

THE CRITERION

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Week long celebration of faith to mark Pope's visit

by Jim Lackey

WASHINGTON—One year after the world mourned the death of Pope John Paul I, Polish-born Pope John Paul II arrives in the United States Oct. 1 to initiate what well could become a week-long celebration of faith by American Catholics.

Wherever he goes, huge crowds are expected to gather.

Boston's Mayor Kevin White has predicted that three million could show up for the pope's Oct. 1 Mass on the Boston Common. Buses have been chartered all over New England.

Chicago officials think two million might try to see the papal Mass in Grant Park Oct. 5. Des Moines, Iowa, the westernmost city the pope will visit, is bracing for record crowds on Oct. 4, again

coming on buses from all over the Midwest.

In Washington, officials often compare the crowd that might descend on the Mall for the final papal Mass Oct. 7 to the one million people who came on July 4, 1976, for the bicentennial fireworks display.

Millions more will follow the trip on (See CELEBRATION on page 3)

1,500 from diocese to make trip

Thirty-six buses carrying close to 1,500 priests, Religious and lay people from the archdiocese will be making the trip to Chicago to attend the outdoor Mass celebrated by Pope John Paul II there in Grant Park on Oct. 5. Buses will depart starting at 8 a.m. outside the Chancery in Indianapolis. Father Jim Bonke, pastor of Nativity parish here, has been coordinating the caravan from the archdiocese.

Has the priest run into any difficulties arranging such a trip? "It's going very smoothly at this time. People are anxious to get more information but the information has been sketchy in coming," the priest said.

Father Bonke explained that he has been barraged with questions from people asking where the Indianapolis delegation will be in relation to the altar where the Pontiff will celebrate Mass, how long the Mass will take and what time people can expect to get to Indianapolis. The priest emphasized that the Chicago archdiocese, the official host for the Pope, has not provided that information.

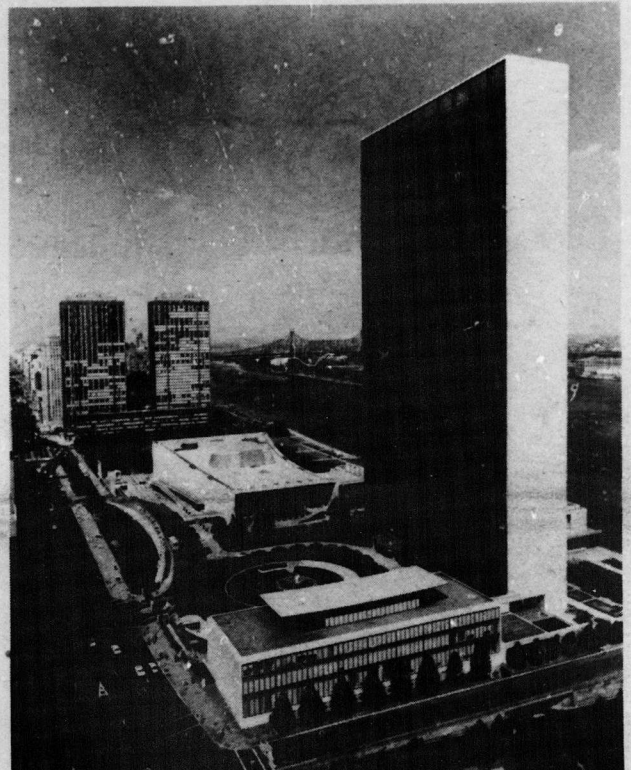
"They (Chicago archdiocesan officials) are telling me that the Mass will take about 2 hours. It is likely that it may not begin till 3:30 p.m.," Father Bonke said. The priest estimated that the buses will get back to Indianapolis no sooner than midnight.

Chicago archdiocesan officials have informed Father Bonke that food and beverages will be sold in Grant Park. The buses will be parked in the Soldiers Field parking lot, about a mile from the Mass site. People will be allowed to carry small

folding chairs since no seating will be provided in the park.

Of the million or so people that will gather in the park to glimpse the Holy Father, there are expected to be at least a few pickpockets. Those making the trip are warned by the Chicago archdiocese to leave any valuables at home.

Four priests from the archdiocese will be distributing communion at the Papal Mass. They will include Fathers Gerald Gettelfinger, Stephen Jarrell, Mark Svarczkopf and Bonke. These four will represent the Indianapolis archdiocese, and they will be joined by four priest representatives from all the dioceses in the Midwest region.



WHERE POPE WILL SPEAK—The rectangular, 39-floor Secretariat Building dominates the United Nations headquarters in New York where Pope John Paul II will speak in October. Also occupying the 18-acre complex are the Dag Hammarskjöld Library, foreground, and the General Assembly Building with its domed roof. The twin towers of the United Nations Plaza apartment buildings are seen in the background. (NC photo from the New York Convention and Visitors Bureau)



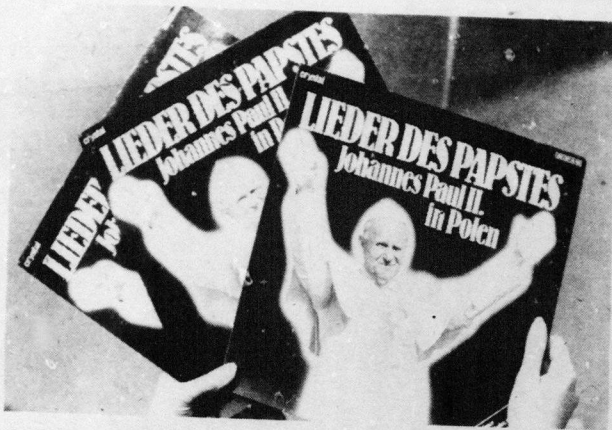
PAPAL ROUTE—This map outlines the route Pope John Paul II will follow on his historic visit to the United States, Oct. 1-7. (NC Map by Lynne Woychik)

Looking Inside

Sunday is **Respect Life Sunday** in the Archdiocese. A letter to the entire Archdiocese from Msgr. Francis Tuohy, Archdiocesan administrator, is found on **page 2**; Two comments by William Ryan from this year's **Respect Life Manual** are found on **page 4**.

Father Jeff Godecker's comments on religious education continue on **page 5**.

Know Your Faith takes up sexuality inside and outside marriage on **pages 9-12**.



SINGING POPE—The West German Crystal Record company has released an album of songs sung by Pope John Paul II recorded during his recent visit to Poland. The songs are in Polish but the company has translated the words into German on the cover. The first pressing is for 50,000 records. (NC photo from KNA)

Diocesan Papal Mass delegates

Deanery representatives: Indianapolis West—Msgr. Richard Kavanagh, Charles Fleetwood, Leo Manley; Indianapolis Central—Rev. John Ryan, Thomas Moran, Ted Koehl; Indianapolis Northeast—Msgr. Charles Ross, Mr. & Mrs. William Wood; Indianapolis South—Rev. Charles Sexton, Edward Sheets, Roger Clark; Bedford—Rev. Francis Buck, Mary Flaten, Richard McGarvey; Lawrenceburg—Msgr. Joseph Brokhage, Eleanor Nordmeyer, Joan Nobby; New Albany—Rev. Gerald Renn, William Harlen, Christine Lindblad; North Vernon—Rev. Hilary Meny, Mr. & Mrs. Thomas VanDewater; Richmond—Rev. Harold Knueven, Mr. & Mrs. John Rhodes;

Tell City—Rev. Meinrad Brune, O.S.B., Mr. & Mrs. Gene Vaal; Terre Haute—Rev. Lawrence Moran, Ken Gardner, Madelyn Sexton.

Agency Heads: Rev. Gerald Gettelfinger, Rev. Stephen Jarrell, Charles Schisla, Rev. Mark Svarczkopf, Ann Sinkhorn, Mary Ann Franchhauser, Stella Martinez, Maria Tapia, Delia Diaz, Rev. Clarence Waldon.

Religious representatives: Mother Miriam Clare Heskamp, O.S.F., Bro. Casimir, O.S.B., Bro. Ambrose, O.S.B., Sister Mary Emily, D.C., Sister Donata, O.S.F., Sister Margaretta Black, O.S.F.

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Papal Honorees: Mr. & Mrs. Fred Schoettle, Agnes Mahoney, Arthur Sullivan, Mr. & Mrs. James Russell.

Others: Dr. & Mrs. William Bastnagel, Rev. James Bonke.



OUTSTANDING—Robert Larkin, principal of Providence High School, Clarksville, has been named Outstanding Secondary School Administrator of the Year in Indiana District #8 by the Indiana Secondary School Administrators. The award will be presented by Governor Otis Bowen in ceremonies to be held in Indianapolis on Oct. 17.

Respect Life Sunday

Brothers and Sisters in Christ:

In February of this year, Pope John Paul II spoke to representatives of Movements for Life around the world and expressed his desire to offer "a word of praise and encouragement in the noble task you have assumed in defense of human beings and their fundamental rights." He said: "You are struggling so that everyone may be recognized as having the right to be born, to grow, to develop one's own transcendent destiny freely and in a dignified way."

On September 30, we are celebrating Respect Life Sunday in our Archdiocese. This should be a day on which we offer a word of thanks, praise and encouragement for those who have assumed the task of defending human beings and their rights.

Our praise and encouragement should first of all extend to those who are active in continuing the struggle against abortion in our country. The recognition and protection of the right to be born must always be the foundation of our concern for human dignity.

Our praise and encouragement should also be extended to those who are working so that everyone may have the right to grow and develop his or her transcendent destiny in a free and dignified way. This is why the theme of Respect for Life as the Church promotes it has always been equally concerned about such topics as war and peace, disarmament, racial justice, and every issue which in some way touches on the right to grow and develop one's destiny in a free and dignified manner.

Those who have assumed work in this area should feel the support and encouragement of the entire Catholic Community. For this reason I would urge your special prayers and efforts to follow our Holy Father's example of offering praise and encouragement.

The Holy Father's conviction stems from his belief that respect for life is "a question of mankind and, with such a stake, no one can shut himself or herself up in an attitude of resigned passivity without thereby abdicating as a human being." Let us work today to share that conviction of Pope John Paul II.

Sincerely yours in Christ,

Francis R. Tuohy

Rev. Msgr. Francis R. Tuohy
Archdiocesan Administrator

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IRELAND ITINERARY—Preliminary plans for Pope John Paul II's trip to Ireland Sept. 29-Oct. 1 call for visits to Dublin, Galway, Limerick, Shannon and the Marian Shrine at Knock. A tentative visit is also planned for the Armagh archdiocese which straddles the border between Ireland and Northern Ireland. (NC map by Lynne Woychik)

Celebration (from 1)

television as it begins in Boston and winds its way through New York, Philadelphia, Des Moines, Chicago and Washington.

Then an all-night flight will take Pope John Paul back to Rome, where he will arrive on Oct. 8, just eight days short of his first anniversary as pontiff.

"The word charisma is often used in reference to him, and it fits," Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference, said back in July when the pope's trip first was announced officially.

But the pope's charisma or "status as a media superstar" is not as important as his role as the church's spiritual leader, Bishop Kelly cautioned.

"It is in this role—as supreme pastor of the church—that he is coming to visit the Catholics of the United States," Bishop Kelly said.

"Organizers of the papal trip have emphasized that the major reason the pope is coming to the United States is to address the United Nations.

"THE HOLY SEE is very concerned that the visit to the United Nations not get lost in the visit to the rest of the United States," Father Robert N. Lynch, papal visit coordinator for the U.S. bishops, told NC News Service when the six cities the pope would visit were announced in late August.

The pope himself said Sept. 23 in his Sunday Angelus talk at Vatican City that he attaches "great importance" to the U.N. address.

But with the rigorous itinerary Pope John Paul has agreed to undertake, he will be hard pressed to keep the U.N. speech as the highlight of the week.

He will celebrate nine Masses while in the United States. Some will be huge outdoor gatherings, like the Mass on the Boston Common, while others will be aimed at limited constituencies, such as the Oct. 4 Mass in Philadelphia concelebrated with priests from around the country with a large group of seminarians looking on.

He will be the first pontiff to visit the White House, going there Oct. 6 for a series of private meetings with President Carter and receptions with federal government officials.

He will spend about half the day Oct. 5 meeting with the American bishops in Chicago. In Chicago he will also meet with a national group of Religious brothers, and in Washington he will meet with local nuns and representatives of the Leadership Conference of Women Religious and with Catholic college presidents and representatives of learned societies.

ALSO ON THE itinerary is the pope's historic prayer service in Washington with leaders of other religions, his stop at a country parish in Iowa to pray with and meet some Iowa farm families, his visit to urban poverty areas in New York and Chicago, his "audio-visual encounter" with youth at Madison Square Garden in New York, and his brief stop in Philadelphia at the Ukrainian-rite cathedral.

That is a busy schedule for the pope, but as Father Lynch put it, "It's more rigorous than we would have liked—at his request."

