

THE CRITERION

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Pope John Paul delivers peace message to Ireland

by NC News Service

DUBLIN, Ireland—In his third "pilgrimage of faith," Pope John Paul II became a "pilgrim of peace." In Ireland he constantly stressed the need for ending the civil strife in Northern Ireland.

The peace message was delivered to Protestants and Catholics, priests and politicians, bishops and laymen. All were asked to heed church teachings against resorting to violence as a means of redressing injustice.

The pope also praised the strong faith of the Irish

and had that faith demonstrated to him by the millions who thronged to his open-air Masses and liturgical services. About 2.5 million people of Ireland's 3.5 million Catholics saw the pope in person during his visit.

The whirlwind weekend tour (Sept. 29-Oct. 1) crisscrossed the country and covered more than 300 miles of Irish territory.

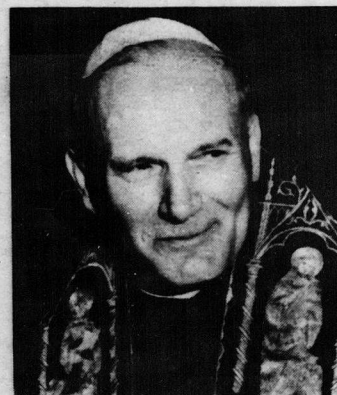
The issue of violence was on the pope's mind as he travelled the 1,200 miles from Rome to Ireland. On the papal plane, he said he was aware of the possibilities of violence during his trip.

"I am travelling in the hands of God," he told journalists travelling with him regarding the possibility of violence during the trip. When asked if he was afraid of violence, he replied, "Maybe—but not much."

As Pope John Paul stepped from the airplane at Dublin's airport around 10 a.m. on Sept. 29, he became the first pope to visit Ireland and its overwhelmingly Catholic population. Symbolically placing his pastoral visit under the patronage of Mary, a wind-blown pope kissed the tarmac beneath his feet and waved long and often to the tiers of Irish wellcomers.

Buffeted by a breeze which once took away his skull cap and which played havoc with his red cape, the pope acknowledged the formal greeting of Irish President Patrick Hillery, reviewed the Irish Army troops and greeted members of the Irish government after the flagship of the Aer Lingus airline, the St. Patrick, deposited him on Irish soil.

Pope John Paul told the thousands in the terminal, on its roof and on the runway that he was "happy to walk among you—in the footsteps of St. Patrick and (See POPE IN IRELAND on page 2)



Looking Inside

Peter Feuerherd comments on Bishop Thomas Gumbleton's workshop on social justice held in Indianapolis last week on **page 4**.

The third part of Father Jeff Godecker's series on catechists appears on **page 5**.

An early analysis of Pope John Paul II's speech delivered at the United Nations appears on **page 7**.

St. Elizabeth's Home in Indianapolis has been serving women with problem pregnancies for many years. Peter Feuerherd writes about the work of this Catholic Charities agency on **page 9**.

KNOW YOUR FAITH articles discuss 'Marriage for the Me-Generation' on **pages 11-14**.

The Newman Center at Indiana State University in Terre Haute is serviced through the Franciscans at St. Joseph parish there. Learn more about this student center on **page 15**.

David Gerard Dolan thinks women libbers were off base recently. Check out **page 16**.

I am a pilgrim of peace...

travelling in the hands of God.'

Pope in Ireland (from 1)

in the path of the Gospel that he left you as a great heritage."

Among those greeting the pope was Cardinal Tomas O'Fiaich of Armagh, Northern Ireland, Irish primate. As the pope's white hair flapped in the wind, Cardinal O'Fiaich said, "He comes, a messenger of peace to a troubled land."

Largest Gathering

The first papal Mass in Ireland was celebrated shortly afterwards at Dublin's Phoenix Park before about 1.2 million people, the largest gathering ever recorded in Ireland. They provided living, breathing proof of the strong Irish faith praised by Pope John Paul in his homily.

The Irish clapped and cheered and sang the parts of the Mass in Gaelic, English and Latin.

"As I stand here in the company of so many hundreds of thousands of Irish men and women," the pope said in his 45-minute homily, "I am thinking of how many times, across how many centuries, the Eucharist has been celebrated in this land."

The pope also had words of warning for the Irish. Ireland "is not immune from the

influence of ideologies and trends which present-day civilization and progress carry with them," he said.

The country faces "a new kind of confrontation with values and trends that up until now have been alien to Irish society," the pope said. He named "pervading materialism" and "false pretences concerning freedom, the sacredness of life, the indissolubility of marriage, the true sense of human sexuality, the right attitude toward the material goods that progress has to offer."

The solution is to "steep ourselves in the truth that comes from Christ," especially in the Eucharist, he said, praising the Irish crowds that regularly attend Mass on Sunday.

LONDON—British Prime Minister Margaret Thatcher welcomed the call for reconciliation in Northern Ireland issued by Pope John Paul II.

The British government is "working to

2,000 Priests

About 2,000 priests and special ministers of the Eucharist distributed Communion to the multitude. After the Mass, the pope rode in an open vehicle through the various roped-off sections of the crowd as cheers sounded in staccato fashion.

The pope then took a short helicopter ride to Drogheda near the border with strife-torn Northern Ireland and issued a dramatic appeal for an end to the violence there. He arrived at 4:45 p.m., an hour behind schedule.

For the pope's major message on the chief political issue troubling Ireland and Northern Ireland for over 10 years, he chose a hillside field in the southern Irish portion of the Archdiocese of Armagh,

primatial See of the entire Irish island. Archdiocesan boundaries cross the borders of Ireland and Northern Ireland with the See city of Armagh in Northern Ireland.

A caravan of some 600 buses from Northern Ireland, carrying an average of more than 50 people each, as well as many private cars, crossed the border to see the pope.

"I proclaim with the conviction of my faith in Christ and with an awareness of my mission that violence is evil, that violence is unacceptable as a solution to problems, that violence is unworthy of man," he told the quarter of a million people in the hillside crowd.

Pope John Paul said the "tragic" decade-long fighting and terrorism in Northern Ireland "do not have their source in the fact of belonging to different churches and different confessions; that this is not—despite what is so often repeated before world opinion—a

(See POPE IN IRELAND on p. 10)

Prime minister welcomes Pope's plea

find a way in which the people of Northern Ireland once again assume responsibility for their own affairs and their own future," she said.

Anglican Archbishop Donald Coggan of Canterbury, England, also welcomed the pope's condemnation of violence and hoped his visit would provide "new opportunities for reconciliation."

Associated Press reported from Belfast, Northern Ireland, that one of Northern Ireland's most deadly guerrilla groups offered the rival Irish Republican Army (IRA) a cease-fire on Oct. 1, in the aftermath of the pope's visit to Ireland. The group, the Ulster Volunteer Force (UVF), said in a statement:

"The UVF feel that the climate is right for a new political initiative such as devolved administration and hope that the British government would respond to a

cessation of violence by endeavoring to arrive at some political solution."

If the IRA's militant provisional wing declared a cease-fire, the UVF would "immediately reciprocate by standing down all active military personnel," added the statement.

Initial indications from the IRA, however, indicate they may not accept the cease-fire offer. Gerry Adams, vice-president of the IRA's political wing, Sinn Fein, did not comment on the UVF statement. However, he called Mrs. Thatcher's statement "hypocritical," reported AP.

"Mrs. Thatcher more than anyone else can deliver what John Paul asks for," said Adams, referring to the IRA position that removal of British troops for Northern Ireland is a key to peace.

IRA rejects cease-fire

DUBLIN, Ireland—Sinn Fein, political arm of the Provisional Irish Republican Army, has rejected a cease-fire offer spawned by the trip to Ireland of Pope John Paul II.



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"There will be no cease-fire," said David O'Connell, Sinn Fein's vice president and reputedly a high-level member of the Provisional IRA.

The cease-fire offer had been made by a Protestant guerrilla group in Northern Ireland.

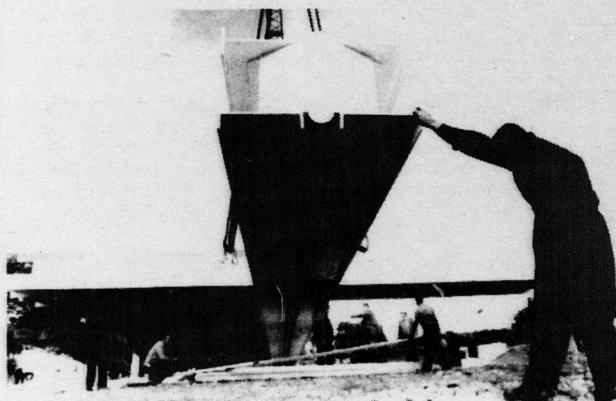
"We don't want to confront the pope. But he left the question open as to whether we have the right to resist. We have no doubts about the morality of our beliefs in pursuing the struggle for freedom. We'd welcome clarification from the pope on this," said O'Connell at a press conference Oct. 2.

The response was the guerrilla organization's answer to a papal plea for peace and reconciliation between Catholics and Protestants in Northern Ireland. The pope made the plea several days earlier when he visited Drogheda, Ireland, near the border with Northern Ireland.

Pope causes traffic jam

by Robert Zyskowski

GALWAY, Ireland—Thousands of teen-agers and their adult leaders who had struggled to get to Galway to see Pope John Paul II found that getting there was easier than leaving.



RAISING A CROSS—A massive 118 feet high steel cross weighing 40 tons was hoisted into position in Dublin's Phoenix Park in preparation for the visit of Pope John Paul II. The pope celebrated Mass in the park Sept. 29. (NC photo)

Hundreds of buses and thousands of cars became part of a colossal traffic jam after the pope's Mass for youth at Ballybrit Racecourse Sept. 30.

The county's narrow two-lane roads, designed for rural traffic, combined with a fatal bus-auto collision to halt homebound Mass-goers for as long as six hours after the pope had left the Mass site for a later engagement at Knock.

Three persons were killed in the accident.

The wreck blocked the only main road exit from the mass site, and buses and cars some three miles away were trapped in their parking places inside stone-fenced cattle pastures.

Earlier, a woman had died at the racecourse after suddenly becoming ill.

Deaths were also recorded during the Sept. 29 liturgical celebrations at Drogheda and at Dublin's Phoenix Park. All three deaths were due to natural causes.

Medical units at each site the pope visited reported scores of minor injuries.

More than two and a half million persons—better than half the population of Ireland—saw the pope during his three-day visit.



CAPITAL CITY—Dublin, the capital of Ireland, was founded by Vikings more than a thousand years ago. The River Liffey, crossed by thirteen bridges, flows through the center of the

city which is famous for its 18th-century Georgian architecture and spacious streets. (NC photo from the Irish Tourist Board)

Loud enthusiasm greets Pontiff in Ireland

by Jerry Filteau

SHANNON AIRPORT, Ireland—Two basic messages dominated the three-day visit of Pope John Paul II to Ireland—an end to the violence in Northern Ireland and a rededication of the Irish to faith and the Christian principles of life.

Everywhere he went from Sept. 29 to Oct. 1, the pope was greeted with the traditional Gaelic greeting: "A hundred thousand welcomes." But well over 100,000 people turned up to give the pope the greeting in person. Over 2.5 million people—more than half the Irish population—saw the pope in person at outdoor Masses, motorcades and other public appearances.

The pope zigzagged across the country visiting Dublin, Drogheda, Galway, Knock, Maynooth, Limerick and Shannon Airport.

The enthusiasm of the Irish, who came from miles away and waited hours on end for a glimpse of the first pope to visit their country, caused immense traffic jams and transportation problems. Throughout, the Irish lived up to their legendary reputation for good humor, hospitality and patience.

The high point of the pope's visit was supposed to be his stop at the Marian shrine of Knock Sept. 30, where he marked the centenary of the apparitions of Mary and rededicated the Irish people to the Mother of God.

But in fact the violence in Northern Ireland—which forced cancellation of a planned papal visit to Northern Ireland and which has been the chief religious and political issue in Ireland for over a decade—made the pope's stop in Drogheda Sept. 29 the center of his trip.

At Drogheda, close to the Northern

Ireland border, before an open-air crowd of 250,000, including at least 100,000 from Northern Ireland, Pope John Paul thundered out the biblical command: "Thou shalt not kill!"

"Violence is evil," he declared. "Violence is unacceptable as a solution to problems . . . violence is unworthy of man . . . violence is a crime against humanity."

The next day in Galway at a Mass for Irish youth, he repeated the same theme.

"Murder is murder, no matter what the motive or end," he said. He called the Northern Irish strife "this great wound" in Irish society.

THE POPE WARNED the young people that the religious and moral principles they were raised to uphold "will be tested in many ways," not the least of which will be the stand they will have to take on violence in Northern Ireland.

"Love your enemies, do good to those who hate you," the pope said. "You have guessed already that even by my reference to these words of the Savior I have before my mind the painful events that for over 10 years have been taking place in Northern Ireland."

The effect of violence on youth also preoccupied the pope in his talks at Drogheda and Knock. At Drogheda, he urged parents to teach their children forgiveness and reconciliation and urged youths not to listen to the preachers of violence.

At Knock, he declared: "Great is our concern for those young souls who are caught up in bloody acts of vengeance and hatred."

At a special meeting (Sept. 30) with all the Catholic hierarchy of Northern Ireland and Ireland, he urged the bishops to take a more active role in bringing an end to the

violence and to the institutional injustices that have helped foment violence.

Despite the pope's unexpectedly sharp and forthright comments on Northern Ireland, it seemed unlikely that he would try to directly mediate in the conflict. Bishop Edward Daly of Derry, Northern Ireland, whose diocese includes some of the worst trouble spots, rejected such an approach in an interview with NC News just before the pope departed from Ireland.

THE HATRED BETWEEN Catholics and Protestants would rule out accepting the pope as mediator, said Bishop Daly. He proposed internationalization of the situation under United Nations auspices.

Bishop Daly said the pope's visit would serve to reduce greatly the Northern Irish suspicions of Catholicism and the papacy. Referring to the 10-to-12-hour daily television coverage of the pope, Bishop Daly said: "How can any man see him and hear him and still think of the pope as devious and untrustworthy."

The pope rejected the view that the conflict is a Catholic-Protestant religious war. He firmly declared that violence is directly contrary to the principles of all Christians.

At the same time the pope implicitly recognized the historic Catholic-Protestant enmity when he appealed to Irish Protestants not to "think that the pope is an enemy, a danger or a threat."

"My desire is that instead, Protestants would see in me a friend and a brother in Christ," he said.

In a speech to leaders of the Irish Protestant communities, he urged renewed efforts at unity, declaring that the divisions of Christians are an "intolerable scandal," and he called

Latvian priest dead at 68

A concelebrated funeral liturgy will be held Saturday, Oct. 6, for Msgr. Adolfs Grusbergs, 68, who died at St. Mary parish rectory, Indianapolis, on Monday, Oct. 1.

The Mass will be celebrated at St. Mary Church at 11 a.m. Parishioners and friends may call for viewing at the church one hour prior to the beginning of Mass.

Msgr. Grusbergs, a native of Latvia, was ordained in 1936 after attending the University of Riga, Latvia. In 1938 he was made secretary to the Bishop of Liepaja, Latvia.

Following several years as a displaced person in Germany after World War II, Msgr. Grusbergs was received by the Archdiocese of Indianapolis in 1950. He served as an assistant at Little Flower Church and in 1953 was assigned to SS. Peter and Paul Cathedral. In 1958 he was named a domestic prelate.

Since 1973 he has been in residence at St. Mary parish where he has been active in the Indianapolis Latvian community and has celebrated Mass in Latvian every other Sunday.

There are no immediate survivors.

especially for a united stand against terrorism, violence and injustice.

THE OTHER ISSUE that the pope discussed strongly and repeatedly was that maintaining the faith and strong Christian family life in the face of urbanization, technology and the concomitant temptation to selfish and materialistic philosophies of life.

The pope did not condemn technological progress as such and in fact had words of praise for the wonders that such progress can bring. But he warned the Irish repeatedly not to give in to the materialism and selfishness that prosperity can bring.

