

## Report from the Chancery

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

**CHANCERY OFFICE**—There were 60 responses to the various inquiries made by the Retirement Fund Committee to identify former employees of the Archdiocese who do not qualify for benefits under the formal program. Some responses were duplicates, and some responses were from individuals already receiving benefits. There were 48 persons ruled as qualifying of which 28 are being considered for a lump sum settlement. Sixteen of the 60 did not qualify due to lack of sufficient length of service or being under age. Four were found to qualify under the formal retirement plan. . . The Office Space Committee has been meeting regularly to identify and make recommendations concerning office space requirements of agencies and departments of the Archdiocese. The Committee was named to investigate the feasibility of converting the old Cathedral High School building to house such Archdiocesan units.

**CATHOLIC CHARITIES**—The committee for formation of a constitution for Catholic Charities has been named and will begin work at the end of January to deal strictly with the question of the best management structure for coordination of the works of the different agencies. . . Archdiocesan Social Ministries—Volunteer phone counselors are now being trained for the St. Vincent DePaul Society hotline. 632-6760. . . St. Barnabas parish, Indianapolis, has a new parish conference of St. Vincent de Paul. . . 43 parishes contributed to the Thanksgiving Clothing Drive, and 20 tons of material were sent to Catholic Relief Services or distributed locally. . . Recruitment for volunteer involvement in English training and job advocacy for Vietnamese refugees is beginning this month. Anyone interested should call Social Ministries 634-1913. . . A comprehensive Pro-Life seminar is being conducted this month at Roncalli and Ritter High Schools. . . The Christmas Store in Terre Haute assisted 240 persons with food and 488 persons with clothing during the holidays. . . Newly appointed members of the Archdiocesan Committee of the Campaign for Human Development are: Mrs. Marlene Dollinger, St. Bartholomew parish, Columbus; Sister Rosemary Schmalz, S.P., St. Mary-of-the-Woods; Ricardo Mendez, St. Lawrence parish, Indianapolis. . . Catholic Social Services—This agency has received a grant of \$41,142 from the Indianapolis Foundation to develop a Therapeutic Foster Care program. The program aims to avoid placing troubled children in institutions by having a child placed with foster families who have received special training. The children would also receive regular counseling and special education assistance. . . St. Elizabeth Home—The agency is currently involved in a feasibility study for a fund-raising program to meet the needs of updating the administration building.

**OFFICE OF WORSHIP**—The Office of Worship and the Department of Religious Education are putting the finishing touches on their joint program entitled, "Our Parish Studies the New Rite of Penance." Employing the expertise of priest-presenters and video tapes, this compact program will explore current practices and attitudes about the Sacrament of Penance, take a look at the attitudes presupposed in the practice of the New Rite, and provide a visual experience of the individual celebration of the revised Sacrament. To register your parish or to obtain further information, contact Sister Mary Jeanne Pies, 131 S. Capitol Ave., Indianapolis 46225, (317) 634-4453. . . To date sixteen parishes have registered for the Institute for Parish Liturgy Committees, a program sponsored by the Office of Worship and presented by the Center for Pastoral Liturgy of the Catholic University of America. This Institute will be the first occasion in the Archdiocese to take a serious look at the function and progress of our liturgy committees. Guided projects will greatly benefit the participants. The registration deadline for the program has been extended. To enroll your parish, call Father Stephen (Continued on Page 3)



CHARLES E. REDMAN

## Educational commission appointed

BY FRED W. FRIES

Archbishop George J. Blaskup has announced the names of 24 persons who will serve as members of an Educational Planning Commission to share with him "the responsibility for the future of educational ministry in the Archdiocese."

Purpose of the Commission—made up of a broad cross section of priests, Religious and laity—is to implement on the Archdiocesan level a mandate of the American hierarchy "to define and plan the educational mission of the Church." The mandate was contained in their historic 1972 pastoral letter entitled "To Teach as Jesus Did."

Archbishop Blaskup announced the formation of the Commission and the names of its members at the recommendation of the Archdiocesan Board of Education.

**THE ARCHBISHOP'S** action amounted to a formal ratification of a policy adopted by the Board in June, 1976, responding to a challenge contained in the pastoral letter: "Each district and parish board of education shall initiate and maintain on-going educational planning for Total Catholic Education according to the Planning Process of the Archdiocesan Board."

At the same time, Archbishop Blaskup—as chairman of the Board—formally ratified the Planning Process approved by the Board of Education in September, 1976, implementing the Policy adopted earlier.

The Archbishop's action was announced in a letter sent to all priests of the Archdiocese on Friday, Jan. 14, along with the names of Commission members and a Planning Process Brochure. Copies were mailed to elementary and secondary school principals, directors and coordinators of religious education, presidents of boards of education, presidents of parish councils, heads of religious communities and heads of Archdiocesan agencies.

In his letter Archbishop Blaskup asked for "leadership on the parish level in confronting the challenges of planning our educational mission."

**HEADING THE NEWLY** formed Commission will be an Indianapolis layman, Charles E. Redman, an executive of Eli Lilly Corporation and a member of St. Michael parish.

Redman, who is married and the father of four children, is 45 years of age and holds a doctor of philosophy degree from the University of Min-

(Continued on Page 6)

## DEDICATION

**GREENWOOD, Ind.**—Archbishop George J. Blaskup will dedicate a new multi-purpose building at Our Lady of Greenwood parish on Sunday, Jan. 23, at the 12 noon Mass. The building, which can accommodate 600 on its first floor for Mass, adds to but does not replace the smaller former church which had a seating capacity of only 200. The parish now has more than 800 families. A basement in the building will house CCD and various other parish functions. Architect for the all-purpose unit was Professional Design Corp. and the general contractor was Pearson Construction. A reception will follow the noon Mass. Father John Schoettelkotte and Father Edwin Soergel are co-pastors at Our Lady of Greenwood parish.

# Catholics, Anglicans move closer to unity

BY JERRY FILTEAU

WASHINGTON—An international commission of Anglican and Roman Catholic theologians has found what it called "significant" consensus on the question of "Authority in the Church."

The group—the Anglican-Roman Catholic International Commission (ARCIC)—declared that their new agreed statement on authority

See complete text of agreement on Page 5

"represents a significant convergence with far-reaching consequences" despite "difficulties" that still remain regarding the extent of papal authority.

**THE "DIFFICULTIES"** center around four areas: —The weight given by Catholics to the "Petrine texts," or those passages

★ ★ ★

## Vatican denies Pope approved joint document

VATICAN CITY—Top Vatican ecumenical officials have strongly denied press reports claiming that Pope Paul VI has personally approved the contents of a document, "Authority in the Church," drawn up by leading Catholic and Anglican theologians.

Officials of the Vatican Secretariat for Promoting Christian Unity said here that the secretariat's president, Cardinal Jan Willebrands of Utrecht, the Netherlands, had given the go-ahead for publication of the document, authored by the Anglican-Roman Catholic International Commission (ARCIC).

**BUT THEY DENIED** that Pope Paul, Cardinal Willebrands or any other high Church officials outside ARCIC had approved in principle the contents of the document.

French Dominican Father Cristophe Dumont, secretariat consultant, said in a critique of the ARCIC document prepared at the request of the secretariat that "no Church authority has made any judgment as to the content of the document, and the commission did not ask them to do so."

**TOP CHURCH OFFICIALS**, the Dominican said, were asked only "to judge whether the work was sufficiently serious to warrant publication on the responsibility of the theologians of the commission alone, for the purpose of receiving criticism and suggestions about its work."

"To say that the Pope approved of the document in principle is absolutely false," said a high-ranking ecumenical secretariat official here in response to press reports on the ARCIC document.

## Ohio's school aid law up for review

WASHINGTON—The U.S. Supreme Court has agreed to review the constitutionality of an Ohio law which provides auxiliary services to pupils in non-public schools.

The law was ruled constitutional by a three-judge federal court in July.

Under the law, up to \$88 million in services may be provided to nonpublic schools during the next two fiscal years.

The law provides nonpublic school students with textbooks approved for use in public schools, instructional equipment incapable of being diverted for sectarian use and funds to hire clerical helpers to administer the aid.

Also, other services such as diagnostic help, counseling and programs for the handicapped are provided either on public school grounds or in mobile vans.

The federal court ruled primary intent of the law was secular, not religious—"to make available to all students within the State of Ohio, both public and nonpublic, certain limited and inherently secular services and materials."

In the Bible traditionally used by Catholics to justify claims for the authority of the pope;

—The use of the term "divine right" in Catholic teaching to describe the basis of the pope's claim to universal primacy or authority;

—The papal claim to infallibility under certain circumstances in matters of faith and morals;

—The papal claim to "universal immediate jurisdiction" in which agreement might eventually be reached or the problems overcome.

**DESPITE THE REMAINING** problems, the "decree of agreement" already reached in the conclusions

"argues for greater communion between our Churches" and "can make a profound contribution to the witness of Christianity in our contemporary society," said the two ARCIC co-chairmen, Anglican Bishop H. R. McAdoo of Ossory, Ireland, and Catholic Bishop Alan C. Clark of East Anglia, England, in a preface to the historic document.

While ARCIC is officially sponsored by the Anglican and Catholic Churches, its conclusions have no official status. They are presented to the Churches for study in the hope of building consensus and official approval.

The latest ARCIC statement is

entitled, "Authority in the Church," but it is likely to become known as the Venice Statement because it was completed at a meeting in Venice last Aug. 24-Sept. 2. Earlier agreements by the group, on the Eucharist in 1971 and on Ministry in 1973, are known respectively as the Windsor Statement and the Canterbury Statement because of the meeting sites at which they were approved.

The Venice Statement, released at a press conference in London Jan. 20, was simultaneously made public in Washington by the U.S. National Conference of Catholic Bishops, at the request of the Vatican's Secretariat for Promoting Christian Unity.

## Gilmore's last words: 'Dominus vobiscum'

BY JIM CASTELLI

WASHINGTON—Father Thomas Meersman, Catholic chaplain at the Utah State prison, finished his blessing of condemned murderer Gary Gilmore last Monday morning. Gilmore looked toward him and uttered his last words — "Dominus vobiscum." ("The Lord be with you.")

Father Meersman was surprised, but he responded automatically — "Et cum spiritu tuo." ("and with your spirit.")

Moments later a five-man firing squad discharged their rifles—one contained a blank—and Gilmore became the first person executed by the state in this country in nine-and-a-half years.

Father Meersman, who was in daily contact with Gilmore in his last days and gave him Communion, spoke by phone to NC News about three hours after the execution. Father Meersman has been a prison chaplain for 18 years. This was the third execution he had witnessed.

**HE USED HIS WORDS** carefully when he spoke, saying he wanted his description of Gilmore's last days and death to be "dignified, yet accurate."

He indicated he didn't want to make the execution sound like a Pat O'Brien-Jimmy Cagney movie, but the comparisons seem unavoidable.

Father Meersman said he was surprised at Gilmore's last words because he didn't know that

Gilmore knew Latin. But he said Gilmore was born and reared a Catholic.

Father Meersman said Gilmore went to Mass and received Holy Communion within 36 hours of his execution. One of Gilmore's guards was a Catholic and served the Mass, Father Meersman said.

"Everyone at the Mass felt that Gilmore got a great deal out of it," Father Meersman said. He said that Gilmore had requested the Mass, but the priest would not say whether Gilmore went to confession.

**GILMORE OCCASIONALLY** spoke of religion, read from the Bible and

wore a St. Michael's Medal, Father Meersman said.

He said Gilmore did not read the Bible often, but that when he did, he liked the 103rd Psalm. Part of that psalm reads:

"Merciful and gracious is the Lord. Slow to anger and abiding in kindness. He will not always chide, nor does he keep his wrath forever. Not according to our sins does he deal with us, nor does he requite us according to our crimes."

Father Meersman would not speculate about whether Gilmore felt remorse over the murder he was convicted of and another he was accused of but for which he was not tried.

★ ★ ★

## Execution draws protests from religious leaders

Religious leaders and legal experts opposed to the death penalty have vowed to continue their opposition following the first U.S. execution in almost a decade, the death by firing squad of convicted murderer Gary Gilmore in Utah on Jan. 17.

About 100 religious leaders, including the president of the National Council of Churches and other top Protestant leaders, conducted an all-night prayer vigil outside the Utah State Prison up until the time Gilmore's execution was reported.

The execution was stayed during

the night, but the stay was finally overturned by a three-judge federal court order in Denver.

Those attending the vigil did not know whether the execution would occur or not until word reached them that Gilmore had been executed only 18 minutes after the original time scheduled for his death.

**IN OTHER REACTION:** —Frank Butler, associate secretary for domestic social development for the U.S. Catholic Conference, called the execution a "profoundly disturbing event."

"We hope our leadership and our people will devote their energies toward the development of effective and human policies and programs to control crime and at the same time to develop greater respect for human life," he said.

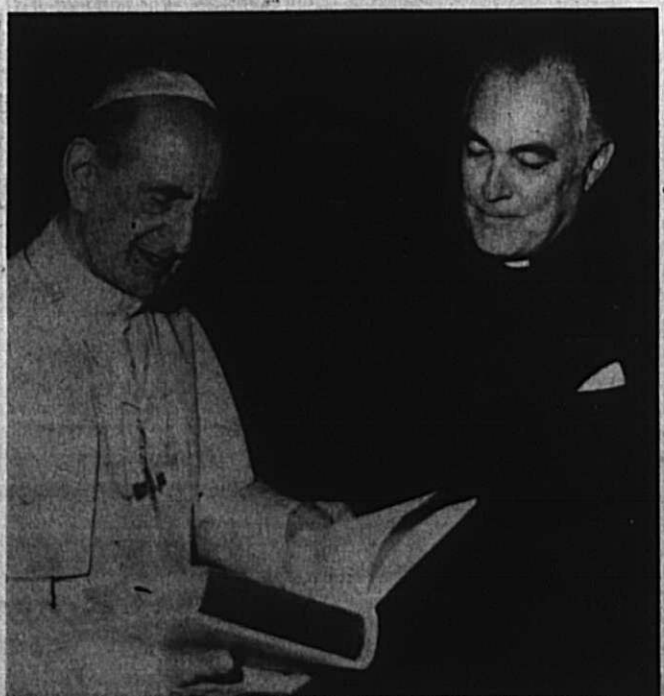
—Bishop Hubert Newell of Cheyenne, Wyo., issued a statement opposing the death penalty, saying it is "contrary to the spirit of the Gospel and tends to weaken respect for human life."

—Eight members of the Community for Creative Nonviolence were arrested as they held a religious service inside the U.S. Supreme Court building in a protest against the Gilmore execution. —Forty-four religious and civic leaders released a call for an end to all executions at a press conference in Salt Lake City on Jan. 15.

Catholics signing the statement included Bishop Thomas Gumbleton, auxiliary of Detroit; retired Bishop Joseph Durick of Nashville, Tenn.; now a prison chaplain in Texas; (Continued on Page 2)

## POSTPONED

A siege of sub-zero weather and the ensuing energy crisis have resulted in a postponement of the annual Open House at the Latin School of Indianapolis. Originally scheduled for 2 p.m. Sunday, Jan. 23, the new date is Sunday, Feb. 6—at the same time.



**ND PRESIDENT HONORED**—Father Theodore Hesburgh, C.S.C., president of Notre Dame University, shown above in a recent photograph with Pope Paul VI at the Vatican, was elected chairman of the Rockefeller Foundation on Jan. 14. He succeeds Cyrus Vance, who resigned to accept the post of Secretary of State in the Carter administration. Father Hesburgh, who has been a member of the Board since 1961, retains his post as Notre Dame University president.



# Week's News in Brief

BY NC NEWS SERVICE

## Martyrdom is TV subject

NEW YORK—The martyrdom of an English Jesuit and the activities of Jesuit missionaries in the northwestern United States are the subjects of CBS television's "Look Up and Live" in late January. The history of Catholic persecution in 18th-century England as seen in the life and martyrdom of St. Edmund Campion is the subject of the Jan. 23 program, which will be broadcast at 10:30 a.m. EST. A week later, the program will feature Part I of a two-part series on "The Black Robes," documenting Jesuit activity among the native Americans in the Northwest.

## In capsule form . .

A special campaign to "ease inactive Catholics back into the Church" is under way at St. Agnes Church in Charleston, W. Va. Father Edward Sadie has held general absolution services and advertised in the local newspaper asking the area's inactive Catholics to come back to church . . . Responding to pressure from Catholic school union leaders and diocesan challenges to its organization drives, the American Federation of Teachers has established a commission for non-public schools . . . An official of the U.S. Catholic Conference (USCC) said he was "distressed, disappointed and affronted" by the French government's release of suspected Palestinian terrorist Abu Daoud.

## Names . .

Swiss missionary Father Paul Egli has pleaded guilty to charges of failing to report black guerrillas to the Rhodesian government, according to Vatican Radio. The priest denied charges that he aided and sheltered

guerrillas in Rhodesia. Father Daniel Pakenham, academic dean and registrar of St. Francis Seminary in Milwaukee, has been appointed executive director of the U.S. Bishops' Committee on Priestly Formation.

Vermont Governor-elect Richard Snelling has named Mercy Sister Elizabeth Candon, former president of Trinity College in Burlington, Vt., to head the Vermont Human Services agency, the state's largest department with a \$155 million budget.

Bishop James Kearney, retired head of the Rochester, N.Y., diocese who was a bishop nearly half his life, died Jan. 12 at 92.

**JAMES H. DREW**  
Corporation  
Indianapolis, Ind.

Would You Like To Be  
**SLENDER NOW!**  
• No Drugs • No Exercise  
• No Starvation Diet  
Use a nutritional food supplement and lose 10-20 pounds a month. Moneyback guarantee. Call 784-2575

ADD KOOLVENT'S EXCLUSIVE  
**PATIO SLIDING STORM DOOR**  
TO YOUR PRESENT PATIO DOOR SYSTEM FOR COMPLETE INSULATION

- prevent condensation
- eliminate drafts and heat loss in winter
- reduce air conditioning costs in summer
- winterize your home now!

For Free Written Estimate  
**CALL KOOLVENT**  
784-4458

Koolvent, Central Indiana's leading name in home improvements for over 28 years, announces this exclusive premiere of the custom made patio sliding storm door.

"Quality, Dependability, and Experience for over 28 years."