As the trip's start nears, several dioceses have launched programs of spiritual preparation. The New York



FOCAL POINT OF TOUR—Pope John Paul II's trip to Knock will be a highlight of his tour of Ireland Sept. 29 to Oct. 1. The shrine of Our Lady of Knock honors the appearance of Mary Aug. 21, 1879. (NC photo)

Archdiocese and the Rockville Centre and Brooklyn dioceses in New York have begun a joint nine-day spiritual renewal program which focuses on the pope as a sign of church unity.

The Des Moines Diocese also has launched a period of preparation centering on the well-known prayer of St. Francis for peace. The day the pope visits Des Moines, Oct. 4, is the feast of St. Francis.

Preparation for the pope's arrival has not been without its controversies. Church-state separatists have argued that cities the pope will visit should not use public funds to erect platforms or altars where the pope will celebrate Mass.

And an announcement that special ministers of the Eucharist would not be used at papal Masses—because there would be enough priests to distribute Communion—was widely perceived by Catholic feminists as an attempt to keep women from participating in the pope's liturgical celebrations.

BUT IN THE end, there are lots of Catholics who have lots of hopes for the papal visit. More than 3,000 American Catholics, including at least two U.S. bishops, signed a letter circulated by a Washington social justice lobby urging the pope to address issues such as capitalism and military power and disarmament while in the United States.

Another group based in Minneapolis and characterizing itself as "orthodox" wants the pope to witness for himself what the group sees as liturgical abuses taking place in Catholic parishes.

Whether or not those kinds of desires are fulfilled, Pope John Paul's trip nonetheless should "lift the spirits of the U.S. Catholic Church," according to Archbishop John R. Quinn of San Francisco, president of the bishops' conference.

"This is an enormously significant visit because the pope is a world leader of almost unique stature," Archbishop Quinn said. "The impact of his office and the impact of his own dynamic personality will be greatly felt during his visit."



BORDER DIOCESE—While the cathedral in Armagh is in Northern Ireland, Cardinal Thomas O'Fiaich, who heads the archdiocese, is primate of all Ireland. The archdiocese covers part of Northern Ireland and of the Republic of Ireland. Pope John Paul has indicated that he will make no attempt to visit Northern Ireland during his visit to that troubled island. (NC photo from the British Tourist Authority)

Editorials

Pluralism and the Papal visit

Some Archdiocesan offices have been receiving calls recently from individuals wanting to know what could be done about the legal profession's activities involving civil liberties groups and others surrounding the impending arrival of Pope John Paul II. The response is a crisp but, for some, a disappointing "nothing."

The process of meeting such legal challenges is best handled in that arena. American Catholics have as much right as anyone to utilize public facilities and the likelihood is that that right will be upheld. Is it a question of church and state separation? Why should the question arise?

Practically nowhere else in the world could such questions occur. After all, separation of church and state is not everywhere enjoyed. The frustration we may feel at having to deal with such a question then, must be recognized for being the "curse" or "ideal" (depending on your bent) of living in a pluralistic society.

It is to be hoped that Pope John Paul will not fail to notice such pluralism.

But if he does not recognize it, we should not be surprised. Few nations enjoy this

pluralism. In a land in which all things are respected as equal, special favors are looked upon as illegal and un-American. Is the Catholic Church receiving special favor in this instance?

It seems not. If one recognizes Pope John Paul as head of a government, then he is merely being accorded proper respect. Indeed, he himself has made it clear that the reason for his visit is to address the United Nations. All the rest is pietistic fluff.

Beyond that, the public locations for the Masses he will celebrate have previously been used for religious observances. The doctrine of separation of church and state was never intended to do away with religious practice. The doctrine was intended to deny to any single religion the special favors enjoyed by them in former times. Recent decisions by courts in our own country, however, indicate a willingness to deny any recognition to religion itself.

The upcoming visit of the pope tests our abilities to endure the pluralism of America. In his column this past week, Father Joe Ziliak, editor of the *Message*, publication of the Diocese of Evansville, said that "John Paul will stir up emotions across the land. Recall what was said of Christ, that he was to be a sign of contradiction. That will happen in our midst. Voices will be raised to protest and shrilly cry against the presence of this man of God. Other voices will be raised in praise and in prayerful supplication that the pope's presence in our country may help give us a renewed sense of hope, dignity and pride as followers of Christ."

Pope John Paul's visit is an opportunity to renew both our faith in God and our faith in our country. Because of our pluralism it is to be hoped that American Catholics learn not only to defend the pope's visit, but the practice of any religious faith. Once we understand this peculiar way of life, we might be able to benefit from it.

Social justice

Do neutron bombs and abortion have something in common? Or, to put it another way, are the concerns of ban-the-bomb activists and pro-life people cut from the same cloth?

The answer to both questions is Yes, according to Father Francis X. Meehan in an article written for the 1979 *Respect Life* manual.

For Father Meehan, this is precisely what Pope John Paul II was talking about last March in his encyclical *Redemptor Hominis*: that the issue of abortion should be seen in the wider social context.

"Putting pro-life work in a context such as this makes the gospel of life a sword that cuts both ways," notes the priest, who teaches moral theology at St. Charles Borromeo Seminary in the archdiocese of Philadelphia.

"Church groups of all denominations have reflected wisely on issues of poverty, human rights, and economic justice," Father Meehan said. "I ask them to walk in the moccasins of pro-life people for a mile to see if their own language of social justice might not also apply in unexpected ways to the child in the womb."

"On the other hand," he continued, "placing abortion in the social justice context asks pro-life people to notice how their own commitment on abortion must become a paradigm for a renewed effort at achieving justice and human liberation."

Father Meehan uses a question and answer format in his article to discuss a host of questions and misconceptions that come up about the pro-life movement from friends as well as enemies.

The priest also discusses a "spirituality for the pro-life movement" (suggesting that patience and humility are two virtues pro-life people must cultivate), and offers Mahatma Gandhi as a model on which the pro-life

The two following commentaries were written by William Ryan for the 1979 *Respect Life* Manual of the United States Catholic Conference.

movement can pattern itself.

To the often heard question "Why should any minority be allowed to impose its view of the morality of abortion on the rest of the country?" Father Meehan's answer is two-fold.

TO BEGIN WITH, he says, the question carries a false assumption. "Those who are against the present situation of abortion in this country may not be a minority. There are good grounds for thinking that those who favor the present fact of abortion on demand are the real minority, and that it is they who have imposed their morality on the rest of us—not to mention what they have imposed on several million children in the womb."

"Even if those against abortion were a minority that would not settle the issue," Father Meehan continued. "It did not settle the issue of slavery or of discrimination. Abortion is not an issue of private morality. Pro-life people perceive themselves (rightly, I believe) involved in the humane and progressive struggle in this country for the rights of those who are weak and voiceless. This kind of social struggle cannot accept mere head-counting as a norm for those who should have human rights."

What about the charge that pro-life people are single issue people and that this diminishes their effectiveness?

"People who mean business, politically speaking, appreciate the need for heavy publicity focused on single issues," the priest responded. "That's how pieces of legislation become law—one at a time to the accompaniment of a concentrated push."

"It is no surprise to find those who are satisfied with the status quo disparaging this as 'single issue' politics," he said.

Father Meehan believes that Mahatma Gandhi is an especially fitting model for the pro-life movement because of his non-violence and his practice of a certain "detachment" commended in Hindu sacred writings. "This meant renunciation of any excessive concern to see the fruit of one's effort."

"THIS IS NOT MERELY Gandhian," the priest says. "It exposes a Christian spiritual tradition as well. One seeks success, yet leaves all success to God. In this way we avoid all temptation to force the times, to manipulate people, or to use evil means in the pursuit of worthy goals. A generative love knows how to work for success that may not be fully realized in one's own generation, perhaps even in one's children's. Yet one still works urgently as if the kingdom is tomorrow."

"Eucharist is a great model for this spirituality," Father Meehan said. "For in Eucharist the appearances of bread and wine remain. Only faith knows that the substance is changed. So also in pro-life work and along with work for justice generally, we know that God is at work through the death of his Son changing the substance of things."

Historical parallel

John T. Noonan, Jr., professor of law at the University of California at Berkeley, states in this year's *Respect Life* Manual that "any social position which depends on a fundamental view of human nature must either expand or die." But the effort to expand can bear the seeds of its own destruction, Noonan claims, if it leads to excesses which the body politic will not tolerate.

Professor Noonan likens the situation to the 19th Century struggle over slavery. Then, as now, a fundamental view of human nature was at stake—should slaves and unborn children be treated as persons? The slaveholders were the dominant power in the Congress and courts. The abolitionists were a small and ridiculed minority as were the anti-abortionists in 1973. The slaves could do nothing to change their status and most people who were not slaveholders were indifferent. "It would have made sense for the Slave Power to have conserved its strength and done nothing provocative," Noonan says.

"But by a fatality inherent in its position, the Slave Power sought to expand," Noonan continued. It demanded that slavery enter the territories. It pressed for the Fugitive Slave Act which brought the spectacle of recaptured slaves into northern communities. It sought legal vindication from the Supreme Court and received it in *Dred Scott v. Sanford*, which held that blacks were not and never could be persons.

"The Slave Power acted in this aggressive way because it could not tolerate the moral criticism of its view," Noonan writes. "The dynamics of this demand for moral approval created a countervailing force which destroyed the Slave Power."

Noonan believes that a similar dynamism—"This uncontrollable urge to achieve conformity in the acceptance of abortion, this impulse to give sanction for new outrages"—has governed the expansion of the Abortion Power.

It sought freedom of abortion despite a father's or parent's objection, and it obtained the freedom despite the damage done the legal structure of the family. It sought funding from the public treasury and turned to its allies on the bench to force legislatures to pay. It sought to violate the consciences of those opposed to abortion by compelling hospitals and private employers to pay for abortions despite their conscientious objections.

"There is every sign that the dynamism of the Abortion Power has provoked a counter-dynamism equally as or more powerful than its own," Noonan says. "How powerful the counter-dynamism will be depends on cultural factors as deep as those supporting the abortion cause. At the level of public opinion, the best analysis indicates that the great majority of American men and women hold beliefs incompatible with liberty of abortion."

"Abortion," Noonan says, "is atheism put in practice."

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The Hand of God



To the editor . . .

Raps columnist's 'pet peeves'

My first reaction after reading Peter Feuerherd's "I miss New York" column was to attach my mailing label to page 4 and tell you what you could do with both.

But since I rarely read the Criterion—and even more rarely read Feuerherd's "Views,"—I decided that wasn't really necessary.

I am a native Hoosier, and feel sorry for those who think we all would really rather be somewhere else. The state, the city I live in (Greenfield) and Indianapolis all have a lot to offer. Granted, there are other places that are nice to visit. I have even lived in some of them. But Indiana has always been "home" and will stay that way.

Now, concerning the "pet peeves":

1. Not everyone shops in the malls. Your office is downtown, for instance—is no shopping ever done there? And what about those of us who live outside Indianapolis?

2. Chain stores sometimes bring bargains, too. Would you prefer to pay more, just to get what you need in a "small" outlet?

3. The newspapers in Indianapolis may be owned by the same corporation—but it would be hard to make the ad salesman, for instance, believe that they have a monopoly when they must compete with TV, radio, magazines, "shoppers," etc. Concerning the news operations: They are separate in not only a physical sense, since both have their own newsrooms, but also in news philosophy, as well. If the Star's use of an editorial cartoon on the front page was disturbing, don't you think readers are intelligent enough to take it as editorial comment, even if it was not on "the page" set aside for such?

4. If we all wanted Feuerherd's favorite pizza, there sure wouldn't be a need for menus, would there? I also consider myself to be a "pizza lover," and I have found two or three restaurants that can please my palate.

5. Ignore Bob Knight if you find his "antics" boring. He upsets some of his fans, at times, but he also does a darn good job of teaching basketball players how to play the game. Would you rather have a coach without such flamboyance—but one who wouldn't stress discipline,

team play or the importance of an education?

Apologetic about being a native of Indiana?

Hardly.

Sympathetic for those who long for Broadway's seedy section, crime-ridden subways and the Mets (who?)—not to mention muggers, looters, riots, . . . ?

Not really. They need more than sympathy.

Greenfield

Mike Davis

Appreciates pro-life coverage

As an active member of the pro-life movement, I would like to express my appreciation to the *Criterion* for its coverage of the abortion controversy.

Many individuals fail to realize, the destruction abortion brings on. As we have found, as the movement grows, more and more people are realizing what abortion is.

I was just recently hired by Indiana Right to Life to act as the Field Organizer for the state. One of my primary functions

awareness of being called by God to do this work. The catechist must affirm his/her ability to communicate God's message and yet must deepen a reverence for the freedom of God and the freedom of others.

This came home to me once when I was told by someone that I had been one of the greatest influences on the direction of his life and faith.

THE CONTENT OF religious education is Jesus Christ. The method of religious education is the catechist. All other techniques are secondary. The catechist's life and faith and his/her willingness to place that life and faith before his/her pupils are the most important methods a teacher possesses.

This has been true of my own experience as a teacher. The most successful religious education programs in the Archdiocese are those in which the teacher is able to share his life and faith with others. That is why it seems to me that the most successful programs now offered are Genesis II, the Christian Awakening Program for high school seniors, the John Powell series, Marriage Encounter, Cursillo and like programs.

