

Extreme weather cancels Masses

BY NC NEWS SERVICE

Catholic churches in several areas worst hit by this winter's bitter weather took the unusual step of cancelling Masses on the last week-

The Chancery Office reported at Criterion press time Wednesday that it had not been informed of any cancellation of Masses in the Archdiocese due to last week-end's extreme weather conditions. There was a sharp reduction in Mass attendance in many churches, however, according to Father Francis Tuohy, Vicar General.

end in January as a means of saving fuel and sparing parishioners the dangers of traveling.

The closings may have been without precedent—even in areas long used to blizzards and low temperatures.

"As far as I know, they've always opened up before," said Father Robert E. Nessalin of the Buffalo Diocese in western New York, where entire counties were without Masses

following orders from civil authorities that drivers stay off the roads.

BISHOP EDWARD D. HEAD of Buffalo dispensed Catholics of his eight-county diocese from their Sunday Mass obligation—even those whose parishes remained open despite snowdrifts up to 15 feet high.

The bishop also ordered those churches which opened to set their thermostats at 55 degrees as a fuel economy measure and extended the diocesan school shutdown until at least Monday, Feb. 7.

With area thruways made impossible by drifting snow, military helicopters began dropping food into the Buffalo area where supermarket shelves were picked bare, Father Nessalin told NC News in a telephone interview. "Milk, eggs and bread are not to be had," he reported.

According to the priest, who edits the diocesan weekly, Western New York Catholic, on the night of Jan. 28,

which brought the worst storm of the winter thus far to much of the Northeast, about 30 people had to be sheltered at the Diocesan Catholic Center in Buffalo, headquarters for several diocesan agencies.

DISASTER CENTERS set up by the American National Red Cross throughout the area provided food and shelter to several thousand stranded travelers. One such center, housed in the basement of Holy Cross Church in Buffalo, was run by Tony Cortes, a Red Cross disaster volunteer, with the assistance of Frank Lucca, a junior from Cardinal Dougherty High School. Lucca is a member of an Erie county group of CB radio operators who monitor emergency calls.

The center began operation on Friday afternoon, when the storm struck. Assisted by two medical technicians from the New York State Air National guard, and supplied with food from the Red Cross and blankets from the National Guard Armory, the center cared for about 100 stranded travelers Friday night and on into the week-end.

Also staying at Holy Cross were 10 adults and 15 children driven by a fire into the night, where subzero temperatures were compounded by 60 mile an hour winds.

The adults were treated for frostbite at the church. But seven of the children needed hospital treatment.

"We couldn't get an ambulance, but we did have a four-wheel-drive truck, so we took them ourselves," Lucca comments. "We drove everywhere except on the road," he said of the hectic trip made in near-zero visibility.

The Holy Cross team then patrolled neighborhood streets, pulling drivers out of their trapped cars. They also brought back a contingent stranded at a nearby supermarket.

Also helping out during the three-day ordeal was Holy Cross' assistant

(Continued on Page 2)



NO ENERGY CRISIS—While many parts of the nation are experiencing the coldest and snowiest winter in years,

young Jeffrey Cheak of Affton, Mo. pitches in to do his bit on the snowy walks [NC photo]

Guidelines approved for teen-age marriages

Archbishop George J. Biskup has approved a resolution from the Priests' Senate implementing a procedure for teen-age marriages in the Archdiocese. The procedure will go into effect in January, 1978.

Father Robert Klein, associate pastor of St. Monica parish, Indianapolis, has been appointed by the Archbishop to chair a committee which will have the responsibility for explaining the new policy to the priests and people of the Archdiocese. The committee will also be responsible for coordinating the various

agencies of the Archdiocese involved in implementing the new policy.

THE PROCEDURE will apply to all individuals who approach a Catholic priest in the Archdiocese for marriage if the individual has not reached his/her 20th birthday at the time of the initial interview. The procedure is also recommended in other cases where there is evidence of immaturity.

The procedure includes an initial interview which must occur at least six months prior to the wedding. Under the new policy a wedding date may be discussed only after it is determined that the couple is adequately prepared for marriage. Purpose of the initial interview is to explain the procedure to them.

A second interview deals with a so-called "pre-marital inventory," a testing aid designed to explore the couple's relationship and their feelings about marriage.

An interview with parents of the affianced is then required. Following this, the priest is required to go through a third interview with the couple during which he is to go over the results of the pre-marital inventory with them. During this interview he must state to the couple why he judges them ready or not ready for marriage.

BASED ON THIS DECISION the priest may then schedule the couple for pre-nuptial instructions, assume a "temporary obstat" from the chancery if evidence indicates they are not ready for marriage, or ask the couple to seek a second opinion. The next step, in case a second opinion is advised, would be for the couple to see a professional counselor or a specially trained married couple to determine if they have the resources for working out their problems. The counselor or married couple then provides a written evaluation for the priest.

A couple has the right to appeal the "temporary obstat" to a board established to review such cases. The board will have the power to recommend the issuance of a "nihil obstat." If the board upholds the priest's opinion, no priest in the Archdiocese could witness the couple's marriage until such time as the couple has given evidence that they have matured and a "nihil obstat" is warranted.

Any couple unwilling to cooperate with the procedure and marrying outside the Church may not have their marriage validated until a period of at least one year has elapsed and they have cooperated with all steps of the procedure which apply to their age and circumstances.

Schulte High announces '5-year plan'

TERRE HAUTE—A five-year plan formulated to "give Schulte High School direction" was adopted by a unanimous vote of the Terre Haute District Board of Education last week at the board's regular meeting.

The plan, first revealed in December, calls for a substantial change in the school's curriculum and suggests that between \$800,000 and \$1.5 million in outside monies will have to be raised to finance the facility for the next five years.

ACCORDING TO FRED PRIESTER, president of the District Board, the plan gives the school direction and "a long-term idea of where it is going." It proposes an alteration of the curriculum to allow individualized study in each academic department. Students would have several options for specialization and would work with packet programs under the direction of instructors. Under the plan community resource persons would be used extensively to make more experiences available to Schulte students.

THE FINANCIAL PLAN provides that a minimum of \$800,000 would have to be raised in the next five years in addition to tuition income and subsidies from local parishes. Principal Mike Turner said that a very realistic figure would approach \$1.5 million. A three-member committee has been appointed to investigate the use of a professional fundraiser.

The Terre Haute Board made plans to begin obtaining information for the curriculum packets and development began on a Schulte High School philosophy that will, according to Priester, "tell us why we should have a Schulte High School."

Policy on closings

Individual Catholic school administrators are to make their own decision on school closing during the present fuel shortage. This policy was announced at a press conference Wednesday by Father Gerald A. Gettelfinger, Archdiocesan Superintendent of Education. He based the ruling on the fact that the fuel situation differs from school to school and no general policy is practical. He also stated that days lost due to weather or shortened weeks will not be made up. However, administrators are authorized to lengthen the school day up to 1½ hours at their own discretion.

Providence High campaign seeks \$50,000

BY KAREN MERRILL

CLARKSVILLE—A five-day fund drive designed to raise \$50,000 in pledges for capital improvements for Providence High School has been announced here by Robert Larkin, principal. The drive, to be administered by the Catholic Education Foundation under the direction of John Barrett, will be conducted during Catholic Schools Week, Feb. 6-12. Since its purchase by the New

Albany District Board of Education in 1973, Providence High School has witnessed a steady increase in enrollment to more than 650 students.

"The various successes of Providence," stated Larkin, "have been due to community involvement, to teachers, parents, donors, etc."

A KICK-OFF BREAKFAST to be held at the New Albany Holiday Inn on Monday, Feb. 6 will inaugurate the

fund drive. A special committee of 40 men has been organized to raise \$2,000 each during the week of the actual campaign. This money will become part of the Catholic Education Foundation which was established to provide funds for necessary expenditures other than operational ones.

James Daily, New Albany District Board president, said that "much has happened since the purchase of the school from the Sisters of Providence to show that the decision to purchase was a good one."

DAILY POINTED TO the steady increase in enrollment as one reason. Another is the "Bridge to College" program whereby seniors can receive college credit for senior English and two social science courses from Indiana University-Southeast and thus better prepare for college.

A third reason Daily gave is the fact that 80% of graduates since 1973 have enrolled in higher education.

An intense Developmental Reading program enables Providence to continue to accept slower students as well as the college bound, he added. This program enables teachers to work

with poor readers and go to the base of educational problems. Finally, Daily cited the Christian Awakening Program for seniors. "This," he added, "is one of the finest retreat and growth experiences in which a young person can be involved."

Individuals interested in assisting Providence can send donations to the Catholic Education Foundation, 707 W. Highway 131, Clarksville, Ind. 47130.

Weather casualty

The Department of Catholic Education has announced the cancellation of the annual Religious Studies Program in the Archdiocese, due to the energy crisis. To avoid conflicts with parish Lenten programs, the program will not be rescheduled in the spring. The next Religious Studies Program will begin in October, 1977. Parishers who wish to set up their own spring program on the local level may obtain guidance by contacting Sister Mary Helen Kane, c/o Office of Catholic Education, 131 S. Capitol Ave., Indianapolis, Ind. 46225 [317-634-4453].

CATHOLIC SCHOOLS

A plus for America

The following statement was issued by Father Gerald A. Gettelfinger, Archdiocesan Superintendent of Catholic Education, in connection with next week's observance of Catholic Schools Week.

The American Bishops at the Third Plenary Council of Baltimore in 1884 made a decision that has shaped the mission of the Catholic church for education in the United States. The bishops decided that the goal should be "every Catholic child in a Catholic school." The great effort was begun to meet that goal.

Practically speaking, this required that there be a Catholic school next to every Catholic Church. By the middle 1960's seventy per cent (70%) of the Catholic parishes in America had a Catholic school. This was a

Related Material, Pages 4 and 10;
Special School Section, Pages 5 and 6

monumental achievement—a tribute to all the Catholics in America. Catholic Schools' Week 1977 celebrates that heritage. It is a heritage that all American Catholics share with the nation we call our own. Catholic schools are, indeed, a plus for America.

In 1972 the American Bishops reaffirmed the value of Catholic schools in America in their Pastoral *To Teach As Jesus Did*. In that same pastoral they called attention to the responsibilities of the Church to provide religious education for all Catholics of all ages—from birth to death.

This call to a broader vision has been interpreted as detracting from the reaffirmation of Catholic schools. The American Bishops again reaffirmed the value of Catholic schools in their statement of May 6, 1976, "Teach Them." The Bishops reminded us that Catholic schools have continued to grow and improve because of the sacrifices made by the people at the grass roots. For this reason, "the

present task seems to be less to win support for the schools than to mobilize the support which already exists."

IN 1977 Catholic schools find themselves in the marketplace competing in a free enterprise system. We are in a seller's market—in a highly competitive market. There is no question about the quality of Catholic schools as study after study has attested. Public schools are generally good too and are "free." Packaging, therefore, becomes critical if we are to attract potential users.

Positive public relations programs must be intensified. Recruitment of potential students for Catholic schools must be accelerated if we are to remain in the marketplace. Recruitment of students with whom we wish to share a sound Catholic education is essential. Catholic schools must maintain and upgrade excellent religious education programs against a backdrop of a sound academic curriculum.

Although public schools are no longer Protestant in orientation, much worse, they are less able to engender religious values due to the separation of church and state. Religious values are, indeed, a "gem of high quality" that Catholic schools should be proud to "sell" in the marketplace—not just religious values, but Catholic Christian values.

CATHOLIC SCHOOLS—a plus for the Archdiocese of Indianapolis because of the principals and teachers who have been commissioned by you, the faithful, to share the gift of an enlightened faith with those whom you love. They, of themselves, are a gift to us, but what they share is even greater—their faithful service rooted in their love for Jesus, our first teacher. Greater fidelity you will not find—a quality of Catholic school teachers in the Archdiocese that is so common that sometimes it is taken for granted.

Catholic Schools—A plus for America!
Catholic Schools—An investment in the future!
Catholic Schools—Our gift to the third century!

Reminder: February is Catholic Press Month

Week's News in Brief

BY NC NEWS SERVICE

Vatican, Congo establish ties

VATICAN CITY—The Vatican and the People's Republic of the Congo have established full diplomatic relations. It was announced here Jan. 31. The former West African French colony is the 32nd nation to set up ties with the Vatican since Pope Paul VI was elected in 1963. Eighteen of the 32 are African countries. About half of the Congo's million people are Catholics. The country has three dioceses, 36 native priests and 114 missionary priests.

Life support guidelines set

TRENTON, N.J.—Guidelines to be used by health care facilities in deciding whether to "pull the plug" on comatose patients like Karen Quinlan were released here Jan. 25 by New Jersey medical officials. The guidelines call on hospitals and other health care facilities to form a prognosis committee to examine comatose, non-cognitive patients. The committee would determine whether a patient has any chance of returning to a cognitive status and decide whether to authorize the attending physician to end life support systems in hopeless cases.

Admit press, Bishops asked

KANSAS CITY, Mo.—The National Catholic Reporter has called on the U.S. Bishops to open a closed-door February meeting to the press. In an editorial, the independent weekly newspaper published here suggested that "a pool of Catholic journalists" be allowed to cover a joint meeting of the U.S. Catholic Conference Administrative Board and the National Conference of Catholic Bishops Administrative Committee Feb. 15-17 in Washington, D.C.

Names . .

Jesuit Father John Loschiavo, 51, has been elected 25th president of the Jesuit-run University of San Francisco. He succeeds Jesuit Father Charles W. Dulles, who has been acting

president since the resignation of Father William C. McInnes became effective the first of this year.

Archbishop Roger Etcheberry of Marseilles has issued a pastoral letter strongly condemning the growing use of torture on prisoners and suspects throughout the world.

The world's first paraplegic ordained a priest, Father Leo St. John Close, died in Dunedin, New Zealand, Jan. 18. He was 42. Bishop Francisco Claver of Malaybalay, the Philippines, has banned government officials who are known to participate in torture from receiving the sacraments or acting as sponsors or witnesses at baptisms, weddings or confirmations.

Father Howard J. Hubbard, 38, has been appointed bishop of Albany, N.Y., by Pope Paul VI. He succeeds Bishop Edwin B. Broderick, who was recently named executive director of Catholic Relief Services, overseas aid agency of U.S. Catholics.

Report drop in Cuban Catholics

ROME—The percentage of Catholics in Cuba has dropped by almost half since 1961, according to a report in the Italian missionary magazine Mondo e Missione (World and Mission). The report said that in 1961 more than 90% of Cubans were Catholics. But current Church statistics, it said, reveal that only about 50% of the present population is considered Catholic. Scarcity of priests seems to be a major reason for the drop, continued the report.

Court upholds abortion law

BOSTON—The Massachusetts Supreme Court has upheld a state law requiring unwed minors to seek parental consent for abortions, but allowing them to appeal to Superior Court when such permission has been refused. Dr. Mildred F. Jefferson, a Boston surgeon who is president of the National Right to Life Committee, praised the court action as a "landmark decision." William Baird of the Parents Aid Society branded the ruling a "disgrace" and said it would be appealed.

Lauds Califano abortion stand

WASHINGTON—The Catholic League for Religious and Civil Rights has praised Secretary of Health, Education and Welfare Joseph Califano for his strong opposition to Medicaid payments for abortion. The league praised Califano's "courageous and forthright stand" at his confirmation hearings.