In rededicating the Irish to Mary at Knock, the pope prayed to Mary to help the people avoid such temptations.

The next day at Limerick, he urged a strong prayer life, strong family life and a renewal of faith. He asked parents never to lose the traditional Irish desire to have at least one son or daughter become a priest or Religious.

Throughout the pope's visit, he was greeted enthusiastically and even before he left, one could sense a certain revival of the traditional spirit that has sustained the Irish throughout trials of faith in previous centuries.

POPE JOHN PAUL called his visit a religious pilgrimage, and the Irish people welcomed him as a messenger of peace, reconciliation, hope, faith and God.

A verse of a popular religious-folk song that was sung at the end of the major gatherings during the visit summarized the feelings of the people.

The song was: "He's Got the Whole World in His Hands." And the second verse, sung everywhere was: "He's got the love of God in his hands."

Editorials

Will the Pope see the real USA?

What kind of a church will Pope John Paul see when he visits the United States?

As this is being written, Pope John Paul is still in Ireland. But frantic preparations continue being made for him throughout the East coast and some of the Midwest in anticipation of the visit of the man we call vicar of Christ on earth. He has been here previously. He has seen the American church while a cardinal. Will it look different to him as pope?

The fear, of course, is that in the midst of all the pomp and ceremony, the cardinalate trappings and the official hierarchical games which will be played, a good deal will be missed. For whose benefit is the visit anyway?

How aware is the pope of the issues which markedly distinguish the American church from that of the rest of the world? Is he tuned in to its particular problems? Is he ready to address those issues rather than pretend they are not there?

Will John Paul be able, on the other hand, to bring Americans to an awareness of larger issues? Will he have any effect on our myopia? Will he help us to see that we are only one small part of a much larger world and that our needs are not nearly so great?

Humanly speaking it is not surprising that the American church is at once alive and active but also tired and frustrated. There is a tendency to be overwhelmed not by the problems we face but the threat of facing problems. We have been a very privileged church, indeed, and it is perhaps the loss of privilege which causes many in the church to view the contemporary scene with alarm.

It is not likely that the Holy Father will see much of the life of the average Catholic while he is in this country. Considering the locations he will visit it is not likely he will see much more than the ethnic pride of large numbers of Catholics in cities populated by large numbers of Catholics. Except for Des Moines, the pope is likely to think most Americans are Polish or Irish and live in big cities.

The problem with being Pope John Paul is that he has become everybody's hero. He is so responsive to the initiative of ordinary people. Will such initiative win out over the possessiveness that bishops and cardinals will have for him on this trip. Pope John Paul is

a source of pride for the universal church. Will our cardinals and bishops have the humility to let him become a source of pride to our people and not just a puppet to be shown off in certain big city dioceses?

It would be good for John Paul to be able to visit the farms of Iowa and the South side of Chicago as well as the Polish churches and Irish congregations. Then he would truly see the real American church, a diversified church, a church which is a minority, not a majority. He would perhaps gain even a slight insight into our pluralism.

That is something Europeans have extreme difficulty in understanding. And it is something many American Catholics are uncomfortable in living with. Somehow we have managed to cling to the security of a church with a strong self-protective instinct. That church is dissipating in our hands like water evaporating in sunlight. The church can no longer be a smothering mother. It has grown to be a loving mother who helps her children learn to stand on their own two feet.

Indianapolis teachers' strike

What can one say about the Indianapolis public schools teacher's strike? Thank God it hasn't hit Catholic schools? But that's a co-out. As Catholic educators sit smugly on the sidelines, public school educators fret and fume. By thinking 'it can't happen here' Catholic educators open themselves to the same possibility.

How many Catholic educators know what the problems are that public school administrators and teachers are facing? Is it merely a salary increase? Our smugness in the matter, our unwillingness to become involved, reveals the isolationism Catholic educators often try to steal for themselves. One reason Catholic schools have often looked so good in the past has been because they were institutions which largely ignored the world outside themselves.

The Indianapolis Public School System, on the other hand, appears to be highly centralized, highly administrated, and totally ignorant of the problems of its teachers and the community it supposedly serves. The suggestion, for example, that a referendum be held to ask parents whether or not teachers should receive a salary increase indicates the incompetency with which the system is maintained.

Sympathies for either teachers or IPS are rapidly disintegrating, however. One hears only of demands. The public is tired of the bickering, the violence, the excuses and the ineptness.

At this point it seems as though the best hope for the future of public education in Indianapolis would be to allow it to totally collapse. Perhaps then some individuals of intelligence and common sense might come forth and create an educational system which will truly serve the community and be just besides.

Reporter's View

The Church challenges us with social justice teaching

by Peter Feuerherd

Bishop Thomas Gumbleton, auxiliary bishop of Detroit, came to Our Lady of Grace, Beech Grove, the Benedictine Sisters convent, on September 22 to speak to the Association of Religious in the Indianapolis Archdiocese (ARIA) on a subject that we don't often hear about in our local parishes. That subject is the message of the church on social justice.

That message, although I think few American Catholics realize it, is one of the most powerful traditions that we possess. It has its roots at least as far back as the Old Testament prophets, continued through Jesus (note Matthew 25), and restated in our modern age from Pope Leo XIII down to Pope John Paul II.



Bishop Gumbleton noted that American Catholics are generally very knowledgeable about the church's teachings on sexuality, but usually ignorant about the church's social justice teachings. The reason, I believe, is due to the failure of many religious educators to impart this tradition to us.

Why haven't they? I think that of all the church's teachings this one does not "play" too well in contemporary America. If taken seriously, the church's teachings on social justice would rock the social fabric that this country is based upon.

That social fabric is the consumer society, based upon free enterprise capitalism. The church's social justice teachings have long condemned some of the abuses that are a part of this system.

In Pope Paul VI's encyclical, "Populorum Progressio" ("On the Development of Peoples"), the late Pontiff explains that the poor, who constitute over a billion people in this world, have a right to the wealth of those more fortunate.

In paragraph 23 of this document, Pope Paul VI quotes St. Ambrose, one of the early church Fathers, on the meaning of justice. "You are not making a gift of your possessions to the poor person. You are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself. The world is given to all, and not just to the rich."

The encyclical goes on to say: "That is, private property does not constitute for anyone an absolute and unconditional right. No one is justified in keeping for his exclusive use what he does not need, when others lack necessities."

BISHOP GUMBLETON gave his views on the contemporary meaning of this social justice teaching, in a world where billions go hungry while comparatively few live in affluence.

The bishop asserted that Americans are the biggest squanderers of the world's resources. He stated that

the U.S. consumes 40% of the world's goods, while having only 6% of the world's population.

In a world where resources are declining, the bishop explained that it may be necessary for Americans to curtail their lifestyles. He asked his audience to consider the question "Do we need all that we have?"

In the tradition of the recent Popes since John XXIII, Bishop Gumbleton explained that the arms race between the Soviet Union and the United States is one of the reasons why so many of the world's population go hungry.

He quoted Pope Paul VI, who said, "The arms race, even if the weapons are not used, is an act of aggression against the poor." Bishop Gumbleton, in the spirit of this statement, called upon his audience to work for the elimination of nuclear weapons, asking that a ban on any new weapons systems be made a part of the SALT II treaty.

Bishop Gumbleton's words take on even more meaning with the visit of Pope John Paul II to this country. It is to be expected that the Papal visit will stir up controversy as he speaks out in the tradition of his predecessors.

WE WILL DEFINITELY need his message, even if it does make us uncomfortable. The Pope has pleaded with the nations of the world at the United Nations to put an end to military buildups. That message is surely, in part, aimed at this nation.

Around the country the Pope is strongly witnessing to the tradition of social justice that has been the centerpiece of the church's teachings for the past 88 years. His decision to tour some of the poorer neighborhoods of New York and Chicago are certainly a vivid symbol of this witness.

But the impact of this witness will be up to us. American Catholics, educated to the church's social teachings, will have to participate in the important political decisions on the arms race, world hunger, the right to life and other issues that surely will shape the 1980's.

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To the editor . . .

Habit is a 'sign of consecration'

We live in a world of confusion. Sister Marilyn Brokamp's letter (Aug. 24) is a classic example of a confused understanding of religious life. We who wear the habit feel impelled to make some observations. In this time of downgrading authority, we sometimes resort to the emotive rather than a reasonable explanation.

Sister Marilyn says the fireman and the policeman wear a uniform when on duty. True! Groups, professional, utilitarian or governmental, regulate appropriate uniforms. They are worn with pride—a sign of the cause they represent. Yet, some by word or by action, deny this same right to the Church in its spiritual service to the people. Others understand the reality behind the wearing of the habit. Ann Landers did. Answering a letter apropos the subject, she said: "Your contention that a nurse would scream like an eagle if she had to wear her uniform off duty, is correct, I'm sure. But a nun is never off duty. The religious life is not a job; it is a calling." (Indianapolis STAR, Nov. 17, 1976).

For us wearing the habit is a sign of our consecration to God. Ann Landers recognized the reality behind the sign. Religious life is a sacred calling.

It is a sign of our consecration and it is a protection. An Instructor in Judo-style Rape Defense told a group of Dominican Nuns who came to learn self-defense in case of attack: "Sisters, you are making yourselves vulnerable by changing your habits." Again, when two nuns, followed by a suspicious character, appealed to a policeman, the man fled. The policemen then asked: "Sisters, what would you have done had I not been in MY uniform?" He drove home a lesson; our habits are a protection and are respected in all walks of life.

Contrary to Sister Marilyn's contention,

the habit has been worn for centuries. It has always been different from secular dress. Each autonomous group, selecting its own style, remained identifiable. Studying Church History, we find the habit mentioned as early as 735 A.D., when it was looked upon as a sign of consecration, different from dress worn by the secular world. In about 1200, St. Clare being received into the Franciscan Order, discarded her secular finery, was clothed in a rough tunic, a rope around her waist. She wore sandals on her bare feet. A veil was placed on her head. Religious communities down through the ages wore

the habit. A recent article, "The Indian Monk" (Criterion, Aug. 17) is of interest. Hemma tells her interviewer: "The garb has meaning and is received as a sacrament(al). The clothes speak of the reality of the spiritual life and long tradition of really leaving everything to seek God."

Tradition lives in the Church today. Vatican II in 'Lumen Gentium' raised the religious life to canonical status. 'Perfectae Caritatis' speaks clearly of the habit: "... Since they are signs of a consecrated life, religious habits should be simple and modest, at once poor and becoming." Both Pope Paul VI (Apostolic Exhortations) and John Paul II stress the tradition of the habit. The latter (Nov. 16, 1978), addressing an "International Union of 600 Mothers General," urged them to reflect the importance of the religious habit: "Women religious should wear some simple and suitable religious habit

as the exterior sign of consecration to God."

Can we in retrospect ignore this glorious tradition or distort its meaning? We who choose to wear the habit wish to follow this sacred tradition and to seek our fulfillment in a life consecrated to Christ and His Church. Christ is our Example. Sister Marilyn seems to ignore Christ's words: "He who hears you, hears Me; He who rejects you, rejects Me" (Luke 10:16). The Church has defended the wearing of the habit since the beginning of religious life. The laity look to us religious for an example of loyalty to the Magisterium.

Let us lose ourselves in confusion, let us ask: "What does the Magisterium mean to us?" And we add: "Whoever acknowledges Me before men, I will acknowledge him before My Father Who is in heaven (Matt. 10:32).

Connersville Sister Mary Gabriel Burke

Being 'born again' based on deceptive feelings

Re: Letter from 'A Faithful Reader' (Sept. 21).

"Born Again" is a term which is used quite frequently today. Many who use it seem to imply that one is born again only when one receives a very real experience of being saved by Jesus. I don't deny that one can have such an experience as did Msgr. Bosler, but I do deny that it has anything to do with being born again.

Feelings can be fatally deceptive. How many decisions in life are based on feelings? An experience of a sinful act might at first uplift the senses. However, the act is wrong.

Can the Holy Spirit contradict Himself? Many claim to be born again by a saving experience but not all of these agree on basic matter of Faith. One born again (sic) claims the Papacy is of Divine Institution, another claims it is Anti-Christ. One claims the Eucharist to be the greatest gift, another merely a meal.

I could go on, but these make a point. Some will say that this is not important,

that only acknowledging Jesus as Savior is important. However, Jesus warned that using His name in having all kinds of experiences, such as working miracles etc., would not be an open door to his Kingdom. He made it clear that you could have many different experiences of His Power yet still be an evildoer (Matt. 7:21-23).

When we are born into this world we are of the flesh and because of Original Sin we have a natural inclination to self-love. The Word (Jesus) has come into the world. We believe in Him and are given the Holy Spirit who is the Love of the Father and Son. As a result we are able to do that which is not natural to our first birth, namely, love one another as Jesus has loved us. If we do not do this, we are not born of God regardless of the experiences we may have.

Anyone who claims to have an over-

whelming experience would do well to copy St. Paul's example. If ever a man had the experience of the power of the Spirit it was Paul, and yet he went to the leaders of the Church to make sure that the course he was pursuing was not useless (Gal. 2:2).

Lastly, the Faithful Reader says we must realize that there is no act, no works, no good deed, we could do to earn forgiveness. Oh, really?

Jesus didn't teach that. Is not forgiving our wrongdoers a good deed? Jesus said, "If you forgive the faults of others, your Heavenly Father will forgive you." The mistake many born againers make is that the greatest gift of Jesus and the Holy Spirit is Love (Sacrificial Love). And this is the only gift which leads to salvation. Jesus said of Magdalen that her many sins were forgiven because of her great love.

Mark Downey

Bedford

Ralph Nader a 'menace' to nation

Re: Sept. 21 Criterion, "Reporter's View" by Peter Feuerherd.

This young man is praising Ralph Nader which indicates that he is in dire need of something to take up "white space," ignorant of facts or just plain "stupid."

Nader can live "high on the hog" because he got his start winning a court case, and much more, giving talks to

people stupid enough to ask him, and, listen to "hogwash," for money.

Time and space do not permit me to write the many reasons why Ralph Nader is a menace to our United States of America. Let us take one example, the Corvair automobile; documented proof can be obtained to substantiate the fact that the Corvair was the best automobile for our country, then and now.

Nader is responsible for the "junk" imports coming into the country and undermining both business and the industry. Now it will take more time to come up with another automobile as good as the Corvair in all respects.

Last but not least, advise Peter Feuerherd to do some research on Ralph Nader in order to publish his activity, that is, who does he work for, what kind of work does he do, and, for what country is he working for?

Please put a "muzzle" on your reporter if he fails to take responsible action for this reasonable request.

With every personal good wish I am, a lifelong Catholic Hoosier.

Virgil J. Kappes

Beech Grove

P.S. Our Lord says there would be false prophets.

A catechist has to enter the life of those he teaches

by Father Jeff Godecker
(Third in a series)

A teacher does not simply "teach," that is, a teacher cannot separate what he teaches from the event of his own teaching. The idea of a teacher sharing himself/herself in the classroom is not just a matter of self-release. It can become an end in itself, an egotistical, unhealthy means for supplying something missing on the natural plane.

In order to teach religion a catechist has to enter the life of those he teaches. This is so that the catechist may reflect on his/her own experience and relate that experience to the Gospel message.

Again, the purpose is not simply dialogue and reflection. The purpose is healing, and redemption, or affirmation and celebration of both. Even this, however, is not the ultimate purpose of teaching. A lifestyle must grow. One's experience must be put at the service of others through a life well lived, through friendship and care for others, through the search for justice. Then and only then does God's Kingdom appear. It is this Kingdom which is the major and final purpose of all ministry in the church.

Who can accomplish this? Not the catechist alone. The catechist can accomplish it only with parents, other catechists, pastor, bishop, worship and education commissions, and members of the whole church community.

Unfortunately, all of us have a tendency to isolate ourselves from these other groups and individuals. In our isolation we sometimes tend to drive people together in the interest of self-protection rather than bringing people together to learn and to grow.

The catechist only makes sense when he/she functions as a member of a believing community. A teacher must be free to "do his/her own thing" according to style and personality, but without a realization of being a part of something the catechist serves a fruitless purpose. If there is any growing in faith, it will be superficial. The learner will eventually die and "be choked by thorns" because he lacks the roots of support from the community.