**KOOLVENT**

ROJOVENT SALES AND SERVICE CORPORATION OF INDIANA  
3312 Shelby Street Indianapolis, Ind. 46226-4458

**OUR PERSONAL INVITATION TO YOU THE READERS OF THE CRITERION TO VISIT EASLEY'S WINERY**

May we take this opportunity to extend to you our personal invitation to visit our winery and sales room located in downtown Indianapolis

We would also appreciate the opportunity of showing groups of four or more thru the production and storage areas of our winery.

We offer a very attractive package to groups for a **COMPLETE EVENING'S ENTERTAINMENT**. This includes a tour of the winery, a talk on winemaking and wine appreciation, a bountiful table of hors d'oeuvres, and all the wine of your choosing **FOR JUST \$3.50 each**.

**CALL US AT 636-4518**, we will be glad to work with you on this or even full sit down dinners.

**COME SEE US TREAT YOURSELF TO SOME FUN**

**EASLEY WINERY**  
205 N. COLLEGE 636-4518

## Reaffirm school aid stand

JEFFERSON CITY, Mo.—The state Supreme Court has again ruled that the Missouri constitution bars any expenditure of money, even federal assistance, by state officials for the benefit of non-public school students. Catholic officials criticized the decision in the Mallory v. Barrera involving Title I of the Elementary and Secondary Education Act, but noted that a "bypass" provision in the act will allow the children to receive the federally funded services.

## IRS warns about tax bite

WASHINGTON—The Internal Revenue Service is telling all U.S. tax-exempt, non-profit organizations about a new law which validates some technically illegal Social Security payments and seeks to reclaim refunds of those payments possibly totalling millions of dollars.

## Shares Carter abortion stance

WASHINGTON—President Jimmy Carter's choice for Secretary of Health, Education and Welfare (HEW) told two Senate committees he holds views on abortion identical to Carter's. Joseph A. Califano Jr., 45, a Catholic, told the Senate Finance Committee and the Senate Labor and Public Welfare Committee he believes abortion is wrong, but that he will obey the law even if it requires HEW to pay for welfare abortions. He also said he opposes a constitutional amendment to outlaw abortions.

## Remember them in your prayers

**BLOOMINGTON**  
† LEO HICKMAN, Sr., 56, St. Paul Catholic Center, Jan. 12. Husband of Josephine; father of two daughters and five sons.

**CAMBRIDGE CITY**  
† MARGARET H. BELL, 90, St. Elizabeth, Jan. 12. Grandmother of Lorene Dillon of Connersville and Freida Gage of Indianapolis.

**CLARKSVILLE**  
† HERBERT W. REITZEL, 56, St. Anthony, Jan. 11. Husband of Marguerite; father of Mrs. Fred Gwin of Clarksville; son of Clara Reitzel of Louisville.

† ROBERT E. HOCHADEL, Sr., 48, St. Anthony, Jan. 12. Husband of Jane; father of Robert E. Hochadel, Jr., of Clarksville; Laura Enhalt of New Albany and Linda Camillotte of Indianapolis; stepfather of Theresa Henson of Clarksville and Cheri Hampton of Fort Campbell, Ky.; brother of Joseph M. and William P. Hochadel, both of Jeffersonville.

**CLINTON**  
† NAZZARENO BERTO, 89, Sacred Heart, Jan. 14. Husband of Catherine; father of Dario Nazzeno and Agnes Hartman, both of Clinton.

† MARY ANN BETASSO JEFFRIES, 42, Sacred Heart, Jan. 18. Daughter of Mr. and Mrs. Michael Betasso of RR 1, Clinton; sister of Paul Betasso of Camas, Wash., and Michael Betasso, Jr., of Waverly, O.

† ESTELLA MANNHART, 58, Jan. 17. Wife of Frank; mother of Joseph Anthony of Downey, Calif.

**INDIANAPOLIS**  
† WILLIAM K. MCGOWAN, Sr., 71, St. Joan of Arc, Jan. 13. Husband of Martha; father of Marybeth Crossin; William K., Jr., and Hugh B. McGowan; brother of Hugh C. McGowan.

† HELEN M. LARNER, 74, Our Lady of Lourdes, Jan. 15. Mother of James H. Larner of Washington, D.C.

† JOHN E. (ED) MILLER, 70, St. Christopher, Jan. 15. Husband of Hannah E.; father of David E. and Thomas P. Miller; brother of J. Paul Miller.

† WILLIAM RIPPERGER, 82, St.

Catherine, Jan. 17. Husband of Hilda; father of Father Edward J. and Father Harold A. Ripperger; Helen Lawler, William G., Carroll L., Louis A., Mary O'Donnell and Robert J. Ripperger; brother of Al Ripperger, Nora Hauser, Mary Grzanki, Matilda Brister, Alma Luhn and Frances Ritter, all of Cincinnati; Clara Ritzl of St. Peter; Lena Burke of Covington, Ky., and Agnes Kuhn of Morris.

† JAMES T. SAUL, 83, St. Mark, Jan. 17. Husband of Rose (Caldorone); brother of Cecilia Bright, Bonnie Cook, Mrs. Vincent Iozza, Lillian Fox and Margaret McGuire.

† GABRIEL DIAMANTS, 74, St. Luke, Jan. 18. Husband of Rozalia; father of Monika; brothers and sisters in Latvia.

† WILLIAM G. KUSTER, 50, St. Plus X, Jan. 19. Husband of Joan E.; father of William M., Donald J. and Thomas P. Kuster; brother of Elise Bartow and Wilma Fitzpatrick.

† GREGORY P. WIDDUCK, 23, St. Plus X, Jan. 19. Son of Mr. and Mrs. Louis Widduck; brother of Maureen Surak, Mark, Brian, Barry and Matthew Widduck; grandson of Mrs. P. Heraty of Chicago.

**JEFFERSONVILLE**  
† EDGAR T. GROARK, 65, St. Augustine, Jan. 13. Husband of Dorothy; father of Valadimar Groark of Arlington, Va.; and Stephen Groark of Madison, Wis.; brother of Mrs. Grant Williams of Camden, N.J.; Ernest Groark of Louisville, Ky.; and Frances Groark of Jeffersonville.

† GRAFTON KANNAPPEL, 73, St. Augustine, Jan. 14. Husband of Mary; father of Bonnie Jean Fulton of Xenia, O.; and Marilyn Sauer of Jeffersonville.

† MARIA SCHNEIDER, 39, St. Augustine, Jan. 14. Wife of Harry Schneider; mother of Romy Schneider of Clarksville.

† RUTH M. MOLCK, 78, St.

**More Gourmet Ideas!**

**"Bake and Serve . . ."**

- Flounder Stuffed with Crabmeat
- Deviled Crabs
- Chicken Kiev & Cordon Bleu
- Manicotti

**Plus . . .**

- Penn-Dutch Scrapple
- Usingers German Sausages
- Gourmet Soups & Chowders

**"Come in & browse around"**

**WHISTLE STOP**

901 EAST 64TH STREET 251-1932

**G. H. Herrmann**  
Funeral Homes

1505 South East Street 5141 Madison Avenue

632-8488 (INDIANAPOLIS, INDIANA) 787-7211

# Nun serves Plains, Ga., Catholics

ALBANY, Ga.—One of these days when he's back home in Plains, President Jimmy Carter may look out a window and see a van driven by a nun passing through town.

The van is a home, classroom, theater, library and office for its driver, Franciscan Sister Ruth Marie Hensler. She drives it 25,000 miles a year in the 10,000-square-mile Albany diocese in southwest Georgia in her job as religious education coordinator. She serves about 1,500 Catholics in the area. Plains is on her route.

The major emphasis of Sister Hensler's program is teacher training and preparation. She visits each of her more than 50 teachers each month and also encourages their attendance at diocesan workshops.

SISTER HENSLE also visits lapsed Catholics and encourages return to the sacraments, providing whatever instructions are necessary. She also meets with groups of parents and trains them to assist in preparing their children for the sacraments.

Sister Hensler and the six priests who serve the 10 churches or parish centers and two stations where Sunday Mass is regularly celebrated plan the program for each year.

"My goal is to strengthen the faith of the Catholics living in this area so they can make the Church more present in this extensive territory where our Catholic witness is limited," said Sister Hensler, the only nun in the area.

"When I first began my mission work I tried to have each of my instructors meet with me at a central location," said Sister Hensler. "Although this was more convenient for me, it was difficult for my teachers, so I began to visit their homes or other places where meetings could be held on an individual basis."

"Initially I traveled the territory by car, but I found it difficult to store my classroom aids, and I had no real place to meet with my instructors," she said.

WHEN IT BECAME apparent that Sister Hensler needed a different means of transportation, the Savannah diocese's department of Christian formation received money from the Extension Society to buy a mobile home. The Chicago-based Extension Society is an organization dedicated to serving home missions in the United States and its protectorates.

The van provides storage for teaching materials, a sleeping area, kitchen facilities and a table that will seat four.

Sister Hensler has also outfitted the vehicle as a library.

"My instructors and the parents of some of the students had been requesting use of some of my texts and brochures, but I never really had a way to fill their requests. Now I am able to carry along a good selection of books and lend them as needed," she said.

Sister Hensler also worked out a system for previewing audio-visual materials with instructors. "I simply pull the shades on the windows, set

up my projector in the rear of the van, pull down the screen installed above the driver's area and my van becomes a theater."

The nun can also sleep overnight in the van when she is not able to return to her home in Albany, giving her some break from a schedule which can keep her on the road 12 hours a day.

## THE WORD THIS SUNDAY

By Father Donn Reabe

### THIRD SUNDAY OF THE YEAR

"If it's good enough for Jesus, it's good enough for me"

Nehemiah 8:2-10  
Psalm 119:8-10, 15  
1 Corinthians 12:12-30  
Luke 1:1-4, 4:14-21

The Feast of the Lord's baptism began the "Ordinary Time" of the church year. It is the time of Jesus' public ministry. Today's gospel setting has Him filled with the Holy Spirit and back in Nazareth. (He had previously moved away from home to Capernaum by the sea—Matthew 4:12-13.) In the presence of those He had grown up with, He announced the fulfillment of Isaiah's prophecy that God's spirit had come to Him so He could set people free and return them to God's way. God's way was set out by the priest Ezra and brought forth generous sharing among the people with great rejoicing. As the psalmist says, "God's way is what's best for me," and St. Paul spells it out further by saying that brotherly/sisterly love has its basis in our oneness in God. If that is Jesus' way, then it should be my way too.

## Execution

(Continued from Page 1)

Father James Ratigan, president of the National Federation of Priests' Councils; Joseph Fahey of Pax Christi, USA, Catholic peace movement; Sister Judith Schloegel of the National Coalition of American Nuns, and Sister Mary Luke Tobin of the Sisters of Loretto in Denver.

MEANWHILE, in a commentary on Jan. 18 Vatican Radio labeled the execution "a woefully inadequate response by American society to the needs of a troubled man."

The radio also said that "disquieting legal and moral questions are left unanswered by the slayer's firing-squad execution."

"The fact that a man who asked to die is slain does not make the killing any less distressing. Perhaps it is even more distressing, since it shows how little love was communicated to a man who wanted to end his life and how inadequate is the response of a firing squad to a person who calls upon death as his supreme liberation."

## 'Rubbish'

VATICAN CITY—Vatican officials here have privately dismissed as "rubbish" a magazine's claim that Pope Paul VI has not excommunicated rebel Archbishop Marcel Lefebvre for fear of losing financial backing from conservative businessmen.

Augustine, Jan. 17. Mother of Doris Dolan of Jeffersonville.

**MADISON**  
† EVERETT E. MORRIS, 84, St. Patrick, Jan. 13. Father of Melvin and Elbert, both of New Albany, and Fred of Louisville; brother of Arthur of Madison and William of Lexington.

† MARY C. GILLES, 86, St. Patrick, Jan. 3. Mother of Catherine Kessler and Mildred Ringwald, both of Madison; sister of Matilda Kieffer of Indianapolis, William Schafer of Columbus and Lawrence Schafer of Madison.

† JEAN L. WOODBURN, 64, St. Michael, Jan. 3. Wife of Frank; mother of Mary Jean of Boston, Peter and Tom Woodburn and Jill Thavenow, all of Madison; sister of Chauncey Lewis of Madison.

**NEW ALBANY**  
† ALENA REINH FELD HESS, 69, St. Mary, Jan. 11. Mother of Jo Ann Andrea of New Albany; sister of Serena Eve of New Albany.

† CLARENCE ANTHONY BEST, 81, Holy Family, Jan. 17. Husband of Virginia; father of Carol Ullah of New Albany.

**NEW MIDDLETOWN**  
† REBECCA J. RILEY, 65, Most Precious Blood, Jan. 14. Mother of William Riley of Corydon; Robert and Margaret Riley, both of Elizabeth; and Mrs. Jewell Cavins of Floyd Knobs.

**RICHMOND**  
† MARY ELLEN HODOWAL, 82, St. Mary, Jan. 13. Wife of John B.; mother of Mrs. Robert L. Lamb, John J. and William L. Hodowal, all of Richmond; Mrs. Roland Puthoff of Dearborn, Mich.; and Mrs. Charles Temple of Englewood, Ohio; sister of Mrs. Walter Wagner and Mrs. Arthur Scholtz, both of Chicago.

**STARLIGHT**  
† OLIVA GOETFRICH RAKE, 73, St. John, Jan. 14. Wife of Joseph C. Rake; mother of Charles and Richard Rake, Mary Jo Grimm, and Virginia Baxter, all of New Albany; sister of Oscar Goetfrich of Huntington; Victor Goetfrich of Nebraska; and Vette Lynch of Floyd County.

**TELL CITY**  
† STEVEN LAFLIN, 19, St. Paul, Jan. 11. Son of Alvada and Lee Laflin; brother of Terri and Debbie of Tell City and Mark of Speedway.

† LOUIS J. BIRCHLER, 88, St. Paul, Jan. 13. Father of Lucille Heitkamp of Tell City; Verlee Cooke of Kokomo; Cletus of Indianapolis; and Wilbur of Batavia, N.Y.; brother of Minnie

Oberhausen, Midge Birchler, Loretta Gnaou and Oscar Birchler, all of Tell City.

**TERRE HAUTE**  
† JOHN TRIERWEILER, 80, St. Benedict, Jan. 13. Husband of Nellie F.; father of Betty Inglet and Marilyn Brown, both of Terre Haute.

**Mausoleum Cemetery Sales Opportunity**

Positions available for sales personnel to sell mausoleum crypts and lot space in the new Calvary Chapel Mausoleum in Calvary Cemetery, for the benefit of Catholic families in the Archdiocese of Indianapolis.

Leads furnished, complete training, above average compensation, paid vacation, bonuses, and other fringe benefits.

Call 786-9946

For Confidential Interview

**Cemetery Lites**

Free Engraving of Owners Name on All Lites Sold

Repair Service Available

**Candles 7 Day Type**

We Maintain A Complete Inventory

Constant Burning Service Available

Bring your Lite to our office for name engraving at no charge, of course.

**MARKERS** — Fabricated all winter with delivery to Cemetery.

**MONUMENTS** — Fabricated all winter 15% discount.

**Bevel Granite Company Inc.**

"Across from Holy Cross Cemetery"  
Bluff Rd. at Pleasant Run Pkwy.

788-4228

Our phone is answered at home also.

**CRITERION READERS:**

We have already published, with our thanks, the gifts to the missions from the parishes, the elementary schools, and the parish schools of religion during 1976. Here below we acknowledge with thanks the gifts made during the past year by all other donor institutions, organizations, and secondary schools.

Carmel of the Resurrection, Indianapolis	\$ 250.00
Sisters of St. Francis, Oldenburg	445.00
Sisters of Providence, St. Mary-of-the-Woods	10.00
St. Meinrad School of Theology	101.25
St. Meinrad College of Liberal Arts	45.00
Marian College, Indianapolis	37.00
Our Lady of Grace Academy, Beech Grove	75.00
Our Lady of Providence High School, Clarksville (Social Action Class)	152.00
Immaculate Conception Academy, Oldenburg	400.00
St. Francis Hospital, Beech Grove	44.90
St. Augustine Home for the Aged, Indianapolis	1,287.00
St. Paul Hermitage, Beech Grove	563.00
Providence Retirement Home, New Albany	40.00
Daughters of Charity of St. Vincent de Paul	50.00
St. Vincent de Paul Society, Plus X Conference, Indianapolis	200.00
St. Vincent de Paul Society, Sts. Peter & Paul Conference, Indianapolis	100.00
Tell City Deanery N.C.C.W.	150.51
I.D.I.C. and I.U.P.U.I. Spanish Club	25.00
Catholic Alumni Club of Indianapolis	90.75

We also wish to thank the sewing groups of Nativity Parish, Our Lady of Hope Hospital Guild, Our Lady of Lourdes Parish, and St. Theresa Parish for the clothes and quilts they made for the missions. Thanks, also, to everyone who knitted bandages for the lepers as well as those who donated clothes, liturgical vestments, and medicine to the missions.

**CATHOLIC HOME AND FOREIGN MISSIONS**

136 WEST GEORGIA ST. INDIANAPOLIS, IND 46225





## THE TACKER

## Day to remember

BY FRED W. FRIES

Felice Knarr has a special reason to remember her Confirmation Day. She was the only person confirmed.

The unique ceremony was conducted in the Blessed Sacrament Chapel of St. Peter and Paul Cathedral on Sunday afternoon, Dec. 28.

Three years ago Felice, who is now a freshman at St. Mary Academy, was ill and could not receive the sacrament with her classmates at Holy Cross School.

SHE HAD PLANNED to be confirmed in this year's confirmation rite for her parish, scheduled for February.

However, her chosen sponsor—an older sister, Tanya—was recently accepted as a candidate by Mother Teresa's Missionaries of Charity, and she was slated to leave for London early in January to begin her apostolate. When Chancery officials were apprised of Felice's dilemma, arrangements were made for the private ceremony in the Blessed Sacrament Chapel the day after Christmas.

CELEBRANT OF THE Confirmation was Father Robert Mohrhaus, Archdiocesan Chancellor. Concelebrating with him was her proud pastor, Father James Byrne.

For Felice Knarr it was a day to remember.

APPEAL FOR INDUSTRIAL ART TOOLS—The Central Catholic Middle School on Indianapolis' southside has issued an appeal for old or used tools which could be used in the Industrial Arts Program. In addition to power tools, there is a particular need for such items as chisels, planes, clamps, drill braces and bits, metal rulers, tri-squares, mitre boxes and hand saws. The school will provide pick-up service. The number to call is 783-7759.

