

THE

Archdiocese of Indianapolis

CRITERION

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March 16, 1979

St. Patrick's Day 1979

Here's to the Irish, first in God's eyes to
be sure. May Irish eyes be ever smiling
and Irish hearts be ever beguiling. May
Irish wit be keen and accurate and may
the Lord help us if we exaggerate.

—An Irish toast



—beginning on page 9—

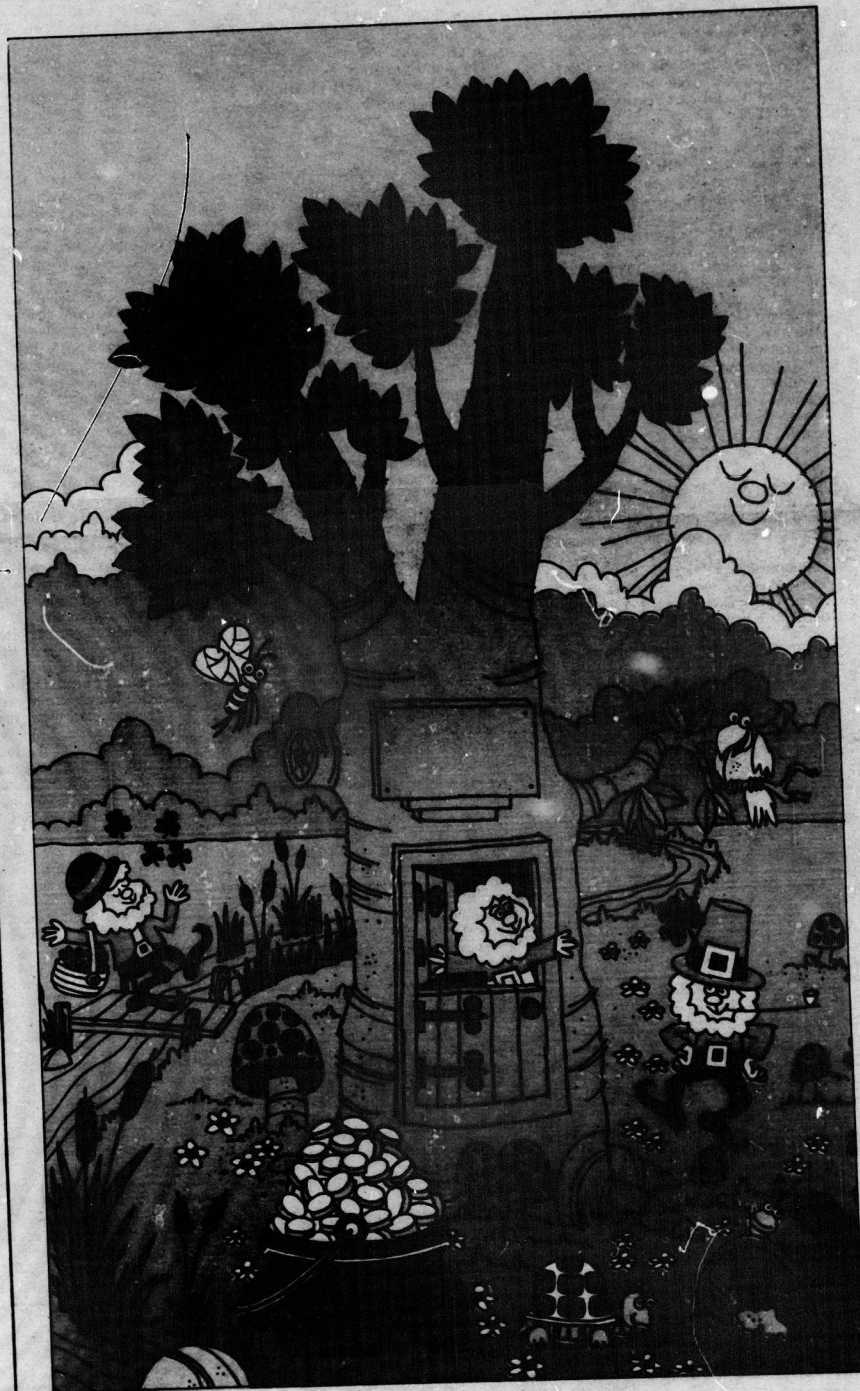
Pope John Paul II's first encyclical

Redemptor Hominis

(Redeemer of Man)

an exclusive

NC News Service release



report from the chancery

a monthly record of the activities of Archdiocesan agencies

chancery

Archbishop Biskup was hospitalized for several days for tests early in March. He has returned to his home and continues convalescence there. The Archdiocesan community is asked to remember the Archbishop in prayer. . . the Archdiocesan celebration of the Chrism Mass will be held in the Cathedral Church at 7:30 p.m. on Tuesday, April 10. **Father Francis Tuohy** will be celebrant of the Chrism Mass, with the oils being blessed previously in a private ceremony, but available for distribution following the Mass as usual. Following the liturgy, an informal reception will be held in the former Cathedral High School across from the Cathedral Church. Parishes are encouraged to arrange for representatives to participate in the celebration. . . **Father Ambrose Schneider** has been appointed Lawrenceburg Diocesan Moderator of the Archdiocesan Council of Catholic Women. **Glenn Tebbe** has assumed the chairmanship of the Commission for Ecumenism for the remainder of the term of **Rev. Kenneth Murphy**. Tebbe had been Vice-Chairman of the Commission. . . Approval and funding has been granted for preparation of space at the Vocations Center (Holy Rosary Parish) for the Catholic Youth Organization. An area on the ground floor opposite the gym will be converted to offices for the CYO. The growing complex now will include the Vocations Center, "The Criterion" offices, as well as the CYO. Use of that location for a central consolidation of all Archdiocesan offices has been found to be not feasible, so all agencies locating there are doing so on a temporary basis.

At its meeting of March 5, 1979 the Priests' Senate received recommendations from the Executive Committee for the composition of standing committees for this year. The

following appointments were approved: Ministry Committee—**Fr. Joseph McNally**, chairman; **Fr. John O'Brien**, vice-chairman; **Fr. Joseph Beechem**, Church Life Committee—**Fr. Louis Schumacher**, chairman; **Fr. Edwin Sahn**, vice-chairman; **Fr. Fred Schmitt**, Church Witness Committee—**Fr. John Fink**, chairman; **Fr. Joseph Wade**, vice-chairman; Faith and Order Committee—**Magr. Richard Kavanagh**, chairman; **Fr. Donald Eward**, vice-chairman. Religious Committee—**Fr. Richard Hindel**, O.S.B. **Fr. Myles Smith**, Senate Parliamentarian, was appointed Chairman of Arrangements for the next meeting of the Presbytery. **Fr. Joseph Beechem** was appointed Senate Liaison with the Association of Religious of the Archdiocese of Indianapolis (ARIA). . . **Fr. Robert Mohrhaus**, Chancellor, presented the Senate with a revised salary schedule for priests in keeping with cost of living increases. The Senate discussed and tabled a motion to accept a proposal submitted by the ad hoc committee on parish councils to establish a Commission on Parish Life.

office of worship

Committee assignments for members of the Liturgical Commission were announced on March 1. They include Church Art and Architecture: **Fr. Stephen Jarrell**, chairman, **Fr. Stephen Banet**, **Fr. John Kirby**; Clergy Formation: **Fr. Albert Ajamie**, chairman, **Fr. James Bonke**, **Magr. Joseph Brokhage**, **Sr. Mary Joanne Pies**, O.S.B.; Episcopal Liturgies: **Fr. Robert Mohrhaus**, chairman, **Fr. Stephen Jarrell**, **Charles Gardner**; Ministries in Worship: **Fr. Charles Fisher**, chairman, **Milton Hale**, **Fr. Robert Mazzola**, **Mrs. Marie Mitchell**; Music: **Charles Gardner**, chairman, **Fr. Richard Mueller**. In addition to these regular committees, three committees continue to serve the Liturgical Commission in an ad hoc capacity. They include: committee on the Catechumenate Pilot Project, committee on the Cathedral Renovation, Confirmation Task Force. . . The Office of Worship received national recognition recently by the Federation of Diocesan Liturgical Commissions for its efforts at co-sponsoring the February 23-24 seminar by **Dr. Christianne Brusselmann** on the catechumenate and the renewal of parish life. . . A preliminary report on the renovation of Sts. Peter and Paul Cathedral has been prepared by **Fr. Stephen Jarrell** for study by the Cathedral Renovation Committee. The report includes the following parts: statement on the role of the Cathedral, a demographic, physical structure and pastoral survey of the Cathedral; general proposals about creating a flexible space for worship and assembling; specific proposals about arrangements and furnishings; personnel, programming, and financial considerations. . . The Office of Worship 1979-80 budget request calls for an operating budget of \$22,450 during the coming fiscal year. This amount reflects a new initiative on the part of the Commission and Office to develop an extensive In-parish Liturgical Ministry program. . . The Office of Worship will be providing its assistance in the preparation of the following liturgical celebrations to be held in the near future: Mass for Senior Catholics, Indianapolis area, April 3; Chrism Mass, April 10; Priesthood Ordinations, May 19; Priesthood Day Mass, May 22.

presidents/pastors with the requested contracts. The budget for the Office of Catholic Education was approved by the Archdiocesan Board of Education at its February 20 meeting. The budget has been forwarded to the Archbishop for his ratification. . . The Director of the Department of Planning **Sr. Judith Shanahan**, S.P. is working with parishes and districts on an individual basis to assist them with the planning process. . . The Organization and Communications Task Force will present the results of its evaluation of the OCE at the EPC's March 23-24, 1979 meeting. . . Twenty pastors, 20 DREs, 20 principals, and 20 board presidents have completed a survey on what they see as inservice needs on boards of education. This survey will be used to design inservice for the next three years. . . Pastors of 14 parishes without a board of education, but which are participating in the planning process have been offered assistance in forming a board of education. . . The Educational Planning Commission met on Friday and Saturday, February 9-10 to finalize the proposals of Phase III of the planning process. There are two sets of proposals that will be presented to the Archdiocesan Board of Education, those that call for implementation by the Office of Catholic Education and those that will be given to the Archbishop for his consideration. The Educational Planning Commission will present its proposals to the ABE, and in turn, will act upon them at the regular meeting of the board of June 19, 1979. . . **Christianne Brusselmann's** Parish Renewal Seminar on February 23-24 had 388 participants. . . The Religious Studies Program began March 5, at 16 different locations. Preliminary estimates indicate 650 participants have registered for the programs. Complete reports will be available in April. The Religious Education Department staff will be visiting each site. . . Thirteen parishes throughout the archdiocese are seeking applicants for the position of Director of Religious Education. . . **Sister Mary Margaret Funk**, O.S.B. is assisting the Religion Department of Secunia High School in a religion curriculum evaluation. . . During the Tuesdays of Lent, **Kathy Batz** and **Marge Teipen** of the Religious Education Department are coordinating luncheon seminars being held at the Chancery. An invitation was extended to all staff members of the archdiocesan agencies to attend during their lunch hour. . . The Department of Schools staff are continuing all-day visits to schools throughout the archdiocese. Visits were recently made to St. Charles, Bloomington; St. Joseph, Shelbyville; St. Andrew and St. Lawrence, Indianapolis. . . Departmental staff are also making visits to archdiocesan agencies which offer programs and services to Catholic schools. Visits have been completed to St. Elizabeth's Home and Social Ministries. Others are scheduled for Social Services and Vocations Office. . . **Stephen J. Noone** attended a workshop in Chicago on the National Energy Conservation Policy Act (PL 95-619). The workshop was conducted by the United States Catholic Conference and was aimed at educating diocesan officials on the benefits in the legislation for Catholic schools, hospitals and child-care institutions. . . Noone convened on February 14 a meeting of high school principals and guidance directors to study a possible revision of the high school placement test administered in metropolitan Indianapolis. The group agreed to change to the Sequential Test for Educational Progress in February 1980. . . A workshop for Catholic school administrators will be held on Wednesday, March 21, at Our Lady of Grace Student Center, Beech Grove, Indiana. This workshop for Catholic school administrators and all who are interested in Catholic school administration is sponsored by the Department of Schools.

catholic charities

The Commission which will implement the Pastoral Plan for Family Ministry is in the beginning stages of its formation. An orientation session was held on Saturday, March 3 to present the overall plan. The Commission will meet again at St. Meinrad on the weekend of April 6-8 to combine a retreat atmosphere with further planning. . . The 1979 Catholic Charities Appeal has reached 54% of its goal. Additional pledges and donations are still being sought to complete the goal and continue important areas of ministry. . . The Natural Family planning program is in jeopardy because of adverse rulings regarding use of Title XX funds from the office of the Indiana Attorney general.

the cyo office

Plans are being finalized for the 1979 Archdiocesan CYO Convention to be held on April 6, 7 and 8 at Secunia Memorial High School. **Marina Guerin**, Director of the National CYO Federation will deliver the Keynote address for the Convention. The theme is "Youth . . . God's Promise of Tomorrow-Today." . . The second section of the CYO Music Contest will be Sunday, May 6, at Secunia High School. . . The Third Annual "Gaslight Gayeties" of the St. John Bosco Guild will be Friday, March 9 at Roncalli High School. The guild's Annual Day of Recollection will be Tuesday, March 27, for the Executive Board Members at Fatima Retreat House. Members of the Guild have been preparing 20,000 camp applications for the mail. . . CYO Spring Sports are beginning in the near future. Girls are preparing for the five leagues of spring Kickball and boys are looking forward to cadet and 56 Baseball. Immediately following these leagues both Boys and Girls soccer Leagues will begin. . . More than 300 Boys will wrestle in the 1979 CYO City Tournament scheduled for next Thursday and Saturday. . . Nine teams have entered the Junior Volleyball League this year. We are planning a post-season Tournament and Pizza Party for the players and coaches. . . Interviews for prospective camp staff members are now being conducted. Tentative plans for new programs for teenagers at the CYO Camps are being finalized. . . In cooperation with Camp America, three foreign camp counselors have been secured to work at the CYO Camps this summer to add an international flavor to our program for the children. The two young men are from England and the young woman is from Sweden. They will be with the camps for the entire summer and will have three weeks in late August to travel throughout the United States as part of their program. . . Letters have been sent to presidents of parent faculty associations and pastors asking them to allow us to present a program about camp to their organization. A few appointments have already been set up. Letters to parochial school principals will be mailed in a few weeks in conjunction with our mass brochure mailing. The letter to the principals will request time in the classroom to introduce their students to camp. A slide-tape program describing the philosophy and programs at the CYO Camps is now being produced. . . The first staff meeting for the spring Search weekend will take place in mid-March. The purpose of the spring Search weekend is to train future leaders for the program. . . The days of the follow-up of eighth grade retreats, which will include 970 eighth graders, will be held during the second week of May. The program is conducted in cooperation with the Office of Catholic Education and the Vocations Office. During the month of March, retreats will be

(See CHANCERY REPORT on p. 21)



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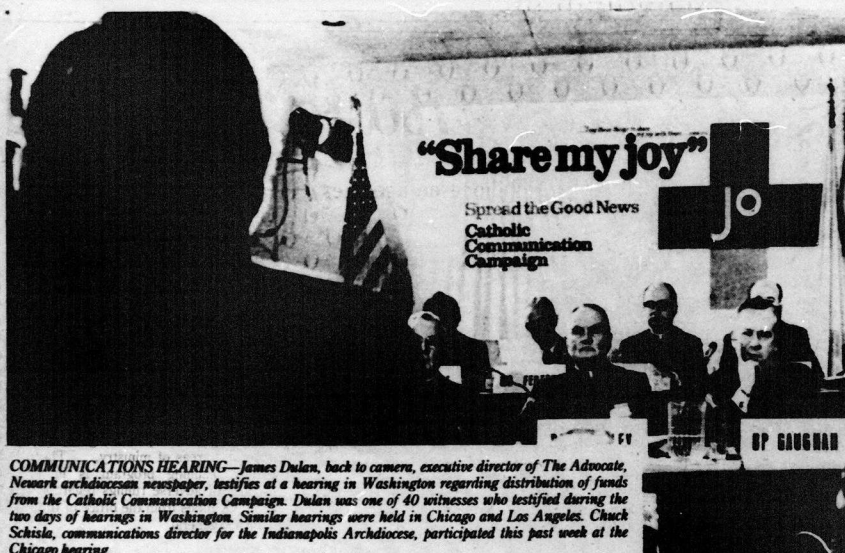
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office of catholic education

Parishes are in the process of negotiating contracts with educational administrators. Contract Kits have been sent to 79 board



COMMUNICATIONS HEARING—James Dulan, back to camera, executive director of The Advocate, Newark archdiocesan newspaper, testifies at a hearing in Washington regarding distribution of funds from the Catholic Communication Campaign. Dulan was one of 40 witnesses who testified during the two days of hearings in Washington. Similar hearings were held in Chicago and Los Angeles. Chuck Schisla, communications director for the Indianapolis Archdiocese, participated this past week at the Chicago hearing.

John Paul's first encyclical

Pope seeks sweeping social changes

by NC News Service

Pope John Paul II strongly condemned the arms race and asked for sweeping changes in the world's social, political and economic life in his first encyclical.

Titled "Redemptor Hominis" (Redeemer of Man), the encyclical also criticized "consumer civilization" and totalitarian regimes restricting religious freedom. It strongly defended human rights, asking states to pay more attention to applying human rights rather than talking about them.

"Do not kill! Do not prepare destruction and extermination for men!" said the encyclical.

Money used to develop and purchase arms should be diverted to increase food production

and provide other services needed by people, said the pope.

"WE ALL KNOW well that the areas of misery and hunger on our globe could have been made fertile in a short time if the gigantic investments for armaments at the service of war and destruction had been changed into investments for food at the service of life," said the encyclical.

It criticized developed countries for providing arms "in abundance" to newly independent states "instead of bread and cultural aid."

Pope John Paul's encyclical said church stands on social issues are based on Christ's redemption which makes the church the

guardian of the human dignity of each person.

Each individual "precisely on account of the redemption is entrusted to the solicitude of the church," it said. "We are dealing with 'each' man, for each one is included in the mystery of redemption."

Because of this, the church must speak to the specific problems of each concrete human being, said the encyclical.

The encyclical is dated March 4, but the Vatican scheduled the release date for March 15. The encyclical also discusses internal church issues, stressing the need for unity based on the teachings of Vatican II.

THIS UNITY "springs" from collegiality, said the encyclical, which praised efforts to

increase collegiality through new organizations of bishops, priests and laymen.

Regarding restrictions on religious freedom, the encyclical alludes to communist governments, but does not mention them by name. It defends religious freedom as being essential to the dignity of man.

"It is therefore difficult, even from a 'purely human' point of view, to accept a position that gives only atheism the right of citizenship in public and social life, while believers are, as though by principle, barely tolerated or are treated as second class citizens or are even—and this has already happened—entirely deprived of the rights of citizenship," said the encyclical of the first pope to come from a country under communist rule.

The encyclical also criticized the consumer society for fostering materialism and causing a lot of the sharp contrasts in the world between the rich and the poor.

"Indeed everyone is familiar with the picture of the consumer civilization, which consists in a surplus of goods necessary for man and for entire societies—and we are dealing precisely with the rich highly developed societies—while the remaining societies—at least broad sectors of them—are suffering from hunger, with many people dying each day of starvation and malnutrition," said the encyclical.

"SO WIDESPREAD is the phenomenon that brings into question the financial, monetary, production and commercial mechanisms that, resting on various political pressures, support the world economy," it said.

"These are proving incapable either of remedying the unjust social situations inherited from the past or of dealing with the urgent challenges and ethical demands of the present," it added.

"The drama is made still worse by the presence close at hand of the privileged social classes and of the rich countries, which accumulate goods to an excessive degree and the misuse of whose riches very often become the cause of various ills," it said.

"Man cannot relinquish himself or the place in the visible world that belongs to him; he cannot become the slave of things, the slave of economic systems, the slave of production, the

(See PAPAL ENCYCLICAL on p. 2)

Catholic Conference lobbies at State House for social justice issues

by Peter Feuerherd

"Politics." To most people, the word connotes images of smoke-filled rooms where secret deals are ironed out, of "eighteen-minute" gaps, of "Korean connections" and other assorted influence peddling.

To the Indiana Catholic Conference and its networks of involved lay and religious people, however, the political process is seen as a vehicle for implementing the social justice obligations proclaimed by the Gospel and the church. One of the purposes of the ICC, whose Board of Directors is made up of the Indiana bishops, is to lobby the state legislature on selected issues that the ICC deems important.

What are the issues that the ICC deals with? As Raymond R. Rufo, executive director for ICC and its chief lobbyist puts it, "we try to reflect the wide range of issues that reflect Catholic social teaching." These issues generally concern the disenfranchised and marginalized; namely, the unborn, the immigrant, the mentally and physically handicapped and the needy elderly.

Specific legislation that concerns these kinds of groups is either supported or rejected by the ICC leadership. It then provides its lobbying

network with information and "Action Alerts"—designed to attract constituent letters and phone calls in an attempt to influence the vote of legislators.

EXAMPLES of specific legislation that ICC is lobbying for in this legislative session are bills that would prohibit government funding for abortion (S.B.122), protect tenant rights (H.B. 1241-42-43), provide relief for the destitute (H.B. 1619), and extend education credit to public and parochial schools (H.B. 1322).

The legislature is coming to the end of its session (in April), and the problem of getting these bills voted on plagues the ICC leadership.

As Rufo explains, "Our problem is time. It is going to put a lot of these bills in trouble. There are about 180 bills on second or third readings (the final stages before a bill becomes law). Kermit O. Burrous (R-Peru), the speaker of the house, has absolute control on calling them down."

The process of lobbying is one of "but-tombing" legislators in the halls and chambers of the State House and talking to

them in a personal way to try to influence their decisions.

The motivations of legislators are varied, according to Rufo. "There are different elements that motivate legislators. For one, it may be personal conscience; for another, it may be advice from another legislator; for others it may be the persuasion of lobbyists or political philosophy." Rufo emphasizes, however, constituent pressure.

"Because of the part-time nature of the job (the legislature meets, at the most, for 61 working days), there is more time to be in contact with your constituents. When constituents are in contact, the legislators do listen."

Building constituent pressure is the reason for the mobilization of ICC networks across the state. These information-action networks, composed of small numbers of people in each legislative district, study selected issues and attempt to understand the church's position, express their views to legislators, and alert others in their district to important pending legislation.

When legislation is about to be voted on, ICC puts out an "Action Alert" that generates (See CATHOLIC CONFERENCE on p. 8)

living the questions

Latin America mission tests local priest's resources

by Fr. Thomas C. Widner

Constructing houses is not your ordinary priestly type work. At least not in the United States. But you might find it being done elsewhere—like in the missions. And if you are Father Robert Sims, associate vocation director for the Indianapolis Archdiocese, you might find yourself doing the constructing. Especially if you are spending three weeks in a Guatemala mission with the Campus Ministry program from DePauw University, Greencastle.

But constructing houses was not the only work Father Sims did during his stay.

"I did spend a day with a medical team there," he explains, "dispensing some drugs, giving oral shots for worms, rinsing out cups." In saying all this he smiles a bit remembering having gotten bit by small children to whom he administered the oral shots. He also remembers, with some sadness, that rinsing out the cups was necessary as there were not enough for each individual patient.

Dr. Fred Lamar, head of the Campus Ministry program at DePauw, has developed a kind of inter-term for DePauw students to provide for them some experience in foreign mission work and to provide for the mission some assistance which they can use however short the visit. Five groups of students headed for Latin America this year—two to Guatemala, two to Honduras, and one to Haiti. Father Sims joined them.

"DR. LAMAR IS VERY INTERESTED in social justice issues," Father Sims explains, "and is very anxious to relate those issues to the faith element of the university."

Those interests extend not only to far away places like Guatemala, but also locally. Students from DePauw have, for example, assisted Father Clarence Waldon in inner city work through Holy Angels parish in Indianapolis.

Father Sims lived at San Lucas Toliman in Guatemala, at a parish adopted by the diocese of New Ulm, Minnesota. This diocese has assigned two priests and some sisters to the



Guatemala mission. Dr. Lamar's students participate once a year. Doctors, nurses and dentists from Minnesota have also been involved during the short trips.

One of the problems Father Sims finds in the brief visits is "you know as soon as you leave things will go right back to being what they were before. You have to have a strong faith in order not to be discouraged about what you accomplish while you are there."

The consistency in the visits is provided by the priests and sisters at the parish in San Lucas Toliman. According to Father Sims, the pastor had been there 15 years. One of the doctors noted this to Father Sims when he remarked that he spent his time distributing medicine to the people to cure worms knowing that the people would acquire the sicknesses again once they (the medical team) left.

"MOST OF THE TIME I was there," Father Sims relates, "I worked construction—things I'd never done before. I learned to help build houses which have to be earthquake proof. And I dug ditches. Things like that."

Father Sims spoke favorably of the Church's presence in Guatemala. "I really appreciated the way the local Church dealt with the total person there and didn't just act as a sacramental way station. The parish sponsored coops, was involved in housing, and ran the fire station. A geologist was studying the soil to help the people better raise crops. Another man was teaching the people to raise rabbits. There was even an artist who used drawings to teach the people simple things like how to boil water."

All of these things were being accomplished through the work of the Church.

"The priests and sisters weren't just social activists," he says, "but they weren't only offering the people pie-in-the-sky."

Father Sims spoke of his experiences with liturgy in the Guatemala mission also as a somewhat different experience.

"The whole thing was very low key," he states. "The pastor used a dialogue homily to catechize the people. It was a very warm and friendly atmosphere."

The relationship between the San Lucas Toliman and the New Ulm diocese is a strong one, he claims. It involves not

only the priests and sisters who work there, but also laity who form the medical and construction teams.

Should the Archdiocese of Indianapolis do something similar? Father Sims couldn't say whether or not it was possible or practical. "We might not have the personnel," he says. "I do know, however, that it's a good idea, at least in theory."

A friend retires

Our staff celebrated Saturday night with a number of invited guests the retirement of our friend, Fred W. Fries. The evening was made more the wit of Father Paul Courtney, the serious and thoughtful Raymond Bosler, both of them friends, and the workers of Fred, and the suave charm of Father Paul Courtney, representing Archbishop Bishop. Oh, and there was Fred himself and—unfortunately—Fred's bad joke.