With the community behind him, however, the catechist remains the key in the religious education process. The teacher is the method.

(Continued next week)

Write it down

The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, IN 46206.



Question Box

What does papal infallibility mean?

by Msgr. R. T. Bosler

Q. How would you explain to Protestants what we Catholics believe papal infallibility means?

A. I'd begin with what we hold in common, the biblical truth that Jesus lives on in his church, sends the Holy Spirit to guide it to all truth (John 16:3) so that the church becomes "the pillar and ground of truth" (I Timothy 3:15). The notion of infallibility is rooted in the presence of the Holy Spirit in the church—in the church as a whole, in all the members as well as in the leaders.

Vatican Council II describes this presence in an important teaching found in the **Constitution on the Church**: "The body of the faithful as a whole, anointed as they are by the Holy One (I John 2:20 and 27) cannot err in matters of belief."

Thanks to a supernatural sense of the faith which characterizes the people as a whole, it manifests this unerring quality when, "from the bishops down to the last member of the laity" (St. Augustine) it shows agreement in matters of faith and morals."

Agreements in matters of faith and morals have come about gradually as the Spirit led the church to a fuller understanding of the revelation made in Jesus, and from time to time some have been defined by general councils of the church.

These definitions were accepted as guided by the Spirit and considered on a par with Scripture, not as adding to it but as interpreting it. And since only those definitions were so received which were ratified by the bishop of Rome, as successor to St. Peter confirming the faith of the church, the pope came to be considered the representative of the whole church and when in that capacity he

defined a truth of faith was held to be infallible.

Protestants sometimes misunderstand this to mean the pope is above Scripture. This is not true. As Vatican Council II explains it, the "teaching office is not above the word of God but serves it, teaching only what has been handed down, listening to it devoutly, guarding it scrupulously and explaining it faithfully by divine commission with the help of the Holy Spirit" (Constitution on Revelation No. 10).

Thus infallible pronouncements are testimonies to the faith of the church, which depends upon the Scriptures and tradition that explains Scripture.

It is true that Vatican II repeats a phrase of Vatican I teaching that the popes' definitions "of themselves and not from the consent of the church are justly styled irreformable."

This means that a definition once made by a pope does not need a subsequent acceptance by the whole church to make it infallible; it does not mean that the pope may make an infallible definition without a previous consensus of the church.

It should be made clear that the gift of infallibility for a general council or the pope alone is applicable only to the rare occasions when it is felt necessary to clarify what the whole church agrees upon and must believe.

It does not guarantee that popes or councils are free from error in all their teachings. Moreover, infallible decisions are conditioned by the times and possibly "contaminated," according to Karl Rahner, by the world image of men who pronounce them. In other words, they may be enlarged upon, developed and clarified. Infallibility, properly understood, means that members of the church join together in the finding of the truth.

This explanation of infallibility is based upon the article "Infallibility" in "Sacramentum Mundi, An Encyclopedia of Theology" edited by Karl Rahner.

Principals' celebration slated for October 10

The Archdiocesan Principals Association (APA) will sponsor its annual Pastors/Principals Day on Wednesday, Oct. 10.

The event will open with a celebrated liturgy at SS. Peter and Paul Cathedral, Indianapolis, at 11 a.m. Msgr. Francis Tuohy will be the main celebrant and Father Gerald Gettelfinger will be the homilist.

A special choral group made up of choir members from the four archdiocesan high schools will sing for the liturgy. The schools taking part include Chatard, Ritter, Roncalli and Scecina. The chorus is under the direction of Mrs. Melissa Buechler, choral director at Chatard, and is being coordinated by Lawrence Bowman, Chatard principal.

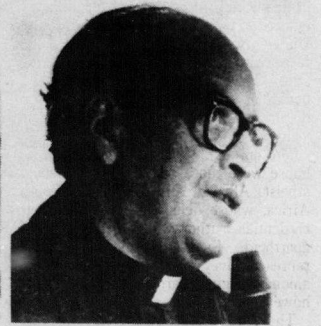
During the liturgy the administrators

will take part in a commitment ceremony.

Following the Mass a dinner will be held at the Ramada Inn in midtown Indianapolis at 12:15 p.m. Nearly 100 pastors and administrators are expected to attend the day's program.

The APA sponsors three programs during the school year: the Pastors/Principals Day, a retreat and a professional day for members of the organization, both held in early spring.

Sister Lawrence Ann Liston, Providence Sister of St. Philip Neri School, is the president of the organization. Other officers include Lawrence Bowman of Chatard; Tom Greer, St. Bernadette School; Franciscan Sister Rosina Emery, St. Christopher School; and Mrs. Lois Weihammer, Nativity School.



PRAYER AT YANKEE STADIUM—Charismatics raise their hands in prayer during a three-day Eastern Regional Conference on Charismatic Renewal at New York's Yankee Stadium. Among the speakers, former Nixon aide Charles Colson (bottom left) told of his prison ministry and Father Carlos Talavera (bottom right) from Mexico spoke on social justice. (NC photos)


WELCOME!


Pope John Paul II

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from the

Knights of Columbus

of the Archdiocese of
Indianapolis





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Pontiff defends human rights in UN address

An NC News analysis
by Jerry Filleau

UNITED NATIONS—Peace, justice and human rights dominated the message of Pope John Paul II to the United Nations Oct. 2, the focal point of his 10-day trip that included tours of Ireland and the United States.

Especially strong was his defense of the principles laid down in the U.N. Declaration on Human Rights.

"If the truths and principles contained in this document were to be forgotten or ignored... then the noble purpose of the United Nations organization could be faced with the threat of a new destruction," he declared before the packed house of General Assembly members, distinguished guests, reporters and other visitors.

The only empty delegates seats in the house were those belonging to officially atheist Albania and those for South Africa, whose delegates have had their credentials withdrawn over the issue of apartheid. Even the South African representative was reportedly seated among the guests around the main floor, however.

The pope's speech lasted one hour and one minute even though he deleted large portions of the full prepared text which ran about one-quarter to one-third longer.

It was surprising that the pope's speech made no mention of the world population issue.

When Pope Paul VI made his precedent-setting trip to the United Nations almost exactly 14 years earlier, on Oct. 4, 1965, he issued an eloquent plea for "more bread on the banquet table of life" rather than limiting the number of people allowed to the table.

The pope drew an intimate link between peace and human rights and between the rights of individuals and those of nations.

He particularly defended the spiritual rights of man—"in his inner relationship with truth, in his conscience, in his most personal belief, in his view of the world, in his religious faith, and in the sphere of what are known as civil liberties."

Goods won't satisfy

He noted that "material goods do not have the unlimited capacity for satisfying the needs of man," and for this reason, he said, they "give rise to tension, dissension and division that will often even turn into open conflict."

"Spiritual goods, on the other hand, are open to unlimited enjoyment by many at the same time, without diminution of the goods themselves," he said.

While declaring the "primacy given to spiritual values" and "the progress of moral life" as the chief measures of human progress, the pope also insisted on new efforts at justice in the material field.

He particularly attacked "the frightening disparities between excessively rich individuals and groups on the one hand, and on the other hand the majority made up of the poor or indeed of the destitute, who lack food and opportunities for work and education and are in great numbers condemned to hunger and disease."

He called the "abyss" between the rich and poor within societies "a very grave symptom in the life of any society," but added: "This must also be said with even greater insistence with regard to the

abyss separating countries and regions of the earth."

He called for steps to correct the "serious disparity" in material goods between various areas and regions of the world, but commented that the effectiveness of such steps will depend on "whether peaceful cooperation will avoid imposing conditions of exploitation and economic or political dependence, which would only be a form of neocolonialism."

Injustice to the spirit

The pope insisted that "the second systematic threat to man in his inalienable rights in the modern world" is that of "the various forms of injustice in the field of the spirit."

He warned of "recurring threats and violations" against "the objective rights of the spirit, of human conscience and of human creativity, including man's relationship with God."

The pontiff made a special plea for "religious freedom, which I, as pope, am bound to have particularly at heart."

But he insisted that in this area as well he was talking "precisely with a view to safeguarding peace."

Quoting from the Second Vatican Council's "Declaration on Religious Freedom," the pope told the General Assembly:

"The practice of religion of its very nature consists primarily of those voluntary and free internal acts by which a human being directly sets his course towards God. No merely human power can either command or prohibit acts of this kind. But man's social nature itself requires that he give external expression to his internal acts of religion, that he communicate with others in religious matters and that he profess his religion in community."

Source of confrontation

The pope cited the words of the conciliar declaration as providing a way for "even the confrontation between the religious view of the world and the agnostic or even atheist view" to "preserve honest and respectful human dimensions without violating the essential rights of conscience of any man or woman living on earth."

The pope used the U.N.-sponsored International Year of the Child as a point of reference to appeal for an end to the \$440 billion-a-year world arms race.

"Are the children to receive the arms race from us as a necessary inheritance?" he asked. "How are we to explain this unbridled race?... can our age still really believe that the breathtaking spiral of armaments is at the service of world peace?"

In his pleas for peace, the pontiff specifically offered a "fervent hope that a solution also to the Middle East crises may draw nearer."

In this regard he insisted that any lasting peace must be "based on equitable recognition of the rights of all" and that this must include "the consideration and just settlement of the Palestinian question."

"Connected with this question is that of the tranquility, independence and territorial integrity of Lebanon within the formula that has made it an example of peaceful and mutually fruitful coexistence between distinct communities, a formula that I hope will, in the common interest, be maintained, with the adjustments

required by the developments of the situation," the pope said.

The pope's comments on the Lebanon formula and adjustments in it seemed clearly to refer to the constitutional

division of power along denominational lines, which had been effective for several decades before imbalances caused by population changes without parallel

(See PONTIFF on page 17)

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Remember them

- † BEHLER, Sara Ella, Holy Name, Beech Grove, Oct. 1. Wife of Rudolph W.; mother of Janet Wiley and Paul A. Behler; sister of Oscar Mayo Hartsock.
- † BYARS, Agnes L., 79, Our Lady of Perpetual Help, New Albany, Sept. 29. No survivors.
- † CHRISMAN, Carolyn, 65, St. Leonard, West Terre Haute, Sept. 29.
- † CLARK, Loren C., 78, St. Martin, Martinsville, Sept. 29. Husband of Juanita (Wright); father of Patricia Rose and Ronald Clark; brother of Oscar and Glenn Clark and Olive Young.
- † CROOKS, Clara H., 81, St. Anthony, Clarksville, Sept. 29. Mother of Josephine Watson, Clara Jean Jackson.
- Barbara Siefker, Patricia Ricke and John Crooks.
- † DeLONG, Jesse, 78, St. Mary, Rushville, Sept. 15. Husband of Louise.
- † DENARI, Ernest E. (Gene), 84, Our Lady of Lourdes, Indianapolis, Sept. 28. Husband of Adelaide A.; father of Edward J., Eugene E., Robert J. and Corinne A. Casey; brother of Emma Spinelli.
- † FEILER, Sarah E., 92, St. Lawrence, Lawrenceburg, Sept. 25.
- † FISHER, Patrick J., St. Patrick, Indianapolis, Oct. 2. Husband of Etta F.; father of Dorothy Amateis, Shirley D. Knapp, Betty J. Lepper and Donald M. Fisher.
- † FOSTER, Joseph, 67, Immaculate Conception,

Millhouse, Sept. 22. Father of Dorothy Mahan and Margaret Forster; brother of George Forster, Elizabeth Schroeder and Margaret Williams.

† HEAVRIN, Samuel L., Sr., 70, St. Mary, New Albany, Sept. 26. Husband of Nellie Louise; father of Jerry, Joe, Leonard, Nick, Pat, Randy, Rodney, Samuel L., Jr., Ted, Vic and William Heavrin and Vivian Holbrook.

† JOZEFOWSKI, Jozef, St. Thomas Aquinas, Indianapolis, Sept. 26. Husband of Maria; father of Martha and John Jozefowski.

† KELLEY, Mary A., 74, St. Luke, Indianapolis, Sept. 25. Mother of Colleen Hamilton, Sharon R. Wood, R. Michael and Mary P. Kelley; sister of

Ethel P. Miller, Louise Deets and Edna Mosier.

† KRUEGER, Leilani, 10, St. Joseph, Terre Haute, Oct. 1. Daughter of Joseph and Leah Rubsam Krueger; sister of Joey and Aiko; granddaughter of Mr. and Mrs. Ralph Hayne and Mr. and Mrs. Thomas Krueger, and great-granddaughter of Mrs. Della Hayne.

† MCCONNELL, Maisie, S., 53, Sacred Heart, Clinton, Sept. 27. Husband of Charles; daughter of Patricia Boatman and Michael Bainbridge; three sisters and three brothers, all of England.

† O'GARA, Mary E., St. Luke, Indianapolis, Sept. 27. Sister of Helen W. O'Gara; aunt of John D. Thompson.

† O'HARA, Mary, 85, St. Mary, New Albany, Sept. 24. Sister of Anna Schmidt.

† SCHMELZ, August M., 77, St. Mary, Lanesville, Sept. 24. Husband of Hazel Marie.

† SCHWEMBERGER, Florence M., 79, St. Lawrence, Lawrenceburg, Sept. 24.

† SMITH, John Robert, 69, St. Andrew, Richmond, Sept. 27. Husband of Margaret Frazer-Gnau; father of Robert, William D., John Gnau and James Moistner; brother of Claire, Paul, James Duane and Roger and Bette Smith.

† TRAUGHBER, Herman J., 68, St. Anthony, Clarksville, Sept. 29. Husband of Virginia; father of Larry Traughber; son of Regina Traughber.

† UHL, Clem, 82, St. Michael, Bradford, Sept. 25. Husband of Agatha; father of Bernard and Charles Uhl, Mary Libs, Lorine Martin, Mary Ann McElroy and Sharon Newton.

† UPTEGROVE, Roy Gordon, 64, St. Joseph, Indianapolis, Oct. 1. Father of Patricia Gonzales, Mary Kellen Keown, Ethel Ann McDaniel, Robert and Terry Lynn Uptegrove.

† WILLIAMS, Mark Edward, 5, St. Lawrence, Indianapolis, Sept. 25. Son of Mr. and Mrs. Francis (Jerry) Williams; brother of Jerry, Jeff, Greg, Diane, Julie and Lisa; grandson of Mrs. Clare Williams and Mrs. Martha Deal; great-grandson of Lewis Williams.

Vincentians urged to heal

GREEN BAY, Wis.—The St. Vincent de Paul Society should not only mend the physical wounds of families but also tend to their spiritual woes as well.

Speakers at the 65th national convention of the St. Vincent de Paul Society, held Sept. 27-30 in Green Bay, defined family ministry as spiritual as well as physical.

Terry and Mimi Reilly, a husband-and-wife team at the Family Enrichment Center of Miami who tour the country giving family-life workshops, said modern society has isolated the family from its traditional means of support.



AT DES MOINES—Gustave Rhodes, here pictured with his wife Beverly, represented one segment of farm workers at the Papal Mass offered in Des Moines this week. Rhodes, a Southern Baptist, was one of seven individuals who was received by the Pope during the Mass. Rhodes is president of the board of directors of Southern Mutual Help Association, an organization which has received assistance from the Campaign for Human Development. The annual Catholic appeal occurs in November.

CYO conclave slated

Members of the CYO Archdiocesan Youth Council will meet Saturday and Sunday, Oct. 6 and 7, at St. Gabriel parish in Connersville.

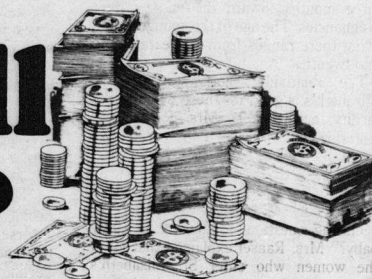
Miss Ann Sinkhorn, Our Lady of Perpetual Help, New Albany, is president of the Council.

Saturday afternoon, the Youth Council members will participate in panels and workshops on the theme of

"Marriage and Family Communications." Saturday evening, the host CYO unit at St. Gabriel has planned a dance.