It is not enough, however, for the teacher to simply share his life and faith. The catechist must be able to do this by relating his personal history to the Gospel. The catechist must see his own life in relation to God's healing love. He must see it related to the presence of the Holy Spirit in the Church.

(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.



is to reach out into counties that do not have any local Right to Life group and help organize them so they can help stop this mass destruction of unborn children.

If any readers are interested in helping out, please contact me.

Thank all of you for taking the time out for the unborn child.

Robert Meyers

Indiana Right to Life, Inc.
333 N. Pennsylvania, Suite 521
Indianapolis, Indiana 46204
(317) 632-LIFE, Ext. 5433

ERA won't enhance rights, says Schlafly

by Peter Feuerherd

The proposed Equal Rights Amendment (ERA), if added to the Constitution, will not enhance the rights of women but will probably take away many of the privileges that women now enjoy.

This is the view of Mrs. Phyllis Schlafly, the leader of the Stop ERA movement, who spoke to a near capacity audience at the Indiana Convention Center in downtown Indianapolis on September 17. The occasion was termed a "pro-family" rally by the organizers of the event.

"There is no constitutional right that men have that women don't have," stated Mrs. Schlafly. She added that current laws do an adequate job in guaranteeing women the right of equal pay for equal work.

The graduate of the Washington University Law School and author of nine books explained that ERA would have what she perceives as negative legal ramifications.

She stated that ERA would end all support laws for wives, change the Social Security Laws to end privileges for homemakers, assist in the drive for

homosexual rights and stop any effort to curtail the availability of legal abortion.

"ERA will lock abortions into the Constitution. ERA will make abortion a constitutional right," she asserted.

The anti-ERA activist expects that pro-abortion groups will try to use ERA to curtail any effort to end government funding of abortion.

She charged that women's liberationists are trying to end the special privileges for homemakers that are currently written into the Social Security Laws. Mrs. Schlafly asserted that the proposed changes in the Social Security Act, which she claimed would cut benefits to one-income couples, is a device to "punish" the "traditional couple" that relies on one income.

Mrs. Schlafly also stated that under ERA, "Homosexuals would get everything they have been asking for."

Support for ERA, according to Mrs. Schlafly, is being spurred by two major groups; the federal bureaucracy and "radical" women's liberationists.

"The effort of bureaucracy is always to find revenues. One great source is to get all the women into the work force," explained Mrs. Schlafly.

The anti-ERA leader claimed that many

women's liberationists want to create a "unisex" society. She said that "ERA would be the centerpiece of their whole drive."

Mrs. Schlafly castigated the efforts of some women's organizations to create school textbooks that do not contain "sexist" stereotypes. "The biggest, tightest censorship gestapo in this country today is the women's liberationists," she said.

She asserted that the women's liberation movement is hurting the nation's armed forces. "Many women's

lib types now have high jobs in the Pentagon. They see the armed forces as a vehicle to achieve the goals of women's liberation," Mrs. Schlafly insisted.

She cited a 20% pregnancy rate among female military personnel as a negative effect of the increasing role of women in the armed forces. Mrs. Schlafly also blasted attempts to include women in a revived military draft.

The successful efforts of some women's groups to get an extension of the time limit needed to pass the amendment through the required number of states Mrs. Schlafly characterized as "very much like a losing football team asking for a fifth quarter." Her group is currently challenging the constitutionality of such an extension through court action.

Bloomington Newman Center announces fall programming

by Henrietta Thornton

BLOOMINGTON, Ind.—A student's role in Catholicism today is the basis for the diversified program of activities planned for the current school year at Indiana University by St. Paul's Catholic Center.

"Because the parish is the Newman Center and is composed primarily of the University's Catholic community, special programming for students is our main goal," Father James P. Higgins, pastor of the Catholic Center, said. "We do, however, have programs for the entire parish community."

Assisting Father Higgins at St. Paul's are Father John Fabian, O.P., and Father Robert Moore, M.M.

A series of talks designed to be an exchange between students and priests is being conducted on Monday evenings at 7:30 p.m., with the following subjects to be discussed:

- Sept. 17, 'How to pray when troubled,' Father Higgins
- Sept. 24, 'Sexual Morality,' Father Fabian;
- Oct. 1, 'Can you master your environment?' Father Moore;
- Oct. 15, 'Six levels of a happy marriage,' Father Higgins;
- Oct. 22 and Oct. 29, to be announced;
- Nov. 12, 'How to face death,' Father Higgins;
- Dec. 3, 'Stress,' Father Fabian.

Father Moore will give a series of three lectures on Church history covering 50-year cycles designed to include the doctrinal and moral development of the Church interwoven with the world and

Church history. The dates are Sept. 26, Oct. 24, and Nov. 28, all at 7 p.m.

Dorothy Crispino will give a lecture on the "Shroud of Turin" at 7 p.m. Sept. 27, and Gregory Morrow, publisher-owner of Select Religious Recording, Oct. 17 on "The Church, American or Roman," also at 7 p.m.

Father Robert W. Sims, assistant vocation director of the Indianapolis Archdiocese in charge of college development, will speak on "Personal Spiritual Development" at 7 p.m. Oct. 11, Nov. 15 and Dec. 6.

Also scheduled for St. Paul's this fall are a basic Catholicism course offered each Tuesday at 7 p.m. and a Pre-Cana series designed to fulfill pre-marriage instructions, on Tuesdays at 7:15 p.m.

The Center will continue a practice inaugurated last year of offering the daily 11:30 a.m. Mass in the Indiana Memorial Union Building in the center of the campus. Week-day Masses at the Center are at 7:15 a.m. and 4:30 p.m., Monday through Friday, and 9 a.m. Saturday.

Sunday Masses are at 6:30 p.m. (Saturday—anticipatory Mass) and at 8 a.m., 10 a.m., 11:30 a.m. and 4:30 p.m. Confessions are heard a half hour before each Mass or by appointment. Each First Friday, there will be all-day adoration followed by Benediction.

Spaghetti dinners are scheduled one Sunday a month after the 4:30 p.m. Mass.

"We want the Center to be a place for students to escape the rigors of college life and get in touch with themselves, friends and God," Father Higgins said. "Social, educational and religious programs offer them a unique opportunity to share joys and frustrations with other Catholic students in an atmosphere of care and concern."

St. Elizabeth's Home provides a wide variety of pre and post-natal care for mothers and infants, plus child placement services



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- **PARENT AWARENESS CLASSES**—Counseling on day-by-day responsibilities of single parent.
- **ARTS AND CRAFTS**—Program to develop homemaking skills and recreational interests.
- **TEMPORARY CARE (TC PROGRAM)**—Interim care for infants by licensed volunteer parents.
- **CHILD PLACEMENT SERVICE**—Licensed by State of Indiana for placement in permanent homes.
- **FAMILY SERVICES**—Counseling for families experiencing problems based on pregnancy, child placement and post-adoptive child development.
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Resident selects book from Home's Library



Residents and caseworker discussing future options



Residents continue education during pre-natal period

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Evangelization Effort

Ephesus House community reaches out

by Peter Feuerherd

"It's not ourselves that we preach but Christ Jesus as Lord," said Jose Werle, paraphrasing the second letter of Paul to the Corinthians. He was describing the work of Ephesus House, a community of three homes that practice evangelization and Christian community in Indianapolis' near Eastside, a few blocks from Holy Cross church.

As practiced by the Ephesus community, evangelization can mean running a free clothing and food ministry for the poor of the neighborhood, carrying on home visitations, and being "a visible extension of the Catholic Church in the neighborhood" as Jose Werle described it.

Ephesus House, active since 1973, has had up to 15 members, and currently has six living in two adjoining houses at 342 North Arsenal Avenue. A third house, called "Breach-Mender," is under rehabilitation and is located a block away from the two original "Ephesus Houses."

Of the six present members, three (Jose, and his parents, Bill and Audrey) are Werles. Joining them to form the group are Martha Troxel, Robert Coleman and Mario Vian.

The leader and founder is Bill Werle, who works as a machinist for Combs Tool Company in Indianapolis, where he helps to teach job training for minority youths.

The origins of Ephesus House are in Madison, Indiana, the Werles' hometown. Touched by the Charismatic Renewal, Bill and his family felt called to do more for the Lord and for others. After much prayer and thought, the family decided to move to the inner-city of Indianapolis to begin the Christian community that has developed into Ephesus House. Father Jim Byrne, pastor of Holy Cross, was instrumental in arranging their move here.

Father Byrne described Ephesus as "a community that is built around faith and prayer ... They certainly are persevering. They don't seem to mind taking on the problems of people."

The motivation of Ephesus' desire to evangelize, according to Father Byrne, is "When you have something really good you want to share it."

THREE MEMBERS of the community are involved in full-time paying occupations, from which they donate one quarter of their income to the community. The other three members work full-time in maintaining the three buildings and in outreach projects to the area.

"We try to maintain a simple lifestyle. The Gospel calls us to this," explained Jose.

This simple lifestyle allows the members of Ephesus House time to reach out to the neighborhood. This takes the form of counseling, by phone and in person, troubled families or the offering of food and clothing to the poor there.

"Most people in the neighborhood know us," claimed Jose, describing one of the fruits of the outreach



NEAR EAST SIDE EVANGELISTS—Bill and Audrey Werle and their son Jose are members of Ephesus House along with Martha Troxel. (Photo by Peter Feuerherd)

effort. Its purpose, he says, "means making friends and sharing scripture and encouraging people to attend church."

The benefits of the communal living at Ephesus House are something that people are especially seeking today, he believes. "Many people are looking for deep relationships. The extended family allows us to live a common life. There is something innate in human nature that the nuclear family does not provide," he said.

He added, "The community is only there to provide a means for greater work." According to Jose, the community is a means of providing an "economy of time and money; and of giving "personal and emotional support."

Much of this support comes through constant prayer, both communal and personal. The community celebrates a daily morning prayer, a prayer before supper, a Monday night house meeting that often includes prayer and participation in a weekly Charismatic Renewal meeting.

EPHESUS HOUSE has been affected by problems that have hindered its ministry in the Eastside community. Jose further explained. Many of the problems that have affected the life of the community he attributed to "mismatched expectations" and "unspoken assumptions" among community members.

He also stated that sometimes the community "wants to do too much and we overextend ourselves." Jose added that sometimes people who live outside of the neighborhood "have a fear and a prejudice about the neighborhood that is unjustified."

Diane Kowalski lives in St. Joseph's

parish in Indianapolis. She volunteers one day a week to assist in the community's clothing ministry. One of the major purposes of Ephesus Community, she believes, is to provide a way for the Charismatic Renewal to become involved in social outreach.

"I saw a genuine love of the people at Ephesus. I saw them reaching out to people in need," she said.

Audrey Werle's ministry includes working to distribute food to the poor in the neighborhood, making home visitations and doing what she describes as "prayer counseling" for those who are troubled emotionally.

"FOOD IS important to keep our Gospel requirement to feed the poor," she explained. Mrs. Werle does much of her "prayer counseling" over the phone when she prays with people who call Ephesus House needing someone to discuss personal problems with.

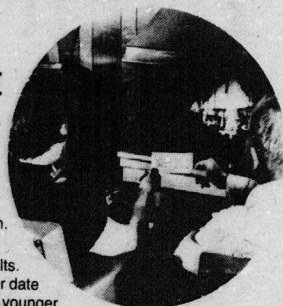
Her aim, as she described it, is to "become a full time presence for prayer ... One of my goals is to pray with the unchurched poor."

Mrs. Werle said that the major leadership of the community comes from her husband, Bill. "My husband is really supportive ... He has a very humble, quiet kind of authority."

Jose Werle emphasized that the Ephesus Community credits the role of Jesus in their lives for helping their ministry. "The things we do come about because we've made Jesus the Lord of our lives. That gives us the motivation to reach out ... Because Jesus is Lord we can be servants," he explained.

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Question Box

Can we blame God for the church's mistakes?

by Msgr. R. T. Bosler

Q. Jesus promised the Apostles he would be with them and send them the Holy Spirit to teach and guide them and their successors for all time. The blameless lives the Apostles lived bear out the fact that these promises were fulfilled for them. But what are we to make of the time subsequent to their death? The history of the church—with some immoral popes, the time when there were three popes at once, the Inquisition, etc.—would seem to indicate the promises were not fulfilled. How are we to understand them? Some Catholics believe that everything the church does is inspired by Jesus or the Holy Spirit. How can we blame God for the church's mistakes?



A. We really know nothing about the lives of the 12 Apostles other than Peter's, so we can build no agreements upon them about the early church. But we do know from the New Testament that the early Christians who had many, very

vivid and obvious experiences of the Holy Spirit (described in the Acts of the Apostles) disagreed among themselves, made mistakes, broke into factions and were not sure exactly what they believed about Jesus.

Read Galatians, Chapter 2, to see how St. Paul criticized St. Peter to his face for the cowardly way that Apostle had given into the Judaizing Christians who would not eat with Gentile members of the church.