The dinner was a surprise for Fred. He had kept it secret for some time. Fred's delightful wife, Liz, agonized most of Saturday when she thought for certain he had discovered the size of the event. He expected to be going to dinner with a few close friends and myself. More than 60 were present.

I am struck in looking back over my three years with Fred by the grace and dignity with which he dedicated himself to the pages of *The Criterion*. Both Magr. Bosler and Father Courtney spoke of their years of working with Fred, years of joy and sorrow, agreement and disagreement. I realized how time cheats us by not making it possible for each generation to know and fully appreciate what previous generations have had to endure in work and effort and enjoy in relating to one another.

Fred's quiet, gentle nature has left its permanent mark on *The Criterion*. The kindness, the gentleness, the considerateness with which he addressed all who came into contact with us these last 26 years is a dignity which remains treasured and respected. Fred's absence from our offices can never fully be filled.

washington
newsletter

Normalized relations with Vietnam urged and soft-pedaled

by Jim Castelli

WASHINGTON—The four-way war in Southeast Asia involving Vietnam, China, Cambodia and the Soviet Union has led both political and private sector leaders to soft-pedal their support for normalization of American relations with Vietnam.

But others argue that the sooner relations are normalized the better, for both strategic and humanitarian reasons. Some observers even argue that normalization of U.S.-Vietnam relations could have prevented the war between Vietnam and China which claimed thousands of lives and threatened to escalate into a much wider war.

In December 1975, the general secretaries of the U.S. Catholic Conference, the National Council of Churches and the synagogue Council of America urged normalization of U.S.-Vietnamese relations "as soon as possible."

The United States and Vietnam are

negotiating about normalization, but progress has been slow. Vietnam first held out for U.S. reparations it said were promised by the Nixon administration, but it has withdrawn that demand.

VIETNAM IS now eager to establish formal relations with the United States. Its recent decision to allow up to 500,000 Vietnamese to leave the country in orderly fashion—instead of in refugee boats—can be seen as a gesture toward the United States and international opinion.

But the Carter administration seems reluctant to normalize relations because it fears a strong negative reaction from both the public and the Congress, which is still angry about the way the administration handled the recognition of the People's Republic of China.

Opposition to normalization of Vietnam stems partly from bitterness over America's involvement in the war there and partly from the fact that Vietnam is seen as an aggressor in Cambodia and as a Soviet ally.

But supporters of normalization offer a number of reasons for recognizing Vietnam, including the fact that Vietnam, with its 50 million people, is the third largest communist country in the world. If the United States can recognize China, the argument goes, why can't it recognize Vietnam?

Rep. John Murtha (D-Pa.), a Vietnam War veteran who was wounded twice, says America's position has pushed Vietnam into a closer relationship to the Soviet Union than it wants.

Vietnam has a long historic animosity toward China and wants to limit Chinese influence in Asia. That is one reason why it has moved closer to the Soviet Union, but Murtha and others argue that official relations with the United States would have given Vietnam a better chance to remain independent of Russia.

Rep. Paul Simon (D-Ill.) says, "It is possible that the present war in Vietnam—almost a

classic case of the growth of war—would not have occurred had we recognized the government of Vietnam.

"OFFICIALS OF Vietnam made clear their eagerness for improved relationships with us and their desire to maintain independence from the Soviets and the Chinese. But we turned them down and had no influence in Vietnam when the Soviets apparently encouraged Vietnam to move into Cambodia.

"One of the very highest officials in the U.S. government told me that it was clear to him that if we had recognized Vietnam, the war would not have occurred. By failing to do what our officials knew was right, at the least we did not help to bring stability."

Don Luce, international representative of Clergy and Laity Concerned, a group which opposed the Vietnam War and now works for improved U.S.-Vietnamese relations, agrees that U.S. recognition of Vietnam could have prevented the Vietnam-China war.

"But it is not too late now," he said. "Normalization of relations with Vietnam today would be a clear signal of a balanced position by the United States as we have normalized relations with China. And such a diplomatic move would help insure a period of stability in Asia."

Others, particularly church groups, urge normalization of relations with Vietnam as part of a necessary post-war reconciliation and as a means to help get humanitarian and development aid to Vietnam.

THERE IS A desperate need for food in Vietnam, where a large part of the population faces severe malnutrition if a grain shortfall of four million metric tons is not met this year.

Vietnam also badly needs help to develop industry, transportation and public health.

Normalization would make it easier for commercial companies to ship goods and would make it possible to send U.S. food for Peace aid to Vietnam.

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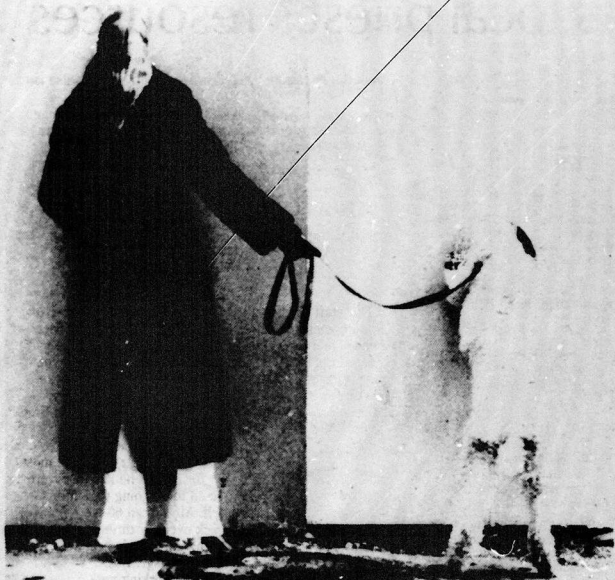
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PEEK-A-BOO—As a woman pauses to watch construction at the site of Baltimore's Convention Center, her poodle decides also to give it his critical eye. (NC photo by Lloyd Pearson)

question box

The Church's language—male and chauvinistic?

by Msgr. R. T. Bosler

Q. What is the meaning of "And the Word was made flesh?" Does it mean that the Word of God was made human or that he was made male? The implications are far-reaching where the female of the species is concerned. "The Catholic Dictionary on Holy Scripture" states that "Men can become children of God because the Word became man . . . This interpretation excludes women as surely as does the Doctrinal Congregation's declaration that women cannot become priests because priests must be men as Christ was a man. Does the church include women in the genus men only when it suits their purpose?"



A. By using the expression "the word was made flesh" John made it very clear that the Eternal Word took upon Himself humanity as such, made it his own and was not merely united with or working through an individual human. Therefore the expression makes no distinction between masculinity or femininity. He became human in every sense of the word; that's what the expression means. The quotation from "The Dictionary on Scripture" uses the word "man" (without the article "a" or "the," please note) also to denote the human race.

Take a good look at an English dictionary and you will find that the word "man" came from an old Indo-European word, reaching us through the Latin "mens," or "mind," which had the basic sense of the "one who thinks"; hence, the first meaning of the word "man" is "a human being, person, whether male or female," and the second meaning is "human

race, mankind" and only the third meaning is "an adult male."

It is unfortunate that the English language has but the one word to express several meanings. The Latin, in which the Roman Catholic Church forms its formal teachings, has the word "homo," which means "the human being," and "vir" and "mulier" to mean male and female humans.

The ambiguity you have noticed shows up in the Nicene Creed used at Mass. The English translation has (Jesus) "was born of the Virgin Mary, and became man." The Latin puts it: "et homo factus est"; "homo," meaning human, not "vir," meaning "a man."

If you ask why the translators of the Creed didn't say "and became a human being," I would say that it was because it would spoil the rhythm of the sentence, making it difficult to put to melody. They presumed that from the context of a sentence or the circumstances most intelligent English-speaking persons were capable of discerning whether the word man, men or mankind referred to the whole human race or to the male part of it.

But, of course, that was before the women-libbers set out on their crusade to debase the English language. When will they finally realize what they are doing? Will they eventually insult that noble ingredient of democracy the "common man" by calling him/her (or the single of them) the "common person"?

As for the problem of women priests, I have already put myself on record as saying (which you may agree or disagree with) that the Jesus who is represented at the altar is the Resurrected One, head of the church, including both females and males, for both share in the same resurrected life and are one with

Letters

The Marian "family"

To the editor:

In a recent editorial (Feb. 2) you asked "whether or not Catholic colleges have any value at all as centers of religious faith for 18- to 22-year olds." As one of the "18- to 22-year olds" and a student of Marian College, I would like to respond to your comments concerning my school.

Since I have been a student at Marian, it has proven to be a valuable center of religious faith for me. Gradually, my fragile faith of the past few years has been strengthened. I am convinced that it has been the support and Christian atmosphere at Marian which has

been the most influential. Seeing how strong many of those around me are in their belief in God and their continued efforts in promoting a Christian atmosphere, has helped me more than they could ever imagine.

This is not to imply that Marian College has no problems. We have our share just as any "family" has, and we must deal with them. It is vital that all of us at Marian—administration, faculty, staff and students—work together in resolving our differences and internal conflicts and continue to build a stronger Christian community.

However, we can't do it all ourselves. We ask and need the support from everyone within the Archdiocese who is concerned about the future of Catholic education, especially that of the institutions of Catholic higher education. This includes the Catholic press.

I graduated from Roncalli High School which has many Marian College alumni, including a dedicated principal, Mr. Bernard Dever. I am currently on the secondary education program. If I can obtain just a small amount of the spirit, dedication and faith from them, and those staff members of Marian, I will have been most fortunate.

You mentioned that upon graduating from Marian in 1964 you felt you were leaving a "family" which had strongly supported you. Except for changes of names and faces, I am also experiencing this same "family" support. I invite you to visit regularly and to keep in contact with your alma mater. I think that you will find that it still has that "inner strength" which strongly supported you.

I believe in Marian College. I believe in its people. And I believe in its constant challenging of its staff and students, its continued searching in faith, and its efforts to best educate its students. But, above all, I believe in Marian College's potential to become an even stronger Christian institution of higher education.

Beth Wathen
Junior-Marian College

Indianapolis

Carter defended on Nicaragua

To the editor:

I would like to reply to Father Bernard Survil's letter (March 9) on the Somoza regime in Nicaragua. I agree 100 percent with Father Survil that the Somoza regime is a dictatorial regime with no respect for human rights.

I disagree totally with his comments on the way President Carter has handled the situation. Father Survil said that President Carter applied sanctions against Somoza to satisfy his critics. Carter has been criticized by many for applying these sanctions. It was not a popular thing to do.

The sanctions included cutting off all American economic and military aid to Somoza. Father Survil said that these sanctions were not that rigorous. How much more rigorous can you get!

Father Survil also criticized Carter for letting Israel arm Somoza. Carter has no control over who Israel chooses to arm. I think President Carter's handling of the Nicaraguan situation has been excellent. He sent a group of American experts to Nicaragua to find a solution to the problem of the Somoza regime. Somoza cooperated little with this effort. Carter can do only so much.

Father Survil seems to have jumped on the band wagon that criticizes Carter for everything but the weather.

L.J. Welch II

Indianapolis

Jesus crucified— the root of Lenten sacrifice

MARCH 18, 1979
THIRD SUNDAY OF LENT (B)

Exodus 20:1-17
1 Corinthians 1:22-25
John 2:13-25

by Rev. Richard J. Butler

"What sign can you show us?" Every generation raises this question. Jesus, in today's gospel, exhibits a new style of authority as he clears the temple of money changers and calls for a purity that attracts the attention of all. He is challenged to authenticate the authority with a sign.

In the earlier reading, as God sets forth the code of morality in the ten commandments, he notes a sign authenticating the authority of his action: "I brought you out of the land of Egypt." Jesus offers a sign for his acts: the rebuilding of the temple three days after it is destroyed.

AS WITH ALL signs from God, there is an ambiguity that frustrates many. There were those then, as now, who saw in the sign of Egypt merely geographical or political salvation and who saw in the sign of the temple merely the physical edifice. Then, even as the fuller sign was opening up in the symbol before their eyes they repeated: "What sign can you show us?"

Paul reminds us today that the sign which the Jews demanded and the wisdom which the Greeks sought was none other than the person of Christ Jesus crucified. This is the root of the Lenten activity in which we are now caught up. The fasting, the praying, the alms giving—these are not ends in themselves. They are instruments to make the person of Christ Jesus crucified more fully present to us.

FOR US, as for those before us, the temptation still comes to seek a more explicit sign because there is an ambiguity in the person of Christ—an ambiguity that arises from the common humanity we share with him. We can see through our own humanity all the more clearly how fragile is the instrument which God presents to us for our salvation.

It would be so much easier to wrap up the question in a neat, tidy package, to have a sign of clear dimensions without the mystery and the open-endedness. Indeed, we keep trying to do just that, as we reduce the good news to codified catechism answers. But the more we try to contain the answer, the more the question eludes us. Each time there confronts Paul's reminder that: "Christ is the power of God and the wisdom of God."



March 16

The annual "Irish Fair" at Secena Memorial High School, Indianapolis, will proceed from 5:30 to 11 p.m. All proceeds will go into the Secena building fund.

Herron School of Art, Indiana University, Indianapolis, 1701 N. Pennsylvania, will present "1979 Student Show"—works in a wide range of studies from the school's freshman, sophomore and junior students. The public is invited to the opening from 7 to 10 p.m. Gallery hours are from 9 a.m. to 7 p.m. on all week days except Wednesday when the hours are from 9 a.m. to 9 p.m.

Mar. 16, 23, 30

Secena Memorial High School, 5000 Nowland Ave., Indianapolis, is sponsoring Lenten dinners from 5 to 7:30 p.m. The dinner is \$2. Children's prices and carry-outs are available.

March 17

A "Shamrock Disco" dance will be held in St. Lawrence parish hall, Indianapolis, from 8:30 to 11:30 p.m. for youngsters age 12 to 18. Admission is \$1. The event is sponsored by the Junior Knights of St. Peter Claver.

The Ritter High School Parents Club will celebrate St. Patrick's Day with its annual dinner-dance in the school cafeteria, 3360 W. 300 St., Indianapolis. A corned beef and cabbage dinner will be served at 7:30 p.m.

followed by dancing from 9 p.m. until 1 a.m. Tickets are \$10 per person. Contact persons are Dick and Helen Dowton, 926-5293, or call the school office.

The westside K of C Ladies Guild in Indianapolis will sponsor a St. Patrick's Day dance and smorgasbord beginning with dinner from 6:30 to 8:30 p.m. Dancing will begin at 9 p.m. For reservations, at \$14 per couple, contact Rita O'Brien, 271-8925, or Mona Dunnack, 244-2240.

A three-session class on the art of Ukrainian Easter egg decorating will be taught on three consecutive Saturdays by Zenovia Krawczuk of Bloomington at the Children's Museum, Indianapolis, from 10 a.m. to noon. The cost is \$7.50 for members and \$9.50 for the general public.

A St. Patrick's Day party will be held at Our Lady of Lourdes parish cafeteria from 7:30 p.m. until 12:30 a.m. Admission is \$1.50.

March 18

The regular monthly card party at St. Patrick parish, 936 Prospect St., Indianapolis, will be held at 2 p.m. Admission is \$1.

Worldwide Marriage Encounter will have a rookie renewal and community afternoon at St. Susanna parish, U.S. 40, Plainfield, at 2 p.m. All encountered couples and Religious are welcome. For further information call Bob and Nancy Klug, 839-2678.

The Cross (symbol of Christianity) and keys (symbols of authority and

responsibility) will be used in the Men's Day celebration at Holy Angels parish, Indianapolis, at the 10:30 a.m. Mass. The event will pay tribute to the men of their community. This will also be a "Bring a Friend to Church" Sunday.

Mar. 18, 20-22

Lenten programs in Archdiocesan parishes include the following for the week:

► March 18: St. John, Indianapolis; organ recital by Tip Sweeney with Joe Ledell and Kim Porter, accompanists, 5 p.m.

► March 20: An adult religious education program, "The Catholic Church, Changing and Changeless," will be presented at Little Flower parish rectory, Indianapolis.

► March 21: Immaculate Heart of Mary, Indianapolis; lecture at 8 p.m. by Father John L. McKenzie on the topic, "Could Jesus Commit Sin?"

► March 22: St. Joseph, St. Leon; discussion on Marriage Encounter by Judy and Frank Sullivan, 7:30 p.m.

March 18, 25

The Sacred Heart Program will feature two programs on station WTTV, Channel 4, Indianapolis, at 6 a.m. On March 18 Father Matthew Meehan, a Redemptorist, will recall the history of the Stations of the Cross as he prays at each Station.

The following Sunday Father Gene Jakubek, a Jesuit, will speak on "Divorce" and offer a number of suggestions to help couples save their marriages.

March 19

A reading workshop for middle and secondary school teachers will be held at Marian College, Indianapolis, from 4 to 7 p.m. in Room 11 of Marian Hall. This workshop is directed to science and social studies teachers. The fee is \$10.

The regular meeting of Our Lady of Everyday Circle, Daughters of Imbabella, will be held at St. Elizabeth Home, 2500 Churchman, Indianapolis, at 7:30 p.m. Hostesses are Mary Arstman and Clara Bauman.

March 19, 22

Indianapolis area meetings of SDRC will be held at 7:30 p.m. in Hartman Hall, Holy Name parish, Beech Grove, on March 19. The northside group will meet at St. Joan of Arc parish center, 421 N. Central, Indianapolis.

March 20

St. Gerard Guild, Indianapolis, will sponsor a tupperware open house at the home of Dorothy Davey, 5675 Washington Blvd., from 10 a.m. to 3 p.m. Proceeds will go to the Pro-Life program.

March 21

Father Thomas Widner, editor of *The Criterion* will be the guest speaker at the weekly sessions sponsored by the adult education class of St. Michael parish, Indianapolis. The program begins at 7:30 p.m. There is a \$1 fee for the session.

A program featuring a series of talks on "Models of the Church" is being presented in the cafeteria of Little Flower School, Indianapolis, on Wednesday evenings through May 2.

March 22

All interested persons are invited to attend an inquiry class at St. Bartholomew parish, Columbus, at 7 p.m. The topic for the evening is "The Mystery of the Cross and Resurrection."

The Lawrenceburg Deacons' Council of Catholic Women will hold a day of renewal at St. Joseph parish, St. Leon, beginning with registration at 10 a.m. Father James O'Riley will be the conference leader.

March 22-24

Indiana Central University, Indianapolis, will present a dinner theatre production of "The Impossible Years" in the main dining room of Schwitzer Center on the ICU campus. Dinner will be served each evening at 7 p.m. Tickets for the dinner and theatre are \$6.50. For ticket information call 788-3251.

March 23

A Monte Carlo Night will be held at Secena Memorial High School, Indianapolis, from 8 p.m. until midnight. The event is sponsored by the school's Booster Club.

The Home School Association of St. Philip Neri School will hold its annual festival at the school from 5 to 9 p.m. Proceeds will go toward a physical education program and/or home economics program.

March 23-24

A spring rummage sale will be held in the Gregorian Room of St. Joseph parish, Terre Haute, from 10 a.m. to 4 p.m. Take contributions for the sale to the back porch of the rectory at any time.

March 23-25

Cooperative Action for Community Development, Inc. (CACD) will present its annual "Sounds of Spring variety show/concert in the St. Bede Theater on the campus of St. Meinrad College at St. Meinrad Archabbey. Performances are at 8 p.m. on Friday, 2 and 8 p.m. on Saturday and 2 p.m. on Sunday.

"Key Events of Jesus' Life and His Apostles' Reactions" will be the theme of the women's weekend retreat at Fatima Retreat House, 5353 E. 56th St.,

Indianapolis. Jerut Father Thomas Gedeon will be the retreat director. Reservations can be made by calling 317-545-7681.

A Marriage Encounter for the Terre Haute area is scheduled for this weekend. For reservations and/or information call Cookie and Jerry Dooley, 812-323-7948.

March 23, 25

The 16th annual Chataud High School Variety Show will be presented in the school auditorium. The production theme is "Broadway." Call the school office, 251-1451, for further information.

March 24

"Migrations in History—People, Ideas or Cultures" is the theme of the 1979 History Day project to be held at Marian College, Indianapolis. Students in grades 6 through 12 will be involved in the competition for District 11 (Marion County). Winners will participate in the state contest at Indiana University, Bloomington, on May 12.

March 24-28

A five-day campus renewal program will be held at Marian College, 3200

Cold Spring Road, Indianapolis. Two Passionist priests, Father Steve Luebbert and Father John Hilgert, will conduct the program using as their theme: "Soundings: Meeting the Lord in Prayer."

March 25

St. Catherine Altar Society will sponsor a card party at 2 p.m. in Father Busald Hall, Shelby and Tabor Sts., Indianapolis. Admission is \$1.25.

A Marriage Encounter information night will be held at Holy Spirit parish, 7243 E. Tenth St., Indianapolis. For more information call Kathy and Dave Clark, 317-497-1528.

March 30

A Franciscan spirituality weekend retreat will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. The retreat is directed toward the average Christian person who would like to explore Franciscan prayer and utilize it in his/her own spiritual growth. Call 317-257-7338 for further information.

Father Louis Rengle, a Benedictine monk of St. Meinrad Archabbey, will direct a weekend retreat at Fatima Retreat House, 5353 E. 56th St., Indianapolis. For information call 317-545-7681.

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RECLAIMING HISTORY: WORLD, CHURCH, SELF—July 1-6

Joe Hobday, OSF; Martin Kirk, CMF; Richard Lee, SM; Dolores Ann Linhart, SP; Rev. Richard McKiernan, STD; Theresa Marian Takacs, SP.

DEVELOPING MINISTERIAL SKILLS—July 8-13

Bernard Bush, SJ; Joan Chittister, OSB; Gilchrist Conway, SP; Thomas Emmett; Thomas Kapacinskas, JD; Kathleen Kelley, SND; Marie McCarthy, SP.

RETREATS

Jesus Christ: The Power and the Wisdom—Barbara Doherty, SP—July 15-21; The Contemplative Minister—Francis Borgia Rothluebber, SSSP—July 15-21; Mission and Ministry of Jesus—Fred Bergewich, SJ—July 17-22.

CONTACT:

Director of Summer Sessions
Saint Mary-of-the-Woods College
Saint Mary-of-the-Woods, IN 47876
(812) 535-4141 Ext. 222

Liturgical Music News

A special volunteer mixed choir will be formed again this year to sing at the Christ Mass on Tuesday, April 10, at 7:30 p.m. in SS. Peter and Paul Cathedral, Indianapolis.

Practice sessions have been scheduled for Tuesday, March 27, and Wednesday, April 4, at Little Flower Church, 4700 E. 13th St., at 7:30 p.m.

Persons who want to participate must attend at least one of

the practices. For further information call the Office of Worship, 317-635-2579.

The Archdiocesan Office of Catholic Worship will sponsor a liturgical music workshop at Mount St. Francis Retreat Center, west of New Albany, on Saturday, March 24, from 10 a.m. until 4 p.m.

The workshop theme, "The Place of the Choir in Catholic Worship," is intended for parish choirs, music directors, members, accompanists and anyone else interested in establishing or reactivating the parish choir.

Charles Gardner, Archdiocesan liturgical music director and music director at Little Flower parish, Indianapolis, will conduct the day's program.

Registration for the workshop may be made by writing or calling the Office of Worship, 1350 N. Pennsylvania, Indianapolis, IN 46202, phone 317-635-2579. The \$5 fee includes lunch. Registrations must be made by Monday, March 19.

Wrestling and volleyball tournaments complete CYO events for winter season

Three hundred CYO wrestlers began competition last night (Thursday) at Ritter High School, Indianapolis, in the preliminary round of the CYO city wrestling meet.

The semi-finals and finals are scheduled for Saturday, March 17, at Ritter at 9:30 a.m.

Awards will be presented to the four final competitors in each of the 16 weight classes.

Team trophies will be awarded to the tournament winners. The "Leo J. Mahoney Mental Attitude" plaque will be presented to the wrestler who best exemplifies the attitude of fair play and good sportsmanship. Mahoney was the gentleman responsible for initiating the CYO wrestling program. Coaches will vote on the winner of this award.

In volleyball, the Cadet A and B teams of Holy Name, Beech Grove, dominated the CYO league and tournaments this season. Both teams were crowned champions last week.

In the Cadet B tournament on Monday, March 5, Holy Name defeated Little Flower B, 2-1, at St. Luke for the championship.

St. Malachy and St. Pius X were tournament semi-

finalists.

Holy Name's Cadet A team captured both the league and tournament championships. In the league play-offs, Holy Name defeated Holy Spirit, 2-0, for the title as Immaculate Heart beat Little Flower B, 2-1, in the semi-final game. All teams were division champions.

Post-season tournament play saw Holy Name beat St. Pius X, 2-1, for the crown and Immaculate Heart won over Our Lady of Lourdes, 2-0, in the semi-final game.

remember them

† BORGNI, Loreta, 92, Sacred Heart, Terre Haute, March 10.

† BRIGGEMAN, Leona, 55, St. Paul, Tell City, March 2.

† DANACKER, John E., 78, St. Barnabas, Indianapolis, March 9.

† DEITER, Charles E., 78, Our Lady of Lourdes, Indianapolis, March 8.

† DeLONG, Robert, 59, Christ the King, Paoli, March 7.

† DONAHUE, William F., 64, Little Flower, Indianapolis, March 14.

† FORSHA, Hilda C., 75, SS. Peter and Paul, Indianapolis, March 13.

† GEHLHAUSEN, C. H., 92, St. Martin, Siberia, March 3.

† GEIER, Hazel E., 92, St. Andrew, Richmond, March 10.

† HALL, Jesse Lee, 56, St. Augustine, Jeffersonville, March 5.

† HELTON, Mary M., 68, St. Paul, Sellersburg, March 6.

† HESS, Robert C., 25, St. Mary, New Albany, March 5.

† KLUEBER, Anthony J., 65, St. Joan of Arc, Indianapolis, March 12.

† NICHOLS, Anna Harvey, 78, St. Mary-of-the-Woods Village Church, March 12.

† O'BRIEN, George H., 62, St. Bartholomew, Columbus, March 6.

† RUE, Pauline Meyer, 75, St. Mary, New Albany, March 10.

† SCHMELZ, Joseph M., 77, St. Mary, Lanesville, March 9.

† SEMENICK, August J., Sr., St. Christopher, Indianapolis, March 12.

† STEMLE, Oscar V., 83, Our Lady of Perpetual Help, New Albany, March 9.

† SYLVESTER, Cecilia M., Holy Cross, Indianapolis, March 13.