Sunday morning, Miss Sinkhorn will preside at a meeting to discuss plans for the national CYO convention at Kansas City, Mo., in November. The Archdiocesan CYO will take 126 people to the national convention.

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by Peter Feuerherd

A-850

Pope in Ireland (from 2)

religious war, a struggle between Catholics and Protestants."

Declaring himself "a pilgrim of peace," the pope said that his message to Protestants and Catholics "is peace and love."

"May no Irish Protestant think that the pope is an enemy, a danger or a threat. My desire is that instead Protestants would see in me a friend and a brother in Christ," he said.

Opposed to Hatred

"Christianity is decisively opposed to fomenting hatred and to promoting or provoking violence or struggle for the sake of 'struggle,'" he declared before a hillside crowd.

Christianity forbids seeking solutions to injustices "by the ways of hatred, by the murdering of defenseless people, by the methods of terrorism," he said.

The pope appealed to political leaders: "Do not cause or condone or tolerate conditions which give excuse or pretext to men of violence."

"Those who resort to violence always claim that only violence brings about change . . . You politicians must prove them wrong. You must show that there is a peaceful, political way to justice," said the pope.

The pontiff spoke during a Liturgy of the Word service. He then returned to Dublin for a series of meetings.

Ireland "has special and urgent need for the united service of Christians," Pope John Paul said at an evening ecumenical meeting with leaders of other Christian churches in Ireland.

He called on all Christian leaders to work together to foster justice and reconciliation.

Plea for Action

He also made a plea for united Christian action to fight materialism and moral permissiveness.

"All Christians in Ireland must join together in opposing all violence and all assaults against the human person—from whatever quarter they come—and in finding Christian answers to the grave problems of Northern Ireland," he said.

The Christian leaders meeting the pope included the bishops and general synod representatives of the (Anglican) Church of Ireland, leaders of the Presbyterian Church and one representative each from the other denominations that are members of the Irish Council of Churches.

A challenge for Catholic Ireland to be an example to the rest of Europe ran through the papal talks Sept. 29 to the president of the country, its government officials and the Irish diplomatic corps.

The pope told President Hillery of his wish that the Irish heritage of faith, preserved through the centuries, may enable the country to achieve a well-being that brings "true human advancement" for all of its people and honor to the name and history of Ireland.

He told government officials that Ireland will contribute "to the peaceful and just future of Europe," particularly if its people have the courage to solve the problems in Northern Ireland.

The pope's major address on Sept. 30 was at Knock at the country's chief Marian shrine honoring Our Lady of Knock. There, the pope dedicated the Irish nation to Mary during a Mass before more than 400,000 people.

'Cure and Heal'

He particularly asked Mary to "cure and heal" the civil strife in Northern Ireland.

"In a very special way we entrust to you this great wound now afflicting our people, hoping that your hands will be able to cure and heal it," he said. "Great is our concern for those young souls who are caught up in bloody acts of vengeance and hatred. Mother, do not abandon these youthful hearts."

He called the shrine "the goal of my journey to Ireland."

It was to celebrate the centenary of church-recognized visions of Mary by 15 Knock parishioners that Pope John Paul decided to visit Ireland.

In the years that Knock's fame as a pilgrimage site has grown, there have been a number of cures reported by pilgrims.

Before the Mass the pope visited with about 12,000 sick and handicapped in the basilica and blessed them.

In his homily, Pope John Paul stressed his personal devotion to Mary, the strong Marian devotion of the Irish and the role of that devotion in the lives of all Catholics.

Dusk had fallen by the time the ceremonies were over, and the pope circled through the crowd in an open blue truck.

The Crowd Sings

As he was heading back toward the helicopter pad to return to Dublin, the whole crowd began singing, "He's Got the Whole World in His Hands."

The helicopter lifted off a few minutes after 7 p.m. to the strains of another song, which says, "Now is the hour, when we must say goodbye."

Earlier in the day, the pope had met with 250,000 young people at the Ballybrit Racecourse near Galway. Beatles' songs and chants of "We want the pope" resounded through the morning mist as Pope John Paul arrived.

In a homily which brought enthusiastic response, the pope warned the young people that the religious and moral principles they were raised to uphold "will be tested in many ways," not the least of which will be the stand they will have to take on violence in Northern Ireland.

The young people saw for themselves at the offertory procession a striking example of the violence between Catholics and Protestants in Northern Ireland. Thirteen-year-old Damien Irwin—walking with the aid of an artificial leg after losing his own to a 1977 Belfast bomb blast—presented the chalice to Pope John Paul.

The pope also cautioned the young people against the lures of consumerism and sexual promiscuity.

"You will hear people tell you that your religious practices are hopelessly out of date," he said.

Heed the Call

He asked young people to heed the "demanding call" of Christ, "for he alone is the measure and the scale that you must use to evaluate your own life."

Before the pope could finish his homily, the enthusiastic youths interrupting him for a solid 10 minutes.

Hearing the pope say, "young people of

Ireland, I love you," the crowd burst into a spontaneous rendition of "Sto Lat," a Polish song which wishes the person to whom it is sung a long life.

In Dublin, the pope addressed the bishops of Ireland and Northern Ireland, telling them that he was advised not to visit Ireland because of the violence in Northern Ireland.

"These very difficulties, however, made it all the more important to be here, to share closely with all of you these uncommon trials," the pope said.

Earlier in his address to the assembled bishops of Northern Ireland and Ireland, the pope had stressed the spiritual demands of being a bishop.

Bishops cannot lead their priests and people properly unless they develop "a deep personal relationship of faith and love with Jesus Christ," said the pope.

"Because we are united with Jesus and sustained by him, there is no challenge we cannot meet, no difficulty we cannot sustain, no obstacle we cannot overcome for the Gospel," he added.

The pope began his last day in Ireland, Oct. 1, with a trip to St. Patrick's Seminary in Maynooth and called on Ireland's priests and Religious to be "signs of God" in the modern secular cities and also to be faithful to their religious commitment.

'Be recognizable'

"Do not hesitate to be recognizable, identifiable, in the streets as men and women who have consecrated their lives to God," the pontiff said.

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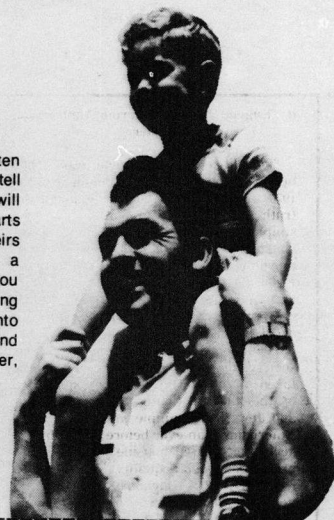
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KNOW YOUR FAITH

Marriage for 'the me generation'

Can it work?



By Eugene J. and Catherine Ambrosiano Fisher

The phrase, "the me generation," has become a journalistic commonplace of the 1970s. Such slogans contain elements of truth as well as mounds of oversimplification. Today's movements do not ring with the idealism of the civil rights movement or the peace corps of the 1960s. Even the antinuclear movement appears motivated more by fears of individual destruction than by soaring dreams of racial harmony or world peace.

Yet underneath the apparent calm of our society, deeply critical issues are being faced. A recent Harris survey sponsored by the National Conference of Christians and Jews, for example, notes that more Americans than ever before are willing to accept integrated housing and busing to bring about racial equality. H.L. Mencken (or was it P.T. Barnum) once said that nobody would ever go broke underestimating the American people. He was wrong.

THE QUESTIONS RAISED by the current emphasis on individuality and personal freedom are real, not superficial dilemmas for most of us. In approaching marriage today we must ask whether we will live only for others and never know who we are ourselves.

This question seems simple. "Of course not," one can reply, "in giving shall you receive." But it is not so simple. For the answers all depend on fundamental options about how to structure the family unit and the relationships within it. In this

field today, we are pioneers. There seem to be too many options: one career, two careers; "open" marriage, "closed" marriage; liberated roles, traditionally defined roles, and every conceivable combination and permutation of each choice. And few of the newer family "models" have been around long enough to have passed the test of time.

It might be helpful to lay out a few old-but-new principals. These won't answer everything. But they may help a little.

First, it is important to distinguish between individualism (which amounts to mere selfishness, as in "looking out for number one") and that mature caring for oneself without which it is impossible to care fully for another person. Hillel, a Jewish rabbi who lived in the century before Christ, captured the flavor of this perfectly when he said: "If I am not for myself, who is for me? And being for my own self, what am I?"

IN THIS CONTEXT, we can return to the giving-receiving paradox on a deeper level. Even before entering marriage, it is important to have an answer to "Who am I?" I must know who I am before I can tell you who I am, so that you and I can get to

know one another well enough to find out if we want to marry.

The question is a life-long one, which changes and develops at each stage of our lives. It needs to be rethought, and the relationship restructured as we go along. A life that is all "self-giving" by one partner can be disastrous for both. This is the reality behind the stereotype of the "martyr mother" who used her self-sacrifice as a ploy to induce guilt and so manipulate both husband and children.

On the other hand, marriage does demand a great measure of self-giving. This needs to be dealt with honestly, not morbidly. Just because we devote ourselves to another, limiting our choices and curbing our desires for his or her sake, doesn't mean loss of self. This is the great truth in Jesus' sayings about losing ourselves in order to find our real selves, dying in order to rise to new life. In the two-career family, for example, both spouses put limits on their own ambitions in order to support the other's needs. But while this may seem to slow the advance up the career ladder, each career paradoxically takes on more meaning and can be fundamentally enhanced.

So it is with parents who choose not to be

"workaholics" but instead devote as much time as possible to their children while balancing their demands. The histories of great families often reveal this multiplying effect of family-centeredness.

PRIMARILY IN AND through the give and take of the unique relationships that exist within the family, we develop as individuals. For each thing "given up" a different, often unexpected, type of growth takes place. A mother, for example, may have to choose between den-mothering and taking an art appreciation course. Each experience will help her grow as an individual, but in different ways.

It is just as necessary, and sometimes harder, for us as family members to allow others to give to us. For example, in the same family, another member may take over one of the mother's tasks so she can take the course.

Compromises arrived at through honest, open dialogue, where each member expresses his needs and in turn really listens to those of the others, forms the guts of family life and the heart of personal growth. The process need not be, and perhaps is best when it is not, formal. But it must take place, or else the individual will feel as though he is being subsumed in the needs and life of the other. Whether or not these feelings are true expressions of reality may often be immaterial. But if the dialogue of needs does occur, then each person, caring and in turn being cared for, will experience the personal growth that only comes through such a communal experience.

'Just because we devote ourselves to another, limiting our choices and curbing our desires for his or her sake, doesn't mean loss of self. This is the great truth about losing ourselves in order to find our real selves, dying in order to rise to new life.'

Maturity

You can't buy it anywhere

By Father Cornelius J. van der Poel, C.S.Sp.

Maturity is not for sale in the supermarket. It cannot be bought anywhere because it is a dimension of wholeness that develops slowly within the individual. No one has ever given a complete definition of maturity because maturity has so many degrees and its definition depends partly on the maturity of the one who defines it. Different states of life, different positions and responsibilities demand different forms and degrees of maturity. Maturity is much needed in human life but understanding it is very difficult.

In an effort to capture some of its underlying characteristics, we may describe maturity as "the physical and emotional ability to deal effectively with the conditions of daily life in accordance with one's age and position." The most important factor is perhaps that there is an ability to deal with conditions of daily life. This means that maturity expresses itself in human behavior, particularly in one's relationship with others. If behavior and interhuman relationships play an important role in the

'A healthy conjugal relationship is not primarily based upon physical qualities, social status or financial solvency.'

expression of maturity, they must also have a great influence upon its development. This means that one must grow toward maturity, but growth demands human interaction. In normal circumstances human beings need other persons to deepen their personality and to increase their sense of meaningfulness for themselves and for others. A clear example of this is the relationships between husband and wife.

THE CREATION NARRATIVES tell us that we are created in the image of God. But God is not an existence that is "turned-into-Himself." God is a dynamic self-realization, expressing himself in loving concern. The mystery of God has been revealed to us as

loving interaction through which growth and sanctification is given. As creator God gives us life and He expresses a continued concern. As redeemer He gives Himself for our sanctification. But if God is actually Creator and Redeemer by giving life and holiness, the human being created in the image of God must become himself through reaching out to others.

The Scriptures state this clearly: "It is not good for the human being to be alone. There must be another person to whom the individual can reach out with a sense of equal dignity." Interhuman relationship, particularly the man-woman relationship, is a call to growth and perfection through mutual exchange of personal values.

A healthy conjugal relationship is not primarily based upon physical qualities, social status or financial solvency. These aspects may play a certain role, but if they are the basic consideration for marriage, the marriage is bound to fail. Underneath any external quality is the formulated or unformulated awareness of the need to be recognized as an individual with a personal value, independent from external qualities. It is the need to be accepted for what one is in one's own combination of weaknesses and strengths. This kind of recognition and acceptance is not achieved in a single action or in a well-defined period of time. It is a continuous growth process. The person who can accept himself can commit himself to another and can be accepted by the other in committed love. In this commitment people grow and mature.

THIS FORM OF commitment is an aspect of the mutual gift of the couple in marriage. The changing circumstances of life ask for continuous adaptation. Adaptation is not a spineless flexibility that bends with a very whim. True adaptation is the realization of one's full human potential in response to the present condition of life. To adapt is an enriching experience because it calls forth abilities which otherwise would remain dormant.

Conjugal interaction is a process of maturation and growth. The respect for the personality of the partner asks for a personal reaction which is unique and which develops a special ability in the person who loves. They are called to support each other in their growth toward the fullness of Christ.

Christians

We're called to

By Father John J. Castellet

"Just as each of us has one body with many members, and not all the members have the same function, so too we, though many, are one body in Christ and individually members one of another" (Romans 12:4). These words of St. Paul express what is surely one of the dominant themes of his theology, the theme of community. We become Christians by being baptized "into Christ," that is, into the community of faith, hope and love which comprises his body. By our very nature as human beings, we are created not simply to be, but to be-with-others.

As Christians we are called also, in a special way, to be-for-others, just as Jesus was preeminently the man for others. Faith is, among other things, the choice to be with

and for others after the manner of Christ. "I still live my human life, but it is a life of faith in the Son of God, who loved me and gave Himself for me" (Galatians 2:20).

EVEN FROM A NATURAL point of view, rugged individualism is subhuman, a repudiation of one's essential being-with-others. From Paul's vantage point, "sin" was quite simply egocentric individualism in any of its many forms. "We, though many, are one body in Christ and individually members one of another." Or, as he put it so strikingly in Galatians: "All of you who have been baptized into Christ have clothed yourselves with Him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus" (Galatians 3:27-28).

We are joined together in a unity which can best be described as organic. It is no

Study question for the 'Know Your Faith' section

1. What do you perceive as good about the "me generation"? What do you perceive as bad? Discuss.

2. What is individualism? What is mature caring for oneself? Discuss.

3. Discuss this statement: "I must know who I am before I can tell you who I am, so that you and I can get to know one another well enough to find out if we want to marry."

4. What constitutes personal growth? How does nurturing personal growth fit in marriage? Discuss.

5. Father Cornelius van der Poel observes that understanding maturity is very difficult. How do you define maturity? Discuss.

6. Why does human interaction stimulate the process of maturity? Discuss.

7. Discuss this statement: In marriage "underneath any external quality is the formulated or unformulated awareness of the need to be recognized as an individual

with a personal value, independent from external qualities. It is the need to be accepted for what one is in one's own combination of weaknesses and strengths."

8. Discuss this statement: "Even from a natural point of view, rugged individualism is subhuman, a repudiation of one's essential being-with-others."

9. Reflect upon this Scripture passage: "Just as each of us has one body with many members, and not all the members have the same function, so too we, though many, are one body in Christ and individually members one of another" (Romans 12:4).

SUGGESTIONS FOR PARENTS AND TEACHERS USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MOMENT WITH YOUNGSTERS:

1. After reading the story, "We Need One Another," talk together about it.

Questions like the following may guide your conversation:

— How did the people in Corinth learn about Jesus?

