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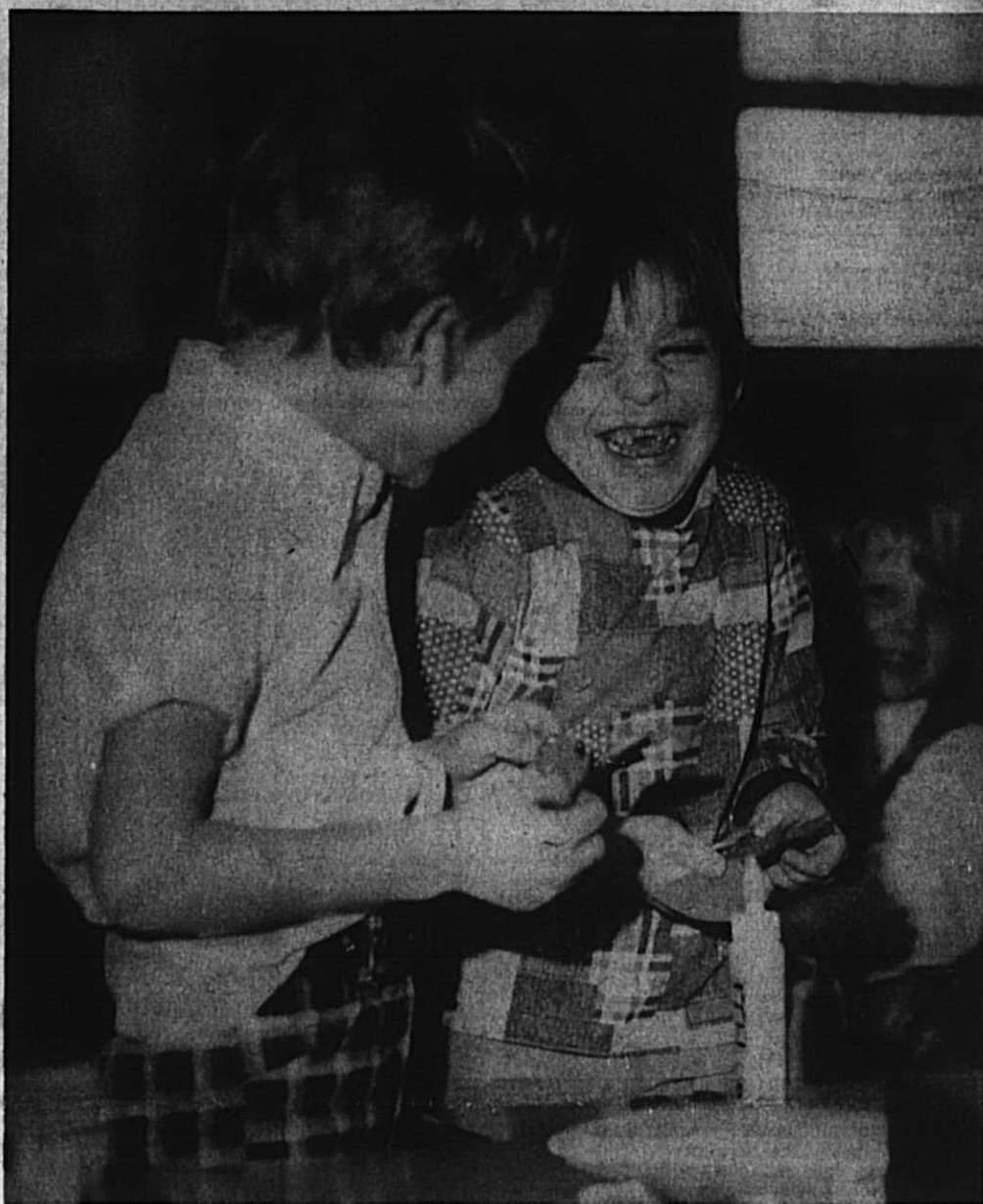
Archdiocese of Indianapolis

# CRITERION

VOL. XVI, NO. 19

INDIANAPOLIS, INDIANA

FEBRUARY 11, 1977



FEBRUARY PHOTO CONTEST WINNER—"The Joys of Learning and Growing" is the title of this February winner in the monthly amateur photography contest sponsored by the Criterion. Subject for the month was "Archdiocesan Schools." The photographer was Michael Lee Seretny, science teacher at Little Flower School, Indianapolis, and the beguiling picture was taken in Miss Karen Brook's first grade classroom. Discussing an art project are Brent Wakeland, left, and Michael Kriech. The interested

spectator in the background is Lisa Nelson. Mr. Seretny will receive a \$25 check for his winning photograph. Theme for the March contest, which is now open, is "Priests and Religious." In keeping with the Vocations Month observance. Entries must be 5x7 or 8x10 black and white glossy prints and should be mailed to: Photo Contest, The Criterion, P. O. Box 174, Indianapolis, Ind., 46206. Include identification of subject, brief description of circumstances under which photo was taken and a title.

## 'Right-to-die' bills in Legislature concern of Catholic Conference

Two related bills in the Indiana State Legislature concerning death and dying are being questioned by the Indiana Catholic Conference here. One (HB 1366) would permit individuals to elect not to receive, or to discontinue, maintenance medical treatment when medical condition is diagnosed as terminal. The other (HB 1433) adds a definition of death to public health laws.

At a meeting of the Human Affairs Committee of the House last week, Ray Rufo, ICC director and lobbyist, represented the only moral community present to raise questions and express concerns.

After Committee Chairman Ray Richardson (R-Greenfield) explained to the committee the statement of Pope Pius XII concerning the right to refuse extraordinary means of prolonging life, Rufo was asked to provide the Committee with a written statement developing the moral

principles involved in the "right-to-die" issue.

RUFO INFORMED THE Committee that the Papal statement was a statement of pastoral advice to Catholic physicians and not a legal one.

In its statement concerning the proposed legislation, the ICC said that the danger of bills like HB 1366 "is whether such legislation could provide the legitimization for withholding therapy (voluntary or involuntary) because of judgments that the life under consideration was not of sufficient value to save."

The decision not to use extraordinary means, Rufo indicated, is "a human one" that must be based on respect for all human life and one made with moral conviction, compassion and charity.

Pointing to the Karen Quinlan case, Rufo questioned the necessity of such legislation since patients or their families already have the right to request a discontinuance of extraordinary means. It is also apparent, he said, that little legal protection is needed for the physician in such cases.

In addressing the issue of HB 1433, which would provide a legal definition of death, the ICC spokesman pointed to efforts to establish "brain death" as a criterion and the instances of individuals who have survived despite fulfillment of the criteria. The ICC questioned the effect of imposing legal guidelines on what is essentially a medical judgment, the problem of establishing criteria as well as the difficulty of establishing safeguards and other related areas. The question of the necessity of such legislation completed the ICC inquiry.

Both bills remained in Committee at Criterion press time.

IN A RELATED ANNOUNCEMENT, concerning the ICC and the legislature, Rufo reported that his office is issuing a bi-weekly newsletter capitalizing the ICC's lobbying efforts in the current legislative session. The publication is being issued, Rufo explained, as a result of the call of the laity of the Archdiocese at last year's "Call to Action" deliberations for a better knowledge of the position of the Church on social and moral issues.

Other bills being watched by  
(Continued on Page 9)

## Youth Ministry workshops

Workshops introducing the Youth Ministry Guidelines developed by the Office of Catholic Education will be offered in five areas throughout the Archdiocese during February and March.

### Correction

The article in last week's Criterion announcing the new Priest-Teacher Policy of the Archdiocese incorrectly stated the fiscal terms of the policy. A full-time priest-teacher is paid his full salary on a 12-month basis by the school at which he teaches. In addition, the school pays his retirement, educational allowance and retreat fee. The parish in which he resides provides room, board and laundry. Priest-teachers who serve only part-time in a school, however, have half their salary paid by the school and half by the parish in which they reside.

The workshops are designed to explore the vision and challenges of youth ministry, to share experiences with those involved in youth ministry, to examine how the guidelines can help youth ministry programs, and to provide a model for introducing youth ministry into the parish.

All those involved in youth ministry are encouraged to participate, including pastors, DRE's, parish coordinators, teachers in secondary schools and CCD programs, adult advisers to young people including CYO adult advisers and others. The fee for the workshop is \$5, and each workshop begins at 7:15 p.m.

Workshops will be held at: Providence High School, Clarksville, Feb. 24; Ritter High School, Indianapolis, Feb. 28; St. Louis School, Batesville, March 7; St. Vincent de Paul Rectory, Bedford, March 10; Community Education Center, 2931 Ohio Blvd., Terre Haute, March 14.

## Seven missionaries are shot to death by Rhodesian guerrillas

SALISBURY, Rhodesia—Seven white missionaries were killed Feb. 6 by black nationalist guerrillas at St. Paul's Mission in Musami near here. Two others escaped, though one was wounded.

Dead were two English Jesuit priests, Fathers Martin Thomas and Christopher Shepherd-Smith; Irish Jesuit Brother John Conway; German Dominican Sisters Magdala, Ceslaus and Epiphany; and English Dominican Sister Joseph Wilkinson.

Only one of eight captives, British Jesuit Father Dunstan Myerscough, escaped death. The British-born priest dropped to the floor when a firing squad, consisting of three of the 12 guerrillas, opened fire on the group.

THE GUERRILLAS failed to capture two other white missionaries, English Jesuit Brother Dennis Adamson and a 75-year-old Dominican nun from Bavaria, Sister Anna. They also did not harm several African nuns from a local congregation who work at the mission.

Father Myerscough, 65, told reporters that the guerrillas had argued over who would do the shooting. "They did not say one word about why they were doing this to us," he said. "When one of the Sisters asked what they wanted, one of them said, 'We want our country.'"

Describing the shooting, he said, "Eventually the terrorists decided on a firing party of three who opened fire while the others left the scene. The burst of firing came as a complete surprise."

After the shooting ended, he said, "I heard the terrorists running away and thought, 'Have I been hit?' I checked on my colleagues and found there was nothing I could do for them. They had all been killed instantly."

Police told reporters that more than 100 spent cartridges for Soviet-made automatic weapons were found at the murder scene. Police said they believed the terrorists were members of the Zimbabwe African National Union (ZANU), and possibly the same men who killed three civilians the day before.

The murders drew a strong condemnation from Archbishop Patrick Chakaipa of Salisbury, Rhodesia's first black archbishop.

"At Musami a blow has been struck not only against the missionaries, but against the suffering and needy African people," Archbishop Chakaipa said.

"I condemn this evil just as the Catholic bishops have repeatedly condemned all violent action against the innocent in the course of the struggle now being waged in this country."

"Those responsible for crimes like that make a mockery of whatever good ideals they claim to serve."

THE MISSION, 36 miles from Salisbury, consists of a primary and  
(Continued on Page 9)

### High schools slate placement exams

High school placement tests for eighth graders will be administered in all of the Archdiocesan high schools on Saturday, Feb. 12, according to an announcement from the Archdiocesan Office of Catholic Education. Details as to the time and the fees charged may be obtained from the respective schools.

The participating schools include Brebeuf, Cathedral, Chatard, Latin School, St. Mary Academy, Ritter, Roncalli and Scecina Memorial, all in Indianapolis; Our Lady of Grace Academy, Beech Grove; Our Lady of Providence, Clarksville; Shawe Memorial, Madison; Immaculate Conception Academy, Oldenburg; and Schulte High School, Terre Haute.