† WAKIN, Tony, 67, Christ the King, Paoli, March 10.

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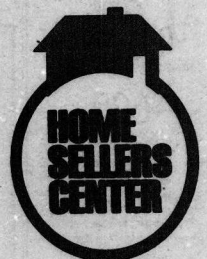
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Catholic Conference (from 3)

letters and phone calls from the approximately 1500 network members throughout the state. This kind of timely pressure can often swing crucial votes.

AS RUFO describes it, "We can not emphasize the networks enough. The key is the timed letters." To illustrate the influence that these networks have, the energetic lobbyist explained how often legislators are swayed after hearing this kind of constituent pressure. Last year's passage of a Poor-Relief

bill was due in part to the action of ICC networks, according to Rufo.

Some Catholics and many non-Catholics would say that the church should "stay out of politics." This view emphasizes that the church's main obligation should be in the spiritual realm, and to leave the problem of the secular world to the politicians. Once the church gets involved in politics, this view holds, it will violate the American tradition of separation of church and state and needlessly alienate opposing political factions.

An ICC pamphlet defends the organization's political activism by stating, "the church has a right-- an obligation really-- to analyze issues from a social and moral point of view... to measure public policy against Christian values. And to take a specific stand even though it might be an unpopular one. As a Christian community, the church's mission must be to help create a more just and peaceful society."

Des Ryan, associate director of ICC, explains, "We're trying to foster an understanding among Indiana Catholics that their duty is to become involved in the political process." Support from the clergy in the diocese is evidenced in a recent ICC poll that, as Ryan says, "showed that they (the clergy) supported almost everything we do."

Three factors contribute to the relative

success of the ICC lobbying efforts according to Rufo: "We're bipartisan, we understand the 'game' here, and we have reasoned argumentation and research." The competition with other interest groups may sometimes be intense, but the ICC is able to do its work by, "getting good sponsors, and also by building a good 'track record.' We bring a dimension that few groups bring here. We do prick the consciences of legislators."

SOME OF THE ICC positions are controversial, even among Catholics. An example of one controversial stand is the Council's fight against H.B. 1068, which would have provided for criminal penalties for employers of illegal aliens. The ICC lobbyists, the only major organization in the state opposed to the bill, brought 20 Mexican-Americans to testify for the House Labor Committee that the bill's enforcement would discriminate against all Hispanics, whether in the country legally or not. The bill was effectively killed for this session.

ICC is an independent organization, representative of the Indiana bishops, but as Rufo tells it "We are not representing the views of all Catholics." The members of the networks are asked to consider the official ICC position, read the position papers that they publish, research other sources, then to come

to a decision. Each network member is asked to come to a reasoned individual conclusion to ICC positions and then to act upon them by contacting their representatives.

THE WORK OF ICC, Rufo says, "is the opportunity to project the church's moral principles. However, you can't just come here and be a prophet." Pragmatic political decisions have to be made. Visible results often take years of hard work and patience. Only 20% of all bills introduced ever get through the tortuous committee hearings and amendment process to become law, so that much of the ICC backed legislation must be put off until the next session.

Politics is a process of building coalitions to achieve results. It often takes the ability to accept frustration at the sometimes painfully slow process. Rufo knows this, so he spends much of his time hobnobbing with leaders of other lobbying groups-- discussing with the Farmers Union the recent United States Catholic Conference report on the preservation of the family farm; heaping praise on a Republican legislator who is the sponsor of ICC-backed legislation; and calming an angry young Democrat, exasperated at the delaying tactics of the enemies of an important bill. It's all in the work of "politics."

Papal encyclical (from 3)

slave of his own products," added the encyclical.

The situation "requires daring creative resolves in keeping with man's authentic dignity," said the encyclical.

In reading "the signs of the times," the

encyclical said advances in science and technology are causing contemporary man to become afraid of his own work because of the destructive power that can be unleashed.

"He is afraid that it can become the means and instrument for an unimaginable self-destruction, compared with which all the cataclysms and catastrophes of history known to us seem to fade," said the encyclical.

THIS IS alienating man from his own creative works, said the document.

"At the same time, exploitation of the earth not only for industrial, but also for military purposes and the uncontrolled development of technology outside the framework of a long-range authentically humanistic plan often bring with them a threat to man's natural environment, alienate him in his relations with nature and remove him from nature," added the encyclical.

"It was the Creator's will that man should communicate with nature as an intelligent and noble 'master' and 'guardian,' and not as a heedless 'exploiter' and 'destroyer,'" it said.

The moral question that must be asked in assessing scientific and technological ad-

vances is do these "accord with man's moral and spiritual progress," it added.

Much of the problem has been caused by "progress" divorced from a religious perspective, said the encyclical.

The encyclical does not offer specific solutions, but general guidelines that should be used in formulating answers.

THE POPE advocated solutions based on greater solidarity among people, redistribution of wealth and an end to physical and economic domination over others by people and states.

Regarding internal church matters, the pope asked for a period of consolidation, which stresses traditional Catholic values and the teachings of Vatican II. The encyclical praised Pope Paul VI for maintaining a "providential balance" in doctrinal matters during the controversies of the post-council years.

It reaffirmed traditional church teachings such as the indissolubility of marriage, priestly celibacy and individual confession as essential for the granting of forgiveness.

Although the church "has internal difficulties and tensions," she is strengthened by these, it said.

"She is internally more strengthened against the excesses of self-criticism; she can be said to be more critical with regard to the various 'novelties,' more mature in her spirit of discerning," said the encyclical.

The pope called theologians "servants of divine truth" and stressed the need for them to remain united to church teachings.

"If it is permissible and even desirable that the enormous work to be done in this direction should take into consideration a certain pluralism of methodology, the work cannot, however, depart from the fundamental unity in teaching of faith and morals which is that work's end," said the encyclical.

"Nobody, therefore, can make of theology, as it were, a simple collection of his own personal ideas, but everybody must be aware of being in close union with the mission of teaching truth for which the church is responsible," it added.

Overall, the pope has an optimistic view of current church life.

"In spite of all appearances, the church is now more united in the fellowship of service and in the awareness of apostolate," said the encyclical.

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Redemptor Hominis

(REDEEMER OF MAN)



Venerable brothers and dear sons,
greetings and apostolic blessings:

I. Inheritance

1. At the Close of the Second Millennium

The Redeemer of Man, Jesus Christ, is the center of the universe and of history. To him go my thoughts and my heart in this solemn moment of the world that the church and the whole family of present-day humanity are now living. In fact, this time, in which God in his hidden design has entrusted to me, after my beloved predecessor John Paul I, the universal service connected with the chair of St. Peter in

Rome, is already very close to the year 2000. At this moment it is difficult to say what mark that year will leave on the face of human history or what it will bring to each people, nation, country and continent, in spite of the efforts already being made to foresee some events. For the church, the people of God spread, although unevenly, to the most distant limits of the earth, it will be the year of a great jubilee. We are already approaching that date, which, without prejudice to all the corrections imposed by chronological exactitude, will recall and reawaken in us a special way our awareness of the key truth of faith which St. John expressed at the begin-

ning of his Gospel: "The Word became flesh and dwelt among us" (1); and elsewhere: "God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life" (2).

We also are in a certain way in a season of a new Advent, a season of expectation: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a son..." (3), by the son, his Word, who became man and was born of the Virgin Mary. This act of redemption marked the high point of the history of man within God's loving plan. God entered the history of humanity and, as a man,

became an actor in that history, one of the thousands of millions of human beings but at the same time unique! Through the Incarnation, God gave human life the dimension that he intended man to have from his first beginning; he has granted that dimension definitively—in the way that is peculiar to him alone, in keeping with his eternal love and mercy, with the full freedom of God—and he has granted it also with the bounty that enables us, in considering the original sin and the whole history of the sins of humanity, and in considering the errors of the human intellect, will and heart, to repeat with amazement the words of the sacred liturgy: "O happy fault... which gained us so great a redeemer!" (4).

2. The First Words of the New Pontificate

It was to Christ the Redeemer that my feelings and thoughts were directed on Oct. 16 of last year, when, after the canonical election, I was asked: "Do you accept?" I then replied: "With obedience in faith to Christ, my Lord, and with trust in the mother of Christ and of the church, in spite of the great difficulties, I accept." Today I wish to make that reply known publicly to all without exception, thus showing that there is a link between the first fundamental truth of the Incarnation, already mentioned, and the ministry that, with my acceptance of my election as bishop of Rome and successor of the apostle Peter, has become my specific duty in his See.

I chose the same names that were chosen by my beloved predecessor John Paul I. Indeed, as soon as he announced to the Sacred College on Aug. 26, 1978, that he wished to be called John Paul—such a double name being unprecedented in the history of the papacy—I saw in it a clear presage of grace for the new pontificate. Since that pontificate lasted barely 33 days, it falls to me not only to continue it but in a certain sense to take it up again at the same starting point. This is confirmed by my choice of these two names. By following the example of my venerable predecessor in choosing them, I wish like him to express my love for the unique inheritance left to the church by Popes John XXIII and Paul VI and my personal readiness to develop that inheritance with God's help.

Through these two names and two pontificates I am

linked with the whole tradition of the Apostolic See and with all my predecessors in the expanse of the 20th century and of the preceding centuries. I am connected, through one after another of the various ages back to the most remote, with the line of the mission and ministry that confers on Peter's See an altogether special place in the church.

John XXIII and Paul VI are a stage to which I wish to refer directly as a threshold from which I intend to continue, in a certain sense together with John Paul I, into the future, letting myself be guided by unlimited trust in and obedience to the Spirit that Christ promised and sent to his church. On the night before he suffered he said to his apostles: "It is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you" (5).

"When the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; and you also are witnesses, because you have been with me from the beginning" (6).

"When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come" (7).

3. Trust in the Spirit of Truth and of Love

Entrusting myself fully to the Spirit of truth, therefore, I am entering into the rich inheritance of the recent pontificates. This inheritance has struck deep roots in the awareness of the church in an utterly new way, quite unknown previously, thanks to the Second Vatican Council, which John XXIII convened and opened and which was later successfully concluded and perseveringly put into effect by Paul VI, whose activity I was myself able to watch from close at hand.

I was constantly amazed at his profound wisdom and his courage and also by his constancy and patience in the difficult postconciliar period of his pontificate. As helmsman of the church, the bark of Peter, he knew how to preserve a providential tranquility and balance even in the most critical moments, when the church seemed to be shaken from within, and he always maintained unhesitating hope

in the church's solidity.

What the Spirit said to the church through the council of our time, what the Spirit says in this church to all the churches (8) cannot lead to anything else—in spite of momentary uneasiness—but still more mature solidity of the whole people of God, aware of their salvific mission.

Paul VI selected this present-day consciousness of the church as the first theme of his fundamental encyclical beginning with the words "Ecclesiam Suam."

Let me refer first of all to this encyclical and link myself with it in this first document that, so to speak, inaugurates the present pontificate. The church's consciousness, enlightened and supported by the Holy Spirit and fathoming more and more deeply both her divine mystery and her human mission, and even her human weaknesses—this consciousness is and must remain the first source of the church's love, as love in turn helps to strengthen and deepen her consciousness.

Paul VI left us a witness of such an extremely acute consciousness of the church. Through the many things, often causing suffering, that went to make up his pontificate he taught us intrepid love for the church, which is, as the council states, a "sacrament or sign and means of intimate union with God, and of the unity of all mankind" (9).

4. Reference to Paul VI's First Encyclical

Precisely for this reason, the church's consciousness must go with universal openness, in order that all may be able to find in her "the unsearchable riches of Christ" (10) spoken of by the Apostle of the Gentiles.

Such openness, organically joined with the awareness of her own nature and certainty of her own truth, of which Christ said: "The word which you hear is not mine but the Father's who sent me" (11), is what gives the church her apostolic, or in other words her missionary, dynamism, professing and proclaiming in its integrity the whole of the truth transmitted by Christ.

At the same time she must carry on the dialogue that Paul VI, in his encyclical "Ecclesiam Suam" called "the dialogue of salvation," distinguishing with precision the various circles within which it was to be carried on. (12) In referring today to this document that gave the program of Paul VI's pon-

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tificate, I keep thanking God that this great predecessor of mine, who was also truly my father, knew how to display "ad extra," externally, the true countenance of the church, in spite of the various internal weaknesses that afflicted her in the postconciliar period.

In this way much of the human family has become, it seems, more aware, in all humanity's various spheres of existence, of how really necessary the church of Christ, her mission and her service are to humanity. At times this awareness has proved stronger than the various critical attitudes attacking "ab intra," internally, the church, her institutions and structures, and ecclesiastics and their activities.

This growing criticism was certainly due to various causes and we are furthermore sure that it was not always without sincere love for the church. Undoubtedly one of the tendencies it displayed was to overcome what has been called triumphalism, about which there was frequent discussion during the council.

While it is right that, in accordance with the example of her Master, who is "humble in heart" (13), the church also should have humility as her foundation, that she should have a critical sense with regard to all that goes to make up her human character and activity, and that she should always be very demanding on herself, nevertheless criticism too should have its just limits. Otherwise it ceases to be constructive and does not reveal truth, love and thankfulness for the grace in which we become sharers principally and fully in and through the church. Furthermore such criticism does not express an attitude of service but rather a wish to direct the opinion of others in accordance with one's own, which is at times spread abroad in too thoughtless a manner.

Gratitude is due to Paul VI because, while respecting

every particle of truth contained in the various human opinions, he preserved at the same time the providential balance of the bark's helmsman (14).

The church that I—through John Paul I—have had entrusted to me almost immediately after him is admittedly not free of internal difficulties and tension. At the same time, however, she is internally more strengthened against the excesses of self-criticism: she can be said to be more critical with regard to the various thoughtless criticisms, more resistant with respect to the various "novelties," more mature in her spirit of discerning, better able to bring out of her everlasting treasure "what is new and what is old" (15), more intent on her own mystery, and because of all that more serviceable for her mission of salvation for all: God "desires all men to be saved and to come to the knowledge of the truth" (16).

5. Collegiality and Apostolate

In spite of all appearances, the church is now more united in the fellowship of service and in the awareness of apostolate. This unity springs from the principle of collegiality, mentioned by the Second Vatican Council.

Christ himself made this principle a living part of the apostolic College of the Twelve with Peter at their head, and he is continuously renewing it in the College of the Bishops, which is growing more and more over all the earth remaining united with and under the guidance of the successor of St. Peter.

The council did more than mention the principle of collegiality: it gave it immense new life, by—among other things—expressing the wish for a permanent organ of collegiality, which Paul VI founded by setting up the Synod of the Bishops, whose activity not only gave a new dimension to his pontificate but was also later clearly reflected in the pontificate of John Paul I

and that of his unworthy successor from the day they began.

The principle of collegiality showed itself particularly relevant in the difficult post-conciliar period, when the shared unanimous position of the College of the Bishops—which displayed chiefly through the synod, its union with Peter's successor—helped to dissipate doubts and at the same time indicated the correct ways for renewing the church in her universal dimension.

Indeed, the synod was the source, among other things, of that essential momentum for evangelization that found expression in the apostolic exhortation "Evangelii Nuntiandi" (17), which was so joyously welcomed as a program for renewal which was both apostolic and also pastoral.

The same line was followed in the work of the last ordinary session of the Synod of the Bishops, held about a year before the death of Pope Paul VI and dedicated, as is known, to catechesis. The results of this work have still to be arranged and enunciated by the Apostolic See.

As we are dealing with the evident development of the forms in which episcopal collegiality is expressed, mention must be made at least of the process of consolidation of national episcopal conferences throughout the church and of other collegial structures of an international or continental character.

Referring also to the centuries-old tradition of the church, attention should be directed to the activity of the various diocesan, provincial and national synods.

It was the council's idea, an idea consistently put into practice by Paul VI, that structures of this kind, with their centuries of trial by the church, and the other forms of collegial collaboration by bishops, such as the metropolitan structure—not to mention each individual diocese—should pulsate in full awareness of their own identity and, at the same time, of their own originality within the universal unity of the church.

The same spirit of collaboration and shared responsibility is spreading among priests also, as is confirmed by the many councils of priests that have sprung up since the council. That spirit has extended also among the laity, not only strengthening the already existing organizations for lay apostolate but also creating new ones that often have a different outline and excellent dynamism.

Furthermore, lay people conscious of their responsibility for the church have willingly committed themselves to collaborating with the pastors and with representatives of the institutes of consecrated life, in the spheres of the diocesan synods and of the pastoral councils in the parishes and dioceses.

I must keep all this in mind at the beginning of my pontificate as a reason for giving thanks to God, for warmly encouraging all my brothers and sisters and

for recalling with heartfelt gratitude the work of the Second Vatican Council and my great predecessors, who set in motion this new surge of life for the church, a movement that is much stronger than the symptoms of doubt, collapse and crisis.

6. The Road to Christian Unity

What shall I say of all the initiatives that have sprung from the new ecumenical orientation? The unforgettable Pope John XXIII set out the problem of Christian unity with evangelical clarity as a simple consequence of the will of Jesus Christ himself, our master, the will that Jesus stated on several occasions but to which he gave expression in a special way in his prayer in the upper room that night before he died: "I pray... Father... that they may all be one" (18).

The Second Vatican Council responded concisely to this requirement with its decree on ecumenism. Pope Paul VI, availing himself of the activities of the Secretariat for Promoting Christian Unity, began the first difficult steps on the road to the attainment of that unity.

Have we gone far along that road? Without wishing to give a detailed reply, we can say that we have made real and important advances. And one thing is certain: we have worked with perseverance and consistency, and the representatives of other Christian churches and communities have also committed themselves together with us, for which we are heartily grateful to them.

It is also certain that in the present historical situation of Christianity and the world the only possibility we see of fulfilling the church's universal mission, with regard to ecumenical questions, is that of seeking sincerely, perseveringly, humbly and also courageously the ways of drawing closer and of union. Pope Paul VI gave us his personal example for this.

We must, therefore, seek unity without being discouraged at the difficulties that can appear or accumulate along that road; otherwise we would be unfaithful to the word of Christ, we would fail to accomplish his testament. Have we the right to run this risk?

There are people who in the face of the difficulties or because they consider that the first ecumenical endeavors have brought negative results would like to turn back. Some even express the opinion that these efforts are harmful to the cause of the Gospel, are leading to a further rupture in the church, are causing confusion of ideas in questions of faith and morals and are ending up with a specific indifferentism.

It is perhaps a good thing that the spokesmen for these opinions should express their fears. However, in this respect also, correct limits must be maintained. It is obvious that this new stage in the church's

life demands of us a faith that is particularly aware, profound and responsible.

True ecumenical activity means openness, drawing closer, availability for dialogue, and a shared investigation of the truth in the full evangelical and Christian sense; but in no way does it or can it mean giving up or in any way diminishing the treasures of divine truth that the church has constantly confessed and taught.

To all who, for whatever motive, would wish to dissuade the church from seeking the universal unity of Christians the questions must once again be put: Have we the right not to do it? Can we fail to have trust—in spite of all human weakness and all the faults of past centuries—in our Lord's grace as revealed recently through what the Holy Spirit said and we heard during the council?

If we were to do so, we would deny the truth concerning ourselves that was so eloquently expressed by the apostle: "By the grace of God I am what I am, and his grace towards me was not in vain" (19).

What we have just said must also be applied—although in another way and with the due differences—to activity for coming closer together with the representatives of the non-Christian religions, an activity expressed through dialogue, contacts, prayer in common, investigation of the treasures of human spirituality, in which, as we know well, the members of these religions also are not lacking.

Does it not sometimes happen that the firm belief of the followers of the non-Christian religions—a belief that is also an effect of the Spirit of truth operating outside the visible confines of the Mystical Body—can make Christians ashamed at being often themselves so disposed to doubt concerning the truths revealed by God and proclaimed by the church and so prone to relax moral principles and open the way to ethical permissiveness.

It is a noble thing to have a predisposition for understanding every person, analyzing every system and recognizing what is right; this does not at all mean losing certitude about one's own faith (20) or weakening the principles of morality, the lack of which will soon make itself felt in the life of whole societies, with deplorable consequences besides.

II. The Mystery of the Redemption

7. Within the Mystery of Christ

While the ways on which the council of the century has set the church going, ways indicated by the late Pope Paul VI in his first encyclical, will continue to be for a long time the ways that all of us must

follow, we can at the same time rightly ask at this new stage: How, in what manner shall we continue? What should we do, in order that this new advent of the church connected with the approaching end of the second millennium may bring us closer to him whom sacred Scripture calls "Everlasting Father," "Pater futuri saeculi" (21).

This is the fundamental question that the new pope must put to himself on accepting in a spirit of obedience in faith the call corresponding to the command that Christ gave Peter several times, "Feed my lambs," (22) meaning: Be the shepherd of my sheepfold, and again, "And when you have turned again, strengthen your brethren." (23)

To this question, dear brothers, sons and daughters, a fundamental—essential response must be given. Our response must be: Our spirit is set in one direction, the only direction for our intellect, will and heart is—toward Christ our redeemer, toward Christ, the redeemer of man. We wish to look toward him—because there is salvation in no one else but him, the Son of God—repeating what Peter said: "Lord, to whom shall we go? You have the words of eternal life." (24)

Through the church's consciousness, which the council considerably developed, through all levels of this self-awareness, and through all the fields of activity in which the church expresses, finds and confirms herself, we must constantly aim at him "who is the head," (25) "through whom are all things and through whom we exist," (26) who is both "the way and the truth," (27) and "the resurrection and the life," (28) seeing whom, we see the Father, (29) and who had to go away from us (30)—that is, by his death on the cross and then by his ascension into heaven—in order that the Counselor should come to us and should keep coming to us as the Spirit of Truth. (31)

In him are "all the treasures of wisdom and knowledge," (32) and the church is his body. (33) "By her relationship with Christ, the church is a kind of sacrament or sign and means of intimate union with God, and of the unity of all mankind," (34) and the source of this is he, himself, he the redeemer.

The church does not cease to listen to his words. She rereads them continually. With the greatest devotion she reconstructs every detail of his life.

These words are listened to also by non-Christians. The life of Christ speaks, also, to many who are not capable of repeating with Peter, "You are the Christ, the son of the living God." (35) He, the son of the living God, speaks to people also as man: it is his life that speaks, his humanity, his fidelity to the truth, his all-embracing love. Furthermore, his death on the cross speaks—that is to say the inscrutable depth of his suffering and abandonment.

The church never ceases to relive his death on the cross and his resurrection, which constitute the content of the

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church's daily life. Indeed, it is by the command of Christ himself, her master, that the church unceasingly celebrates the Eucharist, finding in it the "fountain of life and holiness," (36) the efficacious sign of grace and reconciliation with God, and the pledge of eternal life.

The church lives his mystery, draws unwearingly from it and continually seeks ways of bringing this mystery of her master and lord to humanity—to the peoples, the nations, the succeeding generations, and every individual human being—as if she were ever repeating as the Apostle did, "For I decided to know nothing among you except Jesus Christ and him crucified." (37) The church stays within the sphere of the mystery of the redemption, which has become the fundamental principal of her life and mission.

8. Redemption as a New Creation

The Redeemer of the World! In him has been revealed in a new and more wonderful way the fundamental truth concerning creation to which the Book of Genesis gives witness when it repeats several times, "God saw that it was good" (38).

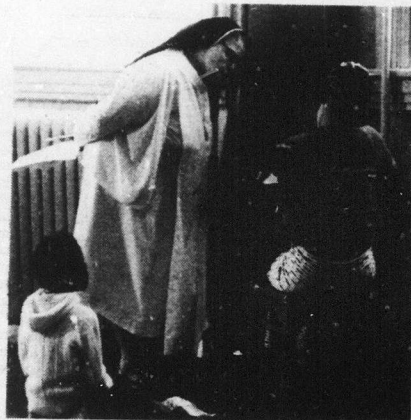
The good has its source in wisdom and love. In Jesus Christ the visible world which God created for man (39)—the world that, when sin entered, "was subjected to futility" (40)—recovers again its original link with the divine source of wisdom and love. Indeed, "God so loved the world that he gave his only son" (41). As this link was broken in the man Adam, so in the man Christ it was reformed (42).

Are we of the 20th century not convinced of the overpowering eloquent words of the Apostle of the Gentiles concerning the "creation (that) has been groaning in travail together until now" (43) and "waits with eager longing for the revelation of the sons of God" (44), the creation that "was subjected to futility"?

Does not the previously unknown immense progress—which has taken place especially in the course of this century—in the field of man's dominion over the world itself reveal—to a previously unknown degree—that manifold subjection "to futility"?

It is enough to recall certain phenomena, such as the threat of pollution of the natural environment in areas of rapid industrialization, or of the armed conflicts continually breaking out over and over again, or the prospectives of self-destruction through the use of atomic, hydrogen, neutron and similar weapons, or the lack of respect for the life of the unborn.

The world of the new age, the world of space flights, the world of the previously unattained conquests of science



and technology—is it not also the world "groaning in travail" (45) that "waits with eager longing for the revealing of the sons of God" (46)?

In its penetrating analysis of "the modern world," the Second Vatican Council reached that most important point of the visible world that is man, by penetrating like Christ the depth of human consciousness and by making contact with the inward mystery of man, which in biblical and non-biblical language is expressed by the word "heart."

Christ the Redeemer of the World, is the one who penetrated in a unique unrepeatable way into the mystery of man and entered his "heart."

Rightly therefore does the Second Vatican Council teach: "The truth is that only in the mystery of the Incarnate Word does the mystery of man take on light. For Adam, the first man, was a type of him who was to come (Rom. 5:14), Christ the Lord. Christ the new Adam, in the very revelation of the mystery of the Father and of his love, fully reveals to man himself and brings to light his most high calling." And the council continues: "He who is the 'image of the invisible God' (Col. 1:15), is himself the perfect man who has restored in the children of Adam that likeness to God which had been disfigured ever since the first sin.

Human nature, by the very fact that it was assumed, not absorbed, in him, has been raised in us also to a dignity beyond compare. For, by his incarnation, he, the son of God, in a certain way united himself with each man. He worked with human hands, he thought with a human mind. He acted with a human will, and with a human heart he loved. Born of the Virgin Mary, he has truly been made one of us, like to us in all things except sin" (47), he, the Redeemer of Man.

9. The Divine Dimension of the Mystery of the Redemption

As we reflect again on this

stupendous text from the council's teaching, we do not forget even for a moment that Jesus Christ, the Son of the living God, became our reconciliation with the Father (48).