Chavez hits farm labor law

PHOENIX, Ariz.—United Farm Workers of America president Cesar Chavez, charged in federal court here that Arizona's farm labor law makes it impossible for farm workers to have a union. Chavez was the first witness in the trial of an UFWA suit filed in 1972 that charges the Arizona law with constitutional violations. Unlike California's farm labor law, the Arizona statute does not require that union elections take place when 50% or more of the peak work force is employed. Arizona also does not require that elections be held within seven days after legitimate election petition is filed.

Back Federal pay hikes

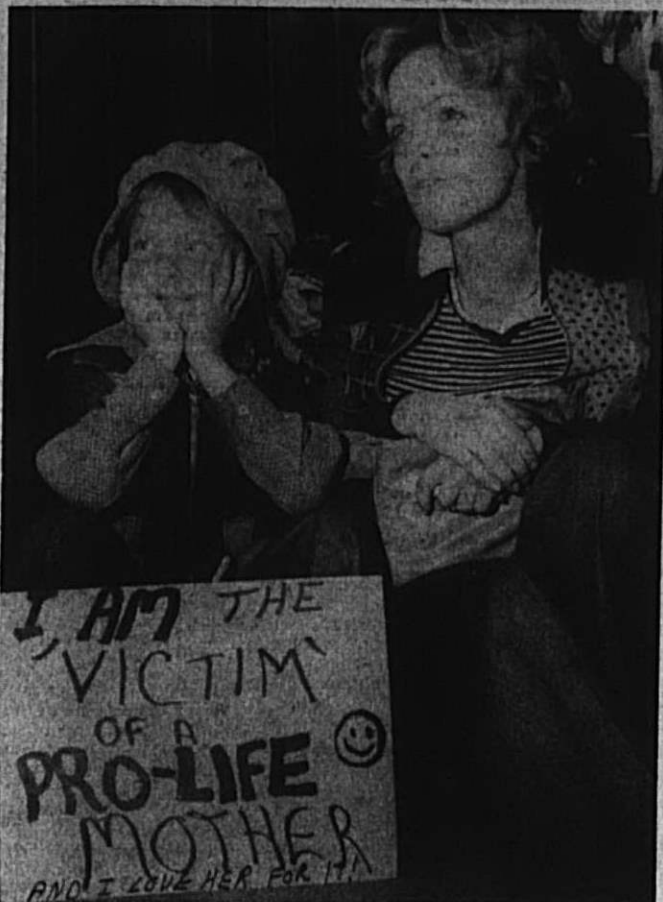
NEW YORK—A coalition of religious, labor, civic leaders and others has urged a pay raise for top federal officials linked to a tough code of ethics for those same officials. The coalition said many qualified people cannot afford to work for the federal government.

Global conference urged

LONDON—Anglican Bishop Hugh Montefiore has called on Pope Paul VI to summon a conference representing all faiths and peoples to find ways of avoiding "global apocalypse" and "global catastrophe." He said the conference should seek to bridge "the chasm between the growing wealth of the rich nations and the poverty of 'Lazarus' countries."

KC provides book covers

NEW HAVEN, Conn.—The Knights of Columbus have distributed almost six million book covers to students in the United States and Canada for use during the current school year. In the past seven years, local Knights' councils have distributed more than 32.8 million covers at no cost to the students. Recipients included parochial schools, Confraternity of Christian Doctrine classes and some public schools.



THANKS, MOM—Denise Marie Lampman's sign expressed her feelings as the six-year-old and her mother, Cheryl Ann, of Our Lady of Grace parish in El Cajon, Calif., listen to speakers at a pro-life rally in San Diego. The rally followed the annual March for Life which coincided with similar marches throughout the nation. [NC photo by Dan Pitre]

Weather

(Continued from Page 1)
pastor, Father David Gallivan.
"He's the acting pastor right now," Lucca said. "Our pastor is on vacation. He's in California."

THE STORM ALSO CAUSED Mass cancellations in central Ohio. At least one church, St. John the Evangelist in Columbus, shut down completely, and others went on reduced schedules.

Bishop Edward Herrmann of Columbus sent a message to all area radio and television stations saying in part: "I hereby exercise my authority as bishop and dispense all the Catholics in the Columbus diocese from the obligation of participating in Mass this coming week-end."

The bishop recommended that Catholics watch the televised Mass carried over a Columbus station on Sunday morning and "pray for God's blessing, knowing that we need His help especially at this time."

In some sections of the diocese, snowplows waited until bulldozers and tanks could begin the work of clearing snow from blocked roads.

Ohio Gov. James A. Rhodes declared a statewide natural gas crisis on Thursday and called a special prayer session in the state Capitol rotunda on Saturday, Jan. 29. Bishop Herrmann and Protestant and Jewish leaders prayed at the service—at which the Rev. Phile Hale, a Protestant minister and state assemblyman, asked God "to raise the thermostat of the country."

Bishop Herrmann left it to individual pastors to decide whether they would offer public Masses, with most choosing to do so in rectories or school classrooms to save fuel.

Gives ruling on school aid

HARRISBURG, Pa.—A public school district which provides field trips for public school students must also do so for non-public school students in the district who attend school in the district or within a 10-mile radius of it, the Pennsylvania attorney general said here.

Reverses anti-mission stand

CAMPOS, Brazil—Reversing his earlier assertion that missionaries should be banned from Indian villages as subversives, Interior Minister Rangel Reis said here he favors "integration" of mission work with government plans. A flurry of protests had met his declaration in December that the government was placing restrictions on missionary work because some missionaries "were siding with subversive groups."

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In capsule form . .

A national black Catholic official, Father Giles Conwill of San Diego, asked the Catholic Church "to start the process" toward the canonization of the late U.S. civil rights leader, Dr. Martin Luther King . . . An American Jesuit, Father Walter M. Abbott of Memphis, said he is convinced he regained sight in one eye through a first class miracle attributed to a Mohawk Indian girl, Kateri Tekawitha, who is a candidate for sainthood. Known as the "Lily of the Mohawks," she died in Canada in 1680 . . . Lending state textbooks to non-public school students is not unconstitutional, Judge Ernest J. Zack of the Los Angeles Superior Court ruled. The judgment upheld a 1972 California law giving students in more than 1,500 non-profit, non-public elementary schools the use of state-funded textbooks and related instructional materials . . . Dietrich von Hildebrand, who fled Nazi-annexed Austria in 1938 just hours ahead of Gestapo pursuers, then came to the United States where he resumed his career as one of the foremost philosophers of the century, died at his home in New Rochelle, N.Y., on Jan. 26. He was 87.

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THE TACKER

TV comes of age

BY FRED W. FRIES

American television has come of age. The showing of Alex Haley's "Roots" on the ABC network last week was the giant step which brought the medium from comparative toddlerhood to full-grown maturity.

ABC was tackling the proverbial pig-in-a-poke to begin with. The idea of screening a full-length novel in one and two-hour segments for eight consecutive nights was undreamed of in the 30-year history of television.

The gamble paid off. After drawing an ever-increasing viewing audience each evening, the final two-hour segment on Sunday, January 30, set an all-time record: Nielsen records proved it to be the most-watched program in television history with no fewer than 80 million viewers.

EVEN THE WEATHER proved to be an ally. The sub-zero temperatures kept millions of people at home with their television sets who might otherwise have been out on the town or watching basketball or hockey in arenas around the country.

What the series accomplished in a little over a week was to depict the entire panorama of slavery in America—shameful chapters in a proud history which have never been adequately covered even in the written word, much less in the living media of television or motion pictures.

For the few who may have missed the series, intentionally or otherwise, or who may never read the book, Alex Haley, a black man, traces the history of his ancestors from 1767, when a young man

(Continued on Page 10)

ON-SITE BLOOD DRAWINGS—Members of the Council of Catholic Women in the Indianapolis Diocese are reminded that on-site blood drawings have been scheduled during the coming weeks as follows: Monday, Feb. 7, St. Simon and St. Thomas Aquinas; Tuesday, Feb. 8, Our Lady of Lourdes; Monday, March 7, Holy Spirit; and Saturday, March 12, Holy Name, Beech Grove. Donors are reminded that the respective parishes will receive credit for blood donations given at other sites if the donor simply notifies the person in charge.

NAMES—Sister Barbara Ann Zeller, S.P., staff person at Archdiocesan Social Ministries, was recently appointed to President Carter's Advisory Council on the Aging. Father James P. Higgins, director of the St. Paul Catholic Center, Bloomington, has been elected president of Monroe County United Way Board of Directors.

BRAZIL
† KENNETH W. STARK, 59, An-nunciation, Jan. 27. Husband of Ann; father of Gary of Mundelein, Ill.; David and Sally Stark of Los Angeles; son of Belle Stark of Terre Haute; brother of Dorothy Goble of

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ARTISTICALLY SPEAKING—Sister Mary dePaul Schweitzer, art department chairman at Marian College, had a work selected for exhibition in the Hoosier Salon. Her acrylic painting, "Yellowwood Tree" is being displayed through February 5 at the Wm. H. Block Co., Indianapolis. James Curtin Lentz, prominent Indianapolis area artist, will have a selection of works in various media on exhibit at the Jewish Community Center, 6701 Hoover Road, from Feb. 13 through March 17. There is no admission charge.

PARISH TO OBSERVE SILVER ANNIVERSARY—A number of social and spiritual events will be sponsored during the coming year to mark the 25th anniversary of the founding of St. Bernadette parish, Indianapolis. The first event will be a Dinner-Dance to be held on Saturday, Feb. 19, at the Lake Shore Country Club. Former parishioners may obtain ticket information by calling 358-0215 or 358-1482. Deadline is Feb. 13.

CRITERION ON TAPE?—Is there any interest in receiving the Criterion on tape? We recently received a call from a new resident who is blind and wondered if the Criterion was available in this form. Is anyone else interested in receiving the Criterion on tape? Is there anyone out there who would like to tape the paper (or part of it) as a service to the handicapped? Interested persons may contact The Criterion, 124 W. Georgia St., P. O. Box 174, Indianapolis, IN 46206, telephone (317) 635-4531.

BLAME THE WEATHER—That wind-chill factor of 60 below does strange things! In last week's issue we carried an item about the ordination of a young man who formerly lived in Terre Haute. A reader called in to remind us that we omitted one vital piece of information: the ordinand's name. We are sorry about that, Father Michael Aten, and pray that God will bless your priestly apostolate.

FINAL FIGURE—Archdiocesan Black Catholics Concerned received a total of \$17,216.23 in the 1976 fund campaign conducted among participating Archdiocesan parishes. In releasing the final figure, Mrs. Frederick H. Evans II, general chairman, voiced her thanks to the parishes and individuals who contributed to last year's drive. Funds are used to support projects of the organization's National Office.

Set conference for separated and divorced

NEW YORK—Concern for the problems of separated, divorced or remarried Catholics in the United States and Canada will be reflected at the dialogue on divorced Catholics to be held March 26 at the Lincoln Center of Fordham University, sponsors said at a news conference.

The day-long session for clergy and laity is cosponsored by the North American Conference of Separated and Divorced Catholics (NACSDC) and the university. Keynote speakers will be Paulist Father James Young of Boston and Dr. Robert Weiss of Harvard Medical School and author of the book, "Marital Separation."

"We're really moving into the daylight on this question," commented Thomas Mullaney, New York regional chairman, of NACSDC, who claimed widespread interest by parish priests about the group's efforts to press for canonical changes, and against misinterpretations of Church law and discrimination against divorced and remarried Catholics.

New program for seminary training slated

SEATTLE, Wash.—Repeating an action taken at the high school level last year, the Seattle archdiocese will close its college seminary and implement a priestly formation program with closer ties to the community.

Archbishop Raymond Hunthausen said most of the 33 men now enrolled in St. Thomas Seminary will attend local colleges and universities while participating in what he called a Ministerial Development program. The college seminary will close at the end of the school year.

The seminarians will live in their families' homes, college dormitories, in a residence building at the seminary or in housing of their choice.

ACTIVITIES CALENDAR

FEBRUARY 5

St. Susanna parish at Plainfield will sponsor a Smorgasbord and Sweetheart Dance at the Westside K of C, 220 Country Club Road, Indianapolis.

FEBRUARY 10

Our Lady of Greenwood parish, Greenwood, is sponsoring a Card Party-Style Show on Feb. 10 at 7:30 p.m. in the new multi-purpose building. Admission is \$2.

FEBRUARY 5-6

A two-day retreat for young parents and married couples will be held at St. Mary-of-the-Woods College, beginning at 10 a.m. on Saturday and concluding at 4 p.m. on Sunday. Sister Gilchrist Conway, S.P., is the course instructor.

FEBRUARY 11-13

Father Joseph McNally, pastor of Sacred Heart parish, Jeffersonville, will offer a retreat for married couples in conjunction with Valentine's Day at Fatima Retreat House, Indianapolis.

FEBRUARY 6

The annual Sausage Special at St. Paul School, Sellersburg, will begin at 6:30 p.m. in the parish hall. Tickets, available at the door, will be \$2. Sausage sandwiches and desserts will be available.

FEBRUARY 7

A weekly Social will be held at 7:30 p.m. in Father Gooles Hall of St. Paul Church, Sellersburg, beginning Monday, Feb. 7. There will be games, door prizes and refreshments. The public is invited.

FEBRUARY 8

The Ave Maria Guild will hold its monthly dessert and business meeting at 12:30 p.m. at St. Paul Hermitage, Beech Grove. Hostesses will be Mrs. Carl W. Bittle, Mrs. Robert Kremer and Mrs. Herbert Murphy.

Mother Theodore Circle, Daughters of Isabella, will meet for a six o'clock dinner at the Knights of Columbus Hall, 1302 N. Delaware St., Indianapolis.

FEBRUARY 9

The regular monthly Luncheon-card party will be held at St. Mark parish hall, U.S. 31S and Edgewood Ave., Indianapolis. The card party will follow the 11:30 a.m. luncheon. The public is invited.

A dessert-card party will be held in the parish hall of Sacred Heart Church, Jeffersonville, at 7:30 p.m. Tickets are \$1.50. The public is invited.

The Providence Ladies Guild will sponsor a Valentine dessert-card party in the school cafeteria of Providence High School, Clarksville, at 8 p.m. The party is open to the public.

The Booster Club at Secena High School, Indianapolis, will sponsor a Card Party at the school on Wednesday, Feb. 9, at 7:30 p.m. Tickets are \$1.50.

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For information on Estate Planning, Annuities, Bequests or Trusts write: Rev. Louis Range, O.S.B., Saint Meinrad Seminary, St. Meinrad, IN 47577

Boy Scout Troop No. 265 of Our Lady of Greenwood parish, Greenwood, will sponsor its second annual Luau in the school auditorium from 6 p.m. to 7:30 p.m.

In the basement of Little Flower Rectory, Indianapolis, Sr. Carol Ann Munchel, O.S.F., will speak on the topic of "Active Women of the Bible." Election of officers will also be held at this meeting.

FEBRUARY 13

The sixth annual "Rock Festival" will be held from noon until 6 p.m. at St. Roch School, Indianapolis. A special feature of this year's event is a complete fish dinner for \$1.50 which includes a home-made dessert and beverage. Other food items will also be available. There will be adult games and booths as well as a variety of 10-cent booths for children. Both color and black and white televisions will be given away.

The festival is St. Roch's culmination of the week-long observance of "Catholic Schools Week."

FEBRUARY 15

The Newman Guild of Butler University will have a covered dish dinner at 6 p.m. in the social room of Christ the King School, Indianapolis. The meat and beverage will be furnished. Tickets are \$2.50.

The Indianapolis North Deanery Council of Catholic Women will meet at 10 a.m.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** Assumption, 6:30 p.m.; K of C, Pius 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.; Secena 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 parish hall at 3 p.m.