RESTITUTION—"I used to steal money from this church. Take this as a down-payment." With that statement a young man who had just stopped his car in front of St. Boniface Church in Bay City, Mich., handed an envelope to Father Mason L. Vaughn. It contained a dollar. Father Vaughn, St. Boniface pastor, said that confessions were a bit slow and he had been sitting on the church steps saying the rosary when the car drove up. The youth said he had used a hook to snag bills from a collection box.

CONCERT SCHEDULED—The Inner City Catholic Youth Choir of Milwaukee, which performed at President Carter's inauguration in Washington on Thursday, will be heard in concert at 8 p.m. Saturday, Jan. 22, in St. Rita's Church, Indianapolis. There is no admission charge. The 86-voice choral group, representing three Milwaukee parishes and directed by Irene Skwierawski, will also sing at the 9 a.m. Mass at Holy Angels Church on Sunday, Jan. 23, and also at the 11 a.m. Mass at St. Rita's.

FROM THE MOUTHS OF BABES—Here are some gems culled from answers given by some first graders in an unnamed midwestern school to the question: "What is safety?"

"Safety's so you don't get hurt."

"Drivers should try to remember not to drive too close apart."

"Hygiene is to keep healthy on the inside, while safety is to keep healthy on the outside."

"Safety is a revolution to keep around the year."

"Safety is what saves iodine."

"Safety is not being on the same spot a car is on."

## Tobit event offered again at Alverna

INDIANAPOLIS — The Tobit Week-End, a program to help couples prepare for marriage, will again be offered in 1977 at the Alverna retreat center in Indianapolis. The week-ends scheduled are Feb. 4-6, April 15-17, May 27-29, July 1-3, Sept. 30-Oct. 2, and Nov. 25-27.

The Tobit Week-End, which begins Friday evening at 7:30 p.m. and closes Sunday at 3 p.m., teaches the engaged couples the Marriage Encounter method of communication.

The program is designed to give the marriage partners a deeper awareness of their own needs and feelings and discover how to share them with one another. The couples are given the freedom and the opportunity to plan their own future life together.

Participants are encouraged to build their marriage on the enduring values of the Judeo-Christian heritage, but the program is ecumenical in character and open to persons of all Christian denominations.

The Tobit Week-End, designed and introduced at Alverna in the autumn of 1974, has been enthusiastically received by the approximately 100 couples who have since participated in it. It is believed to be the only such program presently offered in the state of Indiana.

For further information write to Alverna, 8140 Spring Mill Road, Indianapolis, IN 46280 or phone 257-7339.

## ACTIVITIES CALENDAR

## JANUARY 21

The Providence Players at Clarksville have rescheduled the production of "I Do, I Co" for this week-end—Jan. 21, 22 and 23—and the week-end of Feb. 4, 5 and 6. Tickets are \$2 for adults and \$1.50 for students. Reservations must be made for the production. Call (812) 945-2538.

Members of the St. Vincent Hospital Guild are invited to a Pitch-In Salad Luncheon at 10 a.m. at the home of Mrs. Robert K. Smith, 391 Patricia Court, Carmel.

## JANUARY 23

Little Flower Auxiliary Knights of St. John will sponsor a Card Party at 2 p.m. in the school auditorium at 13th and Bosart Streets, Indianapolis. The public is invited.

The major churches of Greencastle will hold a Scripture and Prayer service at 7:30 p.m. at St. Paul Church in commemoration of Unity Week, according to an announcement by Father William Stineman, pastor.

Sister Maria Pendergast will speak on the topic of "Prayer and the Bible" for the Family Religious Education Series of St. Mary-of-the-Knobs parish, Floyd's Knobs, on Jan. 23 at 10 a.m. and on Jan. 25 and 26 at 7:15 p.m.

In observance of the Tenth Annual Day of Prayer for Church Unity in Rockville, some 14 churches of that area will hold a service at 2:30 p.m. in St. Joseph Church, according to Father Lawrence Moran, pastor. Rev. Alvin Wilson of the United Methodist Church, Rockville, will be the speaker. The Parke Singers, an interfaith group from Parke County, will provide the music.

The Catholic Daughters of America will have a White Elephant Sale at 1:30 p.m. at the apartment of Helen O'Gara, 6451 N. Hoover Road. All members are invited.

St. Mary Academy will hold Open House for all 7th and 8th grade girls and their parents from 2 until 5 p.m. A general informative assembly is scheduled for 3 p.m. in the school auditorium.

## JANUARY 25

The second in a series of four courses entitled "Martha and Mary" will be held at St. John the Apostle Church in Bloomington at 10 a.m. Sister Mary Helen

Kane, C.S.J., of the Office of Catholic Education, is the instructor. The courses are being held on consecutive Tuesdays.

The fee is \$7 for the series which is open to all interested women. Babysitting service is available.

The Adult Education Committee of Immaculate Heart of Mary parish, Indianapolis, is sponsoring a program at 8 p.m. when Sister Mary Margaret Funk and Sister Ellen Kehoe present a report of the Bicentennial Conference "Call to Action." Sister Mary Margaret and Sister Ellen were Archdiocesan delegates to the Conference.

## JANUARY 26

The eleventh annual Card Party sponsored by the Ladies of St. Joseph Council K of C will begin at 8 p.m. at the Council Hall on North German Church Road, Indianapolis. The public is invited.

## JANUARY 28-30

Fatima Retreat House, Indianapolis, will offer a week-end retreat for women directed by Father Vincent Tobin, O.S.B., of St. Meinrad.

## JANUARY 29

The Youth and Recreation Commission at Nativity parish will serve LaScala's Italian Spaghetti Dinners in the school cafeteria from 5 p.m. to 8 p.m. A dance will follow the dinner from 9 p.m. until 1 a.m.

Dinner tickets are \$2.50 for adults and \$1.50 for children under 12. A family plan ticket for \$10 includes all members of one family. The dinner ticket will admit couples to the dance.

St. Mary-of-the-Woods Alumnae Club of Indianapolis will sponsor "An Evening at Clare's" when Judy Stimson, class of 1964, and her husband, Clare, open the doors of their pub in Fishers, Ind., to Alumnae and their friends. The event begins at 7:30 p.m.

## JANUARY 30

Cub Scout Troop No. 67 of

## Ed Shoopman

Your Auctioneer

"Don't Give Away—Have A Sale"

Discount to Senior Citizens

Call—359-2502

## 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, Plus X Council #3433, 7 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; 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.

## FEBRUARY 2

A day of recollection for nurses is offered at Fatima Retreat House, Indianapolis. Father Robert Ross, S.J., chaplain at St. Vincent Hospital, will direct the program.

## FEBRUARY 4-6

A retreat for single and professional women will be held at Fatima Retreat House, Indianapolis. Father Eric Lies, O.S.B., of St. Meinrad will direct it.

## INDIANA STATE EMPLOYMENT SERVICE

No Fee Charged

COPY MACHINE SALES: Call on local business firms. Own car, pay own expenses. \$800 mo. + commission. DATA PROCESSING INSTRUCTOR: 3 yrs. exp. Good knowledge of RPG II & Cobol. Class instruction. \$10-\$12,000 yr. ELECTRONIC MECHANIC: 1st or 2nd Class FCC license. Install, repair 2-way radio systems. \$3,500 hr. EXECUTIVE SECRETARY: 2 yrs. exp. Type 70 wpm, shorthand 120 wpm. Work for President, V-P. \$670-\$911 mo. FLEET MAINTENANCE MANAGER: 2 yrs. exp. Supervise mechanics, keep records, know costs, schedule service. \$14,000 yr. MAINTENANCE SUPERVISOR: College grad. Exp. Supervise & train 12 to clean premises. \$8,500 yr.

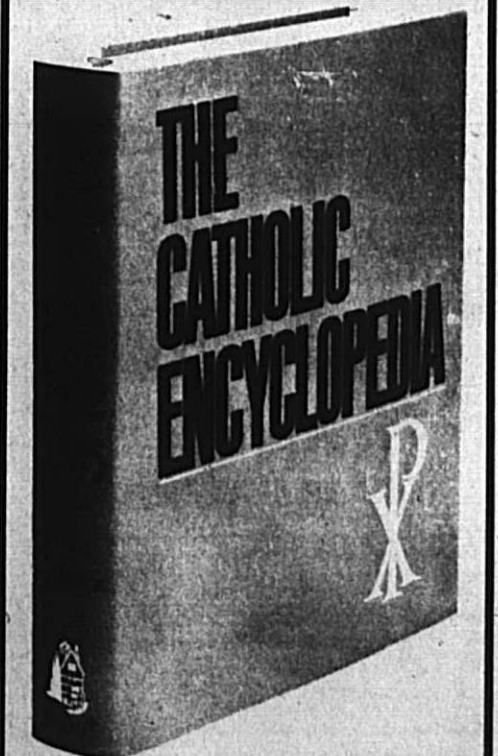
MECHANICAL ENGINEER: 4 yrs. exp. in design fire sprinkler systems. Know hydraulic calculations. \$15,000 yr. OFFICE MACHINE SERVICE: 6 mos. exp. Maintain, service & repair typewriters in customers' offices. Salary negotiable. SECRETARY: Legal exp. desired. Answer phones, schedule appointments. Type 50-60 wpm, take shorthand. \$150-\$175 wk. SEWER & DRAIN CLEANER: 6 mos. exp. Truck & equipment furnished. Pay 35% of the gross charges. Aver. \$200-\$400 wk. STENO-TYPIST: Will train. Type 45 wpm, shorthand 75-80 wpm. Large manufacturing co. Good benefits. \$208 mo. TV TECHNICIAN: Work on Cable TV systems, Hoopston, Ill. Basic electronic communications work. \$9-\$12,000 yr.

TYPISTS — SECRETARIES — BOOKKEEPERS  
Needed urgently! Client companies in need of persons wanting temporary or long range part-time clerical assignments. Salaries range from \$2.50 to \$3.50 an hour.

Downtown Offices:  
141 West Georgia Street

Neighborhood Offices:  
Castleton Plaza, 6206 East 82nd Street  
Eagle Lake Plaza, 2788 Lafayette Road  
Linwood Square, 4401 East 10th Street  
Meadows, 4169 Millersville Road  
Southtown, 2728 Madison Avenue

**SPECIAL \$19.95**  
**Regular \$24.95**  
**FOR TWO WEEKS ONLY**



Changes in the language and definition of Church terms have placed this authoritative and concise 1976 Catholic Encyclopedia at a premium for up-to-date information.

It contains a wealth of information in more than 4,000 entries, 150 drawings, 50 photographs, and modern, easy-to-understand terminology.

Mail Orders Promptly Filled—(Add 4% Indiana State Sales Tax)  
(Add \$1.25 to Cover Postage and Handling)

"We Specialize In Service"

Open Daily 9:30 to 5:30 — All Day Saturday

**KRIEG BROS.** Established 1892  
Catholic Supply House Inc.

(1/2 Block South of Ayres)

119 S. Meridian St., Indpls., 46225  
(Area Code 317) 638-3416 or 638-3417

## Report from the Chancery

(Continued from Page 1)

Jarrell, (317) 635-3579. Charles Gardner, music director, has completed a draft for Wedding Music Guidelines. These guidelines will eventually be made available to pastors in brochure form to be distributed to engaged couples during marriage preparation. The Liturgical Commission and the Office of Worship have established an ad hoc Executive Committee to study reorganization and goals. The three-dimensional banner art which was commissioned by the Liturgical Commission for use in the 1976 National Liturgy Meeting of the F.D.L.C. is for sale. This piece is presently in the Chancery and is available for viewing during regular hours of business.

OFFICE OF CATHOLIC EDUCATION—Goals, objectives and budget for the 1977-78 year have been completed by the office staff and have been submitted to the Archdiocesan board of education. A contract for principals, both lay and Religious, is being prepared by the Office. Evaluation by the superintendent of directors in the Office has been completed. Evaluation of individual staff members is now under way. Inservice programs on Youth Ministry Guidelines have been scheduled for five locations in the Archdiocese beginning Feb. 24. Consultation about the second draft of the National

Catechetical Directory will be conducted in the Archdiocese during the next two months. Approximately 35 persons from diocesan agencies, groups and persons involved in religious education will receive copies of the draft, prepare individual responses and participate in an all-day meeting to discuss the draft. A diocesan report will then be submitted to the National Directory Committee on March 31. The committee hopes to have the directory ready for presentation to the American bishops at their annual meeting in November, 1977. Spring meeting of all elementary and secondary school principals will be held on Wednesday, March 30, tentatively at St. Columba parish, Columbus. The steering committee, working on reorganizing the Department of Schools, has completed work on goals and objectives. It is now writing job descriptions and will receive and process applications soon.

CLERGY PERSONNEL BOARD—The board has completed the Priest-Teacher Policy which will be sent to all priests following approval of Archbishop Bishop. A draft of the job description for deans is in its third revision. Many suggestions have been offered by priests as well as Archbishop Bishop and members of the personnel board. A suggested plan for geographical areas of deaneries has been prepared for board members' reactions.

A new Personnel Data Record for priests has been prepared for board consideration. In accord with board policy, a notice is being sent this month to all priests asking them to notify Archbishop Bishop, the Personnel Director, or a board member if they desire a change of assignment for themselves or someone else working in their parish. These requests for changes must be sent in by Feb. 15.

CATHOLIC COMMUNICATIONS CENTER—The center is working with Sister Joann Hunt of the Department of Schools to implement newspaper and television coverage of Catholic Schools Week (Feb. 6-12). Tentative plans call for a special feature on WRTV, Channel 6, Indianapolis, during that week as well as a special feature story in the Indianapolis Star. Charles Schlais, director, has been asked to serve on a seven-member jury to judge the Biennial Joint International Christian Television Festival in Montreux, Switzerland, in May. The event is co-sponsored by UNDA, the International Catholic Broadcast organization and the European Region of the World Association for Christian Communication. The May event will feature some 30 to 40 hours of TV programs of a religious nature produced throughout the world.

—compiled by Fr. Thomas Widner

## WEDDING BELLS

## DUNCAN'S SEASONS BAKERY

21st & MITTHOEFER HEATHER HILLS CENTER 897-9671

Wedding Cakes Made to Order  
Fountain Cakes A Specialty  
Doughnuts — \$1.68 doz.

• Full Service Bakery • Decorated Cakes A Specialty

## Fieber &amp; Reilly

R. C. Heyford  
Insurance Agency, Inc.  
"Constant Professional Service"  
287 N. Delaware 636-2511  
Indianapolis, Ind.

RAYMOND F. FOX  
MICHAEL J. FOX  
D. BRUCE FOX

FOX & FOX  
Insurance Agency

Area 317, 925-1456  
3856 Washington Blvd.  
Indianapolis, Ind. 46205

Patronize Our  
Advertisers

For Your Very Special  
Wedding Rehearsal Dinner  
and  
Wedding Reception

**Knights  
of  
Columbus**

220 Country Club Rd.  
243-3571

## WILLIAMSBURG ON THE LAKE

3 Bedroom Townhouse  
Immediate Occupancy

Indianapolis' newest and most  
exciting community. Close to  
everything. Models open daily.

38th & Guilford Road  
923-1374  
Equal Opportunity Housing

## TERMITES?

FOR LOCAL SERVICE  
CALL PISCO!

(PEST CONTROL SERVICES)  
925-9292

DR. LEE TRUMAN, PRES. BILL ABLES, DIST. MGR.  
CONSULTING ENTOMOLOGISTS  
Complete pest protection services for home & business

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

## Holy Cross

McHugh, Thomas D.  
Gill, Edward J.  
Lemesonoka, Veronika  
Lucio, Leon G., Jr.  
Crisp, Helen A.  
Hunt, John Herbert  
Ivory, Raymond F.  
Dalton, O'Day M.  
Clark, Eugene Henry  
Colmey, Margaret  
Patterson, Edgar M.  
Mullin, Anna Margaret  
McShane, Thomas M.  
Whita, William T., Sr.  
Logan, Stella M.  
McCarthy, Daniel F.  
Funkhouser, Helen M.  
Greig, Norman W.

## Kelleys, Michael Edward

Warrenburg, James P.  
Henninger, John J.  
Crisp, Vincent S.  
Stinson, William O.  
Jenkins, N. L. (Roy)  
Werner, Leona  
Parrott, Ethel Marie  
Torrella, Dr. Jose A.  
Breen, Paul F., Sr.  
Steiner, Joseph Anthony  
Baker, Harry J.  
Sanders, Bernard Lee  
Furrow, Jeannette C.  
Miller, Lillian F.  
Hammond, Lona  
Darrath, Thomas Joseph

## St. Joseph

Kirkpatrick, May R.  
Wilhelm, Francis A., Sr.  
Stewart, Burgess C.  
Beyersdorfer, John  
Yetter, Elizabeth F.  
Sheehan, Harry C.  
Russell, Floyd R.  
Takacs, Barbara  
Koelling, Hilda B.  
Baumann, Leo S.  
Armin, John A.  
Evans, Lillian G.  
Jones, Hortense E.  
Barrett, Robert L.

## Calvary Mausoleum

Lauber, Anna Margaret

## Catholic Cemeteries Assoc. of Indpls.

2446 So. Meridian St.

Indianapolis, Indiana

784-4430

**Pete Steffey's**  
**Restaurant & Lounge**  
Let Us Arrange  
Your Wedding Reception  
and Rehearsal Dinner  
**BANQUET FACILITIES**  
U.S. 31 SO. AT GREENWOOD  
881-5934 — 881-5760



## 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.

### Amnesty or bust?

The following editorial "Amnesty," appeared in the Jan. 7 issue of *The Catholic Witness*, newspaper of the Harrisburg diocese. It was written by Father T. R. Haney, executive editor.

Editorial comments represent the opinion of the editor and not the official position of the church.

With that in mind, I'd like to say that studying our judicial system is as baffling as trying to paint a sunset on a rainy evening.

Under the same system of justice, a Charles Manson can eventually get out of jail even though he is not rehabilitated and an evader of the Vietnam War can be sentenced to jail even though the war was unjust.

There is no doubt in my mind that outgoing President Ford will do nothing about granting blanket amnesty to evaders. Whether or not President Carter will do anything remains in the promise.

Arguments for and against amnesty have been flying around like whistling pieces of

shrapnel. Rep. Edward Koch (D-N.Y.), for example, argues that there is a precedent, the pardoning of Confederate soldiers after the Civil War. Rep. "Sonny" Montgomery (D-Miss.) flatly states that a federal law has been broken and that draft dodgers should "have to come back and face the music like everyone else who breaks a federal law."