— What were people doing that interrupted Paul as he tried to finish a letter he was writing to other Christians?

— How did Paul put an end to the arguing and fighting? What example did he use?

— What was Paul trying to tell the people with the example that he used?

— How did the interruption help Paul to write a more meaningful letter to the Romans?

— What does Paul's example say to you?

2. To learn more about the apostle,

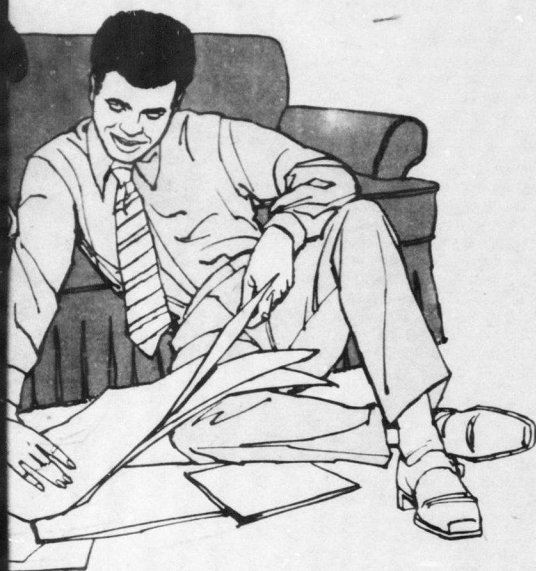
Paul, read the Arch book, "The Man Who Changed His Name" by Loyal Kolbrek (St. Louis, Mo.: Concordia Publishing House, 1972).

3. El Greco and others have painted the apostle Paul. With an adult friend, study a painting of Paul. Draw your own image of this great follower of Jesus Christ.

4. Listen to and sing along with the song, "Who in the World was Paul?" side two, band 9 on the record, "Shout and Sing for Joy" (Minneapolis, Minn.: Augsburg Publishing House, 1978).

5. Find stories in newspapers and magazines that tell of people needing and helping one another. Collect enough of them to make a book of "We Need One Another" stories.





be-for-others'

the extrinsic unity which binds the members of a club or society, who come together to accomplish a specific purpose. They remain quite distinct individuals who just happen to be working together toward a common goal, and their community of operation can self-destruct at will. Not so the Christian community, which is not an organization but an organism, like a vine with many branches (John 15) or a human body, to use Paul's very significant figure.

It would be difficult to imagine a unity more vital, more organic than that which joins together all the varied parts of a body, all of which share in the same life principle. So intimate is this union that, apart from it, the individual member has no meaning. The hand, for instance, is an amazing instrument; flexible, strong, astoundingly versatile, beautifully expressive—as long as it is a part of the whole. An amputated hand is not really a hand any longer; it is, in fact a monstrosity. Following Paul's analogy, it is the same with the individual Christian. He is wonderful, gracious, loving and lovable as a contributing and sharing member of the community. Apart from it the individual has no meaning.

ONE BECOMES AN authentic individual only as a member of an authentic community. And herein lies a strange and, at the same time, enlightening paradox: One finds real self-fulfillment in unselfish being-with-and-for-others. The individual is by no means annihilated thereby. On the contrary, one is expected to realize his potential in the full; one can share only to the extent at one has something to share. "We have gifts that differ according to the favor bestowed on each of us. One's gift may be prophecy; its use should be proportionate to his faith. It may be the gift of ministry; it could be used for service. One who is a teacher should use his gift for teaching; one with the power of exhorting should exhort" (Romans 12, 6-8).

If all of this is true of the community at

large, it is at least equally true of the basic unit of that community, the family, the body of Christ in miniature. In giving to each other the individuals grow in every way. Their mutual concern and dedication are a negation, not of the individual, but of individualism, not of the ego, but of egocentrism. Here, too, the bond of unity is love, and love has been defined in its essence

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quite simply as "letting be." Obviously this does not mean that we simply "let each other be" in the sense of ignoring, paying no attention, but rather that we contribute positively and with creative love to letting others really "be," really develop all their thrilling God-given potential as individual human beings. Far from demeaning, it is ennobling.

True, it involves risks, like the risk of rejection or of being used. But this is the same risk which, humanly speaking, God took when He created us and when He "so loved the world that He gave His only Son" (John 3, 16); the same risk which the Son took when, having loved His own in this world, He showed His love for them to the end (John 13, 1).



We need each other

By Janaan Manternach

One day Jesus' good friend Paul was sitting at his desk writing a letter. He was living for a time at Corinth, a great city in Greece. Until Paul came to Corinth, the people there had not heard of Jesus. Paul told them about Jesus. Many Corinthians became Christians, followers of Jesus.

Paul was trying to finish a letter to other Christians at Rome. But he kept being interrupted. As he was writing, he heard people arguing and fighting outside his house. Finally he went to the window. Paul was surprised to see that the people who were arguing were Christians. He knew them well. Paul was sad to hear them fighting among themselves.

"I know I'm right," one man was shouting. "I'll do whatever I please," said an angry woman. "I wouldn't do a thing for you," a Greek Christian was saying to a Jewish Christian. "You're just a woman, what do you know about it?" scoffed an older man. A businessman was pushing a beggar aside saying, "Why should I give you any money? I work hard for what I have."

PAUL WENT DOWNSTAIRS to the street. He shouted to the people to stop fighting with one another. "I'm amazed at you," he said. "All you seem to do is argue and fight. Each of you thinks only of yourself."

The crowd became silent. Paul spoke more quietly. "Think for a minute of your bodies," Paul told them. "For example, hold up your hands and look at them." They did as Paul said. They raised their hands and looked carefully at them.

"Would you want to be without your

hands?" Paul asked. "Or what about your feet? Look at them." The people shuffled about as they looked at their feet. "How far could you walk without your two feet?" A young man hopped around on one foot. Everyone laughed.

The Story Hour

(Read me to a child)

"Close your eyes now," Paul suggested. "Can you see me with your ears?" The crowd chuckled as they closed their eyes.

"WHAT DO YOU think I'm trying to tell you?" Paul asked. A wise old woman answered, "You're saying we need one another. Just like a body needs hands and feet, eyes and ears." A well dressed young man added, "Each of us is different. We should use our different talents to help each other."

"That's right," Paul said, "so stop being so selfish. Work together instead of fighting with one another." Paul went back into the house. He sat down again at his desk. He was happy with his example of the body. The Corinthians understood it well. So he decided to use it in his letter to the Romans.

"We who know and love Jesus," Paul wrote, "are like one body. Some of us are like hands, others like feet, or eyes or ears. The body of Christ needs each of us. Each has something special to bring to the body. The whole body is healthy and happy when all the members work together."

Our Church Family

Kent State campus overflows with love

by Father Joseph M. Champlin

Nine years ago the Kent State University Campus near Akron, Ohio, teemed with hateful tension as angry college protesters and nervous national guardsmen confronted one another. The tragic results of that incident are known to us all.

This summer the KSU spacious grounds and modern buildings once again overflowed with some 12,000 excited people.

But there were no guns.

No volatile conflicts between police and people, either.

Instead, one officer commented: "Outside of some excessive traffic for a few hours, there have been no problems. These are real nice folks. We're glad to have them on campus."

No ugly signs about war and pigs and fascism.

Instad, cars, buses, T-shirts, even a lofty water tower carried one common symbol: the red and yellow entwined heart, cross and circles insignia of Worldwide Marriage Encounter.

No shouting of hurtful remarks or obscene gestures pointed at supposed foes.

Instead, countless couples walking hand in hand, obviously happy, in love, and remarkably considerate of the university's working personnel.

Observers could detect shifts in the staff's attitudes at dormitories and cafeterias: It went from Friday's "Well, what kind of a problem will this noisy crowd be," to Saturday's puzzlement over the visitors' evident joy and thoughtfulness, to Sunday's beautiful smiles as the radiant love of the visitors seemed to infect those weekend workers as well.

At that convention I experienced an interesting blend of the old and new Catholic Church.

Conference planners set aside a special room for continuous adoration of the exposed Blessed Sacrament. Posters invited participants to the Student Center's Governance Chambers where "Our Lord invites us to rest with him for awhile." At 6:30 Sunday morning I witnessed several couples doing just that—praying and praising in a room normally used for reaching executive decisions on collegiate matters.

* A living rosary with accompanying Lourdes-like procession preceded the Saturday night Eucharist.

* The homilist for Sunday's concluding Mass, one of Marriage Encounter's prime promoters, made a strong recruitment pitch for vocations to the priesthood.

* When 300 concelebrating priests, three abreast and with arms linked, walked down the center aisle the capacity crowd broke out into joyous, enthusiastic applause and rhythmic shouts of "We love you."

* Those incidents seemed in some ways to reflect pre-Vatican II values and practices. But definite post-Vatican II ideas and approaches were just as strongly evident.

* Participants heard speakers repeatedly remind them that the Church is the Body of Christ, that they are the Church, that their active involvement in the Church's life on every level should become normative in the years ahead.

The two-hour liturgy was prayerful and reverent, but lively and contemporary. Worshipers sang, clapped, laughed, hugged and, at other moments, slipped into attentive, awe-filled silence.

* Special people sat in the first two rows: wheelchair, handicapped persons. Many, including this writer, had moist cheeks as we watched these spouses join hands and look at each other with great love as all sang: "Wherever you go, I shall go . . ." and "There's a new world somewhere they call the Promised Land and I'll be there someday if you will hold my hand."

Times of Silence

The Church strongly opposes today silent liturgies. But there should be times of silence throughout every liturgical celebration. The Roman Missal lists such occasions during Mass: "At the penitential rite and again after the invitation to pray, each one should become recollected; at the conclusion of a reading or the homily, each one meditates briefly on what has been heard; after communion, he praises God in his heart and prays." Lectors might try pausing for the space of an Our Father after the initial reading and before moving on to the responsorial psalm.

satisfaction without regard for others is, to say the least, shortsighted because we all need love and only love can beget love. But how do you help a person to see this?

I don't think there's one simple answer to the complex problem of truth. Some attempts are quite ancient. The Hindu, for instance, uses Yoga to achieve this ultimate goal. Yoga is based on a theology which teaches two paths of development in life: the Path of Desire and the Path of Renunciation.

The Path of Desire begins with man's craving for pleasure. Hindu faith says pleasure is good, but eventually it becomes unsatisfying because it is too restricting, too self-absorbed. Higher than pleasure-seeking is the pursuit of worldly success. But since worldly success centers on self, it is both limited and temporary.

As man lives through these discoveries, he learns that the Path of Desire is not enough. If the Path of Desire truly satisfied, the Path of Renunciation would never be needed. But it is.

The Path of Renunciation begins with service to neighbor. It is superior to self-

the Saints *by Luke*

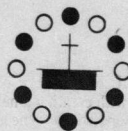
ST. FRANCIS WAS BORN IN ASSISI, ITALY, IN 1182. HIS FATHER WAS A RICH MERCHANT. FRANCIS LOVED PARTIES AND SONG, BUT ONE DAY HE HEARD THE VOICE OF OUR LORD SAY, "FRANCIS, REBUILD MY CHURCH." ANSWERING GOD'S CALL HE REPLACED HIS FINE CLOTHES WITH THE RAGS OF A BEGGAR. HE THOUGHT OF THE MAN OF SORROWS, WHO HAD NO PLACE TO LAY HIS HEAD. SOON 12 MEN JOINED FRANCIS. POPE INNOCENT III APPROVED THEIR WAY OF LIFE AND HIS GROUP BECAME THE BEGINNING OF THE GREAT RELIGIOUS ORDER, "THE FRIARS MINOR," OR "THE FRANCISCANS," WHICH TODAY NUMBER IN THE THOUSANDS AND HAVE SPREAD ACROSS THE WHOLE WORLD SERVING THE POOR, THE SICK AND THE DESTITUTE AND PREACHING THE LOVE OF GOD LIKE THEIR FOUNDER, ST. FRANCIS. HE ALSO RECEIVED INTO THE YOUNG ORDER A WOMAN NAMED CLARE, WHO BECAME A SAINT AND STARTED THE "POOR CLARES."

BESIDES PREACHING AND BEGGING AND BEING A FATHER TO THE NEW ORDER, FRANCIS SPENT MUCH TIME IN PRAYER IN THE MOUNTAINS. ONE DAY HE HAD A VISION OF JESUS ON THE CROSS, AND RECEIVED THE FIVE WOUNDS OF OUR LORD IN HIS HANDS, FEET AND SIDE, WHICH STAYED WITH HIM UNTIL HE DIED.

FEELING UNWORTHY, ST. FRANCIS NEVER BECAME A PRIEST, BUT REMAINED A DEACON. HIS CONSTANT PRAYER WAS, "MY GOD AND MY ALL." HE DIED AT AGE 44, ON OCT. 4, 1226, SAYING, "WELCOME, SISTER DEATH."

THE FEAST OF ST. FRANCIS OF ASSISI IS OCT. 4.

ST. FRANCIS of ASSISI



LITURGY

Genesis 2:18-24
Hebrews 2:9-11
Mark 10:2-16

reflection prepared by
THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICA

OCTOBER 7, 1979
TWENTY-SEVENTH SUNDAY
OF THE YEAR (B)

by Rev. Richard J. Butler

Statistics have a way of shocking us. Year in and year out as the basic events of life are measured and counted and tabled we can suddenly discover how things have changed. Life isn't the same that it was a generation ago.

Such is the case with marriage. Once it seemed everyone we knew was married and stayed married. Now we have cities where the divorces of the current year outnumber the marriages of the year. And as we probe beneath the numbers we begin to discover generations of youth who look to marriage and divorce in quite a different light than their parents did twenty or thirty years ago.

The shift of attitude and practice is not without its effect on the life of the church and as the liturgy today brings us an echo of the Gospel concern for marriage it would do well to look at marriage in the life of Christians today.

Jesus spoke strongly against divorce. Husband and wife are no longer two; they are one. In recent decades this has been preached very forcefully by the Church. The statement was so clear that few did not realize it. Set firmly in the Code of Canon Law in the early hours of this century,

service but a person can only do so much for others, and though human service is much more satisfying than vain pleasure-seeking, it is still finite. Ultimate happiness comes when one ascends to the Pursuit of Union, the most advanced degree of the Path of Renunciation. It implies an opening up to God in contemplation and a surrender of self.

Christianity has been holding up the same goal for 2,000 years. Jesus said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind . . . and you shall love your neighbor as yourself" (Matt. 22:37-39).

There really is more to life than looking out for number one.

marriage legislation reinforced the doctrinal posture of the Church.

Husband and wife were to stay together. Their marriage endured until death. Those who were married—even if civilly separated or divorced—could not marry another. The few exceptions to the norms—e.g., Pauline Privilege, Petrine Privilege, etc.—were so rare as to strengthen all the more the position of the Church.

Changes came in the world as secular values began to outweigh Christian values. And it was not long before Christians themselves were caught up in the world of divorce. Thus today marriage is entered by many in a more casual way, without intentions of permanence, and often at younger and immature ages.

The call of the Gospel demands that we speak strongly to the seriousness of marriage. Consistency requires that we not acknowledge immature, casual unions as marriages. Hence many unions today entered into with psychological immaturity are declared null. Such annulments are confusing to those who glance superficially at church activity but in the long run this posture of the church should serve to strengthen the seriousness of marriage.

Another thing that confuses some today is the concern for the divorced. At first glance this seems contradictory. But the Church has always distinguished condemnation of sin from concern for the victims of sin. To minister sympathetically to the divorced is in no way to encourage divorces.

More to the point the Gospel calls us to support and to speak strongly for the role of husbands and wives in marriage. They live a sacramental act; thus their building up of each other—not only on the wedding day in exchanging vows but also in the routine of married life—is a bringing present of Christ. There is a graced life and there is a life to be encouraged and to be emulated. Nothing can speak better to the youth of today regarding the beauty of marriage than the lives of



Looking out for number one

by Father John Catoir

In the 1960's the in-phase was "do your own thing." It was self-oriented but it allowed for some altruism and a certain individuality of style in expressing one's idealism. Doing your own thing for some was a way of finding "fulfillment" in serving others. Today there seems to be a much narrower view of life. We're swinging back to the 19th-century Darwinian individualism, "the survival of the fittest." Reaching out to help others is considered by many to be neurotic.