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† JUDITH A. GALEN, 32, Little Flower, Jan. 27. Mother of Diane, Kathleen and John R. Galen, Jr.; daughter of Gordon Wallington; sister of Thomas J. Wallington; granddaughter of Irene Morgan.

† FLORENCE RICKETTS, 82, St. Patrick, Jan. 28. Aunt of John Nimz and Lois Bush.

† ALICE M. BEELER, 81, Holy Trinity, Jan. 28. Wife of Roscoe H.; mother of Margaret Baxter and Eugene F. Beeler.

† HELEN M. JEWETT, 72, Christ the King, Jan. 27. Sister of Mary M. Clark and Rosemary Grable.

† THOMAS J. CURRAN, 80, Holy Name, Jan. 31. Husband of Henrietta; brother of Gene Deller, Lucille Moon, George, Pete and Col. Harvey E. Curran.

† RONALD D. DEVORE, Holy Name, Jan. 31. Father of Lisa A. and Timothy L. Devore; son of Herbert and Mary Polan; brother of Susan J. Koesters and Herbert E. Devore.

† JOSEPH MOZE, Sr., 91, Holy Trinity, Jan. 31. Husband of Anna Moze; father of Joseph F. Moze.

† SU CHO (SON MI) HINDERLITER, Holy Spirit, Jan. 31. Wife of Michael; daughter of Sun Chul Chu; two sisters and a brother in Seoul, Korea.

† IDA M. DUFFY, 94, Our Lady of Lourdes, Jan. 31. Mother of Dorothy Hirth.

† JOHN SENDON, 90, St. Augustine Home Chapel, Jan. 31. Father of Louis Sendon.

JEFFERSONVILLE
† VIRGINIA HAZ LEIBER, 73, Coats Funeral Home, Jan. 28. Half-sister of Kenneth Reynolds of Clarksville.

NEW ALBANY
† BEN VOYLES, 74, St. Mary, Jan. 28. Brother of Ralph Voyles of Bloomfield; Bruce Voyles of San Diego, Calif.; and Anna Norman of Indianapolis.

† MAYNE SOUNDRY DREYER, 89, St. Mary, Jan. 28. Mother of Victor Louis Dreyer of Klamath Falls, Ore.; and Mary Louise Turner of Jeffersonville.

† CARLOS DOMINICIS, 83, St. Mary, Jan. 29. No immediate survivors.

SIBERIA
† NICK KUNKLER, 76, Precious Blood, Jasper, Jan. 26. Father of Dennis of Jasper; brother of George of Dale; Pete of Siberia; and Isabelle Schlichter of Tell City.

STARLIGHT
† AGNES HANKA, 68, St. John, Jan. 31. Wife of Earl Hanka; mother of Martha, Kelsier of Scottsburg; Anna Marie Miller of Anderson; Joan Sullivan of Pekin; and Evelyn Miller of Salem; sister of George and Henry Koopman, both of Floyd Knobs; John Koopman and Elizabeth Huth, both of Illinois; and Lena Foskuhl of Anderson.

TELL CITY
† ROSA M. GENET, 89, St. Augustine, Leopold, Jan. 24. Mother of Lorraine Labhart of Derby; Shirley and Freeman of Leopold; John of Fenton, Mo.; and James of Jeffersonville.

TERRE HAUTE
† JOHN C. KIRCHNER, 65, Sacred Heart, Jan. 25. Husband of Helen; father of Mrs. Thomas P. Callahan and Stephen Kirchner, both of Terre Haute; brother of Charlotte Smith of San Gabriel, Calif.

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Commentary

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Good news

[The following editorial on the subject of the Catholic press is by Father Mark Brummel, C.M.F., of Claretian Publications, Chicago.]

One priest dismissed the need for a selection of Catholic publications in his parish with the remark, "I'll tell the people all they need to know." Many priests would cringe at such a remark and yet might feel somewhat insecure in what they offer their people in the way of Catholic reading.

The prophet Isaiah received a call to proclaim the word of God but there seemed to be a sense of uncertainty or incompleteness in the call. The prophet doesn't immediately feel adequate to the task. He struggles with the demands placed on him; then he recalls the promises God made and the marvelous events in the history of Israel. He draws courage to continue his task.

The Catholic Press offers the unique opportunity to proclaim the word once again, to make sense of the good news in today's world. The Catholic Press is made up of many points of view and emphasis, a

pluralism not simply accepted but encouraged by the faithful. The hesitancy that marked Isaiah's call is part of the Catholic Press tradition; a healthy skepticism at times, rather than a polyanish view of the Church and the world. At the same time Catholic Press has a sense of purpose in proclaiming the good news as it has been received. The burning coal imagery in Isaiah reflects the intensity and urgency of the message.

The homilist tries to be such a voice of proclamation every Sunday for 10 or 15 minutes. His possibilities are limited. What about the many who are not even touched in this way? Can all of our people be challenged to a greater commitment in what they profess? People do need a grasp of their faith in all its complexity.

The Catholic Press serves as a continuing reminder of the good news of Christ throughout the year. Today's Catholics need a strong and informed commitment in their faith. This is the task the Catholic Press sets for itself and its readers.

THE OTHER SIDE

Cloth and consumers

There is another side to the J. P. Stevens controversy which was not presented in your recent editorial "Boycott cloth."

The clothing union played an essential role in protecting distressed workers in the early 1900's and are a shining light in the history of that

[Mimi Lewis is a consumer education teacher living in Campbellburg, Ind. The references in her letter are to the periodical "Clothes": [1] Dec. 15, 1973, pp. 34-41; [2] April 1, 1975, pp. 27-28]

period. In more recent times they have been accused of discouraging increased productivity by hampering automation and causing increased product cost resulting in less competitive world-market prices.

THE REASON that the clothing industry and mills deserted the East and moved to the South and Southwest has been to enable textiles production at a lower cost with less overhead and non-union labor. This has meant that products could be priced more competitively in relation to foreign imports, thereby maintaining volume of sales and providing more jobs in the American economy. There has been a marked increase in textile and clothing imports in recent

years (according to U.S.D.A. Economics Research Service statistics) because these products are being produced more cheaply in the Orient and in other underdeveloped countries where labor costs are lower. Textiles is not the only labor-intensive industry to suffer this experience; shoes are another good example.

Amalgamated Clothing Workers undertook the unionization of Farah a few years ago (1973-74) despite the fact that employees had a fair wage and excellent medical, recreational and educational benefits. (1) Unionization had to be accomplished by working from the outside. It cost ACW a great deal of time, energy, head-knocking and an estimated 7½ million dollars to achieve their goal and then by a narrow margin of approval (30% needed to unionize).

THE AMALGAMATED Clothing Workers and Textile Workers Union effected a merger in 1975 because of drastic decreases in membership since the 1960's. (2) One could question whether this attack on J. P. Stevens is also coming from the "outside" in an effort to increase membership and dues income. ACT-WU may achieve their goal, but they may also cause textile products to be outpriced in the competitive world market and cause a decrease in jobs for unskilled workers (mostly women) as well.—Mimi Lewis

Letters to the Editor

Gels defends human intelligence

To the Editor:

Premeditated abortion is not a human virtue. The animals and birds are capable of loving and also destroying their young before they are hatched and after they are born. But human beings were created with intelligence for saving and preserving their young or unborn.

The human intelligence was created to be greater and above that of the animal intelligence. The human womb and the egg of a bird were both created for the same purpose of continuing the species.

Birds and animals sometimes destroy unhatched eggs and also the young for food, but human beings

were created with the intelligence for saving and preserving their young or unborn. If they weren't, they would be no wiser and no less barbaric than the birds and animals.

Due to the way it was created, the life-taking form in the human womb can't be anything other than a human being. It can't be an animal, fish, bird or plant. The life in the human womb is a baby human being.

The life in the egg of a bird is a baby bird, and neither one was created with a means of self defense but are under the protection of the intelligence of the adult species of each one.

The human adult intelligence was created to be greater and above that of the adult birds and animals. There is no excuse for barbarity or barbarism in humanity itself.

Harry L. Gels

Liberty, Ind.

Reader misled, says Strigari

To the Editor:

P. L. Satterthwaite misleads the reader by saying working mothers must work because of legislation like the Family Services Act (Criterion 1/28/77).

The problem of working mothers is antecedent to this kind of legislation, not a consequence of it. Economic factors have forced, by a conservative estimate, at least 20% of America's mothers from the home in search of gainful employment in order to "support" their households.

Anthony J. Strigari

Bloomington, Ind.

Catholic schools help us spread the Gospel

BY FR. THOMAS WIDNER

The celebration of Catholic Schools Week provokes some hard reminders. The Roman Catholic Church sits in a very defensive position vis-a-vis most of society's values. Among the challenges to society stands the Catholic school. Let no one misunderstand—we do not need to apologize for their existence nor discontinue our efforts to strengthen and expand them.

What we Catholics need from time to time, however, is a reminder that our Catholic faith does not begin and end with Catholic schools. They can be a source of strengthening that faith, but they are certainly not absolutely necessary for such strength. Indeed, if we are honest with ourselves, we will find that some of our schools do not do their job. We find that some parents, teachers and principals place the instruction and strengthening of faith on a very low scale, indeed.

If our schools are successful, though, we must honestly admit that

it is not always for the best reasons. Many children are not in our schools because their parents want them to develop their Catholic faith but because some parents want them to avoid the often grim realities of public education. It is not unnatural that parents would want to protect their children. But it is unnatural and un-Christian that they should want to encourage their children to run away from problems the parents refuse to face and to grow up as if certain issues did not exist.

OUR CATHOLIC SCHOOLS need to be first and foremost instruments for spreading the Gospel. Our attempts to compromise this principle in order to "save" our schools will in the end only destroy them. We exist, not to compete with public education, but to be an alternative. Our philosophy and purpose states this; we must operate them accordingly.

Public education can provide a superior academic education. Catholic education, on the other hand, is one means by which the Church takes us to the Father through the Son.

If Catholic education can do

anything positive these days, it ought to be encouraging its graduates to make themselves known in the public sector and especially in public education. Catholic education ought to be encouraging Catholic parents and children to take an interest in the public schools that many want to flee so that public education may more adequately serve the community. We need Catholics with a strong commitment in their faith to work with other Christians committed in their faith to restore a Judeo-Christian morality and purpose to the operation and development of public schools. For Catholics to abdicate this responsibility in favor of hiding in our own schools betrays a complete misunderstanding of Catholic values.

Catholic schools find themselves in a time in which it is more difficult to support them financially. There is no great benefactor in the sky to save them. As they were in their beginnings, so they are now. Catholic schools will always have to be supported in the main by the Catholics who believe they are useful and necessary to the work of the Church.

WHEN ALL ELSE has been stripped

away from them, we will find that the work of the Catholic school has all along been the continuation of the work of Jesus Christ in this world through the Roman Catholic Church. When academic programs and extra-curriculars have been left behind, we will find that our job has all along been the formal instruction of children in the faith and the living of that faith through the example of loving parents and dedicated teachers. That is also why teachers in Catholic schools must be hired not only on the basis of academic expertise, but also a commitment in faith regardless of specific religious affiliation.

The church is one. This is not a week to proclaim the glories of my school over your school or even my school with your school. It is a week to give thanks for the knowledge of God and His Son which we have acquired through the Catholic school. The school has been but a medium. It is one means to God. The age has dawned when we must realize that the Catholic school must take its place alongside other means of promoting faith not only in small children but in all men.

THE YARDSTICK

Optimism in California's farm labor dispute

BY MSGR. GEORGE G. HIGGINS

The California farm labor dispute has been with us so long, has been so bitter on both sides, and has generated so many scare headlines that the outside observer may despair of its ever being peacefully resolved. However, I have always been optimistic about the outcome of this unfortunate—and, in many respects, unnecessary—dispute. As one who has met with the parties frequently over seven or eight years, I have felt that they would bury the hatchet eventually and settle their differences in an orderly fashion through collective bargaining.

While it would be overly optimistic to say this has already happened, I don't doubt that a satisfactory settlement is in the offing, at least in California. And the terms agreed to in California will almost inevitably set a pattern for the rest of the country. What reason is there for saying a settlement is in the offing?

FOR ONE THING, it seems almost certain that the United Farm Workers of America (UFWA) and the Teamsters will, before long, resolve their own differences and sign a permanent jurisdictional pact. Some observers are of the opinion that, even if such an agreement is signed, sealed and delivered, the parties will, sooner or later, repudiate it and be back where they started. I don't expect this to happen. It is my impression that both parties mean business this time and that many growers who previously tried to pit the two unions against one another realize that that was a costly mistake and are prepared, willy nilly, to deal with the UFWA as the exclusive bargaining agent for their field workers.

Hopefully, the UFWA and the Teamsters will look for ways to join forces for the good of all instead of fighting one another as they have, to no one's advantage, for the past several years. If this occurs, you can take it for granted that in all future representation elections the UFWA will sweep the field.

In fact—and this is my second reason for optimism—the UFWA has already won a sizeable number of secret ballot elections and has negotiated reasonably good collective bargaining contracts with the growers involved in these elections. The record will show that, by and large, these contracts are well being administered and the parties are developing a new spirit of mutual trust and confidence and, in some cases, have become good friends.

I saw encouraging evidence of this during a recent visit to Calexico, Calif., on the Mexican border. Following a regularly scheduled meeting in Calexico of the Martin Luther King Workers Fund—a social welfare and educational fund financed by employer contributions and jointly administered by the two parties, with the present writer serving as chairman of the Board of Trustees—the UFWA hosted a public labor-management reception at a restaurant in Mexicali, across the border.

This was a historic gathering, for it brought together for the first time a large number of growers, UFWA officials, and rank and file farm workers (plus a number of invited guests) in an extremely cordial atmosphere. I talked to all of the growers who attended. To a man, they said they were more than satisfied with their relationship with UFWA and were determined to cooperate with the union in an effort to achieve a satisfactory solution to the labor-management problem in their important industry—the largest single industry in California.

THE UNION OFFICIALS and workers who attended the reception indicated that they, too, are happy about recent developments and are eager to make collective bargaining work for the good of the entire industry.

When I first heard the UFWA was planning to host this reception, I kept my fingers crossed. Given the sad history of labor-management relations

in the agricultural industry, I was afraid the growers would not show up or that, at best, the atmosphere would be strained and the parties ill at ease with one another. I was wrong. It was enjoyable.

The fact that similar labor-management receptions are being planned for other sections of California does not mean that the labor-management dispute in that

state has been settled once and for all or that the atmosphere between the parties is one of permanent sweetness and light. I think it does mean that this long-standing dispute, despite the residue of bitterness which still exists in some segments of the industry, is on the way to a satisfactory solution. Praise the Lord! Alleluia.

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DALE FRANCIS SAYS

An expression of Christian truth

BY DALE FRANCIS

Officials of the Vatican Secretariat for Promoting Christian Unity are encouraging a study of a proposal that the Catholic Church recognize the Augsburg Confession as a "legitimate expression of Christian truth."

The Augsburg Confession isn't something that comes up in everyday conversation. If Catholics have heard of it at all, they probably just vaguely know that it is some kind of a Lutheran thing. Lutherans are probably more aware of it than most Protestants, but talking to Lutheran lay people, I've discovered that while they know of it, even they don't know a lot about its content.

My suspicion is that some Catholics, reading that a Vatican secretariat is considering recognizing this Lutheran historical statement, are likely to think it is another sign that the Catholic Church is weakening and moving closer to Protestantism.