In the first letter to the Corinthians Paul warns against the quarreling that went on between those who claimed to belong to Paul, or to Apollos, or to Cephas, or to Christ. And in the same letter he denounced the wealthy who were not sharing their fancy food and drink with the poor members of the church when they came together for the Eucharist.

From the New Testament, therefore, it is evident that the Holy Spirit in no way overpowers the free will of Christians, but respects their humanity. History attests that only after three centuries did the church agree on the inspiration of the books of the New Testament and that it took as long to be certain about the full divinity and humanity of Jesus.

Vatican Council II described the church as a pilgrim people summoned "to that

continual reformation of which she always has need, insofar as she is an institution of men here on earth" (Decree on Ecumenism No. 5).

So, just as the son of God in becoming man limited himself in the humanity he assumed, so Jesus and the Holy Spirit limit themselves in the humanity of the church. The church is both divine and human, and though the humanity of the church in the course of history often seemed more obvious than the divinity, the continued existence of that church is itself a fulfillment of the promise of Jesus that he would be with it until the end of time.

The more you know about the bad popes, the corruption and divisions in the church, and its continuous reformation

and gradual growth in the understanding of revelation, the more you are sure that the promise of Jesus is being fulfilled.

In the immediate past there was a tendency among Catholics to overlook the humanity of the church and to hold a triumphalistic notion of it, which caused many of them to be disturbed by Vatican Council II's admission that reform could be needed. Our church's defensive stand against the Reformation and the Age of Enlightenment was largely responsible for this attitude. Today, now that the Catholic church declares itself willing to learn from other Christian churches and from modern science, and now that there is a new and adventuresome pope, we should be more certain than ever that the Spirit is with us and the promise of Jesus is being fulfilled.

Black Catholics collection slated

The 1979-80 collection for the National Office for Black Catholics will be held in participating parishes in the Indianapolis Archdiocese on the weekend of October 6 and 7. This annual nation-wide appeal is the primary source of funds for the NOBC.

This year NOBC is seeking an 18% increase in funding to off-set inflation.

Funds collected support the recruitment of Black priests, sisters, and brothers; to develop Catholic worship expressive of Black spiritual tradition; to preserve and strengthen Catholic schools in the Black community; and to develop Black leadership among Church laity.

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KNOW YOUR FAITH

This thing called sex

By Eugene S. Geissler

I knew a man once who had, so to speak, saved himself for marriage.

It so happened that he fell in love and married a woman who had done the same. Their first total exposure to sex was with each other and their first act of sexual intercourse was an expression of a life of faithfulness to each other, begun long ago.

Today that seems an ideal difficult to understand and far removed from the minds of many. Yet, after many years of marriage, this same man told me that sexual love had only got better through the years, and what they had at first, good and beautiful though it was, had only grown into something more beautiful and still was growing.

There is a secret expressed here — which even the ancients knew — that a woman always has a special regard for the first man who comes to her in love.

Ideally it is a special regard she should have for her husband, a special regard that would always reinforce love for each other rather than come between them. (In pre-feminist times it didn't say anything about the man.)

LET ME TELL you about another couple.

The angel Raphael said to Tobias: "Sarah was meant to be yours from the beginning of creation. You will rescue her and she will go with you to your home. You and Sarah will have many children, whom you will love very much."

Tobias listened carefully to what Raphael said, and "he began to fall in love with Sarah and looked forward to marrying her."

Raphael also told Tobias that before consummating his marriage to Sarah, they should pray for the Lord to be merciful to them and protect them. After the marriage ceremony, when they were alone behind the closed door of their bedroom, Tobias invited Sarah to pray with him.

Part of Tobias' prayer was: "Lord, I have chosen Sarah because it is right, not because I lust after her. Please be merciful to us and grant that we may grow old together." After praying, "they went to bed for the night."

WHAT IS the difference between these two couples' "coming together," and so many couples' "having sex" today?

Just to have sex, or more euphemistically, to go to bed or sleep with someone, is a rather easy thing to do. The age is permissive. It has become so easy and casual that for many today sexual intercourse has become a commonplace. For these, sexual

"It has become so easy and casual that for many today sexual intercourse has become commonplace. For these, sexual intercourse has lost its profoundest meaning."



intercourse has lost its profoundest meaning. The saddest part is that they don't know they stand paupers before one of life's richest treasures.

The real meaning of sexual intercourse is somehow bound up, as indicated in the story of Tobias and Sarah, with consummating marriage, with rightness rather than with lust, with being in love and with growing old together, with children, and with being in tune with creation.

SEXUAL intercourse is a very fleshy thing, to be sure — full of fun, frolic and pleasure, and nobody wants to change that — but it is also profoundly spiritual because it is God's good creation, having its begin-

ning and end in Him. To have meaning, sex, like so many other human things human beings do, must be related to something higher.

In tune with God's purpose, it is meant to lead to God.

The hardest thing about sex is to keep it all in balance — body, mind, spirit — and in perspective, to search for, to find and to hang onto its meaning. The question of its meaning must be continually asked.

Sexual intercourse expresses and builds the conjugal bond. It is the envelope of flesh for the message of love. What God has joined together...For this reason a man leaves father and mother...When rightly or-

dered to God's purposes, sexual intercourse is spiritual enough and worthy enough to be a sacrament.

THE MAN at the beginning of this article who confided in me marvelled at God's goodness and wisdom in providing such a joyful and quite clever way for a couple to make love to each other. It was not difficult, he said, to utter praise and thanks to God and to rejoice with Him at what He had wrought. Each time he relished the foretaste of heaven, he knew again its spiritual meaning.

It was easy to be carried away those early years, he said, to be lifted up, and for sex to be splendid.

The years have dimmed some aspects a little and enhanced others, but the marvel of what God has done continues, because the search for meaning continues. In the compelling experience of total exposure and giving, God reveals His presence more and more. What God made and so wisely situated in marriage, He also saw to be "very good."

"Sexual intercourse is a very fleshy thing, to be sure — full of fun, frolic and pleasure, and nobody wants to change that — but it is also profoundly spiritual because it is God's good creation, having its beginning and end in Him."

Love songs in the Bible?

Catholics have a history of dealing with sexuality which is none too enviable. These long ago thoughts still color our outlook on matters of the flesh. So just where does the explicit 'Song of Songs' of the Bible fit in?

By Father John J. Castellet

There is unquestionably a sacred dimension to the union of man and woman. However, it is only a dimension, and it should not be allowed to obscure the fact that this relationship involves two flesh and blood human beings, not disembodied spirits.

We are the heirs of a long, complex and none too happy history of attitudes toward sexuality, attitudes which have their roots almost as deeply in pagan cults which favored sexual renunciation as in an exaggerated Christian asceticism.

Unfortunately the proponents of these views exercised a powerful influence in the early centuries of the Church, so powerful that they still color our outlook.

ONE SUCH personality was the third-century scholar, Origen, whose heavily allegorical commentaries on Scripture were

highly prized and imitated in varying degrees by men like Jerome, Ambrose and Augustine, whose writings were to dominate Western Christian thought for almost a millenium.

Like many other geniuses, Origen was an extremist, and not altogether consistent. Far from giving an allegorical interpretation to Jesus' words about cutting off bodily organs which might prove occasions of sin, he took them literally and mutilated himself.

With the Greek philosopher Plato he distinguished earthly physical love from the heavenly, spiritual type, and took a dim view of the former. In his commentary on the Song of Songs 1, 4, he wrote: "There is a love of the flesh which comes from Satan, and there is another love, belonging to the Spirit, which has its origins in God; and nobody can be possessed by the two loves...If you have despised all bodily things...Then you can acquire spiritual love."

The 'in' philosophy of the day was Gnosticism, which was characterized by a disdain for the natural, the physical. Sexual love was abhorrent, and a mixture of Gnosticism and Christianity gave rise to some bizarre notions of holiness.

In an apocryphal work called the "Acts of Thomas," Jesus appears to a newly married couple and says: "If you abandon this filthy intercourse you become holy temples, pure and free from afflictions and pains both manifest and hidden, and you will not be girt about with care for life and for children, the end of which is destruction."

ORIGEN was not unaffected by this prevailing philosophy. In spite of the Church's official repudiation of Gnosticism in its

many forms, it seems clearly to have exerted a subtle but nonetheless strong influence on churchmen whose writings had a lasting impact on popular thinking. The result was the fostering of an unbiblical, un-Christian, unwholesome attitude to human sexuality which still haunts us.

It was this frame of mind which led to the far-fetched and bewilderingly diverse interpretations of the book of the Bible called the Song of Songs (Canticle of Canticles).

A great Jewish scholar, Saadia, once wrote: "Know, my brother, that you will find great differences in interpretation of the Song of Songs. In truth they differ because the Song of Songs resembles locks to which the keys have been lost." Unques-

tionably, the book represents many problems, literary and other, but it is safe to say that most of the locks to which Saadia referred have been forged by people who refused to take the composition in its obvious sense. The opening lines set the tone: "Let him kiss me with his mouth's kisses! Truly, sweeter is your love than wine, than the smell of your precious oils."

THUS BEGINS a collection of delightful, frankly erotic love songs of varying lengths. But a mind-set which cannot distinguish the erotic from the pornographic has to find a deeper, more "spiritual" meaning and substitute that meaning for the "objectionable" original. As a result, "in porpor-

Discussion questions for the

1. How is sexuality looked upon in the Scriptures?

2. Why did making a sharp distinction between body and soul come about?

3. Discuss the following: "Sexuality and spirituality are simply two aspects of our one human nature as given by our Creator. The drive we see in ourselves to form as complete a uniting as possible with another person is a function of our sexuality...Our desire for union with God is a function of our spirituality."

4. What does self-discipline mean? Discuss.

5. What role does self-discipline play in marriage? Discuss.

6. What is the rationale for giving the marriage union the first place and relegating children, careers and "success" to the second place? Discuss.

7. In what ways do people with successful marriages reach out to others? Does their

love have anything to do with evangelization? Discuss.

8. What was Gnosticism? How did it come about?

9. What are some of the interpretations of the book in the Bible, the Song of Songs? Why has this book been so controversial?

10. Discuss this statement: "Sexual intercourse is a very fleshy thing, to be sure — full of fun, frolic and pleasure, and nobody wants to change that — but it is also profoundly spiritual because it is God's good creation, having its beginning and end in Him."

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

1. After reading the story, "A Love Story," talk together about it. Questions

Are sexuality and spirituality comp



Is sex between a man and woman something completely divorced from the spiritual? Is it merely a pleasure seeking, something in which holiness and thoughts and words about God do not belong?

By Catherine and Eugene Fisher

To ask this question is really to answer it. And to ask it biblically is to answer it with a resounding "Yes!"

The Genesis creation stories affirm the divine origin of sexuality and its central role in humanity's relationship to God. Sex, the coming together of male and female to participate in God's creative activity, is seen by the Bible not only as good, but as "very good" (Genesis 1, 31).

Scripture abounds in the use of explicit erotic language and imagery. The classic example is the Song of Songs, a series of love poems which was accepted into the canon because both Jews and Christians saw in sexuality a wholesome image of God's covenant with His chosen people.

As God is one, a biblical view might argue, so is the human person one, physically and spiritually. Biblical Hebrew does not even have a word for "body" in our modern sense, as a unit separable from the soul. It only has a word for "corpse," a lifeless, spiritless emptiness.

THE SHARP distinction we often make between "body" and "soul" is the product not of biblical thought but of Greek philosophy. Jesus, following the Pharisees in this as in so many crucial aspects of His teachings, preached the resurrection of the body. Such a goal is very different from Plato's negative view of a pre-existing soul trapped in an evil body.

The notion that our bodies, with their

n to its size, no book of the Bible has received so much attention and certainly no one has had so many divergent interpretations imposed on its every word. A thorough survey of the history of interpretation of the Bible would require the lifelong labors of teams of scholars." (Marvin Pope, "Song of Songs," The Anchor Bible, 7C p. 89).

As one might suspect, the vast majority of the interpretations have been of the allegorical type. The song simply cannot mean what it obviously says, and so it must have to do with the relationship between the Church and Israel, or Christ and the Church, or God and the individual soul, or the Blessed Virgin, etc., etc.

The fact is that God isn't mentioned once

in the whole book. In recent times there has been a marked tendency to appreciate the poems for what they originally were: love songs celebrating the beauty and the frustrations and the ecstasies of human sexual love.

Thus, some of the titles of the various poems as listed in the "Jerome Biblical Commentary" give an idea of the contents: "Love's Desires," "Love's Union," "A Tryst in the Spring," "The Charms of the Beloved," and "Live Together."

This does not rule out the possibility of using them to express human-divine love, but not at the expense of negating or depreciating the wonder and delight of the erotic man-woman relationship.

Know Your Faith' section

the following may guide your conversation.

How is the story like a fairy tale?
Why did the prince and princess
write love letters to each other?
Why did their love for each other
grow during the time they were apart?
Why did people everywhere in the
land hear about the prince and
princess?
After the prince and princess died,
what happened to their love letters?
How can some of their love letters
be read today?
What is the message for us in the
Song of Songs?
Ask your parents or another couple
to share with you some of the special
stories they have of their love story?