Montgomery claims that time has nothing to do with the situation. I think time is of the essence of the question.

Koch is convinced that most people looking back would say: "We never should have been in that war in the first place."

At what time, then, did the Vietnam War become an immoral war? At the very outset or sometime during, or when our leaders decided to withdraw our troops? And if someone during the war perceived it as immoral before our leaders did, is that someone less patriotic than the leaders who at a later time decided to get out?

Christianity, when it is practiced within the formality of laws, duties and obligations, isn't terribly challenging. But when it comes down to the raw reality of turning the other cheek, it can be a most unsettling experience.

The problem with too many of us is that we perceive the Good News through the defective lenses of our own prejudices and hang-ups.

Jesus Christ proclaims forgiveness not seven times but 70 times seven, and we respond with a "Yes, but . . ." or a "This is different." It's not that we deny our New Testament teachings. It's just that we fall prey to the vengeful fangs of Old Testament tooth-for-a-tooth retribution.

A decision in favor of blanket amnesty would certainly be one of President Carter's most controversial—and magnanimous—decrees. I, for one, am praying that that's the way he'll go.

Somehow it seems like the way Jesus was talking about when he told us to follow in his footsteps.

—T.W.

DALE FRANCIS SAYS

### A recruiting drive for schools

BY DALE FRANCIS

We're going to have to start a major recruiting drive for Catholic elementary and secondary schools. That's something new for us. There was a time, not so long ago, when the problem was finding room for all the children who wanted to get into Catholic schools.

But we're living in a changed time. I'm not talking about the decline in Catholic school enrollment that started more than a decade ago—that decline has begun to level off. I'm talking about a problem that exists not just for Catholic schools, but for public schools as well. It is a problem created by a declining birth rate, the problem of fewer children.

After World War II we started building schools, public and

parochial, to meet what seemed to be an ever-expanding demand for more facilities. We believed the demographers—who predicted the population would continue to accelerate. We kept right on expanding classroom facilities even after there were signs that the rate of population growth was beginning to decline.

**PUBLIC SCHOOLS BEGAN** to experience serious problems by the start of the 1970's. The problem exists not only in the elementary grades, but in the secondary schools, too, where preparation was made for large numbers of children who will now never come. It is a serious problem for public school systems. There is a projection of some relief in the 1980's, when the last of those in the time of major population growth reach childbearing age, but that is expected to be only temporary. Public school systems have a wealth of facilities, but a poverty of rising students.

In those days when there seemed to be an over-abundance of pupils, public schools were relieved to have a part of the burden taken over by Catholic schools. In the situation today, however, public school systems are in competition for students who might be prospects for Catholic parochial schools.

Since the decline in the birth rate has existed not only in the general population but the Catholic population as well, Catholic parochial systems are threatened by the same dearth of prospective students which threatens the public school systems. But the very fact that parochial schools are not supported by public funds makes our situation more critical.

Public schools have an affluence Catholic schools cannot have, more sophisticated equipment, more luxurious facilities. This gives public schools a material advantage. This crisis comes at an inflationary period in our economy which leaves families

struggling to meet even the costs of basic needs. The opportunity to send their children to well-equipped schools without any additional tuition cost is something parents will most certainly have to consider. It is obvious, therefore, that if Catholic schools are going to get a high proportion of prospective Catholic students, it is going to be necessary to convince parents that there are spiritual and moral benefits that outweigh factors of economics and convenience.

**THE ADVANTAGE WE HAVE** is that the Catholic people are already in large proportion convinced of the value of Catholic schools. The doubts concerning the value of Catholic parochial schools that were expressed by some publicists in the last decade may have caused some consternation among educators, may have been responsible for a loss of nerve on the part of some in positions of administration and authority, but those doubts never really reached the Catholic people. They believe Catholic schools have value; they not only want them to survive, but they are willing to make sacrifices to ensure that survival.

It doesn't solve all the problems of Catholic schools, some of which have been created by population mobility which has moved much of the Catholic population into suburban areas and out of urban areas, leaving Catholic existing schools behind and creating need for schools where there are none.

But the truth is that the people are already receptive to Catholic schools. By and large, they need only to be convinced that the convenience and economy of public school systems must be bypassed for the spiritual and moral benefits of parochial schools.

RECRUITING FOR Catholic schools

## Forgiveness comes through the Church

BY REV. THOMAS WIDNER

Why does the Church require us to receive the Sacrament of Penance? I believe one of the most upsetting notions found among the clergy and laity today is the rediscovery of "God and me." It should be obvious that each of us must develop a close, personal relationship with God if we are to take seriously His word, His Son, His will. But that is different than saying that I don't have to do anything other than



keep the two of us in good harmony. Catholicism certainly does not justify such an isolationist approach to God.

The sacraments are special ways in which we keep contact with God. For a Catholic, they are the most significant way in which we contact Him. We believe the sacraments were instituted by His Son and developed through His Church. Indeed, as the respected theologian Edward Schillebeeckx, O.P., points out, Christ Himself is the primary sacrament and the seven

sacraments are dispensed through that agent which Christ set up—the Church.

**WE CANNOT GET OFF** the hook. The Church is vitally necessary for the Catholic who wants to go to God. However else God deals with non-believers, non-Christians, people who have never heard of God, etc.—however else God works with humanity, for the Catholic He works through the Church. The practical problem that occurred when the Mass began to be spoken in English, when English responses were developed, when the priest faced the congregation, when the sign of peace was restored—the practical problem was a reflection of the theological problem in understanding the Church. Church used to mean something other than which set down rules governing my life so that I could be saved. Now Church is something that is involving all of us together so that all of us together can be saved.

That has happened to all the sacraments. Church was once something between God and me. Now

it is between God and all of us. Each sacrament has been revised to bring out better this idea that salvation is not only a question for the individual but also a question for the group. We are finally beginning to take seriously, then, the constant teaching of the Church which says that sin has an effect on all humanity no matter whether it is a big sin or a little one.

**THE CATHOLIC WHO IS** striving to be a good Catholic can no more ignore the sacrament of penance than a teacher can ignore spelling errors. My actions always have some relevance to others. In sinning, I disrupt the Church. The Mystical Body, the people of God, the Church—this structure is harmed by my sinfulness. That structure is the body of believers—the Church is people who believe.

Sure, I am forgiven through my confessing my sins to God. But how unfortunate that we tend to avoid the Sacrament of Penance, which provides the same sacramental contact available through the Eucharist, Baptism, Confirmation and

the other sacraments.

If we have trouble confessing our sins to the Church's mediator, the priest, we probably have trouble admitting our faults to our husbands, wives, parents, children, etc. We probably tend to be intransigent or unwilling to admit wrongdoing. I don't think the problem in confession is the priest so much as it is simply confronting ourselves with our own sinfulness. What does it profit a man to pour out his sinfulness to the sky which has no ears when he cannot receive the reassuring and comforting words of the priest who has compassionate ears?

When Jesus died on the cross, he saved the human race from eternal hell. The individual still must work out his own salvation. Being Catholic means being willing to work out that salvation as one among many who work together to be saved. There is no lightning that strikes here. Merely the development of faith and trust in God, a faith and trust that extends to belief in one's fellow human beings as instruments of God's love and forgiveness.

GUEST COLUMN

### A list of problems with ordination of women

[Msgr. Peters is editor of *The Catholic Post*, diocesan publication of Peoria, Ill.]

BY MSGR. R. G. PETERS

I've said in past columns that I would be rash to say yes to the ordination of women to the priesthood right now. I've said there has to be a lot more study of the theological problems. Much more importantly, I quoted the theologian, Father Avery Dulles, S.J., to the same effect.

And yet, I wouldn't blame some of you for thinking this is just a tricky way of delaying matters. That it's about as honest as saying we have to delay such ordinations until we make sure there'd be no harmful environmental impact.

What are those theological problems we're always talking about? Everyone warns about them, but nobody lists them.

**WELL, NOT TO** list them, doesn't mean they don't exist. Strangely, they are something like environmental problems. The mere fact you can't list the bad effects a new factory would have on your town doesn't have to mean there would be no bad effects. It's the same with theology. Not to be able to list the problems doesn't have to mean there aren't any.

But here's one who does suggest a list, and a woman, at that. She's Mary R. Joyce. (Her husband, incidentally, teaches philosophy at St. John's College in Collegeville, Minn.) She's the co-author with her husband, of two books on human sexuality, and the author of two books on the pope's encyclical on human life. And her article, "Reflections on Women

Priests," appeared in the October issue of *Sisters Today* (Liturgical Press, Collegeville, Minn. 56321).

I'm sorry I can't quote her whole article, because it is unusually clear for a theological treatment. Because of space, I can only try to describe briefly some of her main points.

**TO THE FEMINIST** argument that women could obviously perform all the works of the priesthood, Mrs. Joyce replies it is a modern theological mistake to overemphasize action in contrast to substance, the opposite of the error of earlier theology.

"Is the priesthood simply a ministry?" . . . Does ordination bestow only the power to do something, and not also the power to be something? Is the priesthood simply activist? Or is it a substantive sign of Christ, as well as a form of ministry?"

Another of Mrs. Joyce's points follows from this possibility that priesthood involves not only what a person does but what a person is. And that is the fact that ordination gives the priest the power to say with Christ, "This is my body; this is my blood."

**"THE BODY AND BLOOD,"** says Mrs. Joyce, "are clearly that of a God-man, not of a God-woman. Now that scientific evidence shows the human body and blood to be sexed in every cell, we might wonder how it is possible for a woman to be as fully as a man in symbolic harmony with the most essential act of the Christian priesthood."

Mrs. Joyce does not see it as any slighting of women not to be called to the priesthood. Getting deeper into theology, she compares this with the fact that not all three Persons of the Trinity have the same role in creation and redemption.

"For example," she writes, "only the divine Word became flesh, not the other persons. If it is so wonderful for God to exist as different kinds of persons, why should it be a scandal for human nature to exist in persons who differ spiritually as well as physically in their sexuality? . . . Since the divine persons have different roles in creation and redemption, why would it be unfitting that sexually different human persons have different roles in procreation and in ministry?"

MRS. JOYCE'S LAST POINT in a

THE YARDSTICK

### Day care is for middle class too

BY MSGR. GEORGE G. HIGGINS

Last week, in reply to a syndicated column by Nicholas von Hoffman of the *Washington Post*, I pointed out that while day-care centers are a poor substitute for "mothering" in the home, they are, unfortunately, a necessity for millions of poor women who are obliged to work full time and have no one at home to care for their children. A Catholic journalist whose judgment I value has sent me some interesting observations on this matter. Day-care centers, she says, are needed for the middle class as well as the poor.

Her logic is hard to fault. Inflation and particularly the prohibitive cost of housing, she says, has forced many middle-class women to work outside the home. She points out, for example, that you need approximately \$25,000 for a down payment on a new house if you are not to have a mortgage payment of \$500 a month. She says we are living in a society that requires two incomes for average middle-class families, if they are to remain in the middle class. "This won't change," she adds, "unless we get a revised economy. And that doesn't appear likely."

**SHE CONCLUDES** by saying that "this country is at the point where we need centers that provide supervision for youngsters through the high school level on an after-school basis as well as all-day care centers for infants and pre-school youngsters." Unless I am badly mistaken, this proposal will not meet with general approval. For my own part, I think it's a bit extreme. On the other hand, the

woman who made it is by no means an extremist herself and cannot be dismissed as a feminist crank. To the contrary—she is deeply committed to family values and would, I am sure, like to see the day come when it will no longer be necessary for women with young children to work full time outside the home. It would be a serious mistake to reject her proposal out of hand.

Whether right or wrong, she is prepared to argue her case on the basis of facts and figures, such as those in a recent report by an advisory committee of the National Academy of Sciences entitled "Toward a National Policy for Children and Families."

Here are a few facts and figures from this timely report:

—In 1975 more in 1975, more than one-half (52 percent) of married women with children aged 6-17 and almost two-fifths (37 percent) of those

with children under six were either working or looking for work. Of those who had jobs, two-thirds were working full-time.

—Both the degree and the rate of family disruption increase with the degree of economic deprivation and urbanization, reaching their maximums among low-income families living in central cities.

—In 1974, there was a total of only about 1.3 million children in all licensed day-care centers, Head Start programs, and approved family day-care homes compared with a total of 19.5 million children under six in the United States, of whom about seven million live in families in which the mother is in the labor force.

—More than a million school-age children have no formal care at all between the hours of school closing and parental return from work.

In the face of such statistics, it really serves no useful purpose to moralize about the breakdown of fam-

(Continued on Page 6)

## The Criterion

124 W. Georgia, P.O. Box 174  
Indianapolis, Ind. 46206

Official Newspaper of the  
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$6.00 per year  
15¢ per copy

Entered as Second Class Matter at  
Post Office, Indianapolis, Ind.

Editor, Fr. Thomas Widner; Editorial  
Consultant, Rev. Msgr. Raymond T.  
Boiler; Managing Editor, Fred W. Friles;  
News Editor, Sister Mary Jonathan  
Schultz, O.S.B.; Circulation, Agnes  
Johnson; Advertising, Marguerite Derry.

Published Weekly Except Last Week  
in December.

Postmaster: Please return PS Forms  
3579 to the Office of Publication.



Shelton  
1/21



# Text of Catholic-Anglican agreement

## Introduction

1. The confession of Christ as Lord is the heart of the Christian faith. To him God has given all authority in heaven and on earth. As Lord of the church he bestows the Holy Spirit to create a communion of men with God

and with one another. To bring this communion to perfection is God's eternal purpose. The church exists to serve the fulfillment of this purpose when God will be all in all.

## I. Christian Authority

2. Through the gift of the Spirit the apostolic community came to recognize in the words and deeds of Jesus the saving activity of God and their mission to proclaim to all men the good news of salvation. Therefore they preached Jesus through whom God has spoken finally to men. Assisted by the Holy Spirit they transmitted what they had heard and seen of the life and words of Jesus and their interpretation of his redemptive work.

Consequently the inspired documents in which this is related came to be accepted by the church as a normative record of the authentic foundation of the faith. To these the church has recourse for the inspiration of its life and mission; to these the church refers its teaching and practice. Through these written words the authority of the Word of God is conveyed.

Enthused with these documents, the Christian community is enabled by the Holy Spirit to live out the gospel and so to be led into all truth.

It is, therefore, given the capacity to assess its faith and life and to speak to the world in the name of Christ. Shared commitment and belief create a common mind in determining how

the gospel should be interpreted and obeyed. By reference to this common faith each person tests the truth of his own belief.

3. The Spirit of the risen Lord, who indwells the Christian community, continues to maintain the people of God in obedience to the Father's will. He safeguards their faithfulness to the revelation of Jesus Christ and equips them for their faithfulness to the revelation of Jesus Christ and equips them for their mission in the world. By this action of the Holy Spirit the authority of the Lord is active in the church. Through incorporation into Christ and obedience to him Christians are made open to one another and assume mutual obligations.

Since the lordship of Christ is universal, the community also bears a responsibility towards all mankind, which demands participation in all that promotes the good of society and responsiveness to every form of human need. The common life in the body of Christ equips the community and each of its members with what they need to fulfill this responsibility: they are enabled so to live that the authority of Christ will be mediated through them. This is Christian authority: when Christians so act and speak, men perceive the authoritative word of Christ.

## II. Authority in the Church

4. The church is a community which consciously seeks to submit to Jesus Christ. By sharing in the life of the Spirit all find within the community the means to be faithful to the revelation of their Lord. Some respond more fully to his call; by the inner quality of their life they win a respect which allows them to speak in Christ's name with authority.

5. The Holy Spirit also gives to some individuals and communities special gifts for the benefit of the church, which enables them to speak and be heard (e.g. Eph. 4:11,12; 1 Cor. 12:4-11).

Among these gifts of the Spirit for the edification of the church is the episcopate of the ordained ministry. There are some whom the Holy Spirit commissions through ordination for service to the whole community. They exercise their authority in fulfilling ministerial functions related to "the apostles' doctrine, the fellowship, the breaking of bread and the prayers" (Acts 2:42).

This pastoral authority belongs primarily to the bishop, who is responsible for preserving and promoting the integrity of the community in order to further the church's response to the lordship of Christ and its commitment to mission. Since the bishop has general oversight of the community, he can require the compliance necessary to maintain faith and charity in its daily life. He does not, however, act alone.

All those who have ministerial authority must recognize their mutual responsibility and interdependence. This service of the church, officially

entrusted only to ordained ministers, is intrinsic to the church's structure according to the mandate given by Christ and recognized by the community. This is yet another form of authority.

6. The perception of God's will for his church does not belong only to the ordained ministry but is shared by all its members. All who live faithfully within the community may become sensitive to the leading of the Spirit and be brought towards a deeper understanding of the gospel and of its implications in diverse culture and changing situations. Ordained ministers commissioned to discern these insights and give authoritative expression to them, are part of the community, sharing its quest for understanding the gospel in obedience to Christ and receptive to the needs and concerns of all.

The community, for its part, must respond to and assess the insights and teaching of the ordained ministers. Through this continuing process of discernment and response, in which the faith is expressed and the gospel is pastorally applied, the Holy Spirit declares the authority of the Lord Jesus Christ, and the faithful may live freely under the discipline of the gospel.

7. It is by such means as these that the Holy Spirit keeps the church under the lordship of Christ who, taking full account of human weakness, has promised never to abandon his people. The authorities in the church cannot adequately reflect Christ's authority because they are still subject to the limitations and sinfulness of human nature. Awareness of this inadequacy is a continual summons to reform.

## III. Authority in Communion of Churches

8. The communion is realized not only in the local Christian communities, but also in the communion of these communities with one another. The unity of local communities under one bishop constitutes what is commonly meant in our two communions by "a local church," though the expression is sometimes used in other ways.

Each local church is rooted in the witness of the apostles and entrusted with the apostolic mission. Faithful to the gospel, celebrating the one eucharist and dedicated to the service of the same Lord, it is the church of Christ. In spite of diversities each local church recognizes its own essential features in the others and its true identity with them. The authoritative action and proclamation of the people of God to the world therefore are not simply the responsibilities of each church acting separately, but of all the local churches together. The spiritual gifts of one may be an inspiration to the others.

Since each bishop must ensure that the local community is distinctively Christian he has to make it aware of the universal communion of which it is part. The bishop expresses this unity of his church with the others: this is symbolized by the participation of several bishops in his ordination.