So perhaps it would be a worthwhile service to talk about what the Augsburg Confession really was, how it came about and what is said in it.

THE AUGSBURG CONFESSION was issued on June 25, 1530. It was directed to the Holy Roman Emperor Charles V. It was drafted principally by Philip Melancthon. Melancthon is an historical figure more familiar to Lutherans than to Catholics.

Before I go on to say anything more about Melancthon, though, maybe I'd better make certain you understand that Protestantism didn't come about the day Martin Luther nailed his 95 theses to the door of Castle Church in Wittenberg, but that it was a long process which led to separation.

Melancthon was a fervent follower of Martin Luther. Nine years before the Augsburg Confession he wrote his "Commonplace," the first systematic presentation of the theological doctrines of Luther. But Melancthon was a man who wanted unity with the Catholic Church.

The Augsburg Confession is not a proclamation of opposition to the teachings of the Catholic Church. It is very nearly the exact opposite of this. It is an effort to convince Charles V and the Catholic Church that in Lutheran doctrine, to quote the Confession, "there is nothing discrepant with the Scriptures, or with the Roman Church, so far as that Church is known from its writers."

As a matter of fact, the Augsburg

Confession was originally titled an "Apologia," and, while that designation was later abandoned, it probably best describes the document. Therefore, if we are to understand the proposal that the Catholic Church give official recognition to the Augsburg Confession, it must be understood that this action would not be giving recognition to a document issued in rebellion against the Catholic Church but one issued as a document of reconciliation in an attempt on the part of the reformers to find common ground with the Catholic Church.

IT WAS, AS WERE the origins of Protestantism, political. It was signed by seven princes of what came to be known as the Protestant Estates and by representatives of the Imperial cities of Nuremberg and Reutlingen. It was directed to Charles V, and he rejected it as "too Protestant."

Melancthon drafted the Augsburg Confession, not Martin Luther. Luther is said to have reported Melancthon was the right one to write it because, Luther said, he himself had little talent for the ironic.

Melancthon frequently softened the position of Luther. For example, in the fourth article there is a statement of the Lutheran belief in justification by Faith but Melancthon omitted the word "sola," that is, by Faith alone.

THE LAST SEVEN ARTICLES offer Lutheran practices which are at variance with those of the Catholic Church, but he does not include them as articles of faith, rather as discrepancies which Melancthon said he hoped that Rome "with the leniency she has at all times shown to all nations, will consent to overlook . . ."

As for the 21 articles, which Melancthon said provided the "sum of our doctrine," he insisted, "we have no dogmas which differ from the Roman Church." The Confession says (perhaps not historically accurately, but it shows the spirit of the Confession): "Our churches are wrongfully accused to have abolished the Mass. For the Mass is retained still among us, and celebrated with great reverence, yea, and almost all the ceremonies that are in use saving that with the things sung in Latin we mingle certain things sung in German."

Whether after long study the Catholic Church will recognize the Augsburg Confession as a "legitimate expression of Christian truth," we do not know, but it is important to understand that Confession was written not in a spirit of defiance, but in a search for reconciliation.

LETTERS WELCOME

The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.



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No plans now to ordain women deacons

BY JOHN MUTHIG

VATICAN CITY—The Vatican has no plans "for the moment" to change current Church bans on ordaining women to the diaconate, a consultant to the Vatican's Doctrinal Congregation said here.

Jesuit Father Louis Ligier told reporters Jan. 27 that a just-released document restating the Church's ban on women's ordination to the priesthood purposely did not take up the question of ordaining women deacons.

"This document is fully silent on the

question of deaconesses and, for the moment, the Church has no intention of changing its present discipline," said Father Ligier. "For the moment the question is not open."

A COMMENTARY BY THE Doctrinal Congregation on its new women's ordination document indicates, however, that a future separate study of the issue of deaconesses could be undertaken. Deaconesses existed for hundreds of years in the Eastern Church, as ancient documents attest.

There is some controversy among theologians, however, whether or not

their ministry was, indeed, sacramental. Some feel that they might have been chosen for a diaconate of service only, without sacramental ordination. Originally the word "deacon" meant simply "servant."

Some ancient texts seem to indicate that deaconesses received a real sacramental ordination by a bishop, complete with laying on of hands [the sacramental sign of ordination].

The Didascalia Apostolorum

("Teachings of the Apostles"), a document of the Syrian Church from the third century, and the Syrian Apostolic Constitutions of a century later show the deaconesses as included among the clergy after receiving a true ordination, with laying on of hands by a bishop.

Their functions, according to these documents, were liturgical participation in the Baptism of women, including the anointing of women catechumens with oil, and performance of works of charity.

A fifth-century document, again from the Syrian Church, speaks of "ordained widows."

dedicated to virginity and purity, including leading them in prayer.

These women-ministers visited sick women, and anointed women at the moment of Baptism.

Msgr. Delhaye also points out in an article written several years ago that Byzantine Emperor Justinian codified statutes for deaconesses. They were entitled to public trial and earned their subsistence from the Church.

At one point, the clergy of the Church of Holy Wisdom in Constantinople counted 425 members, 40 of whom were deaconesses.

SEVERAL SCHOLARS agree that the Church of the third and fourth centuries in the East was acting according to what it considered to be faithful to the traditional practice of Christ and the Apostles in ordaining women to the diaconate. Scholars also point out, however, that the traditional roles of the Eastern Church deaconesses would have little meaning in contemporary society. But if women were actually ordained sacramentally, as early documents seem to indicate, that fact could have broad repercussions for the status of women in the Church today, despite the newly restated ban on ordaining women as priests.

DIES AT 82—Dr. George N. Shuster, assistant to the president of Notre Dame University and former president of New York's Hunter College, died in Memorial Hospital, South Bend, on Jan. 25. He was 82. He was buried on the campus after funeral services in Sacred Heart Church last Friday. One of the country's top laymen, Dr. Shuster served in the Notre Dame post for 10 years and as Hunter College president from 1939 to 1961. He is the author of more than 20 books.

NORMS OF EXCELLENCE

What makes a school great?

Editor's Note—The following article was written by a member of the staff of St. Mary School, Aurora. We feel that her sentiments have a universal application as we prepare to observe Catholic Schools Week.

BY BETTY CRAVEN

"You ought to see their new school. The gym floor shines; the indoor pool is beautiful; they have carpet all over the place!" This is what I heard from one of my colleagues after he visited a new school.

"But," I asked, "will the shiny gym floor, the pool, and the carpeting produce better students? Will the shiny gym floor, the pool, and the carpeting help the children to learn more, to be better disciplined, to be better citizens and better Christians? If this end is accomplished, I'm all for shiny gym floors, pools, and carpeting."

This conversation kept repeating itself in my mind throughout the day. As I watched our children walk single file through the halls quietly, I could hear the echo of one of the good Sisters teaching the Gospel of the Lord. It was hard to comprehend a school "richer" than ours—ours with its lack of material conveniences was rich in many ways—lasting ways.

A TRIP DOWNSTAIRS found the little ones practicing for a Christmas Play, reenacting the Birth of Christ.

They had no stage. Two poles (made out of tires filled with cement used for volleyball held a wire with material donated by a local businessman.) This was our curtain. And in spite of this handicap, no one—anywhere—could have found more dedicated and talented actors and actresses.

As my tour continued, I passed the cafeteria where the trophies are displayed. I recalled how, after each game last year, the boys dedicated their trophies to God in Church. They remembered that any talent they have comes from Him—they are taught this. I remembered how they practiced outside in nearly freezing temperatures because of lack of a gym, and still turned up winners.

My eye caught another trophy. Our school won a Speech Contest last year and are leading this year. Again—no stage—no microphones. Only dedicated people who teach students that rewards can be earned through hard work.

WALKING PAST the Math and Reading Classes, I recalled how our students excel in the local high school. Why? The answer again was very obvious.

As I completed my tour, my eyes were filled with tears. Yes, it would be nice to have a gym (if we could get one free). Yes, carpeting and a pool would be nice. But they would not make our school great.

Our school is exceptional because it has dedicated teachers teaching

Christ's message—teaching children to be good, useful citizens. We are not rich—but we make do—and in "making do"—and in working together, we have developed a closeness. And no amount of materialism—no gym floor—no pool—no carpeting can top that!

Archbishop approves policy on teaching

A policy for priests in secondary education submitted by the Priests' Personnel Board was approved by Archbishop Biskup this month.

In the policy the board recognizes secondary and college level teaching by a priest as a valid ministry of the Church. Therefore, the board is

authorized to assign priests to this ministry on a full-time basis in the department of religion of an institution. It is assumed that the priest will then act as chaplain to the school community, faculty and staff as well as to the students.

THE PRIESTS' RELATIONSHIP to his parish of residence includes parochial assistance on week-ends with Saturday being his usual day off. During summer vacations the priest-teacher is to function as an associate pastor in his parish of residence or as otherwise assigned by the Archbishop to duties in another parish.

Exceptions to this include time

needed for the priest to make his annual retreat, three weeks vacation, reasonable time for professional training and reasonable time for work at the school as requested by the principal.

CONTRACTS ARE TO BE made for the priest-teacher to be signed by himself and the school principal and approved by the Personnel Director and Superintendent of Catholic Education. The contract includes an outline of the priest's accountability to the school which means: a) teaching through classroom instruction; b) attendance at faculty meetings; c) association with students and priests

at school sponsored activities; d) prayer and worship in the school community, including weekday liturgy; e) personal counseling, moral guidance, including the sacrament of Reconciliation; f) ministry to faculty spiritual needs without prejudice to the individual faculty member's relationship to his parish; g) school community formation among parents, teachers and students.

One half the priest's salary is to be paid by the school and one half by his parish of residence. The school must also pay the priest's retirement, education allowance and retreat fee. The parish must furnish the priest's board, room, and laundry.

Expert talks about death

MIAMI, Fla.—"There were two things that made me curious about death," said Dr. Elizabeth Kubler-Ross.

"One was the peaceful expression on the patient's face at the moment of death. The other thing was the sudden ending of a relationship at death. You have no relationship to a corpse, where moments before there was a person," she said.

Dr. Kubler-Ross, pioneer researcher on death and dying and author of a book on the subject, sat on the top tier of the dimly lit Barry College auditorium stage, and with spell-binding effect told several hundred persons, about death and life thereafter.

In interviews with "hundreds" of people who were revived after being pronounced clinically dead, Dr. Ross and her assistants reported the same or similar pattern again and again: The patient has a conscious experience of "floating out of his or her body" and looking down on the scene below with a feeling of peace.

"THIS MOMENT OF what we call 'death' is really just a shedding of the body and a passing on to something else," she said.

"Another thing I have observed in dying people is that two or three days before death, they start talking to people who have died before them, usually a loved one, even when they are not on drugs or irrational," she said, implying contact with loved ones waiting to receive them in the hereafter.

"One woman I talked to many times had been in ICU (intensive care unit) near death 15 times. She described how one time she stopped living. She had no vital signs for 45 minutes and felt herself floating up in the room and looking down on the resuscitation efforts. She was at peace and wanted to tell them that it was okay to release her, and not worry. She was even able to describe details of what was happening, what the nurse was wearing and what was said. One of the interns had become nervous and made a joke to cover up, and she recalled all of that. She eventually lost consciousness, was revived and lived a year-and-a-half."

Dr. Ross said people who have been clinically dead and returned report that during the period of bodily release there is a "wholeness of body. The blind see and the legless can dance and move," she said. "People mangled in wrecks look down with detachment and peace on the scene where others are frantic and concerned," she said.

Dr. Ross acknowledged that her views have been criticized. One priest came up to me and said, "You are selling cheap grace."

"What does that mean?" she asked. "That is why 97% of people won't talk about their experiences when they have them," she said.

DR. ROSS CRITICIZED the contemporary death ritual, saying modern methods of hospitalization and burial do not allow survivors to adjust to the loss of a loved one.

Sudden death can also bring delayed problems, according to Dr. Ross. "Four weeks later all the friends and relatives and pastors have gone and left the survivor alone, numbness leaves and reality sets in." She said concerned persons should visit the survivor until this stage passes.

Congregation fills administrative posts

ST. MARY-OF-THE-WOODS, Ind.—Several Sisters of Providence, either presently serving in the Archdiocese of Indiana or who have done so in the past, have been recently elected provincial administrators for the Congregation.

Sister Ann Casper, former principal of Ladywood-St. Agnes, has been chosen provincial of Sacred Heart Province, which comprises St. Mary-of-the-Woods and its immediate area.

Sister Sheila O'Brien, another former L-SA principal and a native of Indianapolis, has been elected provincial of St. Michael province comprising the Congregation's missions in California and Texas.

NAMED COUNCILORS to Sister Ann are Sister Veronica Ann Rooney, first assistant in charge of apostolic works, and Sister Luke Crawford, second assistant in charge of Christian development. Sister Veronica Ann is presently teaching at St. Michael School, Greenwood. Sister Luke is director of public relations for Fatima Retreat House and coordinator of women's retreats there.

All three Sacred Heart administrators were elected at the province's first chapter of elections and affairs, held Jan. 7-9 at Saint

Mary's. They will assume office next June when they are formally installed.

A HIGH SCHOOL principal since 1969, Sister Ann chose to return to the classroom this year as an eighth grade teacher at St. John School in Newburgh, Ind.

Sister Sheila, the new western provincial, was on the staff of Marywood High School, Orange, Cal., at the time of her election in late

December.

Other new SP province administrators are: Sister Noralee Keefe and Sister Margaret Maureen Verdery, first and second assistants to Sister Sheila; and Sister Theresa Marian Takas, elected co-provincial of the St. Joseph (Illinois) Province, to complete the unfinished term of Sister Loretta Schafer who was elected superior general of the Congregation last summer.

Day of Spiritual Direction

(Continued from Page 1)

Providence; Father Donn Raabe, co-pastor, St. Joan of Arc parish, Indianapolis; Sister M. Norma Rocklage, O.S.F., Director of Formation, Sisters of St. Francis, Oldenburg; and Father Thomas Speler, O.F.M., St. Leonard College, Dayton, O.

In the afternoon a second panel of representatives of spiritual centers within easy driving distance of Indianapolis will discuss services available in their respective centers for retreats, seminars and similar events. A complete directory of such services will be available.

FATHER WILLIAM BARRY, the keynote speaker, has extensive ex-

perience as a spiritual director for seminarians, priests, Sisters and laymen. In addition, he has conducted numerous workshops for counselors and spiritual directors. He holds a Ph.D. in Clinical Psychology from the University of Michigan.

A published author, his articles have appeared in such journals as The Bible Today, Review for Religious, America, Spiritual Life and the Clergy Review.

The program at Marian, which will close with the Saturday liturgy at 3:30 p.m., is being sponsored by the Association of Religious of the Indianapolis Archdiocese. Registration details can be obtained by calling Sister Theresa Wente, O.S.F., at 924-3291. The registration fee is \$2.50.

NCCB issues statement about capital punishment

BY JIM CASTELLI

WASHINGTON—"More destruction of human life is not what America needs in 1977," the president of the National Conference of Catholic Bishops (NCCB) said in a statement on capital punishment issued here.

"I do not challenge society's right to punish the capital offender," the NCCB president, Archbishop Joseph Bernardin of Cincinnati said, "but I would ask all to examine the question of whether there are other and better approaches to protecting our people from violent crimes than resorting to executions."

