freshman-Sophomore Tournament.

Both Cadet Deaneary Championship games will be played at Secina at 7:30 and 8:45 p.m. next Wednesday, Feb. 18.

Mother of two  
priests dies

SCOTTSBURG, Ind. — The Mass of the Resurrection was offered Friday, Feb. 6 at American Martyrs Church for Mrs. Margaret Stahl, mother of Father John Stahl and Father George Stahl, priests of the Archdiocese of Indianapolis.

Following the liturgy at Scottsburg, the body was brought to Indianapolis where the funeral liturgy was held at Our Lady of Lourdes Church at 10 a.m. on Saturday, Feb. 7.

## CYO NOTES

All CYO Wrestlers must be weighed-in on Saturday, Feb. 14, at the CYO Office. Parishes have been assigned specific times for the weigh-in.

One Act Play Contest Schedules have been mailed to all Directors and Priest Moderators. The first week of competition will be March 7. Finals are slated for Roncalli High School, March 19, 20, and 21.

Entries for both Boys' and Girls' Track Dual-Meet Season have been mailed. The deadline is March 8 for both leagues.

Youth Council members should remember that they meet next Monday, Feb. 16, at 7:30 p.m. in the CYO Office.

Girls' CYO Junior Volleyball League entry blanks are due in the CYO Office Feb. 18.

Entries for the Junior Table Tennis Tournament are due Thursday, Feb. 19, in the CYO Office.

Preparations are being finalized for the Solo and Ensemble Music Contest Saturday, Feb. 18, at Chatham High School.

Twenty years ago Frank McKinney, Jr. of Cathedral High School set a new scholastic record for the 100-yard backstroke in a swim meet at Villanova University.

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ST. GEORGE MEDAL WINNERS—Archbishop George J. Blaskup and Father John Ryan, Archdiocesan Director of Scouting, are shown above in the back row with the 1978 winners of the St. George Medal, which is presented for outstanding adult volunteer work in Catholic scouting. Those honored are, left to right: Father Mark Swartzkopf, associate pastor of St. Lawrence parish, Indianapolis; Mrs. Ralph Downs, St. Michael, Indianapolis; Patrick M. Ridge, St. Vincent de Paul; Bedford; and J. Earl Owens, St. Philip Neri, Indianapolis.

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## Basketball

## NOTRE DAME vs. BUTLER

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## VIEWING WITH ARNOLD

## 'Inspiration for the saved'

BY JAMES W. ARNOLD

Movies are such a worldly medium that one is shocked less by the predictable vulgarisms and money-grubbing in some films than by the sudden appearance of an aggressively Christian picture like "The Hiding Place."

"Place" is an obviously careful and expensive production by a subsidiary of the Billy Graham organization—not the first backed by that group but the most artistically ambitious. It was made in England with a more than competent cast headed by Julie Harris, Eileen Heckart and newcomer Jeannette Clift, and recounts, with few concessions to lightweights in the audience, the grim but uplifting story of the Dutch sisters, Betsie and Corrie ten Boom.

During the Nazi occupation, they sheltered Jewish refugees and eventually suffered the horrors of the women's prison camp at Ravensbruck,

with unwavering Christian faith, hope and love.

THE MOVIE is of interest for many reasons, perhaps mainly as an effort in the direction of the apostolate of the cinema, an endeavor that Catholics have often talked about but seldom risked. (There has been Catholic production for TV, but little for the big screen. One upcoming exception is Rossellini's "Messiah," produced by Father Peyton's Family Theater and scheduled for release at Easter.)

Somewhat seriously, people have argued that if

Christ were alive today, he would be a filmmaker. If so, he would probably do better than "Hiding Place," but be hard-pressed to find more effective promoters than the Graham organization.

The suburban theater I attended had an impossibly large crowd for a late show on Tuesday night, and bright-eyed young men and women passed out pamphlets offering advice on what to do if the film really changed your life.

Plainly, however, the movie is an exercise in inspiration for the "saved," not sinners. While the visuals are directed with a skillful

and occasionally creative eye by James Collier, the film needs editing badly. It is 2½ hours of unrelieved ordeal, the first half describing the sisters' operation of their "God's Underground" safehouse in Haarlem, the second half the miseries of their cruel imprisonment. The tone is almost Calvinistic in its relentless emphasis on suffering and faith, as if the producers were determined that no lesser pleasures would be allowed to muddy up the message that "no pit is so deep that Christ is not deeper still." It makes "Diary of Anne Frank" seem like "Singin' in the Rain."

THE HISTORY of the ten Booms is, of course, remarkable. The middle-aged spinster daughters of a watchmaker, himself an outspoken Christian who wore the Jewish star out of compassion, they were already engaged in charitable work before the war. Their motive in helping the Jews is pure

and unquestioning acceptance of Christian responsibility, nicely contrasted in the film with the attitudes of others who copped out.