He it was, and he alone, who satisfied the Father's eternal love, that fatherhood that from the beginning found expression in creating the world, giving man all the riches of creation, and making him "little less than God" (49), in that he was created "in the image and after the likeness of God" (50).

He and he alone also satisfied that fatherhood of God and that love which man in a way rejected by breaking the first covenant (51) and the later covenants that God "again and again offered to man" (52).

The redemption of the world—this tremendous mystery of love in which creation is renewed (53)—is, at its deepest root, the fullness of justice in a human heart—the heart of the first-born Son—in order that it may become justice in the hearts of many human beings, predestined from eternity in the first-born Son to be children of God (54) and called to grace, called to love.

The cross on Calvary, through which Jesus Christ—a man, the son of the Virgin Mary, thought to be the son of Joseph of Nazareth—"leaves" this world, is also a fresh manifestation of the eternal fatherhood of God, who in him draws near again to humanity, to each human being giving him the thrice holy "Spirit of truth" (55).

This revelation of the Father and outpouring of the Holy Spirit, which stamp an indelible seal on the mystery of the redemption, explain the meaning of the cross and death of Christ.

The God of creation is revealed as the God of redemption, as the God who is "faithful to himself" (56), and faithful to his love for man and the world which he revealed on the day of creation. His is a love that does not draw back before anything that justice requires in him. Therefore "for our sake (God) made him (the Son) to be sin who knew no sin" (57).

If he "made to be sin" him who was without any sin whatever, it was to reveal the love that is always greater than

the whole of creation, the love that is he himself, since "God is love" (58). Above all, love is greater than sin, than weakness, than the futility of creation" (59); it is stronger than death; it is a love always ready to raise up and forgive, always ready to go to meet the prodigal son (60), always looking for "the revealing of the sons of God" (61), who are called to the glory that is to be revealed" (62).

This revelation of love is also described as mercy (63); and in man's history this revelation of love and mercy has taken a form and a name: that of Jesus Christ.

10. The Human Dimension of the Mystery of the Redemption

Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it. This, as has already been said, is why Christ the Redeemer "fully reveals man to himself."

If we may use the expression, this is the human dimension of the mystery of the redemption. In this dimension man finds again the greatness, dignity and value that belong to his humanity.

In the mystery of the redemption man becomes newly "expressed" and, in a way, is newly created. He is newly created! "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (64).

The man who wishes to understand himself thoroughly—and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being—he must with his unrest, uncertainty and even his weakness and sinfulness, with his life and death, draw near to Christ. He must, so to speak, enter into him with all his own self, he must "appropriate" and assimilate the whole of the reality of the incarnation and redemption in order to find himself.

If this profound process takes place within him, he then bears fruit not only of adoration of God but also of deep wonder at himself. How precious must man be in the eyes of the Creator, if he "gained so great a Redeemer" (65), and if God "gave his only Son" in order that man "should not perish but have eternal life" (66).

In reality, the name for that deep amazement at man's worth and dignity is the Gospel, that is to say: the good news. It is also called Christianity. This amazement determines the church's mission in the world and, perhaps even more so, "in the modern world."

This amazement, which is also a conviction and a certitude—at its deepest root it is

the certainty of faith, but in a hidden and mysterious way it vivifies every aspect of authentic humanism—is closely connected with Christ. It also fixes Christ's place—so to speak, his particular right of citizenship—in the history of man and mankind.

Unceasingly contemplating the whole of Christ's mystery, the church knows with all the certainty of faith that the redemption that took place through the cross has definitely restored his dignity to man and given back meaning to his life in the world, a meaning that was lost to a considerable extent because of sin. And for that reason, the redemption was accomplished in the paschal mystery, leading through the cross and death to resurrection.

The church's fundamental function in every age and particularly in ours is to direct man's gaze, to point the awareness and experience of the whole of humanity toward the mystery of God, to help all men to be familiar with the profundity of the redemption taking place in Christ Jesus. At the same time man's deepest sphere is involved—we mean the sphere of human hearts, consciences and events.

11. The Mystery of Christ as the Basis of the Church's Mission and of Christianity

The Second Vatican Council did immense work to form that full and universal awareness by the church of which Pope Paul VI wrote in his first encyclical. This awareness—or rather self-awareness—by the church is formed "in dialogue"; and before this dialogue becomes a conversation, attention must be directed to "the other," that is to say: the person with whom we wish to speak.

The ecumenical council gave a fundamental impulse to forming the church's self-awareness by so adequately and competently presenting to us a view of the terrestrial globe as a map of various religions.

It showed furthermore that this map of the world's religions has superimposed on it, in previously unknown layers typical of our time, the phenomenon of atheism in its various forms, beginning with the atheism that is programmed, organized and structured as a political system.

With regard to religion, what is dealt with is in the first place religion as a universal phenomenon linked with man's history from the beginning, then the various non-Christian religions, and finally Christianity itself.

The council document on non-Christian religions, in particular, is filled with deep esteem for the great spiritual values, indeed for the primacy of the spiritual, which in the life of mankind finds expression in religion and then in morality,

with direct effects on the whole of culture.

The Fathers of the church rightly saw in the various religions as it were so many reflections of the one truth, "seeds of the word," (67) attesting that, though the routes taken may be different, there is but a single goal to which is directed the deepest aspiration of the human spirit as expressed in its quest for God and also in its quest, through its tending toward God, for the full dimension of its humanity, or in other words for the full meaning of human life.

The council gave particular attention to the Jewish religion, recalling the great spiritual heritage common to Christians and Jews. It also expressed its esteem for the believers of Islam, whose faith also looks to Abraham (68).

The opening of the Second Vatican Council has enabled the church and all Christians to reach a more complete awareness of the mystery of Christ, "the mystery hidden for ages" (69) in God, to be revealed in time in the man Jesus Christ, and to be revealed continually in every time.

In Christ and through Christ, God has revealed himself fully to mankind and has definitively drawn close to it; at the same time, in Christ and through Christ man has acquired full awareness of his dignity, of the heights to which he is raised, of the surpassing worth of his own humanity, and of the meaning of his existence.

All of us who are Christ's followers must therefore meet and unite around him. This unity in the various fields of the life, tradition, structures and discipline of the individual Christian churches and ecclesial communities cannot be brought about without effective work aimed at getting to know each other and removing the obstacles blocking the way to perfect unity.

However, we can and must immediately reach and display to the world our unity in proclaiming the mystery of Christ, in revealing the divine dimension and also the human dimension of the redemption, and in struggling with unweariness perseverance for the dignity that each human being has reached and can continually reach in Christ, namely the dignity of both the grace of divine adoption and the inner truth of humanity, a truth which—in the common awareness of the modern world it has been given such fundamental importance—for us is still clearer in the light of the reality that is Jesus Christ.

Jesus Christ is the stable principle and fixed center of the mission that God himself has entrusted to man. We must all share in this mission and concentrate all our forces on it, since it is more necessary than ever for modern mankind.

If this mission seems to encounter greater opposition nowadays than ever before, this shows that today it is more necessary than ever and in spite of the opposition, more awaited than ever. Here we touch indirectly on the mystery of the divine "economy" which

(on 12)

(from 11)

linked salvation and grace with the cross. It was not without reason that Christ said that "the kingdom of heaven has suffered violence, and men of violence take it by force" (70) and moreover that "the children of this world are more astute . . . than are the children of light" (71).

We gladly accept this rebuke, that we may be like those "violent people of God" that we have so often seen in the history of the church and still see today, and that we may consciously join in the great mission of revealing Christ to the world, helping each person to find himself in Christ, and helping the contemporary generations of our brothers and sisters, the peoples, nations, states, mankind, developing countries and countries of opulence—in short, helping everyone to get to know "the unsearchable riches of Christ" (72), since these riches are for every individual and are everybody's property.

12. The Church's Mission and Human Freedom

In this unity in mission, which is decided principally by Christ himself, all Christians must find what already unites them, even before their full communion is achieved. This is apostolic and missionary unity, missionary and apostolic unity.

Thanks to this unity we can together come close to the magnificent heritage of the human spirit that has been manifested in all religions, as the Second Vatican Council's Declaration "Nostra Aetate" says (73).

It also enables us to approach all cultures, all ideological concepts, all people of good will. We approach them with the esteem, respect and discernment that since the time of the Apostles has marked the missionary attitude, the attitude of the missionary. Suffice it to mention St. Paul and, for instance, his address on the Areopagus at Athens (74).

The missionary attitude always begins with a feeling of deep esteem for "what is in man" (75), for what man has himself worked out in the depths of his spirit concerning that most profound and important problems. It is a question of respecting everything that has been brought about in him by the Spirit, which "blows where it wills" (76).

The mission is never destruction, but instead is a taking up and fresh building, even if in practice there has not always been full correspondence with this high ideal. And we know well that the conversion that is begun by the mission is a work of grace, in which man must fully find himself again.

For this reason the church in our time attaches great importance to all that is stated by

the Second Vatican Council in its "Declaration on Religious Freedom," both the first and the second part of the document (77).

We perceive intimately that the truth revealed to us by God imposes on us an obligation. We have, in particular, a great sense of responsibility for this truth. By Christ's institution the church is its guardian and teacher, having been endowed with a unique assistance of the Holy Spirit in order to guard and teach it in its most exact integrity (78).

In fulfilling this mission, we look towards Christ himself, the first evangelizer (79), and also towards his Apostles, martyrs and confessors.

The "Declaration on Religious Freedom" shows us convincingly that, when Christ and, after him, his Apostles proclaimed the truth that comes not from men but from God ("My teaching is not mine, but his who sent me" (80), that is the Father's), they preserved, while acting within their full force of spirit, a deep esteem for man, for his intellect, his will, his conscience and his freedom (81).

Thus the human person's dignity itself becomes part of the content of that proclamation, being included not necessarily in words but by an attitude towards it. This attitude seeks to fit the special needs of our times. Since man's true freedom is not found in everything that the various systems and individuals see and propagate as freedom, the church, because of her divine mission, becomes all the more the guardian of this freedom, which is the condition and basis for the human person's true dignity.

Jesus Christ meets the man of every age, including our own, with the same words: "You will know the truth and the truth will make you free" (82).

These words contain both a fundamental requirement and a warning: the requirement of an honest relationship with regard to truth as a condition for authentic freedom, and the warning to avoid every kind of illusory freedom, every superficial unilateral freedom, every freedom that fails to enter into the whole truth about man and the world.

Today also, even after 2,000 years, we see Christ as the one who brings man freedom based on truth, frees man from what curtails, diminishes and as it were breaks off this freedom at its root, in man's soul, his heart and his conscience. What a stupendous confirmation of this has been given and is still being given by those who, thanks to Christ and in Christ, have reached true freedom and have manifested it even in situations of external constraint!

When Jesus Christ himself appeared as a prisoner before Pilate's tribunal and was interrogated by him about the accusation made against him by the representatives of the Sanhedrin, did he not answer "For this I was born, and for this I have come into the world, to bear witness to the truth" (83)?

It was as if with these words

spoken before the judge at the decisive moment he was once more confirming what he had said earlier: "You will know the truth, and the truth will make you free."

In the course of so many centuries, of so many generations, from the time of the Apostles on, is it not often Jesus Christ himself that has made an appearance at the side of people judged for the sake of the truth? And has he not gone to death with people condemned for the sake of the truth? Does he ever cease to be the continuous spokesman and advocate for the person who lives "in spirit and truth" (84)?

Just as he does not cease to be it before the Father, he is it also with regard to the history of man. And in her turn the church, in spite of all the weaknesses that are part of her human history, does not cease to follow him who said: "The hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth" (85).

III. Redeemed Man and His Situation in the Modern World

13. Christ United Himself with Each Man

When we penetrate by means of the continually and rapidly increasing experience of the human family into the mystery of Jesus Christ, we understand with greater clarity that there is at the basis of all these ways that the church of our time must follow, in accordance with the wisdom of Pope Paul VI, (86) one single way: It is the way that has stood the test of centuries and it is also the way of the future.

Christ the Lord indicated this way especially, when, as the council teaches, "by his incarnation, he, the Son of God, in a certain way united himself with each man." (87) The church therefore sees its fundamental task in enabling that union to be brought about and renewed continually.

The church wishes to serve this single end: that each person may be able to find Christ, in order that Christ may walk with each person the path of life, with the power of the truth about man and the world that is contained in the mystery of the incarnation and the redemption and with the power of the love that is radiated by that truth.

Against a background of the ever increasing historical processes, which seem at the present time to have results especially within the spheres of various systems, ideological concepts of the world and regimes, Jesus Christ becomes, in a way, newly present, in spite of all his apparent absences, in spite of all the limitations of the presence and

of the institutional activity of the church.

Jesus Christ becomes present with the power of the truth and the love that are expressed in him with unique unrepeatable fullness in spite of the shortness of his life on earth and the even greater shortness of his personal activity.

Jesus Christ is the chief way for the church. He himself is our way "to the Father's house" (88) and is the way to each man. On this way leading from Christ to man, on this way on which Christ unites himself with each man, nobody can halt the church. This is an exigency of man's temporal welfare and of his eternal welfare. Out of regard for Christ and in view of the mystery that constitutes the church's own life, the church cannot remain insensitive to whatever serves man's true welfare, anymore than she can remain indifferent to what threatens it.

In various passages in its documents the Second Vatican Council has expressed the church's fundamental solicitude that life in "the world should conform more to man's surpassing dignity" (89) in all its aspects, so as to make that life "ever more human." (90)

This is the solicitude of Christ himself, the good shepherd of all men. In the name of this solicitude, as we read in the council's pastoral constitution, "the church must in no way be confused with the political community, nor bound to any political system. She is at once a sign and a safeguard of the transcendence of the human person." (91)

Accordingly, what is in question here is man in all his truth, in his full magnitude. We are not dealing with the "abstract" man, but the real, "concrete," "historical" man. We are dealing with "each" man, for each one is included in the mystery of the redemption and with each one Christ has united himself forever through this mystery.

Every man comes into the world through being born of his mother, and precisely on account of the mystery of the redemption is entrusted to the solicitude of the church. Her solicitude is about the whole man and is focused on him in an altogether special manner. The object of her care is man in his unique unrepeatable human reality, which keeps intact the image and likeness of God himself. (92)

The council points out this

very fact when, speaking of that likeness, it recalls that "man is the only creature on earth that God willed for itself." (93) Man as "willed" by God, as "chosen" by him for eternity and called, destined for grace and glory—this is "each" man, "the most concrete" man, "the most real"; this is man in all the fullness of the mystery in which he has become a sharer in Jesus Christ, the mystery in which each one of the 4 billion human beings living on our planet has become a sharer from the moment he is conceived beneath the heart of his mother.

14. For the Church All Ways Lead to Man

The church cannot abandon man, for his "destiny," that is to say his election, calling, birth and death, salvation or perdition, is so closely and unbreakably linked with Christ. We are speaking precisely of each man on this planet, this earth that the Creator gave to the first man, saying to the man and the woman: "Subdue it and have dominion" (94). Each man in all the unrepeatable reality of what he is and what he does, of his intellect and will, of his conscience and heart. Man who in his reality has, because he is a "person," a history of his life that is his own and, most important, a history of his soul that is his own.

Man who, in keeping with the openness of his spirit within and also with the many diverse needs of his body and his existence in time, writes this personal history of his through numerous bonds, contacts, situations and social structures linking him with other men, beginning to do so from the first moment of his existence on earth, from the moment of his conception and birth.

Man in the full truth of his existence of his personal being and also of his community and social being—in the sphere of his own family, in the sphere of society and very diverse contexts, in the sphere of his own nation or people (perhaps still only that of his clan or tribe), and in the sphere of the whole of mankind—this man is the primary route that the church must travel in fulfilling her mission: He is the primary and fundamental way for the

church, the way traced out by Christ himself, the way that leads invariably through the mystery of the incarnation and the redemption.

It was precisely this man in all the truth of his life, in his conscience, in his continual inclination to sin and at the same time in his continual aspiration to truth, the good, the beautiful, justice and love that the Second Vatican Council had before its eyes when, in outlining his situation in the modern world, it always passed from the external elements of this situation to the truth within humanity: "In man himself many elements wrestle with one another. Thus, on the one hand, as a creature he experiences his limitations in a multitude of ways. On the other, he feels himself to be boundless in his desires and summoned to a higher life. Pulled by manifold attractions, he is constantly forced to choose among them and to renounce some. Indeed, as a weak and sinful being, he often does what he would not, and fails to do what he would. Hence he suffers from internal divisions, and from these flow so many and such great discords in society." (95)

This man is the way for the church—a way that, in a sense, is the basis of all the other ways that the church must walk—because man—every man without any exception whatever—has been redeemed by Christ, and because with man—with each man without any exception whatever—Christ is in a way united, even when man is unaware of it: "Christ, who died and was raised up for all, provides man—each and every man—with the light and the strength to measure up to his supreme calling." (96)

Since this man is the way for the church, the way for her daily life and experience, for her mission and toil, the church of today must be aware in an always new manner of man's "situation."

This means that she must be aware of his possibilities, which keep returning to their proper bearings and thus revealing themselves. She must likewise be aware of the threats to man and of all that seems to oppose the endeavor "to make human life ever more human" (97) and make every element of his life correspond to man's true dignity—in a word, she must be aware of all that is opposed to that process.

15. What Modern Man Is Afraid Of

Accordingly, while keeping alive in our memory the picture that was so perspicaciously and authoritatively traced by the Second Vatican Council, we shall try once more to adapt it to the "signs of the times" and to the demands of the situation, which is continually changing and evolving in certain directions.

The man of today seems ever
(on 17)



Gaining maturity . . .

Does it help to be rooted in love for Him?

By Father Adrian van Kaam, C.S.Sp.

While we should pray and strive for the gift of maturity we shall never reach it completely. It is more a life orientation than a static state to be attained once and for all. We can only ask ourselves: Are we on the road to maturity? First let us think about psychological maturity.

A mature person is one who has begun to care for the wholeness of his life. He tries to grow beyond the volatility of childish sentiment and youthful excitements. His life becomes less impulsive or compulsive. He begins to live by wise reflection, basic inner conviction and lasting commitment. He accepts responsibility for the life direction and life form he has discovered to be his, no matter how pedestrian and prosaic this life may seem to others.

NO LONGER does he drift off in dreams, idle fantasies, floating idealism. He forbids himself the debilitating pleasures of playing fantasy games with the harsh realities of today and of tomorrow. He probes the facts and tries to improve the human situation a little every day, leaving the rest in the hands of God.

What about Christian spiritual maturity? Spiritual maturity is a gift grace alone can bestow on us. The grace of spiritual maturity usually attunes itself to our progress in psychological maturity. Our loving Creator respects the developmental phases his creatures have to go through before reaching their human maturity. He wants us to be faithful to this process of unfolding of creation as it manifests itself to our lives. He lovingly allows us the time to grow leisurely to our spiritual ripeness in faith in accordance with the created rhythm of our human unfolding. All things in his creation unfold in their own good time. So does the human creature in both his life of grace and nature.

The maturity of Jesus is the measure of our spiritual maturity. St. Luke writes of him: "Jesus, for his part, progressed steadily in wisdom and age and grace before God and men" (Luke 2:52). Notice well: Jesus grew not only to human maturity before men but also to spiritual maturity before God. Only when our Lord had reached full human and spiritual maturity, was he moved by the Spirit to begin his public life and to approach his hour with the full responsibility of a mature person who has found his unique life direction.

children as far as evil is concerned, but in mind be mature" (1 Corinthians 14:20). Can we say with Paul: "When I was a child I used to talk like a child, reason like a child. When I became a man I put childish ways aside" (1 Corinthians 13:11).

The spiritual maturity Jesus grew to and St. Paul speaks about is based upon the foundation of a full grown faith. St. Paul describes this mature faith: "Let us, then, be children no longer, tossed here and there, carried about by every wind of doctrine that originates in human cleverness and skill. . . In this way we are all to come to unity in our faith and in our knowledge of the Son of God, until we become the perfect man, fully mature

with the fullness of Christ himself" (Ephesians 4:13,14).

A full grown mature faith presupposes a personal conversion during our growing up. Such a conversion to maturity implies a personal encounter with and an unshakable commitment to our Lord. The conversion must gradually draw our whole scattered personality into the unity of the mystery of Christ's maturity.

OUR CONVERSION or our turning wholeheartedly to Christ means that we begin to live out of a basic Christian conviction rooted in our love for him instead of living out of childish sentiment and youthful excitement no matter how pious.

Our personal encounter with him and our subsequent commitment means that he becomes the solid lasting motivation of our life instead of the past partial and shifting motivations. Allowing our self in "all" its dimensions to be drawn into the holy maturity of Jesus means that our life becomes centered and whole, no longer carried about by the winds of incidental fads and doctrines. All of these characteristics are in accord with what we recognize as expressions of psychological and spiritual maturity.

Spiritual maturity is a gift of grace. But we have to be faithful to this gift. A deep devotion to the holy maturity of Jesus can strengthen us in that fidelity.

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Jesus calms the deep waters of death

By Father John J. Castelot

The first three Gospels contain many parables, stories told by Jesus to get across a particular point. Occasionally we meet a parable of another sort, a story about Jesus which proclaims the faith of the church in his identity and activity, an identity and activity fully realized only after the resurrection. Such a parable is the story of his walking on the waters of the lake, which reflects the situation of the early Christian communities rather than that of the lifetime of Jesus. It sends out an urgent message to them, beset as they are by difficulties which threaten to overwhelm and discourage them completely.

For the early Christians, the sea was an object of awe, a dark, mysterious thing, the spawning place of evil. Recall how, in the apocalyptic section of Daniel and in the Book of Revelation, the menacing beasts come up out of the sea. It was possessed almost of a personality of its own, so much so that in the story of Jesus' calming the storm (Mark 4:35-41), he addresses the tossing waves in the same terms he used in exorcising a demon (Mark 1:25). It was also a natural symbol of death, swallowing people up in a watery grave.

THIS THINKING is reflected in many passages in the Old Testament, where rescue from the deep is a frequent figure for salvation. One example from among many: in Psalm 69, we read: "Save me, O God, for the waters threaten my life... I have reached the watery depths; the flood overwhelms me... Let not the floodwaters overwhelm me, or the abyss swallow me up, or the pit close its mouth over me."

Indeed, "the pit," the shadowy abode of the dead, was located beneath the



waters under the earth. Jesus, the risen Lord, had conquered death; he could walk victorious over the waters.

All these ideas are used by Mark to profess his faith in the identity of Jesus and to reassure his church that, however strongly the winds might be blowing against them, no matter how dark it was or how alone on the waters they seemed

ing — and the wind came up strong, right in their faces. The going was slow and painfully laborious and it was already "between three and six in the morning" when he came walking calmly on the water, just like Yahweh of old.

At this point we read something very puzzling: "He meant to pass them by." This makes little sense until we recall

ing — and revealing: "It is I" (in the Greek this is literally "I am," the equivalent of the divine name).

"HE GOT INTO the boat with them and the wind died down." Although they did not understand (Mark 6:51-52), they felt secure. And this was Mark's message to his church: the risen Lord is with us in

**'And this was Mark's message to his church:
The risen Lord is with us in our struggles; don't be afraid;
he has conquered the waters of destruction and death
and is in the boat with us'**

to be, the victorious Lord, triumphant over the deep waters of death, was always with them.

THE GEOGRAPHICAL and chronological setting for the parable is obscure, to say the least, but Mark had to get the disciples on the lake and Jesus on the shore. And so, afraid of untimely enthusiasm after the feeding of the multitude, Jesus "insisted that his disciples get into the boat" and go on ahead while "he went off to the mountain to pray" (Mark 6:45-46). It was already dark — a strange time to start the cross-

that this very same expression was used in the Old Testament in passages where God was said to "pass by" someone in order to let him catch a glimpse of his "glory" (Exodus 33:18; 1 Kings 19:11). Mark is telling us that this is a revelation of the triumphant risen Lord and, indeed, the reaction of the disciples is exactly that of the group in the upper room on Easter night: "They thought it was a ghost" (Mark 6:49; Luke 24:37). Again, he reassures them with words commonly used in "divine visitation" scenes: "Do not be afraid," and his identification of himself is even more reassuring

our struggles; don't be afraid; he has conquered the waters of destruction and death and is in the boat with us.

Matthew makes the parable even more pointed by having Peter, the representative of the church, try to walk on the water, lose courage and find safety in Jesus' outstretched hand. And he ends the story with an unmistakably post-resurrection profession of faith: "Those who were in the boat with him showed him reverence, declaring, 'Beyond doubt you are the Son of God!'" (Matthew 14:33; Compare Mark 6:51-52).

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Jesus hushes the sea — sign we can trust God too

By Janaan Manternach

Jesus had spent almost a whole day teaching a large crowd of people numbering more than 5,000. At the end of the day he took five loaves and two fish and fed all of them. It was a wondrous moment for both his disciples and the crowd. It was a draining one for Jesus and he needed time to be by himself, a time

to be anxious, to be alone, to be hungry, to be without healing? Would they ever be able to feel that they are strong because his strength is theirs, given to them as part of the gift of believing in him?

When Jesus had spent almost the whole night in prayer, he decided to rejoin his friends. It was then about three in the morning.

As he came down the mountain and



Children's story hour

of quiet, a time of prayer, a time to sift out all that he was feeling and experiencing.

His disciples, amazed at the multiplication of food, and unable to understand what they were seeing and experiencing, wanted more than ever to be with him and to go wherever he was going. So when he suggested that he wanted to be alone for awhile, they wanted to be alone with him. But Jesus insisted that they get into their boat and go on ahead of him to the other side of the lake.

WHEN HE had sent them away, he went up on the mountain by himself to pray. It is quite likely that his prayer was one of gratitude that God's plan in him was working, but also one of concern that those he loved most were still so lacking in understanding. Would they ever be able to see that, with him, no one needs

drew near to the shoreline, he saw the boat in the distance being tossed about in the huge waves. The headwinds were so strong that it was almost impossible to row against them.

When the disciples saw someone walking on the water heading right toward them they were terrified. "It's a ghost!" they said, and in their fear they began to cry out.

Jesus hastened to reassure them. "Get hold of yourselves! It is I. Do not be afraid!"

PETER, the spokesman for the group, wanted to be sure that Jesus wasn't a ghost. He asked for proof. "Lord, if it is really you, tell me to come across the water."

