

# ARHS MOVIE TIMETABLE

**centre cinema**

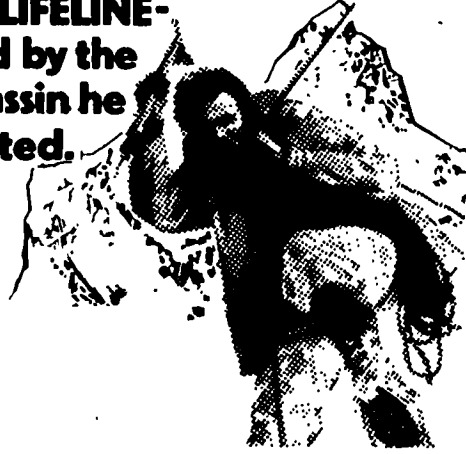


**AGATHA CHRISTIE'S MURDER ON THE ORIENT EXPRESS**

Thurs - Simmons Lounge  
Friday - Sunday 105 Forum  
7:30 & 10 \$1.00

**Rob Premiere**

**CLINT EASTWOOD**  
HIS LIFELINE - held by the assassin he hunted.



**The Eiger Sanction**

Thurs - Sunday \$1.00  
PUB Rec Room 7:30 & 10

**WARING CINEMA**



**The Point**

Thurs & Sunday 7 & 9  
Friday & Sat 7, 9, & 11  
\$1.00 Waring Lounge

**NORTH HALLS**



**PATTON**

Thurs. 7:30  
Fri - Sat 7:00 & 10  
Sun - 1:30 mat. & 7:30 pm  
108 Forum \$1.00

**Cinema East presents**



Friday - Sunday  
FUB Rec Room  
7:00 & 9:30 \$1.00

**ARHS & The Jazz Club Present**

**A Cartoon Festival**



featuring  
**The Pink Panther Roadrunner and Bugs Bunny**

Thursday-Saturday  
7:30 & 9:30 \$1.00  
HUB Assembly Room

COMING NEXT WEEK

CENTRE - Blazing Saddles  
EAST - Joe  
NORTH - Warhol's Dracula

POLLOCK - Monty Python & The Holy Grail  
WEST - The Pink Panther

# Females still sit in back

(continued from page 7)

In 1973, Pope Paul VI made what seemed to be a positive step toward uplifting the status of all Catholic women by appointing the Study Commission of the Role of Women in Society.

But according to Theresa McLeod, Mother Superior at the Regina Mundi Theological School, the commission's hands were tied. McLeod told Friedan that even before the commission began to work, the "veto" was issued by the Vatican Secretary of State - the commission was to stay away from the crucial issues of birth control and the ordination of women.

According to Daly, the roots of women's second class status in religion run much deeper than tradition. They are more than cultural; they are Biblical.

"The myth of Eve as Adam's rib and the images of woman as temptress, virgin or mother had more to do with keeping us subordinate than almost any other factor operating in the course of Western history," says feminist author Sheila Collins.

But feminists have not abandoned the Bible as a worthless piece of chauvinistic literature. Instead, they are dishing out to male church leaders some of their own theological medicine.

St. Paul of the New Testament is a favorite ally of Church leaders who want to justify the subordinate position of women. In his letter to the Ephesians, Paul writes: "Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the Church." In another letter, to the Corinthians, Paul teaches: "The women should keep silence in the churches. If there is anything they desire to know, let them ask their husbands at home."

However, feminists also recruit Paul to fight on their side. Writing to the Galatians, Paul says: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for all are one in Jesus Christ."

"That's the real Paul," the Rev. Christensen says. He, like many feminists, believes Paul's writings merely reflected the attitude of his historical period and should not be taken as a direct attack on women.

"People say he was such a chauvinist, but I think I can guess what he was thinking," the Rev. Christensen says. "If Paul would have given women positions of authority at a time when the society wasn't ready for it, the people would have laughed at the Church he was trying to establish. Christianity had a radical message as it was. Paul did not want to turn people away for the wrong reasons."

The Creation story is another tool often used to support the superiority of men. However, justification depends on interpretation.