THE WORD THIS SUNDAY

By Father Donn Raabe

FIFTH SUNDAY OF THE YEAR

"With all my heart"

Isaiah 6:1-8
Psalm 138:1-8
1 Corinthians 15:1-11
Luke 5:1-11

By their own strength and wits they just couldn't do it—all night long, and not a single catch. To have Jesus, a non-fisherman, direct them to such a haul was overwhelming. "If He can do this, God only knows what else He can do!" So they left their past and present to take them for their future. In a way it sounds crazy—leaving all because of a catch of fish. Would you have followed Him if you were in their place? When you experience God, truly and deeply, it whets your appetite for more. One little insight can captivate you on a life-long search: "Our hearts are restless until they rest in you." When God "appears" to you in whatever way He makes Himself known, you just want to give in return—that's the meaning behind today's Psalm and reading from Paul. When the "Holy Lord of Hosts" touches your life you just want to say with Isaiah: "Here I am, send me."

See Anglicans in agreement

LONDON—A good indication of Anglican reaction to the new agreed Catholic-Anglican statement on authority may come here in mid-February, at the next General synod of the Church of England.

The authority statement, published in January by the Anglican-Roman Catholic International Commission (ARCIC), will be presented for debate at the synod, which meets Feb. 15-18.

The synod will simply be asked to welcome the statement and commend it for study and discussion in the 43 dioceses of the Church of England. But the discussion that ensues is likely to give some clear indication of the Anglican reactions to the document.

The ARCIC statement expressed general agreement between Anglican and Roman Catholic commission members on the nature of authority in the Church and on many aspects of the exercise of authority. While it cites remaining Anglican difficulties with several major points of Catholic belief about papal authority, it also expresses agreement that the See of Rome should be the focal point of any future Christian reunion.

Tacker

(Continued from Page 3)

named Kunta Kinte was kidnapped in Africa into American slavery until the present time.

IT TOOK HALEY 12 years to trace his "roots." In the monumental process he deftly bridged the gaps in five generations and provided for posterity an historic overview of long centuries of human exploitation which had never been exposed.

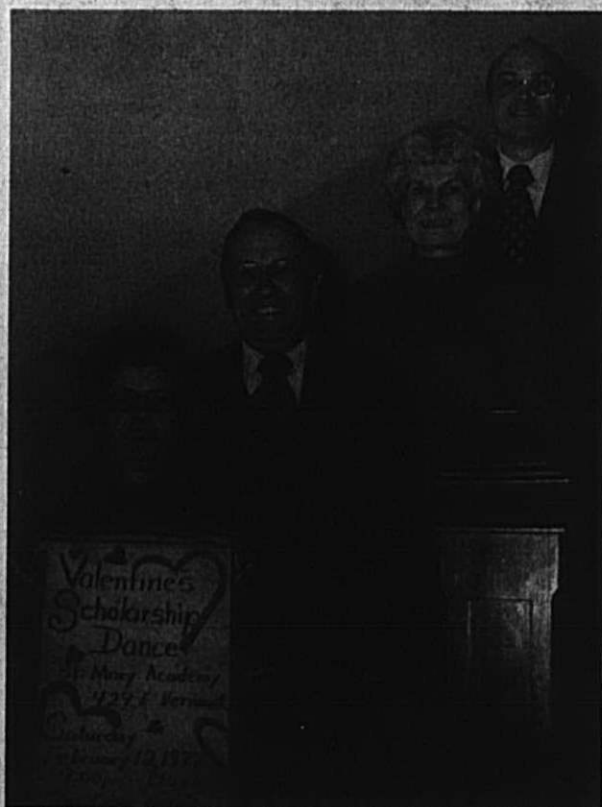
Space does not permit lengthy comment on the acting. It was uniformly superb, and was an obvious factor in bringing back the viewers night after night.

The meatier roles were filled by well-known performers: Ben Vereen, Cecily Tyson, Lorne Greene, Edward Asner, George Hamilton, Leslie Uggams, Chuck Connors, Lou Gossett, Jr., John Amos and Sandy Duncan—to mention only a few. Some segments, on the other hand, featured neophytes whose performances enhanced their professional futures. A highlight of one of the earlier segments was a cameo appearance by O. J. Simpson, football immortal who is working into a full-time acting career.

ASIDE FROM ISOLATED criticisms of the lustiness and savagery which, of necessity, marked some of the episodes, the series has evoked nothing but praise from critics and viewers alike.

"Roots" is the type of series which could not be effectively repeated often—not even every year perhaps—but it will be as powerful and moving in the year 2000 as it was last week—an object lesson for generations to come.

We warmly salute those who made it possible.



PLAN SCHOLARSHIP DANCE—Parents' Club co-chairmen for the scholarship dance at St. Mary Academy are, from left, Marjorie and William Hammond and Mary Ann and Mick McDonald. The dance will be held in the school gym on Saturday, Feb. 12, from 9 p.m. to 1 a.m. For reservations, call Mary Jo O'Hara, 635-5125; for tickets, call Mary Frances Mohr, 852-8205. Tickets are \$6 per couple.

Pope meets with Mondale, hails arms limitations plan

BY JOHN MUTHIG

VATICAN CITY—During Vice-President Walter Mondale's two-hour visit here Jan. 27, Pope Paul VI threw strong backing behind President Jimmy Carter's recent pledge to go full speed ahead with nuclear arms limitations negotiations.

"It is with optimism that we note the commitment of your President in favor of reduction of weapons, particularly nuclear weapons," said Pope Paul to Mondale during ceremonies in the Pope's private study.

"We are sure that this will promote common interests and be of immense service to the world."

The 79-year-old Pontiff made the remarks in English during a formal ceremony after he and Mondale had spoken privately for one hour.

Mondale, the first Carter Administration official to meet with the Pope, stopped here during visits to leaders in Europe and Japan.

DURING THE PRIVATE talks, the Pope was joined by the Secretary of the Council of the Public Affairs of the Church Archbishop Agostino Casaroli. The archbishop is referred to informally as the Pope's "foreign minister."

Mondale was accompanied by David Aaron, deputy national security adviser to the President. Aaron is regarded as one of the Administration's top foreign policy officials.

What was discussed during the hour of talks in the private study was not revealed. But certainly the leaders talked over Carter's recent pledge to proceed energetically with the Strategic Arms Limitations Talks (SALT).

Observers speculated that the Helsinki Agreement, the Middle East and current turmoil in Eastern Europe were also discussed.

Mondale, a Presbyterian, thanked Pope Paul, in an impromptu English-language speech after the private meeting, for his "strong message of justice, freedom, compassion and peace which we want to be the centerpiece of our new government."

Declaring that the "cause of America must be the cause of all mankind," Mondale asserted that "in this spirit, greatly strengthened by your wise and human words, this visit will help launch our Administration in pursuit of justice, peace and moral values."

DURING THE OFFICIAL ceremonies, Pope Paul sat on a small throne with Mondale seated at his right before Perugino's painting, the "Resurrection." The vice-presidential party of 13 embassy, Administration and military officials sat in facing rows on either side of a red, blue and beige Oriental carpet.

The Pope, who commented on the large number of young people in the official party, said he was pleased that U.S. policy "is based on the desire to promote peace and international cooperation."

"The Holy See, whose activities are motivated not by political considerations but by moral and religious principles, regards these as morally worthy aims for which it expresses its support in the measure and ways that are proper to it."

The Pope said he hopes that America's "great spiritual heritage will be protected and reinforced, for the peace and integral development of

your own country and all humanity."

After the speeches, Pope Paul gave Mondale a bas-relief picturing the Vatican, St. Peter's and the Tiber, by Lello Scorzelli whom the Pope called "one of Italy's best modern artists." Scorzelli's works are well represented at the Vatican, and Pope Paul mentioned to Mondale that the artist had sculpted a side door of St. Peter's.

The Pope then gave the vice-president a gold medal commemorating his 1965 trip to address the United Nations in New York.

"We still remember that trip with great affection," Mondale told the Pope.

Mondale also received a huge illustrated volume, "The Vatican and Christian Rome." "This is for your family," the Pope said, "so that they can see what the Vatican is like."

THE POPE FINALLY gave Mondale a papal medal for his wife and copies of three papal messages for World Peace Day.

In giving the Pope a bronze medal, cast for the inauguration of Carter, Mondale said, "President Carter sent me not only to present our messages of peace and social justice, but also to express our high admiration for you and the Holy See."

The vice-president explained to the Pope, "I will also send you a copy of the inaugural message, signed by the President, which efficient staff work has left behind on the airplane." The Pope promised to put the gifts among his "most prized possessions."

The vice-president then walked through a dozen rooms and met with the papal secretary of state, Cardinal Jean Villot.

After spending nearly two hours with Vatican officials, the vice-president left the Vatican by car at noon. From the Vatican, Mondale left for visits to London, Paris and Tokyo.



BENEDICTINES CONFERENCE—Benedictine leaders in the Midwest met on Jan. 24 at the Convent of the Immaculate Conception, Ferdinand, to map plans for the observance of the 15th Centenary of the birth of St. Benedict and his twin sister, St. Scholastica of Nursia, to be celebrated in 1980. Representatives attending the meeting were [seated] Sister Carlita Koch, prioress, of Ferdinand; Archabbat Gabriel Verkamp of St. Meinrad Archabbey; and Abbot Jerome Koval of St. Andrew Abbey, Cleveland. Standing are Father Adrian Pacher of St. Mark Priory, South Union, Ky.; Sister Mary Philip Selb, prioress of Our Lady of Grace Convent, Beech Grove; Father Ivan Hughes of St. Maur Priory, Indianapolis; Sister Justina Frankman of St. Walburg Convent, Covington, Ky.; and Father Jonathan Zingales of St. Andrew Abbey, Cleveland.

Date changed for social at Lady of Grace

BEECH GROVE, Ind. — The date for the spaghetti social held annually at Our Lady of Grace Academy on the Sunday before Ash Wednesday has been changed this year from Sunday, Feb. 20, to Sunday, March 20. The announcement was made jointly this week by Sister Emily Emmert, Academy principal, and the officers of the Parent-Teacher Organization.

Much of the initial planning for the event has been completed, and Academy students are now selling chances and dinner tickets. These will be valid for the March 20 date.

Centenary set

ROME — The School of Canon Law of Rome's Pontifical Gregorian University will celebrate its centenary here with an international congress of canon lawyers Feb. 14-19.

Weather forces changes in cage slate

BY DENNIS SOUTHERLAND

Because of inclement weather, some CYO Basketball games have been either cancelled or postponed.

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poned. Coaches are being notified by letter and telephone as to the revised game times and dates.

League play-offs have been scheduled for the 56 "A," 56 "B," Cadet "B" and Freshman - Sophomore Leagues. The 56 "A" League championship will be played next Thursday, Feb. 10, at 7:45 p.m. in the old Kennedy High School gym.

IN 56 "B" action, the title game is scheduled for Tuesday, Feb. 8, at Ritter at

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7:45 p.m. The Cadet "B" League championship game is slated for Wednesday, Feb. 9, at 7:45 p.m. at Latin School. In all cases, the consolation game precedes the championship game.

A Freshman-Sophomore champion will be crowned next Monday, Feb. 7, at the old Kennedy High School at 7 p.m. There will be no consolation game.

In the Junior-Senior and Cadet "A" Leagues, a revised Deanery Tournament schedule has been mailed to the coaches and Priest Moderators.

PLAY IN THE Holy Cross 56 "A" Tourney and the Our Lady of Lourdes Cadet "B" Tourney will proceed as

corded to schedule. Changes have been made to the first round of the Little Flower 56 "B" Tourney only. In the Freshman-Sophomore Tourney at Holy Spirit, coaches have been notified of the changes.

Players, coaches and spectators are urged to dress warmly because the thermostats in the gyms have been turned down.

CYO NOTES

Schedules will be mailed to teams entered in the St. Joan of Arc Junior Girls' Volleyball Tournament. The tourney is scheduled for Saturday and Sunday, Feb. 12 and 13, respectively.

Open House

Secena High School, Indianapolis, will hold its annual open house this week-end on Sunday, Feb. 6 from 1 p.m. until 4 p.m.

The open house is for all eighth graders and their parents in the Indianapolis East district. The school is located at 5000 Nowland Ave., one block west of Emerson Ave. near 16th St.

Entry blanks for the Junior Volleyball League and the Table Tennis Tournament are due Feb. 16 and 17, respectively.

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VIEWING WITH ARNOLD

'Network' is Oscar calibre

BY JAMES W. ARNOLD

Spring always comes when you can't stand winter anymore, and so do movies like "Network," which appear just when you're starting to feel that as a profession the film industry ranks somewhere between comic book publishing and streetwalking. "Network" is a slightly demented but whomping, spouting whale of a film, and seeing it makes you understand how it felt when Helms discovered ketchup, or Armstrong put his foot on the moon without sinking through.

How good is "Network"? Well, it's the first movie to engage all the adult sen-

sibilities—I mean, to think, feel, care, roar with anger or delight—at least since "Nashville" and 1974 films like "The Conversation," "Daddy Kravitz" and "Harry and Tonto." It's better than all of them.

To give you an idea, I put check marks on my notes to remind me of especially interesting moments in a film. For a good flick, there might be a dozen single-checks. A couple times a season, there might be some double-checks. Triple checks are unprecedented (since maybe "Citizen Kane"). My notes for "Network" look like an army of chickens wandered over

them. There are nine triple-checked scenes.

"NETWORK," IS, of course, a satire about television. Not so much about its content (it's not another "Boob Tube" or "Mary Hartman"), but about the people who run it and their conflicting philosophies and chemistries. The film is the impassioned creation of two men whose careers were born in TV during the "golden" 1950's—writer Paddy Chayefsky and director Sidney Lumet; basically, these aging, gifted Golden Agers are assaulting the Killing of their Dream. Their anger is like Everest.

They think TV is the world's "most awesome force," and they care like crazy.

"Network" is not the literal truth about TV, but the essential truth. It nails the industry mercilessly to the wall. It's the first work of adult popular art to suggest, with any sophistication, the contrast between TV's power and the broiel it has become. Good grief (Charlie Brown) but we starve for this kind of strength and feeling in movies today.

But the film makes many connections beyond the issue of whether money or shock or art or reality dominates the tube. It gets into business and (vaguely) religion. It gets into the messes of the modern world: alienation, violence, superficiality, young vs. old, outs vs. ins, men vs. women. It talks about love in long complicated sentences that actually couldn't be written on a bathroom wall. All this and it's dramatic—crises and confrontations pile onto

each other like marbles spilling out of a bag—and funny, well, in the black comedy way that a convention of broadcast executives deliriously shouting "We're Number One!" is funny.

BRIEFLY, "Network" begins with the breakdown of a veteran network newscaster (the late Peter Finch). He's being fired for declining ratings and goes bananas on-the-air, threatening loudly to commit suicide and finally going into four-letter paroxysms of rage about the world's psychoses and hypocrisies. Two ambitious execs, ratings-oriented Faye Dunaway and profit-oriented Robert Duval, decide to promote

Finch as the Mad Moral Prophet of the Airwaves, over the objection of idealistic veteran news exec William Holden. It's the ultimate TV exploitation of sickness and misery. The scheme works and Finch becomes part of a wacky pop

news show, a journalist's nightmare of what TV news would be like if only ratings counted.

Other angles develop. Despite their differences, Dunaway and Holden have a May-December affair which allows a coterie of brilliant scenes, including the most movingly adult confrontation between philandering husband and abandoned wife (Beatrice Straight) in several generations of movies. It leads to a climax where Holden can tell off barracuda Dunaway as "TV Incarnate . . . If I stay with you I'll be destroyed, like everything TV touches . . ."

is reduced to the common rubble of banality." Another Dunaway programming idea is "The Mao Tse-Tung Hour," featuring the activities of a radical left "liberation army." That show also becomes a hit, and there is a dazzlingly mad scene where the leader, his Patty Hearst-type associate and a very tough Communist gal haggle with network attorneys over lead-ins, contracts and residuals.