Jesus loved Peter very much and was delighted that Peter had enough imagination and faith to expect that if he said so, the water would hold him up just as it

was holding Jesus up.

"Come!" Jesus said. Peter got out of the boat and began to walk on the water, moving steadily toward Jesus.

Everything was going fine until Peter realized what he was doing and was again aware of how strong the winds were. His fear returned! With that he began to sink and cried out, "Lord, save me!"

JESUS AT once stretched out his hand and caught him. But at that moment feelings of disappointment in his friend were strong. For he exclaimed to Peter, "How little faith you really have! Why did you falter?"

Peter didn't answer because he probably was still too afraid, and he most likely didn't have an answer.

In silence Peter and Jesus climbed into the tossing boat and once they were in it, the wind died down.

Those who were in the boat were awed by what Jesus, their friend, had done and they expressed their renewed faith in him by declaring, "Beyond doubt you are the Son of God!"

As they headed on against the winds, with Jesus now with them in the boat, the disciples realized they could always trust in him. They passed on this story to us so we could grow in trust in Jesus. He is with us no matter what our problems and difficulties are. Because he is with us, we are able to handle any and every situation. We "can" keep our heads above water!

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Putting Thomas Aquinas to poetry

Father Walter Farrell aided the spiritual-minded

By Father Alfred McBride, O.Praem.

Dominican Father Walter Farrell (1902-1951) possessed the poetic instinct. He reached for a comparison and metaphor as easily as a baseball player stretches for a catch. His years of academic training in fields distant from the literary — philosophy at Fribourg, theology at Rome — could well have stifled that instinct. His genius was to take the knotty abstractions of the sacred sciences and translate them into down-home comparisons which offered average readers an entry into the intricacies of academic debate and teaching.

This talent appears most prominently in his masterpiece, the four-volume *Companion To The Summa*. It was published at a time when Jewish philosopher Mortimer Adler of the University of Chicago was launching a nationwide interest in reading the great books of the Western world, among them the *Summa* of Thomas Aquinas.

FATHER FARRELL had a way of simplifying the dense presentations of Thomas Aquinas without betraying the substance of the teaching. Where Aquinas would state his case in tight chains of logic, Father Farrell restated the matter with easily understood metaphors. To his credit he did not choke the reader with his poetry, but used just enough to put some images in the reader's mind that would visualize what Aquinas was trying to say.

Father Farrell was able to unpiece the chains of logic enough to see what human situations might be sensed there. He did not destroy the logical sequence, so much as spread it out more so that the reader could relate the line of argument to

contemporary situations. Employing Father Farrell's own bent for comparisons, one might venture to say that he let some air into the medieval rooms, some sunlight to fall upon the texts, some oxygen to stimulate circulation.

Purists of Father Farrell's day were loath to see the value of what he was trying to do. Keepers of the flame and guardians of the approved text never like to see the popularizer tamper — as they see it — with the unadulterated original.

They would have a good case if Father Farrell had in fact tampered and diluted. But he did not. His *Companion To The Summa* is as faithful a rendition of the spirit and thought of Aquinas as one could reasonably expect. And Father Farrell

sion of the *Imitation of Christ*, in the sense that it is full of spiritual maxims that have so much the ring of truth that the inspirational value exerts an immediate impact. What must be noted here is that these sayings, which are now read as spiritual consciousness raisers, were originally written as theological comment.

Why should one advert to this? Because it means that theology can be written in such a way as to satisfy both an academic interest and a spiritual hunger. Walter Farrell knew how to make his theology work both as an intellectual discipline as well as a spiritual inspiration. He was the rare writer who was able to integrate his academic training and spiritual insight and weld them into one persuasive expression.

THE ENORMOUS popularity of *My Way Of Life*, (it is still in circulation 27 years after his death) among people of all walks of life — especially those outside the circles of academia — testifies to a personal holiness in the man in addition to a marvelous skill in speaking the profound with honest simplicity. Not all holy persons can do this. But holy ones whose personal console of gifts include the poetic talent can use such a charism for the deep things of God in human and readily understandable terms.

The last 20 years have witnessed a decline of interest in Aquinas — and even hostility to the "angelic doctor" in some cases. But great minds are not so easily laid aside. As fresh interest revives in Aquinas, Father Farrell's fine books remain to help. And for the spiritual-minded of any age, Father Farrell's *My Way Of Life* is ready at hand.

1979 by NC News Service

Spiritual masters

himself would stoutly maintain that his purpose was to lead people to savor the original.

THOSE WHO knew Father Farrell through his sermons, classes and retreat talks praised him for his way of bringing the listeners to in-depth appreciations of religious matters. They claim his writing was more eloquent than his speaking, but that in both instances the integrity of his person shone through.

The Confraternity of the Precious Blood published a small book, *My Way Of Life*, based upon the writings of Walter Farrell. Much that is found in this compact work is taken from the *Companion To The Summa*. It reads like a modern ver-

The tables are turned. . .

A married couple preaches to priests

By Father Joseph M. Champlin

In 1952 the Oblate Fathers spotted an ad in the Minneapolis paper announcing the availability of a beautiful four-acre tract of land by Lake Buffalo in central Minnesota. They purchased the property, converted the owner's mansion into King's House of Retreats, and for over 25 years have been conducting periods of spiritual renewal for area Christians.

Those sessions include weekend retreats for lay people, mid-week retreats for priests, extended retreats for religious and Marriage Encounters for couples. But, to the best of my knowledge, no married couple had preached at this lovely place to a group of priests on retreat until last October.

DURING THE four-day session, 58 diocesan priests withdrew from pastoral labors to rest awhile, read, pray and reflect. A retreatmaster delivered a presentation Monday evening and several on Tuesday and Thursday.

But on Wednesday, the format shifted. Ed and Ro Foley, a couple married about 15 years, deeply committed to the church and actively involved in their home parish near Lancaster, Pa., joined the priest-retreatmaster for three talks that day.

Their initial conference centered on the question "Who am I?" and basically adapted for the priests the Marriage Encounter approach to one's self-concept or self-image.

The second presentation, titled "To Heal and Be Healed," contained their personal experiences with penance, healing, anointing of the sick and forgiveness.

A FINAL talk, "What Can I Become?", was meant to serve as something of a dream-along, a vision of greatness for the priests. The three presenters shared, once again, their individual experiences of marriage, priesthood, the Eucharist and the universal church.

To prepare for their appearance, the Foleys asked 60 families in their parish to pray and sacrifice for a priest on the retreat. They arrived in Buffalo with letters from each of the volunteers and distributed the personally addressed notes after the last conference.

How did the priests react to this experiment? Of the 39 who completed anonymous evaluations, 15 rated the

retreat superior overall, 20 found it quite good, three said it was good, and one rated it fair.

ON THE specific matter of the Foleys' participation in their retreat, 16 priests wrote positive remarks, one had a negative comment and five had a mixed reaction.

Here are a few samples of the positive side:

"The presence of the Foleys added a whole new dimension to what was already a fine retreat. I'm more ready to go back to the parish with renewed fervor."

"Having the Foleys was unique, different and appreciated."

"Ed and Ro's faith was beautiful and an excellent addition."

"I was deeply moved by the personal witness given by them."

"I also benefited by the session with Ed and Ro. This reinforced how much priests and lay people need each other and must work together to accomplish God's work."

"The Foleys were a very positive aspect to the retreat. Their presence broke down the highly 'clerical' atmosphere and reminded us of the interplay between ourselves and the people we serve."

A FEW illustrations from the negative or so-so responses:

"There was no need to spend a whole day with the young married couple."

"The Foleys were an inspiring couple, but I think more appropriate to a workshop than for a retreat."

"The couple was a nice touch and the letters were warm, but the Marriage Encounter techniques . . . were beyond the saturation point for some of us."

"I have mixed feelings about the presentation by the married couple. They were indeed an inspiration. I am not sure what value their presentation was to priestly spirituality. The prayer letter was indeed a moving and touching device."

NO PERSON or program receives a perfect evaluation. More critical is the need to look at the overall feedback, to note the majority's judgment and to consider any particular points which can be improved or corrected.

On balance, those Minnesota priests appeared to vote "yes" rather strongly in favor of a married couple like the Foleys speaking to them on retreat.

1979 by NC News Service



For parents and children after reading 'story hour'

1. After reading the story of "Jesus and Peter Walk On The Sea" talk together about it, using the following or other questions:

Why did Jesus feel a need to be alone after he had fed the large crowd of people?

Why did the disciples find it hard to be separated from Jesus?

What was happening to the disciples when Jesus decided to rejoin them?

Why did Jesus walk on the water toward his friends?

Why did this frighten the disciples?

How did Peter react? What did he do?

Why was Jesus both delighted and disappointed in Peter?

Why did Jesus' disciples pass on this story to us?

Would you tell this story to your parents, a friend? Why?

2. *The Little Boat That Almost Sank* by Mary Warren (Arch Books, St. Louis, 1965) is an illustrated version for

children of this Bible story. The children might read it on their own. They might add a copy of it to their personal libraries.

3. Together write stories of times when you were really afraid about something and tell how you got through the bad time. What do your stories teach you about getting through bad times in the future? Who is with you always in bad times and in good times?

4. If an art masterpiece of this Bible story is available, study it together.

5. Phrases of the Psalms might be selected and prayed together. For example, Psalm 18: 2-4:

"I love you, O Lord, my strength,
O Lord, my rock, my fortress, my deliverer.

My God, my rock of refuge,
My shield, the horn of my salvation,
my stronghold!

Praised be the Lord, I proclaim,
And I am safe from my enemies."

Discussion questions

1. What is psychological maturity?
2. Do you feel you are psychologically mature? If so, why? If not, why not?

3. What is spiritual maturity?
4. How do you feel about your own spiritual maturity?

5. How does St. Paul describe mature faith? Reflect upon his statement.

6. What message is contained in the story of Jesus walking on the waters of the lake?

7. How does this parable help us become more spiritually mature? Discuss.

8. What was Father Edward Farrell's special talent?

9. If possible, get a copy of *My Way of Life* by Father Edward Farrell. Set aside 15 minutes a week to read passages from it. Reflect upon the passages you read.

10. How can good spiritual reading help you toward spiritual maturity? Discuss.

11. Father Champlin cites an unusual retreat in his article, "A Married Couple Preaches to Priests." Do you feel that this innovative approach can help many in their search for psychological and spiritual maturity? Discuss.

(from 12)

to be under threat from what he produces, that is to say from the result of the work of his hands and, even more so, of the work of his intellect and the tendencies of his will.

All too soon, and often in an unforeseeable way, what this manifold activity of man yields is not only subjected to "alienation," in the sense that it is simply taken away from the person who produces it, but rather it turns against man himself, at least in part, through the indirect consequences of its effects returning on himself. It is or can be directed against him.

This seems to make up the main chapter of the drama of present-day existence in its broadest and universal dimension. Man therefore lives increasingly in fear. He is afraid that what he produces—not all of it, of course, or even most of it, but part of it and precisely that part that contains a special share of his genius and initiative—can radically turn against himself; he is afraid that it can become the means and instrument for an unimaginable self-destruction, compared with which all the cataclysms and catastrophes of history known to us seem to fade away.

This gives rise to a question: Why is it that the power given to man from the beginning by which he was to subdue the earth (98) turns against himself, producing an understandable state of disquiet, of conscious or unconscious fear and of menace, which in various ways is being communicated to the whole of the present-day human family and is manifesting itself under various aspects?

This state of menace for man from what he produces shows itself in various directions and various degrees of intensity. We seem to be increasingly aware of the fact that the exploitation of the earth, the planet on which we are living, demands rational and honest planning.

At the same time, exploitation of the earth not only for industrial but also for military purposes and the uncontrolled development of technology outside the framework of a long-range authentically humanistic plan often bring with them a threat to man's natural environment, alienate him in his relations with nature and remove him from nature.

Man often seems to see no other meaning in his natural environment that what serves for immediate use and consumption. Yet it was the Creator's will that man should communicate with nature as an intelligent and noble "master" and "guardian," and not as a heedless "exploiter" and "destroyer."

The development of technology and the development of contemporary civilization, which is marked by the ascendancy of technology, demand a proportional development of morals and ethics. For the present, this last

development seems unfortunately to be always left behind. Accordingly, in spite of the marvel of this progress, in which it is difficult not to see also authentic signs of man's greatness, signs that in their creative seeds were revealed to us in the pages of the Book of Genesis, as early as where it describes man's creation, (99) this progress cannot fail to give rise to disquiet on many counts.

The first reason for disquiet concerns the essential and fundamental question: Does this progress, which has man for its author and promoter, make human life on earth "more human" in every aspect of that life? Does it make it more "worthy of man?"

There can be no doubt that in various aspects it does. But the question keeps coming back with regard to what is most essential—whether in the context of his progress man, as man, is becoming truly better, that is to say more mature spiritually, more aware of the dignity of his humanity, more responsible, more open to others, especially the neediest and the weakest, and readier to give and to aid all.

This question must be put by Christians, precisely because Jesus Christ has made them so universally sensitive about the problem of man. These questions must be asked by all men, especially those belonging to the social groups that are dedicating themselves actively to development and progress today.

As we observe and take part in these processes we cannot let ourselves be taken over merely by euphoria or be carried away by one-sided enthusiasm for our conquest, but we must all ask ourselves, with absolute honesty, objectivity and a sense of moral responsibility, the essential questions concerning man's situation today and in the future.

Do all the conquests attained until now and those projected for the future for technology accord with man's moral and spiritual progress? In this context is man, as man, developing and progressing or is he regressing and being degraded in his humanity? In men and "in man's world," which in itself is a world of moral good and evil, does good prevail over evil?

In men and among men is there a growth of social love, of respect for the rights of others—for every man, nation and people—or on the contrary is there an increase of various degrees of selfishness, exaggerated nationalism instead of authentic love of country, and also the propensity to dominate the others beyond the limits of one's legitimate rights and merits and the propensity to exploit the whole of material progress and that in the technology of production for the exclusive purpose of dominating others or of favoring this or that imperialism?

These are the essential questions that the church is bound to ask herself, since they are being asked with greater or less explicitness by the

thousands of millions of people now living in the world. The subject of development and progress is on everybody's lips and appears in the columns of all the newspapers and other publications in all the languages of the modern world. Let us not forget however that this subject contains not only affirmations and certainties but also questions and points of anguished disquiet. The latter are no less important than the former. They fit in with the dialectical nature of human knowledge and even more with the fundamental need for solicitude by man for man, for his humanity, and for the future of people on earth. Inspired by eschatological faith, the church considers an essential, unbreakably united element of her mission this solicitude for man, for his humanity, for the future of men on earth and therefore also for the course set for the whole of development and progress. She finds the principle of this solicitude in Jesus Christ himself, as the Gospels witness. This is why she wishes to make it grow continually through her relationship with Christ, reading man's situation in the modern world in accordance with the most important signs of our time.

16. Progress or Threat

If therefore our time, the time of our generation, the time that is approaching the end of the second millennium of the Christian era, shows itself a time of great progress, it is also seen as a time of threat in many forms for man.

The church must speak of this threat to all people of good will and must always carry on a dialogue with them about it. Man's situation in the modern world seems indeed to be far removed from the objective demands of the moral order, from the requirements of justice, and even more of social love.

We are dealing here only with that which found expression in the Creator's first

message to man at the moment in which he was giving him the earth, to "subdue" it (100).

This first message was confirmed by Christ the Lord in the mystery of the redemption. This is expressed by the Second Vatican Council in these beautiful chapters of its teaching that concern man's "kingship," that is to say his call to share in the kingly function—the "munus regale"—of Christ himself (101).

The essential meaning of this "kingship" and "dominion" of man over the visible world, which the Creator himself gave man for his task, consists in the priority of ethics over technology, in the primacy of the person over things, and in the superiority of spirit over matter.

This is why all phases of present-day progress must be followed attentively.

Each stage of that progress must, so to speak, be x-rayed from this point of view. What is in question is the advancement of persons, not just the multiplying of things that people can use. It is a matter—as a contemporary philosopher has said and as the council has stated—not so much of "having more" as of "being more" (102).

Indeed, there is already a real perceptible danger that, while man's dominion over the world of things is making enormous advances, he should lose the essential threads of his dominion and in various ways let his humanity be subjected to the world and become himself something subject to manipulation in many ways—even if the manipulation is often not perceptible directly—through the whole of the organization of community life, through the production system and through pressure from the means of social communication.

Man cannot relinquish himself or the place in the visible world that belongs to him; he cannot become the slave of things, the slave of economic systems, the slave of production, the slave of his own products.

A civilization purely materialistic in outline condemns man to such slavery, even if at times, no doubt, this occurs contrary to the intentions and the very premises of its pioneers. The present solicitude for man certainly has at its root this problem.

It is not a matter here merely of giving an abstract answer to the question: Who is man? It is a matter of the whole of the dynamism of life and civilization. It is a matter of the meaningfulness of the various initiatives of everyday life and also of the premises for many civilization programs, political programs, economic ones, social ones, state ones and many others.

If we make bold to describe man's situation in the modern world as far removed from the objective demands of the moral order, from the exigencies of justice, and still more from social love, we do so because this is confirmed by the well-known facts and comparisons that have already on various occasions found an echo in the pages of statelets by the popes, the council and the synod. (103).

Man's situation today is certainly not uniform but marked with numerous differences. These differences have causes in history, but they also have strong ethical effects. Indeed everyone is familiar with the picture of the consumer civilization, which consists in a certain surplus of goods necessary for man and for entire societies—and we are dealing precisely with the rich highly developed societies—while the remaining societies—at least broad sectors of them—are suffering from hunger, with many people dying each day of starvation and malnutrition.

Hand in hand go a certain abuse of freedom by one group—an abuse linked precisely with a consumer attitude uncontrolled by ethics—and a limitation by it of the freedom of the others, that is to say those suffering marked shortages and being driven to conditions of even worse misery and destitution.

This pattern, which is familiar to all, and the contrast referred to, in the documents giving their teaching, by the popes of this century, most recently by John XXIII and by Paul VI (104), represent, as it were, the gigantic development of the parable in the Bible of the rich banqueter and the poor man Lazarus (105). So widespread is the phenomenon that it brings into question the financial, monetary, production and commercial mechanisms that, resting on various political pressures, support the world economy. These are proving incapable either of remedying the unjust social situations inherited from the past or of dealing with the urgent challenges and ethical demands of the present.

By submitting man to tensions created by himself, dilapidating at an accelerated pace material and energy resources, and compromising the geophysical environment, these structures unceasingly make the areas of misery spread, accompanied by

anguish, frustration and bitterness (106).

We have before us here a great drama that can leave nobody indifferent. The person who, on the one hand, is trying to draw the maximum profit and, on the other hand, is paying the price in damage and injury is always man.

The drama is made still worse by the presence close at hand of the privileged social classes and of the rich countries, which accumulate goods to an excessive degree and the misuse of whose riches very often becomes the cause of various ills.

Add to this the fever of inflation and the plague of unemployment—these are further symptoms of the moral disorder that is being noticed in the world situation and therefore requires daring creative resolves in keeping with man's authentic dignity (107).

Such a task is not an impossible one. The principle of solidarity, in a wide sense, must inspire the effective search for appropriate institutions and mechanisms, whether in the sector of trade, where the laws of healthy competition must be allowed to lead the way, or on the level of a wider and more immediate redistribution of riches and of control over them, in order that the economically developing peoples may be able not only to satisfy their essential needs but also to advance gradually and effectively.

This difficult road of the indispensable transformation of the structures of economic life is one on which it will not be easy to go forward without the intervention of a true conversion of mind, will and heart.

The task requires resolute commitment by individuals and peoples that are free and linked in solidarity. All too often freedom is confused with the instinct for individual or collective interest or with the instinct for combat and domination, whatever be the ideological colors with which they are covered.

Obviously these instincts exist and are operative, but no truly human economy will be possible unless they are taken up, directed and dominated by the deepest powers in man, which decide the true culture of peoples.

These are the very sources for the effort which will express man's true freedom and which will be capable of ensuring it in the economic field also. Economic development, with every factor in its adequate functioning, must be constantly programmed and realized within a perspective of universal joint development of each individual and people, as was convincingly recalled by my predecessor Paul VI in "Populorum Progressio."

Otherwise, the category of "economic progress" becomes in isolation a superior category subordinating the whole of human existence to its partial demands, suffocating man, breaking up society, and ending by entangling itself in its own tensions and excesses.

It is possible to undertake
(on 18)



(from 17)

this duty. This is testified by the certain facts and the results, which it would be difficult to mention more analytically here. However, one thing is certain: At the basis of this gigantic sector, it is necessary to establish, accept and deepen the sense of moral responsibility which man must undertake. Again and always man.

This responsibility becomes especially evident for us Christians when we recall—and we should always recall it—the scene of the last judgment according to the words of Christ related in Matthew's Gospel (108).

This eschatological scene must always be "applied" to man's history; it must always be made the "measure" for human acts as an essential outline for an examination of conscience by each and every one: "I was hungry and you gave me no food... naked and you did not clothe me... in prison and you did not visit me" (109).

These words become charged with even stronger warning when we think that, instead of bread and cultural aid, the new states and nations awakening to independent life are being offered, sometimes in abundance, modern weapons and means of destruction placed at the service of armed conflicts and wars that are not so much a requirement for defending their just rights and their sovereignty but rather a form of chauvinism, imperialism and neocolonialism of one kind or another.

We all know well that the areas of misery and hunger on our globe could have been made fertile in a short time, if the gigantic investments for armaments at the service of war and destruction had been changed into investments for food at the service of life.

This consideration will perhaps remain in part an "abstract" one. It will perhaps offer both "sides" an occasion for mutual accusation, each forgetting its own faults. It will perhaps provoke new accusations against the church. The church, however, which has no weapons at her disposal apart from those of the spirit, of the word and of love, cannot renounce her proclamation of "the word... in season and out of season" (110).

For this reason she does not cease to implore each side of the two and to beg everybody in the name of God and in the name of man: Do not kill! Do not prepare destruction and extermination for men! Think of your brothers and sisters who are suffering hunger and misery! Respect each one's dignity and freedom!

17. Human Rights: "Letter" or "Spirit"

This century has so far been a century of great calamities for man, of great devastations, not only material ones but also moral ones, indeed perhaps

above all moral ones. Admittedly it is not easy to compare one age or one century with another under this aspect, since that depends also on changing historical standards.

Nevertheless, without applying these comparisons, one still cannot fail to see that this century has so far been one in which people have provided many injustices and sufferings for themselves. Has this process been decisively curbed? In any case, we cannot fail to recall at this point, with esteem and profound hope for the future, the magnificent effort made to give life to the United Nations organization, an effort conducive to the definition and establishment of man's objective and inviolable rights, with the member states obliging each other to observe them rigorously.

This commitment has been accepted and ratified by almost all present-day states, and this should constitute a guarantee that human rights will become throughout the world a fundamental principle of work for man's welfare.

There is no need for the church to confirm how closely this problem is linked with her mission in the modern world. Indeed it is at the very basis of social and international peace, as has been declared by John XXIII, the Second Vatican Council, and later Paul VI, in detailed documents. After all, peace comes down to respect for man's inviolable right—"Opus justitiae pax"—while war springs from the violation of these rights and brings with it still graver violations of them.

If human rights are violated in time of peace, this is particularly painful and from the point of view of progress it represents an incomprehensible manifestation of activity directed against man, which can in no way be reconciled with any program that describes itself as "humanistic." And what social, economic, political or cultural program could renounce this description?

We are firmly convinced that there is no program in today's world in which man is not invariably brought to the fore, even when the platforms of the program are made up of conflicting ideologies concerning the way of conceiving

the world.

If in spite of these premises, human rights are being violated in various ways, if in practice we see before us concentration camps, violence, torture, terrorism, and discrimination in many forms, this must then be the consequence of the other premises, undermining and often almost annihilating the effectiveness of the humanistic premises of these modern programs and systems. This necessarily imposes the duty to submit these programs to continual revision from the point of view of the objective and inviolable rights of man.

The Declaration of Human Rights linked with the setting up of the United Nations Organization certainly had its aim not only to depart from the horrible experiences of the last world war but also to create the basis for continual revision of programs, systems and regimes precisely from this single fundamental point of view; namely, the welfare of man—or, let us say, of the person in the community—which must, as a fundamental factor in the common good, constitute the essential criterion for all programs, systems and regimes.

If the opposite happens, human life is, even in time of peace, condemned to various sufferings and, along with these sufferings, there is a development of various forms of domination, totalitarianism, neocolonialism and imperialism, which are a threat also to the harmonious living together of the nations.

Indeed, it is significant fact, repeatedly confirmed by the experiences of history, that violation of the rights of man goes hand in hand with violation of the rights of the nation, with which man is united by organic links as with a larger family.

Already in the first half of this century, when various state totalitarianisms were developing, which, as is well known, led to the horrible catastrophe of war, the church clearly outlined her position with regard to these regimes that to all appearances were acting for a higher good, namely the good of the state, while history was to show instead that the good in question was only that of a certain party, which had been

identified with the state (111).

In reality, those regimes had restricted the rights of the citizens, denying them recognition precisely of those inviolable human rights that have reached formulation on the international level in the middle of our century.

While sharing the joy of all people of good will, of all peoples who truly love justice and peace, at this conquest, the church, aware that the "letter" on its own can kill, while only "the spirit gives life," (112) must continually ask, together with these people of good will, whether the Declaration of Human Rights and the acceptance of their "letter" mean everywhere, also the actualization of their "spirit."

Indeed, well-founded fears arise that very often we are still far from this actualization and that at times the spirit of social and public life is painfully opposed to the declared "letter" of human rights. This state of things, which is burdensome for the societies concerned, would place special responsibility toward these societies and the history of man on those contributing to its establishment.

The essential sense of the state, as a political community, consists in that the society and people composing it are master and sovereign of their own destiny. This sense remains unrealized if, instead of the exercise of power with the moral participation of the society or people, what we see is the imposition of power by a certain group upon all the other members of the society.

This is essential in the present age, with its enormous increase in people's social awareness and the accompanying need for the citizens to have a right share in the political life of the community, while taking account of the real conditions of each people and the necessary vigor of public authority (113).

These therefore are questions of primary importance from the point of view of the progress of man himself and the overall development of his humanity.