Robert Ringer, a popular self-help writer says, "Concentrate on looking out for Number One. I'm sure you have enough problems of your own without worrying about helping others." This is the pseudo-wisdom of the "me generation," and it is spiritually bankrupt. Seeking one's own

'Christian Community' Practiced at ISU

Catholic presence alive on Terre Haute campus

by Peter Feuerherd

Approximately 1,600 Catholic students attend a large state university. Of these, about 600 attend Mass every Sunday at the university parish, and about 200 encounter their faith in a deeper way through retreat programs, fellowship groups and prayer meetings.

"That (the statistics) bothers me sometimes, but I don't think it's any different from what you would find in an average parish," said Franciscan Father Christian Moore, chaplain of the Indiana State University Catholic Center in Terre Haute.

Father Moore and his fellow Franciscan, Brother Stephen Pifer, help to minister to the spiritual needs of the Catholic students of ISU, a giant campus of more than 10,000 that sprawls through downtown Terre Haute.

They, along with their student leaders who do most of the organizing work, reach out to the students through liturgies (offered at the Catholic Student Center and at the nearby St. Joseph parish church), retreats that are based on the Cursillo model and on more reflective weekend experiences, socials (there is usually some party, dance or get-together every weekend), counseling for students experiencing social or academic problems, a credit course offered in conjunction with nearby St. Mary-of-the-Woods College on Catholicism, and dormitory discussion groups.

Brother Steve explained that the ISU Catholic Center tries to provide an atmosphere where students can experience their religion in a relaxed and friendly environment.

Paula Ringwald, a senior at ISU and former chairperson of the Catholic group on campus, described the atmosphere at the Catholic Center as "a home away from home. We try to reach students one to one."

Tom Zins, a former ISU student who currently lives with and assists the ministry of the Franciscan friars at Saint Joseph's, attributed the success of the ISU Catholic Center to the openness of the people who are a part of the community.

"I think the big thing that sets us off is that there is a community. There is a family here where people really love each other. It is an experience of having the Lord as real," he explained.

BROTHER STEVE added that "You give them (the students) acceptance. The biggest thing we have for recruiting is the

friends that people who get involved invite. We don't insist that they be Catholic to come in. But it is Catholic oriented."

Paula Ringwald believes that one of the most important aspects of the Catholic Student Center is its ability to teach leadership skills to students. The students learn these leadership skills through active involvement in directing and organizing retreats and social events.

"I've gotten a lot of leadership skills and a lot of confidence. I feel a lot freer to talk and smile with someone I don't know," she explained.

Father Christian said, "I don't know what I would do without young people working with me. When they speak they speak for where the other students are."

One of the major outreach efforts at the Center is to encourage students to participate in the various social events that the Catholic group sponsors. "It is one of the important things. It is a way to bring new people in. The kids know that there is always something going on that they can come to," said Ms. Ringwald.

The social events, in at least one respect, have been a success. Four marriages have resulted from students who met through their involvement in the work of the Catholic Center.

BUT NOT ALL of the work of the Center is involved with creating a healthy social atmosphere for students. The group is also active in outreach to those less fortunate through tutoring underprivileged youngsters across the Wabash River in Dresser and in frequent visits to the aged residents of Canterbury Nursing Home in Terre Haute.

One of the most important vehicles for developing Christian community at the Catholic Center is the retreats, held four times each academic year. Described by the name of "College Age Retreat Experience (CARE)" the program is a student run experience based upon the Cursillo model, featuring talks and presentations by both Father Christian and student leaders. Another program, entitled "New Growth," is a more contemplative retreat experience held twice during the academic year.

Tom Beck, current vice-chairman of the organization and a senior communications major, explained that the retreat program is "Open to students of any denomination. I'm just amazed at the success we've had with it. They (the students) see what Christian community can be like."

Another active student in the Catholic Center's programs, Juan Hernandez, stated

that the purpose of the retreat program "is to build Christian community."

THE FRANCISCAN Fathers work at both the ISU Catholic Center and at the nearby parish, St. Joseph's in downtown Terre Haute. The priests that work in both settings live in one community; they would like to see more of a bond develop between the two congregations that frequent both places.

Franciscan Father Jim Van Dorn, associate pastor of St. Joseph's explained, "The ideal is to blend more and more."

The pastor of St. Joseph's, Franciscan Father Dismas Veeneman, stated "One of our goals is to tie together this whole thing into a single operation, to really

make this a university parish." Students have recently been more encouraged to participate in the activities of the parish, and the adult community of St. Joseph's have also been invited to share in the activities of the Student Center.

"The adults can benefit from the students; the students can benefit from the adults," explained Father Dismas.

At the present time, there are more students that go to Mass at St. Joseph's than at the ISU Catholic Student Center. Father Dismas attributed this to two factors.

At St. Joseph's, the pastor said, "The demands in terms of involvement (for the students) aren't made." He added, "You have to create the situation where they (See ISU CAMPUS on page 17)

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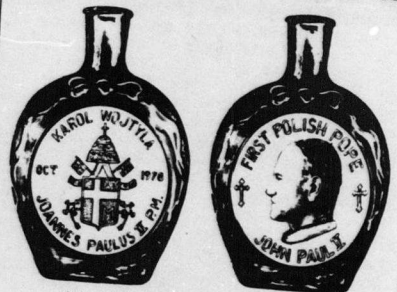
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The Hoosier Scene

Women's liberationists are off base!

by David Gerard Dolan

I just hope that all of the women's libbers who are making a big stink about the fact that women will not be able to distribute communion during the Pope's visit will just check their facts!

First of all, the order issued from the Vatican did not exclude women from distributing communion. All it did was forbid lay ministers from exercising this power, due to the fact that there will be an ample supply of priests at each of the Papal Masses.

According to church law, extraordinary ministers are permitted only when there are not enough priests available to allow for the smooth distribution of communion, an unfortunate fact of life that is too common in many of our parishes.

But this charge of sexism against our Holy Father is just totally ridiculous! There will be no extraordinary ministers allowed at the Papal Masses, either male or female, because there simply will not be a need. However, some of these so-called feminists need a crusade, and the Pontiff's trip is a good opportunity for one.

► Our Archdiocese was really represented with the clergy during all the papal festivities recently. Not only did **Father Robert Sims**, associate vocation director, attend the Mass offered by Pope John Paul in Philadelphia, but **Msgr. Joseph Brokhage** celebrated that Mass. He was the diocese's official representative there. **Father Gerald Gettelfinger** is our official representative in Chicago. But **Msgr. Francis Tuohy**, Archdiocesan administrator, pulled the biggest coup. He represented the Archdiocese during the meeting of the National Conference of Catholic Bishops in Chicago. Msgr. Tuohy was the only non-bishop concelebrating with Pope John Paul there.

► A reception honoring **Rev. James P. Gschwend, S.J.**, the new President of Brebeuf Preparatory School, will be held at the school on Sunday, October 7 from 2 until 5 p.m. Invitations are being extended to all alumni and friends of Brebeuf.

Father Gschwend assumed his new position August 1 replacing Father Carl E. Meirose, S.J. who left Brebeuf to become the executive Assistant to the Provincial of the Chicago Province.

Prior to coming to Brebeuf, Father Gschwend served as the principal of DeSmet Jesuit High School in Creve Coeur, Missouri.

Mrs. Francis S. Connelly is in charge of arrangements for the reception and will be assisted by members of the Brebeuf Mother's Association.

► Senior Hoosiers (of which I am proud to be one) are invited to attend the **1979 Governors Conference on Aging**. The event will be held at the Marriott Inn Convention Center in Clarksville from October 21-23. Guest speakers, who will address the problems of aging, will include Governor Otis R. Bowen, Dr. Robert L. Katz, a professor of religion at

Hebrew Union College Institute in Cincinnati, Dr. Robert N. Butler, noted gerontologist and author, Robert C. Benedict, Commissioner of Aging for the Health, Education and Welfare Department of the U.S. government, Marie McGuire Thompson, a housing expert and Dr. F. Benjamin Davis, chairman of the Indiana Commission on Aging and pastor of Indianapolis' New Bethel Baptist Church.

Discussions of health problems, energy costs, employment and retirement, crime and the elderly, taxation and transportation will highlight the conference. The Thoroughbred Chorus, a famous Kentucky barbershop chorus, will provide the entertainment.

A registration fee of \$7 is required. For more information, write to the Governor's Conference on Aging, 215 North Senate Avenue, Indianapolis, Indiana 46202.

► We hear from **Mrs. John Gaebler** that **St. Francis Hospital Center Auxiliary** is now scheduling for its annual "Hospital Helpers" Program. This Program is presented in the schools to acquaint pre-school and elementary level children with hospital procedures and dress with the aim of reducing the confusion and anxiety a child might experience in the event of an illness or injury which would bring him to the hospital.

Inquiry from interested teachers and principals is invited. Further information may be obtained by calling Mrs. Gaebler at 786-8175 or St. Francis' Volunteer Office at 783-8192.

► In news from St. Meinrad Seminary, we hear that the "Ravens" have begun another soccer season. With a record over the last nine years of 49-18-2, it can be said that the small seminary college has become a bit of a soccer powerhouse among Indiana colleges.

Two members of this year's team include **Tom Clegg**, a sophomore, who is the son of Mr. and Mrs. John J. Clegg, Sr. of Indianapolis. Tom is a member of St. Philip Neri Parish, Indianapolis; and **Dennis Jarvis**, a sophomore, who is the son of Mr. and Mrs. John W. Jarvis of Lawrenceburg. Dennis is a member of St. Lawrence Parish, Lawrenceburg.

► **Mr. and Mrs. Francis L. (Dick) Nolan** of St. Catherine parish, Indianapolis, will celebrate their golden wedding anniversary with a Mass at St. Catherine's on Sunday, Oct. 7. A reception for the family only will follow the Mass. The Nolans were married at St. Catherine's on Oct. 5, 1929. They have four children including Robert and Farrell Nolan, Shirley Fork and Donna Terhune. There are 13 grandchildren and one great-grandchild.

► **Sister Angelita Fenker**, international coordinator for the "Families for Prayer" program was in Indianapolis Thursday, Oct. 4, to speak to a group of regional directors and area representatives for St. Matthew parish. Sister Angelita, whose headquarters are in Albany, N.Y., presented the development of the "Families for Prayer" program in its entirety.

The program is a five-week family-centered parish renewal which involves activities in the homes, in school and in all

of the CCD and adult education programs. St. Matthew's is the first parish in Indianapolis to put the program into action. It will begin on Sunday, Oct. 14.

I understand that my good friend **Mike Gable**, DRE at St. Mary-of-the-Knobs parish has had the program working in the New Albany area since Lent of this year. Good work, Mike!

► **Our Lady of Lourdes parish**, Indianapolis, will celebrate the completion of their church renovation Sunday, October 7, at 4 p.m. Our Lady's Shrine and the crucifix and the linen hanging in the Chapel will be blessed, followed by recitation of the rosary and Benediction of the Blessed Sacrament.

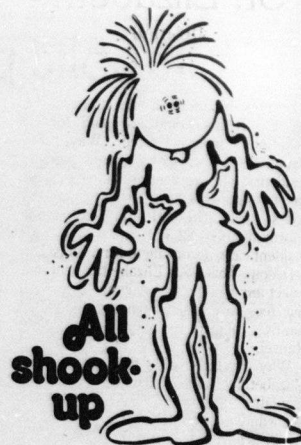
In the past year, the stone altars and the Communion rail were removed. Wood altars were set in place; the Communion rail gates now serve as facing for the lower half of the reredos.

The mural of Our Lady of Lourdes, water-damaged beyond repair, was removed. The tabernacle, carved by **Father James W. Moore** during his pastorate at Lourdes, is now installed in the chapel. In back of the tabernacle is the linen hanging of the Tree of Life. The sanctuary light is suspended from the ceiling. This area is the Blessed

Sacrament Chapel.

The unused west confessional was removed and Our Lady's Shrine is built into the recess. The back wall of the shrine is a mural of Our Lady of Lourdes. The side walls are the former confessional doors. Special lights enhance the warmth of the colors and wood.

The public is invited to visit the renovated church and participate in the blessing. Former parishioners of Lourdes are especially invited.



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St. Elizabeth (from 9)

especially those with physical handicaps, the fee is greatly reduced.

Besides the adoption fees, the costs of St. Elizabeth's home are paid for by donations from United Way, the Daughters of Isabella, and fees paid by residents. The resident and adoption fees pay for approximately 80% of operating costs for the Home. It costs approximately \$2,500 per client for resident care, according to Mrs. Ransel.

Despite this, St. Elizabeth's will not reject any woman who asks for help. "All the fees are based upon an individual family's ability to pay," stated Mrs. Ransel.

Why don't the girls that come to St. Elizabeth's take advantage of easily available abortions? The reason is, according to Mrs. Ransel, that many of the girls have a deep reverence for life.

"A lot of kids don't believe in it (abortion)... What we're seeing is a real feeling away from abortion. To them, life is really important and they want their baby to live."

She continued, "It has no boundary with Catholics (St. Elizabeth's accepts young women from all faiths)... There are lots of people who put a great value on life."

The case worker noted that girls from all kinds of backgrounds use the services of St. Elizabeth's. "There is no 'average girl.' You have kids that come from prominent homes and those that come from welfare agencies... The common element is a concern for their baby."

Pontiff (from 7)

power transfers caused tensions that erupted into serious civil warfare in the 1970s.

He appeared to be calling for a continuation of the same kind of constitutional framework, but with the allocations of power changed to reflect current realities.

The pope also repeated the Holy See's desire for "special statute that, under international guarantees... would respect the particular nature of Jerusalem, a heritage sacred to the

veneration of millions of believers of the three great monotheistic religions, Judaism, Christianity and Islam."

In this statement the pope followed Pope Paul's policy in recent years of no longer asking for actual internationalization of Jerusalem, as the Vatican had done for many years.

At the same time, however, Pope John Paul in his Middle East comments made no mention of the right to secure borders that Israel claims as a necessary condition for any lasting peace in the area. Pope

John Paul I, who reigned for barely more than a month last year, had backed that Israeli position during his short pontificate.

The 900-plus representatives of nations on the General Assembly floor, along with about 1,000 dignitaries, reporters and other invited guests in the assembly hall, gave Pope John Paul a minute-and-a-half standing ovation at the end of the speech.

(This NC analysis immediately followed the presentation of Pope John Paul's United Nations speech. A more detailed look at the pope's visit to the United States and his words to the UN will be forthcoming in the next issue of The Criterion.)

ISU campus (from 15)

(the students) want to be involved."

Father Dismas also asserted that "A good number of students come from a more traditional view of church."

Father Christian echoed the pastor's comments on the views of today's student. "A good number of them are a lot more conservative than they were ten years ago," said the campus minister.

"IN MANY WAYS they are much more honest and truthful but in many ways a lot less disciplined," he continued.

Rod Neeson has worked as a pastoral counselor at the ISU Student Center, and is currently employed at the same position at St. Joseph's. He believes that the students that come to the Student Center are generally very serious about understanding how best to understand and live out their faith.

"The ones that come to the center come out of a real searching need. The people that come back (to the church) are saying 'I miss it' but I don't understand why," Neeson explained.

Father Christian noted that there are two distinct views of religion that Catholic college students at ISU tend to hold. "You work with some students who are really scared that they aren't disobeying God. They can't work into the notion that there is a loving God who loves them more than they love themselves... But you also run into students who completely lack a sense of sin."

The campus minister explained that often students get pulled into fundamentalist Christian groups or cults like the Unification Church, more commonly referred to as the "Moonies."

"They offer kids a religious experience

and often our churches don't do that. We're not good at leading Catholics into mystical experiences, said Father Christian."

The Franciscan explained that often the message of the church is not what students of today always want to hear. "We preach something different than standard secular American culture... The greatest objective (that the church preaches) is not to be a success but to love the Lord."

Tom Beck asserted that often campus life does not help students to feel comfortable with their faith. "You are going to be categorized. Campus life on the whole does not tend to be religiously centered... Underneath that criticism, there is a lot of respect. People are realizing what we are instead of labeling us."