9. Ever since the Council of Jerusalem (Acts 15), the churches have realized the need to express and strengthen the communion by coming together to discuss matters of mutual

concern and to meet contemporary challenges. Such gatherings may be either regional or worldwide. Through such meetings the church, determined to be obedient to Christ and faithful to its vocation, formulates its rule of faith and orders its life.

In all these councils, whether of bishops only, or of bishops, clergy and laity, decisions are authoritative when they express the common faith and mind of the church. The decisions of what has traditionally been called an "ecumenical council" are binding upon the whole church; those of a regional council or synod bind only the churches it represents. Such decrees are to be received by the local churches as expressing the mind of the church. This exercise of authority, far from being an imposition, is designed to strengthen the life and mission of the local churches and of their members.

10. Early in the history of the church a function of oversight of the other bishops of their regions was assigned to bishops of prominent sees. Concern to keep the churches faithful to the will of Christ was among the considerations which contributed to this development. This practice has continued to the present day. This form of episcopate is a service to the church carried out in co-responsibility with all the bishops of the region; for every bishop receives at ordination both responsibility for his local church and the obligation to maintain it in living awareness and practical service of the other churches. The church of God is found in each of them and in their communion.

11. The purpose of communion is the

realization of the will of Christ: "Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one . . . so that the world may believe that thou hast sent me" (John 17:11, 21). The bishop of a principal see should seek the fulfillment of this will of Christ in the churches of his region. It is his duty to assist the bishops to promote in their churches right teaching, holiness of life, brotherly unity, and the church's mission to the world. When he perceives a serious deficiency in the life or mission of one of the churches, he is bound, if necessary, to call the local bishop's attention to it and to offer assistance. There will also be occasions when he has to assist other bishops to reach a common mind with regard to their shared needs and difficulties. Sharing together and active mutual concern are indispensable to the churches' effective witness to Christ.

12. It is within the context of this historical development that the See of Rome, whose prominence was associated with the death of Peter and Paul, eventually became the principal center in matters concerning the church universal.

The importance of the bishop of Rome among his brother bishops, as explained by analogy with the position of Peter among the apostles, was interpreted as Christ's will for his Church.

On the basis of this analogy the First Vatican Council affirmed that this service was necessary to the unity of the whole church. Far from

## IV. Authority in Matters of Faith

13. A local church cannot be truly faithful to Christ if it does not desire to foster universal communion, the embodiment of that unity for which Christ prayed. This communion is founded on faith in Jesus Christ, the incarnate Son of God, crucified, risen, ascended and now living through his Spirit in the church. Every local church must therefore ever seek a deeper understanding and clearer expression of this common faith, both of which are threatened when churches are isolated by division.

14. The church's purpose in its proclamation is to lead mankind to accept God's saving work in Christ, an acceptance which not only requires intellectual assent but also demands the response of the whole person. In order to clarify and transmit what is believed and to build up and safeguard the Christian life, the church has found the formulation of creeds, conciliar definitions, and other statements of belief indispensable. But these are always instrumental to the truth which they are intended to convey.

15. The church's life and work are shaped by its historical origins, by its subsequent experience and by its endeavor to make the relevance of the

overriding the authority of the bishops in their own dioceses, their service was explicitly intended to support them in their ministry oversight.

The Second Vatican Council placed this service in the wider context of the shared responsibility of all the bishops. The teaching of these councils shows that communion with the bishop of Rome does not imply submission to an authority which would stifle the distinctive features of the local churches. The purpose of this episcopal function of the bishop of Rome is to promote Christian fellowship in faithfulness to the teaching of the apostles.

The theological interpretation of this primacy and the administrative structures through which it has been exercised have varied considerably through the centuries. Neither theory nor practice, however, has ever fully reflected these ideals. Sometimes functions assumed by the see of Rome were not necessarily linked to the primacy; sometimes conduct of occupant of this See has been unworthy of his office; sometimes the image of this office has been obscured by interpretations placed upon it; and sometimes external pressures have made its proper exercise almost impossible.

Yet the primacy, rightly understood, implies that the bishop of Rome exercises his oversight in order to guard and promote the faithfulness of all the churches to Christ and one another. Communion with him is intended as a safeguard of the catholicity of each local church, and as a sign of the communion of all the churches.

gospel plain to every generation. Through reflection upon the Word, through the proclamation of the gospel, through baptism, through worship, especially the eucharist, the people of God are moved to the living remembrance of Jesus Christ and of the experience and witness of the apostolic community. This remembrance supports and guides them in their search for language which will effectively communicate the meaning of the gospel.

All generations and cultures must be helped to understand that the good news of salvation is also for them. It is not enough for the church simply to repeat the original apostolic words. It has also prophetically to translate them in order that the hearers, in their situation, may understand and respond to them.

All such restatement must be consonant with the apostolic witness recorded in the Scriptures; for in this witness the preaching and teaching of ministers, and statements of local and universal councils, have to find their ground and consistency. Although these clarifications are conditioned by

the circumstances which prompted them, some of their perceptions may be of lasting value.

In this process the church itself may come to see more clearly the implications of the gospel. This is why the church has endorsed certain formulas as authentic expressions of its witness, whose significance transcends the setting in which they were first formulated.

This is not to claim that these formulas are the only possible, or even the most exact, way of expressing the faith, or that they can never be improved. Even when a doctrinal definition is regarded by the Christian community as part of its permanent teaching, this does not exclude subsequent restatement. Although the categories of thought and the mode of expression may be superseded, restatement always builds upon, and does not contradict, the truth intended by the original definition.

16. Local councils held from the 2nd century determined the limits of the New Testament, and gave to the church a canon which has remained normative. The action of a council in making such a decision on so momentous a matter implies an assurance that the Lord himself is present when his people assemble "in his name," (Matt. 18:20) and that a council may say, "It has seemed good to the Holy Spirit and to us" (Acts 15:28).

The conciliar mode of authority exercised in the matter of the canon has also been applied to questions of discipline and of fundamental doctrine.

When decisions (as at Nicaea in 325) affect the entire church and deal with controverted matters which have been widely and seriously debated, it is important to establish criteria for the recognition and reception of conciliar definitions and disciplinary decisions. A substantial part in the process of reception is played by the subject matter of the definitions and by the response of the faithful. This process is often gradual, as the decisions come to be seen in perspective through the Spirit's continuing guidance of the whole church.

17. Among the complex historical factors which contributed to the recognition of conciliar decisions, considerable weight attached to their confirmation by the principal sees, and in particular by the See of Rome.

At an early period other local churches actively sought the support and approbation of the church in Rome; and in course of time the

agreement of the Roman See was regarded as necessary to the general acceptance of synodal decisions in major matters of more than regional concern, and also, eventually, to their canonical validity. By their agreement or disagreement, the local church of Rome and its bishop fulfilled their responsibility towards other local churches and their bishops for maintaining the whole church in the truth.

In addition, the bishop of Rome was also led to intervene in controversies relating to matters of faith—in most cases, in response to appeals made to him, but sometimes on his own initiative.

18. In its mission to proclaim and safeguard the gospel, the church has the obligation and the competence to make declarations in matters of faith. This mission involves the whole people of God, among whom some may rediscover or perceive more clearly than others certain aspects of the saving truth. At times there result conflict and debate. Customs, accepted positions, beliefs, formulations and practices, as well as innovations and reinterpretations, may be shown to be inadequate, mistaken or even inconsistent with the gospel. When conflict endangers unity or threatens to distort the gospel, the church must have effective means for resolving it.

In both our traditions the appeal to Scripture, to the creeds, to the Fathers and to the definitions of the councils of the early church is regarded as basic and normative. (1) But the bishops have a special responsibility for promoting truth and discerning error, and the interaction of bishop and people in its exercise is a safeguard of Christian life and fidelity. The teaching of the faith and the ordering of life in the Christian community require a daily exercise of this responsibility; but there is no guarantee that those who have an everyday responsibility will—in any more than other members—invariably be free of errors of judgment, will never tolerate abuses and will never distort the truth.

Yet, in Christian hope, we are confident that such failures cannot destroy the church's ability to proclaim the gospel and to show forth the Christian life; for we believe that Christ will not desert his church and that the Holy Spirit will lead it into all truth. That is why the church, in spite of its failures, can be described as indefectible.

## V. Conciliar and Primatial Authority

19. In times of crisis or when fundamental matters of faith are in question, the church can make judgments, consonant with scripture, which are authoritative. When the church meets in ecumenical council, its decisions on fundamental matters of faith exclude what is erroneous.

Through the Holy Spirit the church commits itself to these judgments, recognizing that, being faithful to scripture and consistent with tradition, they are by the same Spirit protected from error. They do not add to the truth, but, although not exhaustive, they clarify the church's understanding of it.

In discharging this responsibility bishops share in a special gift of Christ to his church. Whatever further clarification or interpretation may be propounded by the church, the truth expressed will always be confessed. This binding authority does not belong to every conciliar decree, but only to those which formulate the central truths of salvation. This authority is ascribed in both our traditions to decisions of the ecumenical councils of the first centuries. [2]

20. The bishops are collectively responsible for defending and interpreting the apostolic faith. The primacy accorded to a bishop implies that, after consulting his fellow bishops, he may speak in their name and express their mind. The recognition of his position by the faithful creates an expectation that, on occasion, he will take an initiative in speaking for the church. Primatial statements are only one way by which the Holy Spirit keeps the people of God faithful to the truth of the gospel.

21. If primacy is to be genuine expression of episcopate, it will foster the communion by helping the bishops in

their task of apostolic leadership both in their local church and in the church universal. Primacy fulfills its purpose by helping the churches to listen to one another, to grow in love and unity and to strive together towards the fullness of Christian life and witness; it respects and promotes Christian freedom and spontaneity; it does not seek uniformity where diversity is legitimate, or centralize administration to the detriment of local churches.

A primate exercises his ministry not in isolation but in collegial association with his brother bishops. His intervention in the affairs of a local church should not be made in such a way as to usurp the responsibility of its bishop.

22. Although primacy and conciliarity are complementary elements of episcopate, it has often happened that one has been emphasized at the expense of the other, even to the point of serious imbalance. When churches have been separated from one another, this danger has been increased. The communion of the churches requires that a proper balance be preserved between the two with the responsible participation of the whole people of God.

23. If God's will for the unity in love and truth of the whole Christian community is to be fulfilled, this general matter of the complementary primatial and conciliar aspects of episcopate serving the communion of the churches needs to be realized at the universal level. The only See which makes any claim to universal primacy and which has exercised and still exercises such episcopate is the See of Rome, the city where Peter and Paul died.

It seems appropriate that in any future union a universal primacy such as has been described should be held by that See.

## VI. Problems and Prospects

24. What we have written here amounts to a consensus on authority in the church and, in particular, on the basic principles of primacy. This consensus is of fundamental importance.

While it does not wholly resolve all the problems associated with papal primacy, it provides us with a solid basis for confronting them. It is when we move from these basic principles to particular claims of papal primacy and to its exercise that problems arise, the gravity of which will be variously judged:

(a) Claims on behalf of the Roman See as commonly presented in the past have put a greater weight on the

Petrine texts (Matt. 16:18, 19; Luke 22:31, 32; John 21: 15-17) than they are generally thought to be able to bear. However, many Roman Catholic scholars do not now feel it necessary to stand by former exegeses of these texts in every respect.

(b) The First Vatican Council of 1870 uses the language of "divine right" of the successors of Peter. This language has no clear interpretation in modern Roman Catholic theology. If it is understood as affirming that the universal primacy of the Bishop of Rome is part of God's design for the universal communion, then it need not be a matter of disagreement. But if it

(Continued on Page 9)



Q.A.G.A.Q.A.G.A.Q.A.G.A.Q.A.  
Q. QUESTION BOX Q.A.  
Q.A.G.A.Q.A.G.A.Q.A.Q.A.Q.A.

BY MSGR. R. T. BOSLER

Q. Is it permissible for Catholics to believe in and practice astrology? Also, is it wrong to believe in psychics?

A. It all depends on what you mean by practicing astrology. If you want to be foolish enough to believe that the stars and planets determine your good days and bad, lucky and unlucky, it won't hurt you to read your horoscope. Psychologically, however, you might be helped to perform better on your "lucky" days. But if you seriously believed that your life is determined by the stars, you would be denying a fundamental Christian tenet that with the help of God we humans can freely overcome our environment and temperament and work out our salvation. There is a danger of fatalism lurking behind astrology.

Astrology has had a long history. In



the early days of Christianity, astrology was accepted in the pagan world as a sort of universal religion common to all peoples. The writers of the Church warned Christians against it, but these Church Fathers never completely succeeded. In the Middle Ages, through contact with the Arabs, whose Islamic religion was fatalistic, Christendom accepted astrology as a science. Astrology was used by the popes—Julius II set the day of his coronation and Paul III to determine the proper hour for every consistory—according to an article on astrology in the New Catholic Encyclopedia. Scholastic theologians, such as St. Thomas Aquinas, seriously discussed the problem of astrology; they held that the stars influence human conduct, but do not compel. Leading astronomers were usually astrologers also. The discovery of the telescope, however, eventually convinced astronomers that there is no foundation to the claims of astrology.

Today only those who want to be duped take astrology seriously. This is not to say that the stars and planets have no influence on this earth, for

they undoubtedly do—any change in our sun immediately affects us—and scientists are researching the nature of these influences from outer space.

Concerning the psychics, or persons who have unexplainable knowledge of events and persons, the Church has, as far as I know, said nothing. There have been in the past and in our times persons who have remarkable mental powers. So long as these are not attributed to evil sources, there is no reason why we may not take them seriously. An open mind is what we need—a questioning mind.

Q. I keep hearing on a certain religious program that the end of the world is near, that the signs are all around us. They especially mention what is happening with the Jewish people as one of the signs.

A. There has never been a generation of Christians in which there were not some who were convinced that the second coming of Christ was imminent. The only difference today is that such people can

use radio and TV to get others all worked up. Why listen to such programs, if they bother you? We do not know when the end of the world will come. Jesus told us that he himself did not know the exact time. Those who claim to know are misreading and misapplying some apocalyptic sayings in the Gospel.

Q. A friend of mine was a Catholic, raised in Catholic school, married out of the Church. After years of married life, her husband passed away. She has been told she will not be able to get a priest to visit her and at death can't be buried in the Church. She is not well. I believe if she called for a priest she ought to get one if she

wants to return to Church. Why won't Church accept her?

A. Who told her a priest would not see her? You tell your local priest about her. He will accept her back in the Church in no time. If he doesn't, write to your bishop.

© 1977, Universal Press Syndicate

# Is it OK for Catholics to believe in astrology?

## Educational commission appointed

(Continued from Page 1)

neotsa. He is Director of Scientific Information Services for Eli Lilly and a resident of the Indianapolis West District.

Of the 24 members of the Commission, 11 are from communities outside of Indianapolis.

In addition to the chairman, following are the Commission members listed in alphabetical order. Included after each name is the parish affiliation; city; district; age; marital status; priest or religious order; degrees held; and present position.

Sister Adele Beachem, Holy Cross, Indianapolis, Central / East, 50, S.P., M.A., Principal at Holy Cross School.

Sister Jane Bodine, St. Joseph parish, Indianapolis, Central / South, 57, S.P., M.S., Administrator for Adult

Education. Leola Brunsmen, St. Patrick, Salem, New Albany, 39, Associate of Science, married. Mary B. Cerra, St. Ann, Terre Haute, 34, married, M.S., principal at St. Ann School. Ernest J. Collamati, Sacred Heart, Terre Haute, 31, married, Ph.D., Theology, Associate Professor of Theology at St. Mary-of-the-Woods College. Rev. Larry Crawford, Holy Trinity, Indianapolis, West, 36, Diocesan, B.S., Pastor, Holy Trinity Church.

Sister Elvira Dethy, St. Joseph, St. Leon, Lawrenceburg, 42, O.S.B., M.A., Director of Religious Education, St. Joseph parish. Sister Christine Ernestes, St. Gabriel, Connersville, Richmond, 35, O.S.F., Masters in Religious Education, Director of Religious Education at St. Gabriel

parish. Shirley Evans, St. Thomas Aquinas, Indianapolis, West, 58, married, M.A. in Education and Health and Physical Education. Marla L. Fagan, St. Matthew, Indianapolis, North, 40, married. William M. Fisher, St. Louis, Batesville, Lawrenceburg, 41, married, sales, Hill Tom Company. Theodore Goodson, St. Andrew, Indianapolis, North, 32, married, M.S., Chemical research for Eli Lilly Company. William Hawk, St. John Apostle, Bloomington, Bedford, 37, married, two years of college, Office Manager for Goolby. Mark C. Hudson, Our Lady of Lourdes, Indianapolis, East, 27, married, M.P.A., adjudication of disability claims, Indiana Rehabilitation Services. Rev. William Morley, St. Jude, Indianapolis, South, 58, Diocesan, Pastor at St. Jude Church.

Joseph P. Morone, St. Mark, Indianapolis, South, 52, married, M.B.A., Engineer, P. R. Mallory & Co. Rev. Matthias Neuman, St. Meinrad, Tell City, 34, O.S.B., S.T.L., S.T.D., teacher, theology, St. Meinrad Seminary. Patricia M. Deltchman, St. Plus X, Indianapolis, North, 51, married, Ray Riley, Holy Spirit, Indianapolis, East, 45, M.S., principal, at Socina High School. Elma Schaefer, St. Anthony, China, North Vernon, 51, married, serves on the Jefferson Consolidated Board of Education. Jude J. Uhl, St. Anthony, Sellersburg, New Albany, 42, married, Landscape contractor for Uhl Seeding and Sodding. Sister Claire Whalen, St. Monica, Indianapolis, West, 47, O.S.F., Ph.D. in Education, college teacher and administrator at Marian College. Mary Alice Zarrella, St. Paul, Tell City, 62, married, Director of Religious Education for Diocese of Evansville.

## Day care centers

(Continued from Page 4)

ly life in the United States. As the academy's report puts it: "The difficulties faced by many families result largely from social and economic forces beyond their immediate control. It is, therefore, not enough to exhort parents to do a better job of caring for their children. . . . Without outside support . . . it seems likely that the problems faced by families and children will increase in severity and that the rates of child abuse, crime, drug dependency, failure in school, and other indicators of our inattention to the problems of children and families will also grow."