The church has always taught the duty to act for the common good and, in so doing, has likewise educated good citizens for each state. Furthermore, she has always

taught that the fundamental duty of power is solicitude for the common good of society; this is what gives power its fundamental rights.

Precisely in the name of these premises of the objective ethical order, the rights of power can only be understood on the basis of respect for the objective and inviolable rights of man.

The common good that authority in the state serves is brought to full realization only when all the citizens are sure of their rights. The lack of this leads to the dissolution of society, opposition by citizens to authority, or a situation of oppression, intimidation, violence and terrorism, of which many examples have been provided by the totalitarianisms of this century.

Thus the principle of human rights is of profound concern to the area of social justice and is the measure by which it can be tested in the life of political bodies.

These rights are rightly reckoned to include the right to religious freedom together with the right to freedom of conscience. The Second Vatican Council considered especially necessary the preparation of a fairly long declaration on this subject.

This is the document called "Dignitatis Humanae," (114) in which is expressed not only the theological concept of the question but also the concept reached from the point of view of natural law, that is to say from the "purely human" position, on the basis of the premises given by man's own experience, his reason and his sense of human dignity.

Certainly the curtailment of the religious freedom of individuals and communities is not only a painful experience but it is above all an attack on man's very dignity, independent of the religion professed or of the concept of the world which these individuals and communities have. The curtailment and violation of religious freedom are in contrast with man's dignity and his objective rights.

The council document mentioned above states clearly enough what that curtailment or violation of religious freedom is. In this case we are undoubtedly confronted with a radical injustice with regard to what is particularly deep within man, what is authentically human. Indeed, even the phenomenon of unbelief, are religiousness and atheism, as a human phenomenon, is understood only in relation to the phenomenon of religion and faith.

It is therefore difficult, even from a "purely human" point of view, to accept a position that gives only atheism: the right of citizenship in public and social life, while believers are, as though by principle, barely tolerated or are treated as second-class citizens or are even—and this has already happened—entirely deprived of the rights of citizenship.

Even if briefly, this subject must also be dealt with, because it too enters into the complex of man's situations in the present-day world and

because it too gives evidence of the degree to which this situation is overburdened by prejudices and injustices of various kinds.

If we refrain from entering into details in this field in which we would have a special right and duty to do so, it is above all because, together with all those who are suffering the torments of discrimination and persecution for the name of God, we are guided by faith in the redeeming power of the cross of Christ.

However, because of my office, I appeal in the name of all believers throughout the world to those on whom the organization of social and public life in some way depends, earnestly requesting them to respect the rights of religion and of the church's activity. No privilege is asked for, but only respect for an elementary right. Actuation of this right is one of the fundamental tests of man's authentic progress in any regime, in any society, system or milieu.

18. The Church's Mission and Man's Destiny

This necessarily brief look at man's situation in the modern world makes us direct our thoughts and our hearts to Jesus Christ, and to the mystery of the redemption, in which the question of man is inscribed with a special vigor of truth and love.

If Christ "united himself with each man" (115), the church lives more profoundly her own nature and mission by penetrating into the depths of this mystery and into its rich universal language. It was not without reason that the apostle speaks of Christ's body, the church (116).

If this mystical body of Christ is God's people—as the Second Vatican Council was to say later on the basis of the whole of the biblical and patristic tradition—this means that in it each man receives within himself that breath of life that comes from Christ.

In this way, turning to man and his real problems, his hopes and sufferings, his achievements and falls—this too also makes the church as a body, an organism, a social unit perceive the same divine influences, the light and strength of the Spirit that come from the crucified and risen Christ, and it is for this very reason that she lives her life. The church has only one life: that which is given her by her Spouse and Lord. Indeed, precisely because Christ united himself with her in his mystery of redemption, the church must be strongly united with each man.

This union of Christ with man is in itself a mystery. From the mystery is born "the new man," called to become a partaker of God's life (117), and newly created in Christ for the fullness of grace and truth (118).

Christ's union with man is (on 19)



(from 18)

power and the source of power, as St. John stated so incisively in the prologue of his Gospel: "The Word" gave power to become children of God" (119). Man is transformed inwardly by this power as the source of a new life that does not disappear and pass away but lasts to eternal life (120).

This life, which the Father has promised and offered to each man in Jesus Christ, his eternal and only Son, who, "when the time had fully come" (121), became incarnate and was born of the Virgin Mary, is the final fulfillment of man's vocation. It is in a way the fulfillment of the "destiny" that God has prepared for him from eternity.

This "divine destiny" is advancing, in spite of all the enigmas, the unsolved riddles, the twists and turns of "human destiny" in the world of time. Indeed, while all this, in spite of all the riches of life in time, necessarily and inevitably leads to the frontier of death and the goal of the destruction of the human body, beyond that goal we see Christ. "I am the resurrection and the life, he who believes in me... shall never die" (122).

In Jesus Christ, who was crucified and laid in the tomb and then rose again, "our hope of resurrection dawned... the bright promise of immortality" (123), on the way to which man, through the death of the body, shares with the whole of visible creation the necessity to which matter is subject.

We intend and are trying to fathom ever more deeply the language of the truth that man's redeemer enshrined in the phrase "It is the spirit that gives life, the flesh is of no avail" (124). In spite of appearances, these words express the highest affirmation of man—the affirmation of the body given life by the Spirit.

The church lives these realities, she lives by this truth about man, which enables him to go beyond the bounds of temporariness and at the same time to think with particular love and solicitude of everything within the dimensions of this temporariness that affect man's life and the life of the human spirit, in which is expressed that never-ending restlessness referred to in the words of St. Augustine: "You made us for yourself, Lord, and our heart is restless until it rests in you" (125).

In this creative restlessness beats and pulsates what is most deeply human—the search for truth, the insatiable need for the good, hunger for freedom, nostalgia for the beautiful, and the voice of conscience. Seeking to see man as it were with "the eyes of Christ himself," the church becomes more and more aware that she is the guardian of a great treasure, which she may not waste but must continually increase.

Indeed, the Lord Jesus said: "He who does not gather with me scatters" (126). This treasure of humanity enriched

by the inexpressible mystery of divine filiation (127) and by the grace of "adoption as sons" (128) in the only son of God, through whom we call God "Abba, Father" (129), is also a powerful force unifying the church above all inwardly and giving meaning to all her activity.

Through this force the church is united with the Spirit of Christ, that Holy Spirit promised and continually communicated by the Redeemer and whose descent, which was revealed on the day of Pentecost, endures forever. Thus the powers of the Spirit (130), the gifts of the Spirit (131), and the fruits of the Holy Spirit (132) are revealed in men.

The present-day church seems to repeat with ever greater fervor and with holy insistence: "Come, Holy Spirit!" Come! Come! "Heal our wounds, our strength renew; On our dryness pour your dew; wash the stains of guilt away; Bend the stubborn heart and will; Melt the frozen, warm the chill; Guide the steps that go astray" (133).

This appeal to the Spirit, intended precisely to obtain the Spirit, is the answer to all the "materialisms" of our age. It is these materialisms that give birth to so many forms of insatiability in the human heart.

This appeal is making itself heard on various sides and seems to be bearing fruit also in different ways. Can it be said that the church is not alone in making this appeal? Yes it can, because the "need" for what is spiritual is expressed also by people who are outside the visible confines of the church (134).

Is not this confirmed by the truth concerning the church that the recent council so acutely emphasized at the point in the dogmatic constitution "Lumen Gentium" where it teaches that the church is a "sacrament or sign and means of intimate union with God, and of the unity of all mankind?" (135). This invocation addressed to the Spirit to obtain the Spirit is really a constant self-insertion into the full magnitude of the mystery of the redemption, in which Christ, united with the Father and with each man, continually communicates to us the Spirit who places within us the sentiments of the Son and directs us toward the Father (136).

This is why the church of our time—a time particularly hungry for the Spirit, because it is hungry for justice, peace, love, goodness, fortitude, responsibility and human dignity—must concentrate and gather around that mystery, finding in it the light and the strength that are indispensable for her mission. For if, as was already said, man is the way for the church's daily life, the church must be always aware of the dignity of the divine adoption received by man in Christ through the grace of the Holy Spirit (137) and of his destination to grace and glory (138).

By reflecting ever anew on all this, and by accepting it with a faith that is more and more

firm, the church also makes herself better fitted for the service to man to which Christ the Lord calls her when he says: "The Son of man came not to be served but to serve" (139). The church performs this ministry by sharing in the "triple office" belonging to her Master and Redeemer.

This teaching, with its biblical foundation, was brought fully to the fore by the Second Vatican Council, to the great advantage of the church's life. For when we become aware that we share in Christ's triple mission, his triple office as priest, as prophet and as king (140), we also become more aware of what must receive service from the whole of the church as the society and community of the people of God on earth, and we must likewise understand how each one of us must share in this mission and service.

19. The Church as Responsible for Truth

In the light of the sacred teaching of the Second Vatican Council, the church thus appears before us as the social subject of responsibility for divine truth. With deep emotion we hear Christ himself saying: "The word which you hear is not mine but the Father's who sent me" (141).

In this affirmation by our Master do we not notice responsibility for the revealed truth, which is the "property" of God himself, since even he, "the only Son," who lives "in the bosom of the Father," (142) when transmitting that truth as a prophet and teacher, feels the need to stress that he is acting in full fidelity to its divine source?

The same fidelity must be a constitutive quality of the church's faith, both when she is teaching it and when she is professing it. Faith as a specific supernatural virtue infused into the human spirit makes us sharers in knowledge of God as a response to his revealed word.

Therefore it is required, when the church professes and teaches the faith, that she should adhere strictly to divine truth, (142) and should translate it into living attitudes of "obedience in harmony with reason" (144).

Christ himself, concerned for this fidelity to divine truth, promised the church the special assistance of the Spirit of truth, gave the gift of infallibility (145) to those whom he entrusted with the mandate of transmitting and teaching that truth (146)—as has besides been clearly defined by the First Vatican Council (147) and has then been repeated by the Second Vatican Council (148)—and he furthermore endowed the whole of the people of God with a special sense of the faith.

Consequently, we have become sharers in this mission of the prophet Christ, and in virtue of that mission we together with him are serving divine truth in the church. Being responsible for that truth

also means loving it and seeking the most exact understanding of it, in order to bring it closer to ourselves and others in all its saving power, its splendor and its profundity joined with simplicity.

This love and its aspiration to understand the truth must go hand in hand, as is confirmed by the histories of the saints in the church. These received most brightly the authentic light that illuminates divine truth and brings close God's very reality, because they approached this truth with veneration and love—love in the first place for Christ, the Living Word of divine truth, and then love for his human expression in the Gospel, tradition and theology.

Today we still need above all that understanding and interpretation of God's word; we need that theology. Theology has always had and continues to have great importance for the church, the people of God, to be able to share creatively and fruitfully in Christ's mission as prophet.

Therefore, when theologians, as servants of divine truth, dedicate their studies and labors to ever deeper understanding of that truth, they can never lose sight of the meaning of their service in the church, which is enshrined in the concept "intellectus fidei."

This concept has, so to speak, a two-way function, in line with St. Augustine's expression: "intellego, ut credas—crede, et intellegas" (150), and it functions correctly when they seek to serve the magisterium, which in the church is entrusted to the bishops joined by the bond of hierarchical communion with Peter's successor, when they place themselves at the service of solicitude in teaching and giving pastoral care, and when they place themselves at the service of the apostolic commitments of the whole of the people of God.

As in the preceding ages, and perhaps more than in preceding ages, theologians and all men of learning in the church are today called to unite faith with learning and wisdom, in order to help them to combine with each other, as we read in the prayer in the liturgy of the memorial of St. Albert, doctor of the church.

This task has grown enormously today because of the advance of human learning, its methodology, and the achievements in knowledge of the world and of man. This concerns both the exact sciences and the human sciences, as well as philosophy, which, as the Second Vatican Council recalled, is closely linked with theology (151).

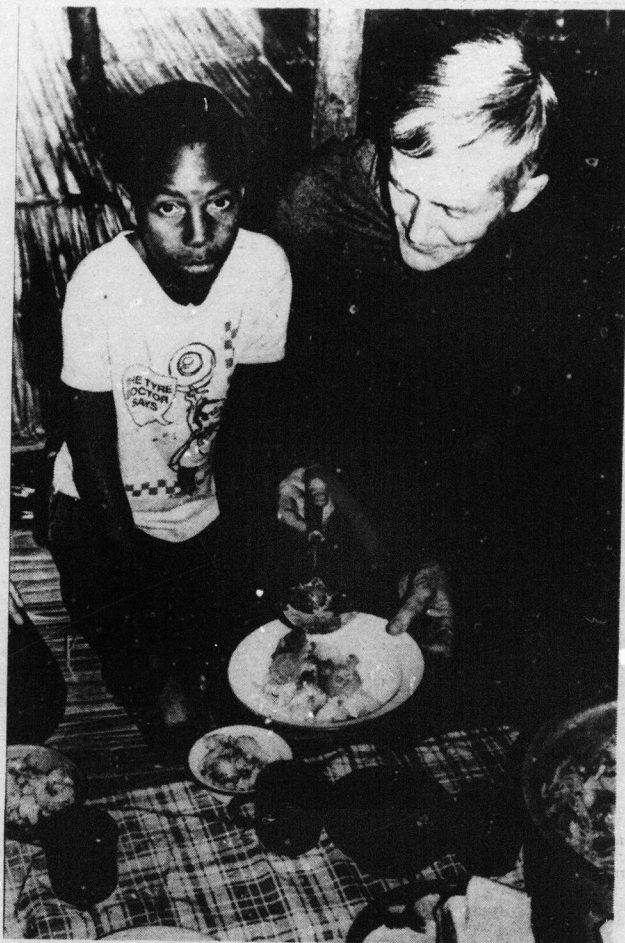
In this field of human knowledge, which is continually being broadened and yet differentiated, faith too must be investigated deeply, manifesting the magnitude of revealed mystery and tending toward an understanding of truth, which has in God its one supreme source.

If it is permissible and ever desirable that the enormous work to be done in this direction should take into consideration a certain pluralism of methodology, the work cannot however depart from the fundamental unity in the teaching of faith and moral: which is that work's end.

Accordingly, close collaboration by theology with the magisterium is in dispensable. Every theologian must be particularly aware of what Christ himself states when he said: "The word which you heard is not mine but the Father's who sent me" (152). Nobody, therefore, can make a theology as it were a simple collection of his own personal ideas, but everybody must be aware of being in close union with the mission of teaching truth for which the church is responsible.

The sharing of the prophetic office of Christ himself shapes the life of the whole of the

(on 20)



(from 19)

church in her fundamental dimension. A particular share in this office belongs to the pastors of the church, who teach and continually and in various ways proclaim and transmit the doctrine concerning the Christian faith and morals.

This teaching, both in its missionary and its ordinary aspect, helps to assemble the People of God around Christ, prepares for participation in the Eucharist and points out the ways for sacramental life.

In 1977 the Synod of the Bishops dedicated special attention to catechesis in the modern world, and the mature results of its deliberations, experiences and suggestions will shortly find expression—in keeping with the proposal made by the participants in the synod—in a special papal document.

Catechesis certainly constitutes a permanent and also fundamental form of activity by the church, one in which her prophetic charism is manifested: witnessing and teaching go hand in hand. And although here we are speaking in the first place of priests, it is, however, impossible not to mention also the great number of men and women Religious dedicating themselves to catechetical activity for love of the Divine Master.

Finally, it would be difficult not to mention the many lay people who find expression in this activity for their faith and their apostolic responsibility.

Furthermore, increasing care must be taken that the various forms of catechesis and its various fields—beginning with the fundamental field, family catechesis, that is the catechesis by parents of their children—should give evidence of the universal sharing by the whole of the People of God in the prophetic office of Christ himself.

Linked with this fact, the church's responsibility for divine truth must be increasingly shared in various ways by all. What shall we say at this point with regard to the specialists in the various disciplines, those who represent the natural sciences and letters, doctors, jurists, artists and technicians, teachers at various levels and with different specializations?

As members of the People of God, they all have their own part to play in Christ's prophetic mission and service of divine truth, among other ways by an honest attitude towards truth, whatever field it may belong to, while educating others in truth and teaching them to mature in love and justice.

Thus, a sense of responsibility for truth is one of the fundamental points of encounter between the church and each man and also one of the fundamental demands determining man's vocation in the community of the church.

The present-day church, guided by a sense of responsibility for truth, must persevere in fidelity to her own

nature, which involves the prophetic mission that comes from Christ himself: "As the Father has sent me, even so I send you . . . Receive the Holy Spirit" (153).

20. Eucharist and Penance

In the mystery of the redemption, that is to say in Jesus Christ's saving work, the church not only shares in the Gospel of her Master through fidelity to the word and service of truth, but she also shares, through a submission filled with hope and love, in the power of his redeeming action expressed and enshrined by him in a sacramental form, especially in the Eucharist (154).

The Eucharist is the center and summit of the whole of sacramental life, through which each Christian receives the saving power of the redemption, beginning with the mystery of baptism, in which we are buried into the death of Christ, in order to become sharers in his resurrection (155), as the apostle teaches.

In the light of this teaching, we see still more clearly the reason why the entire sacramental life of the church and of each Christian reaches its summit and fullness in the Eucharist. For by Christ's will there is in this sacrament a continual renewing of the mystery of the sacrifice of himself that Christ offered to the Father on the altar of the cross, a sacrifice that the Father accepted, giving, in return for this total self-giving by his Son, who "became obedient unto death," (156) his own paternal gift, that is to say the grant of new immortal life in the resurrection, since the Father is the first source and the giver of life from the beginning.

That new life, which involves the bodily glorification of the crucified Christ, became an efficacious sign of the new gift granted to humanity, the gift that is the Holy Spirit, through whom the divine life that the Father has in himself and gives to his Son (157) is communicated to all men who are united with Christ.

The Eucharist is the most perfect sacrament of this union. By celebrating and also partaking of the Eucharist we unite ourselves with Christ on earth and in heaven who intercedes for us with the Father (158) but we always do so through the redeeming act of his sacrifice, through which he has redeemed us, so that we have been "bought with a price" (159).

The "price" of our redemption is likewise a further proof of the value that God himself sets on man and of our dignity in Christ. For by becoming "children of God," (160) adopted sons, (161) we also become in his likeness "a kingdom and priests" and obtain "a royal priesthood," (162) that is to say we share in that unique and irreversible restoration of man and the world to the Father that was carried out once for all by him,

who is both the eternal Son (163) and also true man.

The Eucharist is the sacrament in which our new being is most completely expressed and in which Christ himself unceasingly and in an ever new manner "bears witness" in the Holy Spirit to our spirit (164) that each of us, as a sharer in the mystery of the redemption, has access to the fruits of the filial reconciliation with God (165) that he himself actuated and continually actuates among us by means of the church's ministry.

It is an essential truth, not only of doctrine but also of life, that the Eucharist builds the church (166), building it as the authentic community of the people of God, as the assembly of the faithful, bearing the same mark of unity that was shared by the apostles and the first disciples of the Lord.

The Eucharist builds ever anew this community and unity, ever building and regenerating it on the basis of the sacrifice of Christ, since it commemorates his death on the cross (167), the price by which he redeemed us.

Accordingly, in the Eucharist we touch in a way the very mystery of the body and blood of the Lord, as is attested by the very words used at its institution, the words that, because of that institution, have become the words with which those called to this ministry in the church unceasingly celebrate the Eucharist.

The church lives by the Eucharist, by the fullness of this sacrament, the stupendous content and meaning of which have often been expressed in the church's magisterium from the most distant times down to our own days (168).

However, we can say with certainty that, although this teaching is sustained by the acuteness of theologians, by men of deep faith and prayer, and by ascetics and mystics, in complete fidelity to the eucharistic mystery, it still reaches no more than the threshold, since it is incapable of grasping and translating into words what the Eucharist is in all its fullness, what is expressed by it and what is actuated by it.

Indeed, the Eucharist is the ineffable sacrament! The essential commitment and, above all, the visible grace and source of supernatural strength for the church as the people of God is to persevere and advance constantly in eucharistic life and eucharistic piety and to develop spiritually in the climate of the Eucharist.

With all the greater reason, then, it is not permissible for us, in thought, life or action, to take away from this truly most holy sacrament its full magnitude and its essential meaning. It is at one and the same time a sacrifice-sacrament, a communion-sacrament, and a presence-sacrament. And, although it is true that the Eucharist always was and must continue to be the most profound revelation of the human brotherhood of Christ's disciples and confessors, it cannot be treated merely as an "occasion" for

manifesting this brotherhood.

When celebrating the sacrament of the body and blood of the Lord, the full magnitude of the divine mystery must be respected, as must the full meaning of this sacramental sign in which Christ is really present and is received, the soul is filled with grace and the pledge of future glory is given (169).

This is the source of the duty to carry out rigorously the liturgical rules and everything that is a manifestation of community worship offered to God himself, all the more so because in this sacramental sign he entrusts himself to us with limitless trust, as if not taking into consideration our human weakness, our unworthiness, the force of habit, routine, or even the possibility of insult.

Every member of the church, especially bishop and priests, must be vigilant in seeing that this sacrament of love shall be at the center of the life of the people of God so that through all the manifestations of worship due to it Christ shall be given back "love for love" and truly become "the life of our souls" (170).

Nor can we, on the other hand, ever forget the following words of St. Paul: "Let a man examine himself, and so eat of the bread and drink of the cup" (171).

This call by the apostle indicates at least indirectly the close link between the Eucharist and penance. Indeed, if the first word of Christ's teaching, the first phrase of the Gospel Good News, was "Repent, and believe in the gospel" ("metanoete") (172), the sacrament of the passion, cross and resurrection seems to strengthen and consolidate in an altogether special way this call in our souls.

The Eucharist and penance thus become in a sense two closely connected dimensions of authentic life in accordance with the spirit of the Gospel, of truly Christian life. The Christ who calls to the eucharistic banquet is always the same. Christ who exhorts us to penance and repeats his "Repent" (173).

Without this constant ever renewed endeavor for conversion, partaking of the Eucharist would lack, its full redeeming effectiveness and there would be a loss or at least a weakening of the special readiness to offer God the spiritual sacrifice (174) in which our sharing in the priesthood of Christ is expressed in an essential and universal manner.

In Christ, priesthood is linked with his sacrifice, his self-giving to the Father; and, precisely because it is without limit, that self-giving gives rise in us human beings subject to numerous limitations to the need to turn to God in an ever more mature way and with a constant, ever more profound, conversion.

In the last years much has been done to highlight in the church's practice—in conformity with the most ancient tradition of the church—the community aspect of penance and especially of the sacrament

of penance.

We cannot however forget that conversion is a particularly profound inward act in which the individual cannot be replaced by others and cannot make the community be a substitute for him. Although the participation by the fraternal community of the faithful in the penitential celebration is a great help for the act of personal conversion, nevertheless, in the final analysis, it is necessary that in this act there should be a pronouncement by the individual himself with the whole depth of his conscience and with the whole of his sense of guilt and of trust in God, placing himself like the psalmist before God to confess: "Again, you . . . have I sinned" (175).

In faithfully observing the centuries-old practice of the sacrament of penance—the practice of individual confession with a personal act of sorrow and the intention to amend and make satisfaction—the church is therefore defending the human soul's individual right: man's right to a more personal encounter with the crucified forgiving Christ, with Christ saying, through the minister of the sacrament of reconciliation: "Your sins are forgiven" (176); "Go, and do not sin again" (177).

As is evident, this is also a right on Christ's part with regard to every human being redeemed by him: his right to meet each one of us in that key moment in the soul's life constituted by the moment of conversion and forgiveness. By guarding the sacrament of penance, the church expressly affirms her faith in the mystery of the redemption as a living and life-giving reality that fits in with man's inward truth, with human guilt and also with the desires of the human conscience. "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied" (178). The sacrament of penance is the means to satisfy man with the righteousness that comes from the Redeemer himself.

In the church, gathering particularly today in a special way around the Eucharist and desiring that the authentic eucharistic community should become a sign of the gradually maturing unity of all Christians, there must be a lively-felt need for penance, both in its sacramental aspect, (179), and in what concerns penance as a virtue.

This second aspect was expressed by Paul VI in the apostolic constitution "Paenitemini" (180). One of the church's tasks is to put into practice the teaching "Paenitemini" contains; this subject must be investigated more deeply by us in common reflection, and many more decisions must be made about it in a spirit of pastoral collegiality and with respect for the different traditions in this regard and the different circumstances of the lives of the people of today.

Nevertheless, it is certain that the church of the new Advent, the church that is

continually preparing for the new coming of the Lord, must be the church of the Eucharist and of penance. Only when viewed in this spiritual aspect of her life and activity is she seen to be the church of the divine mission, the church "in statu missionis," as the Second Vatican Council has shown her to be.

21. The Christian Vocation to Service and Kingship

In building up from the very foundations the picture of the church as the people of God—by showing the threefold mission of Christ himself, through participation in which we become truly God's people—the Second Vatican Council highlighted, among other characteristics of the Christian vocation, the one that can be described as "kingly."

To present all the riches of the council's teaching we would here have to make reference to numerous chapters and paragraphs of the constitution "Lumen Gentium" and of many other documents by the council. However, one element seems to stand out in the midst of all these riches: the sharing in Christ's kingly mission, that is to say the fact of rediscovering in oneself and others the special dignity of our vocation that can be described as "kingship."

This dignity is expressed in readiness to serve, in keeping with the example of Christ, who "came not to be served but to serve" (181). If, in the light of this attitude of Christ's, "being a king" is truly possible only by "being a servant," then "being a servant" also demands so much spiritual maturity that it must really be described as "being a king."

In order to be able to serve others worthily and effectively we must be able to master ourselves, possess the virtues that make this mastery possible. Our sharing in Christ's kingly mission—his "kingly function" ("munus") is closely linked with every sphere of both Christian and human morality.

In presenting the complete picture of the people of God and recalling the place among that people held not only by priests but also by the laity, not only by the representatives of the hierarchy but also by those of the institutes of consecrated life, the Second Vatican Council did not deduce this picture merely from a sociological premise.

The church as a human society can, of course, be examined and described according to the categories used by the sciences with regard to any human society.