ALL THIS MAY not suggest Greatness to you, but Chayefsky's writing is knockout. The spoof level is only a notch above realism. The long-ago creator of "Marty" provides more than one-liners, indeed, a whole series of crackling speeches

reflecting the viewpoints of heroes and fools alike. Finch's paranoid on-camera ravings may be the best of all, since they have to be good enough for us to believe they will ignite a totally jaded, cynical mass audience. Lumet's direction is exhilarating, one master stroke after another, a stinging top-of-form triumph to follow his "Serpico" and "Dog Day Afternoon." Acting? Well, there ought to be a half-dozen Oscar nominations, surely for Dunaway, Holden, Finch and Straight, possibly also Duval and Ned Beatty.

Language in "Network"

approaches that in the White House tapes. Most people don't talk that way, even if they do in Manhattan, and some viewers will be upset. In addition, while the Chayefsky-Lumet ideas are exciting, nobody can make statements about TV (much less human worth and the function of moral prophecy) without provoking some disagreement.

At times I flinched; at times I disagreed. But I haven't been so stimulated at a movie since I dropped hot chocolate on my lap during "The Return of Zorro." [Rating: B—objectionable in part for all]

The week's TV network films

BORN LOSERS (1967) (NBC, Saturday, Feb. 5): This is the unheralded original film in the Billy Jack series, with Tom Laughlin as a half-breed Indian superhero who defends a town against a ruthless motorcycle gang. Super-violent schlock. Not recommended.

HOW THE WEST WAS WON (1977) (ABC, Sunday, Feb. 6): This is a new, three-part TV adaptation of the 1962 epic film.

ROLLERBALL (1975) (CBS, Wednesday, Feb. 9): Norman Jewison's often visually beautiful but wrong-headed parable about violence, which ideologically supports competitive individualism and the aggression that goes with it as natural and desirable. The story is about a deadly future game used as a substitute for violence, and what happens when a champion (James Caan) emerges who can't be beaten. A thinking person's stomach-churner, satisfactory for mature viewers.

40 pct. of '76 movies seen 'objectionable'

WASHINGTON — The Office of Film and Broadcasting of the U.S. Catholic Conference has reported that nearly 40% of all films released in 1976 were found morally objectionable.

The figure represents a 5% increase over 1975—which in turn was up 13% from 1974.

Violence—often combined with sex—was responsible for most of the objectionable ratings placed on the films by the Office.

The figures were released in the February issue of Film and Broadcasting Review, published by the Office. The issue also contained the agency's selections for the ten best films of 1976.

According to the report, more films judged morally objectionable were made in 1976 than in 1975. That rise was attributed to the activity of independent production companies.

THE REPORT ALSO pointed to indications that

1976 was a poor year financially for the American film industry and warned that the PG (parental guidance) category used in the ratings made by the Motion Picture Association of America (MPAA) remains a "major area of concern."

Worthwhile movies are being made, the review claimed, but the public seems not to be buying tickets for them, choosing instead "the cynical and computerized merchandising of violence" found in such films as "Two Minute Warning," "The Omen," and "Marathon Man," all of which were rated "morally objectionable in part for all" by the film office, and "Carrie," which got a "condemned" rating.

"Hollywood may not have an anti-human ideological bias, but when, for the sake of a fast buck, it turns out trash like this, it, in effect, denigrates human values," the report said.

Turning to the MPAA's

rating system, the review noted its intent is to provide reliable information for parents. Thus, the PG category, sandwiched between its G (general audience) and R (adult, restricted), "is at the core of the system's effectiveness," the report noted.

THE PG RATING requires some judgment on the part of the parent, a judgment involving an evaluation by the parent of the child's maturity against the content of the PG film in question," the review said. "Clearly, such a judgment is impossible if the criteria for PG-rated films are either unknown or questionable."

Among the films to which the MPAA gave its PG rating this year were "Norman, Is That You?" which the Catholic office rated C and "The Missouri Breaks," rated B, which, according to the review, was "not only permeated with an adolescent cynicism, but marked by brutal violence."

The report said that of 93 PG-rated films reviewed and rated according to the Catholic agency's own system in 1976, there were 14 A-IIs (morally unobjectionable for adults and adolescents), 54 A-IIs (morally unobjectionable for adults), 4 A-IVs (morally unobjectionable for adults, with reservations), 19 Bs and 2 Cs. "Hence, our conclusion that 1976 marked a further deterioration in the criteria applied to films placed in the PG category," it said.

MOREOVER, EVEN the 58 A-III and A-IV films were "of a distinctly adult nature," the report continued. The rationale for the Catholic office's ratings "range from visuals of strong sexual and/or violent content through themes of either a morally complex or morally ambiguous nature that require mature judgment."

The Film and Broadcasting Review's 10 best films of 1976 were: "Seven Beauties," "The Memory of Justice," "All the President's Men," "Bound for Glory," "Edward Munch," "Face to Face," "Rocky," "The Marquise of O . . .," "Small Change," and "The Man Who Skied Down Everest."

Black culture hailed by Pope

VATICAN CITY — In a message of an international gathering Pope Paul VI declared that the rebirth of black culture will lead to the end of racial prejudice and other divisions among men.

In his message to the second World Black and African Festival of Arts and Culture taking place in Lagos, Nigeria, Pope Paul also declared that the Catholic Church "must enter into communion with the varying forms of culture for her own enrichment and for that of others."

The letter, signed for the Pope by the papal secretary of state, Cardinal Jean Villot, also urged black Christians and Catholics at the conference to "be in the forefront" of black cultural renewal.



SCENIC BOOSTER CLUB HOSTS CARD PARTY— "Frightful February" is the theme for the Card Party at Scenic High School, Indianapolis, on Wednesday, Feb. 9, at 7:30 p.m. The committee on arrangements "braved the weather" to make plans for the party. Included from left are Mrs. Chris Greiner, Mrs. David Felts, Mrs. Thomas Catton and Mrs. Paul Deery. Tickets are \$1.50. The public is invited.

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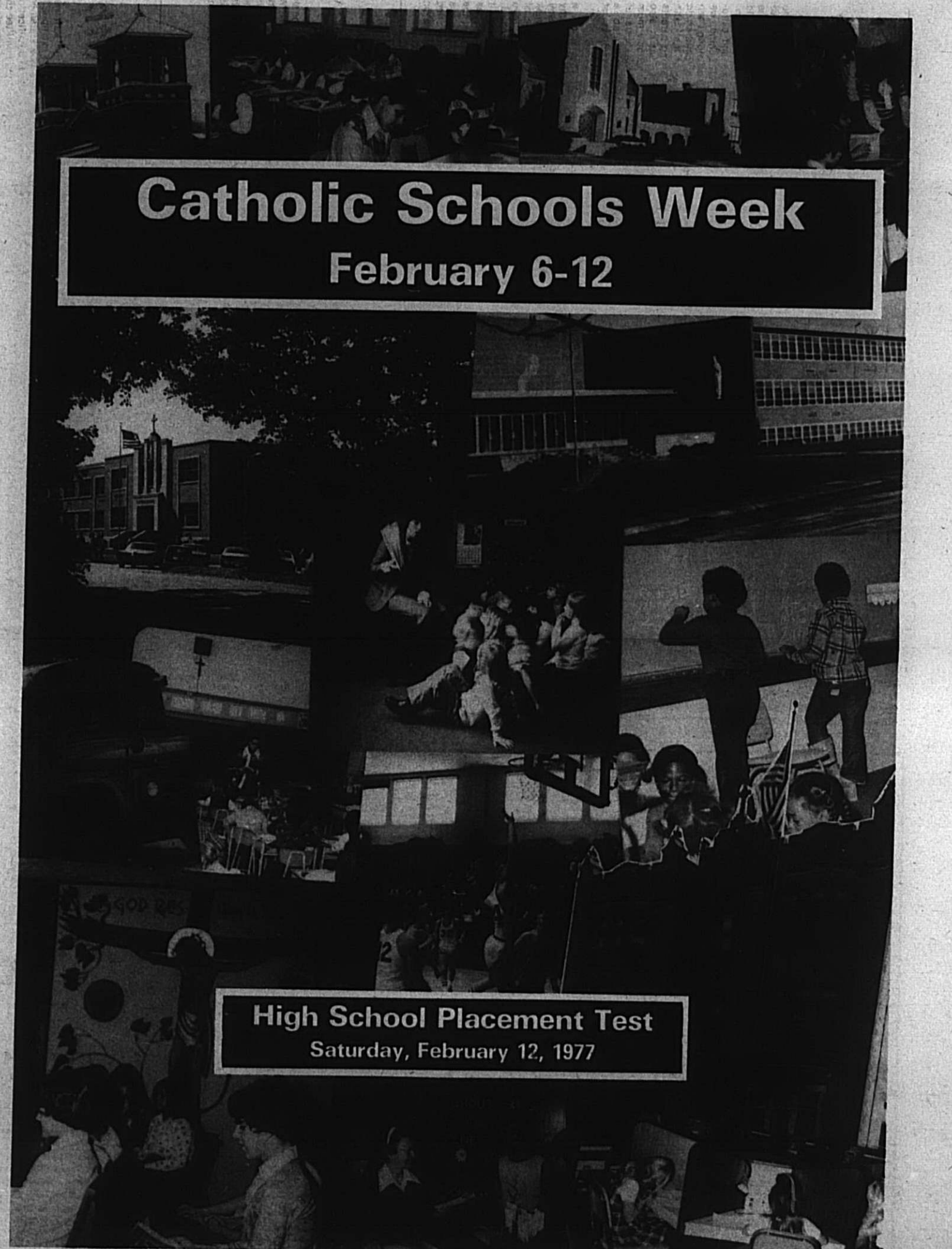
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Catholic Schools Week

February 6-12

High School Placement Test
Saturday, February 12, 1977

Catholic Schools: A Plus for America

On Sunday, Feb. 6, we begin a week that highlights the contributions of Catholic schools to the nation. As we begin this week-long celebration we wish to emphasize those things that are unique to the very special work of Catholic schools. We believe our schools are fundamentally different from all other non-religious education. Because of their religious orientation, Catholic schools provide the essential plus that opens up the possibility of education in the fullest sense.

This plus for students is witnessed in the quality of the school program, permeated at all levels by a belief system that is our Catholic heritage. Catholic schools also provide a plus for the family in the willing and growing partnership the school is developing with the home. When school and home are at one, they provide the foundation from which the values so dear to home life can be fostered. "A plus" for our country is obvious. The talent that is developed and the values that are nurtured contribute to a strong and just society. The very nature and scope of the Catholic school system in the country demonstrates what a vital and contributing force it is within our nation.

The plus for our Church rests in schools' solid long-term commitment to the work of formation. If the Church is to continue to be a living force that helps shape our society, it will have to rely on the next generation to bring that vital presence to the market place. Schools are a place where we have the time to carry forward the very

core of the Church's mission to go and teach.

These plusses that Catholic schools provide for the individual students, society and Church come especially through the message they proclaim, the community they form in faith and the service to the larger community that is at the heart of our faith.

Quality Education Is Provided with a Special Bonus

Catholic Schools provide quality education. Our educational standards are high. We have trained teachers with professional degrees. Our school curriculum and calendar meet the requirements of the State Board of Education. The teacher-student ratio in our schools is desirable. Many schools offer individualized study programs, learning labs, remedial reading and mathematics programs. We have available special services such as speech therapy and psychological testing and counseling.

Our Catholic schools offer a complete education for our children. We are at the service of our community. We are dedicated to helping young people learn how to lead meaningful, productive and happy lives. We are committed to leading Catholic graduates to participate actively in the growth and development of our towns and cities, our nation and our world.

Educational opportunities and

leadership are not, however, the only reasons that we are unique and valuable in our contemporary world. Our difference lies in three interwoven characteristics.

Our Message is a Plus

First, as Catholics, we have a unique message to share with young people. It is a message that permeates the entire school day. It is the message of Jesus Christ, a message of hope, trust and love. We educate our children not just to earn a living but to live meaningful lives. We do not want them merely to survive in life but to love life. We do not seek to provide young people with academic credentials by which they can outdo their fellow human being; rather, we help them to live in unity with their fellows and with God. The measure of educational success is not who makes more money, who has the better career or who has more prestige or power. The measure is growth in world understanding, growth in the Lord. The measure is thinking, acting and feeling as Jesus would think, act and feel. Jesus Christ is the difference in our Catholic schools. He teaches us how to be at peace with ourselves and with our neighbors. He helps us grow and mature through life's failures and frustrations.

Our Catholic heritage makes us different. Our view of life and death is radically different from the views of many of our contemporaries. We believe in eternal life—the life that Jesus gained for us on the cross. We believe that He has liberated us from our sins. We are free to love because Jesus has first loved us. This is our plus: Jesus Christ, crucified and risen, is among us today. This is the message that we share every day with the children in Catholic schools.

Our Community is a Plus

It is YOUR Catholic school. You sustain it not only with your financial support but also with your moral support and with contributions of prayers, time and talent. Your Catholic school is a genuine community effort. And so it must be. Community is our second "plus" characteristic. We are a community of believers who share Jesus' vision of eternal happiness. This community is based not on force, on an

accident of geographic location or even on deeper ties of ethnic origin. It is based on the life of the Spirit who unites us to a unique fellowship with Jesus and with one another.

Respect, value and acceptance are not idle phrases or examples of educational jargon in our schools. We believe people are meant to live in harmony and peace with one another as Jesus taught us. Thus, we teach in word and action the need to understand one another, to be patient and to be kind. We recognize the competitive world of business and politics, the loneliness and alienation of modern society, the domination of greedy and powerful people. But, we do not accept this style of life. We teach our young people to interact, not just with one another, but with their younger brothers and sisters, parents and elders. We believe in loyalty to family, school and nation. We seek to create a warm, supportive atmosphere and to develop an honest, authentic and creative environment. We want our young people to experience a strong, loving community of faithful believers.

Our Service is a Plus

However, we are not a community unto ourselves. We are not walled off from the world. As Catholics, Jesus asks us to serve all. This is our third unique characteristic. Just as Jesus fed the multitude when they were hungry, so, too, must we fulfill one another's needs. We come to grips with the world as it is and transform it with Jesus' presence and power. We join our suffering brothers and sisters as they seek interracial and international justice. We pray and work for religious cooperation in our state and in our country. We teach our young people to extend an open hand to all, to be sensitive to their neighbors' needs, to grow daily in their ability to help ease the burdens of their fellow pilgrims here on earth.

A Plus for America

Our Catholic heritage is a real, living commitment to the person of Jesus Christ. Our schools reflect this uniqueness. They are a plus for America—

In the Message that is proclaimed,
In the Community that is formed,
In the Service that is shared with all people.

Similarities and Differences

Catholic schools are similar in that they all exist to realize the threefold purpose of Christian education: to teach doctrine, to build community and to serve those in need. Our schools strive to achieve excellence in the academic areas of the curriculum, and encourage participation in athletics and extra curricular activities.

Catholic schools differ in their approach to realizing these common goals, to the extent that the parishes, boards, administrators, and teachers differ in the talents and resources which they bring to the schools' common effort. Differences also occur in relation to the needs of the students in the particular area where the school is located.