Church leaders point to Genesis II, since it is there that Eve is created from Adam's rib and told to be his helpmate. But feminists point to a more non-sexist account of creation in Genesis I, where no mention is made of who was created first:

"And He said, 'Let us make them in our own image and likeness,' and He made them male and female."  
Again, the Rev. Christensen sides with the feminists. "In Hebrew, the name Adam does not mean 'male'; it means

humanity," he says. "It's a symbolic sort of thing. Even after the first sin is committed, there is no place in Scripture where God puts the blame on either the man or the woman alone. Both are punished. To point to the Fall for the subjugation of women, well, the proof just isn't there."

While the Biblical debate rages on, many women theologians fear that it will lead nowhere. "Like most of us, Scripture is blessedly inconsistent," says Sister Evelyn Joseph Mallern of St. Augustine's College in Raleigh, N.C.

For Catholic women who desire equal access to the religious opportunities given to men, the prospects are dim. Early in 1975 the Vatican's daily newspaper, L'Osservatore Romano, dismissed the question of women priests as a "useless" and "dangerous" preoccupation.

Clara Maria Henning, Canon lawyer for the Diocese of Detroit, is pessimistic about the chances of Catholic women being admitted into the priesthood. Canon law, the strict regulations which Catholics must follow, is difficult to change, Henning says, because Canon lawyers are merely products of the law they absorbed. The law, Henning says, is "that the world was created for the male, that the Church was ruled by men and that it is their duty to keep it that way."

According to Henning, a highly selective process assures that only the most conservative seminary students will climb the success ladder from student to Canon lawyer and possibly to bishop. Each year about 10 males are hand-picked to study Canon law.

"At each step, there was a weeding out of those boys and men who were found to have a rebellious spirit and-or who exhibited an appreciation of women that would in the usual course of events lead to fatherhood of a different kind. Our canonists comprise a group who are not selected and trained to lead; they are the cream of the crop of natural followers," Henning argues.

Things look a bit more promising for the 11 Episcopal women ordained in Philadelphia in July, 1974. Although they invalidated the ordination in August, the House of Bishops has since voted by a 3 to 1 majority to support the principle of ordination of women to the priesthood. "That was not an official ruling," explains one Episcopal minister, "but it was a vote of persuasion."

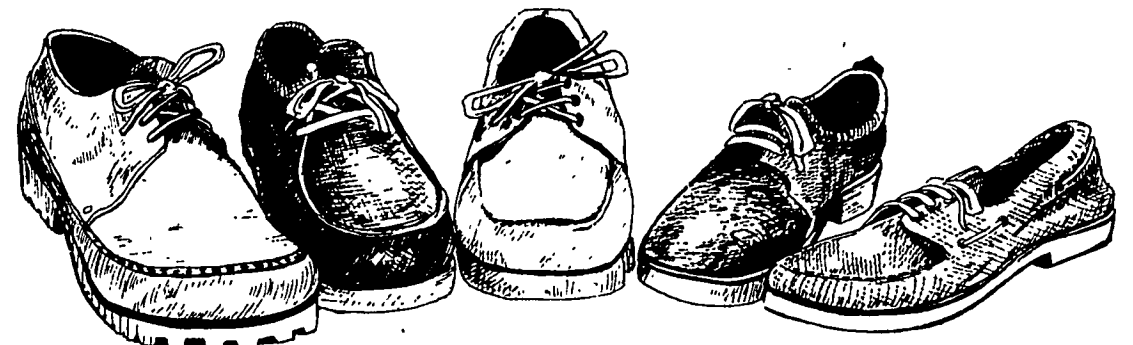
The 1976 Episcopal General Convention will settle at least one battle in women's struggle for recognition in the church. For Carter Heyward, it has been a long and frustrating war. To stretch it out even a few more months is a senseless tactic. She says: "I am unwilling to participate in a game of plastic smiles, new committees, old study projects; a game of watching and waiting as my sisters and I suffocate in coerced compliance; a game of servitude and patience, not for God's sake, but for man's; a game called 'church.'"

Whether it is a game or not, women still have a long way to go before they enjoy full equality in America's parishes and pulpits. Until the attitude of American society changes radically, many feel women will remain, as a Christianity Today editorial puts it, "first at the cradle and last at the Cross."

# SCARS

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