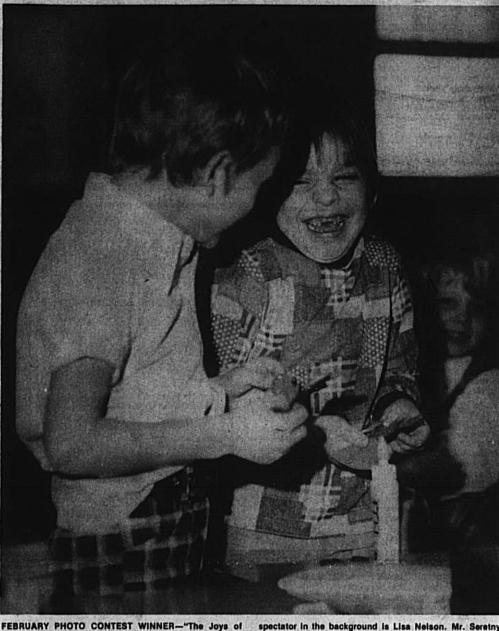
VOL. XVI, NO. 19

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INDIANAPOLIS, INDIANA

FEBRUARY 11, 1977



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

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

After Committee Chairman Ray Richardson (R-Greenfield) explained to the committee the statement of Pope Plus 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

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

Correction

principles involved in the "right-to-

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

In its statement concerning the the danger of bills like HB 1366 "is whether such legislation could provide the legitimation 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 in-dicated, is "a human one" that must be based on respect for all human life and one made with conviction, compassion

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

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:

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.

ninistry into the parish.

Youth Ministry workshops

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 for the physician in such

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 in-dividuals 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

IN A RELATED ANNOUNCEMENT, concerning the ICC and the legislature, Rufo reported that his office is issuing a bi-weekly newsletter capsulizing 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 knowledge of the position of the Church on social and moral issues.

Other bills being watched by (Continued on Page 9)

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.

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

THE GUERRILLAS falled 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."

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, Cathedrai, 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 of 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:

Seven missionaries

are shot to death by

Rhodesian guerrillas

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,

Most Rev. George J. Biskup Archbishop of Indianapolis

February 2, 1977

Fr. James Keller dies; founded Christophers

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

He founded The Christophers as "an 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

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

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 Parish Boards. of Education in the coess of selecting and hiring a incipal or director of religious function are invited to have their earch Committee or other 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.

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 partitime in a school, however, have half their salary paid by the school and half by the parish in which they reside. A Tuesday

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 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 arch-diocese 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.

WE OFFER

Quality Memorials . . .

Beautifully Designed

BRUNSWICK

BEVEL GRANITE MEMORIALS

"Across from Holy Cross Cemetery"

Bluff Rd. at Pleasant Run Pkwy.

788-4228

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

Remember them in your prayers

CLINTON
† MARY PESAVENTO, 86, Sacred
Heart, Feb. 7. Mother of Valeria
Newton, Martha Karanovich and
James Pesavento, all of Clinton;

Jane Cargal of Marshall, III.; Mary Barher of LaPorte, Tex.; William of Terre Haute; Raymond of Green-ville, S.C.; and John of Niles, Mich.

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

† ARTHUR J. McNAMARA, 87, Holy Spirit, Feb. 2, Husband of Marjorie; father of Arthur J. Mc-Namara, Jr.

† EMMA MARIE DENNIS, 75, Holy Name, Feb. 3. Mother of Mary Bailey, Betty Lawrence, Robert, James, Richard, Thomas and Charles Dennis; sister of Elsle Kolthoff

† MILDRED M. BRAUN, 76, Our Lady of Lourdes, Feb. 4. Wife of Harold C. Braun, Sr.; mother of Margaret C., Robert M., Richard T., and Harold C. Braun, Jr., and Patricia Fahle; sister of Dorothy Hariman.

† ANTHONY BAILEY, 71, St. Anthony, Feb. 5. Husband of Joan; father of Henry J. of Fairlax, Ya.; brother of Jennie Hurley of Ft. Lauderdale, Fla.; Albertine Jester, Loulse Kinney, Jean Ford and Donald Bailey, all of Frankfort; Paul and Albert Bailey.

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. Angilcan 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

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 Econe, 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. 's Preparatory

Archbishop Thomas J. Winning of Glasgow, Scotland, is to open a

Scotland's largest city and its most populous Catholic diocese. The Glasgow archdiocese has 295,000 of the 820,000 Catholics Scotland's population of more than five million.

Msgr. Jean Rodhain, a founding member and past president of Caritas Internationalis, died in Lourdes, France, Feb. 1. He

† 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.

† 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, 59, 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, Karta K. Tutts, Mary Jo Rich-mond and Edward Tutts; brother of Rita Hodson, Teresa C. Johl, Joseph G., Pat, and James W. Tutts and Nelson Mattingly.

NAME OF THE PROPERTY OF THE PR

RUTH C. PERSINGER, 56, St. Michael, Feb. 8. Mother of Diane Meier, Paulette and Catherine

† SUSIE R. OWENDORFF, 62, St. Bridget, Feb. 8. Mother of Mary Bridget, Feb. 8. Mother Jewell and Robert Bright.

† PAULINE YAGER POULTER, 73, Robert Roth; stepmother of Harry Poulter and Doily Poulter Tate; sister of Clara Hill, Laura David, Freeds Jines, Theresa Brunson and William Yager.

† MARY MARGARET WHITSETT, 48, St. Catherine, Feb. 8. Sister of Joseph and Robert Whitsett.

JÉFFERSONVILLE † GEORGE O. ANIENS, 74, Sacred Heart, Feb. 3. Husband of Ethyl; father of William J. Ariens of Jef-fersonville.

MADISON
† QUS 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 Zoller.

TELL CITY
FRANK A. STROBEL, 83, St.
Paul, Jan. 31. Husband of Tell
Henrietts; father of Charles of Tell
City; brother of Catherine Greuich.



QUILD 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 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, Gilette and Sears Roebuck have assented. The religious orders, which are members of the National Catholic Coalition for Responsible In-vestment, 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 Biskup urges the faithful to renew their embership at this time and to support the missionary apostolate also in their prayers.

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

There are four classes of

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

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

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 reflied 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 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 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 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 olvil 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.