### Women in Ministry text, Page 5

In keeping with our policy of providing our readers with as much important documentation as time and space will permit, we are printing in this week's Criterion the complete text of the Vatican document issued last month by the Sacred Congregation for the Doctrine of the Faith entitled: "Declaration on the Question of the Admission of Women to the Ministerial Priesthood." For a better understanding of this important issue, we suggest a careful reading of this historic document. The text will be found on Page 5—The Editors.

### A Word from the Archbishop

My dear Family in Christ:

The Society for the Propagation of the Faith has been a very successful way for each of us to share in the bringing of the Gospel to men and women throughout the world who would otherwise never hear of Jesus Christ. Through our prayers and material sacrifices, we assist missionaries to truly be the sign of Christ active in today's world.

Today's Gospel reminds us that being followers of Jesus means we are willing to bring his good news to others. Jesus tells us not to be afraid of this responsibility in spite of the storms and distress we may encounter along the way. Your support of missionaries abroad helps them not to be afraid, for they see your prayers and your gifts as signs that they are not alone in being "fishers of men."

Sunday is Membership Sunday in the Society for the Propagation of the Faith. I ask you to pray for missionaries and enroll in the Society.

With every good wish, I am

Devotedly yours in Christ,

*George J. Bishop*

Most Rev. George J. Bishop  
Archbishop of Indianapolis

February 2, 1977

## Fr. James Keller dies; founded Christophers

NEW YORK—Maryknoll Father James G. Keller, founder of The Christophers, who told millions of people "You can change the world," died Feb. 7 in a New York Hospital after a prolonged illness. He was 76.

Father Keller, who in 1945 began The Christophers, an ecumenical mass-media organization, retired as director in 1969 because of declining health.

He founded The Christophers as "an aid in restoring fundamental Christian principles to American public and private life." Choosing the old Chinese proverb "It is better to light one candle than to curse the darkness" as the organization's motto, Father Keller said he sought "to change the world for the better by showing average individuals how they can make their influence for good be felt in vital fields, particularly those of government, education, labor, management, writing, social service and library work."

HE CONVEYED THIS message in Christopher News Notes, distributed seven times a year to nearly a million



FATHER KELLER

readers, in Christopher TV programs shown weekly on 150 stations around the country and by the Armed Forces  
(Continued on Page 6)

## Meet to discuss Directory

A representative group of 40 persons from the Archdiocese has been invited to prepare for and participate in a meeting on March 12 for discussion of the revised draft of the National Catechetical Directory. The revised draft has also been sent to 35 parish directors of religious education for their individual appraisal.

The Office of Catholic Education is extending an invitation to others who would like to make an individual response to the revised draft to call Mrs. Peggy Crawford at the Office (317-634-4453) to request a copy of the draft.

Diocesan response to the draft must be returned to the National Committee by March 31. Responses must be returned to the OCE by March 10. After the preliminary screening, the National Committee hopes to present the final draft of the Directory to the

Bishops of the United States for study at their May, 1977 meeting. The Directory will then be presented to the Bishops for final action at their November, 1977 meeting.

### For educators

Parish Boards of Education in the process of selecting and hiring a principal or director of religious education are invited to have their Search Committee or other representatives attend a meeting on the Selection Process for Principal or Director of Religious Education on Monday, Feb. 21, 1977, at 7:30 p.m. at the Office of Catholic Education, 131 S. Capitol Ave., Indianapolis, Ind. Details about this meeting can be obtained by calling Father Robert Drewes (317) 634-4453.



# Week's News in Brief

BY NC NEWS SERVICE

## Fr. Hesburgh: 'No comment'

WASHINGTON—The National Catholic Register, an independent, nationally circulated weekly, has called on Notre Dame University's president to resign from his post as chairman of the Rockefeller Foundation, saying that by taking the post, Holy Cross Father Theodore Hesburgh "appears to be house chaplain in an abortion mill." Father Hesburgh was named chairman of the foundation in January after having served on the board for the past 16 years. Asked by NC News whether he would comment on the call for his resignation, the Notre Dame president replied: "No, it's not worthy of comment."

## Memphis absolutions criticized

VATICAN CITY—Informed Vatican sources say that the Vatican's top official for liturgical affairs has strongly objected to the general absolution given during two rites of reconciliation last year in the diocese of Memphis, Tenn. The sources report that Australian Cardinal James Knox, prefect of the Congregation for Sacrament and Divine Worship, met for 90 minutes here in mid-January with Bishop Carroll Dozier of Memphis, who authorized the rites of reconciliation held in December in Memphis and Jackson, Tenn. The rites drew national media coverage.

## In capsule form . . .

Priest-sociologist Father Andrew Greeley is to be one of the principal speakers at the 74th annual convention of the National Catholic Educational Association (NCEA) in San Francisco April 11-14. . . . Vatican officials and employees have expressed shock and horror over the killing of his wife and children by a former French ambassador to the Vatican. Gerard Amanrich, who represented France at the Vatican from September, 1974, until the summer of 1976, killed his wife Chantal, his 16-year-old son Stephane, and his 18-year-old daughter lines in their Paris apartment. . . . Despite protests from religious leaders in Tel Aviv, the Israeli Knesset (parliament) has passed a wide-ranging liberalized abortion law. The new law, which takes effect in a year, allows abortion for economic or health reasons, in cases of pregnancy by rape or incest, or when there is a possibility of a deformed fetus. It also allows abortion for all girls under 16, women over 40, and unmarried women. . . . Pope Paul VI is "deeply grateful" for the U.S. bishops' support of the Vatican's recent declaration that the Church cannot ordain women priests, according to the papal secretary of state, Cardinal Jean Villot. In a telegram sent to Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic Bishops here, Cardinal Villot also said that the Pope is "pleased to note the pastoral efforts being made to explain the declaration" in the United States. . . . An attorney for the Miami archdiocese told a group opposing a ban on discrimination against homosexuals that Archbishop Coleman Carroll will not hire any known homosexuals to teach in parochial schools in the archdiocese.

## Transit disaster grieves Pope

VATICAN CITY—Pope Paul VI sent a telegram of solidarity to the citizens of Chicago and the families of victims following the Feb. 4 transit disaster in that city. The telegram, signed for the Pontiff by the papal secretary of state, Cardinal Jean Villot, referred to the derailment of four elevated trains as a "great tragedy." The disaster took 11 lives and left about 200 people injured.

## Raps secularism in schools

FALL RIVER, Mass.—The president of the National Catholic Educational Association (NCEA) called here for a new public policy in U.S. education that provides for ethical, religious instruction. Pointing out that 75% of Catholic youngsters attend public schools, NCEA president Father John F. Meyers said: "As good citizens we should be deeply concerned about the kind of education they and all their classmates receive."

## Notre Dame joins study plan

LONDON—Keston College here and the University of Notre Dame in Indiana are planning to share resources to study the state of religion under Communist rule. Anglican Father Michael Bourdeaux, who established the Center for the Study of Religion and Communism at Keston College in 1970, said that the plan involves establishing a duplicate of his center's archives at Notre Dame's Center for Civil Rights.

## Denies support for Lefebvre

VATICAN CITY—American Cardinal John Wright has flatly denied that a letter he wrote to Archbishop Marcel Lefebvre in 1971 could be viewed today as "encouragement" for the prelate's activities. The Latin letter from the Prefect of the Vatican Congregation for the Clergy was recently reprinted by Archbishop Lefebvre in a booklet publicizing his seminary at Ecône, Switzerland.

## Names . . .

Msgr. John Wodarski of New Britain, Conn., will receive the Fidelitas Medal of the Orchard Lake (Mich.) Schools at commencement exercises May 7. The Orchard Lake schools are comprised of SS. Cyril and Methodius Seminary, St. Mary's College and St. Mary's Preparatory. Archbishop Thomas J. Winning of Glasgow, Scotland, is to open a Christian unity center in Scotland's largest city and its most populous Catholic diocese. The Glasgow archdiocese has 295,000 of the 820,000 Catholics in Scotland's population of more than five million. Msgr. Jean Rochain, a founding member and past president of Caritas Internationalis, died in Lourdes, France, Feb. 1. He was 77.



**GUILD DINNER-DANCE**—Mrs. Robert K. Smith, member of St. Vincent Hospital Guild, Indianapolis, displays the table decorations and favors for the "Hold Everything—Monte Carlo" night dinner-dance at the Indianapolis Athletic Club Saturday night, Feb. 12. The Guild-sponsored evening begins with cocktails at seven o'clock.

## Won't support TV violence

MILWAUKEE—Responding to shareholder complaints from ten Catholic religious orders, four major U.S. corporations have agreed to curtail sponsorship of television programs which feature gratuitous or excessive violence. Capuchin Father Michael Crosby reported that Colgate-Palmolive, Eastman Kodak, Gillette and Sears Roebuck have assented. The religious orders, which are members of the National Catholic Coalition for Responsible Investment, have been working through the Interfaith Center on Corporate Responsibility, a New York-based agency.

## Propagation of the Faith membership drive set

The annual membership campaign for the Society for the Propagation of the Faith opens this week-end in parishes in the Archdiocese. In a letter read at all Masses last Sunday and printed on the front page of this issue of the Criterion, Archbishop Bishop urges the faithful to renew their membership at this time and to support the missionary apostolate also in their prayers. Both the Individual Perpetual and Family Perpetual Memberships (\$50 and \$100) may be paid in sums of any amount as long as that payment is completed within 12 months from the enrollment date.

Missionaries "see your prayers and your gifts as signs that they are not alone in being 'fishers of men,'" the Archbishop reminded his flock. There are four classes of

## Death-with-dignity bill again on Florida docket

TALLAHASSEE, Fla. — A death-with-dignity bill, identical to those previously defeated, but with a new sponsor, has been refiled in the Florida legislature.

For the past eight sessions of the state's lawmaking body the controversial measure, formerly sponsored by Rep. Walter Sackett of Miami, who was defeated last November, has failed to move out of the legislature.

THIS YEAR'S legislation, proposed by Rep. Don Hazelton of West Palm Beach, would permit any person 18 years or older, who is mentally competent, to execute a document directing that medical treatment designed solely to sustain his life processes be discontinued. The document would not take effect until two licensed physicians declare by a sworn written

statement that said person is terminally ill or injured.

The terms "terminally ill or injured" are construed in the bill to mean any illness or injury that would result in natural expiration of life regardless of the use or disuse of medical treatment to sustain the life processes.

THE MEASURE further provides that a physician who relies on the document shall be presumed to be acting in good faith and, unless negligent, shall be immune from civil or criminal liability that otherwise might be incurred. Medical institutions employing physicians who rely on such documents shall have a similar immunity.

In addition, the person executing the document shall have the power to revoke said document at any time by oral or written statement.

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**CHARLESTOWN**  
† CATHERINE MARY BOWYER, 67, St. Michael, Feb. 7. Sister of Frank W. Bueker of Clarksville; Joseph and George Bueker, and Florence DeVary, all of Charlestown; and Lena Magee and Lillian Wetzel, both of Phoenix, Ariz.

## Remember them in your prayers

**CLINTON**  
† MARY PESAVENTO, 66, Sacred Heart, Feb. 7. Mother of Valeria Newton, Martha Karanovich and James Pesavento, all of Clinton;

Jane Cargel of Marshall, Ill.; Mary Barber of LaPorte, Tex.; William of Terre Haute; Raymond of Greenville, S.C.; and John of Niles, Mich.