OF THE MANY kinds of outside support which are needed to enable fathers and mothers to care properly

for their own children within the family circle, perhaps the most important, as the academy's report concludes, is to insure that families have the minimum income necessary to provide adequate food, shelter, and care for their children. The report goes on to say that the economic support structure should provide that one (or the only) parent can remain in direct and full-time care of a child under six without being deprived of the income level specified.

For better or for worse, in the absence of such a support structure, both poor and middle-class mothers will continue to enter the labor force in ever-increasing numbers, and the need for day-care centers will increase proportionately.

© 1977, Universal Press Syndicate

## Indianapolis Parish Shopping List

### Assumption

Waddy Hayden's  
PKG. LIQUOR STORE  
OPEN  
9 a.m. to 10 p.m.—Mon. thru Thurs.  
9 a.m. to 11 p.m.—Fri. and Sat.  
2101 W. Morris St. 632-6714

VI Simmons proprietor of  
**HAN-DEE GROCERY**  
Money Orders, Postage Stamps  
Come See—Go Tell  
Mon.-Sat. 7 a.m.-9 p.m.  
1536 S. Richland 252-8882

### Christ the King

"Buy The Best For Less"  
Richards Market Basket  
2520 E. 32nd St. of Keystone 251-9243

**FARMER'S Jewelry and Gift Shop**  
Accutone and Bulova Watches  
Cross, Penn., Gilt, Karp, Made  
U.S. Post Office 20  
Remember Loved Ones With Gibson Cards  
Keystone Plaza—2520 E. Keystone  
Phone 255-9078

### Holy Angels

**BRAUN & SCHOTT MARKET**  
★ Fine Meats ★  
Quality Fruits and Vegetables  
1164 W. 39th St. 924-3645

### Mt. Carmel

USDA Government Graded Choice and Prime Meats is Our Specialty  
**O'Malia Food Markets**  
2 Convenient Locations  
10450 N. Collins Ave.  
130 S. Range Line Rd. Indianapolis Carmel

### Sacred Heart

**TEETER'S South Side Pharmacy**  
"FAMILY HEALTH SUPPLY CENTER"  
1601 S. East St. 622-3523

### Sacred Heart

**MILLER'S REGAL MARKET**  
"Serving the Southside Since 1900"  
Terrace at Madison Ave.  
2440 S. Madison Ave. 244-1111

### St. Ann

**WALTER'S PHARMACY**  
Cor. Neil St. & Forsyth  
• QUALITY DRUGS •  
• EXPERT PRESCRIPTIONISTS •

### St. Andrew

**WHALEY MARATHON SERVICE**  
STATE SAFETY INSPECTION  
4101 N. Keystone Ave. Ph. 944-9227

### St. Catherine

**AERO HELP**  
**TERMITE & PEST CONTROL**  
"STATEWIDE"  
786-0456  
1729 SHELBY

### St. Christopher

**ROSNER PHARMACY**  
THE SEXALL DRUG STORE  
16th and Main  
PHONE 244-0241  
FREE PRESCRIPTION DELIVERY

### St. John

**JOHNSON LUGGAGE & PURSE REPAIR**  
• REPAIR ALL LEATHER GOODS, COATS, ZIPPER •  
313 Illinois Bldg. 431-4883

### St. Jude

**HEIDENREICH**  
We Phone Flowers Anywhere  
3220 Madison Ave. 767-7241  
Member St. Jude  
"THE TELEPHONE FLORIST"

### St. Lawrence

**ORME'S Carpets and Interiors**  
LINOLINUM—BATHROOM—TILE  
CUSTOM FLOOR DESIGN  
3500 S. Meridian St. ST 61-4771

### St. Luke

**SHADELAND INTERIORS**  
—Featuring Fine Furniture—  
—Decorative Accessories—  
—Custom Draperies—  
—Wallcoverings—  
—Carpet—Linoleum—  
**WM. EVANS**  
4707 N. SHADELAND  
(Across from Church)  
542-8884

### St. Mark

**KINCAID'S MEATING PLACE**  
Specializing in  
Old Fashion Service  
Full Line of Meats  
1202 West 90th 8508 N. Illinois  
944-9954 255-5487

### St. Matthew

**Jelly Foods Super Market**  
8430 North Superior  
Open 8 a.m. to 10 p.m.  
Featuring Choice Beef, Fresh Fish from the  
Coast and Imported Foods

### St. Mark

**We Love All Credit Cards**  
ASSOCIATED SERVICE  
Deep Rock Products  
4901 Madison 794-6444

### St. Philip Neri

**Wolfe Shell Service Station**  
1848 E. Michigan  
Exp. Lub. — Tire-Battery  
Serv. — Wash — Shampoo  
★ SERVICE CALLS ★  
252-9067

### St. Roch

**JORDAN Funeral Home**  
"Home of Personal Service"  
2428 E. 10th St. 636-4304  
John R. Sowers, Owner 636-4305

### St. Simon

**Locker Meats a Specialty**  
• CUSTOM CUT MEATS •  
• Open 8 A.M. - 8 P.M. •  
PLENTY OF PARKING SPACE  
**Buck's Quality Foods**  
Meridian at Troy Ave.

### St. Vincent

**VICTOR PHARMACY**  
Free Prescription Delivery  
1857 E. 39th St. 897-3990

## CHANGING YOUR ADDRESS?

So that you may continue to receive your Criterion without interruption, and without having to pay postal forwarding cost, please send us the computer label from your paper at least four weeks before moving day. Include your new address and the name of your new parish. Mail to: THE CRITERION, P.O. Box 174, Indianapolis, IN 46206.

2313 W. Washington St. 632-9352  
Indianapolis, Indiana

**USHER Funeral Home, Inc.**

Anna C. Usher Wm. A. Usher  
Frank E. Johns

## CLASSIFIED ADS

### Business Services

**PHOTOS BY JIMMY MACK**  
Weddings & Specialty  
Portraits—Group—Fashion—Etc.  
Call 257-8413 or 255-1485

**TENNIS INSTRUCTION AND PRACTICE—Ramey Tennis School**  
Park 100 Academy, 5637 W. 80th USPTA—Certified Professionals, ball-machine practice, private and group instruction. Phone: 299-7885

**TRIPLE-C SALES**  
New Van Seats  
Hi-Backs — \$74.00 each  
Standard Buckets — \$25.00 each  
Call 823-6603  
or 485-6206

### RUSCO

Storm Windows and Doors  
Free Estimates

Replacement Windows  
Awning Windows  
Porch Enclosures  
Siding • Jalousies  
Roofing • Guttering

We Repair All Makes  
Storm Sash  
639-6559

Carrie Home  
Improvement Co.  
2508 W. Mich., Indpls.

### Business Services

**CONCHO Sales & Service**  
Bathroom Remodeling  
All Types of Repair Work  
Free Estimates  
Bill Clouch  
888-9216

**HOME IMPROVEMENTS (Anything)**  
Siding, roofing, guttering, garages, room additions, awnings, cement work, painting and repairs. Call Jim!  
(Days) 546-5736  
(Evenings) 849-0938

### Patronize Our Advertisers

**SPIVEY Construction, Inc.**  
341 E. TROY AVE.  
Attics Finished  
New Rooms Added  
Gutters — Plumbing  
Garages — Furnaces  
Complete Job  
ST. 6-4237  
ST. 4-1942

**SHEA'S FURNITURE STRIPPING & REFINISHING**  
(Formerly Crafton's)  
SPECIALIZING IN ANTIQUES  
— FAST ECONOMICAL SERVICE —  
7110 Madison Ave.  
784-8006

**Home Wiring**  
ALL TYPES OF ELECTRICAL SERVICE  
• 60 & 100 AMP SERVICE  
• RANGE & DRYER OUTLETS  
• AIR COND. WIRING  
• REWIRING & REPAIRING  
• ELECTRIC HEAT  
• BURGLAR ALARMS  
**J. C. ELECTRIC CO.**  
South & East North & West  
787-4485—253-1142

**BORTLEIN HEATING SERVICE**  
SALES — SINCE 1943 — INSTALLATION  
**FURNACE REPAIRS & CLEANING**  
ALL MAKES & MODELS  
2033 S. MERIDIAN  
CITY & COUNTY SERVICE  
DAY OR NIGHT 786-2892

### Business Services

**BILL CIRIELLO SAYS**  
DON'T FUSS, CALL US!  
**Wm. J. Ciriello Plumbing Co.**  
702 Main St., Beech Grove  
787-5391  
24 Hour Emergency Service

**Termite and Pest Control Service**  
For the best price and service available for controlling all pests, termites, ants, spiders, fleas, roaches, mice and rats—Call!  
**ADMIRAL PEST CONTROL**  
8237 E. Washington St. 356-2401  
Allow us to show you why our prices can't be beat.  
— Free Estimates —  
10% OFF for Criterion Readers

### Business Services

**FURNITURE RESTORATION**  
• Reupholstering  
• Refinishing  
• Repairing  
• Rebuilding  
the before and AFTER shop  
Steve Turner  
Free Est. 881-1285

**JOE'S PLUMBING**  
Licensed and Bonded  
24 Hour Service  
Plumbing Repairs  
Bath Remodeling  
Sewers & Drains Unstopped  
"No Job Too Big or Small"  
**JOE FOWLER**  
358-2735

**FURNACE**  
• Repair  
• Installation  
• Fiberglass Insulation  
Free Estimates  
Francis Noone  
882-2320

### Business Opportunities

**KODAK DISTRIBUTOR EVEREADY WANTED WESTINGHOUSE HOLSON ALBUMS**  
Individual, Male or Female, needed full or part-time to distribute world famous Kodak film and other photo products through company established locations. Make this your year for independence. \$4995.00 investment. Guaranteed 12 month merchandise repurchase agreement.  
CALL Mr. Martin (Toll Free) 1-800-248-1200 or Collect A614-228-1751 Monday to Friday, 9 a.m. to 6 p.m. - Sat. 9 a.m. to 1 p.m. E.S.T.  
Or Write: **FIRESTONE PHOTO CO.,**  
FIRESTONE BUILDING, SINCE 1946  
182 N. 3rd St., Columbus, Ohio 43215

### Business Services

**COOMER ROOFING CO.**  
• ROOFS AND GUTTERS REPAIRED •  
NEW ROOFS—GUTTERS  
Bonded and Insured  
636-7261

### Child Care

**TOT TENDERS**  
Adult Baby Sitters  
Vacation and Maternity Service  
Also Elderly Convalescent Care  
HOUR — DAY — WEEK  
352-0702

### Miscellaneous

**CLOWNS** for all occasions. Balloons, magic, cartooning. Available for picnics, children-adult parties, Churches, etc. Call Mopey McCall at 283-3282.

Can Goods and Usable Men's Clothes Including Work Clothes Always Welcome at Talbot House, 1424 Central, Ph. 635-1192.

### Help Wanted

**Attention! People Needed for Special Project**  
/Experienced Typists  
Key Disc. — Keypunch  
Evening Hours  
Central Location  
Long Term — Temporary  
**Standby OFFICE SERVICE, INC.**  
130 E. Washington St. 636-1548

### YOU WILL LIKE

**SOS TEMPORARY WORK**  
Register now for interesting and varied temporary office assignments. No fee, immediate openings for all office skills if you have experience.  
• Secretaries  
• Typists  
• Keypunch  
• Clerical  
• Bookkeepers  
Please call 635-1548 or come in from 9 to 3.  
**Standby OFFICE SERVICE, INC.**  
130 E. Washington St.



## Speedway sets unity service January 23rd

The Northwest-Speedway Ministerial Association will sponsor a Christian Unity Service at the Speedway United Methodist Church at 7 p.m., Sunday, Jan. 23.

Participating will be the clergy and laity of St. Christopher's parish, Speedway. The St. Christopher Choir, along with the choir from John Knox Presbyterian Church, will provide the music for the service marking the close of the Week of Prayer for Christian Unity.

In addition to Knox Presbyterian, other Protestant churches participating include Speedway United Methodist and Speedway Christian.



**ST. MARY ACADEMY OPEN HOUSE**—A Barbershop Quartet at St. Mary Academy will entertain at the school's Open House Sunday, Jan. 23, from 2 p.m. to 5 p.m. Members of the Quartet include from left Lisa Robinson, Dianne Flanagan, Marilyn Russell and Stephanie Willis. Seventh and eighth grade girls and their parents are invited to attend. An informative assembly will be held in the auditorium at 3 p.m.

## Text of Catholic-Anglican agreement

(Continued from Page 5)  
were further implied that as long as a church is not in communion with the Bishop of Rome, it is regarded by the Roman Catholic Church as less than fully a church, a difficulty would remain: for some this difficulty would be removed by simply restoring communion, but to others the implication would itself be an obstacle to entering into communion with Rome.

(c) Anglicans find grave difficulty in the affirmation that the pope can be infallible in his teaching. It must, however, be borne in mind that the doctrine of infallibility [3] is hedged round by very rigorous conditions laid down at the First Vatican Council. These conditions preclude the idea that the pope is an inspired oracle communicating fresh revelation, or that he can speak independently of his fellow bishops and the church, or on matters not concerning faith or morals.

For the Roman Catholic Church, the Pope's dogmatic definitions, which, fulfilling the criteria of infallibility, are preserved from error, do no more but no less than express the mind of the church on issues concerning the divine revelation. Even so, special difficulties are created by the recent Marian dogmas, because Anglicans doubt the appropriateness, or even the possibility, of defining them as essential to the faith of believers.

(d) The claim that the pope possesses universal, immediate jurisdiction, the limits of which are not clearly specified, is a source of anxiety to Anglicans who fear that the way is thus open to its illegitimate or uncontrolled use. Nevertheless, the First Vatican Council intended that the papal primacy should be exercised

only to maintain and never to erode the structures of the local churches. The Roman Catholic Church is today seeking to replace the juridical outlook of the 19th century by a more pastoral understanding of authority in the church.

25. In spite of the difficulties just mentioned, we believe that this statement on authority in the church represents a significant convergence with far-reaching consequences. For a considerable period, theologians in our two traditions, without compromising their respective allegiances, have worked on common problems with the same methods. In the process they have come to see old problems in new horizons and have experienced a theological convergence which has often taken them

by surprise.

In our three agreed statements we have endeavored to get behind the opposed and entrenched positions of past controversies. We have tried to reassess what are the real issues to be resolved. We have often deliberately avoided the vocabulary of past polemics, not with any intention of evading the real difficulties that provoked them, but because the emotive associations of such language have often obscured the truth. For the future relations between our churches the doctrinal convergence which we have experienced offers hope that remaining difficulties can be resolved.

### Conclusion

26. The Malta Report of 1968 envisaged the coming together of the Roman Catholic Church and the churches of the Anglican Communion in terms of "unity by stages." We have reached agreements on the doctrines of the eucharist, ministry, and, apart from the qualifications on (para. 24) authority. Doctrinal agreements reached by theological commissions

cannot, however, by themselves achieve the goal of Christian unity. Accordingly, we submit our authorities to consider whether or not they are judged to express on these central subjects a unity at the level of faith which not only justifies, but requires action to bring about a closer sharing between our two communions in life, worship and mission.

### FOOTNOTES:

(1) This is emphasized in the Anglican tradition. Cf. the Lambeth Conferences of 1948 and 1968.

(2) Since our historical divisions, the Roman Catholic Church has continued the practice of holding general councils of its bishops, some of which it has designated as

ecumenical. The churches of the Anglican Communion have developed other forms of conciliarity.

(3) "Infallibility" is a technical term which does not bear precisely the same meaning as the word does in common usage. Its theological sense is seen in paragraphs 15 and 19 above.

## "Help Us To Help Others"

Please Accept  
Our  
Apologies.

We Have Been  
Forced to  
Remove  
Several  
Collection Boxes  
Due to  
Circumstances  
Beyond Our  
Control.

Call Us  
For Pick-Up  
At Your Home.

We Need  
Useable Clothing  
and  
Household Items

CATHOLIC SALVAGE  
632-3155

## Tourneys open Sunday

BY DENNY SOUTHERLAND  
Thirty Junior-Senior CYO

### Ordered to vacate

ROME—A group of Mother Teresa's Sisters who operate a home for the abandoned here have been ordered by Rome's government to vacate the old monastery they occupy. The city, which owns the former monastery, has decided to reconvert it into government offices.

Teams entered in the Cadet "A" Division Indianapolis Deaneeries Basketball tournaments.

IN BOTH tournaments, the winners proceed to the Archdiocesan Tournament, which begins immediately following the Deaneery tournaments.

Other Deaneeries throughout the Archdiocese are currently conducting their tournaments to determine who will compete in the Archdiocesan Tournament from other areas.

AS CYO LEAGUE competition winds down, post-season play-offs and tournaments are capturing the spotlight.

Drawings in Our Lady of Lourdes Cadet "B" Tournament, Holy Cross 56 "A" Tournament, Little Flower 56 "B" Tournament, and the Holy Spirit Freshman-Sophomore Tournament will be Friday, Jan. 21, at 4 p.m. in the CYO Office. Coaches are invited to attend.

### Style Show slated Jan. 23

Junior CYO girls will parade and display products of their sewing skills in the 1977 Junior CYO Style Show at Holy Name parish at 7 p.m. on Sunday, Jan. 23. Seventy-six entrants from throughout the Archdiocese will compete for trophies and cash prizes.

Preceding the Style Show will be the CYO Mass in honor of St. John Bosco at 5:30 p.m. in Holy Name Church.

The six categories of competition in the Style Show are:  
Skirt and Blouse;  
Sportswear; Pantsuit;  
Tailored Dress and Unlined Suit; Tailored Suit and Coat; Party Dress and Formal Dress.

**Wm. Weber & Sons**  
"Parveyors of Fine Meats"  
Beach Grove, Indiana  
767-1391  
Breaded Fish Portions For  
Fish Fries

DO IT YOURSELF AND SAVE!

### UPHOLSTERY FABRIC

... by the yard or by the roll.

Select from over 1200 Rolls of  
Upholstery Fabric and Save 40% or More.  
Foam Cut to Order While You Wait.

OPEN DAILY 9-5:30, FRIDAY 9-5, SATURDAY 10-4

**UNITED UPHOLSTERY Co.**

3815 E. 10th ST. (SHERMAN & E. 10th) 353-2126

What's a High School Seminary Like Today?

# COME AND SEE!

## LATIN SCHOOL OF INDIANAPOLIS

A School For Boys Who Care!

About God, About the World, About Other People, About Themselves.