Yes, I would like to support the Sisters of St. Benedict in their capital fund drive for St. Paul Hermitage.

NAME_ ADDRESS_

St. Paul Hermitage 501. N. 17th Street Beech Grove, Indiana 46107 Telephone 786-2261 St. Paul Hermitage

Ninety-six important people live here. Their ages range from 62 to 101 and total 7,513 years. The average resident has called the Hermitage "Home" for over half a decade. One has lived here since the facility's dedication in 1960.

Our residents already receive warm care and a deep feeling of belonging. We feel they are also entitled to receive active programs for physical, occupational and recreational therapy. Specifically here is what we

plan for St. Paul Hermitage and its important people. A new addition to the

present structure will contain Physical, Occupational and Recreational Therapy Departments: another specialized bathing area, two additional comprehensive care rooms and six new residential care rooms.

We ask you to help, too. However you are blessed financially, give serious thought to giving a memorial that can live far beyond you, no matter how large or small. You could not help a better cause. Our Christian ministry needs your goodwill and your financial assistance.

Sisters of St. Benedict

St. Roch **FESTIVAL**

Sunday, February 13

School Hall—3603 S. Meridian St.

12 Noon-6 p.m.

Awards

1ST PRIZE - Color TV 2ND PRIZE - B&W TV Dozens of Fruit Baskets and Hams

Delicious Food

Complete Fish Dinners - \$1.50

Sandwiches

Eight Special Booths Adult Games for Children and Booths

Everyone Invited!

Williams at 283-1222

FEBRUARY 22 Leisure Day will be held at

SOCIALS

MONDAY: St. Ann. 6:30

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.; Scecina High School Cafeteria, 6 p.m.

FRIDAY: St. Andrew parish

hall, 6:30 p.m.; St. Ber-nadette 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.



THE TACKER

'Folksy' concert

BY FRED W. FRIES

Folk music aficionados will assemble-

Folk music aficionados will assemble— hopefully in great numbers—on Saturday evening, Feb. 26, in Holy Cross Hail on indianapolis' near eastside.

On that evening, beginning at 7:30 p.m., singing groups from four city parishes will join their voices and musical talents in a Celebration of Life Concert.

Cross, the participating parishes are St.
Thomas Aquinas, Little Flower and St. Ann.
The project—last August's inaugural drew
more than 150 music lovers—is being put
together by Jose Werle of Holy Cross.
Joining Jose in the Holy Cross contingent
will be Jack Werle and Mike Wallace. Other

well-known folk musicians who will take part include Charles Gardner of Little Flower; Mark Proctor and Lynn Herald of St. Thomas; and Craig Woodall of St. Ann. The concert will feature both liturgical

and contemporary selections from such composers as Carey Landry, Joe Wise and the St. Louis Jesuits, on the liturgical side; and Harry Chapin, Gordon Lightfoot, Paul Simon and Paul Stookey—on the contemporary side.

THE MUSICAL TREAT is being sponsored by the Holy Cross Liturgy Committee, and proceeds will be used to finance a new sound system for the parish church.

Admission will be \$1.00 for adults and 50 cents for youngsters under 13 and senior citizens over 60.

AROUND AND ABOUT—Father James B. Gillis, C.S.C., chaplain of the Pastoral Care Department at St. Vincent Hospital, Indianapolis, was recently named to the post of manager... Slater Jeanne Knoerie, S.P., president of St. Mary-ol-the-Woods College, has been appointed a member of the Commission on Women in Higher Education of the American Council on Education. Therese Petch, a student at Scecina Memorial High School, has been named to receive the annual Indianapolis Legal Secretaries Association Scholarship Award, She is now eligible to compete for scholarship awards on the state and scholarship awards on the state and national levels.

LATE SUNDAY MASSES-To cut down on the large number of telephone calls to parish rectories in the Indianapolis area by 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. Joan of Arc. St. Lawrence, St. Mary, St. Joan of Arc, St. Lawrence, St. Mary, St. Matthew, St. Plus X, St. Therese 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.

GOOD LUCK, GIRLS-Two Archdiocesan schools are still in the running as the annual state high school girls' basketball tournament heads into the regional round of play: Roncalli of Indianapolis and Schults of Terre Haute. Roncalli meets Brownsburg at Center Grove at 12 noon Saturday in the at Center Grove at 12 noon Saturday in the regional opener, and Schulte takes on Van Buren in a 1:30 p.m. encounter at Green-

ALCOHOLISM AWARENESS WEEK-Don Newcombe, former major league baseball star with the Brooklyn Dodgers, baseball star with the Brooklyn Dodgers, will be in Indianapolls today (Friday, Feb. 11) as a feature of the city's observance of Alcoholism Awareness Week. Newcombe, a recovering alcoholic, will be the guest speaker at a 11:30 a.m. "Executive Group" luncheon at the Ramada Inn, 1530 N. Meridian St., and will make several radio and television tapings during the day.

NAMED FOR GOLF SCHOLARSHIPS—
Three young men who are seniors at indianapolis Catholic high schools were
among 12 outstanding caddles in the state
who were recently selected to receive Chick
Evans college scholarships by the Indiana
Golf Association. They are: Thomas L.
Enright, Cathedral High School; Martin A.
Gallagher, Brebeuf High School; and
Douglas E. Greer, Chatard High School. All
will attend Indiana University. The
scholarships, which are named for Chick
Evans, Jr., famed amateur golfer, are valued
at \$6,000 and are renewable for the full
college term. Joseph P. Gallagher, brother
of Martin, was one of the 1976 scholarship
winners. NAMED FOR GOLF SCHOLARSHIPS

HELPING HAND—The Archdiocesan Council of Catholic Women—through its Community Affairs Commission—has volunteered to help Birthline in a crippling weather-related catastrophe which occurred early this week at its headquarters in the old Kennedy High School building at 1515 S. Meridian St. When Sue Ley, Birth-line program director, reported for work Monday, she found the second floor Monday, she found the second floor inundated with water. The situation resulted from the bursting of frozen pipes on the next floor. Ruined were much of Birthline's stock of blankets and layette items for newborn infants as well as maternity garments for young mothers. Although many items were salvageable, Mrs. Ley said that replacement supplies are "urgently needed" replacement supplies are "urgently needed" to maintain the Birthline operation, which each month serves an average of 30 unwed mothers who choose to have their bables instead of resorting to abortion. To help the Birthline cause, the North and South Deanery Councils of Catholic Women have volunteered to "collect" donated layette garments, baby blankets and other items. Ann Thompson, ACCW Community Affairs chairman, told Tacker that her organization was contacting Indianapolis area parishes for their cooperation in providing containers for their cooperation in providing containers in the vestibules of churches for collecting donated items at this week-end's Masses. Those who plan to contribute are urged to contact their respective parishes first to see if they are participating in the project.