† LORA L. CARMICHAEL, 70, St. Thomas Aquinas, Feb. 5. Wife of Herbert F.; mother of Patricia Templeman and Jean Burton.

† JEROME F. JOYCE, 57, SS. Peter and Paul, Feb. 5. Brother of Maurice Joyce and Ruth Beck, both of Indianapolis.

**INDIANAPOLIS**  
† CATHERINE F. REIS, 84, Christ the King, Feb. 2. Mother of Mrs. Roland A. Christensen of LaJolla, Calif.; Thomas K. of St. Paul, Minn.; John F. of Indianapolis; Mrs. Herb Allen of Los Angeles and Mrs. Robert E. Miller, Jr., of Dayton.

† MARY L. JONES, St. Michael, Feb. 7. Mother of Lowell A. Jones and Phyllis Fish.

† MARYANN LEONARD, 45, Little Flower, Feb. 7. Wife of Robert E.; mother of Deborah, Linda, Marybeth, Sharon, Elaine, Amy and Melissa; sister of Joan Ruhmkorff.

† JAN RADZIWILL, 69, Our Lady of Lourdes, Feb. 7. Father of Danuta Hegyl and George Radziwill; brother of Joseph Radziwill.

† MATTHEW T. TUTTS, St. Lawrence, Feb. 7. Husband of Esther Louise; father of Judith Ann Miles, Karla K. Tutts, Mary Jo Richmond and Edward Tutts; brother of Rita Hodson, Teresa C. Juhl, Joseph G., Pat, and James W. Tutts and Nelson Mattingly.

† URBAN J. HAAG, 93, Sacred Heart, Feb. 6. Father of Joseph J. and Arthur P. Haag.

† RUTH C. PERSINGER, 56, St. Michael, Feb. 6. Mother of Diane Meier, Paulette and Catherine Persinger.

† SUSIE R. OWENDORFF, 62, St. Bridget, Feb. 6. Mother of Mary Jewell and Robert Bright.

† PAULINE YAGER POULTER, 73, Little Flower, Feb. 6. Mother of Robert Roth; stepmother of Harry Poulter and Dolly Poulter Tate; sister of Clara Hill, Laura David, Freeda Jines, Theresa Brunson and William Yager.

† MARY MARGARET WHITSETT, 48, St. Catherine, Feb. 6. Sister of Joseph and Robert Whitsett.

**JEFFERSONVILLE**  
† GEORGE O. ARIENS, 74, Sacred Heart, Feb. 3. Husband of Ethyl; father of William J. Ariens of Jeffersonville.

**MADISON**  
† GUS SOMMER, Jr., 61, St. Patrick, Jan. 25. Husband of Emma; father of Keith of Durham, N.C.; David of Lexington, Ind.; Betty Jones of Dupont, Ind.; Wayne, Paul and Donna Sommer, all of Madison; brother of Pauline Whalen of Durago, Colo.; Mary E. Williams of Huntsville, Ala.; Herman, Raymond and Bernard Sommer and Frances Yancey, all of Madison.

**NEW ALBANY**  
† JOHN ZOLLER, Jr., 77, St. Mary, Feb. 4. Husband of Lena K.; father of William Zollers.

**SHELBYVILLE**  
† JOSEPH A. RAHE, 69, St. Vincent, Jan. 28. Husband of Frances; father of Joan Hines and Mary Louise Brown; brother of Henry H. Rahe and Zita Woeckenburg.

**TELL CITY**  
† FRANK A. STROBEL, 63, St. Paul, Jan. 31. Husband of Henrietta; father of Charles of Tell City; brother of Catherine Graulich.

**TERRE HAUTE**  
† LETHA M. GOTTARD, 67, St. Joseph, Feb. 4. Wife of Rene J.; mother of Richard J. of Monticello, Wisc., and Kathleen Gadausky of Kildeer, Ill.; sister of Hazel Vaughn of Clinton.



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✓ Adult Games ✓ Eight Special Booths  
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## 'Folksy' concert

**LATE SUNDAY MASSES**—To cut down on the large number of telephone calls to parish rectories in the Indianapolis area by persons inquiring about the time of late Sunday Masses, we are printing the following schedule, which we ask readers to clip and save for future reference. Included in the chronological listing are all Masses scheduled for Sunday afternoon or evening: 12 noon, Holy Name, Holy Spirit, Immaculate Heart, St. Andrew, St. Ann, St. Barnabas, St. Christopher, St. Gabriel, St. Joan of Arc, St. Lawrence, St. Mary, St. Matthew, St. Pius X, St. Theresa and St. Thomas Aquinas; 12:10 p.m., Holy Rosary and St. Bridget; 12:15 p.m., St. John; 12:30 p.m., St. Luke and St. Simon; 5 p.m., St. Francis de Sales; 5:20 p.m., St. Mary; 5:30 p.m., St. Christopher, St. John, St. Michael, St. Thomas Aquinas; 6 p.m., St. Gabriel, St. Rita, Little Flower; and 6:30 p.m., St. Roch.

# Invention of priest aids debt

For those interested, the Ecolo-Baler is available for sale to parishes and groups throughout the country. For details contact Roe Associates, 11221 Creek Road, Ojai, Calif., 93023.

# ACTIVITIES CALENDAR

## St. Patrick sets Mass for Deaf

INDIANAPOLIS — A city-wide Mass for the Deaf will be celebrated at St. Patrick's Church Sunday, Feb. 20, at 9 a.m. Father Michael Bradley, pastor, will be the celebrant and Mrs. Kay Carr will serve as interpreter.

The Mass is one of several special celebrations sponsored by the Liturgical Commission at St. Patrick's Church, according to Jack Rhinaman, chairman of the Commission.

• • •  
"Caritas," the Women's Auxiliary to Catholic Social Services, will hold its annual fund-raising benefit in the Agency's Social Hall at the corner of College and East North Street, Indianapolis. A hot Buffet Dinner at

Leisure Day will be held at Fatima Retreat House with Father Donn Raabe, co-pastor of St. Joan of Arc parish, Indianapolis, directing the activities.

**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 #4343, 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.; Secoina High School Cafeteria, 6 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** K of C Council #437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip parish hall at 3 p.m.

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- + 51,336 native seminarians
- + 1,000 hospitals
- + 2,374 orphanages
- + 847 homes for the aged
- + 819 mission dioceses

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## Commentary

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

### Fuel fools

The following editorial is condensed from the *Witness*, weekly newspaper of the Dubuque (Iowa) diocese.

It's human nature, of course, but it seems to take a crisis for us to get that American ingenuity, of which we are so proud, going. When we are convinced of a need, someone comes up with a solution. In the Second World War synthetics were born from rubber to cloth when the supplies were cut off. Many of us would not be here today if it were not for the discovery of antibiotics during that time.

More recently the price of coffee has brought substitutes, some evidently not so good, but if the price stays high, a good substitute will come along, and it will be better than the German Ersatz coffee of World War II which was nothing more than roasted sawdust, and tasted like it. No wonder they lost the war.

The latest crisis, which is much more serious than coffee prices, is fuel shortage. We

were not truly convinced of an energy crisis when gasoline prices went up, and stayed up. We took that almost with no complaint even though we may have suspected that the gasoline producers were just looking for larger profits. They convinced us that higher gas prices were necessary for the discovery of new petroleum supplies.

But this winter has been a little more convincing, and most people are just not blaming a bad winter. They seem to believe now that there is a limit, especially to natural gas. The ingenuity is beginning to show up again.

This country is so big that it is difficult for us to realize that we could use up its supplies, so we have gotten into the habit of terrible waste. It's there, we might as well use it. Europeans, who have no concept of the size of the United States, are truly shocked when they visit us and see what we waste, and we don't even realize it. At last we are beginning to realize it.

## Church's main method of communication

[This special article on the role of Catholic newspapers in the communications apostolate was written in connection with World Communications Day, May 30, 1976. The editors feel that it would be appropriate and useful to reprint it during Catholic Press Month. Its author is secretary of the Catholic Press Association and a veteran Catholic journalist, now editor-manager of *The Monitor*, San Francisco's archdiocesan weekly.]

BY GERARD E. SHERRY

In his World Communications Day message in 1976, Pope Paul VI said that the Church "does not claim any special privilege in the field of mass media, but reaffirms its right and duty to be present in it."

The Pope also said that this extended to both the publicly and privately owned media of communications. He emphasized the Church's intention to maintain its own media in order to fulfill its mission of evangelization and reconciliation.

Within the Church of the United States, great strides have been made: The bishops have their own Department of Communications which gives assistance and encouragement to an ever-expanding activity in the field of television and radio. Still, the Church's main method of communication is through the medium of the Catholic Press—especially the diocesan newspapers.

AFTER WORLD WAR II, the Catholic weekly press expanded rapidly reaching almost 6,500,000 subscribers. Alas, after the conclusion of Vatican Council II, our newspapers became victims, along with many other organizations in the Church, of the dissent, confusions and doubts which were the council's aftermath.

From 1966 until 1972, the circulation of the diocesan press declined, and at least six diocesan newspapers ceased publication—and

for a variety of reasons. Since that time, most of them have been reinstated, even if under new names, and in more modest circumstances. Moreover, in some dioceses, circulation has increased dramatically. What also is significant is that with the establishment of new dioceses, at least 12 additional diocesan weeklies have been started.

According to the 1976 Catholic Directory, there are now 136 diocesan newspapers, with a combined circulation of 4,478,623, and seven diocesan editions of the national chain weekly of Our Sunday Visitor, with a circulation of 123,027. The diocesan press has a combined circulation of 4,599,650. Adding the eight national Catholic weeklies, the total circulation reaches 5,230,833.

One must also include in the Catholic press circulation, those dioceses which purchase a weekly page in the secular press—as the medium through which the bishop communicates with his people.

The pioneer in this field is *Community*, publication of the diocese of St. Augustine, Fla., which buys one page in the secular papers of the area. It began in 1970, with pages in four of the major Sunday papers, but now it appears in only two papers. The reduction was made when some of its territory was assumed by the newly erected diocese of Tallahassee in 1975. Tallahassee follows the method used by St. Augustine, and buys a page in five secular newspapers. It is estimated that it costs the new diocese around \$100,000 a year to give the necessary coverage. St. Augustine's costs are put at \$50,000 annually.

COST FACTORS ARE also playing an increasing role in the survival of the diocesan press. The inflationary spiral has hit it hard. In most cases, expenses have tripled over the past three years, while corresponding income

from advertising and subscriptions has not kept pace.

One thing is certain, however—every diocese which folded its newspaper because it felt it could not afford it, has had to reexamine that decision. The dioceses involved have admitted that an unbearable void was created through the lack of frequent communication between the bishop, clergy and the laity. Grassroots pressures inspired most of the bishops to reinstate their papers, even if they are less ambitious products than before.

Several examples can be quoted. The *Oklahoma Courier* of Oklahoma City ceased publication in 1968, and after almost seven years made the decision to resume the publication of a diocesan weekly. And it was welcomed by the people.

The same is true of the *Central California Register*, newspaper of the Fresno diocese, which was forced to cease publication in July, 1972—when its stance in support of farm workers resulted in an advertising boycott. After several months without a diocesan weekly, some of the clergy and many of the laity, wrote to their bishop, urging a reevaluation of the situation. Last year, the *Central California Register* reemerged as a biweekly, and by popular demand.