STATISTICAL INFORMATION

Elementary schools have the following distribution of principals.
13 Lay Women 50 Sisters 10 Lay Men 0 Priests
Secondary schools have the following distribution of principals.
3 Sisters 0 Lay Women 1 Priest 1 Brother 8 Lay Men

Elementary schools have the following distribution of teachers.
547 Lay Teachers - 225 Teaching Sisters
= 2.4 Lay Teachers for each teaching Sister.
Secondary schools have the following distribution of teachers.
217 Lay Teachers - 100 Religious and Priests
= 2.2 Lay Teachers for each religious.

Pupil-Teacher Ratio

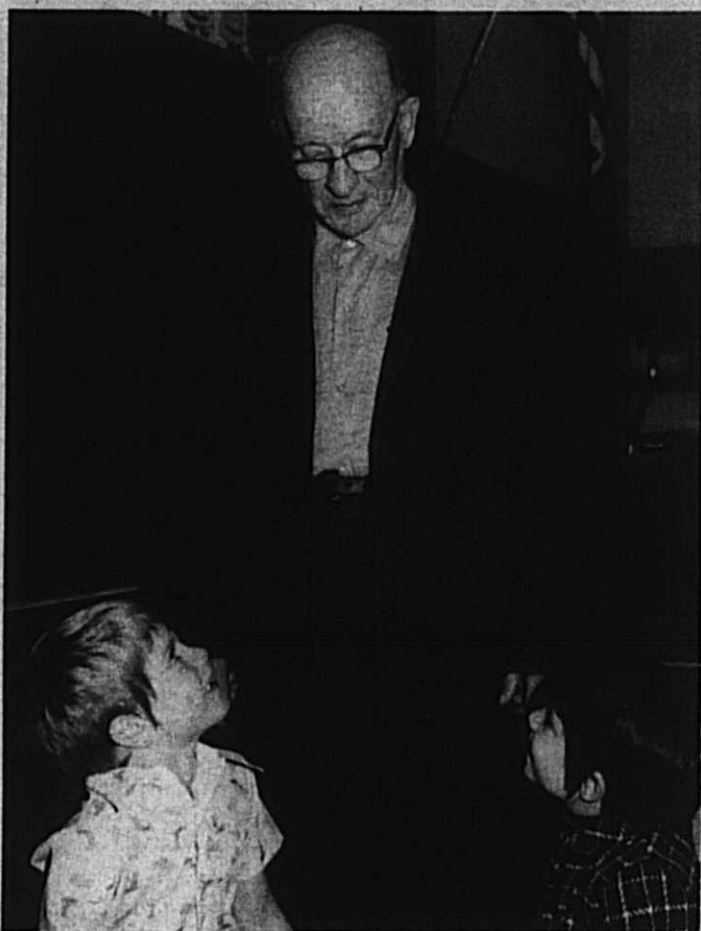
At the elementary level there are 772 teachers for 18,173 students which equals 23.5 pupils per teacher.
At the secondary level (including private high schools) there are 317 teachers for 6,108 students which equals 19.3 pupils per teacher.

Distribution of Elementary Schools

It is estimated that we have:

10 Urban Schools
27 Suburban Schools
33 Rural or Small Town Schools

1976-1977	
Grade	No. of Students
K	359
1	2,394
2	2,201
3	2,156
4	2,211
5	2,218
6	2,373
7	2,102
8	2,159
9	1,627
10	1,602
11	1,456
12	1,419
Total	24,277



BRIDGING THE GAP—Some of our Archdiocesan schools are relatively new while others have built up long years of tradition. One of the latter is St. Mary School, North Vernon. Chatting with two first graders—Jans Zohriaut and Bobby Stener—is Willard Noon, an 84-year-old alumnus.

Weathering the Storm

Over the past few years, Catholic schools have experienced a

Catholic Schools and Discipline

Of all the reasons given by parents for choosing a Catholic school for their children, discipline ranks high. It is second only to religious and moral formation. Discipline in the Catholic school serves a crucial function: It provides a proper atmosphere for learning. The gradual training in self-control, acknowledging the rights of others and accepting the consequences of one's actions are all necessary for the growth and security of the individual. Catholic schools foster these personal and social standards and integrate them with schools' prime function—teaching.

Based on love of the person and knowledge of child development, today's discipline creates the atmosphere of control and order, so necessary for children's mutual respect and development. Parents, in choosing Catholic schools, reaffirm this Christian love and concern for the integrity of the individual student and the positive contribution discipline makes to the entire educational process.

stabilization of pupils, teachers, curriculum and administration. The number of pupils leaving the schools at the end of the eighth grade is slowly being compensated for by the numbers of children entering at the kindergarten and first grade level, as well as in the other grades. The recent decline in birth rate means that fewer children are available to Catholic schools; but when compared with previous figures and with other school systems, Catholic schools are holding their own.

We believe the reason for our healthy stability is the growing number of parents who want a quality education for their children—an education stressing moral formation.

A High Yield

Parents of Catholic school youngsters make a sacrifice in choosing Catholic schools. Yet, by selecting this education for their children, an education which prepares their child for life in the Spirit, they confirm that the value of Christian instruction is not measurable in dollars and cents. With this kind of support, Catholic schools provide a high yield for a relatively low investment. They hold great promise for the future. Catholic schools are here to stay.

Did You Know?

Saint Mary Child Center, Indianapolis

- works with parents and schools in an effort to meet the needs of children who are experiencing learning, emotional and behavioral problems.
- does academic and psychological testing and with input from parents, schools and other agencies comes to an evaluation and tries to make meaningful recommendations.
- offers a self-discovery program for pre-schoolers who manifest developmental disabilities.
- provides a remedial program for the school-age child who needs help in basic skills.

Saint Mary School, North Vernon

- established in 1865 is probably one of the oldest schools in the Archdiocese.
- has had no decrease in enrollment for the past twenty years.
- has student volunteers donating their time to help patients at Muscatatuck State Hospital.

Holy Angels Model School, Indianapolis

- has a continuous curriculum concept which emphasizes the need of a child to be able to move at his own pace of development in an open classroom atmosphere.

Saint Michael School, Brookville

- has an extensive closed circuit television system which permits the transmitting of programs directly to each room, and a video-tape program which provides for the taping of school plays, awards programs, speech contests, penmanship classes and other curriculum related programs.

Saint Plus X School, Indianapolis

- offers mini courses during February and March to spark enthusiasm and provide learning situations that are only available on a short-term basis.
- has an honor program to recognize achievement and participation of students who demonstrate special care, concern, or initiative.

Our Lady of the Greenwood School, Greenwood

- has a well-equipped learning center which is available to students for enrichment, corrective and developmental work.

Saint Roch School, Indianapolis

- is now in its fifth year as the only school in the Archdiocese that is staffed entirely by lay persons.
- is the only school with a full-day kindergarten program.
- has had a steady increase in enrollment during the last five years.

Academy of the Immaculate Conception, Oldenburg

- is the only girls' school offering the 5-day boarding option.

The Latin School of Indianapolis

- is the only high school seminary in the Archdiocese and has students representing 39 parishes.
- has graduated 64% of the priests ordained for the Archdiocese since 1967.
- is a special school for a special person.

Saint Gabriel School, Connersville

- participates in the Title I tutorial reading program and the Title IV program for library and classroom resource materials.
- provides lunches in cooperation with the federal assistance that is available.
- has a teacher aid provided by title funding.

Saint Bernadette School, Indianapolis

- has a well-developed intramural sports program in operation during the noon hour for 6th, 7th, and 8th graders.

Saint Bartholomew School, Columbus

- recently completed a 6-week "interest day" series taught by parents and community volunteers.
- has guest lecturers from the civic community for discussions on specific topics such as Bartholomew County History and folk lore.
- is planning an adventure in live theater in cooperation with Indiana University.

All Saints School, Indianapolis

- is the only school with three religious communities represented on its faculty; Sisters of Providence, Sisters of St. Francis, and Sisters of Saint Benedict.

We Proudly Present . . .

The Elementary and Secondary Schools of the Indianapolis Archdiocese

Indianapolis North District

St. Andrew School St. Joan of Arc School
Immaculate Heart School
St. Lawrence School St. Plus X School

BISHOP CHATARD HIGH SCHOOL
Mr. Stephen Noone, Principal
5885 North Crittenden Avenue
Indianapolis, IN 46220

St. Matthew School St. Luke School
St. Thomas Aquinas School
St. Rita School Christ the King School

North Vernon District

Pope John XXIII School, Madison
St. Mary School, Greensburg

SHAWE MEMORIAL HIGH SCHOOL
Mr. Jim Bishop, Principal
201 West State Street
Madison, IN 47250

St. Mary School, North Vernon
St. Bartholomew School, Columbus
St. Columba School, Columbus

Richmond District

St. Gabriel School, Connersville
St. Mary School, Rushville
Holy Family School, Richmond
St. Anne School, New Castle
St. Elizabeth Ann Seton School, Richmond

New Albany District

Sacred Heart School, Jeffersonville
St. Anthony School, Clarksville
St. Paul School, Sellersburg
St. Michael School, Charlestown
St. Joseph School, St. Joseph Hill
St. Mary School, Lanesville

OUR LADY OF PROVIDENCE HIGH SCHOOL
Mr. Robert Larkin, Principal
707 West Highway 131
Clarksville, IN 47130

Holy Family School, New Albany
St. Joseph School, Corydon
Catholic Central School, New Albany
St. John the Baptist School, Starlight
St. Mary School, St. Mary-of-the-Knobs
Our Lady of Perpetual Help School, New Albany

Bedford District

St. Charles School, Bloomington
St. Vincent de Paul School, Bedford
St. Ambrose School, Seymour

Lawrenceburg District

Holy Family School, Oldenburg
Immaculate Conception School, Aurora
St. Michael School, Brookville
St. Louis School, Batesville
St. Nicholas School, Sunman
St. Anthony School, Morris
St. Lawrence School, Lawrenceburg
St. Paul School, New Alsace

Private High Schools

BREBEUF PREPARATORY SCHOOL
Mr. Thomas E. Brown, Principal
2801 West 86th Street
Indianapolis, IN 46268

CATHEDRAL HIGH SCHOOL
Brother Pedro Haering, CSC, Principal
5225 East 56th Street
Indianapolis, IN 46226

IMMACULATE CONCEPTION ACADEMY
Sister Rose Marie Weckenmann, OSF, Principal
Main Street
Oldenburg, IN 47036

LATIN SCHOOL OF INDIANAPOLIS
Reverend William Cleary, Principal
520 Stevens Street
Indianapolis, IN 46203

OUR LADY OF GRACE ACADEMY
Sister Emily Emmert, OSB, Principal
1402 Southern Avenue
Beech Grove, IN 46107

ST. MARY ACADEMY
Sister Carol Slinger, OSF, Principal
429 East Vermont Street
Indianapolis, IN 46202

Referral

ST. MARY'S CHILD CENTER
Diagnostic Referral Center
311 North New Jersey Street
Indianapolis, IN 46204

Indianapolis South District

Our Lady of the Greenwood School, Greenwood
Holy Name School, Beech Grove St. Jude School

RONCALLI HIGH SCHOOL
Mr. Bernard Dever, Principal
3300 Prague Road
Indianapolis, IN 46227

St. Mark St. Barnabas
Central Catholic Education Complex
St. Roch School St. Ann School Nativity School

Tell City District

St. Paul School, Tell City
St. Meinrad School

Indianapolis West District

St. Gabriel School Holy Angels School
St. Susanna School, Plainfield St. Michael School

CARDINAL RITTER HIGH SCHOOL
Mr. Frank C. Velikan, Principal
3360 West 30th Street
Indianapolis, IN 46222

All Saints School St. Christopher School
St. Malachy School, Brownsburg St. Monica School

Terre Haute District

Sacred Heart School, Clinton
Sacred Heart of Jesus School, Terre Haute
St. Ann School, Terre Haute

SCHULTE HIGH SCHOOL
Mr. Michael Turner, Principal
2901 Ohio Boulevard
Terre Haute, IN 47803

St. Patrick School, Terre Haute
St. Margaret Mary School, Terre Haute
Annunciation of BVM School, Brazil

Indianapolis East District

St. Philip School Our Lady of Lourdes School
St. Michael School, Greenfield Holy Spirit School

SCECINA MEMORIAL HIGH SCHOOL
Mr. Raymond Riley, Principal
5000 Nowland Avenue
Indianapolis, IN 46201

St. Simon School St. Bernadette School
St. Joseph School, Shelbyville
St. Therese School Holy Cross School

The Spirit of God at work from the start of time: a creative, powerful, Spirit

By Father John J. Castelot

The Fourth Gospel is famous for its symbolism, on aspect of which is frequent use of double meanings. An interesting example is the description of Jesus' death: "Then he bowed his head, and delivered over his spirit" (*Jn. 19,30*). A common expression for dying is "to give up the ghost (spirit)," and the other three Gospels use a Greek equivalent of this phrase. But John adapts this to signify simultaneously Jesus's dying and his handing over or gift of the Spirit. This is the "hour" of Jesus, a dark hour, yes, but one already suffused, from the Johannine point of view, by the light of glory. It is the climactic hour of salvation history.

THE SPIRIT of God had been at work from the beginning of time, a creative, powerful, life-giving spirit. What did this concept mean throughout the Old Testament period? What did it mean to Jesus' contemporaries prior to the startling revelation of the Holy Spirit as a divine Person? The word for spirit in Hebrew (*ruah*), Greek (*pneuma*), and Latin (*spiritus*) meant basically wind or breath. This explains why the New American Bible translates, in *Gn. 1, 2*, "a mighty wind swept over the waters." "Mighty wind" is literally "a spirit (*ruah*) of God." The translation is quite correct. It is easy to see how the idea of wind could suggest that of power and the

concept of breath that of life. Thus the Yahwist story of creation expresses the emergence of human life by saying that God "blew into his nostrils the breath of life, and so man became a living being" (*Gn. 2,7*).

In this connection, read again Ezekiel's 'Dry Bones' vision of the re-creation of the people (*Ez. 37, 1-14*).

'The Spirit of God' — a symbol of divine force, creative, life-giving power. Over and over we read of His sending His spirit upon chosen instruments to empower them to carry out His designs in a variety of ways: to praise Him, to speak on His behalf, to act for Him. Thus Saul's prophetic ecstasy is described: "As he set out from the hilltop toward the sheds, the spirit of God came upon him also, and he continued on in a prophetic condition until he reached the spot" (*1 Sm. 19,23*).

ISAIAH envisioned the rise of an ideal king from the line of David, one abundantly endowed with truly noble qualities:

"But a shoot shall sprout from the stump of Jesse and from his roots a bud shall blossom. The spirit of the Lord shall rest upon him: a spirit of wisdom

and of understanding, a spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord (*Is. 11,1-2*).

The idea of the spirit of God takes on a startling new dimension in the New Testament. The spirit of God is now the Holy Spirit; the spirit is no longer simply something, however wonderful, but Someone; it is no longer just a divine force, however creative, but a divine Person. The Holy Spirit was the gift of the glorified Christ to His community, both as a community and individually. The Gospel of John tells us that on the very night of His resurrection-glorification, He appeared to 10 of his disciples and said, "Peace be with you. As the Father has sent me, so I send you." Then he breathed on them and said: "Receive the Holy Spirit . . ." (*Jn. 20,21-22*). This same Gospel had said a great deal about the coming and the mission of the Spirit in the preceding chapters, especially 14-16.