Invention of priest aids debt

OJAI, Calif. Catholic par OJAI, Calif. — Some Catholic parishes in California are taking ad-vantage of a priest's in-vention—along with higher prices for used newspapers—to bale lves out of debt.

It all started two years ago this city 80 miles north of Los Angeles, where Augustinian Father Richard K. Smith, pastor of St. Thomas Aquinas Church, faced the gloomy prospect of closing his parish school if additional support was not quickly found. guickly found.

Collecting \ used newspapers was one suggestion that appealed to the conservation-minded priest. He enlisted the aid of school parents in Ojal as STACK.

FATHER SMITH, who has a master's degree in physics and a love for woodworking, devised the Ecolo-Baler, a manual newspaper baler which uses no electricity or gasoline and is safe enough for children to operate. Parishioners dropped off their week's papers after Mass on Sunday, and the school children baled them into neat, compact 80-pound bundles, easily stacked on wooden pallets for forkillfling into fruick. into trucks.

Soon 10 other churches, schools and scout troops in the Ojal Valley asked to join the program and STACK became a community collection agency. Father Smith made a baler for each of the contributing groups, supplied the baling wire, and provided a far corner of the church parking lot as a collection center.

There is so little variance in weight from one bale to another," the priest said, "that we don't have to weigh papers when organizations bring them to our collection center. We count each group's bales and calculate their share of the tonnage and profits."

STACK faced fluctuating prices for used newspapers until they negotiated a guaranteed floor price from a Los Angeles recycling

For his service to ecology and the youth of the Ojai Valley, Father Smith was honored recently by the Citizens to Preserve the Ojai. It was only the second time such an award has been such an award has been

For those interested, the Ecolo-Baler is available for throughout the country. For details contact Roe Associates, 11221 Creek Road, Ojal, Calif., 93023.

Thirty years ago was the first time in the history of the Boston Archdiocese that nuns were permitted to drive automobiles.

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ACTIVITIES

FEBRUARY 11-13

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

FEBRUARY 12

The St. Vincent Hospital Guild will sponsor a Dinner-Dance at the Indianapolis Athletic Club. "Hold Everything—Monte Carlo" will feature the Wee Four Orchestra with cocktails at 7 p.m., dinner at 8 p.m. and dancing from 9 p.m. until midnight. Tickets are \$25 a couple for members and

Reservations may be made by contacting Mrs. Charles Quattrocchi, Jr., at 293-

The Ladies Auxiliary of the Knights of Columbus Council 541 in Terre Haute will sponsor a Valentine at the Club House. 9th and Poplar Streets.

Tickets are \$5 and will be available at the door.

The sixth annual

St. Patrick sets Mass for Deaf

INDIANAPOLIS - A citywide Mass for the Deaf will be celebrated at St. Patrick 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 Church, according to Jack Rhinaman, chairman of the Mary Academy, Indianapolis, will be held from 9 p.m. to 1 a.m. in the school gym. Tickets are \$6 a

The Men's Club of St. Joseph Hill, parish, near Sellersburg, is sponsoring a Valentine dance in the parish hall from 9 p.m. to 1 a.m. The Nu-Tones will furnish the music.

St. Plus X parish, Indianapolis, will hold a Winter Carnival in the school gym from 11 a.m. to 5 p.m. There will be games of all kinds, good food and fun.

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

FEBRUARY 13

The Ladies Club of St. Lawrence parish, in-dianapolis, is sponsoring the annual School Festival in Father Conen Hall, from 1 p.m. to 5 p.m.

The public is invited to the event. Admission is free.

Discussion Sessions or The Church and Catholic" will be held at St. Mary parish, Aurora, on Feb. 13 and 20 from 7:30 p.m. to 9 p.m. Father Lawrence Voelker, director of Catholic Charities, will be the speaker.

The programs are sponsored for parishes in the Lawrenceburg Deanery.

The sixth annual "Roch Festival" will be held from noon until 6 p.m. at St. Roch School, Indianapolis. A special feature of this year's event is a complete fish dinner for \$1.50 which inand beverage. Other food litems will also be available. Monte Carlo and Dancing. Tickets are \$6 per person. For ticket reservations contact Mrs. Robbie

The Newman Guild of Butter University will have a covered dish dinner at 6 p.m. in the social room of Christ dianapolis.

Fatima Retreat House with Father Donn Rabe, co-pastor of St. Joan of Arc parish, Indianapolis, The Indianapolis North Deanery Council of Catholic Women will meet at 10 a.m. In the basement of Little Flower Rectory, Indianapolis. Sr. Carol Ann Munchel, O.S.F., will speak on the topic of "Active Women of the Bible." parish, Indianapo directing the activities. p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m. WEDNESDAY: St.

FEBRUARY 19

A Dance and Benefit for All Saints School, In-dianapolis, will be held at Holy Trinity parish hall from 9 p.m. to 12 a.m. The "After Five" group will play for the dance. The public is invited. Members of the four parishes that comprise All Saints School make up the committee in charge of the event. The parishes include

St. Anthony, Holy Trinity, St. Joseph and Assumption. "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

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MEDICARE MEDICAID APPROVED

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 (lowa) 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.

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 w now realize their failure should

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

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

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

theology.

Greencastle, Ind.

tradition, and an unacceptable

David E. Horn

The article in THE CRITERION did

Letters to the Editor

Horn comments on Vatican document

continue it.

To the Editor:

According to the front-page article 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-

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 tho 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.

nese young men have prov 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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CATHOLIC PRESS

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 lournalist. now editors.