But these categories are not enough. For the whole of the community of the people of God and for each member of it what is in question is not just a specific "social membership"; rather, for each and every one what is essential is a particular "vocation." Indeed the church



chancery report (from 2)

conducted in 12 Catholic parishes throughout the Archdiocese... A mini-search will be held March 23-24 for the parish of St. Maurice at CYO Camp Rancho Framasa... Genesis II program for young adults is currently being held on each Tuesday in Lent. Enrollment in the program is 20. Plans have been completed for the Annual Boy Scout Retreat, to be held Palm Sunday weekend at CYO Camp Rancho Framasa... Junior CYO is planning a discussion concerning international relationships with members of an Israeli foreign exchange program... Fr. Mike Hildebrand has been granted permission to serve as CYO Camp Chaplain for the summer of 1979. Monsignor Brokhage has confirmed this decision.

atives at the State Legislature indicate that the response from the parish and area based I.C.C. Information/Action Network has been excellent during the first two months of legislative session. The members of the nearly 20 networks throughout the Archdiocese of Indianapolis are contacted by their local coordinator when the I.C.C. sends out an alert requesting action on particular bills that the Catholic Conference has chosen to take a stand on. The network members then refresh themselves on the issue and then contact their Representatives or Senators at the Statehouse by letter of phone voicing their personal position... With Spring right around the corner, we approach the months when the most significant number of our priests have been ordained. In an effort to help provide information to parishioners on the dates of the anniversary of ordination of the priests serving in the Archdiocese of Indianapolis, the Communications Center has offered to answer all calls (317-635-3877) from those who wish to remember the clergy on this special day in their lives... The quarterly meeting of the panelists and production staff of "Focus on Faith" will be held at the Interchurch Center in Indianapolis on March 12th. This is the time when those involved with the program meet to discuss the program and select the topics which will be discussed for the next 3 months.

catholic communications center

Chuck Schisla and Mary Ellen Russell attended the U.S.C.C. Hearings and promotional meetings for the National Catholic Communications Collection. The Chicago sessions were at the Palmer House and the studios of the Chicago Archdiocesan TV Network on March 13, 14 and 15... Reports to the Communications Center from the Indiana Catholic Conference represen-



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CYO Camp

The CYO Camps are now accepting applications from college students, graduates and teachers interested in working at the two CYO camps in Brown Co., Ind. this summer. Positions are open for specialists, general counselors and food service personnel. Contact Michele Goodrich at the CYO office in Indpls. 317-632-9311.

SPECIAL WEDDING—A smiling Pope John Paul II chats with Mario Maltese, 24, and the former Virginia Ianni, 22, after officiating at their wedding in the Vatican's Pauline Chapel. Maltese, a burglar alarm installer, and his bride, a salesclerk, asked the pope to perform the ceremony and he accepted. (NC photo by Arturo Mari)

Priests, sisters receive pay hikes

Cost of living adjustments have been approved for both priests and Sisters by Archbishop George J. Biskup. In both instances, President Carter's 7% limit was applied, resulting in an increase in salary for both priests and Sisters of \$35 per month.

For the fiscal year, July 1, 1979, through June 30, 1980, the salary for priests will be a minimum \$405 per month for those ordained less than five years; up to a maximum of \$425 for those ordained more than 20 years.

For Sisters, the new salary for the same time span is \$565 per month. For teaching Sisters,

who are on a 10-month basis, the annual salary will be \$5,650.

Sisters engaged in year-round ministries will receive a salary of \$6,780.

Priests receive room and board but are personally responsible for all automobile expenses.

Priests receive full hospitalization benefits from Archdiocesan funds, and retirement benefits are taken care of by the parish or institution.

In the case of Sisters, hospitalization-medical insurance coverage is provided. Retirement benefits are included in the salary.

Hibernians award Archabbot

Archabbot Timothy Sweeney, O.S.B., of St. Meinrad Archabbey was the recipient of a special award at last Sunday's annual St. Patrick's Day celebration sponsored by the Kevin Barry Division Ancient Order of Hibernians.

The recently elected archabbot was chosen as "the individual who exemplifies the dual structure of the Ancient Order of Hibernians, Catholicism and Irish Heritage."

The award was given at the first of two sessions at the Beef'n'Boards Restaurant in Indianapolis. Musical entertainment was highlighted by Dennis Day, singing and comedy star, who appeared on the Jack Benny

television program for more than 20 years. James McGinley, president of the Barry Division, made the presentation to Archabbot Timothy.

Earlier in the day, some 300 members of the St. Patrick Division of the Hibernians attended Mass at St. John's Church.

After the Mass about 100 of the members braved 11-degree weather to march to LaScala's Restaurant to be joined by their less hardy fellow members for the annual breakfast.

David Shea is the president of the St. Patrick Division of the Hibernians.

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(from 20)

as the people of God is also—according to the teaching of St. Paul mentioned above, of which Pius XII reminded us in wonderful terms—"Christ's mystical body." (182)

Membership in that body has for its source a particular call, united with the saving action of grace. Therefore, if we wish to keep in mind this community of the people of God, which is so vast and so extremely differentiated, we must see first and foremost Christ saying in a way to each member of the community: "Follow me" (183). It is the community of the disciples, each of whom in a different way—at times very consciously and consistently, at other times not very consciously and very inconsistently—is following Christ.

This shows also the deeply "personal" aspect and dimension of this society, which, in spite of all the deficiencies of its community life—in the human meaning of the word—is a community precisely because all its members form it together with Christ himself, at least because they bear in their souls the indelible mark of a Christian.

The Second Vatican Council devoted very special attention to showing how this "ontological" community of disciples and confessors must increasingly become, even from the "human" point of view, a community aware of its own life and activity.

The initiatives taken by the council in this field have been followed up by the many further initiatives of a synodal, apostolic and organizational kind. We must however always keep in mind the truth that every initiative serves true renewal in the church and helps to bring the authentic light that

is Christ (184) insofar as the initiative is based on adequate awareness of the individual Christian's vocation and of responsibility for this singular, unique and unrepeatable grace by which each Christian in the community of the people of God builds up the body of Christ.

This principle, the key rule for the whole of Christian practice—apostolic and pastoral practice, practice of interior and of social life—must with due proportion be applied to the whole of humanity and to each human being. The pope too and every bishop must apply this principle to himself. Priests and Religious must be faithful to this principle. It is the basis on which their lives must be built by married people, parents, and women and men of different conditions and professions, from those who occupy the highest posts in society to those who perform the simplest tasks.

It is precisely the principle of the "kingly service" that imposes on each one of us, in imitation of Christ's example, the duty to demand of himself exactly what we have been called to, what we have personally obliged ourselves to by God's grace, in order to respond to our vocation.

This fidelity to the vocation received from God through Christ involves the joint responsibility for the church for which the Second Vatican Council wishes to educate all Christians. Indeed, in the church as the community of the people of God under the guidance of the Holy Spirit's working, each member has "his own special gift," as St. Paul teaches (185). Although this "gift" is a personal vocation and a form of participation in the church's saving work, it also serves others, builds the church and the fraternal communities in the various spheres of human life on earth.

Fidelity to one's vocation, that is to say persevering readiness for "kingly service," has particular significance for these many forms of building, especially with regard to the more exigent tasks, which have more influence on the life of our neighbor and of the whole of society.

Married people must be distinguished for fidelity to their vocation, as is demanded by the indissoluble nature of the sacramental institution of marriage.

Priests must be distinguished for a similar fidelity to their vocation, in view of the indelible character that the Sacrament of Orders stamps on their souls. In receiving this sacrament, we in the Latin church knowingly and freely commit ourselves to live in celibacy, and each one of us must therefore do all he can, with God's grace, to be thankful for this gift and faithful to the bond that he has accepted forever.

He must do so as married people must, for they must endeavor with all their strength to persevere in their matrimonial union, building up the family community through this witness of love and educating new generation of men and women, capable in their turn of dedicating the whole of their lives to their vocation, that is to say to the "kingly service" of which Jesus Christ has offered us the example and the most beautiful model.

His church, made up of all of us, is "for men" in the sense that, by basing ourselves on Christ's example (186) and collaborating with the grace that he has gained for us, we are able to attain to "being kings," that is to say we are able to produce a mature humanity in each one of us. Mature humanity means full use of the gift of freedom received from the Creator when he called to existence the man made "in his image, after his likeness."

This gift finds its full realization in the unreserved giving of the whole of one's human person, in a spirit of the love of a spouse, to Christ and, with Christ, to all those to whom he sends men and women totally consecrated to him in accordance with the evangelical counsels. This is the ideal of the religious life, which has been undertaken by the orders and congregations both ancient and recent, and by the secular institutes.

Nowadays it is sometimes held, though wrongly, that freedom is an end in itself, that each human being is free when he makes use of freedom as he wishes, and that this must be our aim in the lives of individuals and societies.

In reality, freedom is a great gift only when we know how to use it consciously for everything that is our true good. Christ teaches us that the best use of freedom is charity, which takes concrete form in self-giving and in service. For this freedom "Christ has set us free" (187) and ever continues to set us free. The church draws from this source the unceasing inspiration, the call

and the drive for her mission and her service among all mankind.

The full truth about human freedom is indelibly inscribed on the mystery of the redemption. The church truly serves mankind when she guards this truth with untiring attention, fervent love and mature commitment and when in the whole of her own community, she transmits it and gives it concrete form in human life through each Christian's fidelity to his vocation.

This confirms what we have already referred to: namely, that man is and always becomes the "way" for the church's daily life.

22. The Mother in Whom We Trust

When therefore at the beginning of the new pontificate I turn my thoughts and my heart to the Redeemer of man, I thereby wish to enter and penetrate into the deepest rhythm of the church's life. Indeed, if the church lives her life, she does so because she draws it from Christ, and he always wishes but one thing, namely that we should have life and have it abundantly (199).

This fullness of life in him is at the same time for man. Therefore the church, uniting herself with all the riches of the mystery; of the redemption, becomes the church of living people, living because given life from within by the working of "the Spirit of truth" (189) and visited by the love that the Holy Spirit has poured into our hearts (190). The aim of any service in the church, whether the service is apostolic, pastoral, priestly or episcopal, is to keep up this dynamic link between the mystery of the redemption and every man.

If we are aware of this task, then we seem to understand better what it means to say that the church is a mother (191) and also what it means to say that the church always, and particularly at our time, has need of a mother. We owe a debt of special gratitude to the

fathers of the Second Vatican Council, who expressed this truth in the constitution "Lumen Gentium" with the rich Mariological doctrine contained in it (192).

Since Paul VI, inspired by that teaching, proclaimed the mother of Christ "mother of the church" (193), and that title has become known far and wide, may it be permitted to his unworthy successor to turn to Mary as mother of the church at the close of these reflections which it was opportune to make at the beginning of his papal service. Mary is mother of the church because, on account of the eternal Father's ineffable choice (194) and due to the Spirit of Love's "special action" (195), she gave human life to the Son of God, "for whom and by whom all things exist" (196) and from whom the whole of the People of God receive the Grace and dignity of election.

Her Son explicitly extended his mother's maternity in a way that could easily be understood by every soul and every heart by designating, when he was raised up on the cross, his beloved disciple as her son (197). The Holy Spirit inspired her to remain in the upper room, after our Lord's ascension, recollected in prayer and expectation, together with the Apostles, until the day of Pentecost, when the church was to be born in visible form, coming forth from darkness (109).

Later all the generations of disciples, of those who confess and love Christ, like the Apostle John, spiritually took this mother to their own homes (199), and she was thus included in the history of

salvation and in the church's mission. From the very beginning, that is from the moment of the annunciation. Accordingly, we who form today's generation of disciples of Christ all wish to unite ourselves with her in a special way. We do so with all our attachment to our ancient tradition and also with full respect and love for the members of all the Christian communities.

We do so at the urging of the deep need of faith, hope and charity. For if we feel a special need, in this difficult and responsible phase of the history of the church and of mankind, to turn to Christ, who is Lord of the church and Lord of man's history on account of the mystery of the redemption, we believe that nobody else can bring us as Mary can into the divine and human dimension of this mystery.

Nobody has been brought into it by God himself as Mary has. It is in this that the exceptional character of the grace of the divine motherhood consists. Not only is the dignity of this motherhood unique and repeatable in the history of the human race, but Mary's participation, due to his maternity, in God's plan for man's salvation through the mystery of the redemption is also unique in profundity and range of action.

We can say that the mystery of the redemption took shape beneath the heart of the Virgin of Nazareth when she pronounced her "fiat." From then on, under the special influence of the Holy Spirit, this heart, the heart of both a virgin and a mother, has always

(on 23)

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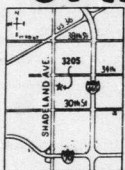
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(from 22)

followed the work of her Son and has gone out to all those whom Christ has embraced and continues to embrace with inexhaustible love.

For that reason her heart must also have the inexhaustibility of a mother. The special characteristic of the motherly love that the mother of God inserts in the mystery of the redemption and the life of the church finds expression in its exceptional closeness to man and all that happens to him. It is in this that the mystery of the mother consists.

The church, which looks to her with altogether special love and hope, wishes to make this mystery her own in an ever deeper manner. For in this the church also recognizes the way for her daily life, which is each person.

The Father's eternal love, which has been manifested in the history of mankind through the Son whom the Father gave, "that whoever believes in him should not perish but have eternal life," (200) comes close to each of us through this mother and thus takes on tokens that are of more easy understanding and access by each person. Consequently, Mary must be on all the ways for the church's daily life.

Through her maternal presence the church acquires certainty that she is truly living the life of her Master and Lord and that she is living the mystery of the redemption in all its life-giving profundity and fullness. Likewise the church, which has struck root in many varied fields of the life of the whole of present-day humanity, also acquires the certainty and, one could say, the experience of being close to man, to each person, of being each person's church, the church of the people of God.

Faced with these tasks that appear along the ways for the church, those ways that Pope Paul VI clearly indicated in the first encyclical of his pontificate, and aware of the absolute necessity of all these ways and also of the difficulties threatening them, we feel all the most our need for a profound link with Christ. We hear within us, as a resounding echo, the words that he spoke: "Apart from me you can do nothing" (201).

We feel not only the need but even a categorical imperative for great, intense and growing prayer by all the church. Only prayer can prevent all these great succeeding tasks and difficulties from becoming a source of crisis and make them instead the occasion and, as it were, the foundation for ever more mature achievements on the people of God's march towards the Promised Land in this stage of history approaching the end of the second millennium.

Accordingly, as I end this meditation with a warm and humble call to prayer, I wish the church to devote herself to this prayer, together with Mary the Mother of Jesus (202), as

the apostles and disciples of the Lord did in the Upper Room in Jerusalem after his Ascension (203).

Above all, I implore Mary, the heavenly Mother of the church, to be so good as to devote herself to this prayer of humanity's new Advent, together with us who make up the church, that is to say the Mystical Body of her Only Son. I hope that through this prayer we shall be able to receive the Holy Spirit coming upon us (204) and thus become Christ's witnesses "to the end of the earth" (205), like those who went forth from the Upper Room in Jerusalem on the day of Pentecost.

With the apostolic blessing. Given at Rome, at St. Peter's, on the fourth of March, the first Sunday of Lent, in the year 1979, the first year of my pontificate.

Joannes Paulus PP. II

FOOTNOTES

1. Jn. 1:14.
2. Jn. 3:16.
3. Heb. 1:12.
4. "Exsultet" at the Easter Vigil.
5. Jn. 16:7.
6. Jn. 15:26-27.
7. Jn. 13:13.
8. Cf. Rev. 2:7.
9. Vatican Council II: Dogmatic Constitution on the Church "Lumen Gentium," 1: AAS 57 (1965) 5.
10. Eph. 3:8.
11. Jn. 14:24.
12. Pope Paul VI: encyclical letter "Ecclesiam Suam," AAS 56 (1964) 650 ff.
13. Mt. 11:29.
14. Mention must be made here of the earliest documents of the pontificate of Paul VI, some of which were spoken of by himself in his address during Mass on the Solemnity of the Holy Apostles Peter and Paul in 1978: encyclical "Ecclesiam suam," AAS 56 (1964) 609-659; apostolic letter "Insegnamenti Divinitas Christi," AAS 56 (1964) 609-659; apostolic letter "Sacrosancti Caelibatus," AAS 59 (1967) 657-697; "Solemn Profession of Faith," AAS 60 (1968) 433-445; encyclical "Humanae Vitae," AAS 60 (1968) 481-503; apostolic exhortation "Quinque Iam Anni," AAS 63 (1971) 97-106; apostolic exhortation "Evangelica Testificatio," AAS 63 (1971) 497-535; apostolic exhortation "Peterna Cum Benivolentia," AAS 67 (1975) 5-23; apostolic exhortation "Quaerite Iam Dominum," AAS 67 (1975) 289-322; apostolic exhortation "Evangelii Nuntiandi," AAS 68 (1976) 5-76.
15. Mt. 13:52.
16. 2 Tim. 2:4.
17. Pope Paul VI: apostolic exhortation "Evangelii Nuntiandi," AAS 68 (1976) 5-76.
18. Jn. 17:21; cf. 17:11, 22-23; 10:16; Lk. 9:49-50.
19. Cf. Jn. 15:10.
20. Cf. Vatican Council II: Dogmatic Constitution "Dei Filius," Cap. III "De fide," can. 6: "Concilium Oecumenicum Decreta," Ed. Istituto per le Scienze Religiose, Bologna 1973, p. 811.
21. 1s. 9:5.
22. Jn. 21:14.
23. Lk. 22:32.
24. Jn. 6:68; cf. Acts 4:12.
25. Cf. Eph. 1:10, 22, 4:25; Col. 1:18.
26. 1 Cor. 8:6; cf. Col. 1:17.
27. Jn. 14:6.
28. Jn. 11:25.
29. Cf. Jn. 14:9.
30. Cf. Jn. 16:7.
31. Cf. Jn. 16:7, 13.
32. Col. 2:3.
33. Cf. Rom. 12:5; 1 Cor. 6:15; 10:17; 12:12, 27; Eph. 1:23; 2:16; 4:4; Col. 1:24; 3:15.
34. Vatican Council II: Dogmatic Constitution on the Church "Lumen Gentium," 1: AAS 57 (1965) 5.
35. Mt. 16:16.
36. Cf. Litany of the Sacred Heart.
37. 1 Cor. 2:2.
38. Cf. Gen. 1 passim.
39. Cf. Gen. 1:26-30.
40. Rom. 8:20; cf. 8:19-22; Vatican Council II: Pastoral Constitution on the Church in the Modern World "Gaudium et Spes," 2: AAS 58 (1966) 1026.

- 1034-1035.
41. Jn. 3:16.
42. Cf. Rom. 5:12-21.
43. Rom. 8:22.
44. Rom. 8:19.
45. Rom. 8:22.
46. Rom. 8:19.
47. Vatican Council II: Pastoral Constitution on the Church in the Modern World "Gaudium et Spes," 2: AAS 58 (1966) 1042-1043.
48. Rom. 5:11; Col. 1:20.
49. Ps. 66:6.
50. Cf. Gen. 1:26.
51. Cf. Gen. 3:13.
52. Cf. Eucharistic Prayer IV.
53. Cf. Vatican Council II: Pastoral Constitution on the Church in the Modern World "Gaudium et Spes," 37: AAS 58 (1966) 1054-1055; Dogmatic Constitution on the Church "Lumen Gentium," 4: AAS 57 (1965) 53-54.
54. Cf. Rom. 8:29-30; Eph. 1:8.
55. Cf. Jn. 16:13.
56. Cf. 1 Thess. 5:24.
57. 2 Cor. 5:21; cf. Gal. 3:13.
58. Lk. 4:8, 16.
59. Cf. Rom. 8:20.
60. Cf. Lk. 15:11-32.
61. Rom. 8:19.
62. Cf. Rom. 8:18.
63. Cf. Saint Thomas, "Summa Theol., II, 46, a. 1, ad 3.
64. Gal. 3:28.
65. "Exsultet" at the Easter Vigil.
66. Cf. Jn. 3:16.
67. Cf. Saint Justin, "Apologia," 46, 1.
68. "Apologia," 7 (8), 1-4; 10, 1-3; 13, 1-4; "Ephemerides Patristicae," II, Bonn 1911, pp. 81, 125, 129, 133; Clement of Alexandria, "Stromata," I, 19, 91 and 94; "Sources Chrétiennes," 30, pp. 117-118; 119-120; Vatican Council II: Decree on the Church's Missionary Activity "Ad Gentes," 1: AAS 58 (1966) 960; Dogmatic Constitution on the Church "Lumen Gentium," 17: AAS 57 (1965) 21.
69. Cf. Vatican Council II: Declaration on the Church's Relations with Non-Christian Religions "Nostra Aetate," 3: AAS 58 (1966) 741-743.
70. Cf. 1:26.
71. Mt. 11:12.
72. Eph. 3:8.
73. Cf. Vatican Council II: Declaration "Nostra Aetate," 1-2: AAS 58 (1966) 740-741.
74. Acts 17:22-23.
75. Jn. 2:26.
76. Jn. 3:8.
77. Cf. AAS 58 (1966) 929-946.
78. Cf. Jn. 14:26.
79. Pope Paul VI: Apostolic Exhortation "Evangelii Nuntiandi," 6: AAS 68 (1976) 9.
80. Jn. 7:16.
81. Cf. AAS 58 (1966) 936-938.
82. Jn. 8:32.
83. Jn. 18:37.
84. Cf. Jn. 4:23.
85. Jn. 4:23-24.
86. Cf. Pope Paul VI: encyclical "Ecclesiam suam," AAS 56 (1964) 609-659.
87. Vatican Council II: Pastoral Constitution on the Church in the Modern World "Gaudium et Spes," 22: AAS 58 (1966) 1042.
88. Cf. Jn. 14:1 ff.
89. Vatican Council II: Pastoral Constitution on the Church in the Modern World "Gaudium et Spes," 91: AAS 58 (1966) 1113.
90. Ibid., 38:1.c. p. 1056.
91. Ibid., 76:1.c. p. 1099.
92. Cf. Gen. 1:26.

93. Vatican Council II: Pastoral Constitution on the Church in the Modern World "Gaudium et Spes," 24: AAS 58 (1966) 1045.
94. Gen. 1:28.
95. Vatican Council II: Pastoral Constitution on the Church in the Modern World "Gaudium et Spes," 17: AAS 58 (1966) 1032.
96. Ibid., 10:1.c. p. 1033.
97. Ibid., 38:1.c. p. 1056; Pope Paul VI: encyclical "Populorum Progressio," 21: AAS 59 (1967) 257-268.
98. Cf. Gen. 1:28.
99. Cf. Gen. 1:2.
100. Gen. 1:28; cf. Vatican Council II: Decree on the Social Communications Media "Inter Mirifica," 6: AAS 56 (1964) 147; Pastoral Constitution on the Church in the Modern World "Gaudium et Spes," 7: AAS 58 (1966) 1095-1096; 1101-1102.
101. Cf. Vatican Council II: Pastoral Constitution on the Church in the Modern World "Gaudium et Spes," 10:36: AAS 57 (1965) 14-15, 41-42.
102. Cf. Vatican Council II: Pastoral Constitution on the Church in the Modern World "Gaudium et Spes," 35: AAS 58 (1966) 1053; Pope Paul VI: "Address to Diplomatic Corps," 7 January 1965: AAS 57 (1965) 232; encyclical, "Populorum Progressio," 14: AAS 59 (1967) 254.
103. Cf. Pope Paul VI: Radio Message on the 50th Anniversary of Leo XIII's Encyclical "Rerum Novarum," 1 June 1941: AAS 33 (1941) 195-205; Christmas Radio Message 24 December 1941: AAS 34 (1942) 10-21; Christmas Radio Message, 24 December 1942: AAS 35 (1943) 9-24; Christmas Radio Message, 24 December 1943: AAS 36 (1944) 11-24; Christmas Radio Message, 24 December 1944: AAS 37 (1945) 10-23; Address to the Cardinals, 24 December 1945: AAS 38 (1946) 15-25; Address to the Cardinals, 24 December 1946: AAS 39 (1947) 7-17; Christmas Radio Message, 24 December 1947: AAS 40 (1948) 8-16; Pope John XXIII: encyclical "Mater et Magistra," AAS 53 (1961) 401-464; encyclical "Pacem in Terris," AAS 55 (1963) 257-304; Pope Paul VI: encyclical "Ecclesiam Suam," AAS 56 (1964) 609-659; Address to the General Assembly of the United Nations, 4 October 1965: AAS 57 (1965) 877-885; encyclical "Populorum Progressio," AAS 59 (1967) 257-299; Address to the Campesinos of Colombia, 23 August 1968: RRS 60 (1968) 619-623; Speech to the General Assembly of the Latin American Episcopal Conference, 24 August 1968: AAS 60 (1968) 630-649; Speech to the Conference of FAO, 16 November 1970: AAS 62 (1970) 830-838; apostolic letter "Octogesima Adveniens," 63 (1971) 401-441; Address to the Cardinals, 23 June 1972: AAS 64 (1972) 496-505; Pope Paul VI: Address to the Third General Conference of the Latin American Episcopal Conference, 28 January 1979: AAS 71 (1979) 187 ff.; Address to the Indians at Cuipulan, 29 January 1979: 1.c., pp. 207 ff.; Address to the Guadalupe Workers, 30 January 1979: 1.c., pp. 221 ff.; Address to the Monterrey Workers, 31 January 1979: 1.c., pp. 240-242; Vatican Council II: Declaration on Religious Freedom "Dignitatis Humanae," AAS 58 (1966) 929-941; Pastoral Constitution on the Church in the Modern World "Gaudium et Spes," 10:25-1115; Documenta Synodi Episcoporum: "De iustitia in mundo," AAS 63 (1971) 923-941.