LUKE TELLS us of a solemn, charismatic experience of the whole community which we know as the Pentecost event. It is interesting to note how many allusions to Genesis he weaves into his picture of this experience. The "strong,

driving wind" (*Acts, 2:2*) is reminiscent of the mighty wind which swept over the waters at the beginning of the Priestly creation story. For Luke Pentecost is tantamount to a new creation. Indeed, the Holy Spirit plays a central role in his theology; the Acts of the Apostles would be more appropriately entitled 'The Activity of the Holy Spirit.' See the theme of this book as enunciated in 1,8. Even in his Gospel interpretation of the life of Jesus he seems unable to wait for Pentecost and portrays the Holy Spirit already at work in the souls of the people — so much so that the Third Gospel has been called the Gospel of the Holy Spirit.

The letters of Paul give abundant testimony to the powerful action of the Holy Spirit in the churches of his day. It is particularly striking that instead of having to prove the reality of this activity, he can actually point to it as an objective, observable criterion of God's love for us (*Rom. 5,5; Gal. 3,2-5*). Most illustrative are these words from Galatians: "The proof that you are sons is the fact that God has sent forth into our hearts the spirit of his Son which cries out 'Abba!' (Father)" You are no longer a slave but a son!" (*Gal. 4,6-7a*).

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The coming of the Holy Spirit

By Father Joseph M. Champlin

Immediately before what he commonly call the consecration of Mass, the celebrant extends both hands over the bread and cup. With palms so outstretched, he prays in phrases like these taken from the second eucharistic prayer:

"Let your Spirit come upon these gifts to make them holy, so that they may become for us the body and blood of our Lord, Jesus Christ."

During the recitation of that invocation directed toward the Holy Spirit, the priest also traces a cross over the host and chalice.

Following the institutional narrative or consecration, the celebrant once again invokes the Holy Spirit in words similar to the ones below from the third eucharistic prayer:

"GRANT that we, who are nourished by his body and blood, may be filled with his Holy Spirit, and become one body, one spirit in Christ."

These two portions of the eucharistic prayer form the "epiclesis," a calling forth of the Holy Spirit into our midst. The Roman Missal explains its function:

"In special invocations the Church calls on God's power and asks that the gifts offered by men may be consecrated, that is, become the body and blood of Christ and that the victim may become a source of salvation for those who are to share in communion" (General Instruction, number 55c).

Those simple gestures of extended hands and sign of the cross over the gifts have considerable impact upon a congregation now that the priest performs them in view of the people. A few years ago, concealed from the worshippers, they were a signal for the server to ring the warning bell. It was his serious responsibility to catch that gesture, even

if he had to peer around the celebrant's back for a better look. How many altar boys drew an impatient glance or sharp remark from the priest when they missed this gesture? Today, however, the congregation is at that point silent and observant, making the outstretched hands a more significant sign and symbol.

IN THE FIRST Christian centuries the priest normally bowed during this prayer. However, from the close of the middle ages onward, instead, the hands were extended, coupled later with a sign of the cross. For the balance of this column I would like to discuss those two gestures.

— At the start, the outstretched hands apparently formed a mere pointing gesture, indicating what were the gifts being offered to God.

— Later a symbolic or interpretative meaning tended to be added to the extension of hands. These generally referred the gesture back to Old Testament practices and sacrifices.

For example, in Leviticus we read of burnt sacrifices or holocausts. "To find favor with the Lord, he shall bring it to the entrance of the meeting tent, and there lay his hand on the head of the holocaust" (1,3-4).

This Old Testament book refers similarly to peace offerings. "If someone is presenting a peace offering . . . He shall lay his hand on the head of his offering" (3,1-2).

Leviticus also describes sin offerings. "Having laid his hands on its head, he shall slaughter the goat as a sin offering before the Lord . . ." (4,24).

FINALLY, some saw a link here between Christ, the victim on the altar, who takes upon Himself our sins, and the Old Covenant scapegoat who assumed the sins of the Jewish people

and was led off into the wilderness.

On the Day of Atonement, Aaron was commanded to "bring forward the live goat. Laying both hands on its head, he shall confess over it all the sinful faults and transgressions of the Israelites, and so put them on the goat's head. He shall then have it led into the desert by an attendant. Since the goat is to carry off their iniquities to an isolated region, it must be sent away into the desert" (16-20-22).

In that approach, Jesus becomes our scapegoat and through these outstretched hands we place our guilt and sins upon him.

— A last meaning saw in this gesture a blessing given to the bread and wine.

This would be similar to the benediction bestowed by a priest on some object or by the newly ordained on a person kneeling before him.

For the first 1,000 years in the Church, blessings were customarily made through the laying on of hands. Gradually, however, the sign of the cross superseded that gesture for benedictions. The present rite obviously combines both elements.

Whatever may be those added, symbolic meanings, the main thrust of that extension of hands over the gifts at Mass in our day is a petition asking, "Father, may this Holy Spirit sanctify these offerings" (aristic Prayer IV).

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Does the Spirit live in people today?

By Alma Roberts Giordan

Does the Spirit live in people today? Yes. But sometimes we shut the Spirit off from our lives. Yet every time the smallest good triumphs over evil, the Spirit is manifest in contemporary society. "The spirit of truth and the spirit of freedom — they are the pillars of society," Henrik Ibsen reminds us. Whether it is in the fields of government, communications, education or human welfare, the Spirit moves over the waters, the desert, the terrain of our lives, warmly alive.

It lends strength, encouragement, hope to our every endeavor. It is in the charismatic movement which began as a cloudburst perhaps, but glides and spreads as an unstoppable landswell that must be acknowledged. Even in this sophisticated age, even by the Holy Father himself. For as St. Paul tells us: "God chose those whom the world considers absurd to shame the wise; he singled out the weak of this world to shame the strong" (1 Cor., 1,27). And with the spirit hovering over, all things are possible. For the three great attributes are contained in it: faith hope and love.

PEOPLE ARE many individuals. Every person God created is touched in some way by the Spirit. As the flower blooms when exposed to sun and rain, so too, each one of us open to God's grace, through prayer and contemplation, has the potential to bloom beautifully in the warm light of the Spirit. Thus we may give back to the world some of that radiance which, like all energy, is destined for immortality.

One of the most moving stories that affected my life's direction was the pagan myth of Pandora. Against the advice of wisdom-personified she opened the forbidden chest entrusted to her safekeeping. Immediately all manner of nasty insects, symbolizing every evil known and unknown, escaped into the world: sickness, ugliness, cruelty, hate, greed, jealousy, poverty, prejudice. In terror Pandora slammed down the lid, but it was too late. Sin in its multiple guises whirled about, stinging, blinding, deafening her to the one small cry still contained within that casket — the voice of hope, a battered moth.

Cautiously she released that saving grace. Once freed, hope grew stronger, strong enough to prevail over all the



other insects in the field. Once again there was a fair chance for good to be victorious over evil. When I arrived at that point in the story my heart, which had almost stopped, began to beat normally again. Hope was the spirit of creation, the breath of God. Perhaps even that "unknown God" the Greeks built an altar to, which St. Paul recognized in his address to them.

THE SPIRIT indeed came to him, as it physically hovered over the first apostles, gathered fearfully in that locked room after their Master's departure. Frederic Myers speaks for Paul when he says: "Who so has felt the Spirit of the

Highest Cannot confound nor doubt Him nor deny."

In any event, I do not think it blasphemous for me to contend that sharing of the Pandora-experience was my first personal Pentecost — faith's reassurance to my fearful heart. The spirit gives life, the letter kills. "When I was a child I understood as a child." Even as did St. Paul. And unless we recapture that innocent childhood faith, Scripture insists, it will be difficult to achieve heaven. Such is the faith I would cling to in this troublesome jet age of religious experimentation. "Spirit of the living God, fall afresh on me."

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'New kid in town' on Asylum label

By The Dameans

New Kid in Town

*There's talk on the street
It sounds so familiar
Great expectations
Everybody's watching you*

*People you meet
They all seem to know you
Even your old friends
Treat you like you're something new*

*Johnny-Come-Lately
The new kid in town
Everybody loves you
So don't let them down*

*You look in her eyes
The music begins to play
Hopeless romance
Here we go again*

*But after a while
You're looking the other way
It's those restless hearts
that never mend*

*Johnny-Come-Lately
The new kid in town
Will they still love you
When you're not around*

*There's so many things
You should have told her
But night after night
You're willing to hold her,
just hold her
Tears on your shoulder*

*There's talk on the street
It's there to remind you
It doesn't really matter
Which side you're on*

*You're walking away
And they're talking behind you
They will never forget you
Till somebody new comes along*

*Where you been lately
There's a new kid in town*

*Everybody's talking about
the new kid in town
I don't want to hear it*

By John David Souther, Don Henley
and Glenn Frey
(© 1976 Asylum Records)

IN RECENT years, while writing this column, we have noticed that pop music has swung away from themes which once dominated the chart songs. There is no longer the same preoccupation with nostalgia or social commentary. The forces on our culture have changed. The war has ended. Campuses are quieter. The struggle for equal rights has taken first roots. And now the "Top 100" reflects the loss of those concerns. We are currently in a kind of "holding pattern" while we wait for some major new contribution in thought or sound.

The "holding pattern" in music which we are presently experiencing can be seen in the large number of songs covering themes of everyday love — first love, broken love, unfaithful love, wished-for love. Another kind of love comes out of the Eagles' new release taken from their album, "Hotel California". The song, "New Kid in Town" is about shallow love. Or maybe it is better called "fads in love."

"New Kid in Town" is sung to a boy who has suddenly become popular with his friends. The song doesn't say why he has become the shining light, but it is clear that overnight he is recognized as the greatest. "People you meet, they all seem to know you. Even your old friends treat you like you're something new." Maybe he has developed into a great athlete, or finally has a musical group that clicks together. Maybe it is his position at the head of a school organization or possibly his family has suddenly come into money. Whatever the case, he is now known as "Johnny-Come-Lately," the new kid in town.

THE GREAT thing about the popularity is the feeling that loneliness

now will be replaced by satisfying and lasting relationships. It is his hope that popularity will do good things for his love life.

But the song says differently. Johnny-Come-Lately is shallow in his love. He tried to depend on his image alone. "There's so many things you should have told her, but night after night you're willing to hold her, just hold her." Because he is playing love the cheap way, his story will be one of "hopeless romance here we go again."

The last two stanzas are the key. When you live by popularity alone you will die the hard way. "You're walking away and they're talking behind you. They will never forget you . . . till somebody new comes along." The last stanza begins with a cute play on the name "Lately" and then drops the bad news on Johnny. "Where you been Late-

ly? There's a new kid in town. Everybody loves him, don't they. He's holding her and you're still around."

AS THE SONG says at the beginning, "it sounds so familiar." Surface beauty and talent do not seem to last very long. People grow old and flabby, the other person's taste changes, or others simply forget your accomplishments. Surface things do not last.

There is little that can replace good, hard work in love. If love is not to be shallow it requires opening yourself to growth and serving the other. As "New Kid in Town" suggests, such a love does not usually last in the "Come-Lately" family.

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KYF questions

1. Who is the Holy Spirit? Discuss.
2. Discuss how the Holy Spirit acts in our daily lives.
3. What effect has the Charismatic Renewal had on Catholics?
4. Discuss this statement: "A new vocabulary, not new to the Church but new to the lay spiritual experience, has come into being. It includes such terms as: Baptism in the Holy Spirit, prayer meeting, prophecy, healing and life in the Spirit."
5. What is the covenant community?
6. Discuss this statement made by St. Paul: "I live now, not I, but Christ lives in me."
7. Read The Gospel According to John.
8. Discuss how the spirit of God has been at work from the beginning of time.

9. What was the concept of the people in Old Testament times of the spirit of God? Read Psalm 104, verses 29 and 30.
10. In the Old Testament, read The Book of Ezekiel, Chapter 37, verses 1 through 14.
11. For a more complete understanding of the symbolism of the spirit of God as a divine force in Old Testament times, read Chapter 11, verses 24b through 25 in The Book of Numbers.
12. What new dimension did the idea of the spirit of God take on in the New Testament?
13. In the Acts of the Apostles, read Chapter 2.
14. Read St. Paul's Epistles to the Romans and to the Galatians.
15. Do you feel that the Spirit lives in today's world? Discuss.



Holiness: a call in our day, the most powerful influence in the world

By Father Alfred McBride, O.Praem

"The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God." — *Blaise Pascal*

Trying to call someone to holiness these days is about as easy as stopping inflation. There was a time when the ideal of holiness meant something to people. But the emphasis today on human self realization and salvation through sciences and technology make the matter of holiness seem both quaint and far away.

It's not that holiness isn't possible. The witness of Pope John and Mother Teresa plus that of thousands of ordinary, less-celebrated people demonstrate, that holiness is still very much with us. There are still plenty of holy people. What is missing is a language to talk about holiness. And therefore, a fund of ideas that would encourage those who have not yet been made aware of the possibility of the holy life.

I would not argue that the example of holy people is the most compelling word one might need to speak. But since God gave me a tongue and a mind, it seems to me that I can also persuade people to holiness by verbal speech and exhortation. Just because good news is marvelously witnessed by living saints does not mean that faith-soaked, persuasive speech will not also urge people to holiness.

PART OF the problem of holiness talk is that it tended to be so unreal, or to flow above the earth. It lacked the earthiness that would give it some human appeal. Having said this, I would like to describe a scene from the sixth chapter of Isaiah that deals with the question of holiness. Here you see a proper blend of the awesomeness and mysteriousness of being holy along with the earthy self-evaluation of being human.

As the story opens, Isaiah is going to the temple for a worship service. Inside the temple the priest is putting some incense into a pot and clouds of smoke fill the room. The gold figures of angels mounted on the Ark of the Covenant reflect the candlelight. Singers are chanting psalms. It is an ordinary service. Isaiah ponders the ceremony in a quiet, perhaps even listless way.

Then comes the change. The externals come alive. Instead of seeing the external symbols of God at the surface level, Isaiah begins to experience the God for whom the symbols stand. "I saw the Lord, seated on a high and lofty throne."

The golden angels become more than mere decorations. They worship the Lord. The music of the psalms seems to come from the angels and they cry out, "Holy, holy, holy is the Lord." The incense smoke filling the temple now reminds Isaiah of the presence of God. The smoke assumes the texture of God's "garment" filling the temple. Isaiah feels his very soul to be shaken.

JUST AS suddenly, the insight evaporates. He is back to earth again. Momentarily drawn out of himself by the profound experience of God, he now is thrown back on an awareness of himself. The difference is that his new self-consciousness is of one in contrast with the beauty and purity of God. "Then said I, woe is me. I am a man of unclean lips — unholy, a sinner."

Isaiah's capacity to admit his own sinfulness opens him to reaching out for the holiness of God. And the Lord does not ignore Isaiah. An angel takes an incense coal and puts it to his lips and says, "See, now that this has touched your lips, your wickedness is removed and your sin is purged." The scene closes with God commissioning Isaiah to go out and witness and preach conversion from sin to holiness.

The story deserves much more meditation than these few lines. However the outline is clear. Holiness is being like God and doing like God. Holiness is a being and a doing. It is being morally cleansed so that one reflects the purity and beauty of God. It is doing the morally demanding behavior that is consistent with who we are. It requires identity with God, who alone is the source of holiness.

The fiery coal symbolizes the fusion of God and human person, that is, the love that binds God to human person. This causes persons to achieve the greatest self fulfillment, inner freedom and sense of hope. Maybe our words fumble when talking about holiness, but a holy life is a voice. It speaks even when the tongue is silent.