Catholic lournalist. now editors. 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 ex-The Pope also said that this ex-tended to both the publicly and privately owned media of com-munications. 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: hops have their own Depar ment 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

According to the 1976 Catholic Directory, there are now 136 diocesan newspapers, with a combined cir-culation of 4,476,623, and seven culation of 4,476,623, 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 cir-culation 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 ploneer in this field is Com nunity, 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. 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

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 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

The same is true of the Central California Register, newspaper of the Freeno diocese, which was forced to cease publication in July, 1972—when its stance in support of farm workers resulted in an advertising boycott. 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, BEFORE ANY OF these dioceses stretching from one end to the other, 10 or 12 daily newspapers would have to be involved, and the cost is

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 by streamlining improving operations, improving its professionalism, and becoming more accountable to its subscribers. Not only has this restored confidence, re important, it has led to an up swing in circulation, which is its

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 la 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.

DALE FRANCIS SAYS

Refining thoughts on permanent diaconate

BY DALE FRANCIS

Sometimes when mail indicates 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.

十七

A column I wrote that brought me a lot of mall was designed to say that there ought to be ways for the lalty to participate in parishes 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 ferring to it as the lay diaconate. Since the permanent deacon is ordained to the diaconate, he is obviously not a layman; therefore, the two terms would be contradictory.

THE YARDSTICK

BACK IN THE DAYS when there was not a permanent diaconate and many were urging that there should bewas among them—we used the ter-minology lay diaconate, contradictory though it is. It was used, I suppose, to make a distinction in what was en-visioned 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

But to make clear what was not clear in what I wrote, permanent deacons are ordained; to call them lay is 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 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 when for lived in another country where, for a period of time in the ar 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

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 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 nonmission 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 disconate is in process of development; it is already different than most expected it to be. It just seems wise not to rush

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 per-manent deacons, we're in sight of a situation where we'll have a tenth as

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

How to deal with illegal aliens

BY MSGR. GEORGE G. HIGGINS

For several years Congress has been debating what to do about documented immigrants Into country. So far, no laws have been passed on the problem,

and since we know so and effects, that's just as well. Congress is not prepared to deal with the problem objectively and will be with 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 lilegal allens 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 allens on the American economy. Statistics on this phase are practically non-existent.

THE NEED FOR FURTHER study of THE NEED FOR FURTHER atudy 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 expresident 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 ure. For ex imple, it says executive branch should "aggressively" work for the enactment of legislation which would include penalties for employers who knowingly hire aliens not authorized

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.

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 allen problem. "The illegal allen 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 allen problem is bound to raise.

I AM ALSO ENCOURAGED by the committee's warning that massive deportation of illegal allens 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 respo 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?

(Mimeographed 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. Melsaner, Executive Director, Domestic Council Committee on Illegal Aliens, U.S. Department of Justice, Washington, D.C. 20530.)

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

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 levelled 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. 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 in-eased 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 com-munities 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 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 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

A number of Catholic theologians have even posed this question publicly, evoking studies not only in 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 scarcely touched upon, the current argumentation runs the risk of

reglecting 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.

and John, was not invested with the 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 ill repeated later, at the beginning of the thirteenth cen-

tury, "Although the Blessed Virgin Mary surpassed in dignity and in excellence all the Apostles, never-theless 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 the partie the College of the 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

On the day of Pentecost, the Holy Spirit filled them all, men end women [cf. Acts 2:1, 1:14], yet the proclamation 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 brea with Mosalc practices, sometimes regretfully. 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 cuit 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 their philosophers taught the in-feriority of women, historians nevertheless emphasize the existence of a certain movement for the ad-vancement 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 Gospel (cf, Rom 16:3-12; Phil

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 Cenchreae (cf. Rom. 16:1). All these facts manifest within the Apostolic Church a considerable evolution vis-a-vis the customs of Judaism. Nevertheless, at no time was there a question of conferring ordination on these

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 "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 wokers" (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 stillure of Jesus and the Apostles

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 milleu, where the same forms of discrimination did not exist.

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 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 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 Plus 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 Plus 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, provided that their of the sacraments, provided that their substance remains unaltered, she can lay down or modify what she con-siders 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 unorder to enable that person to un-derstand, 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 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

This practice of the Church, in the fact of conferring priestly or-dination 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 altogether special form it assumes 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 persons 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

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. Is required for persons as for things: when Christ's role in the Eucharist is to be expressed secrementally, these 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

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 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. fact, while not implying an alleged natural superiority of man over woman, cannot be disassociated from the economy of salvation: it is, indeed, 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 in-timacy 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 "fullness of them" (Gal 4-4) comes, the Word, the time" (Gal 4:4) comes, the Word, the Son of God, takes on flesh in order to establish and seal the new and eternal 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

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 man and woman in their profound identify, 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, 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.

tions 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)

The Church's constant tradition

The Catholic Church has never felt 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 sidered, 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 exabove 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 leave Christ and carefully maintained. 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 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

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 tracks with it.

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 woman 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,

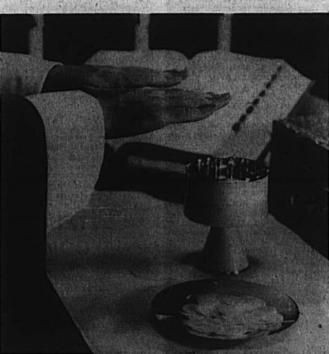
Susanna, and several others who provided for them out of their own resources" (Lk 8:2-3). Contrary to the Jewish mentality, which did not accord great value to the testimony of women, as Jewish law attests, it was, women, as Jewish law attests, it was, nevertheless, women who were the first to have the privilege of seeing the risen Lord, and it was they who were charged by Jesus to take the first paschal message to the Apostles themselves (cf. Mt 28:7-10; Lk 24:9-10; Jn 20:11-18), in order to prepare the latter to become the official witnesses to the Resurrection.

It is true that these facts do not make the matter immediately obvious. This is no surprise, for the questions

This is no surprise, for the questions that the Word of God brings before us go beyond the obvious. In order to reach the ultimate meaning of the mission of Jesus and the ultimate mission of Jesus and the ultimate meaning of Scripture, a purely historical exegesis of the texts cannot suffice. But it must be recognized that we have here a number of convergent indications that make all the more remarkable the fact that Jesus did not entrust the apostolic charge to women.

women.