Were they ever separated for a time
before they were married? Did they
write love letters to each other? Did
they save them?

3. If you have an opportunity to go to
a wedding be aware of the beautiful
love songs that are played and sung.
Listen carefully to the readings about
love and join in the prayers for the couple
so that their love will be faithful and
will grow.

4. Search through the daily
newspapers and magazines for stories
that tell of someone's love for another.
It could be a story of someone saving
another, of helping another, of being
loyal. Share the stories you find with
someone that you love.

Intible?

Our relation as persons to God is not merely individual but communal, so that by developing each of these two sides of our humanity, we learn to understand the other side of it more completely.

for pain and joy, exultation and
are encumbrances warring
our "pure" spirits is a false one.

ty and spirituality are simply two
of our one human nature as given by
God. The drive we see in ourselves to
complete a uniting as possible with
another person is a function of our sexuality.
Our union with God is a function
of spirituality.

from this perspective, the two are
compatible but interdependent. For
as we seek with each other as
persons not only a sexual uniting, it is
a spiritual one as well. And this
means that the relationship that each of
us has to God be brought by us in
union together.

ly, our relation as persons to God
is not merely individual but communal,
so that by developing each of these two sides of
our humanity, we learn to understand the
other side of it more completely.

AS ONLY to look at the great
at St. Theresa and John of the
to see the relationship between

sexuality and spirituality. Mystical
traditions have consistently used physical,
even erotic images to communicate the
deepest spiritual experiences.

Sexuality is part of our very being, and so
should be a part of our spiritual life.

In Jewish tradition, for example, many
activities are forbidden on the Sabbath
because they might constitute work and
thus violate the Sabbath spirit of joy and
rest. Sex is not one of these.

Rather, sex is ordained on the Sabbath
precisely because it gives pleasure and so
enhances the proper celebration of this central
Jewish holy day.

The "Zohar," the great medieval work of
Jewish mysticism strongly encourages
husbands on the Sabbath "to rejoice their
wives, to the honor of the heavenly union."

The reasons it gives for "this duty of
cohabitation" provide a fitting summary of
what has been said thus far: "First, this
pleasure is a religious one, giving joy also to
the Divine Presence. And it is an instrument
for peace in the world, as it is written, 'you
shall know that your tent is in peace' (Job 5,
24)."



Long ago love story

By Janaan Manternach

Once upon a time a handsome young
prince fell in love with a lovely princess.

The two could think of nothing but one
another. They were together every possible
moment. They promised to love one another
always.

Then one day the king sent the prince
away on an important mission. The prince
and his beloved princess were sad. They felt
they could not stand being separated.

To ease their pain they promised to write
each other love letters every day.

THE PRINCE set off the next day. As
soon as he left, the princess rushed to her
room. She took out paper and pen. She
began to write, "I love you so much. Your
love is more delightful to me than anything
in the world. I long for you to draw me close
to you, to hold me tight. I love to be near
you. How much I love you."

She kissed the paper, folded it carefully
and sent it off to her beloved prince.

The prince soon reached the city to which
the king had sent him. He sat down im-
mediately and wrote his dear princess.
"You are the most beautiful of women. I
want you near me so much. Rise up, my
beloved, my beautiful one, and come to me.
Here the winter is past, the rains are over.
Flowers are blooming everywhere and the
air is filled with the songs of the birds. Come
to me my beloved, my beautiful one. Let me
see you. Let me hear your voice. Your voice
is sweet and you are lovely."

THE PRINCESS was thrilled with her
prince's letter. She wrote back, "I belong to
you, my love. Come back to me. We will

spend our lives together. I give you my love.
Set me as a seal on your heart. Deep waters
cannot quench my love for you. Flood
waters cannot sweep it away. Be quick, my
beloved, to come back to me."

Each letter became more passionate. The

The Story Hour (Read me to a child)

prince and princess grew in love for one
another during the time they were apart.

Soon the king allowed the prince to return.
The princess saw him coming back and ran
out to meet him. They held each other in a
tight embrace. They kissed and promised
never to be apart again.

Not long after the prince and princess
were married. They lived together for many
years until they both died. People
everywhere in the land heard of their great
love.

WHEN THE prince and princess died,
people found their love letters. They read
them over and over. Someone picked out the
most beautiful parts and made them into
songs.

Years later someone else collected these
love songs and put them in a book called the
Song of Songs.

The Song of Songs later became part of
the Bible. We can still read the love songs of
this romantic prince and princess.

Their songs continue to sing to us, saying,
"How precious is love. How beautiful is the
love between a woman and a man. Nothing
on earth is more like God's passionate love
for us."

Our Church Family

Television program sparks spiritual conversion

by Fr. Joseph M. Champlin

Bill and Marilyn had hardly darkened the inside of a Catholic Church for eight years.

"I must take most of the blame for that," the husband explained, "because I really came down hard on organized religion. My wife would have found it difficult to go to Mass, even if she wanted to do so."

Despite the non-attendance on Sundays and the critical hostile remarks about the Church, deep inside Bill there apparently was some restlessness, some yearning and some doubt about himself and the Lord.

Television touched that tender spot.

When the lengthy Jesus of Nazareth film first appeared in this country, Bill sat for four nights with eyes glued to the screen and tears streaming down his face.

As he watched the loving life of Christ unfold on television, the past eight years of religious inactivity and open criticism likewise reappeared before his mind. The young man's discouraged, nearly hopeless spirit sank deeper and deeper. "After what I have done, there is no way God can love me."

In the midst of that despair, Bill's little boy entered the room, jumped on his lap, gave him a big hug and kiss, then left without saying a word—something quite unusual for the lad.

THE SIMPLE GESTURE overwhelmed him. Bill judged it to be an action of

God's providence, a curious, mysterious, marvelous way of the Father reminding this tortured person that the Lord's love is constant and unconditional.

On the next Sunday Bill, Marilyn and their son went to Mass at St. Joseph's in Liverpool, New York, a suburb of Syracuse. In another of those providential happenings, they met a friendly, welcoming priest, Father Tom Kneebis, the associate at that parish.

A warm relationship quickly developed and three weeks later Bill had the job of coordinating St. Joseph's annual garage sale.

That proved the start of deep, active involvement in the Church's life for both Bill and Marilyn. They soon experienced a Marriage Encounter weekend, made a Cursillo and went through a Charismatic Life in the Spirit seminar.

Now both serve as lectors, as ministers of communion, and as religion instructors. They form part of an Anglican-Roman Catholic dialogue committee and Bill is on the parish council.

Finally, Bill and Marilyn joined with four couples to present a very fine in-home baptismal preparation program for parents.

ABOUT EVERY six weeks they welcome a group of new mothers and fathers into their home for an evening of instruction and sharing on the sacrament of baptism. The following Sunday this spiritually revitalized couple participate in the celebration itself, proclaiming the word of God within the baptismal liturgy.

They meet with the other "instructing couples" several times a year to evaluate the program, suggest improvements, pray together and support one another. The joy

present at these sessions speaks eloquently of the Spirit's presence in their midst.

Each of the married couples have similar conversion stories, even if less dramatic ones than the journey of Bill and Marilyn.

Their pastor calls them "movement people" because they discovered the Lord in a more personal way and became deeply involved in parish life through an experience with either Marriage Encounter, Cursillo or a Charismatic prayer group.

THE LITURGY OF THE WORD

We believe that Christ is present in a



'Family Night' enhances communication

by Father John Catoir

One of the best ideas I've come across in a long time is the Mormon idea of a "family night." Traditionally the Mormons set aside Monday nights for family activities. The idea has been borrowed by the family life commission of the Catholic Archdiocese of St. Paul-Minneapolis.

The program is working well. Over 40,000 copies of brochures providing different ideas for each week have been distributed in the Twin Cities area.

The main result, sponsors say, is improved communication. Family members talk out some of their problems. They try to create an atmosphere of emotional comfort for each person in the family. When feelings are ventilated people generally are better able to relax and come together.

Some families even plan goals at their meetings. One family decided they could do without television once a week. As a result they found time for more important things.



In other cases it became clear that the mother in the family had been taken too much for granted. Fathers and children decided to shoulder a little more of the responsibility around the house.

One man rejected a promotion after talking it out with the family because he felt it would have taken him away from them too much.

A family discussion led the Donald Kramer family of Brooklyn Center, Minn., to give Mrs. Kramer's brother-in-law and his wife a weekend away from the farm. The idea was to give them a chance to catch their breath.

So Donald Kramer and his wife and children moved in for a weekend; they took care of the children at the farm and milked the farm's 40 cows. Needless to say it was warmly appreciated.

Take a look at your own family situation. Perhaps something like a "family night" would be welcomed by everybody and provide some memorable experiences. If you think it might not work in your own family setting, don't give up. Convince just one ally in the family and the two of you work on the others together. You might be amazed at what you accomplish. "Share what you have," said St. Paul to the Hebrews (Heb. 13:11).

the Saints *by Luke*

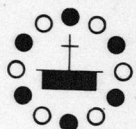
ST. THERESE of LISIEUX

MARIE FRANCOISE THERESE MARTIN, KNOWN AS "THE LITTLE FLOWER OF JESUS," WAS BORN AT ALENCON, FRANCE, ON JAN. 2, 1873. A SHY CHILD IN A HOME OF REFINEMENT, THERESE FROM A YOUNG AGE LEARNED ABOUT THE LOVE OF JESUS. AT 8 SHE BECAME VERY ILL, A STRANGE MALADY FROM WHICH THERE SEEMED NO CURE. HER SISTERS PRAYED OVER HER AND SHE SAID OUR LADY SMILED AT HER AND SHE BECAME WELL AGAIN. AT THE AGE OF 15, SHE ENTERED THE CARMELITE CLOISTER AT LISIEUX, FRANCE, WHERE SHE KEPT PERFECT OBSERVANCE OF THE RULE AND TOLD OTHERS OF HER "LITTLE WAY" TO GOD, WHICH IS LOVE AND TRUST IN JESUS WITH CHILDLIKE ABANDON. BEFORE SHE DIED, THIS "LILY OF DELICIOUS PERFUME"—AS POPE ST. PIUS X CALLED HER, REVEALED TO HER SUPERIORS UNDER OBEDIENCE, HER LIFE STORY IN PAGES OF RARE BEAUTY. "FROM THE AGE OF THREE, I'VE NEVER REFUSED OUR GOOD GOD ANYTHING," SHE SAID. SHE DIED AT AGE 24 ON SEPT. 30, 1897. SHE WAS CANONIZED A SAINT IN 1925.

THE FEAST OF ST. THERESE, "THE LITTLE FLOWER," IS OCT. 1.



THE CARMEL QUADRANGLE



LITURGY

Numbers 11:25-29
James 5:1-6
Mark 9:38-43, 45, 47-48

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

SEPTEMBER 30, 1979
TWENTY-SIXTH SUNDAY
OF THE YEAR (B)

by Rev. Richard J. Butler

Each time we gather for liturgy to enter the worship of God we are first called by the Word of the Bible. It is in our call that we have title to take on ourselves this great act of Jesus giving praise and thanks to the Father.

Sharing the activity of Jesus is not limited to the liturgical act. In myriad ways he shares his activity with men and women in every age. This disturbed the disciples and in the Gospel today John protests that others expelled demons in the name of Jesus. But Jesus quickly points out that if they did this in his name they cannot be against him. Jesus goes further. Even the simple act of giving a drink of water in the name of Jesus will not go unrewarded.

Time was, not long ago, when this tension was not absent from the routine of church life. Perhaps it was the result of the reformation crises, perhaps it was the result of an age of clericalism. Whatever. The fact of the matter was that many felt that only priests could act in the name of Jesus. Assured, rightly, that priests in ordination had a ministry exercised in the name of Jesus, many refused to see any ministry apart from the ordained clergy.

FOR SOME the problem has not been resolved. They still hesitate to accept authentic ministry beyond the role of the priest. To see lectors proclaiming the Scripture, to see women of the parish distributing communion to the sick, to see song leaders in the sanctuary is still un-

comfortable for some. They might well listen more closely to the Gospel today and listen also to the early days of Moses. Even then prophetic ministry was shared. Moses answers the objections quite directly: Are you jealous? Would that all the people of the Lord were prophets!

Indeed the challenge of the Scripture today is not simply to accept the validity of ministry exercised by others but to realize that we ourselves can be called to minister. The call that goes forth to the people of God is not limited to liturgical ministry. Much can and needs to be done in the celebration of worship. But much can and needs also to be done in the wider world of mission.

In expelling demons or in giving a drink of water or in working for justice that the wealthy might save themselves by sharing with the poor, women and men of every age are acting daily in the name of Jesus. And in their ministry Jesus is present.

JAMES IS very forceful in his challenge today and his shout is an invitation for many to get involved. He speaks for justice that farm hands be paid decent wages by farmers, that the wealthy let go of their wealth, etc. His timeless message is most timely. The call is echoed in urban ghettos, in the crises of energy policies, in the political cabinets of world leaders, in the bargaining tables of workers and employers, in the racial tensions of schools public and private, etc.