The most recent example is the diocese of Reno, Nev. Lack of support forced the Nevada Register to go out of business in 1974. Within a short while, there came a clamor for the reinstatement of some form of weekly communication. The diocese covers the whole of Nevada, and is full of small parishes, isolated sometimes, 100 miles one from another. Two months ago, the Reno diocese opted to make *The Monitor* of San Francisco its official newspaper, with a special weekly page of news and official pronouncements of the Church in Nevada. The first edition rolled off the

presses in April, and *The Monitor* is now being well received by the people.

BEFORE ANY OF these dioceses returned to the Catholic press, much consultation took place with media and other experts, to figure out the best method by which frequent communication could be restarted.

For many, a weekly newspaper, however modest, was better than nothing at all. Furthermore, in many dioceses, the purchasing of a weekly page in the secular press is financially impossible. In some large states, with isolated Catholic communities, stretching from one end to the other, 10 or 12 daily newspapers would have to be involved, and the cost is prohibitive.

There is hardly any Catholic weekly existing today which receives a diocesan subsidy in excess of \$50,000. Most of those which do require a subsidy, average between \$20,000 and \$30,000. Quite a number of Catholic newspapers survive without any subsidy, and some require only a small one.

While costs are going up, the diocesan press is meeting the challenge by streamlining its operations, improving its professionalism, and becoming more accountable to its subscribers. Not only has this restored confidence, more important, it has led to an upswing in circulation, which is its lifeblood.

One thing we do know—despite the huge and ever-expanding investment by our bishops in the electronic media—the Catholic Press is still the only viable method of frequent communication within the diocesan community.

Those dioceses which now lack a Catholic weekly, or those that have been without one in the past, will attest to this. The printed word of Catholic communication will definitely be around for the foreseeable future.

## Letters to the Editor

### Horn comments on Vatican document

To the Editor:

According to the front-page article in *THE CRITERION* for January 28, Pope Paul VI has approved a declaration by the Doctrinal Congregation that women "cannot become priests in the Catholic Church."

The declaration refers to the Bible but, as your article pointed out, a Papal Commission has already stated that the Bible does not contain any statement that would rule out the ordination of women.

The declaration also refers to tradition, including the unbroken tradition of both Eastern and Western Churches. Such an appeal to tradition can be misleading. For example, the Eastern Churches—both Catholic and Orthodox—have an "unbroken tradition" of a married priesthood. Also, appeal to tradition sometimes means "We have always been wrong and we are not going to change now!"

The declaration emphasizes "the attitude of Christ" and "the practice of the Apostles." In the New Testament, the attitude of Jesus toward women is entirely open and loving. In the par-

ables He compares God to a woman (who rejoices over finding the lost coin). The Apostles, including Paul, and the Fathers of the Church failed to follow the teaching and the example of Jesus. This does not mean that we who now realize their failure should continue it.

The Doctrinal Congregation says that its teaching will be proved correct "in the long run." The past 2000 years have shown the effects in the long run—lack of full participation in the Church by people who comprise half of its membership and more than half of its participating, Mass-attending population.

The article in *THE CRITERION* did not contain the statement which other sources have attributed to the declaration: that if a woman says Mass, people cannot see in her the image of Christ. Such a statement implies that women are not as fully human as men and that they are not truly made in the image and likeness of God.

The only benefit of this unfortunate declaration is that many people can now see that the opposition of some people in the Roman Catholic Church to the ordination of women is based on an imperfect knowledge of Scripture, an erroneous understanding of tradition, and an unacceptable theology.

David E. Horn

Greencastle, Ind.

### Mary Sue Klinkose sends kudos to LS

To the Editor:

Having read with pleasure the article concerning the national evaluation of the Latin School (Jan. 28, 1977), I would like to congratulate all those responsible for the accomplishments enumerated by the evaluation team.

For the past two years I have worked closely with many of the Latin School students through the Social Action Committee at the school in cooperation with Father Robert Sims, the moderator of the committee.

These young men have provided genuine service to their community, specifically to the pre-school children at St. Mary's Child Center.

With great enthusiasm they have been assistants to me with the children in our swimming activities twice each month. This is a valuable service to the children, and I like to think that this is equally valuable as a learning experience for the young men. I have appreciated the service given and the association with the Latin School.

Mary Sue Klinkose  
Pre-School Director  
St. Mary's Child Center

## The Criterion

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## Refining thoughts on permanent diaconate

BY DALE FRANCIS

Sometimes when mail indicates I didn't get things right the first time, I realize I'd better write again on the chance I'll get things straight the second time around.

A column I wrote that brought me a lot of mail was designed to say that there ought to be ways for the laity to participate in parishes to free priests to have more time to do what priests have a responsibility for doing—preparing homilies, making parish visits.

In the course of making this point I said some other things that brought a response. For one thing, after speaking of the permanent diaconate, I then fell back in the discussion to referring to it as the lay diaconate. Since the permanent diacon is ordained to the diaconate, he is obviously not a layman; therefore, the two terms would be contradictory.



BACK IN THE DAYS when there was not a permanent diaconate and many were urging that there should be—I was among them—we used the terminology lay diaconate, contradictory though it is. It was used, I suppose, to make a distinction in what was envisioned in reestablishing the permanent diaconate. That is, that those who were to enter the diaconate were to continue in their roles in the world—as lawyers, doctors, farmers, factory workers, teachers, merchants.

It is wrong to speak of a lay diaconate; there isn't such a thing. But the permanent diaconate was perceived as a way to bring those living in the world, fulfilling other vocational roles, into a direct service of the Church.

But to make clear what was not clear in what I wrote, permanent deacons are ordained; to call them lay deacons is a confusion of terms.

Mentioning the permanent diaconate, I said something to the

effect that we've already ordained several thousand and that probably we'd be better off not to rush into the ordination of thousands more until we've had time to observe the effect of the program.

THERE WERE SOME letters about that. One man pointed out that before the diaconate program was begun there were many months of study. I wasn't talking about months. I wasn't even talking about years. I had something closer to decades in mind.

Back when restoration of the diaconate was being proposed, it seems to me not many of us who were proposing it had in mind the way it has developed. I know I came to a realization of the need for it when I lived in another country where, for a long period of time in the area in which I lived, we didn't see a priest.

There were some villages that would go many weeks without having a priest. I thought it would be good if someone in that community, respected as a good Catholic, could be ordained to be able to minister to the people, to bring them Communion, to lead in prayers, to give sermons.

BACK IN THOSE DAYS—and I'm talking about the 50s—I don't think many who were advocating the restoration of the diaconate had in mind the diaconate in ordinary parish situations in the United States. There was discussion of the use of the diaconate in mission areas where

towns did not have a priest but most of the talk about the permanent diaconate envisioned its use in mission areas in other countries. I don't think there was any expectation that it would work out so there would be more permanent deacons in the United States than any place else in the world and most of these in non-mission situations.

Understand me, I'm in no way criticizing the way it has worked out. While I've not lived in any city where there were permanent deacons, I have met many permanent deacons in other parts of the country, and I've been impressed by the men I've met.

I've heard excellent reports on the work of the permanent deacons, too, so what I'm saying is misinterpreted if it is interpreted as criticism. What I'm saying is the permanent diaconate is in process of development; it is already different than most expected it to be. It just seems wise not to rush things.

A man who is ordained a deacon is ordained—it isn't like just assigning someone to a position. There's a permanence in ordination. With the permanent deacons we have and those who are studying to become permanent deacons, we're in sight of a situation where we'll have a tenth as many permanent deacons as we have priests.

Maybe we should have many more. Maybe. But we should think about it.

### THE YARDSTICK

## How to deal with illegal aliens

BY MSGR. GEORGE G. HIGGINS

For several years Congress has been debating what to do about stemming the flow of illegal or undocumented immigrants into the country. So far, no laws have been passed on the problem, and since we know so little about its causes and effects, that's just as well. Congress is not prepared to deal with the problem objectively and will be in no position to do so until it has been studied in greater depth by government and private research agencies.

We don't even know, for example, how many illegal aliens are in the United States. Estimates range from four million to 12 million, and neither the Congress nor the executive branch has any way of determining which is the more accurate figure. In addition, we know very little about the impact of illegal aliens on the American economy. Statistics on this phase are practically non-existent.

THE NEED FOR FURTHER study of the origins, extent and effects of the illegal alien problem is a major conclusion of the 257-page preliminary report issued shortly before Christmas by the Domestic Council Committee on Illegal Aliens. This inter-cabinet committee was established some time ago by ex-President Ford to undertake a comprehensive review of the problem. One clear theme of the committee's report is that "dramatic lack of reliable information makes thorough analysis of illegal immigration impossible at this time. Thus the conclusions which the committee has drawn are tentative and

subject to revision."

Despite this realistic disclaimer, the committee makes a number of specific recommendations, some of which are premature. For example, it says, the executive branch should "aggressively" work for the enactment of legislation which would include penalties for employers who knowingly hire aliens not authorized to work.

Congress has been debating such legislation for several years, but has not yet taken action. Again, I think that's just as well. If there is a "dramatic lack of reliable information" about the illegal alien problem, Congress would be well advised to move very slowly and cautiously.

In criticizing the Domestic Council Committee for jumping the gun, I do not suggest that its recent report is totally without merit. On the contrary, I think some of its conclusions are sensible and realistic.

I particularly welcome the committee's emphasis on the fact that enforcement of existing immigration laws is not enough to control the illegal alien problem. "The illegal alien issue," the committee's report points out, "is ultimately an issue of immigration policy and will not be satisfactorily met until a thorough rethinking of our immigration policy is undertaken." In this connection, the report also calls for widespread discussion and a program of public education on the larger philosophical and policy questions which any serious reconsideration of the illegal alien problem is bound to raise.

I AM ALSO ENCOURAGED by the committee's warning that massive deportation of illegal aliens is "both

inhumane and impractical." But if deportation, for these and other reasons, is out of the question, what should be done about the problem? The committee's tentative response is too complicated to summarize in this brief column. In any event, I am encouraged by its apparent willingness to recommend amnesty for at least some of the illegal aliens now living here either underground or in the open. But its proposed eligibility date (July 1, 1968) is too restrictive.

Why not move toward total amnesty or as close to total amnesty as possible?

(Micrographed copies of the preliminary report of the Domestic Council Committee on Illegal Aliens were distributed to the press in late December. It is expected that in the near future printed copies will be made available through the Government Printing Office. For further information about the work of the committee, address Ms. Doris M. Melsner, Executive Director, Domestic Council Committee on Illegal Aliens, U.S. Department of Justice, Washington, D.C. 20530.)

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## LETTERS WELCOME

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



"WHATEVER YOU DO, DON'T MENTION THE FROSTBITE HE GOT IN MIAMI!"



## Vatican Declaration on the role of women in the Church and society

## Women in the Ministerial Priesthood

## Introduction

Among the characteristics that mark our present age, Pope John XXIII indicated, in his Encyclical *Pacem in Terris* of 11 April 1963, "the part that women are now taking in public life . . . This is a development that is perhaps of swifter growth among Christian nations, but it is also happening extensively, if more slowly, among nations that are heirs to different traditions and imbued with a different culture."

Along the same lines, the Second Vatican Council, enumerating in *Pastoral Constitution Gaudium et Spes* the forms of discrimination touching upon the basic rights of the person which must be overcome and eliminated as being contrary to God's plan, gives first place to discrimination based upon sex. The resulting equality will secure the building up of a world that is not leveled out and uniform but harmonious and unified, if men and women contribute to it their own resources and dynamism, as Pope Paul VI recently stated.