104. Cf. Pope John XXIII: encyclical "Mater et Magistra," AAS 53 (1961) 418 ff.; encyclical "Pacem in Terris," AAS 55 (1963) 289 ff.; Pope Paul VI: encyclical "Populorum Progressio," AAS 59 (1967) 257-299.
105. Cf. Lk. 16:19-31.
106. Cf. Pope John VI: Homily at Santo Domingo, 25 January 1979, 3: AAS 71 (1979) 157 ff.; Address to Indians and Campesinos at Oaxaca, 30 January 1979, 2: 1.c., pp. 207 ff.; Address to Monterrey Workers, 31 January 1979, 4: 1.c., p. 242.
107. Cf. Pope Paul VI: apostolic letter "Octogesima Adveniens," 42: AAS 63 (1971) 431.
108. Cf. Mt. 25:31-46.
109. Mt. 25:42-43.
110. 2 Tim. 4:2.
111. Pope Paul VI: encyclical "Quadragesimo anno," AAS 23 (1931) 213; encyclical, "Non Abbiamo Bisogno," AAS 23 (1931) 285-312; encyclical "Divina Redemptoris," AAS 29 (1937) 65-106; encyclical "Mit Brennender Sorge," AAS 29 (1937) 145-147; Pope Pius XII: encyclical "Summi Pontificatus," AAS 31 (1939) 413-453.
112. Cf. 2 Cor. 3:5.
113. Cf. Vatican Council II: Pastoral Constitution on the Church in the Modern World "Gaudium et Spes," 31: AAS 58 (1966) 1050.
114. Cf. AAS 58 (1966) 929-946.
115. Vatican Council II: Pastoral Constitution on the Church in the Modern World, 22: AAS 58 (1966) 1042.
116. Cf. 1 Cor. 6:15; 11:3; 12:12-13; Eph. 1:22-23; 2:15-16; 4:4-6; 5:30; Col. 1:18; 3:15; Rom. 12:4-5; Gal. 3:28.
117. 2 Pet. 1:4.
118. Cf. Eph. 2:10; Jn. 1:14, 16.
119. Jn. 1:12.
120. Cf. Jn. 4:14.
121. Gal. 4:4.
122. Jn. 1:12-26.
123. Preface of Christian Death, 1.
124. Jn. 6:63.
125. Confessio, 1:1. CSEL 33, p. 1.
126. Mt. 12:30.
127. Cf. Jn. 1:12.
128. Gal. 4:5.
129. Gal. 4:6; Rom. 8:15.
130. Cf. Rom. 15:13; 1 Cor. 1:24.
131. Cf. Ls. 11:23; Acts 2:38.
132. Cf. Gal. 5:22-23.
133. Sequence for Pentecost.
134. Cf. Vatican Council II: Dogmatic Constitution on the Church "Lumen Gentium," 16: AAS 57 (1965) 20.
135. Ibid., 1:1.c. p. 5.
136. Cf. Rom. 8:15; Gal. 4:6.
137. Cf. Rom. 8:15.
138. Cf. Rom. 8:30.
139. Mt. 20:28.
140. Vatican Council II: Dogmatic Constitution on the Church "Lumen Gentium," 31:36: AAS 57 (1965) 37-42.
141. Jn. 14:24.
142. Jn. 1:18.
143. Cf. Vatican Council II: Dogmatic Constitution on Divine Revelation "Dei Verbum," 5, 10, 21: AAS 58 (1966) 819, 827, 827-828.
144. Cf. Vatican Council II: Dogmatic Constitution on the Catholic Faith "Dei Fidei," Chap. 3: "Conciliorum Oecumenicorum Decreta," Ed. Istituto per le Scienze Religiose, Bologna 1973, p. 807.
145. Cf. Vatican Council I: First Dogmatic Constitution on the Church "Christus Pastor Aeternus," 1.c., pp. 811-816.
146. Vatican Council II: Dogmatic Constitution "Lumen Gentium," 25: AAS 57 (1965) pp. 30-31.

146. Cf. Mt. 28:19.
147. Cf. Vatican Council I: First Dogmatic Constitution on the Church of Christ "Pastor Aeternus," 1.c., pp. 811-816.
148. Cf. Vatican Council II: Dogmatic Constitution on the Church "Lumen Gentium," 18-27: AAS 57 (1965) 21-23.
149. Cf. Ibid., 12, 35: 1.c., pp. 16-17, 40-41.
150. Cf. St. Augustine: "Sermo" 43, 79: PL 38, 257-258.
151. Cf. Vatican Council II: Pastoral Constitution on the Church in the Modern World "Gaudium et Spes," 44, 57, 59, 62: AAS 58 (1966) 1064 f., 1077 ff., 1079 f., 1082 ff.; Decree on Priestly Training "Optatum Totius," 15: AAS 58 (1966) 722.
152. Jn. 14:24.
153. Jn. 20:21-22.
154. Cf. Vatican Council II: Constitution on the Sacred Liturgy "Sacrosanctum Concilium," 10: AAS 56 (1964) 102.
155. Cf. Rom. 6:3-5.
156. Phil. 2:8.
157. Cf. Jn. 5:26; 1 Jn. 5:11.
158. Heb. 9:24; 1 Jn. 2:1.
159. 1 Cor. 6:20.
160. Jn. 1:12.
161. Cf. Rom. 8:23.
162. Rev. 5:10; 1 P. 2:9.
163. Cf. Jn. 1:14, 18; Mt. 3:17; 11:27; 17:5; Mk. 1:11; Lk. 1:32, 35; 22: Rom. 1:4; 2 Cor. 1:9; 1 Jn. 5:5, 20; 2 Pet. 1:4.
164. Cf. 1 Jn. 5:5-11.
165. Cf. Rom. 5:10, 11; 2 Cor. 5:18-19; Col. 1:20, 22.
166. Cf. Vatican Council II: Dogmatic Constitution on the Church "Lumen Gentium," 11: AAS 57 (1965) 15-16; Pope Paul VI: talk on 15 September 1965: "Insegnamenti di Paolo VI," III (1965) 1036.
167. Cf. Vatican Council II: Constitution on the Sacred Liturgy "Sacrosanctum Concilium," 47: AAS 56 (1964) 113.
168. Cf. Pope Paul VI: encyclical "Mysterium Fidei," AAS 57 (1965) 553-574.
169. Cf. Vatican Council II: Constitution on the Sacred Liturgy "Sacrosanctum Concilium," 47: AAS 56 (1964) 113.
170. Cf. Jn. 6:51, 57; 14:6; Gal. 2:20.
171. 1 Cor. 11:28.
172. Mk. 1:15.
173. Ibid.
174. Cf. 1 Pet. 2:5; 2 Jn. 1:6.
175. Ps. 50(51):6.
176. Mk. 2:5.
177. Jn. 8:11.
178. Mt. 5:6.
179. Cf. Sacred Congregation for the Doctrine of the Faith: "Normae Pastoralis Circa Absolutionem Sacramentalem Generali Modo Imperpetuum," AAS 64 (1972) 510-514; Pope Paul VI: Address to a Group of Bishops from the United States of America on their "ad limina" visit, 20 April 1978: AAS 70 (1978) 328-332; Pope John Paul II: Address to a Group of Canadian Bishops on their "ad limina" visit, 17 November 1978: AAS 71 (1979) 32-36.
180. Cf. AAS 58 (1966) 177-198.
181. Mt. 20:28.
182. Pope Paul XII: Encyclical "Mystici Corporis," AAS 35 (1943) 193-248.
183. Jn. 1:43.
184. Cf. Vatican Council II: Dogmatic Constitution on the Church "Lumen Gentium," 1: AAS 57 (1965) 5.
185. 1 Cor. 7:7; cf. 12:7, 27; Rom. 12:6; Eph. 4:7.
186. Cf. Vatican Council II: Dogmatic Constitution on the Church "Lumen Gentium," 36: AAS 57 (1965) 41-42.
187. Gal. 5:1; cf. 5:13.
188. Cf. Jn. 10:10.
189. Jn. 16:13.
190. Cf. Rom. 5:5.
191. Cf. Vatican Council II: Dogmatic Constitution on the Church "Lumen Gentium," 63-64: AAS 57 (1965) 64.
192. Cf. Chapter VIII, 52-59: AAS 57 (1965) 58-67.
193. Pope Paul VI: Closing Address at the Third Session of the Second Vatican Ecumenical Council, 21 November 1964: AAS 56 (1964) 1015.
194. Cf. Vatican Council II: Dogmatic Constitution on the Church "Lumen Gentium," 56: AAS 57 (1965) 60.
195. Ibid.
196. Heb. 2:10.
197. Cf. Jn. 19:28.
198. Cf. Acts 1:14, 2.
199. Cf. Jn. 19:27.
200. Jn. 3:16.
201. Jn. 15:5.
202. Cf. Acts 1:14.
203. Cf. Acts 1:13.
204. Cf. Acts 1:8.
205. Ibid.



today's
music

Sexuality and values

(EDITOR'S NOTE: One of the risks in printing lyrics of contemporary songs at this music column does every week is that the song might contain morally objectionable material which would not otherwise be published. The song being reviewed this week involves such lyrics. Yet the song, "Da Ya Think I'm Sexy?" is among the most popular on the nation's music charts and the royalties have been donated to the Year of the Child. It is the editor's opinion that Charlie Martin has explained the sensitive material in a manner that will encourage mature judgment on the part of young people.)

by Charlie Martin

Rod Stewart has been singing about sex since the beginning of his recording career. Commercialization of sex is a profitable business in our society and Stewart has been both successful and popular in reaching audiences with his own ideas.

His latest release, "Da Ya Think I'm Sexy?" continues his familiar themes. But his sound is different. Perhaps to stay in vogue with the times, he has added a full disco orchestration. While this musical addition enhances the quality of his music, his message remains as shallow as ever.

The story in the song is not particularly creative, and could easily be a scenario from any 1970s entertainment medium. A couple goes out for the evening and, not surprisingly, they discover a heightened level of sexual desire for each other.

After "courting all the questions" politely, they decide to spend the night together. The song's major concern focuses on how to ask the right questions so as to receive the desired permissive response.

Sexual attraction is something we feel for many people. Sometimes we face an ambiguity in knowing how to respond to this attraction. We are not sure how we should act for we discover a conflict over what we would like to receive from another and what we have been taught. Such ambiguity is healthy, flowing from the fullness of a life that risks discovering new dimensions of oneself and of relationships. We should feel no guilt about our desires or this ambiguity.

HOW WE respond to our sexual desires depends on our

values. For Stewart, the principal value is the submission of the other and the fulfillment of one's own needs. Each personal encounter includes the possibility of a new sexual conquest. Yet any value system brings a cost.

Following the lifestyle outlined by Stewart's songs leads to imprisonment in one's own needs and the loss of the fulfillment gained through caring about another. Loneliness, insecurity and emptiness become this lifestyle's final rewards.

If we choose to formulate our life values from the Gospel, we

discover alternatives. Jesus issued few direct guidelines for our sexual behavior. Yet, he had much to say about how we should act toward each other.

In this sense, Jesus challenged us to see the value of each person. No person is to be used solely for the fulfillment of our own needs, sexual or otherwise. Jesus preaches that all of us have the same Father. We belong to the Father and this special relationship prohibits treating others as objects of our desires. Rather, we have been given the gift of life to mirror back to each other and to the world each individual's inherent value.

THE CORE of Jesus' teaching clarifies the goals for our sexual sharing. Sexual love transcends need fulfillment and like all acts of love is willing to risk a more total involvement with another.

"Two total strangers, waking at dawn" hardly speaks of this type of involvement. Neither does escapism into the "early movie." Involvement in another's life takes time, dialogue and growth through the ups and downs of living with a commitment to the other. To know another physically does not necessarily imply this type of commitment.

Casual sexual relationships are, of course, much easier. When we use another primarily as fulfillment of our needs, we risk little vulnerability. If this current relationship does not meet our sexual needs, we can always seek another.

But discipleship never claims to be a lifestyle of ease. It is a way of working to discover the

wholeness of ourselves, others and our God. Values chosen from the Gospel ask much from us because Jesus knew the richness we possess.

The most important aspect of our sexual sharing is the worth we attach to ourselves and others. If today is the only value, then life is of passing worth, and perhaps Stewart's suggestions make sense.

But for those who see a much deeper worth and meaning to life, our persons are of infinite value and our sexual sharing risks intertwining two lives of the highest worth. Within such a point of view, Stewart's shallowness devalues the meaning of personhood and the holiness each of us possesses.

stars ricardo montalban

"Fantasy Isle" TV curiosity

by James Breig

Under no circumstances are you to read the final paragraph of this column before reading all the rest.

Now that I have you back here, allow me to observe that a central part of human nature is curiosity. Curiosity may slaughter cats (in itself not a bad quality), but it enlivens humans. Where would we be had not curiosity got the better of such people as Columbus and Henry Ford? Why, we'd be lying on beaches in Southern Spain with no air pollution, that's where.

Like you, I'm curious about a number of things. For instance, why hasn't Billy Carter been waved and placed on permanent exhibit in the Museum of Nature's Mistakes? Or, I'm curious why comedians get laughs when they say, "We were dancing and we dipped." And how come free agents aren't free?

SINCE THIS column is about television, I'd like to share with you one of my enduring wonderments about the tube. It has to do with a certain TV series. It is the only series on television that has perplexed, puzzled and curiosity-piqued.

After all, TV series as a rule are about as hard to figure out as how to work a paperclip. So the exception has got to be a curiosity and this one is. I refer to ABC's "Fantasy Island." I just can't figure out what's going on there. Not at all.

"FI stars Ricardo Montalban, whose career up to this show slalomed between dud roles in meaningless films and choice moments in memorable movies. Some of his credits (you figure out which are debits) include "Latin Lovers," "Across the Wide Missouri,"

She sits alone, waiting for suggestions/He's so nervous, courting all the questions/His lips are dry, their hearts just a-pounding/But don't you just know exactly what they're thinking.

CHORUS

If you want my body, and you think I'm sexy/Come on sugar, let me know/If you really need me, just reach out and touch me/Come on, honey, tell me so.

He's acting shy, looking for an answer/Come on honey, let's spend the night together/Now hold on a minute, before we go much further/Give me a dime, so I can call my mother/They catch a cab, to his high-rise apartment/At last he can tell her exactly what is happening.

His heart's beating loud and strong/because at last he got his girl home/Realize baby, now we are all alone.

They wake at dawn, he's on the verge of singing/Two total strangers, but golly, what they're thinking/Outside it's cold, it's misty and it's raining/They got each other, neither one's complaining/He says, "I'm sorry, but I'm out of milk and coffee"/Never mind, sugar, we can watch the early movie.

Written by: Rod Stewart and Carmine Appice

Sung by: Rod Stewart

©1978, Warner Brothers Records, Inc.



"Sweet Charity," "Sayonara," and "Return to the Planet of the Apes." (He is also a Catholic not afraid to display his faith in public. In the past, he has led Rosary processions and spoken out against abortion.)

Montalban stars as the proprietor of the island, under the name of Mr. Roarke. He grants fulfillment to the wishes of average folks (who've got the high fee) who arrive on the isle by seaplane. He has allowed a globetrotting adventurer to find Bigfoot, for example, returned an amnesiac to her childhood to find out who she is, and granted two children a long-overdue vacation so

their estranged parents could get together once more. Mr. Roarke, in essence, is a white-suited fairy godmother.

ANNOUNCING each week's arrival of guest stars is his sidekick, Tattoo. Were Tattoo actually to try to kick Roarke in the side, no doubt the blow would connect somewhere around his ankle because Tattoo is played by a munchkin named Herve Villechaize (and you thought Montalban was hard to pronounce). Whether this actor is a dwarf or a midget is unclear to me, although I know there is a difference and that each (See FANTASY on p. 26)

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television highlights

"Grand Jury" delivers court history

One of the rights most Americans take for granted is the grand jury proceeding which protects citizens from unjustified prosecution. Suggesting that the public take a closer look at how well the process works today is "Grand Jury: An Institution Under Fire," airing Tuesday, March 20, at 9-10:30 p.m. on PBS.

The first hour of the program consists of an independently made documentary on the theory and practice of the grand jury system. We follow its origin in British common law, its function in colonial America, and its incorporation

in Article Five of our Bill of Rights.

A New Hampshire county grand jury in session provides a concrete example of how the process works in modern times. With the principles firmly in mind—among them, that the state prosecutor presents the evidence and that the grand jury has the right to subpoena—the film proceeds to build the case of present-day abuses of the process.

After World War II, the government began to use grand juries as a means of compelling testimony and getting records from witnesses who went to jail for contempt if they did not cooperate. They were used as an investigative tool to develop evidence which agencies such as the FBI were unable to produce.

Used first as a weapon against suspected communist subversives, grand juries were also utilized against organized crime and union corruption. By the time of Nixon, they were

used chiefly to gather information on the activities of political radicals.

Citing chapter and verse, the documentary shows how the original purpose of the grand jury—as a check on the power of the prosecutor—has in recent years been systematically subverted to assist the prosecutor. Ironically, the film notes that Great Britain abolished the grand jury system in 1933.

Following the documentary is a panel discussion by various attorneys, only one of whom is satisfied with the present system. All are agreed that the grand jury must be maintained and seem confident that the present Congress will enact into law one or another of the reform bills which are currently pending.

The documentary, a clear and compelling presentation of a complex issue produced by Pacific Street Films, demonstrates that throughout its history the grand jury has been subject to political machinations. The panel is certain that present political abuses can be rectified, but no viewer will ever again take the constitutional protection of the grand jury for granted.



SOCIETY'S FAILURE—William Lyman, left, as a lawyer, and Danny Watkins, as a boy on trial, are the main characters in "The Knock on the Door," an original drama to be televised March 25 by NBC in honor of the International Year of the Child. The play concerns a community's failure to live up to its obligation to shape and guide its children. (NC photo)

"Fantasy Isle" (from 24)

group hates to be called the other. Talk about your short tempers.

Anyway, Tattoo gets to say, "The plane, boss," in a voice that sounds like it is issuing from a damaged drawing doll. Tattoo then engages in light-humor interludes for the remainder of the program. Light? They are downright helium.

Allow me to cut in on the nonsense for a moment to commend ABC for casting two non-Americans—Mexican Montalban, French Herve. At a time when every series stars a Nordic type or an ethnic New Yorker with a Jewish accent, it is good to have a show featuring others from the world.

BACK TO THE nonsense. According to ABC's release on "Fantasy Island," it is a locale where visitors' fantasies can be actually experienced. The results can often be unpredictable. The enigmatic Roarke operates on a different level than mere mortals. Who is Mr. Roarke? We never really know.

And that's why I'm curious. This show drives me nuts! trying to figure out what layer of reality we are dealing with. For example, in one episode, a long-submerged submariner wanted to be surrounded by

women, as in the Amazon societies he had read about.

So Roarke sent him up in a plane that crashed somewhere on the island. Suddenly women in flimsy gowns (this is ABC, remember) appeared, carrying bows and arrows. The sailor lit up, but only momentarily because it soon became clear the women's leader had no intention of having her charges carry beaus and arrows. She intended to light up his life in another way—ala Joan of Arc.

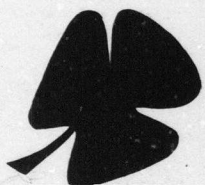
Just when it looked the darkest (right before the final commercial), the gob was saved because it was revealed that the leader had once loved a man and even had a son. Her followers then realized men were okay. Next scene: the sailor is back with Roarke, boarding the plane to go

home—with one of the Amazons as his bride.

How? Was it a dream? Does Roarke hire actors to perform the person's fantasy? If so, are they willing to wed, to walk down the aisle, all in a day's work? Or are they all dead and Roarke a drip-dry Charon? Each week, two or three such segments occur and, in each one, the fantasizer learns that, like Midas, dreams fulfilled are often nightmares lived.

But that's not enough for me. I'm too puzzled by it all, curious about who's who and what's what. Where's Rod Serling when you need him? My fantasy is figuring the whole thing out.

I told you not to read this paragraph first. Now you can go back to the beginning where you belong.



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tv programs of note

Sunday, March 18, 7-9 p.m. (NBC) **"Greatest Heroes of the Bible."** Jacob fulfills God's prophecy by deceiving his aging father, Isaac, in this occasional series of Old Testament dramatizations.

Monday, March 19, 8-8:30

p.m. (CBS) **"You're the Greatest, Charlie Brown."** Charles Schulz's cartoon hero courts disaster by volunteering for the decathlon in the school Junior Olympics.

Wednesday, March 21, 8-11 p.m. (PBS) **"Lucia Di Lammermoor."** Broadcast live from Lincoln Center, Donizetti's tragic opera about love and intrigue among the Scottish nobility is performed by the New York City Opera, with Gianna Rolandi singing the title role.

Saturday, March 24, 9-11 p.m. (CBS) **"No Other Love."** A marginally retarded young couple (Richard Thomas and Julie Kavner) plan to be married but must first convince the girl's over-protective parents that they can cope on their own in a drama based on a true incident.

broadcasting highlights

RADIO: Sunday, March 18, **"Guideline"** (NBC) continues its current series of lenten faith-sharing dialogues on the role of prayer in the life of the Christian today. The subject of this third dialogue is the prayer of Jesus, how the Lord prayed to his Father. Guests are Father Peter Mann, a British priest and theologian currently working in the United

States, and Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for exact time in your area.)

Editor's note: This column was written through consensus of the staff of the USCC Department of Communications' Office for Film and Broadcasting.

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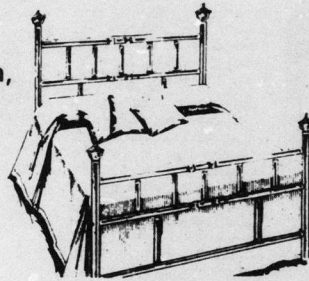


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"Hunter" appeals to 'brain and gut'

by James W. Arnold

"The Deer Hunter" is certainly the best so far in the new cycle of films about the Vietnam War. It is also the most powerful and richly textured adult American film at least since "Network" and probably since long before that. I don't count either of "The Godfathers" as adult films in the same league.

This gritty three-hour epic by a new talent, writer-producer-director Michael Cimino, is very close to being a romance in the tradition of "Bengal Lancer" and "Beau Geste." It is essentially about male bonding, the story of three friends who experience the war together, a horrifying adventure in a culture totally alien to their background in a close-knit, working-class Pennsylvania steel town (Clairton, near Pittsburgh). One of the men, the strongest and most intelligent, learns and grows from the experience, but his best efforts cannot save his friends, who are maimed in body and mind.

This theme (the strong survive, etc.) seems simple: it's almost exactly the same as that of "Coming Home," which in comparison is simple minded, although ironically one of "Hunter's" competitors for best picture Oscar. What makes "Hunter" so magnificent is the beauty and complexity of its images, details and method.

IT IS constructed in three parts. The first introduces the characters, their relationships and environment. Michael (Robert DeNiro), Nick (Christopher Walken) and Steve (John Savage) are apparently normally boisterous

hardhat buddies whose main outlets are horseplay, beer, pool and hunting.

On the last day before they enter the army, Steve is married, and about 45 minutes are devoted to the most lovingly detailed ethnic (Russian Orthodox) wedding service and all-stops-out reception ever put on film.

It is uproarious, rowdy, touching and beautifully sentimental in progressive stages, with the ebb and flow of character relationships as intricately choreographed as in a Russian novel. It makes the bash in "A Wedding" look like a cribbage game in the Com-

monwealth Club. The wedding alone is more excitement than you get in a month of ordinary movies.

MOST OF this section is also delicately aimed at establishing and contrasting the roles of the sexes in this conservative, isolated community. The machismo and camaraderie of the men is displayed because it is soon to be put to the test.

But first the moral superiority of Michael has to be set up via a brilliant hunting sequence high in the Appalachians. Although the point is made mostly in rough comic play and dialog, Michael as a hunter is clearly different from his friends—a man of inner resources, serious intent, purity, order. For the others, hunting is just another excuse for a party. For Michael, it is a vital ritual, an aesthetic act.

The second part, the Vietnam experience, is (I'm afraid) literally mind-blowing, an intensely emotional sequence that shocks the audience into the next block just when they expect to relax with ordinary war movie violence.

The three friends are captured and tortured by a V.C. patrol, which forces them and the other prisoners to play Russian roulette. With vast skill, Cimino orchestrates the elements contributing to the terror: the agony of the prisoners, the casual cruelty of the V.C. as they laugh, lay bets and scream orders and epithets at their victims in a brutal incomprehensible language.

This is the scarring experience, even though the heroes survive, largely because of Michael's courage and ingenuity. (He is very much a hero in the old-fashioned sense).

All of the Asian passages that follow are carried out with comparable density and impact, e.g., when Michael and Steve stagger into a line of refugees pouring along a country road. It is unlike any line of movie refugees you've ever seen: it's crowded, full of fear, on the edge of panic, the sense that anything can happen.

THE FINAL part is inevitably the least satisfactory, since here Cimino tries to put it all together. In some respects—Michael falling for the absent Nick's girl (Meryl Streep), the cast sitting around singing "America the Beautiful" in stunned sorrow and bewilderment—there is too much manipulative strain.

Michael, in a beautifully wrought moment, discovers he can no longer enjoy the hunt, or indeed some of the violent "games" of his old friends. Steve becomes a bitter paraplegic, but Michael almost forces him to come home and try to pick up his life. The last

shock scenes involve gentle Nick, who has remained in Saigon, playing over and over the morbid roulette game, a clear symbol of the senseless violence that has crippled his mind and soul.

The central power of "Hunter" is its simultaneous appeal to brain and gut. It gives you a mountain of material to feel and think about, but it's not obtuse. In fact, the key symbols of the hunt and the roulette game may be too transparent. In concept, that is, an execution, they are simply overwhelming cinema. One could also do a thesis on the

poetic camera work of Vilmos Zsigmond ("Deliverance"), as well as the provocative use of music, including religious chorales, as background.

The casting and acting are equally superb, and while full credits are impossible, the late John Cazale gives a memorable performance as the friend who stays home—a character who serves as counterpoint and mirror to the others.

The movie is not really fair in its portrayal of Orientals—"Bengal Lancer" wasn't either—but in total context this is a small fault. "Hunter," in sum, is a film for adults who are

willing to cope with its impact. But it is a story, a sad adventure—not an intellectual explanation of why or how a generation suffered in Vietnam. Rating: B—morally objectionable in part for all.



tv film fare

Father Brown, Detective (1979) (NBC, Monday, March 19): Barnard Hughes stars in this new made-for-TV film about the lovable and ingenious priest-detective created by G.K. Chesterton.

Red Sun (1971) (CBS, Tuesday, March 20): A grotesquely plotted Charles Bronson western, in which an outlaw (Bronson) and a Japanese samurai (Toshiro Mifune) team up to recover a stolen ceremonial sword and wind up fighting both bad guys and Indians. East meets West,

however, with lackluster results. *Not recommended.*

Wizard of Oz (1939) (CBS, Friday, March 23): The original Dorothy (Judy Garland) and friends go down the Yellow Brick Road one more time. *Recommended family entertainment.*

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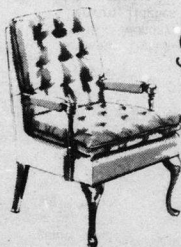


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