The call to the liturgical assembly this hour is a call to accept the ministry of Jesus exercised by laity and clergy, women and men, young and old. It can even be a call to accept the ministry in our own lives!

What's Cookin'?

Chinese cooking is economical and good for you

by Cynthia Dewes

What food fills you quickly and leaves you hungry a half hour later? If you say Chinese food, you're wrong, wrong, wrong. Furthermore, dispelling this prejudice should be tops on the U. S.'s priority list as we renew diplomatic relations with mainland China. Chinese food is filling, but not stupefying. It is a relatively fat-and-sugar-free way to cook, and the ingredients used are economical.

Nutritionally, Chinese food provides

plenty of protein while stressing the virtues of crisply-cooked vegetables. This is a comfort in a time when meat is so expensive and vegetables often so overcooked. Necessary cooking equipment for Chinese food includes a frypan, a large pot and a sharp knife. It's luxurious to own a wok, a rice steamer and a carbon steel cleaver, but not essential to producing a superior Chinese meal.

If you read through a few Chinese recipes you discover that the main dishes are all prepared essentially in the same way: by stir-frying meat and vegetables quickly in a minimum of oil, thickening with a light sauce, and serving with rice. Improvisation is a must, and becomes second nature to the dedicated creator of Chinese food.

Here is a typical main dish made with pork.

Pork and Peas

Heat pan and fry until done 1 lb. pork shoulder, cut in thin strips. Add 3 tbsp. soy sauce and 3 tbsp. sherry. Set aside. Saute 1/2 lb. sliced mushrooms in 2 tbsp. oil. Add to meat. Add 1 cup chicken stock (made from chicken bouillon cubes and water, if necessary), two 6-oz. packages of frozen Chinese pea pods (snow peas) and a mixture of

2 tbsp. cornstarch and 4 tbsp. cold water. Heat thoroughly, stirring slowly, and serve hot with rice. Serves 6-8.

Another prejudice to dispel is the idea that Mediterranean cooking has a monopoly on garlic. Garlic is used frequently in Chinese food, and even more often in Korean cooking.

Beef with Peppers

Saute 1 mashed clove of garlic in 1/2 tbsp. hot oil until garlic browns. Remove garlic and add 1 lb. beef, cut in small, thin pieces. Fry a few minutes, then add 1 tsp. salt and pepper to taste. Add 1 cup beef stock and continue to cook a few seconds. Add a mixture of 2 tbsp. cornstarch, 1 tbsp. soy sauce and 2 tbsp. cold water. Stir slowly until sauce thickens. Then add 1 cup green peppers, sliced lengthwise, and 1/8 tsp. ground ginger (or 1/2 tsp. finely chopped fresh ginger if you have it). Heat thoroughly and serve hot with rice. Serves 4-6.

The staple food of Chinese cuisine is, of course, rice. Oriental rice is short grain and covered with a starch which should be rinsed off until the water runs clear. If cooked correctly it will stick together, a welcome fact if you're eating with chopsticks. Leftover rice is to a Chinese as leftover meat is to us: a food which must be saved and re-used. Fried Rice is a great way to use leftover rice, meat and/or vegetables.

Fried Rice

Fry 2 cups coarsely chopped onions in 2 tbsp. hot oil. Add 2 cups cold, cooked rice and saute. Mix 2 eggs, slightly stirred, 1 tbsp. soy sauce, and 1/2 tsp. salt. Add to rice and onion and saute until done. You may add 2 cups chopped leftover meat (bacon, ham, shrimp, whatever), 2 cups chopped green peppers, or 2 cups roasted peanuts if you wish. Heat thoroughly. Serves 4-6.

Fat Americans are a common sight, but fat Chinese-Americans are not, thanks to less sugar in their diet. Desserts are not stressed in Chinese cuisine. When they occur they tend to be light and elegant.

Chinese Almond Cookies

1 3/4 cup flour
1/2 cup sugar
pinch baking soda

1/2 cup shortening
1 egg
1 tsp. almond extract

Mix flour, sugar and baking soda together. Work in the shortening. Mix in egg and almond extract. The dough will be very dry. Chill one hour before using. Roll into 1 inch balls. Place on slightly greased baking sheets. Press down a bit with 1/2 or whole blanched almond. Bake 20 to 25 min. at 350°. Makes 2 dozen cookies.

One of the beauties of our faith is the realization that all men are brothers. We see evidence of this in Chinese language Masses, in Caucasians playing Charlie Chan on the screen, and in Chinese egg rolls prominently displayed on the table at Polish wedding receptions. Praise God.



Cornucopia

Adventure at the salon

by Alice Dailey

As one who seldom frequents beauty salons, which a quick glance at me would confirm, it was with fear and trembling that I made such an appointment recently. My few encounters with purveyors of beauty had been less than successful. Either I had been a) scalded; b) cramped into a World War I fashion; or c) teased into the Tower of Pisa.

A telephone voice calmly said, "Pam can take you at 10:30."

"Pam?" I repeated.

"Yes."

When I sailed into the salon, blank looks met me. "We don't have a Pam."

"But I repeated the name!"

The girl shook her head decisively. "You didn't make the appointment here, then. Pam is at our Glendale place. You made it at Glendale."

I took a deep breath. "I made it here."

An older woman stepped in. "Are you Mrs. Bailey? For a permanent?"

"I'm Mrs. Dailey. For a shampoo, cut and set."

"Just a minute." She disappeared, then returned, smiling. "It's Karen. She'll take you."

The girl who had told me to go to Glendale said, "follow me."

"Are YOU Karen?" I asked, apprehensively.

"Heavens no. I'm just shampooing for her."

When this was accomplished, wordlessly, she slapped a towel half across my head and motioned me into another room.

Women in varying stages of

beautification stared at the Creature Who Had Come Up From The Sea. Karen proved to be homey and outgoing. But while she was doing the preliminaries, hoisting up the chair, and setting out 900 beauty aids, a male in white leaned against the mirror and stared at me. Obviously, he wasn't drinking in my beauty, but certainly, he was undermining my shaky confidence. With this thing studying me, how could I confide all of my problems to Karen—that I didn't want my hair too short; that it was curly in front but stubborn as a mule in back; and that it was thinning here and there. It was almost like being in a confessional with an outsider looking in.

Well, I decided, two can play that game. As he analyzed me, I analyzed him. Eventually the staring contest ended. He patted Karen sympathetically. "Girl, you sure have your work cut out for you here."

When he was safely out of sight, I showed Karen a picture. "See. That's the way I want it. Not too short; no hair part; nothing extreme. But it's not exactly what I had in mind."

She winked. "I gotcha."

Every time the scissors snipped, I winced. Every time a part appeared, I winced. When it wasn't looking the way I wanted, I winced. But the woman was a marvel, for the finished product that greeted me in the mirror was pure magic.

I walked on air to the cashier. But she brought me down to earth by the size of the bill. I've seen war debts that were smaller.



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The Active List

September 28

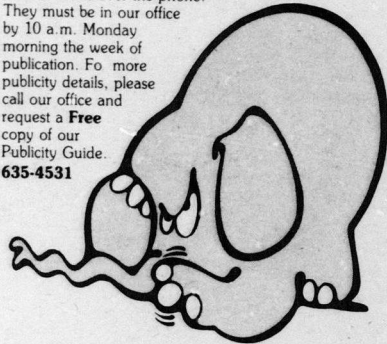
Holy Trinity parish at 2608 W. St. Clair St., Indianapolis, will sponsor a fish fry from 4 to 8 p.m. Barbecue and hot dogs will also be served. The event features games for children and adults.

St. Jude parish's Oktoberfest will be held from 4 to 10 p.m. at the parish, 5353 McFarland Road, Indianapolis. There will be German food with meats from Klemm's, refreshments and games of all kinds and disco & polka dancing with Iviv Jivin from 8 to 10 p.m.

The Chatard High School Athletic Club invites Chatard parents to attend an Adult Bonfire and Pep Rally at 6:30 p.m. on the field east of the school. The bonfire will be lighted at dusk. This activity is in preparation for the Chatard-Brebeuf football game. The traveling football trophy will be on display.

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DON'T FORGET . . . The Criterion welcomes announcements of parish activities. Please keep them brief listing event, sponsor, date, time and location. No pictures please. We can't take announcements over the phone. They must be in our office by 10 a.m. Monday morning the week of publication. For more publicity details, please call our office and request a **Free** copy of our Publicity Guide. **635-4531**



September 29

St. Mark parish, Indianapolis, will hold a fish fry festival from 4 to 7:30 p.m. at the parish. Tickets are \$3.25 for adults and \$2.25 for children. There will be a Monte Carlo and other entertainment from 8 until 11 p.m. for adults only.

Single Christian Adults will have a barn dance at 8 p.m. on the northeast side of Indianapolis. For more information call Larry Lampert at 899-4682, or Karen Seal at 535-9764.

The Athletic Club of St. Paul

parish, Sellersburg, will sponsor a dance from 9 p.m. to 1 a.m. Music will be by the NUTONES. Call 812-246-2324 or 246-2254 for reservations.

Sept. 30 & Oct. 7

Couples planning marriage or newly married couples are invited to attend four marriage discussions in Father Hillman Hall at Seton School, Richmond. The talks are scheduled for 6:30 and 8 p.m. on both days. The program will be directed by a priest, a doctor, professional people and married couples. There is a \$5 per couple registration fee. Call your parish rectory or St. Andrew's at Richmond, 317-962-3902, for further information.

October 1

Regional sessions for church musicians will be held from 7:30 to 10 p.m. at Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany.

Each parish in the area is encouraged to send at least one musician to the sessions which provide an opportunity for sharing ideas and resources. There is no fee.

For further information call the Office of Worship, 317-635-2579, or the music director, Charles Gardner, at Little Flower parish, 317-357-8352.

October 2

The fourth in a series of Mature Living Seminars will be held at Marian College, Indianapolis, from 10 a.m. to 2 p.m. Based on the theme, "Developing After Sixty," the topic, "Psychologically," will be discussed by Franciscan Sister Olga Wittekind.

October 3

The regular monthly card

party sponsored by the Women's Club at St. Philip Neri parish, Indianapolis, will be held in the parish community hall. A welcome is extended to the public.

October 4

The Indianapolis westside group of Separated, Divorced and Remarried Catholics will meet at St. Gabriel parish, 6000 W. 34th St. at 7:30 p.m. Jerry Smith will speak on the topic of "What Catholic Social Services Has to Offer."

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 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.

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 Circlefest '79. For more information call Karen Seal at 535-9764.

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-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.

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Based on Genesis II

A Spiritual Journey

The Vocations Center of the Archdiocese is sponsoring a "program of spiritual growth" for single men and women between the ages of 18-30.

Based on the Genesis II concept of Father Vince Dwyer and entitled "A Spiritual Journey," the program will consist of six weekly two-hour sessions on successive Tuesday evenings, beginning Oct. 16.

The individual meetings, which will be held from 7 p.m. to 9 p.m. at the Vocations Center, 520 Stevens St., Indianapolis, will employ film, discussion, liturgy, and group dynamics in the treatment of such topics as self concept, prayer, interpersonal relationships and intimacy.

Directing the program will be: Ms. Michele Goodrich, Administrator Assistant of the Catholic Youth Organization, Sister Ellen Kehoe, a Sister of Providence from St. Thomas Aquinas Parish, and Father Mark Svarczkopf and Father Bob Sims, Priests of the Archdiocese.

I Wish to participate in "The Spiritual Journey" program.

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City _____ State _____ Zip _____
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(1 Peter 1:24-25)

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Those who have left everything
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repaid a hundredfold, and will
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Soup and Bread Supper — 6:00 p.m.
Prayer and Praise — 7:30 p.m.
Mass — 8:00 p.m.
Celebrant — Fr. Joseph Riedman
Homilist — Msgr. Raymond Bosler

For further information call:

Catholic Charismatic Community Center
Phone: 283-LORD

"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)

Remember them

† ARIENS, Voleta B., 66, St. Gabriel, Connersville, Sept. 15. Mother of Joan and Winnie Patterson; Marilyn Warner and Irene Sudler; sister of Emma Corya, Marjorie McKee, Edith Thomas, Caroline Cunnigan, Viola Joyner, Nathan and Stanley Duncan.

† ARTMEIER, Leo, 79, St. Anne, Hamburg, Sept. 21. Brother of Henry, Louis, Carl, Hugo, and Norbert Artmeier, Irene Hellmick and Catherine Burkhardt.

† BECKLEY, Juanita A., 65, St. Simon, Indianapolis, Sept. 21. Wife of Kenneth; mother of Sara A. Londa and Mary E. Harris; sister of Billie Dennison and Janie Santucci.

† BORN, Merial G., 82, St. Matthew, Indianapolis, Sept. 21.

† BRINKSNEADER, Ronald, 42, St. Paul, Tell City, Sept. 18. Father of Julia and Sonia; son of Mrs. Elsie Brinksneider; brother of Dorothy Strovel.