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October 5

Holy Spirit Church, Indianapolis, is the site for the monthly nocturnal adoration devotions beginning at 9 p.m. and continuing throughout the night until 6 a.m. Saturday. Anyone interested in participating in any of the hours is invited to do so.

The Indianapolis Cursillo Movement will have an Ultreya at Holy Cross parish house, 126 N. Oriental St., Indianapolis, at 7:30 p.m.

St. Roch parish at 3600 S. Meridian, Indianapolis, will hold a rummage sale from noon

until 4 p.m. on Friday and from 9 a.m. until 1 p.m. on Saturday.

October 5-6

A rummage sale for the benefit of St. Rita's parish, Indianapolis, will be held in the bus garage beginning at 9 a.m. on Friday and from 6 a.m. until noon on Saturday.

October 5-12

Brebeuf Preparatory School, 2801 W. 86th St., Indianapolis, is presenting the work of Indianapolis artist Elenor Cheney in the Cordell Memorial Gallery. The Gallery is open during school hours. Ms. Cheney has exhibited extensively in major shows and has been represented at the Indianapolis Museum of Art, Purdue and DePauw Universities.

October 6

Christ the King Court #97 of St. Peter Claver will sponsor a card party at St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis, from 1 to 4 p.m.

The St. Lawrence unit of the CYO will hold a yard sale on the parish grounds, North Shadeland at 46th St., Indianapolis, from 8 a.m. to 3 p.m. Proceeds will help defray the cost of those CYOers who will attend the national convention in Kansas City.

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A giant rummage sale will be held at St. Philip Neri School, 535 Eastern Ave., Indianapolis, from 9 a.m. to 3:30 p.m. A special will be offered after 1 p.m. when a bag of items may be purchased for \$1.

The Single Christian Adults will meet at the corner of Pennsylvania and Market Sts., Indianapolis, at 7 p.m. to join in the celebration of Circleast '79. For more information call Karen Seal at 535-9764.

The Chatard High School homecoming football game against Secunia High School will be held at 2:30 p.m. at Arlington High School Field, Indianapolis. This is a change from the 7:30 p.m. game time previously scheduled.

October 6-14

The agenda for Separated, Divorced and Remarried Catholics includes the following activities in the Indianapolis area:

- Oct. 6: Teen group rap session for teenagers of SDRS members at Alvera Center, 8140 Sprig Mill Road, at 1 p.m.

- Oct. 9: Southside meeting at 7:30 p.m., Our Lady of Grace Center, Beech Grove. Effective with this meeting, SDRS Indianapolis south will meet on the second Tuesday of each month.

- Oct. 10: Eastside meeting at 7:30 p.m., St. Simon parish, 2505 Eaton.

- Oct. 11: Northside meeting at 7:30 p.m., St. Joan of Arc Church basement, 4217 N. Central.

- Oct. 12: The Beginning Experience, a weekend for the opportunity for personal growth and self-examination for the SDRS, from 7:30 p.m. Friday to 4 p.m. Sunday at Alvera Center.

October 7

Natural Family Planning seminars will be held at Holy Name parish, Beech Grove, from 12:30 to 5:30 p.m. and at St. John parish, Bloomington, from 2 to 5 p.m. The seminars, under the auspices of Archdiocesan Social Ministries, are taught by members of the Couple-to-Couple League. There is a \$10 fee for the two-

The Active List

church at Mitchell. The event will begin promptly at 2 p.m.

Chartered buses will transport interested persons in an east tour and a west tour of several churches in downtown Indianapolis. Both tours will commence at 2 p.m. The east tour will begin at Zion United Church of Christ at North and New Jersey Sts.; the west tour will begin at Roberts Park United Methodist Church at Delaware and Vermont. Both tours will be concluded at Christ Episcopal Cathedral on

session program. Couples in the Beech Grove area should contact the parish at 784-5454 for reservations and at St. John's call Stan Conyer, 876-7040.

The Ave Maria Guild's fall card party will be held at 2 p.m. at Our Lady of Grace Center, Beech Grove. Proceeds will be used for the benefit of St. Paul Hermitage. Tickets will be available at the door. The public is invited.

Father Tom Stumph and his parishioners at St. Joseph Hill parish in Clark County invite the public to attend the parish's annual turkey shoot and fall festival starting at 11 a.m. The festival includes many attractions such as 20 hand-crafted quilts, cash awards and home baked items. Prizes for the shoot will be beef, turkey or pork.

The senior art exhibit of Donald E. LaPlante will open at Marian College, Indianapolis, with a 2 p.m. reception in the college library. His exhibit features 25 items including watercolor, pencil and pen and ink. There are also several pieces of sculpture in paper, clay, plaster, wood and fabric. The exhibit will continue during regular library hours through Oct. 26.

In conjunction with the Rosary March to be held worldwide on this day, two parishes have organized processions and recitation of the Rosary in their areas including St. Vincent dePaul, Church, Bedford, and St. Mary

the Circle about 5 p.m. Included in the east tour is St. Mary Church, St. John Church is among those to be visited on the west tour.

October 9

The regular meeting of Mother Theodore Circle, Daughters of Isabella, will be held at the K of C hall, 1305 N. Delaware with supper being served at 5 p.m. and the meeting at 6 p.m. Members are reminded of the change of time to 5 p.m.

Franciscan Sister Sue Bradshaw will use the topic, "Politically," when the Mature Living Seminar is held at Marian College, Indianapolis, from 10 a.m. to 2 p.m. The seminar is one in a series that has for its theme, "Developing After Sixty."

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St. Mary's - New Albany
St. Paul's - Pleasure Ridge Park
St. Paschal's - Louisville
(St. Francis of Assisi)

WELCOME!



"Religious Vitality in City Churches" is the topic of a consultation to be held at Christian Theological Seminary from 9 a.m. to 3 p.m. The event will kick off the seminary's continuing education program for the 1979-80 school year. A \$3 registration fee will cover participation in the program and lunch in the seminary dining room. Reservations may be made through the Office for Advanced Professional Studies at CTS, 317-924-1331, extension 53, or by writing to 1000 W. 42nd St., Indianapolis, IN 46208.

The St. Barnabas Adult Education Committee is presenting the second part of a four-week series relating to coping with anxieties. The program, at 7:30 p.m., will be "Parenting: Coping with a Changing World," presented by Leslie Kelly Battey. There is a one dollar fee and the program will be held in the school hall at 8300 Rahke Road, Indianapolis.

October 10

The monthly luncheon and card party at St. Mark parish

hall, Edgewood and U.S. 31 south, Indianapolis, will begin at 11:30 a.m. with the luncheon followed by the card games at 12:30 p.m. The public is welcome.

October 11

The United Catholic Singles' Club (ages 35-65) will have a dinner meeting at 7 p.m. at Fatima Council K of C, 1313 S. Post Road, Indianapolis. Reservations are requested by Oct. 8. Call 546-3155 or 542-9348.

October 11, 14

The Aquinas Center for Continuing Religious Education will sponsor a Pre-Cana Conference for engaged couples at Providence High School, Clarksville, on Thursday from 7:15 to 10 p.m. and on Sunday from 12:45 to 5 p.m. Interested couples are asked to pre-register with their parish priests.

October 12

Mater Dei Council, Knights of Columbus, will hold an Octoberfest at the Council hall, 1305 N. Delaware, Indianapolis. Tickets are \$2.50 per person with an extra charge for food. There will be music, food and refreshments. Table reservations must be made by Oct. 11. This is a cooperative venture of the K of C Council and the Shrine Club and proceeds are donated to the Demolay, a youth service of the Masonic Lodge and Shrine.

October 14

The annual Cathedral High School scholarship dinner-dance will be held in the school cafeteria with the theme, "The Year of the Child." There will be cocktails at 6 p.m. followed by dinner at seven. Dancing will be from 8 to 11 p.m. with music by the Indy Five. Proceeds from the event benefit the school's scholarship fund. Tickets are \$25 per couple. For reservations call Mrs. Gary Ahlrichs, 253-4003, or Mrs. Terrence O'Hara, 632-5125.

The parish of St. Mary-of-the-Rock, located between Oldenburg and Batesville, will sponsor a turkey supper from noon until 6 p.m. Tickets for adults are \$3.50; under 12 years of age, \$1.75. There will also be booths, a country store and turkey awards.

October 19-21

Men of college age and older who are considering the possibility of the priesthood in their lives are invited to attend a retreat at the Vocations Center of the Archdiocese, 520 Stevens St., Indianapolis. The retreat will explore such issues as discernment, intimacy and prayer. For further information those interested are asked to contact their parish priests.

Birthline training session slated

A training session will be held for new Indianapolis Birthline volunteers, Oct. 30th and 31st, from 9 a.m. to 3 p.m. at Social Ministries Office, 915 North Holmes, Indianapolis. The program

is sponsored by Archdiocesan Social Ministries, an agency of Catholic Charities.

Birthline volunteers provide two services for women facing crisis

pregnancies, phone counseling and infant clothing. Birthline helps those clients contemplating abortion to consider other alternatives.

Other areas of concern frequently addressed are: confirmation of pregnancy by arrangement of free pregnancy test, identification of resources for medical, financial and shelter needs.

Those interested in becoming Birthline volunteers are directed to contact Mrs. Grace Hayes at Archdiocesan Social Ministries, 317-634-1913.

Teen retreat set

NAPOLEON, Ind. — A Mini-Search Retreat will be held at Lion's Woods in Decatur County on Saturday and Sunday, Oct. 6 and 7. The retreat is for high school juniors and seniors who will come from the following five parishes: St. Maurice, Napoleon; St. John, Enochsburg; St. Maurice, R.R. 6, Greenburg; St. Bartholomew and St. Columba, Columbus. Sixty-four teen-agers are participating.

The retreat will begin at 4 p.m. on Saturday. It will be directed by Father Mark Svarczkopf, archdiocesan CYO moderator. He will be assisted by Michele Goodrich and 15 young people to serve as staff. Parents from the parishes will prepare the meals. Benedictine Sisters Catherine Gardner, Mary Philip Seib and Mary Cecile Deken and Maria Thornton will attend as a support staff.

The program will have varied activities including a Penance Service late Saturday night. Msgr. Joseph Brokhage, Fathers Ron Ashmore, Ambrose Schneider, John Schoetelkotte and Joseph McNally, pastors of the

parishes, will be present for a portion of the program.

Parishioners from the five parishes are participating in the program in a "Round the Clock" prayer for the retreat which will end at 6 p.m. on Sunday.

NOTICE:

NEW MASS SCHEDULE

Beginning October 7, 1979 the following Sunday morning Mass Schedule will be adopted:

7:30, 9:00 and 11:30 a.m.

The Anticipation Mass on Saturday at 5:00 p.m. and the Sunday afternoon Mass at 6:00 p.m. will be maintained.

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Today's Music

by Charlie Martin

The Little River Band gained national attention through the publication of "Sleeper Catcher." From this album came the chart hits, "Reminiscing" and "Lady." Their sound emphasizes vocal arrangements, but also can include some straight rock tunes like "So Many Paths."

This song is about both life's direction and life's confusion. Its story focuses on a person feeling lost in a sea of freedom who appreciates all the chances life provides, but wonders what to do with all of them. He sees people struggling to reach goals. Yet he also discovers a sense of disillusionment among those who have reached their goals, for the "view from the top is still the same" no matter which path is chosen.

More disturbingly, he sees people walking over others who need help. Life's pace leaves little time for those who have fallen. Passersby "pretend that they don't notice" and try to "side-step" those who have become obstacles to their journey. The most important value has become a constant effort to reach the "mountain top."

The world seems devoid of any real caring, real brotherhood or sisterhood.



The song is pessimistic about the purpose and meaning inherent in life. While this pessimism seems overstated, the song has a basis in reality. We all face life choices and once we make these choices we desire to work steadily toward their fulfillment.

MOST OF us possess and feel an impatience that seeks speedy gratification of our needs or at least indicates progress. Honesty tells us that the qualities and attitudes mentioned in "So Many Paths" sometimes surface in our own lives.

But our lives are not bound by these narrowing qualities. We also can live our lives expansively,

pausing to meet many people along our life journey.

Perhaps the view from the top seems so unspectacular only when one has failed to notice the details while traveling along the path below. It is important to have goals and choose a life direction, but the real meaning found in reaching a goal comes from the process of sharing with others as together we help each other climb life's mountain.

Anyone who has attempted climbing real mountains knows that a climber needs both the person below and above one's spot on the rope. Further, the view from the top holds even greater wonder when shared with

The atmosphere is electric and the minds are on the move/They all know where they're going, but no one is too sure/I've heard a lot of talking, I've drowned in their words/and my heart is full of answers, just as the sky is full of birds/CHORUS/There are so many paths up the mountain/Nobody knows all the ways/There are so many paths up the mountain/And the view from the top/Is still the same/If you should stumble and fall down, people don't know what to do/Pretend that they didn't notice, they'll side-step/Make your mind up, which way you're going, there are oh so many paths/REPEAT CHORUS

Written by: Glen Shorrock
Song by: Little River Band
© 1978, Capitol Records, Inc.

others. This is also true in climbing life's mountain.

We need to be positive and courageous as we walk through life's journey with its decisions and choices. We should carefully choose which path we want to follow, but at the same time we must not limit ourselves to trying to find only one right path. We do not have to fear making the wrong decision, for our happiness can be found on many paths.

we take time to share with those travelling on our own chosen paths, or in those almost magical moments when our life direction intersects another's path.

When we can share our own life adventure full of dreams and hopes, joys and disappointments, then we form real relationships. This time shared with others will determine how meaningful and beautiful our ultimate view of life's mountain will be.

Youthfully Speaking



by Julie Roxmiarek

Eyes. A remarkable thing. One of the five senses of the human body, probably the one thing that no one would ever want to lose or give up, next to their life. And yet, most of us take our eyes for granted.

At birth, all of us are born with two eyes. They can be blue or green, brown or gray, or even mixed colors. Some people's eyes can even change colors.

Your eyes work together. They are a team. One doesn't replace the other.

The minute you are born, your eyes start working. They take in so much of your surroundings. Granted,

'A remarkable sense'

you can't see everything fully right off the bat. It takes time, and your eyes have to grow. But when they can see, they are a beautiful thing.

ONE OF THE most wonderful things that two eyes can see is color. Just imagine how dull it would be for eyes if all they saw was a dull gray. Not too pleasant. And with this color that they see, they can then see beautiful objects that have color in them. The green grass, blue sky, and even a rainbow are such beautiful sights and gives your heart such a lift that it makes your whole day. And to think that it was all because of your eyes. Eyes are something that no other sense can replace completely.

Some people aren't born with vision. Oh, they have the eyes, but somewhere along the line those eyes just can't see. What a terrible

thing to happen, too. Without eyes, a person cannot conceive of what the color yellow looks like. In time, they may figure out what their other surroundings look like, but to put some color into them, especially for someone who has never seen color, would be a hard thing to do.

Color isn't the only thing worth seeing. Just picture a beautiful rose out in your own garden just opening up for the first time on a morning right after the dew fell. Or a baby's first smile. Or even fall leaves floating down from the trees on a breeze day. Some beautiful sights. And we owe it all to our eyes.

Eyes are also quite useful. We can count and add, and above all else, read!

BUT IF EYES are so vital, and so useful, and so beautiful, then why don't more people take better care of them? Eyes are overworked, over-tired, and sometimes very sore. They can turn red from being rubbed too much. And strained, sometimes from too much light, sometimes too little, but most of the time because people are squinting to see things that are far away because they don't like wearing glasses. Why do we do this?

I will agree that science has come a long way with the eyes, especially for people who are born blind or who may be going blind. But

still, we are given such a precious gift, why would we even want to tamper with losing or injuring them?

So take care of your eyes. It really isn't very hard. After all, most of us only get one pair of eyes throughout our whole lifetime, and that's a very long time. Above all, don't tamper with success. Eyes are one of the best gifts that God could ever have given us, next to our life, that is.