**OPEN HOUSE and TOURS**  
Sunday, February 6, 1977 — 2 p.m.  
(Postponed from Sunday, January 23, 1977)



700 South East Street

**Everyone Invited!**

**Plainfield**  
The FIRST  
NATIONAL  
BANK and  
Trust Company  
of Plainfield  
"A Good Bank to Grow With"

**Milan**  
**CHRIS VOLZ  
MOTORS, INC.**  
Chevrolet — Pontiac  
Olds — Buick — Cadillac  
Chevrolet & GMC Trucks  
MILAN, INDIANA  
Phone  
Office 2791 — Service 3891

**New Castle**  
**Patronize  
Our  
Advertisers**  
**Dr. Joseph B.  
Kernel**  
OPTOMETRIST  
114 S. 15th St. JA 9-8988

**Greensburg**  
**Olliger-Pearson**  
FUNERAL HOME  
Mrs. Howard J. Pearson  
Serving Families  
According to Their Wishes  
Is Our Utmost Concern.  
232 N. Franklin 683-2857  
**J.H. Porter & Sons**  
Funeral Home  
Arranging a Catholic funeral  
according to the new liturgy is  
part of our service as  
Greensburg's only Catholic  
owned and operated funeral  
home.  
Phone: 682-1821

**Greenwood**  
**N|B|G**  
NATIONAL BANK  
OF GREENWOOD  
Personal Service Bank  
Member F.D.I.C.  
**KELLY  
CHEVROLET**  
Greenwood, Ind. 681-9371  
PATRONIZE  
OUR  
ADVERTISERS

**Brookville**  
**PEPSI-COLA**  
Pepsi  
Pours  
It On!

**Martinsville**  
**Hayes Pharmacy,  
Inc.**  
Gene Hayes John Thomas  
"Prescription Specialists"  
Martinsville Mooresville

**Lawrenceburg**  
Let Us Be Of Service To You  
**Home Furniture &  
Appliance Co. Inc.**  
Hwy. 56 West 537-0610

**Aurora**  
**CHRISMAN'S  
Clothing, Inc.**  
Aurora, Ind. 926-1767  
**Savage Appliances**  
Your General  
Electric Dealer  
216 Main St. 926-3452

**New Castle**  
**Patronize  
Our  
Advertisers**  
**Dr. Joseph B.  
Kernel**  
OPTOMETRIST  
114 S. 15th St. JA 9-8988

**Greensburg**  
**Olliger-Pearson**  
FUNERAL HOME  
Mrs. Howard J. Pearson  
Serving Families  
According to Their Wishes  
Is Our Utmost Concern.  
232 N. Franklin 683-2857  
**J.H. Porter & Sons**  
Funeral Home  
Arranging a Catholic funeral  
according to the new liturgy is  
part of our service as  
Greensburg's only Catholic  
owned and operated funeral  
home.  
Phone: 682-1821

**Greenwood**  
**N|B|G**  
NATIONAL BANK  
OF GREENWOOD  
Personal Service Bank  
Member F.D.I.C.  
**KELLY  
CHEVROLET**  
Greenwood, Ind. 681-9371  
PATRONIZE  
OUR  
ADVERTISERS

**Tell City**  
**FISCHER'S**  
Furniture and Appliances  
"Frigidaire and Maytag  
Distributor"  
918 Main St. KI 7-3351

**TELL CITY  
NATIONAL BANK**  
"Drive-In Banking Service"  
FREE PARKING

**Tippecanoe  
Press, Inc.**  
Printers — Stationers  
392-4154

**New Albany**  
**DAY LUMBER  
CO.**  
Lumber  
Millwork  
15th & Shelby St. 944-8457

**Columbus**  
**Vetter's**  
Home Entertainment  
Center  
2522 Central 372-7833

**Patronize Our  
Advertisers**

**Terre Haute**  
For Complete Building  
Material Needs See ...  
**Powell-Stephenson  
Lumber**  
2723 So. 7th St. 235-4363

**2 LOCATIONS**  
11TH & LOCUST STS. &  
HONEY CREEK SQUARE  
Open 18 Hours  
a Day  
7 Days a Week  
More Than The Price Is Right  
**PEPSI  
POURS  
IT ON**

**Brownsburg**  
**BROWNSBURG  
HARDWARE, INC.**  
Lucas and Glidden Paints  
Electrical and Plumbing Supplies  
Brownsburg Shopping Center  
904 E. Main St. 852-4587  
Miriam Has A Dress For You  
For Every Occasion  
**Miriam's Town Shop**  
8 E. Main Brownsburg

**Shelbyville**  
**Montgomery Bros.**  
Insurance Agency  
"Pleasing You Means Us—Come to  
Sims and Son"  
All Forms of Insurance  
723 S. Harrison 398-9797

**New Albany**  
**DAY LUMBER  
CO.**  
Lumber  
Millwork  
15th & Shelby St. 944-8457

**Columbus**  
**Vetter's**  
Home Entertainment  
Center  
2522 Central 372-7833  
**For MEN'S and BOYS'  
CLOTHING**  
In Columbus ... See  
**Dell Bros.**  
416 Wash. St. (Downtown)  
Also 25th St. Shopping Center

**Terre Haute**  
For Complete Building  
Material Needs See ...  
**Powell-Stephenson  
Lumber**  
2723 So. 7th St. 235-4363  
**2 LOCATIONS**  
11TH & LOCUST STS. &  
HONEY CREEK SQUARE  
Open 18 Hours  
a Day  
7 Days a Week  
More Than The Price Is Right  
**PEPSI  
POURS  
IT ON**  
**Eldred Van &  
Storage Co., Inc.**  
547 N. 13th St. 232-4294  
LOCAL • LONG-DISTANCE  
OVERSEAS • STORAGE  
HOUSEHOLD FURNITURE  
CLOTHING • EQUIPMENT  
Authorized Agents  
For  
**United Van Lines**



## VIEWING WITH ARNOLD

## 'Dirty Harry' is back again

BY JAMES W. ARNOLD

The formula for Clint Eastwood's "Dirty Harry" movies has become as pat as the directions on the box for instant pizza mix.

"The Enforcer" begins, much like its predecessors, with Neanderthal police Inspector Callahan (Eastwood) busting a gang of punks in no-nonsense, Wild West style, with property damage (if not body count) rising into the thousands. His stuffy, weak-kneed bosses suspend him, but after a crisis develops, want him back.

Accompanied by a new young partner (the old ones are always getting killed), Harry fights his way through the sleaze of San Francisco like a one-man Marine Battalion and obliterates all the bad guys, then rejects the city's unworthy gratitude.

THE TROUBLE with all this is not necessarily the violence, though there is a ton of it. In fact, mayhem has been so escalated in recent films that "The Enforcer" seems almost sugary in comparison. There is no sadism and little visible gore, just a lot of killing, shooting and noisy rough stuff.

The continuing problem is that Eastwood's Harry is a symbol of law enforcement without respect for law or procedure, which is, of course, the essence of civilization and democracy.

In the films all his foes are stupid or evil, and so the audience simply roots mindlessly for God's avenging angel.

Harry is a cathartic fantasy trip for those who yearn for justice but don't get it in real life. The sick part is that we are led vengefully to enjoy the executions.

"The Enforcer" is also yet another example of increasing "porn-talk" in movies: the vicious street language used by all the

characters reaches a new high (or low), and by association with Eastwood becomes part of the tough, manly macho image. There is also a terrific overlay of cynicism.

Virtually everyone in "Dirty Harry" movies is a dupe or a fake, including here not only the police brass and city politicians, but feminists, the media, a reform-minded priest, an image-conscious

black militant, a massage parlor operator and even the main villains, a gang of phony revolutionary radicals who really are after money. Amid this Sodom and Gomorrah, Harry stands mostly for punishment. What ideals motivate him? All he says is, "If I told you, you wouldn't believe me."

THE CHIEF new gimmick in "The Enforcer" is the ap-

pearance of Tyne Daly, who adds some human warmth to the proceedings as a non-sexy female cop who takes a lot of chauvinist hazing from both Harry and the script before ultimately proving herself and getting killed. Catholics have some reason to be offended by the portrayal of the soft-headed young priest, who "sees the truth" only after a terrorist disguised as a nun is blasted before she can blast Harry.

The "Dirty Harry" series is basically unredeemable, but what it needs most is a sense of humor. The only thing that comes close is a scene where a group of old, middle-class ladies are shown at a lucrative part-time job: making copies of sex-letters being sent to prospective buyers of porno movies. It's funny-sad, instead of just sad.

"Seven Percent Solution" brings back an entirely different detective, the durable eccentric Sherlock Holmes, reputed for getting at truth and justice entirely by intellectual means. Holmes and Dirty Harry, indeed, represent the two poles of detective fiction, the cerebral "mystery" and the violent "thriller." In this undisputed era of the

thriller, the classic mystery provokes musty nostalgia.

Unfortunately, "Solution," scripted by Nicholas Meyer from his best-seller, is both a modernization and spoof of the Holmes genre. Despite its elegant-Victorian decor, often glowing photography, and classy playing (Nicol Williamson and Robert Duvall as Holmes and Watson, Laurence Olivier as Moriarty, and Alan Arkin as a dedicated Sigmund Freud), the film is a lightly satiric semi-shocker. It winds through bizarre hallucinations, pursuits, corny combats and a Viennese brothel, and ends up with a campy locomotive chase, with Holmes dueling the villain with a saber atop a speeding reincarnation of the Orient Express.

ESSENTIALLY, the Great Deducer is himself the object of an even more fanciful (Freudian) deduction about the origin of his drug addiction, dislike of women and paranoid fantasies about master criminal Moriarty. The results are trivially amusing and inoffensive (except perhaps to Holmes buffs), but producer-director Herbert Ross' film is hardly on a high level of invention



SLATE ANNUAL CARD PARTY—The Ladies of St. Joseph Council K of C will hold their 11th annual Card Party at the Council Hall, 4332 N. German Church Road, Wednesday, Jan. 26, at 8 p.m. Shown above are the planning committee which includes from left Myrna Dawson, Mary Rose Givan, Judy England and Anna Margaret Bunce. Tickets bought in advance for the party are \$1.50. They will be \$1.75 at the door. Call 898-5611 or 849-3813 for information.

## William Ripperger dies; father of two priests

INDIANAPOLIS — William J. Ripperger, 82, died at the Veterans Administration Hospital here Thursday, Jan. 13. He was the father of two Archdiocesan priests, Father Edward Ripperger, pastor of St. Augustine Church, Jeffersonville, and Father Harold Ripperger, pastor of Immaculate Conception Church, Aurora.

A native of St. Peter, Franklin County, Mr. Ripperger had resided in Indianapolis for the past 15 years.

Funeral services were held at St. Catherine Church on Monday, Jan. 17, with Archbishop George J. Blaskup and nearly 50 priests concelebrating the funeral liturgy with the Fathers Ripperger.

In addition to his priest sons, Mr. Ripperger is survived by the widow, Hilda Wissel Ripperger; four other sons, William G. of Jef-

ersonville; Carroll L. of Richmond; Louis A., of Westfield, N.J.; and Robert J. of Ramstein Air Force Base, Germany; and two daughters, Mrs. Helen Lawler of Richmond and Mrs. Mary O'Donnell of Indianapolis.

He is also survived by one brother, Al Ripperger of Cincinnati and eight sisters: Nora Hauser, Mary Grzanki, Matilda Bramble, Alma Luhn and Frances Ritter, all of Cincinnati; Clara Ritzl of St. Peter; Lena Burke of Covington, Ky.; and Agnes Kuhn of Morris.

## Relief pioneer dies

ROME—German Magr. Carlo Bayer, a pioneer in modern Church relief work and organizer of the 1969 airlift to Biafra, died here Jan. 16. The 61-year-old churchman served for almost 20 years as secretary general of Caritas Internationalis (International Catholic Charities), a worldwide Catholic relief network with branches in about 100 nations.

## The week's TV network films

MR. RICCO (1975) (NBC, Saturday, Jan. 22): Dean Martin's most recent and perhaps least successful film, in which he plays a San Francisco lawyer who helps police defeat a gang of black militants. Routine melodrama. Not recommended.

ROOTS (ABC, Sunday through Sunday, Jan. 23-30): The dramatization of Alex Haley's history of an American black family, which will probably be the most important event of this year's TV season.

WESTWORLD (1973) (NBC, Monday, Jan. 24): Michael Crichton's marvelous idea, about a kind of adult Disneyland in which patrons can kill and fornicate with robots to their hearts' content, degenerates into just another horror-disaster film. The robots don't rebel or protest, they just go haywire and start bumping off the customers. A missed connection, but satisfactory for adults and mature youth.

## BECKER ROOFING CO.

ROOFING — SIDING  
GUTTERING

"Above everything else,  
you need a good roof"

• Free Estimates •  
2902 W. Michigan St.  
636-0666  
Jim Giblin, Owner

## feeney mortuaries

Our Family  
Serving Your Family  
Since 1916

Feeney Mortuaries  
Indianapolis

Feeney-Kirby Dorsey-Feeney

1901 North Meridian 3825 East New York

Feeney-Hornak

71st at Keystone  
923-4504



Harry Feeney



Mike Hornak



Mike Feeney

# CRITERION READERS:

## Your Will isn't complete— unless it includes God!

The greatest of God's many gifts to us begins when we die—the gift of eternal life. But . . . His work on earth must go on. The expanding Catholic population of the mission area has placed heavy demands upon Church authorities for new high schools, seminaries, hospitals, new churches and

hundreds of other purposes it now cannot afford.

Almost everyone should have a will—so what better time to remember Him who has not forgotten you? After your own loved ones are provided for, a bequest to the work of the Lord will take you to Him with a gift in your hands.

For Full Information Write or Call:

## CATHOLIC HOME AND FOREIGN MISSIONS

136 WEST GEORGIA ST.

INDIANAPOLIS, IND. 46225





## History in terms of successive covenants

By Father John J. Castelot

So many ideas which recur in the Bible make it difficult to settle on any single one as the central, unifying theme. Several scholars have proposed that the notion of covenant underlies and governs all the others.

While not everyone agrees, it has a great deal to recommend it. The biblical authors themselves, especially those of the so-called Priestly School, interpreted all history in terms of successive covenants.

The first one, at the beginning of time, before history began, would have been a covenant only in the broadest sense, an implicit agreement or pact between God and creation. The second was the covenant with Noah, the third the one with Abraham, and the fourth the covenant at Sinai.

**STRANGELY**, however, the Priestly Tradition did not interpret the Sinai experience in covenant terms; Sinai merely specified the implications of the covenant with Abraham. Other traditions, other interpretations of sacred history, made much of the Sinai event precisely as a covenant. Still others, especially the one underlying 1 & 2 Chronicles, placed strong emphasis on the covenant with David and his dynasty.

The men who wrote the biblical accounts were not simply historians, interested only in events and factual data.

They were also theologians, intent on interpreting events and data in the light of their faith. They produced a theology of history, Salvation History. Now theology is a human science, even though it may be illumined by the light of the Spirit in varying degrees. It is limited to the use of human language, even when speaking of God and divine-human relationships.

Those relationships were fundamental for the people who formed the biblical traditions and put them in writing. But a divine-human relationship is at bottom a mystery of faith which cannot be translated directly or adequately into human language. When the sacred authors wanted to express God's relations with humanity, they had to use familiar interpersonal relationships, like father-child, husband-wife, king-subjects. The figure of a covenant was this same type of literary device.

A **COVENANT** (Hebrew: *berith*) was a widely known, frequently used legal instrument in the ancient Mid-East, like our modern contract. Basically it was an agreement between two parties by which rights were recognized, duties imposed, obligations assumed, promises made. Usually it was witnessed and more or less solemnly validated by the taking of oaths, sacrificial offering, sharing a meal, or some other symbolic action.

A covenant could establish relations between individuals, tribes, political entities, or an individual and a group, as

in the case of a king and his vassals. Most of them involved mutual obligations, but there was also a type known as the "covenant of (royal) grant," according to which a sovereign bound himself to confer a favor or favors on a vassal, with no strings attached.

The biblical theologians knew by faith that God had entered into mysterious relationships with this or that person or the whole people at various times. They seem to have found the familiar covenant institution an especially effective way of giving human expression to these mysteries.

**IT FURNISHED** analogies for nearly every one of them. The bonds linking God and Abraham or God and David had precedents in the covenants between individuals; they were also like the "royal grants," with God making unconditional, irrevocable promises.

The Sinai event was interpreted differently in two traditions. An earlier one described it in terms of a tribal or family covenant, with Yahweh establishing kinship with Israel, having rescued them from slavery and now promising continued help and imposing obligations, while they in turn respond by agreeing to live as grateful members of His family. A later tradition interpreted Sinai on the model of what is known as the Hittite Suzerainty Treaty, a carefully articulated treaty between a king and his vassals.

Common to all the biblical covenants is the divine initiative. It is God who calls Abraham and David and makes unbreakable promises to them. It is He who guides the people to Sinai, adopts them as His own, offers His love and protection, and asks them to respond with love and obedience.

**IN SPITE** of the coldly legalistic air of some passages, the truth is that the basic covenant reality is a warm interpersonal relationship. God lovingly offers Himself to His people and invites a response of love which will express itself in obedience to the terms of the covenant. No single book brings out the full implications of the covenant more impressively than Deuteronomy. (Read Dt. 7, 7-9).

Christ came to lead a new and surpassing Exodus, to form a new people of God, to establish a "new and everlasting covenant" in His blood. All the ideas set forth above apply here: the loving divine initiative, our response in kind, our joyful fidelity to His will.

As we read in 1 Peter: "You, however, are 'a chosen race, a royal priesthood, a holy nation, a people he claims for his own to proclaim the glorious works' of the One who called you from darkness into his own marvelous light. Once you were no people, but now you are God's people; once there was no mercy for you, but now you have found mercy" (1 Pt. 2, 9-10).

© 1977 by NC News Service



# What we will make of our lives

By William E. May

A major Scripture theme in both the Old and New Testament, is the covenant. The covenant is the relationship of grace-filled friendship that God wills to exist between Himself and mankind.

The covenant comes into existence as a result of God's own initiative in choosing us to be His people, the ones with whom He wills to share His own life. Because of God's free choice and through no merit of its own, Israel became "His people" (Ex. 3,10, 14,31), a "priestly kingdom and a consecrated nation" (Ex. 19,5).

The covenant theme, or God's gracious choice of Israel as His beloved people was taken up and deepened by the prophets, who likened the relationship that God willed to exist between Himself and Israel to the loving friendship, faithful unto death, that is meant to exist between husband and wife (cf. Hosea, Ez. 16,6-14).