Even his Mother, who was so closely associated with the mystery of her Son, and whose incomparable role is emphasized by the Gospels of Luke



DADADADADADADADADA QUESTION BOX

BY MSGR. R. T. BOSLER

Q. My husband and I are Catholics and our good Protestant friends asked us to be sponsor for their child's baptism. I asked our priest, and he said that the diocesan regulations did not permit Catholics to

be sponsors for non-Catholic children. I know of cases in our own parish where non-Catholics were sponsors for Catholic children. I am confused about this and won-dering what I can tell non-Catholic



A. It is not possible for you to be sponsors, but you could be present as Christian witnesses of the Protestant baptism. This is something new, introduced by the Vatican Secretariat for Promoting Christian Unity in a 1967 Directory Concerning Ecumenical Matters. This document upholds the traditional practice of requiring that a sponsor for baptism or confirmation be a member of the

"The reason," the secretariat ex-plains, "is that a godparent is not merely undertaking his responsibility for the Christian education of the person baptized or confirmed as a relative or friend—he is also, as a representative of a community of faith, standing as sponsor for the faith of the candidate. Equally a Catholic cannot fulfil this function for a member of a separated community."

Then comes the new development:
"However, because of ties of blood or
friendship, a Christian of another
communion, since he has faith in
Christ, can be admitted with a
Catholic godparent as a Christian
witness of the baptism. In comparable circumstances a Catnotic can do the same for a member of a separated community. In these cases the responsibility for the Christian education of the candidate belongs of itself to the godparent who is a member of the Church in which the candidate is baptized."

Your pastor was right when he said you could not be a sponsor, but I doubt that any diocesan regulations have been made forbidding a practice now permitted by Rome. You may tell

your friends that so long as they have a member of their own church act as official sponsor, you may act as additional godparents.

Catholic sponsor for Protestant baptism?

Q. Please discuss the Catholic Interpretation of Mark 11:15-18, which describes how Jesus drove out of the temple those who were engaged in buying and selling and how he quoted Scripture, "My house shall be called a house of prayer, but you have turned it into a den of thleves." How does the Church justify bingo, chance games, dinners, bazzars, etc., for money? My Protestant friends Interpret Jesus' Protestant friends Interpret Jesus' actions as disapproval of church activities for money.

A. An off-the-cuff answer would be

that the Scripture passage does not apply because church socials to raise money do not take place inside the church proper, but in the basement or other church buildings not used for

At the time of Jesus the temple and At the time or Jesus the temple and the high priest and his court were supported by taxes levied on all Jews. The temple controlled immense wealth and was the bank where people borrowed money; it was also the court where civil law suits were settled.

Jesus opposed this abuse.

I personally am opposed to bingo and regular socials to raise money for the church because I feel they encourage parishioners to depend upon others rather than their own generous

Q. My husband had a heart attack a few years ago. He has been paying off secretly some money he swiped. The doctor doesn't know if he'il ever have another attack, but he could someday. Does he have to hurry up his payments just in case? I don't want to get in-

A. Nothing like a heart attack to help you think seriously about the state of your soul and your past life. Your husband is putting his house in order. Don't disturb him. Compliment him; it will do his heart good.

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Fr. Keller, Christophers founder, dies

(Continued from Page 1) Radio and TV Service, in 15-minute radio programs on 700 stations and one-minute radio spots broadcast on 1,500 stations, in columns carried in

THE WORD THIS SUNDAY

By Father Donn Raabe

SIXTH SUNDAY OF THE YEAR

"Where do you put your hope?"

Jeremiah 17:5-8 Corinthians 15:12, 16-20 Luke 6:17, 20-26

Both abject poverty and wealth can have a bad effect on us. Because of the Great Depression, many Americans vowed not to let their children suffer what they suffered. So now our country has gone to the other extreme-from "utter want" to "never want." Our hope has become to acquire what we can to keep us from wanting in any way. The readings today hold that philosophy in judgment. The ways of "having" are not the ways of God. We can never shield ourselves completely from want and from suffering. The things of this life pass away. Only one does not pass, and that is God and those who join themselves to Him. So, where do you put your hope?

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Described as a "handsome giant of a man," in 1950 he produced a motion picture, "You produced a motion picture, "You Can Change the World," directed by Leo McCarey, director of "Going My Way," and featuring Bob Hope, Spencer Tracy, Jack Benny, Bing Crosby, William Holden, Loretta Young, Rosalind Russell, Irene Dunne, Jeanne Crain and Jimmy Durante, who offered their services free.

The Christophers also present annual awards to producers, writers and directors for work in books, motion pictures and television that affirms the highest values of the human spirit, is technically and artistically superior and wins significant public acceptance.

BORN JUNE 27, 1900, in Oakland, Calif., James Keller, was educated in public schools and St. Patrick's Seminary, Menlo Park, Calif., before entering the Catholic Foreign Mission Society of America, known as Maryknoll, in 1921.

He served for several years as associate editor of the Maryknoll magazine The Field Afar. From

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Parish Shopping List

1934-37, he was national secretary of the Missionary Union of the Clergy and editor of Catholic Missions.

In 1945, he wrote "The Priest and a World Vision" and in 1948 "You Can Change the World," whose sales had passed the 100,000 mark four years later.

Other books by Father Keller in-"One Moment Please" (1950), "Careers That Change Your World" (1950), "Government Is Your Business" (1951), "All God's Children" (1953) and his autobiography "To Light a Candle"

He is survived by a sister, Mildred Burns of Oakland, Calif.

MARYKNOLL FATHER Richard Armstrong, his successor as director of The Christophers, was to celebrate the funeral-Mass and give a homily a 5:30 p.m. Feb. 10 in St. Patrick's Cathedral with Cardinal Terence Cooke of New York presiding. Viewing of the body was to take place in the Lady Chapel of the cathedral immediately after the service.

The Mass of the Resurrection for Father Keller was to be celebrated at Maryknoll, N.Y., at 11:45 a.m. on Feb. 11. Burial at Maryknoll was to follow.

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Lilly grant financing press study ROCKVILLE CENTRE, N.Y.-The Catholic Press Association has received a

grant from the Lilly Endowment, Inc. for a national study of the Catholic reading audience to be conducted by the Gallup Poll, Princeton, N.J. The results of the survey are expected to aid publishers of Catholic

newspapers, magazines and books in determining editorial direction and training programs for the future.