In the life of the Church herself, as history shows us, women have played a decisive role and accomplished tasks of outstanding value. One has only to think of the foundresses of the great religious families, such as Saint Clare and Saint Teresa of Avila. The latter, moreover, and Saint Catherine of Siena, have left writings so rich in spiritual doctrine that Pope Paul VI has included them among the Doctors of the Church. Nor could one forget the great number of women who have consecrated themselves to the Lord for the exercise of charity or for the missions, and the Christian wives who have had a profound influence on their families, particularly for the passing on of the faith to their children.

But our age gives rise to increased demands: "Since in our time women have an ever more active share in the whole life of society, it is very important that they participate more widely also in the various sectors of the Church's apostolate."

This charge of the Second Vatican Council has already set in motion the whole process of change now taking place: these various experiences of course need to come to maturity. But as Pope Paul VI also remarked, a very

large number of Christian communities are already benefiting from the apostolic commitment of women. Some of these women are called to take part in councils set up for pastoral reflection, at the diocesan or parish level; and the Apostolic See has brought women into some of its working bodies.

For some years now various Christian communities stemming from the sixteenth-century Reformation or of later origin have been admitting women to the pastoral office on a par with men. This initiative has led to petitions and writings by members of these communities and similar groups, directed towards making this admission a general thing; it has also led to contrary reactions. This, therefore, constitutes an ecumenical problem, and the Catholic Church must make her thinking known on it, all the more because in various sectors of opinion the question has been asked whether she too could not modify her discipline and admit women to priestly ordination.

A number of Catholic theologians have even posed this question publicly, evoking studies not only in the sphere of exegesis, patrology and the Church history but also in the field of the history of institutions and customs, of sociology and of psychology. The various arguments capable of clarifying this important problem have been submitted to a critical examination. As we are dealing with a debate which classical theology scarcely touched upon, the current argumentation runs the risk of neglecting essential elements.

For these reasons, in execution of a mandate received from the Holy Father and echoing the declaration which he himself made in his letter of 30 November 1975, the Sacred Congregation for the Doctrine of the Faith judges it necessary to recall that the Church, in fidelity to the example of the Lord, does not consider herself authorized to admit women to priestly ordination. The Sacred Congregation deems it opportune at the present juncture to explain this position of the Church. It is a position which will perhaps cause pain but whose positive value will become apparent in the long run, since it can be of help in deepening understanding of the respective roles of men and of women.

## The Church's constant tradition

The Catholic Church has never felt that priestly or episcopal ordination can be validly conferred on women. A few heretical sects in the first centuries, especially Gnostic ones, entrusted the exercise of the priestly ministry to women: this innovation was immediately noted and condemned by the Fathers, who considered it as unacceptable in the Church. It is true that in the writings of the Fathers one will find the undeniable influence of prejudices unfavorable to women, but nevertheless, it should be noted that these prejudices had hardly any influence on their pastoral activity, and still less on their spiritual direction. But over and above considerations inspired by the spirit of the times, one finds expressed—especially in the canonical documents of the Antiochian and Egyptian traditions—this essential reason, namely, that by calling only men to the priestly Order and ministry in its true sense, the Church intends to remain faithful to the type of ordained ministry willed by the Lord Jesus Christ and carefully maintained by the Apostles.

The same conviction animates medieval theology, even if the Scholastic doctors, in their desire to clarify by reason the data of faith,

often present arguments on this point that modern thought would have difficulty in admitting or would even rightly reject. Since that period and up to our own time, it can be said that the question has not been raised again, for the practice has enjoyed peaceful and universal acceptance.

The Church's tradition in the matter has thus been so firm in the course of the centuries that the Magisterium has not felt the need to intervene in order to formulate a principle which was not attacked, or to defend a law which was not challenged. But each time that this tradition had the occasion to manifest itself, it witnessed to the Church's desire to conform to the model left to her by the Lord.

The same tradition has been faithfully safeguarded by the Churches of the East. Their unanimity on this point is all the more remarkable since in many other questions their discipline admits of a great diversity. At the present time these same Churches refuse to associate themselves with requests directed towards securing the accession of women to priestly ordination.

## The attitude of Christ

Jesus Christ did not call any woman to become part of the Twelve. If he acted in this way, it was not to conform to the customs of his time, for his attitude towards women was quite different from that of his milieu, and he deliberately and courageously broke with it.

For example, to the great astonishment of his own disciples Jesus converses publicly with the Samaritan woman (cf. Jn 4:27); he takes no notice of the state of legal impurity of the woman who had suffered from hemorrhages (cf. Mt 9:20-22); he allows a sinful woman to approach him in the house of Simon the Pharisee (cf. Lk 7:37 ff.); and by pardoning the woman taken in adultery, he means to show that one must not be more severe towards the fault of a woman than towards that of a man (cf. Jn 8:11). He does not hesitate to depart from the Mosaic Law in order to affirm the equality of the rights and duties of men and women with regard to the marriage bond (cf. Mk 10:2-11; Mt 19:3-9).

In his itinerant ministry Jesus was accompanied not only by the Twelve, but also by a group of women: "Mary, surnamed the Magdalene, from whom seven demons had gone out, Joanna the wife of Herod's steward Chuza,

and John, was not invested with the apostolic ministry. This fact was to lead the Fathers to present her as the example of Christ's will in his domain; as Pope Innocent III repeated later, at the beginning of the thirteenth cen-

tury, "Although the Blessed Virgin Mary surpassed in dignity and in excellence all the Apostles, nevertheless it was not to her but to them that the Lord entrusted the keys of the Kingdom of Heaven."

## The Practice of the Apostles

The apostolic community remained faithful to the attitude of Jesus towards women. Although Mary occupied a privileged place in the little circle of those gathered in the Upper Room after the Lord's Ascension (cf. Acts 1:14), it was not she who was called to enter the College of the Twelve at the time of the election that resulted in the choice of Matthias: those who were put forward were two disciples whom the Gospels do not even mention.

On the day of Pentecost, the Holy Spirit filled them all, men and women (cf. Acts 2:1, 1:14), yet the proclamation of the fulfillment of the prophecies in Jesus was made only by "Peter and the Eleven" (Acts 2:14).

When they and Paul went beyond the confines of the Jewish world, the preaching of the Gospel and the Christian life in the Greco-Roman civilization impelled them to break with Mosaic practices, sometimes regrettably. They could therefore have envisaged conferring ordination on women, if they had not been convinced of their duty of fidelity to the Lord on this point. In the Hellenistic world, the cult of a number of pagan divinities was entrusted to priestesses. In fact, the Greeks did not share the ideas of the Jews: although their philosophers taught the inferiority of women, historians nevertheless emphasize the existence of a certain movement for the advancement of women during the Imperial period. In fact, we know from

the book of the Acts and from the Letters of Saint Paul that certain women worked with the Apostle for the Gospel (cf. Rom 16:3-12; Phil 4:3).

Saint Paul lists their names with gratitude in the final salutations of the Letters. Some of them often exercised an important influence on conversions: Priscilla, Lydia and others; especially Priscilla, who took it on herself to complete the instruction of Apollos (cf. Acts 18:26); Phoebe, in the service of the Church of Cenchrae (cf. Rom. 16:1). All these facts manifest within the Apostolic Church a considerable evolution vis-à-vis the customs of Judaism. Nevertheless, at no time was there a question of conferring ordination on these women.

In the Pauline Letters, exegetes of authority have noted a difference between two formulas used by the Apostle: he writes indiscriminately "my fellow workers" (Rom 16:3; Phil 4:2-3) when referring to men and women helping him in his apostolate in one way or another; but he reserves the title "God's fellow workers" (1 Cor 3:9; cf. 1 Thess 3:2) to Apollos, Timothy and himself, thus designated because they are directly set apart for the apostolic ministry and the preaching of the Word of God.

In spite of the so important role played by women on the day of the Resurrection, their collaboration was not extended by Saint Paul to the official and public proclamation of the message, since this proclamation belongs exclusively to the apostolic mission.

## Permanent value of the attitude of Jesus and the Apostles

Could the Church today depart from this attitude of Jesus and the Apostles, which has been considered as normative by the whole of tradition up to our own day? Various arguments have been put forward in favour of a positive reply to this question, and these must now be examined.

It has been claimed in particular that the attitude of Jesus and the Apostles is explained by the influence of their milieu and their times. It is said that, if Jesus did not entrust to women and not even to his Mother a ministry assimilating them to the Twelve, this was because historical circumstances did not permit him to do so. No one however has ever proved—and it is clearly impossible to prove—that this attitude is inspired only by social and cultural reasons.

As we have seen, an examination of the Gospels shows, on the contrary, that Jesus broke with the prejudices of his time, by widely contravening the discriminations practiced with regard to women. One, therefore, cannot maintain that, by not calling women to enter the group of the Apostles, Jesus was simply letting himself be guided by reasons of expediency. For all the more reason, social and cultural conditioning did not hold back the Apostles working in the Greek milieu, where the same forms of discrimination did not exist.

Another objection is based upon the transitory character that one claims to see today in some of the prescriptions of Saint Paul concerning women, and upon the difficulties that some aspects of his teaching raise in this regard. But it must be noted that these ordinances, probably inspired by the customs of the period, concern scarcely more than disciplinary

practices of minor importance, such as the obligation imposed upon women to wear a veil on the head (1 Cor 11:2-16); such requirements no longer have a normative value. However, the Apostle's forbidding of women "to speak" in the assemblies (cf. 1 Cor 14:34-35; 1 Tim 2:12) is of a different nature, and exegetes define its meaning in this way: Paul in no way opposes the right, which he elsewhere recognizes as possessed by women, to prophesy in the assembly (cf. 1 Cor 11:5); the prohibition solely concerns the official function of teaching in the Christian assembly.

For Saint Paul this prescription is bound up with the divine plan of creation (cf. 1 Cor 11:7; Gen 2:18-24): it would be difficult to see in it the expression of a cultural fact. Nor should it be forgotten that we owe to Saint Paul one of the most vigorous texts in the New Testament on the fundamental equality of men and women, as children of God in Christ (cf. Gal 3:28).

Therefore, there is no reason for accusing him of prejudices against women, when we note the trust that he shows towards them and the collaboration that he asks of them in his apostolate.

But over and above these objections taken from the history of apostolic times, those who support the legitimacy of change in the matter turn to the Church's practice in her sacramental discipline. It has been noted, in our day especially, to what extent the Church is conscious of possessing a certain power over the sacraments, even though they were instituted by Christ. She has used this

power down the centuries in order to determine their signs and the conditions of their administration: recent decisions of Popes Pius XII and Paul VI are proof of this. However, it must be emphasized that this power, which is a real one, has definite limits.

As Pope Pius XII recalled: "The Church has no power over the substance of the sacraments, that is to say, over what Christ the Lord, as the sources of Revelation bear witness, determined should be maintained in the sacramental sign." This was already the teaching of the Council of Trent, which declared: "In the Church there has always existed this power, that in the administration of the sacraments, provided that their substance remains unaltered, she can lay down or modify what she considers more fitting either for the benefit of those who receive them or for respect towards those same sacraments, according to varying circumstances, times or places."