The sisters are reluctant to be even indirectly connected with underground violence. Later in the camp, an experience that director Collier presents as an agonizing nightmare of physical hardship, filth and brutality, their faith buoyed them and reaches even some of the other inmates. Eventually, Betsie (Miss Harris) dies the transcendent death of a martyr, and Corrie survives by an ironic accident, due to a flaw in German efficiency.

These were heroic Protestant women, and the actresses do their considerable best to make them real. But as people, like some other saints, they are intense in only one dimension. They talk pretty much as Rev. Graham preaches. For all but the most committed, they will seem good but tedious, and as film characters, difficult to identify with. The only

temptation Corrie suffers is whether to hate the camp matron (beautifully typecast as a heavy snarling blonde whose first words are "Here there is only one road to freedom—verkl!"), and uncharacteristically imagines hitting her with a pick-axe.

AT HEART, "Hiding Place" is one of those films about a good person who enters a hellish place and brings its inhabitants some vestige of hope ("Cool Hand Luke," "One Flew Over the Cuckoo's Nest"). Oddly, the secular films, with rascals as heroes and Christian symbolism only implicit, are more involving and effective.

But the movie does have truth going for it, and one is especially grateful for strong films about the Nazi persecution of the Jews, which the old are in danger of forgetting and the young in danger of disbelieving. It is also helpful in promoting the idea of social involvement: these were heroines much more impressive in what they did than in what their scriptwriters gave them to say.

Perhaps the finest testament to them is one of the better lines from the movie, a warning from a neighbor: "The whole street can hear your Jews singing." (Rating: A-3—unobjectionable for adults)

## The week's TV network films

THE TAKING OF PELHAM 123 (1974) (CBS, Friday, Feb. 13): Joseph Sargent's semi-thriller, semi-farce about a gang of tough bandits led by Robert Shaw, who hijack a subway train, take hostages and try to extort a million dollars from New York's

Impoverished City Hall. Despite a few exciting moments, a bright script and the wry presence of Walter Matthau, the film is basically insensitive to people, and the plot runs out of both credibility and thrills early. Satisfactory for adults and mature youth.

OLD YELLER (1957) (NBC, Saturday, Feb. 14): One of the best of Disney's live-action dramas, this is the familiar tale of a homeless mongrel dog adopted by a family of Texas homesteaders in the 1880's. The dog first causes nothing but trouble, but eventually proves his worth. Recommended for children: a boy-and-his-dog classic.

ON HER MAJESTY'S SECRET SERVICE (1969) (ABC, in two parts, Monday, Feb. 16, and Monday, Feb. 23): As long as you know what you're getting in a James Bond flick—shallow sex, grimly comic violence and comic-strip action and values—this is one of the better films in the series. George Lazenby is Bond, but the key quality comes from fantastic Alpine action scenes and such performers as Diana Rigg as the ambiguous heroine and Telly Savalas as the mad scientist. Okay, with reservations, for adults and mature youth.

LITTLE FAUSS AND BIG HALSY (1970) (ABC, Friday, Feb. 20): The dirty, miserable truth of what life is like on the motorbike racing circuit, with Robert Redford as an unscrupulous, ambitious racer and Michael J. Pollard as his eventually disillusioned partner. Moral in total theme, but grubby in detail. Not recommended.

## Mission slated at St. Simon's

INDIANAPOLIS — Passionist Father Blaise Czaja, assisted by Deacon Terrance McDevitt, will conduct an Evangelical Mission at St. Simon the Apostle Church from Feb. 15 through Feb. 20. A Mission service and homily will be preached every evening at 7:30 p.m., Sunday through Friday. A Mission Mass and homily is scheduled, Monday through Friday at 1 p.m.

Members from other parishes are invited to participate. St. Simon Church is located at 8400 E. Roy Road.

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PLAN STYLE SHOW, CARD PARTY—Mrs. Skidmore, left, and Mrs. E. J. Diekhoff, Jr., are co-chairmen for the Style Show and Card Party at Holy Name parish, Beech Grove, on Thursday, Feb. 26, beginning at 7 p.m. More than \$1,000 in table prizes and awards will be given away. Reservations may be made by calling 784-6419 or 783-8573.

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SLATE CARD PARTY AND LUNCHEON—The Ladies Auxiliary of Knights of Peter Claver Court No. 109, St. Bridget's parish, Indianapolis, will sponsor a Bicentennial Card Party and Luncheon on Saturday, Feb. 28, at the Howard Johnson Motor Lodge, 501 W. Washington St., beginning at 12 noon. Proceeds will go to the parish "We Care Food Center" which provides food for needy families. Tickets can be reserved at 253-2109 or purchased at the door. Shown above are Blanche Barnett, left, chairman, and Janet Owens, co-chairman.

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