The Gallup Poll, which has been researching religious beliefs and practices in the United States for more than 20 years, plans to survey a representative 1,500 Catholics throughout the nation.

The study will be divided into four areas of information: religious attitudes. beliefs and practices; demographics (age, sex, race, income, etc.); readership (time spent with television, secular newspapers and magazines, and Catholic newspapers and magazines); and reading preferences (what Catholics want to

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Women in the Ministerial Priesthood

(Continued from Page 5)
human beings the difference of sex
exercises an important influence,
much deeper than, for example, ethnic
differences: the latter do not affect
the human person as intimately as the
difference of sex, which is directly
ordained both for the communion of
persons and for the generation of
human beings. in Biblical Revelation
this difference is the effect of God's
will from the beginning: "male and
female he created them" (Gen 1:27).
However, it will perhaps be further

female he created them" (Gen 1:27).

However, it will perhaps be further objected that the priest, especially when he presides at the liturgical and sacramental functions, equally represents the Church: he acts in her name with "the intention of doing what she does." In this sense, the theologians of the Middle Ages said that the minister also acts in persons Ecclesiae, that is to say, in the name of the whole Church and in order to represent her. And, in fact, leaving aside the question of the participation.

of the faithful in a liturgical action, it is, indeed, in the name of the whole Church that the action is celebrated by the priest: he prays in the name of all, and in the Mass he offers the sacrifice of the whole Church. In the new Passover, the Church, under visible signs, immolates Christ through the ministry of the priest. And so, it is asserted, since the priest also represents the Church, would it not be possible to think that this representation could be carried out by a woman, according to the symbolism already explained? It is true that the priest represents the Church, which is the Body of Christ. But if he does so, it is precisely because he first represents Christ himself, who is the Head and Shepherd of the Church. The Second Vatican Council used this phrase to make more precise and to complete the expression in persona Christi. It is in this quality that the priest presides over the Christian assembly and celebrates the

Eucharistic sacrifice "in which the whole Church offers and is herself wholly offered."

If one does justice to these reflections, one will better understand how well-founded is the basis of the Church's practice; and one will conclude that the controversies raised in our days over the ordination of women are for all Christians a pressing invitation to meditate on the mystery of the Church, to study in greater detail the meaning of the episcopate and the priesthood, and to rediscover the real and pre-eminent place of the priest in the community of place of the priest in the community of the baptized, of which he indeed forms part but from which he is distinguished because, in the actions that call for the character of ordination, for the community he is— with all the effectiveness proper to the sacraments—the image and symbol of Christ himself who calls, forgives, and accomplishes the sacrifice of the

The Ministerial Priesthood illustrated by the Mystery of the Church

is opportune to recall that problems of sacramental theology, especially when they concern the ministerial priesthood, as is the case here, cannot be solved except in the light of Revelation. The human sciences, however valuable their contribution in their own domain, cannot suffice here, for they cannot grasp the realities of faith: the properly supernatural content of these realities is beyond their competence.

Thus one must note the extent to which the Church is a society different from other societies, original in her nature and in her

The pastoral charge in the Church Is normally linked to the sacrament of Order: it is not a simple government, comparable to the modes of authority found in States. It is not granted by people's spontaneous choice: even when it involves designation through election, it is the laying on of hands and the prayer of the successors of the Apostles which guarantee God's choice; and it is the Holy Spirit, given by ordination, who grants par-ticipation in the ruling power of the Supreme Pastor, Christ (cf. Acts 20:28). It is a charge of service and love: "If you love me, feed my sheep" (cf. Jn 21:15-17).

For this reason one cannot see how it is possible to propose the ad-mission of women to the priesthood in virtue of the equality of rights of the human person, an equality which holds good also for Christians. To this end, use is sometimes made of the text quoted above, from the Letter to the Galatians (3:28), which says that in Christ there is no longer any distinction between men and women But this passage does not concern ministries: it only affirms the universal calling to divine fillation,

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which is the same for all. Moreover and above all, to consider the ministerial priesthood as a human right would be to misjudge its nature completely: baptism does not confer any personal title to public ministry in the Church. The priesthood is not conferred for the honor or advantage of the recipient, but for the service of God and the Church; It is the object of God and the Church; it is the object of a specific and totally gratultous vocation: "You did not choose me, no, I chose you; and I commissioned you . . ." (Jn 15:16; cf, Heb 5:4). It is sometimes said and written in some

books and periodicals that some women feel that they have a vocation to the priesthood. Such an attraction, however noble and understandable, still does not suffice for a genuine vocation. In fact a vocation cannot be reduced to a mere personal attraction, which can remain purely subjective. Since the priesthood is a particular ministry of which the Church has Since the priesthood is a particular ministry of which the Church has received the charge and the control, authentication by the Church is indispensable here and is a constitutive part of the vocation: Christ chose "those he wanted" (Mk 3:13). On the other hand, there is a universal vocation of all the baptized to the exercise of the royal priesthood by offering their lives to God and by offering their lives to God and by giving witness for his praise.

Women who express a desire for the ministerial priesthood are doubtless motivated by the desire to serve Christ and the Church. And it is not sur-prising that, at a time when they are prising that, at a time when they are becoming more aware of the discriminations to which they have been subject, they should desire the ministerial priesthood itself. But it must not be forgotten that the priesthood does not form part of the rights of the individual, but stems from the economy of the mystery of from the economy of the mystery of Christ and the Church.

The priestly office cannot

become the goal of social advancement; no merely human progress of society or of the individual can of itself give access to it: It is of another order.

therefore, remains for us to meditate more deeply on the nature of the real equality of the baptized which is one of the great affirmations of Christianity: equality is in no way identity, for the Church is a differentiated body, in which each in-dividual has his or her role. The roles are distinct, and must not be con-fused; they do not favour the superiority of some vis-a-vis the other nor do they provide an excuse fo jealousy; the only better gift, which can and must be desired, is love (cf. 1 Cor 12-13). The greatest in the Kingdom of Heaven are not the ministers but the saints.

The Church desires that Christian the greatness of their mission: today their role is of capital importance, both for the renewal and humanization of society and for the rediscovery by believers of the true face of the

His Holiness Pope Paul VI, during the audience granted to the un-dersigned Prefect of the Sacred Congregation on 15 October 1978, approved this Declaration, confirmed it and ordered its publication.