Moreover, it must not be forgotten that the sacramental signs are not conventional ones. Not only is it true that, in many respects, they are natural signs because they respond to the deep symbolism of actions and things, but they are more than this: they are principally meant to link the person of every period to the supreme event of the history of salvation, in order to enable that person to understand, through all the Bible's wealth of pedagogy and symbolism, what grace they signify and produce. For example, the sacrament of the Eucharist is not only a fraternal meal, but at the same time the memorial which makes present and actual

Christ's sacrifice and his offering by the Church. Again, the priestly ministry is not just a pastoral service; it ensures the continuity of the functions entrusted by Christ to the Apostles and the continuity of the powers related to those functions. Adaptation to civilizations and times therefore cannot abolish, on essential points, the sacramental reference to constitutive events of Christianity and to Christ himself.

In the final analysis, it is the Church, through the voice of her Magisterium, that, in these various domains, decides what can change and what must remain immutable. When she judges that she cannot accept certain changes, it is because she knows that she is bound by Christ's manner of acting. Her attitude, despite appearances, is, therefore, not one of archaism but of fidelity: it can be truly understood only in this light. The Church makes pronouncements in virtue of the Lord's promise and the presence of the Holy Spirit, in order to proclaim better the mystery of Christ and to safeguard and manifest the whole of its rich content.

This practice of the Church, therefore, has a normative character: in the fact of conferring priestly ordination only on men, it is a question of an unbroken tradition throughout the history of the Church, universal in the East and in the West, and alert to repress abuses immediately. This norm, based on Christ's example, has been and is still observed because it is considered to conform to God's plan for his Church.

## The Ministerial Priesthood in the light of the Mystery of Christ

Having recalled the Church's norm and the basis thereof, it seems useful and opportune to illustrate this norm by showing the profound fittingness that theological reflection discovers between the proper nature of the sacrament of Order, with its specific reference to the mystery of Christ, and the fact that only men have been called to receive priestly ordination. It is not a question here of bringing forward a demonstrative argument, but of clarifying this teaching by the analogy of faith.

The Church's constant teaching, repeated and clarified by the Second Vatican Council and again recalled by the 1971 Synod of Bishops and by the Sacred Congregation for the Doctrine of the Faith in its Declaration of 24 June 1973, declares that the bishop or the priest, in the exercise of his ministry, does not act in his own name, in *persona propria*; he represents Christ, who acts through him: "the priest truly acts in the place of Christ," as Saint Cyprian already wrote in the third century.

It is this ability to represent Christ that Saint Paul considered as characteristic of his apostolic function (cf. 2 Cor 5:20; Gal 4:14). The supreme expression of this representation is found in the celebration of the Eucharist, which is the source and centre of the Church's unity, the sacrificial meal in which the People of God are associated in the sacrifice of Christ: the priest, who alone has the power to perform it, then acts not only through the effective power conferred on him by Christ, but in *persona Christi*, taking the role of Christ, to the point of being his very image, when he pronounces the words of consecration.

The Christian priesthood is, therefore, of a sacramental nature: the priest is a sign, the supernatural effectiveness of which comes from the ordination received, but a sign that must be perceptible and which the faithful must be able to recognize with ease.

The whole sacramental economy is, in fact, based upon natural signs, on symbols imprinted upon the human psychology: "Sacramental signs," says Saint Thomas, "represent what they signify by natural resemblance." The same natural resemblance is required for persons as for things: when Christ's role in the Eucharist is to be expressed sacramentally, there would not be this "natural resemblance" which must exist between Christ and his minister if the role of Christ were not taken by a man: in such a case it would be difficult to see in the minister the image of Christ. For Christ himself was and remains a man.

Christ is, of course, the firstborn of all humanity, of women as well as men: the unity which he re-established after sin is such that there are no more distinctions between Jew and Greek, slave and free, male and female, but all are one in Christ Jesus (cf. Gal 3:28). Nevertheless, the incarnation of the Word took place according to the male sex: this is, indeed, a question of fact, and this fact, while not implying an alleged natural superiority of man over woman, cannot be dissociated from the economy of salvation: it is, in-

deed, in harmony with the entirety of God's plan as God himself has revealed it, and of which the mystery of the Covenant is the nucleus.

For the salvation offered by God to men and women, the union with him to which they are called—in short, the Covenant—took on, from the Old Testament Prophets onwards, the privileged form of a nuptial mystery: for God the Chosen People is seen as his ardently loved spouse.

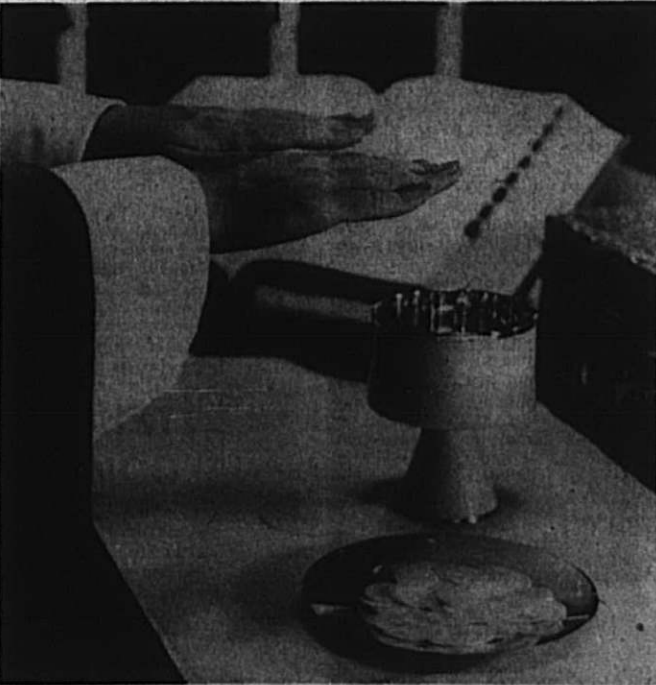
Both Jewish and Christian tradition has discovered the depth of this intimacy of love by reading and rereading the Song of Songs; the divine Bridegroom will remain faithful even when the Bride betrays his love, when Israel is unfaithful to God (cf. Hos 1-3; Jer 2). When the "fulness of time" (Gal 4:4) comes, the Word, the Son of God, takes on flesh in order to establish and seal the new and eternal Covenant in his blood, which will be shed for many so that sins may be forgiven. His death will gather together again the scattered children of God; from his pierced side will be born the Church, as Eve was born from Adam's side. At that time there is fully and eternally accomplished the nuptial mystery proclaimed and hymned in the Old Testament: Christ is the Bridegroom; the Church is his bride, whom he loves because he has gained her by his blood and made her glorious, holy and without blemish, and henceforth he is inseparable from her.

This nuptial theme, which is developed from the Letters of Saint Paul onwards (cf. 2 Cor 11:2; Eph 5:22-23) to the writings of Saint John (cf. especially Jn 3:29; Rev 19:7,9), is present also in the Synoptic Gospels; the Bridegroom's friends must not fast as long as he is with them (cf. Mk 2:19); the Kingdom of Heaven is like a king who gave a feast for his son's wedding (cf. Mt 22:1-14). It is through this Scriptural language, all interwoven with symbols, and which expresses and affects man and woman in their profound identity, that there is revealed to us the mystery of God and Christ, a mystery which of itself is unfathomable.

That is why we can never ignore the fact that Christ is a man. And therefore, unless one is to disregard the importance of this symbolism for the economy of Revelation, it must be admitted that, in actions which demand the character of ordination and in which Christ himself, the author of the Covenant, the Bridegroom and Head of the Church, is represented, exercising his ministry of salvation—which is in the highest degree the case of the Eucharist—his role (this is the original sense of the word *persona*) must be taken by a man. This does not stem from any personal superiority of the latter in the order of values, but only from a difference of fact on the level of functions and service.

Could one say that, since Christ is now in the heavenly condition, from now on it is a matter of indifference whether he be represented by a man or by a woman, since "at the resurrection men and women do not marry" (Mt 22:30)? But this text does not mean that the distinction between man and woman, insofar as it determines the identity proper to the person, is suppressed in the glorified state; what holds for us holds also for Christ. It is, indeed, evident that in

(Continued on page 9)









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VIEWING WITH ARNOLD

# 'Roots' boggles the mind



BY JAMES W. ARNOLD

It is perhaps the blackest crew (40%) ever assembled for a network series. [Sometimes] we were turned down by blacks to whom we offered jobs because they were making more money doing other things. There was a black art director who said, 'I'm past doing slave pictures. I'm out doing big expensive white pictures.'

—Stan Margulies, producer of "Roots"

The phenomenon of "Roots" has been so significant and mind-boggling that it demands comment, although it was a film made for television rather than theaters. That fact alone suggests major changes in the way we will define and appreciate the cultural product loosely called "motion pictures."

The "box-office" success of the 12-hour epic, shown in eight parts on ABC on successive nights, Jan. 23-30, apparently exceeded the network's wildest hopes. The rating for the final episode was the highest in TV history. (This indicates that the audience "built" after early exposure and word-of-mouth: it wasn't put off by the challenge and controversy.) Three other episodes rank in the all-time ratings Top Ten. And, of course, "Roots" wiped out all its contemporary opposition on the other channels every night.

THIS IS A staggering achievement for a "serious" dramatic series. Last fall, ABC's Brandon Stoddard told American Film magazine that his greatest fear was that the series wouldn't be accepted by the mass audience, which is not only overwhelmingly white, but not especially interested in educational projects.

Neilsen estimates "Roots" reached more than 130

million people, and that's one measure of the value of this film version of Alex Haley's book on the history of his family, beginning in Africa in 1750 and continuing through the aftermath of the Civil War, covering en route the human details of the experience of slavery. As Haley rightly says, this is the story of a people as well as a family. It's also a history that has never really been told, almost as a polite conspiracy. Getting a few dry facts in a history class is one thing; seeing and living it with characters we know and care about in depth is quite another.

In this sense, "Roots" was

an unprecedented exercise in mass education. The square-eyed teacher in the living room finally lived up to its potential, taking us all, black and white, through a dark area in our common past. Unless one argues for the benefits of ignorance, this has to have positive impact. Blacks have a new sense of their history and pride in it; whites have deepened their understanding, and presumably their capacity for justice and compassion.

HALEY'S HISTORY is likely not the whole truth. For one thing, his characters are easily divided morally into good guys and bad

guys. Doubtless, reality was more complex and ambiguous. But compared to other popular descriptions of the period, like "Gone With the Wind," "Roots" often seems as subtle and illuminating as "War and Peace." Besides, if the blacks emerged somewhat in the heroic mold of the Biblical Jews, and the whites as the Philistines, there are about 60 years of American movies whose bias was precisely the opposite. Films have shamelessly labeled black character. In this context, "Roots" is only a gentle and modest reparation.

Critically, some have argued that [1] the film was not as good as the book [heard that before?], or [2] it was not particularly outstanding as a work of popular TV art.

The first point has to be conceded: no 12-hour summary of a complicated text in dramatic form can hope to be as complete, as balanced, as tough. But Haley was constantly on the set as a valued adviser to chief writer William Blinn ("Brian's Song"). He was satisfied, and in some cases, impressed. He thought the film interpretations of Fiddler and Bell were deeper and better than his own.

PURELY AS film, "Roots" suffered from the rigors of TV production—softening network censorship, fast shooting schedules, minimal rehearsal time, cheap sets that sometimes showed.