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Hal Holbrook stars in POW drama

Hal Holbrook turns in another magnificent performance as Jeremiah A. Denton Jr.—a Navy pilot who was shot down over Vietnam in 1965 and spent seven and a half years as a prisoner of war—in **"When Hell Was in Session,"** airing Monday, Oct. 8, at 9-11 p.m. (EDT) on NBC.

This dramatization of Cmdr. Denton's ordeal as a prisoner of war is based on his 1976 book of the same title. Subjected to systematic torture—physical and psychological—Denton refused to collaborate with the enemy and his story is one of heroism, patriotism and the indomitable of the human spirit.

As a senior officer, Denton became a special target for the North Vietnamese interrogators who hoped to break his will and make him the example for

the other prisoners to follow. Their methods ranged from preferential treatment to brutal beatings.

Instead of cooperating, Denton rallied the morale of his fellow prisoners by tapping out Morse code messages relayed from cell to cell. When he was expected to confess his "war crimes" at a televised press conference, he affirmed support of his government's policies and blinked out the word "torture" in code.

As the film recounts the harrowing details of prison life, it also describes the anguish separation caused the POW families at home. Eva Marie Saint is quietly effective in portraying the loneliness and anxiety of Denton's wife and her growing frustration at the seeming indifference of the government and the public to the plight of the POWs.

There is much to praise in this production, but Holbrook's talents as an actor deserve special recognition. His performance has nothing to do with the usual Hollywood notion of heroism but rather conveys the inner strength of a person—totally vulnerable and powerless—who never loses faith in old but enduring values: God, family and country.

At movie's end, Holbrook makes credible and very moving Denton's words in speaking for the returned POWs: "We are honored to have had the opportunity to serve our country under difficult circumstances."

The film is told entirely from Denton's perspective and very carefully avoids the larger question of the war itself and the reasons many Americans could not support it in conscience. Whatever the viewer's feelings about the morality of the war, the film serves as another reminder of the sacrifice of those who served and the debt America owes them.

★ ★ ★

That it is not easy growing up as the offspring of a famous show business personality is the message of **"A Movie Star's Daughter,"** airing Wednesday, Oct. 10, at 4:30-5:30 p.m. (EDT) on ABC.

Besides satisfying the idle curiosity of what it is like to have a Dad who is a teen-age idol this program enables young viewers to learn something about peer group pressures and the ephemeral nature of "being popular."

Trini Alvarado is convincing as the adolescent whose father has moved from Hollywood to what she hopes is a more normal community on the East Coast. She unfortunately is lionized by the wrong crowd who accept her only because of her father.

Director Robert Fuest brings off the junior high school setting very well—especially the group of snobs who look upon their classmates as being either "neats" (them) or "nerds" (everybody else).

All ends well, however, and viewers learn that with "friends" like these, who needs enemies. It is entertainment with values in keeping with the tradition of the **"ABC Afterschool Specials."**



ANOTHER MIRACLE WORKER—Patty Duke Astin as teacher Annie Sullivan and Melissa Gilbert as her special pupil, Helen Keller, star in the new NBC Theater production of **"The Miracle Worker,"** Oct. 14. In the original play and movie in the early 1960s, Miss Astin played the blind pupil. (NC photo)

TV programs of note

Sunday, Oct. 7, 8-9 p.m. (EDT) (PBS) **"Death in the Morning."** The invention of gold assaying 26 centuries ago started a chain of scientific discoveries and inventions which **"Connections"** host, James Burke, traces ultimately to the atom bomb.

Tuesday, Oct. 9, 9-10 p.m. (EDT) (PBS) **"Who Killed Georgi Markov?"** A Bulgarian dissident who broadcast for Radio Free Europe was murdered on a London street in 1978 and this British documentary traces the clues to his killers back to his native land.

Saturday, Oct. 13, 9-10:30 p.m. (EDT) (PBS) **"Bleacher Bums."** A nine-inning comedy-of-errors about the human condition, the Chicago Cubs and the frustrated but

undying loyalty of their fans after 32 years without a pennant.

Saturday, Oct. 13, 5:30-6 p.m. (EDT) (PBS) **"Handicap."** Handicapped young people talk with Dr. Lee Salk about coping with rejection and isolation as well as how they would like normal people to treat them—the second program on **"Feelings,"** a 13-part series about children and their problems.

Television films

Gray Lady Down (1978) (NBC, Sunday, Oct. 7): Charlton Heston is underwater as commander of a sunken nuclear submarine, and Stacy Keach and David Carradine lead the Navy rescue operation. A suspenseful disaster film

more earnest and credible than most. Directed by David Greene (**"Godspell,"** **"Roots,"** **"Friendly Fire"**). Satisfactory entertainment.

American Graffiti (1973) (NBC, Tuesday, Oct. 9): George Lucas' nostalgic tribute to his northern California high school class of 1962, in which a group of classmates spend their last night together—cruising, flirting, fighting, playing practical jokes—before dawn scatters them to their various adult fates. Not much substance, but very well done. Satisfactory for adults and mature youth.

The Greek Tycoon (1978) (CBS, Wednesday, Oct. 10): A film conceived in bad taste—an attempt to exploit the public's curiosity about the Greek Islands' sweet life shared by Ari and Jackie—emerges with a sort of inept dignity, mostly because of a dull script based on probably dull realities. The acting is slick, and there are gorgeous visuals of the land, homes, yachts and eternal sunshine. The film's chief splendor is that it's embarrassing, but not as bad as it might have been. Not recommended.

Religious Broadcasting

RADIO: Sunday, Oct. 7, **"Guideline"** (NBC) This will be the conclusion of two programs on the role and concerns of black Catholics in the United States. The guest is Auxiliary Bishop James P. Lyke of Cleveland. Prior to his ordination as bishop earlier this year Bishop Lyke, as a Franciscan priest, had extensive pastoral experience at St. Thomas Parish in Memphis, Tenn., where he served as pastor from 1970-1977. From 1977 to 1979 he was director of the Newman Center at Grambling State University in Louisiana and pastor of the Church of St. Benedict the

Black in Grambling. Bishop Lyke is former president of the National Black Clergy Caucus. Interviewing Bishop Lyke is Father Joseph Kraker, who is pastor of St. Timothy's Church in Garfield Heights, Ohio, a parish which includes

numerous black families in its membership. In this concluding program Bishop Lyke and Father Kraker discuss the need black Catholics have for developing more leaders within their ranks. (Check local listings for exact time.)

May they rest in peace



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Media Notebook

Network television marked another milestone in its passage from adolescence to adulthood a few weeks ago with the broadcast of an ABC Sunday Night Movie.

The film in question was the multiple Academy Award-winning "Annie Hall," Woody Allen's 1977 comedy about love and/or sex among the chic sophisticates of the Big Apple, N.Y., and Tinseltown, L.A.—neither exactly synonymous with Mainstream, U.S.A.

There's nothing remarkable about this—theatrical movies have been a TV staple from the beginning—except that this

film about the fragility of sexual relationships was broadcast substantially as it was shown in movie theaters with its profanity and frank discussion of sexual practices unedited.

The fact that the film was definitely not for the young is clear from the A-III rating given it by the U.S. Catholic Conference's Office for Film and Broadcasting and the Restricted (R) rating issued by the motion picture industry.

Moreover, ABC prefaced the broadcast with an advisory warning prospective viewers that what they were about to see might not be suitable for all family members.

What no one could possibly know, however, was that this particular advisory about a TV program containing adult material implied far more than viewers have come to expect from such a warning. In particular, prime time commercial television has not been the medium for bringing profanity into American homes.

This matter of expectations is important because network television is a medium of conventions—certain norms or limitations mutually accepted and tacitly shared between a production and its audience. These change almost imperceptively over the years, but without such conventions there can be no such thing as mass communications.

Film Ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting.)

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned.)

Nest of Vipers	B
(Some nudity and graphic sexuality)	
North Dallas Forty	B
(Overemphasis on foul and profane language; serious violence; promiscuous attitude toward sex)	
101 Dalmatians	A-1
The Onion Field	A-4
Picnic at Hanging Rock	A-3
Rich Kids	A-3
Rocky II	A-3
The Runner Stumbles	A-4
The Seduction of Joe Tynan	A-3
Sunburn	A-2
Time After Time	A-3
The Unidentified Flying Oddball	A-1
Yanks	A-3

'Paul Robeson'

If you like good theater, watch James Earl Jones bring to life Phillip Hayes Dean's 1978 Broadway play, "Paul Robeson," airing on Monday, Oct. 8, at 8-10 p.m. (EDT) on PSB.

Taped in front of a studio audience, the drama is essentially a one-man show based on the life of the black singer, actor, athlete and humanitarian whose views

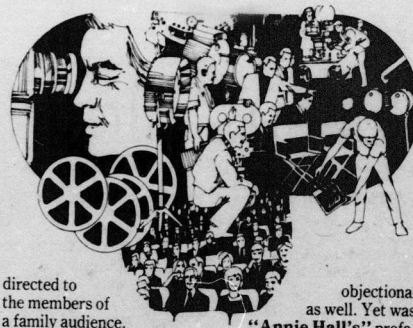
became controversial during the McCarthy era.

Robeson's accomplishments on the stage and concert hall are legendary. But we also have some record of his stature as an artist from his recordings and the few films he made.

Probably no other actor could measure up to the demands of this role, but Jones succeeds marvelously. He has the same physical presence as Robeson and the same big, rich voice, although not the speech pattern or the music.

The performance, however, is not dependent upon imitation of the man but on making credible a larger-than-life character in a tour-de-force performance that is outstanding.

Whatever Robeson's politics—he was a socialist accused of being a communist fellow-traveller—the message of the play is "brotherhood and hope for all mankind," which shouldn't raise too much of a controversy today.



directed to the members of a family audience.

In other words, what can be shown to those who elect to be part of a theatrical audience may be entirely unsuitable for projection in the home environment where any member of the family can indiscriminately tune in and become involved without parental supervision or guidance.

For those who may have relied upon the networks to assume parental responsibility by editing out anything that might trouble the mind or harm the spirit of the young, it would be a good idea to start watching TV with your children and be ready to answer their questions.

Whether you like it or not, network television is no longer willing to limit its programming to the most innocent common denominator. Wipe from your mind the idea that TV is some kind of babysitter that you can turn on and forget about.

The once highly touted "Family Viewing Hour" is a concept not only squelched by the courts but abandoned by the networks. But it is not only parents who must assume a new responsibility in what their family watches. The public at large must decide how much they are willing to watch of TV's "new maturity."

Only a tiny fraction of Americans go to the movies regularly and only a few films a year attract the mass audience that watches TV faithfully every night. There is an audience for uncut theatrical films via the TV set—pay cable and public television—but once again this is a relatively small number.

"Annie Hall" was a film that many adults might appreciate for its humor and sense of humanity, something that could not be said of many other Hollywood movies appearing on the networks this season, such as "The Other Side of Midnight," "The Betsy," and "The Greek Tycoon"—all of which are not only trash as entertainment but morally

objectionable as well. Yet was "Annie Hall's" profanity appropriate language to pipe into American homes?

If no one has raised any objections to the network's airing of profanity in "Annie Hall," then one can conclude that the public has already accepted the change in the medium's conventions that this represents.

What is disturbing about all of this is that there is no responsible dialogue going on between broadcasters and their public. Is TV such a narcotic that people have become apathetic about what they watch?

If the public doesn't care, then who does—the broadcasters, Congress, the FCC, the PTA. The buck stops with you. And, in this case of profanity, with your parish Holy Name Society.

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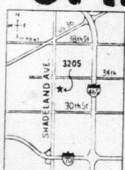


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Viewing with Arnold

New 'Jesus' film

by James W. Arnold

A substantial new movie about Christ, called simply "Jesus," is about to reach theaters in various parts of the continent, and it arrives under circumstances that rival the ironic logic of "Alice in Wonderland."

For one thing, though it is independently produced, "Jesus"—being distributed by the Warners conglomerate, which is also circulating the Monty Python troupe's "Life of Brian," a thinly disguised, fatly financed satirical assault on the New Testament.

Warners, which has persistently defended its greed by referring to the Python flick as "an enjoyable movie experience," is apparently spreading its bets, not only on the financial market but in wary concern over the Hereafter. Warner's act is a delicious, if gamey, display of the moral intelligence of the industry, which if rated on a scale of one to ten, would have to be expressed as a negative number.

Another oddity is (probably) pure coincidence: the young actor who portrays "Jesus" is named Brian. He is Brian Deacon, a British Shakespearean actor who has to make no apologies. Beyond doubt he is the most talented reader/interpreter of lines who has ever played Christ in movies, or perhaps anywhere.

He brings the Scriptural words to life. It is sheer pleasure to hear his cadenced, yet unpretentious, readings of famous passages, like the lilies-of-the-field parable or the last supper. But even less famous ones yield their



beauty—like Jesus' admonition to Simon the Pharisee when he is confronted by the prostitute who washes the Lord's feet with her tears. (Luke 7:42 "Which do you suppose loved him the most? . . . the

one who had owed him the most.")

PHYSICALLY, Deacon offers no problems either. He is less dark and somber than most recent movie Christs (Max von Sydow, Robert Powell), and he is younger. Deacon smiles often, with magical effect—he laughs in the Zaccheus episode and when asking "if one asks his father for bread, would he give him a stone?"—and moves among the crowds and disciples like a natural man. He touches and embraces people often, with genuine affection—he is no wimpy figure from a holy card.

The origins of "Jesus" are somewhat obscure, because unhyped. But it's the first feature to come out of the Genesis Project, a 20-year enterprise designed eventually to commit the entire Bible to film.

One has to be skeptical of such large ambitions, but the project is guided by a formidable figure, London-based John Heyman, who has produced 30 films (including Cannes prizewinners "The Hireling" and "The Go-Between") and been financially involved in 50 others. He's one of the top agents in Britain (Burton, Taylor, Richard Harris, Bacharach).

Shot entirely on impressive Israel locations, "Jesus" looks big budget in most respects. The actors, except for Deacon, are authentic Israelis whose voices are expertly dubbed. Narration is by the familiar Alexander Scourby. The co-directors are Peter Sykes, who is Peter Brook's assistant at the Royal Shakespeare Theater, and John Krish, who (among heavier credits) was the original director of the BBC's dazzling and witty adventure series, "The Avengers."

The script of "Jesus" is based entirely on the Gospel of Luke, adapted from the contemporary Protestant Good News Bible by unidentified "Bible scholars." There are dozens of diversions from the text (mostly omissions—the film runs just under two hours), but none seems critical, unless a passage happens to be your favorite. Among the missing: Martha and Mary, the parables of the lost sheep, prodigal son and unjust steward, and the hard

line on divorce (Luke 16:18).

One odd addition describes Pilate, usually portrayed with some sympathy, as "the most vicious of procurators, who crucified thousands." The usual stereotypes of Pilate and Herod are reversed.

Like Luke's Gospel itself, the film seems aimed to strengthen faith in difficult times, emphasizing God's forgiveness and compassion, salvation for all, prayer, and the contrast between pagan and Christian treatment of women. The directors are relieved of some perennial problem scenes, simply because Luke does not describe them: Salome's dance and the beheading of the Baptist, the suicide of Judas. There is no role for Mary after the early years, covered quickly in a prologue.

TECHNICALLY, the movie has its rough spots: the appearances by the angels are always clumsy, and Sykes doesn't shy away from fairly literal versions of the storm at sea, the Transfiguration, the Ascension and others.

But the staging of many other scenes is outstanding, e.g., Christ's rage at the commerce in the Temple, or his walking among the crowds, talking easily, during the Sermon on the Mount. The Passion is



BUDDIES—Young Rebecca Page plays a girl who nurses a handsome horse back to health and rides him in a competition in "Danny," a family film written and directed by Gene Feldman and released by Tanner International. (NC photo)

brutal, relentless, cruel, and climaxed by an inspired shot from above at the moment of death, as Christ's head falls to his chest.

"Jesus" is, on the whole, an artful addition to the literature of Christian film. It provides inspiration and comfort. It will also help

Warners get nicely through the fiscal year.

According to our information "Jesus" will be released in selected cities in the South and West in mid-October, and eventually spread elsewhere, with distribution to climax at Easter, 1980.

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