Given in Rome, at the Sacred Congregation for the Doctrine of the Faith, on 15 October 1976, the feast of Saint Teresa of Avila.

Franjo Cardinal Seper

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Missionaries shot to death

(Continued from Page 1)
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and 300 day pupils, a training
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and two convents.

Father Thomas, 45, was born in London. He taught at the mission's secondary school.
Father Shepherd-Smith, born of

British parents in Tanzania, ministered to mission outstations. Ordained in 1974, he was 34 years old. Brother Conway, 57, was a native of Tralee in County Kerry, Ireland, but had worked in Rhodesia for 23 years. A Jesuit spokesman said he prac

tically built the St. Paul Mission "with his bare hands." The English Dominican, Sister Wilkinson, was from Ormskirk in Lancashire

Sister Epiphany was from Munich, Sister Magdala was from Kiel, and Sister Ceslaus was from Michidors in Bayaria.

The head of the St. Paul's Mission team, Jesuit Father Mark Hackett, was on two months' leave in Britain when the attack occurred. He had been due to return a week later, but Jesuit spokesmen in London said he was now planning to go back immediately.

Father Thomas was acting head of the mission in Father Hackett's ab-

was no motive for the slayings, which took place about 10 p.m. Feb. 6. But it marked the second multiple murder of missionaries by lack guerrillas within three months. On Dec. 5 retired Bishop Adolph

Schmitt of Bulawayo and a priest and a nun were gunned down when their car was stopped on a lonely road near Another nun in the car, wounded and left for dead, said the killer was a lone black guerrilla who opened fire when they told him they had no money to give him.

A FEW DAYS after that incident a priest driving alone disappeared. He is believed to have been killed by

The latest murders occurred just a

week before Irish-born Bishop Donal Lamont of Umtali was due to have his

appeal heard.
The 65-year-old bishop, one of the most outspoken critics of lan Smith's white-minority regime for many years, was sentenced to 10 years' hard labor last October for failing to report the presence of guerrillas and for encouraging his missionaries not to report guerrillas.

'Right-to-die' bills

(Continued from Page 1)
the ICC include one which would
clarify landlord-tenant
relationships and develop more relationships and develop more comprehensive guidelines, an effort which the ICC supports.

Another bill, which has moved to its second reading in the Senate, would require able-bodied indigents receiving aid rom the township trustee to perform public work; it also requires the trustee to purchase adequate flability insurance.

The ICC opposes this particular bill, because the power assigned to the trustee in the bill represents a major shift "because work would become mandatory for obtaining relief rather than leaving the assignment of work to the trustee."

According to Rufo, the bill assumes "that there are numerous jobs available, that most people who apply for temporary assistance are lazy and temporary unemployed are ablebodied." Therefore, contends Rufo, some people would not apply for poor relief if they were required to work off poor relief benefits. THESE ASSUMPTIONS, according to Rufo, can be attacked from state and national economic trend data dealing with the present state of the economy and the special effects a tight economy has on persons with low skills, poor education or those who lack sufficient seniority in a job to be retained during difficult times and private and governmental studies which show that 64% of household heads of poor families work, that of the 36% who do not, approximately 48% are over 65, 38% are women with children, and 14% are men.

The ICC has lobbled in support of a Senate bill which changes the beginning of agriculture labor camp permits from July 1 to May 1 so that camps will be inspected prior to occupancy. This bill has passed the Senate and is now in the House.

Two bills in the Senate providing compensation for victims of violent crimes have ICC support as does a bill repealing a law excluding farm workers in the group of employees entitled to receive wages semi-monthly or bi-weekly.

Mount Carmel team cops cage crown

BY DENNY SOUTHERLAND

Our Lady of Mt. Carmel's Freshman-Sophomore team captured their league title captured their league title
last Monday evening at
Kennedy by defeating St.
Philip Nerl, 57-40. St.
Catherine placed third.
Last Tuesday night, St.
Luke "B" played St. Barnabas "B" for the 56 "B"

CYO NOTES

Entries for the Boys' and Girls' Dual Meet Track Season have been mailed. They must be returned to the CYO Office by March 7.

Entry blanks for the Junior Table Tennis Tournament are due Thursday, Feb. 17 in the CYO Office. Also, the Junior Volleyball entries are due Wednesday, Feb. 16.

Teams have received their dules for the St. Joan of Arc Volleyball Tourney this

Saturday and Sunday, Feb. 12 and 13. The Champlonship game is scheduled for 1:45 p.m. Sunday, Feb.

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league crown at Ritter. St. Christopher and Little Flower (Gold) played in the consolation game.

ON WEDNESDAY evening, St. Michael "B" played St. Ann for the Cadet "B" League title, as St. Andrew battled Little Flower (Gold) in the consolation tilt. Results of Tuesday's and Wednesday's cage action Wednesday's cage action will be reported in next week's Criterion.
A 56 "A" league champion

was crowned Thursday at Kennedy. Teams involved in the play-offs were St. Jude, St. Andrew, St. Gabriel, and St. Susanna.

TEAMS ARE ALSO currently competing in the various post-season tour-

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DIVISION II—St. Plus X (Purple) 0; St. Lawrence "A" 3-1; St. Rita 1; Christ the King "A" 1-0; St. ndrew 1-2; St. Joan of Arc (White) Andrew 1-2; St. Joan of Arc (White)
1-2; St. Matthew 1-2; St. Joan of Arc (Red) 0-3; St Simon "A" 0-3.
DIVISION III—St. Philip Nerl 4-1; Central Catholic 3-0; Holy Spirit 3-1; Our Lady of Greenwood 2-0; St. Jude "A" 2-1; Our Lady of Loured 2-2; Holy Name 1-3; Little Flower "A" 1-3; Central Catholic "B" 0-3; St. Roch 0-4.
DIVISION IV—Christ the King "B" 5-0; Little Flower "B" 5-0; St. Jude

5-0; Little Flower "B" 5-0; St. Jude
"B" 3-0; St. Lawrence "B" 3-3; Immaculate Heart "B" 3-3; St. Plus
X (White) 3-3; St. Malachy "B" 2-2;
St. Plus X (Blue) 2-5; Little Flower
"C" 1-4.