With three different directors, unity of style was a problem. The first two

episodes, covering Africa and the early Virginia experiences to Kunta Kinte's horrifying whipping, were directed by Englishman David Green, and seemed more creative than later ones. E.g., there was incisive cross-cutting from the humanist family life of the Africans to the crudities of the waiting slave ship.

Several images are unforgettable—Kunta's original capture in agonizing slow motion, the blacks stacked in the ship's hold, Kunta's first laborious cutting of his chains, and the face of Fiddler (Lou Gossett) as he holds his battered body: "What you care what that white man call you? You name is—will always be—Kunta Kinte." Another measure of quality is the persistence of themes—e.g., the issue of the name, finally resolved when Kizzy scratches "Kunte" on her father's gravestone, and the remarkable Christian hypocrisy of the slaveholders, who so often use piety as an excuse for letting evils occur—and, of course, the memorableness of the acting. Gossett was superb, and Ben Vereen (Chicken George), Madge Sinclair (Bell) and Leslie Uggams (Kizzy) were not far

behind, not to mention the whites who were so splendidly flawed: Ed Asner, Lorne Green, Chuck Connors, Sandy Duncan, et al (all TV people).

The amazing thing about "Roots" was not that it managed to be good. After all, the last prestigious ABC novel was "Rich Man, Poor Man"; in that context, improvement is inevitable. But that it got on the network at all, and captured our haunted imaginations.

Perhaps much of TV is still a wasteland, as are most theatrical movies. But it's becoming increasingly clear that TV has the advantage of aiming straight into the heart of our moral and cultural life. When it scores a hit, it shakes us all to our bones.

## Schedule for February announced by Fatima

INDIANAPOLIS — "Hunger for Understanding" will be the theme of two special week-end retreats to be held at Fatima Retreat House this month.

A Married Couples' Valentine Retreat, directed by Father Joseph McNally, marriage counselor and pastor of Sacred Heart Church, Jeffersonville, will be held Feb. 11-13.

Father Hilary Ottensmeyer, O.S.B., Director of Continuing Education at St. Meinrad, will direct the Men's Retreat Feb. 25-27.

Registration for week-end retreats is held at 7:30 p.m. on Friday, with retreats closing at 3 p.m. Sunday.

Retreats at Fatima are open to people of all faiths.

Registrations for any Fatima programs which are cancelled because of the weather, are welcome to use registration fees for subsequent retreats or other programs this year.

The Leisure Day for mothers and pre-school children will be held on Feb. 22 with Father Dorin Raabe directing the day around the theme: "God's Gift: Me as I Am." Registration is set for 9 a.m. with the program concluding at 2 p.m.

For further information or reservations for any Fatima programs, write or call Fatima Retreat House, 545-7661.

## The week's TV network films

**THE WILD PARTY** (1974) (NBC, Saturday, Feb. 12): James Ivory's strange film about a depressing and decadent evening in late 1920's Hollywood was butchered by the producer and bombed in theaters. This TV version may possibly be Ivory's own, not yet seen in America. In any case, heavy stuff, strictly for adults.

**2001: A SPACE ODYSSEY** (1968) (NBC, Sunday, Feb. 13): Stanley Kubrick's audiovisual philosophical masterpiece about an astronaut who discovers a benevolent super-being beyond Jupiter. Besides the impressive hardware and special effects, there is a magnificent sequence involving a disturbed IBM computer. Unfortunately, this great film will lose half its impact on the small square screen. Otherwise, highly recommended for all.

**OSCAR'S BEST MOVIES** (ABC, Sunday, Feb. 13): A 2 1/2-hour special featuring scenes from many of the films that received Academy Awards for best picture.

**THE SUNSHINE BOYS** (1975) (ABC, Monday, Feb. 14): Neil Simon's funny and occasionally poignant exploration of the problems of old age, disguised as a comedy about two old ex-vaudevillians who dislike each other. George Burns (who won an Oscar) is the quiet one, Walter Matthau the noisy one, and Richard Benjamin the young fellow in the middle. Satisfactory for mature viewers.

**DIRTY MARY, CRAZY LARRY** (1974) (ABC, Friday, Feb. 18): A hectic car-chase flick that proved very popular in drive-ins and small towns. Peter Fonda is an extroverted who hopes to build a race car, Susan George complicates his plans, and Vic Morrow is the sheriff who chases them around northern California. Passable entertainment strictly for action fans.

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# Are we too busy to be holy?

By Mary Maher

Restoring the meaning of Biblical words is one of the big tasks of our day. Many words such as the one we speak of here, "holiness," have been dislocated from their origins. They have picked up historical meanings which are alien to them.

As we begin thinking of holiness we might ask ourselves: How do I image holiness? What mind pictures do I have of holy men and women? Do they seem to share the same humanity which I do? Or are my images of them surrounded with pictures of removal from the rigors of daily life which I know?

I began to write this article on holiness after waiting two hours with my ear in a phone. The AAA's (American Automobile Association) telephone recording assured me each five minutes that "counselors" would be momentarily available. All I wanted was my battery jumped; it had died of the Maryland cold.

The tow truck finally came. My car started. The driver said farewell with the new popular "Have a nice day." Quite honestly, I did not want to. Holiness seemed far away at that moment; only the raw material of life was timely. Or was it not that in such nonsense some measure of holiness lay?

**BUT I** thought on: Who has time to be holy — isn't that simply possible for those who have the luxury of a lot of free time for prayer and good works? It takes so much energy to simply remain human in our time.

The Hebrew Scriptures make it clear that holiness is an attribute of God, one which men and women are commanded to participate in: "Holy shall you be, for holy am I the Lord your God" (Lev. 19.2). They are clear in asserting that holiness is a gift of participating in God's creative life.

It is prepared for, but never achieved by a man or woman's behavior, moral or spiritual. That may seem a jarring fact. Each of us are so used to controlling the dimensions of our life — should we not be able to be holy by our own efforts?

Many structures which seemed to promise that men and women could achieve holiness on their own have plagued both Judaism and Christianity throughout the

ages. When they did not keep the giftedness of holiness in mind, they usually led their advocates to self-righteousness and the ultimate spiritual shipwreck: self-conscious self-piety. No wonder we are timid when it comes to wanting the gift of holiness. We have simply seen what so probing a writer as Albert Camus saw: too many Christians on a cross in order to give witness a long way. How far from such self-exaltation are the Hebrew Scriptures!

**CONSIDER** Abraham, Moses, Deborah, Job, Isaac. The Christian Scriptures with Paul, Jesus, Peter and Mary. What utterly colorful people living the raw material of daily existence! Many of them perhaps would be culled out of some of our formal structures of holiness.

They all had a struggle contending with God in order to find Him. Elie Wiesel, the great Jewish storyteller, says, "God does not like man to come to Him through resignation. Men must strive to reach God through knowledge and love. God loves men to be clear-sighted and outspoken, not blindly obsequious" ("Messengers of God, p. 91).

We can doubt how holy they felt and can question on their behalf and our own the "holiness equals wholeness" equation so popular in the 1960s. Often Biblical figures seemed less than holy on their way to becoming whole, less than whole on their becoming holy.

**IN THE** Hebrew and Christian Scriptures, holiness is a gift which all nature participates in by the creative power given it by God. Places are holy — mountains, temples, cities, lands. Times are holy — Sabbath, festivals. The whole world is called to holiness, to participation in the life of God's power.

It is interesting how certain holy persons whom we respect did not have much time to consider how holy they were or were not. They lived quite simply, as did Francis of Assisi, the profoundly Biblical attitude which invited all creation to join with them in sharing the holiness of God: "For you alone, O God, are most holy." Perhaps, then, they could have more humor with all the "frozen cars" of their lives.

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## The Lord's prayer

By Father Joseph Champlin

Consider two mountains, the first smaller than the second, each with an ascending and descending slope.

We can, in a simplified view of the Mass, break down its overall structure into two such movements.

Throughout that initial, lesser mountain, called the Liturgy of the Word, our attention centers around the Bible and the pulpit from which the spoken message comes to us.

During this section of Mass, we speak to God (e.g., the penitential rite, Gloria, opening prayer), then the Lord speaks to us (e.g., scriptural proclamations and homily). Hence, we visualize these as an ascending and descending slopes.

**THROUGHOUT** that second, greater mountain, called the Liturgy of the Eucharist, our attention centers around the gifts offered or received and the altar upon which these items rest.

During this section of Mass, we give to God (the bread, wine, money, ourselves, Christ present under the consecrated species) and then the Lord gives to us (Jesus' body and blood in Communion). Once again, we picture these as ascending and descending slopes.

The Lord's Prayer forms a turning point in that second, larger mountain and begins the downward movement in which God gives Himself to us. In the more technical words of the Roman Missal's General Instruction:

"Since the eucharistic celebration is the paschal meal, in accord with his command, the body and blood should be received as spiritual food by the faithful who are properly disposed. This is the purpose of the breaking of the bread and the other preparatory rites which lead directly to the communion of the people." (number 56).

**HERE ARE** a few comments or explanatory notes about the Lord's Prayer.

—The celebrant introduces this prayer with a few phrases of his own or from the missal to dispose us more suitably for its recitation or singing. It would be a bold or daring presumption to call God one's Father without some such preliminaries.

—The prayer has a value all its own simply because Jesus taught us the words. (See Matthew 6.9-13; Luke 11.2-4). However, the text likewise smoothly links together the immediately preceding upward motion and the now downward movement.

The first portion speaks to our Father about the kingdom of God and its coming: "Our Father, who are in heaven, hallowed be thy name: thy kingdom come, thy will be done on earth as it is in heaven."

**THE SECOND** section still addresses the Father, but about our needs: "Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil."

—The daily bread mentioned has been understood as far back as the time of St. Ambrose to include not only the bread for our bodies which we obviously require, but also the food for our hearts or souls which is equally essential.

—Christians in the early centuries likewise at Mass stressed the words, "Forgive us our trespasses as we forgive those who trespass against us." In St. Augustine's community at Hippo, all present struck their breast during these phrases.

**THE REVISED** Roman Missal makes note of both points when it comments on the Lord's Prayer:

"This is a petition both for daily food, which for Christians means also the given to those who are holy." (Article 56a).

—The section following the Our Father's conclusion is termed the embolism or insertion which expands upon the last phrase, "deliver us from evil."

—This embolism concludes with the doxology, "For the Kingdom, the power, and the glory are yours now and forever." Quite similar to what one might call the Protestant ending of the Lord's Prayer, it represents an adaptation of the verse which occurs in some (not all, or even most) ancient manuscripts as a part of Matthew's account of the Our Father.

—To express a sense of unity before our common Father, worshipers in small groups today occasionally will join hands for the Lord's Prayer. Moreover, those in the Charismatic Movement are inclined to raise their arms toward heaven as they say or sing this most ancient of prayers.

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# The Lord said to Moses...

By Father John J. Castelot

The call to holiness goes out to all God's people; it is not addressed to an elite, favored group. We read in the Book of Leviticus: "The Lord said to Moses, 'Speak to the whole Israelite community and tell them: Be holy, for I, the Lord, your God, am holy'" (Lv. 19, 2).

It is not a peremptory demand, imposing unfulfillable obligations on people: God does not command the impossible. Rather, it is an urgent invitation to become Godlike, not by renouncing or submerging our humanity, but by ennobling it through contact with the divine.

Holiness is not an abstract, isolated phenomenon; it is one aspect of a warm, interpersonal relationship which we call, among other things, a covenant.