† DEFRY, Isabelle, 82, of Jeffersonville; funeral at St. Clement, Plant City, Fla., Sept. 19. Mother of Francis Dery, Mrs. Robert Elnor and Stanley Wainscott.

† DUGAN, Brian P., 25, St. Gabriel, Indianapolis, Sept. 21. Son of Mr. and Mrs. William F. Dugan; brother of Jo Ellen Millard.

† EVANS, Harry F., 58, St. Mark, Indianapolis, Sept. 22. Husband of Charlotte; father of Karen Jackson, Joan and Timothy F. Evans.

† FAULKNER, Agnes, 90, **'Daughters' to hold celebration**

The three Indianapolis Circles of the Daughters of Isabella will hold a joint installation ceremony of their regents at a noon Mass at St. Joan of Arc Church on Sunday, Oct. 7. Father Donald Schmidlin, church pastor, will be the celebrant for the Mass and Mrs. Joella Geis, state D of I regent of Connersville will serve as the installing officer.

Following the Mass and seating of the new regents a continental breakfast will be served in the parish recreation room.

The new regents include Mrs. Eileen Perry of Mother Theodore Circle; Mrs. Ann Farmer of Our Lady of Every Day Circle; and Mrs. Eleanor Johnson of Madonna Circle.

All D of I members and their guests are extended an invitation to attend the event.

Holy Cross, St. Croix, Sept. 18. Wife of Leo; mother of Edward, William, Donald, and Albert Faulkner, Catherine Sellman, Christina Hahus and Mary Agnes Goffinet.

† FUERSTENBERG, Margaret F., 91, St. Luke, Indianapolis, Sept. 20.

† GIOVINI, Minnie Ferro, 98, Sacred Heart, Clinton, Sept. 22. Mother of Barbara Biddilli, Julia Conrado, Rena Ferro, Virginia Hollowell and Rosalea Sparks.

† GRESHAM, Elizabeth L., 76, Little Flower, Indianapolis, Sept. 20. Sister of Ethel Crabtree, Marion Green and Paul Lughmers.

† HARAGAN, Joseph A., 79, St. Pius X, Indianapolis, Sept. 21. Husband of Delphina E.; father of Joseph F. Haragan.

† HOGSTON, Paul W., 69, Holy Family, Richmond, Sept. 24. Husband of Carmella; father of Pauline Collier, Mary Holland and Glen Hogston; brother of Mildred Gulde and Bessie Hirschfeld.

† KOHLER, Adam J., 68, of Jeffersonville; funeral at St. Vincent Ferrer, Detroit, Mich., Sept. 18. Husband of Patricia Smith Kohler; father of Thomas Kohler and Susan Thibido.

† KRIECH, Lt. Michael J., 32, I.F.D., Little Flower, Indianapolis, Sept. 21. Father of Michael Robert; son of Robert J. Kriech and Mary Andrews; brother of Steven Kriech; stepson of Donald Andrews.

† KUPFERER, Anton J., 89, Holy Family, New Albany, Sept. 22. Husband of Sarah; father of Anna M. Nein and Anthony J. Kupferer.

† MCCARTHY, Robert J., 47, St. Patrick, Indianapolis, Sept. 24. Father of Kelly McCarthy and Colleen Justus; brother of Michael, Joseph and John McCarthy, Mary Jane Wagner and Joann McAndrews.

† MCCOMBS, Wilbur S., 64, St. Joseph, Terre Haute, Sept. 18.

† MCGAVOCK, Ethel, 57, St. Bridget, Indianapolis, Sept. 25.

† PAULIN, Benno T., 66, St. Paul, Tell City, Sept. 18. Husband of Ethel; father of Connie Poehlein and Mary Dixon; brother of Walter and Eugene Paulin.

† ROGIER, Ralph B., 64, St. Paul, Tell City, Sept. 12. Husband of Augusta; father of Ben, Bob, Bernard, Bill, Tim, Allen, Mary Jo, Kathy and Elizabeth; brother of Albert, Charles, Lawrence, Thomas, Christy and Robert Rogier and Mrs. Gertrude Malone.

† ROST, Thomas W., 79, St. Mary, Richmond, Sept. 18.

Husband of Rosemary; stepfather of Joseph E., Lawrence R., James W., Clement A. and Thomas A. Clark and Lillian F. Cokins; half-brother of Gertrude Shaffer.

† SAHM, Susan E., St. Jude, Indianapolis, Sept. 21.

Mother of Anna Marie and Robert A. Sahn.

† SAVOY, Thomas W., 60, St. Gabriel, Connersville, Sept. 21. Brother of Sam and Donald Savoy.

† SCHNEBELT, Arthur, 85, St. Lawrence, Lawrenceburg, Sept. 18. Brother of

Lyman Schnebelt and Irene Beckett.

† STEVENS, Jama E., 59, St. Gabriel, Connersville, Sept. 19. Wife of Robert; mother of Billy Gene Whitfield; daughter of Irene Duke.

† STONE, Jennie E., Our Lady of Perpetual Help, New

Albany, Sept. 19. Wife of Clarence W.; mother of Kathleen D. Voll, Mildred Long and Henry Weis.

† THOMAS, Irene Ahaus, 80, St. Mary, Richmond, Sept. 20. Mother of Loren Ahaus, Betty Scianamblo and June Miller.

'College Night' program at Marian

Juniors and seniors of area Catholic high schools and their parents will attend a joint college night program, to be held October 2 at Marian College, 3200 Cold Spring Rd., Indianapolis.

Nearly 50 colleges, universities and other professional institutions will

be represented at Tuesday's event, scheduled from 7 to 9 p.m. in Marian Hall (administration building).

Following a "shopper's fair" with institutional representatives, an explanation of current financial aid information for higher education will be

given at 8:30 p.m. for students and parents.

Guidance directors of the following schools are cooperating in the joint program: Brebeuf, Cathedral, Chatard, Ritter, Roncalli and Seccina Memorial. Coordinator is Kevin H. Ryan, director of admissions at Marian.

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The Hoosier Scene

Rosary March slated for October 7

by David Gerard Dolan

► The long time teacher at St. Mary's Child Center, **Mary Carson**, reminds us that a rosary march, in honor of the feast of the Holy Rosary, will be held in downtown Indianapolis on October 7.

The event, which is sponsored by a large coalition of parish organizations, will be held in conjunction with similar marches all over the world. Mary Carson reminded us to tell our readers that those who wish to join in the march are asked to gather in front of the Indiana State Office Building on Capitol Ave. at 2 p.m.

The group will proceed, while praying the rosary, to St. John's Church on Georgia Street. There, the St. John's choir will sing the Benediction.

The organizers of the event expect a crowd of a few hundred to attend and anticipate that the march will last for about an hour. All are urged to take this special opportunity to pray to Our Lady and to show support for the devotion of the rosary.

► **Sister Sue Jenkins** reminds us that there will be an introductory retreat-workshop for Catholic Sisters on the meaning of the Charismatic Renewal. The retreat will be from October 19-21 at Alverna Retreat House in Indianapolis.

The retreat will feature a talk by the Criterion's own former editor **Mssgr. Raymond T. Bosler**, who will give his impressions of his experience of the International Charismatic Priest Conference of June, 1979, held in Steubenville, Ohio. The theme of the weekend is entitled "More of God," and it will "provide a forum for learning about and discussing the Catholic Charismatic Renewal," according to Sister Sue.

For registration information, nuns are asked to contact Sister Sue at 317-871-2238 during business hours or at her home at 317-283-2918.

► **Rosie Killilea** wanted people who are Separated, Divorced or Remarried Catholics to know about a program sponsored by SDRC of Indiana entitled a "Beginning Experience." The "Beginning Experience" is a weekend retreat program designed to give, in Ms. Killilea's words, "an opportunity for pausing, reflecting and putting one's life back together. It helps to close the door of the past and look ahead to the future."

The next "Beginning Experience" weekend is scheduled for October 12-14 at Alverna Retreat House in Indianapolis. Interested people are asked to contact Alverna at 317-257-7338 for more information.

► The official Dedication Ceremonies for **Gibault School's Sherer Hall** were held Saturday, Sept. 15, on the school's campus at Terre Haute.

Named in honor of Forrest and Hazel Sherer, longtime supporters of Gibault School, Sherer Hall is the fourth and final new residence hall that will be built on the campus. Construction is scheduled for completion later this year.

► **Father William Blackwell** continues to recuperate after his heart attack. He is presently living in the

rectory at St. Charles in Milan, but is forbidden by his doctor to resume his duties at this time. Father Myles Smith and Benedictine Father Joseph Bell from St. Maur's Monastery have been presiding at weekend liturgies.

► **Father Aloysius Barthel** has been reported in Floyd County Hospital recuperating from a heart attack but I was told early this week he is now back home. Father Lawrence Weinzapfel is now taking care of St. Paul's Parish in Sellersburg, with some help from other local clergy, while Father Al recovers.

► **Clare Hillan**, a junior at Roncalli High School and a parishioner of St. Roch's parish in Indianapolis, composed a poem for the communion meditation during this year's back to school Mass for Roncalli. Here is the text of the young lady's poem:

To live as gently as I can,
To be, no matter where, a man;
To take what comes of good or ill
And cling to faith and honor still;
To do my best, and let that stand
The record of my brain and hand;
And then, should failure come to me
Still work and hope for victory.

To have no secret place wherein
I stoop unseen, to shame or sin;
To be the same when I'm alone
As when my every deed is known;
To live, undaunted, unafraid
Of any step that I have made;
To be without pretense or sham
Exactly what men think I am.

To leave some simple mark behind
To keep my having lived in mind;
If enmity to aught I show
To be an honest, generous foe;
To play my little part, nor whine
That greater honors are not mine.
This, I believe, is all I need
For my philosophy and creed.

Miss Hillan is the daughter of Mr. and Mrs. Robert Hillan of Indianapolis.

► Congratulations are in order for the girls tennis team of **Brebeuf High School** of Indianapolis. The girls captured the state championship by finishing their 1978-79 season with a 10-2 record.

Standout performers for the team include **Courtney Lord** and **Liz and Melissa Barney**. Miss Lord finished first in singles play while the Barney sisters tore up the circuit with their fine doubles play, in which they finished tops in the state.

► **Franciscan Father Sam Goldwater**, age 61, died September 14 in Roanoke, Illinois. Father Sam was active in our archdiocese from 1966 to 1975 while serving as superior of the Franciscan novitiate in Oldenburg.

► Marion County Sheriff **James L. Wells** presented \$507.50 to **William Brown**, Executive Director of St. Mary's Child Center. The money is proceeds from Sheriff's Annual Hot Wheels Race

For Charity staged each year at the Marion County Fair. This year's charities are the Shriner's Hospital For Crippled and Burned Children, and the St. Mary's Child Center.

► The eight children of the late **Henry A. and Catherine Eberle Strobel**, St. Paul parish, Tell City, met for a family reunion Sept. 3rd in St. Meinrad, birthplace of their father. Rev. Kevin Ryan, O.S.B. celebrated a Mass at St. Meinrad parish church and a reception followed in the home of Levinus and Rita Strobel Brockman. Special guests included Rev. Meinrad Brune, O.S.B., pastor of St. Meinrad and local Benedictine nuns. Seminarians from the Archabbey helped in preparation and serving of the food.

► The Committee for the **Preservation of Life (C.P.L.)** will sponsor its annual "Roses for Life" sale at many churches throughout Indianapolis on Sunday, Oct. 3. This date coincides

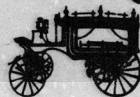
with Respect Life Sunday, and is one of the major fund-raising events for C.P.L. A donation of \$1 per rose or \$10 per dozen is requested.

The C.P.L., is a non-sectarian organization dedicated to the education of the public concerning the right to life and dignity for all individuals from conception to natural death.

► The **St. Meinrad School of Theology** was recently re-accredited by the Association of Theological Schools in the United States and Canada (ATS) for a ten-year period. Benedictine Father Daniel Buechlein, president-rector of the school, announced that accreditation was also received by the school this summer from the North Central Association of Colleges and Schools for five years. The ATS Commission voted to "reaffirm the institutional accreditation for offering the Master of Divinity and Master of Religious Education Degrees," and the NCA gave accreditation at the Master's Degree level.

IRONY OF IRONIES DEPARTMENT—Poster seen in a hallway at the Office of Catholic Education: "Life is something that happens while you are planning something else."

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Monks of St. Meinrad to sponsor pilgrimage

ST. MEINRAD, Ind. — The monks of St. Meinrad Archabbey here will sponsor a pilgrimage to the shrine of Our Lady of Monte Cassino on each of the four Sundays in October. The services will begin at 2 p.m. and last about 45 minutes.

Benedictine Father Marion Walsh is the pilgrimage coordinator. Thousands journey to Monte Cassino during the Sundays in October and May each year for this pilgrimage.

The monks from the archabbey who will speak at Monte Cassino and the titles of their talks are as follows: Oct. 7, Father Martin Dusseu, "Like Mary, God

Invites Us to Greatness, to Love Deeply and to Serve;" Oct. 14, Father Kilian Kerwin, "Mary, a Woman of Prayer;" Oct. 21, Father Ephrem Carr, "Mary, Mother of Emmanuel (God With Us);" Oct. 28, Father Lambert Reilly, "Mary, the Saint of Saints."