God's covenant with His people was renewed and given an even deeper meaning in Christ, whose blood is the blood of the new and everlasting covenant (Mk. 14,24 and par.). God's choice of us as His people is irrevocable; it is etched into our hearts (Rom 5,5, 8,4-16; cf. Jer 31,31-34); because of it we are a royal priesthood and a holy nation (1 Pet 2,9), whose high priest, Jesus, is forever with the Father interceding for us and inaugurating our communion with Him (Heb 8,8-12).

**YES, GOD** has chosen us, and in choosing us He has chosen all men and women of every age. For we are simply to be the vanguard of His kingdom, His reign of love and justice and peace. By choosing us, and in particular by freely

choosing to become Himself one of us, He reveals to us our sanctity and our vocation.

We are holy because He loves us with an inexpressible and inexhaustible love; our vocation is to ratify His choice of us and to become what we are really meant to be: His friends, the ones with whom He wills to share His very own life and love.

God invites us to choose life (cf. Dt. 4,1) and in Jesus He makes this possible. What, in practice, does this mean? It means that we are to respond gratefully and joyfully to God's choice of us. We are to open our hearts to Him and to His goodness.

**WE ARE** to look upon life itself and the goods of life — health, knowledge,

play, friendship, justice, peace — as gifts from His loving hands. We are to seek these goods for ourselves and for all others. We are to recognize them for what they are and to love them properly.

This means that we are to love these goods because they really are goods of human persons and created participations in the goodness of God Himself. We are not to make of these created goods idols or substitute gods, slavishly seeking some at the expense of others or making them to be the end-all and be-all of our lives.

That would be quite wrong, for God alone is the highest good, the good to be loved above every created good. But we are to acknowledge them for what they are: real goods of human persons, gifts from the loving God that He wills to communicate to and share with us and that He wills that we communicate and share with others.

**WE REJECT** God's choice of us when we close our hearts to these goods and to the human persons in whom they are incarnated and for whom they are meant. We reject His choice of us when we look on these goods of human existence as our own private possessions, as goods for me and my friends, and refuse to realize that all human beings, all the children of God, have a right to them. We reject His choice of us when we deliberately, of set purpose, set out to destroy these goods in ourselves and in others.

Most important of all, we ratify God's choice of us as His people when we choose to act as He did in Jesus. In Jesus He shows us that He is indeed an Emmanuel, a God who exists with and for His people, giving Himself to them in loving service.

If we, His people, are to choose God's choice of us, we will choose to be like Him and to make of our lives and oblation, a gift, of service to Him in and with and for the persons with whom we share our lives.

©1977 by NC News Service



## Our Holy Father and the Mass

By Father Joseph M. Champlin

Mention the word "pope" or the name Pope Paul VI to certain persons, including some Roman Catholics, and you can immediately sense a feeling of reserve, displeasure, even hostility come over them.

For those people the Pope is a distant figure dressed in white, that man who rules with unquestioned authority a mammoth, cold, institutional, highly organized church, the individual behind those Vatican statements which seem so out of touch with today's society.

Here in Rome we look at Pope Paul from a different viewpoint, an approach reflected in the title most often used when speaking about him: Our Holy Father. This vision of Pope Paul sees him as the universal man of prayer, a sensitive, singular individual who carries the burdens and joys of the entire world, of every nation in his heart.

**THAT UNIVERSALITY** and humanness becomes very evident in the weekly papal audiences. They are held on Wednesday mornings at 11:00 in the plain, spacious, but extremely functional hall constructed specifically for these gatherings.

I sat for a September audience in the

glass enclosed press area, a section equipped with closed circuit television. This marvelous vantage point above the 7,000 participants and at one side of the auditorium, enabled me to see everything and hear each word.

Before the Holy Father arrived, commentators described in several languages the traditional procedure Pope Paul would follow during his audience: the



sign of the cross, a brief religious message, introduction of the bishops present, acknowledgement of special groups from many nations, the Our Father (in Latin) and a final blessing.

**THE UNIVERSAL** quality of both the sign of the cross and the sung "Pater Noster" strikes an observer at once. So, too, however, does the introduction of a dozen bishops who are in Rome on business or a pilgrimage. They came, for example, from such places as Canada, Australia, Poland, Italy and Africa, including a native prelate from that down under continent. Those in the audience hall proper likewise had traveled to Rome for this audience from every corner of the earth.

Pope Paul spoke and acted indeed as a holy, spiritual, caring father. He talked about the needs of people today, not only their bodily or material demands, but their spiritual requirements as well.

Then the Holy Father introduced the various groups of pilgrims, often interjecting a comment of encouragement or a word of concern.

**AFTER THE** final blessing, Pope Paul moved slowly about to greet individually a few persons or clusters of participants. He gave a warm embrace to a retired Lutheran bishop from Sweden;

showed special affection for the visiting priests from Milan (his episcopal see before election as pope); waved with enthusiasm to the numerous newlyweds assembled in their normal spot near the right front section of the hall.

Often during the audience, our Holy Father extended his particular blessing to the elderly, the infirm and the children. In what was for me the most moving portion of the morning, Pope Paul put those words into practice at the conclusion of the hour and a half event.

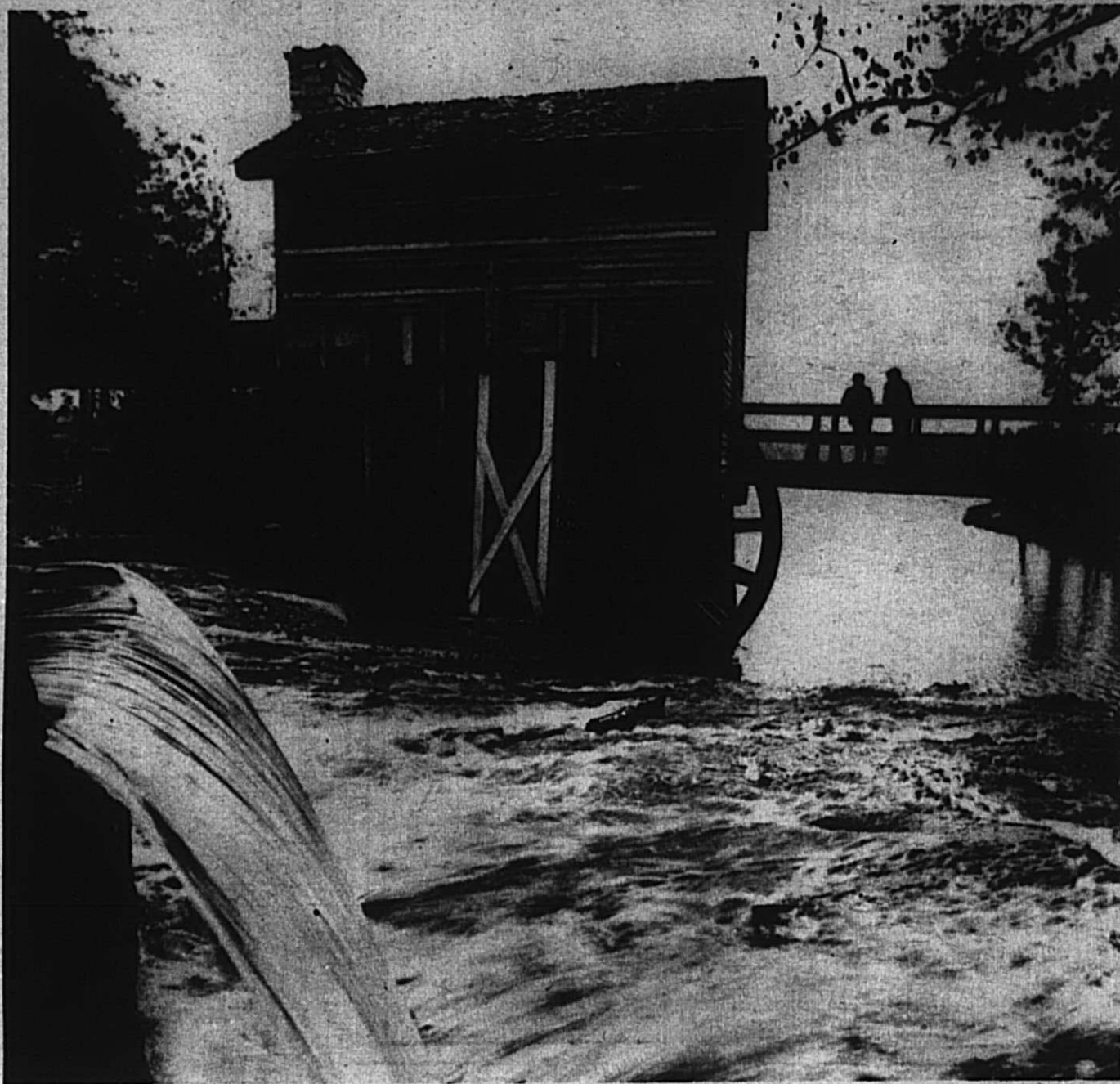
A pilgrimage of invalids from Boston were summoned forward by the pope when he had completed the formal portion of the program. An older woman, carried in a wheel chair to the Holy Father, received his individual blessing. Then a man bearing in his arms a young son without any arms stepped up. Pope Paul kissed the child, embraced the father and blessed them both.

This is the man we pray for at every Mass during the eucharistic prayer. We speak to God on his behalf, worship in union with him, and call him to mind at the important part of the liturgy.

One makes that prayer and remembrance differently after a papal audience. We begin to pray with and for a holy man, a caring person, a person of many.

©1976 by NC News Service





## KYF questions

1. In the Old Testament, read The Book of Jeremiah.
2. Reflect upon Jeremiah's response to God.
3. Are today's people ever called upon to take a risk in their Christian response? Discuss.
4. Reflect upon your own life. Can you recall any time that God asked something of you that was particularly difficult? If your answer is yes, how did you respond?
5. Do you find Jeremiah's story relevant to modern Christian life? Discuss.
6. Define the word "covenant."
7. Trace covenant in the Old Testament.
8. Read Chapter 19 in The Book of Exodus. In The First Book of Chronicles, read Chapters 12 through 22.
9. What was the type of covenant known as "covenant of (royal) grant?"
10. What were the two interpretations of the Sinai event?
11. For a fuller understanding of the implications of covenant, read Chapter 7 in The Book of Deuteronomy.
12. How do the ideas about covenant set forth in the Old Testament apply to the New Covenant? Read Chapter 2 in The First Epistle of Peter.
13. Discuss this statement: "God has chosen us, and in choosing us He has chosen all men and women of every age."
14. What, in practice, does it mean to choose life? Discuss.

## Manilow's 'Weekend in New England'

By The Dameans  
Weekend in New England

*Last night, I waved goodbye,  
Now, it seems years  
I'm back in the city where nothing  
is clear  
But, thoughts of me — holding you,  
Bringing us near, and tell me . . . .*

*When will our eyes meet  
When can I touch you? . . . .  
When will this strong yearning end  
And, when will I hold you  
again . . . .*

*Time in New England took me away  
To long, rocky beaches  
And you, by the bay . . . .  
We started a story whose end must  
now wait  
and tell me . . . .*

*When will our eyes meet  
When can I touch you?  
When will this strong yearning end  
And when will I hold you  
again . . . .*

*I feel the change comin'  
I feel the wind blow  
I feel brave and daring  
I feel my blood flow . . . .*

*With you I could bring out  
All the love that I have  
With you there's a heaven  
So earth ain't so bad  
and tell me . . . .*

*When will our eyes meet  
When can I touch you?  
When will this strong yearning end  
And when will I hold you again.*

(c) 1975 Unart Music Corp./Piano  
Picker Music  
Music and Lyrics by Randy Edelman  
Performed by Barry Manilow

**FOR THE PERSON** who is totally involved in living, physically, emotionally, intellectually, spiritually — life is an exciting venture. Developing the mind through study, reading and discussion brings the satisfaction of new ideas and insights, exercise results in a sound body, enjoying friendship, real dialogue with another, moves one to depths of happiness and sometimes tears when the sorrow of another is shared.

A thoroughly aware person sees the wonder of creation and the work of God our Father in his own life and in the world. He is moved by a beautiful sunrise, sunset, or the mystery of certain events. Yes, life can be an exciting venture deeply filled with freshness, joy and sorrow.

"Weekend in New England" expresses life's excitement. After having spent a weekend in New England with someone special, the singer talks of a "yearning" to return to the person, the "long, rocky beaches" the feelings of "heaven" so that "earth ain't so bad," to the feelings of being "brave and daring," of life giving blood "flowing" again.

**ALL THESE** feelings reflect the revitalization of life. His emotions have come alive. Because of love, the beauty of New England becomes a life-giving force. That weekend is a perfect example of someone totally involved in living. Although he is back in the city "where nothing is clear," he is able to return to even that part of living because he is open to the love of life in person and nature.

A couple of months ago, I attended a Barry Manilow concert. Among his hit songs are: "Mandy," "Tryin' to Get the Feeling Again," "It's a Miracle," "This Song's For You," "I Write the Songs," and the current hit, "Weekend in New England." He has also authored such commercial hits as the jingle for McDonalds, State Farm Insurance, Pepsi, and many others.

Throughout the concert one felt that he not only was performing but was living his songs. Manilow talked with the audience constantly with a stream of con-

sciousness that made you feel that you were in his mind. He wasn't afraid to reveal himself.

**HIS BALLADS** made the loves in his life come alive with the fullness as well as the hurts involved with love. His renditions of music from the 1940's showed an appreciation of the past that says life is more than merely the "Now." His finale was a medley of a few of his top hits climaxing with "I Write the Songs."

At one point when the response of the audience was still polite and reserved, he commented that he could see they "wanted blood". And blood he gave. He poured his life out to that group of people. As I left, I felt that life was truly good and exciting. I was renewed to embrace life fully again, as my senses had been revived by this performer.

"Weekend in New England" offers each of us the challenge to come to terms with our life. It calls us to be open to those opportunities which sensitize and energize us. Through Barry Manilow, it likewise presents us with the question of whether we inspire others to a fullness of life, pouring out our gifts and talents so that others may find new life.

(All correspondence should be directed to: The Dameans; P.O. Box 2108; Baton Rouge, La. 70821.)

© 1977 by NC News Service





## Can we be born again today?

By Mary Maher

Getting rudely edged out of traffic by a car bearing a "Be Reborn in Jesus" bumper sticker is disconcerting. What should a "reborn" Christian be like — not in a picture but on a highway, in an office, on a soccer field, in a beauty parlor, at worship? What should this radical Christian claim of Baptism as rebirth be like?

In every age great Christian thinkers have grappled with the implications of that question. They have offered images appropriate to their time but not always to ours. And most of us have sought its meaning in the concrete events of everyday life, happily or unhappily touched by theological theory.

A GREAT Southern writer, Flannery O'Connor, gave us a noteworthy short story on this topic. A small child, victimized by parents who neglected to note his presence in their often insensitive existence, hears a minister promise happiness and peace if a person will just go into the water and be reborn. One day as the child flees from a drunken brawl, he remembers this promise and walks out into a river to be reborn. He dies.

In reading most of O'Connor's works, one is struck with irony at a level that causes one to pause. Yet she repeats her theme: That which is tenderest in humankind gives birth to that which is tragic if it is not attended to. Baptism asks

us to attend to each other in the manner that makes rebirth possible, not tragic. This child believed in the tender promise of wholeness. It was tragic that those who could have mediated this to him, his parents, did not understand the effects of their lives upon his. He saw so little of Baptism's effects in his world.

We in the United States are aware of a revival of "Born Again Christians." The executive office of our land houses one. That makes some uneasy. That uneasiness may have historical base: baptized Christians for centuries carried out destruction. The rape of Indian land throughout the southwestern United States was done by the baptized. On the other hand, we are hoping the Carters may make it clear to this nation's people that there are serious moral implications toward others which rebirth in Christ insists upon.

BAPTISM is not always understood in relation to Gospel life. Recent writing on evangelization has made it clear that people need to know the Gospel in order to live any measure of sacramental life.

We have all been born, yet none of us has any consciousness of that birth. We might blanch if someone said, "I remember the day I was born — it was such a hot, August day." Consciousness about our birth grew gradually. We all struggled to exit a womb and then gradually to adjust to the world we forged ourselves into.

We metaphorically learn that meaning of birth thousands of times throughout our lives. We learn it in the dialectic of learning dependence and independence in life. We learned it when we got up for school on days we did not want to and found (sometimes!) the day was good after all. We learned the pain that the fetish of avoiding pain brings the first time we owned up to childhood pranks. We learned that collecting pleasure is a dangerous way to abort pain. We learned what to share with whom and how to live when we discovered we had hurt others or they had hurt us. We learned with whom the secrets of our spirit were safe and who would throw them out with casual rejections of us. We learned that we must learn!!

Baptism and its imagery of rebirth took on the very human coloration of life itself. It was not a one and for all job, like walking into a river or suddenly "catching the Lord Jesus." Baptism was a life in the very way Jesus said it would be. Only the Gospel could help us trace out what some of the implications of that life were. Baptism meant dying as well as rising. It meant dying unto rising. It is the seed that Jesus said ought to give new life by being cast on new ground. We matured far beyond the myopia that life is "fun and games." And then it occurred to us somewhere along the line that we are always being reborn — even when the risks involved felt like death.

THE CHOICE of birth imagery for

Baptism is not arbitrary. It is primary to the inspiration of Christian Scripture. It is given to us in a sacrament to speak to us and of us — of the deepest and simplest ways of living the gift of our lives. Baptized into the death and resurrection of Jesus, we are given the power of living into the fullness of His strength.

We may not choose to proclaim our baptized state by toting the Bible around on the streets of our cities and asking people to be reborn in Christ. We may even find that offensive. The quality of our lives is that which we know speaks. That fact is humbling for we know that often we live opposed to the quality that we proclaim that the Gospel invites.

But that itself is part of the rebirth which day in and day out we say that we live — error and insight, help given to others and help withheld, love understood and love misunderstood, aversion and affinity. Baptism has never claimed that rebirth takes us to superior realms of life beyond the human. It has been the claim that such grace invites our original humanity — made very clear in its beauty in the flesh of Jesus Christ.

Finally, if Flannery O'Connor's irony calls us to reflect upon the communal nature of Christian life this much ought be clear: There are always people in the water anytime any one of us decides to wade in deeper. People who will sponsor further life in us, perhaps especially when they demand we be true to ourselves.

© 1977 by NC News Service