The Book of Deuteronomy expresses this relationship in moving terms when it pictures Moses as speaking thus: "For you are a people sacred to the Lord, your God; he has chosen you from all the nations on the face of the earth to be a people peculiarly his own. It was not because you are the largest of all nations that the Lord set his heart on you and chose you, for you are really the smallest of all nations. It was because the Lord loved you and because of his fidelity to the oath he had sworn to your fathers, that he brought you out with his strong hand from the place of slavery. Understand, then, that the Lord, your God, is God indeed, the faithful God who keeps his merciful covenant down to the thousandth generation toward those who love him and keep his commandments. . . ." (Dt. 7,6-9).

**HOLINESS** suggests different things to different people. For some it means moral uprightness, for others piety or even an unattractive religiosity, for still others virtuousness. The norm of our holiness, however, is God himself: "Be holy, for I, the Lord, your God, am holy" (Lv 19,2); "In a word, you must be made perfect as your heavenly Father is perfect" (Mt 5,48). But what do the Scriptures mean when they speak of God as "holy"? Certainly not pious or religious or virtuous. The Hebrew word for holy (qadosh) means "separate, other." As Hosea has God say: "For I am God and not man, the Holy One present among you" (Hos. 11,9). In the words of one modern writer, God is "wholly other."

Notice, however, that He is nevertheless the Holy One "present among you." God's holiness, His "otherness," is an otherness of nature, not a cold, impersonal remoteness. His holiness equals His "wholeness," His absolute perfection.

**THIS IS** the profound meaning of the angelic hymn which Isaiah heard in his inaugural vision: "Holy, holy, holy is the Lord of hosts! All the earth is filled with his glory!" (Is. 6,3). Quite clearly, then, the biblical notion of holiness is much deeper, much broader than any of the popular understandings mentioned above. It is all-embracing and calls for an equivalent in English something like our word "perfection."

Our call to holiness is a call to perfection. Just as God is perfect in His divine nature, we are to be perfect in our humanity. This does not involve a denial of our authentic humanity. On the contrary, it is an invitation to accept it and

perfect it. Just as God is "wholly" divine, we must become "wholly" human, whole, integral human beings.

This means realizing in act all of our wonderful God-given potential, developing our minds, hearts, wills and emotions, all the endowments which make us truly human. However, no one can do this without reference to God; humanity, after all, is not all of reality. Each of us possesses a divine spark which must be fanned into flame. We must, in our humanity, become Godlike.

**HOW IS** this possible? How can we bridge the chasm stretching between us and the "wholly other"? By availing our-

selves of the Power which God has given us in Christ Jesus. He became a man to show us the way, but not only to show us the way. When our humanity was united to His divinity, human nature itself was transformed, the chasm was bridged.

And in His authentic humanity He showed us how to achieve perfection. The letter to the Hebrews puts it so very clearly: Son though he was, he learned obedience from what he suffered; and when perfected, he became the source of eternal salvation for all who obey him (Heb. 5:8-9).

It was He who told us that we are to become perfect as our heavenly Father is perfect. But this amazing injunction does

not stand in isolation. It is the conclusion to a passage in which He insists that we love indiscriminately, and says: "This will prove that you are sons of your heavenly Father, for his sun rises on the bad and the good, he rains on the just and the unjust" (Mt. 5,45). The lesson is inescapable: the key to Godlikeness, to perfection, is the practice of love. Jesus' whole life was a dramatic illustration of loving obedience to the will of the Father and selfless, indiscriminate love of fellow-human beings.

It is in conscious union with the risen Christ in his perfected humanity that we press toward this noble ideal.

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## 'Be holy, for I,



## the Lord, your God,

## ...am holy'



# Steve Miller's 'Fly like an eagle'

By The Dameans

## Fly Like an Eagle

*Time keeps on slippin', slippin', slippin',  
Into the future  
Time keeps on slippin', slippin',  
slippin',  
Into the future.*

*I want to fly like an eagle to the sea,  
Fly like an eagle, let my spirit carry  
me,  
I want to fly like an eagle 'til I'm free,  
Right on through the  
revolution . . . .*

*Feed the babies who don't have enough  
to eat,  
Shoe the children with no shoes on  
their feet,  
House the people livin' in the street,  
Oh, Oh, there's a solution . . .*

*I want to fly like an eagle to the sea,  
Fly like an eagle, let my spirit carry  
me,  
I want to fly like an eagle 'til I'm free,  
Right on through the  
revolution . . .*

*Time keeps on slippin', slippin', slippin',  
into the future,  
Time keeps on slippin', slippin',  
slippin', into the future.*

*I want to fly like an eagle to the sea,  
Fly like an eagle, let my spirit carry  
me,  
I want to fly like an eagle 'til I'm free,  
Right on through the revolution.*

(p) Haworth Enterprises  
Written and performed by: Steve Miller

THIS SONG speaks of the tension that exists in people's lives between taking care of one's own self and being concerned with the needs of others. The eagle stands forth as a symbol of freedom, soaring high in the sky, looking down on creation, and in control of his movements because of his strength. That feeling of being free allows the spirit of the person to carry him to go beyond and transcend himself and life.

Just when one feels this fantasy is possible, Steve Miller speaks of social injustices of people who "don't have enough to eat," "no shoes on their feet," and "livin' in the street." Suddenly the reality of the human condition shows another side of life. The author ends that section by saying "there's a solution."

When faced with these two aspects of life preservation of self and concern for others — what is the "solution"? If one goes to the extreme in concern for self, then there would be the solution of escape. "I want to fly like an eagle . . . right on through the revolution."

IT WOULD be the escape tactic of flying above the ugly human condition to the freshness of the sea. Don't get involved; it's really their problem; my little contribution is not enough to make any difference; I am really not interested in their condition. All these are attitudes that will keep self preserved.

As Webster's Dictionary defines the word "selfish," it is "concentrating on one's own advantage, pleasure, or well-being without regard for others." The problem is that the free eagle will have no one with whom to share his beauty.

Another "solution" could be to trust that getting involved with people, caring for them, appreciating their human condition, will help them let their spirits rise and that there is hope and joy within their situation. Each person gets involved



in his or her own particular way but with the sole purpose of loving others, and in doing so raises the quality of life. It is a willingness to struggle, to get hurt, to die to self, to be the servant.

IN COMPARING the two approaches or "solutions," one certainly looks much more attractive than the other. However, is the shining appearance of the "free eagle" all external and no depth? Which will bring the more lasting fulfillment? Is the sacrifice of the second approach worth the effort in terms of truly helping others plus the necessary actualization? Is there a balance necessary in the two solutions?

Yes, time keeps on "slippin' into the future." How we use our time in terms of self and others has a bearing on the type of happiness we can attain. The insight of Christ into proper love of self and love of neighbor is one indication that it is worth grappling with their innate tension of humanity.

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

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## KYF questions

1. Discuss this statement: "... the emphasis today on human self realization and salvation through sciences and technology make the matter of holiness seem both quaint and far away."

2. What does the word "holiness" mean to you? Discuss.

3. In the Old Testament, read the sixth chapter in The Book of Isaiah. Reflect upon this passage. What does it teach you about holiness?

4. What is self fulfillment? Discuss.

5. Have you witnessed holiness in today's world? Discuss.

6. Discuss this statement: "Holiness is not an abstract, isolated phenomenon; it is one aspect of a warm, interpersonal relationship which we call, among other things, a covenant."

7. How can we say that God is "wholly other"?

8. What was the biblical notion of holiness?

9. How can we be perfect in our humanity? Discuss.

10. Read Chapter 5 in The Gospel According to Matthew. What is its message? Discuss.

11. In The Epistle of Paul to the Galatians, read Chapter 2, verses 15 through 21. How does this passage show that we do not disavow our humanity in the process of becoming perfect any more than Jesus did? Discuss.

12. Reflect upon this statement: "Each of us are so used to controlling the dimensions of our life — should we not be able to be holy by our own efforts?"

13. Read the life of your favorite saint. Then reflect upon how he or she reached the plateau of holiness.

14. Do you think an ordinary life can be truly holy? Discuss.



KNOW  
YOUR  
FAITH

## THE BIBLE

### Am I a priest?

*a special section to help the people of God grow in their faith*

'You

shall

be a

nation

of

priests'

By Father Alfred McBride, O.Praem.

The word priest is surrounded with a multitude of meanings. In the Old Testament it is associated with temple worship. The priest is the one who performs the sacrificial rites, whether they be offering the lambs or the incense or driving the scapegoat into the desert. In the New Testament the priest becomes the celebrator of the Eucharist.

In early Christian times, the priest offered Eucharist in homes. No big temples. No choirs of psalm singers. No altars. No vestments. No banks of candles. No incense. None of the heavy paraphernalia associated with the Hebrew temple priesthood. The first priests of the New Covenant followed more the custom of the presider of a Jewish household at a Seder meal.

**THE LIBERATION** of Christianity in the fourth century by the emperor Constantine witnessed the introduction of basilicas as worship centers. Worship moved from the home to the church. And so did the priest. The style of temple liturgy from the Old Testament reasserted itself. Once again, the choirs, the altars, the candles, the incense. The simple bread and wine of the house Eucharists assumed the imagery of the sacrificial lamb. The presider at the table of the Lord became the priest at the altar. The Reformation revolted against this

dominant ceremonial role of the priest and began to speak of the priest as minister, and of the priesthood of all the faithful. They cited the Bible in support. God told the Jews, "You shall be a nation of priests" (Ex. 3, 6-9). St. Peter reiterated this notion: "You, however, are a chosen race, a royal priesthood, a people he claims for his own to proclaim the glorious works of God." (1 Peter 2, 9)

Vatican Council II seems to have brought together all these many views of priesthood. House liturgies are restored, while Church liturgies are retained. The priest is one who presides at the table of the Lord in homes, or at the altar of the Lord in churches. The bulk of church ceremonies, once redolent of ancient temple liturgies, is now vastly simplified. The accretion of decorations and confusing overlays of symbols has been swept away so that the simplicity and real meaning of worship may be revealed.

**THE UNIQUENESS** of the presiding priest is affirmed, while the value of the people of God as a royal priesthood is retained. The role of priest as one appointed and ordained by the Church to offer Eucharist is enriched by the title of minister, so that the priest shall never forget his obligation to be a servant of the people. The Catholic people are to be made aware that they are a royal priesthood in the sense that they are both a worshipping people as well as ministering Church.

Whereas the meaning of priest in former times was tied to his "being" more than his function, there is a greater emphasis today on his function more than his "priest being." It's not that his being as a priest is less important, but that his function — what he does — and his relationship to the people of the church is more center stage.

This is dramatized much better now at ordination services where the priest candidate is presented to the people for their approval. When this is received and the bishop affirms the will of the people that this man is called to priesthood, the signal of applause is a stirring moment of participation by the people in the ordination event.

What has really occurred in the recent search for the identity of the priest is a recovery of the community and human dimension of priesthood. In a way it is a new celebration of the incarnation of Christ. God so loved human beings that he decided to become one. The new emphasis on the human is but a renewal of what is always affirmed at Christmas, the value of the human asserted by one no less than God.

This richer tapestry of priesthood should eventually mean a fresh resurgence of ordained priesthood as well as a broader community consciousness of the royal priesthood of the people of God.

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A tapestry shows Constantine being baptized by Pope Sylvester in the fourth century when worship moved from home to the church...