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scheduled as follows: at 7 and 8:15 p.m. The Cadet Holy Spirit Freshman-Deanery Tourney Champions play Tuesday, Feb. 22, at 7 and 8:15 p.m. at Scecina. Sophomore Tourney, Monday, Feb. 14, at 8:15 p.m.; Little Flower 56 "B" Sophomore Winners from these tourneys Tourney, Wednesday, Feb. 16, at 7:45 p.m.; Our Lady advance to the Archdiocesan Tournament. of Lourdes Cadet Tourney, Thursday, Feb. 17, at 8:15 p.m.; and Holy Cross 56 "A" Tourney, Connersville

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'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 Margulles, 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 then 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 op-position on the other channels every night.

THIS IS A staggering achievement for a "serious" dramatic series. Last fall, ABC's Brandon Stoddard American 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"

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 con-tinuing through the af-termath 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 con-spiracy. 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 In this sense, "Roots" was

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 un-derstanding, and derstanding, 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 Peace." Besides, if the blacks emerged somewhat in the heroic mold of the Biblical Jews, and the whites as the Phillistines, there are about 60 years of American movies whose bias was precisely the opposite. Films have shamelessly libeled black character. In this context, "Roots" is only this context, "Roots" is only

Critically, some have argued that [1] the film was not as good as the book [heard that before?], or [2] it was not particularly out-standing 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 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 Ball were deeper and better. 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

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

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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

nal capture in agonizing slow motion, the blacks stacked in the ship's hold, Kunte'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 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 slaveholders, who so often use plety 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

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behind, not to mention the Schedule for February benind, 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 alming straight into the heart of our moral and cultural life. When it scores a hit, it shakes us all to our bones.

announced by Fatima

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 Donn Raabe directing the day around the INDIANAPOLIS —
"Hunger for Understanding"
will be the theme of two
special week-end retreats to
be held at Fatima Retreat
House this month. Married Couples'

Valentine Retreat, directed by Father Joseph McNally, marriage counselor and pastor of Sacred Heart Church, Jeffersonville, will be held Feb. 11-13. 22 with Father Donn 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, 545-7681. Father Hilary Ot-tensmeyer, O.S.B., Director of Continuing Education at St. Meinrad, will direct the Men's Retreat Feb. 25-27.



The week's TV network films

THE WILD PARTY (1974) (NBC, Saturday, Feb. 12): James Ivory's strange film depressing about a evening in late 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

2001: A SPACE ODYSSEY (1968) (NBC, Sunday, Feb. 13): Stanley Kubrick's audiophilosophical visual masterpiece about an astronaut who discovers a benevolent super-being beyond Jupiter. Besides the impressive hardware and special effects, there is a magnificent sequence in-volving 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 2¼-hour special featuring scenes from many of the films that received Academy reached more than 130 Awards for best picture.

THE SUNSHINE BOYS (1975) (ABC, Monday, Feb. 14): Neil Simon's funny and occasionally poignant ex-ploration of the problems of old age, disguised as a comedy about two old ex-vaudevillians who dislike 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 popula in drive-ins and small towns. Peter Fonda is an ex-tortionist 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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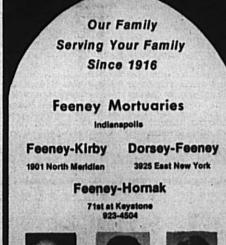
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Are we too busy to be koly?

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?

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-exhaltation 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-signited and outspoken, not blindly obsequious" ("Messengers of God, p. 91).

("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.

o 1977 by NC News Service

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 a 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.

1977 by NC News Service

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, impos-ing 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

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 convenant 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 perfec-

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 th 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 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 Be holy, for 9,



the Lord, your God,

.an holy'

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 ourselves of the Power which God has given is 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.

"1977 by NC News Service

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', 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."

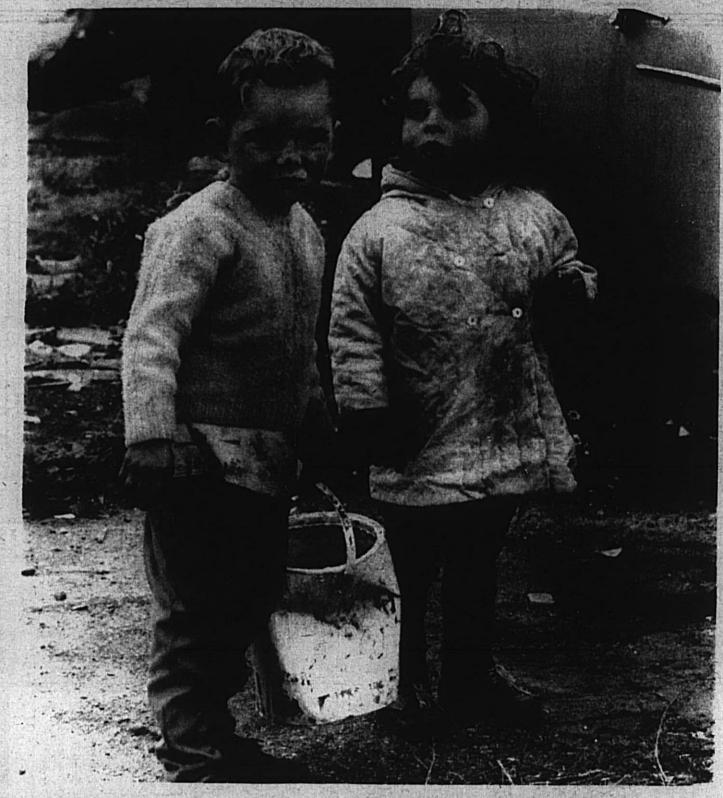
IT WOULD be the escape tactic of flying above the ugly human condition to the freshness of the sea. Don't get involved; it's really their problem; my little contribution is not enough to make any difference; I am really not interested in their condition. All these are attitudes that will keep self preserved.

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.

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.)

9 1977 by NC News Service

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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

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 Galations, 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?"

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.

be truly holy? Discuss.

14. Do you think an ordinary life can

MOW HAIH

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." (I Peter 2,9)

Vatican Council II seems to have

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 overlayers 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 worshiping 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 the church...