Father Marion noted that the services on Oct. 7 will coincide with the Universal Rosary March.

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Today's Music

By Charlie Martin

Eddie Rabbitt's music is found in the country and western sections of music stores but many of his songs sound more like Top 40 material.

Rabbitt would stand a good chance of winning a Cat Stevens look-alike contest, although his music is more mellow. His current hit "Suspicious" comes off his most recent album, "Loveline."

"Suspicious" is a song about troublesome feelings that can creep into a relationship. These feelings are the insecurities and jealousies that most of us find difficult to admit. As the song indicates, these anxieties can even affect how we feel about ourselves. Such inner tension could spill over to any relationship, causing a need to talk about these feelings.

The person's fears stem from his lover's attractiveness to other men. He fears that "somebody's going to steal you away from me." Indeed, our personal qualities often attract a large number of people. This ability to bring other people into our lives makes our life interesting and exciting. No matter how good a relationship with another person may be, none of us can find all the fulfillment possible in life through only one person. Through sharing with many people, we can discover new dimensions of our own persons.



We also need definition in our relationships, and this type of definition is found through commitment. Obviously we cannot be best friends with everyone, for if we try, we soon find we have spread ourselves so thin that we possess nothing of depth to share with any one person.

WE MAKE decisions about who we will spend our



time with, who we will confide in, and who we will commit ourselves in love to. Such definition in relationships provides the structure necessary for building authentic, loving relationships.

Yet this song focuses on feelings, and our feelings are not controlled by definitions or structures. Feelings are more spontaneous and often difficult to explain. We should not be afraid of the types of feelings described in the song. Rather all of our feelings can be used as creative opportunities to strengthen our relationships.

If we are truly committed to a relationship, then we are also committed to allowing the other person to know us more completely in our emotions.

It is a natural reaction to have a fear of appearing foolish in sharing our suspicions, jealousies or anxieties. But we can move beyond this reaction to risk forming stronger relationships.

SUSPICIONS

I'm so glad that I met you baby/And I'm so proud when we walk down the street/And I know it's crazy to worry like I do/But I get this feeling that I'm losing you/CHORUS/I get deep suspicions/Even though I know that you love me baby/And I really shouldn't feel this way/Suspicious/I can't help it—you're just so good/I'm afraid somebody's going to steal you away from me/When I go out to a party with you/You always turn every head in the room/And I just know what's on every man's mind/I try to fight it but it gets to me sometimes/REPEAT CHORUS/When I'm with you I feel so satisfied/The way you touch me when you lay by my side/That look you get in your eyes when we love/Makes me hate myself for what I'm thinking of/REPEAT CHORUS

Written by: Eddie Rabbitt, Randy McCormick
David Malloy, Even Stevens
Sung by Eddie Rabbitt
© 1979, Elektra Records



EVERY relationship needs to grow. The dynamics of a relationship often reveal many aspects of our personalities, some less desirable than we would prefer to find within ourselves. Yet we are not bound by what we are today. By being honest with a loving friend or marriage partner, we find the strength to grow. One of the most exciting adventures in life is to keep on growing to become a more loving, free and life-giving person.

Sometimes we may feel

suspicious, jealous or fearful, but none of these feelings are the core of our human person. Rather they are part of the process of a person who is changing and growing. We bring our own individual selves to every relationship, and is the best gift we could ever give to another.

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Loneliness plagues all ages

by Jon Dart

A 77-year-old man goes out to buy a paper. But somewhere along the way he changes his mind.

Instead, he rummages through the trash for a large metal can, stops at a gas station, buys 60 cents worth of gasoline, then walks around the corner into an alley. There, he lights

himself on fire.

Nobody knows why he did it because there was nobody in his life he could tell.

A sophomore at a California campus walks into the campus counseling office and plops three big jars of assorted pills onto the psychiatrist's desk. There are at least 400 of them, and he has been collecting them for months, planning some

night to pop them all at once.

HIS EYES are all red, either from recent tears, or too many sleepless nights. He doesn't know why he feels so miserable, so isolated on a campus of 18,000 others just like him. But he does. He can't even study anymore, and he used to be a straight A student.

Unless someone helps him, he wants his pills back because at 19 there is no place else he can turn.

These two people, and many others, are all bound together by a single common bond—loneliness; that illusive term as undefinable as love, joy, fear, anger, and all of the other human emotions.

Everyone has felt loneliness at one time, that emptiness, that condition of fear.

Some people find it hard to admit, even to themselves, that they're lonely. They feel that they're a failure or inadequate. The stresses of daily life are becoming so great, and there are so many uncertainties, that a lot of people feel that survival is all they have time to handle. They forget all about their personal happiness.

hung up on independence, and that means "making it alone." But it hasn't taught us how to be alone without feeling loneliness, an altogether different condition.

Infancy is when loneliness is first encountered. The mother leaves the child, the child cries and the mother always returns. The child gradually learns that it is all right if she's away for awhile. He learns to trust others and how to handle being alone. Those kinds of people grow into normal adults.

Chronically lonely people never had their needs met at infancy. Therefore, these people have a basic terror of being alone and a distrust of others. They either withdraw from others altogether, living life in fantasies, or they become aggressive, constantly looking for others as a reassurance of their own self-worth and their lovability.

Why can't there be a Loneliness Anonymous? A place where lonely people aren't alcoholics, senior citizens, or divorcees. A place that has no certain criteria to be accepted.

If we all work on this problem together, it may someday be a thing of the past.

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TV programs of note

Monday, Oct. 1, 8-9:30 p.m. (EDT) (PBS) "Musical Comedy Tonight." Ethel Merman, Carol Burnett, Sandy Duncan and a number of other popular performers join in recreating some outstanding highlights from the history of American musical theater.

Thursday, Oct. 4, 9-9:30 p.m. (EDT) (PBS) "Sneak Previews." On this first show of the new season, Chicago film critics Robert Ebert and Gene

Siskel discuss their choices for the 10 best movies of the 1970s.

Thursday, Oct. 4, 9:30-10 p.m. (EDT) (PBS) "Camera Three." Combining the best of the original CBS "Camera Three" programs with new productions, the series premieres with a new documentary profile of movie and stage composer Marvin Hamlisch.

Saturday, Oct. 6, 5:30-6 p.m. (EDT) (PBS) "Feelings." Child psychologist Lee Salk talks with youngsters about coping with emotional problems in this 13-part series, the first program of which deals with the trauma of divorce.

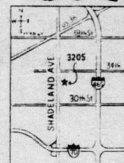
Saturday, Oct. 6, 7-7:30 p.m. (EDT) (PBS) "Once Upon a Classic." This popular family series begins its fourth season with a 10-part dramatization of Charles Dickens' "The Old Curiosity Shop" and the heart-tugging tribulations of Little Nell.



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Media Notebook



MEDIEVAL ALARM CLOCK—Narrator-writer James Burke points out the finer aspects of a liquid alarm clock used by 12th century monks to wake them up. The scene is from the fifth segment of "Connections: An Alternate View of Change" to be aired Oct. 28 on PBS. (NC photo)

'Connections' premieres

Technology and its effect upon society is the subject of "Connections," a 10-part series premiering Sunday, Sept. 30, at 8-9 p.m. (EDT) on PBS.

The approach is historical in following the way one scientific invention triggers a variety of others and how these interact with the way people live and what they value.

Its intention is not to teach anything about how the technologies involved actually operate, but rather to provide a framework for thinking about the relationships between scientific developments and social change.

The importance of the subject is inescapable: either we are wise enough to control technology to enrich our lives or it will control us.

The series' writer and host, James Burke, is an ideal guide for those perplexed by the complexities of the modern technological world. He has obviously accomplished the necessary research work, but equally important is the vivid, down-to-earth way in which he brings it to life on the television screen.

An example of his flair for dramatizing the complex and the theoretical is the way he starts the first program. Showing us how totally dependent we are upon an incredible network of interconnected technologies, Burke recreates the 1965 blackout of New York City when all the machines we take for granted stopped.

Taking this a step further with a doomsday scenario of total national disaster, Burke wonders how many of us would survive without technology by living off the land as our ancestors did.

From today's "trap of technology," Burke makes a 12,000-year leap-back to the discovery of the plow, beginning a chain of technological developments that by the end of the programs brings us back to the present.

It is a dazzling display of historical connections—what Burke describes as a "technological detective story"—showing us how the world became what it is today. With such knowledge we might better be able to influence what it will become in the future.

"Connections" is a

significant effort to bridge the growing gap between science and society through an imaginative use of the television media.

In order to make this British series more meaningful for the American audience, WQED-Pittsburgh has produced a special question-and-answer session, introduced by E.G. Marshall, to conclude each segment.

Religious Broadcasting

RADIO: Sunday, Sept. 30, "Guideline" (NBC). This will be the first of two programs on the role and concerns of black Catholics in the United States. The guest is Auxiliary Bishop James Patterson 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 has been active in all

major civil rights activities, was a member of the board of directors of the National Office for Black Catholics and has served as president of the National Black Clergy Caucus. Interviewing Bishop Lyke is Father Joseph Kraker, pastor of St. Timothy's Church in Garfield Heights, Ohio, a parish which includes numerous black families. In this first program Bishop Lyke and Father Kraker discuss institutional racism, its nature and its causes. At the same time they relate the experience of black Catholics to their sense of belonging to a worldwide church and to their feeling of relationship to African Catholics.

Sunday, Oct. 7, begins the eighth year of the recent life movement's appeal to the conscience of the American community on issues that threaten human life. If you have never felt deeply concerned about this, watch the TV program on one such issue, the health hazards of toxic chemicals for us, our children and the unborn.

It is called "A Plague on Our Children," a special documentary by Robert Richter in the award-winning "NOVA" series, airing Tuesday, Oct. 2, at 8-10 p.m. (EDT) on PBS.

The program begins with Oregon mothers recounting the illnesses, miscarriages and increase of cancer that occurred when the timber industry began spraying chemical herbicides in their area.

That is the background—direct and emotional—against which is presented the evidence of tests and studies on the effect of synthetic chemical toxins on animal and human life now and the jeopardy in which they place future generations.

The documentary's purpose is to balance all that we have learned so far about these chemicals with what we don't yet know and let the viewer decide whether we can afford to wait until every last shred of scientific evidence is in.

The Toxic Substances Control Act of 1976 is enforced by the Environmental Protection Agency, which says that "zero risk is not our goal in herbicide regulation." Critics of the agency reply that instead of waiting for a chemical to be ruled unsafe—a protracted and

costly procedure—the burden of proof of a chemical's safety should be upon the producers rather than the public.

The terms in which the program poses this question of regulation for the viewer's consideration is intended to be disturbing: "If there has to be a human body count then who is the government protecting?"

The program also goes into the disposal problem of banned chemicals and toxic wastes, 90 % of which are dumped unsafely or illegally, according to government estimates.

The horrors of the toxic landfill at Love Canal in New York are well documented. But the program also goes to Wilsonville, Ill., where a local priest speaks out against the "social injustice" done the community when the EPA made it a dump site for 5,000 drums of banned PCB without consulting the residents.

While the arguments—both sides are well represented on the program—about the danger of poisonous chemicals goes on, the spraying and dumping continue. The problem is, as the Oregon woman who began the show says at its conclusion, "They are just not listening to us. We are going to have to get a lot more forceful."

Stereotyped images of nuns and priests have

served the popular screen as camera fodder since the early days of Edison. Running true to form is "The Golden Gate Murders," airing Wednesday, Oct. 3, at 9-11 p.m. (EDT) on CBS.

Susannah York plays a nun determined to prove that a priest who fell to his death from the Golden Gate Bridge was not a suicide but a murder victim.

David Janssen, parodying himself in countless roles as the hardboiled, gravel-throated cop, finally takes her seriously and together they track down the Creeper, an insane killer who used the bridge much as the Hunchback used Notre Dame.

What this anemic thriller actually has on its mind, besides the spectacular scenery of San Francisco, is whether romance can bloom in between bagels for this unlikely pair of unconvincing stereotypes.

Not to worry, however, because the script has carefully explained that the nun is on a leave of absence "in order to re-evaluate her vows and her place in the order."

One might have expected something with a bit more depth from executive producer Carl Foreman in his first American TV effort. The best one can say of his made-for-TV film is that it is blissfully ignorant not only of the intelligence of real nuns but of the television audience as well.

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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Viewing with Arnold

'More American Graffiti'

by James W. Arnold

"More American Graffiti" gets an A for effort, but it ends up being more fun to talk about than to see.

"More" is George ("Star Wars") Lucas' attempt to sequel his first big hit of six years ago (yes, time flies), which described a hectic-funny 24 hours in the life of a group of northern California high school seniors in 1962 saying goodbye to their adolescent freedom. Their story is now continued, with all of the players back except Richard Dreyfuss—an important exception—who (you'll recall) went East to college. This time Lucas produces, but leaves the script and direction to B.W.L. (Bill) Norton, a young protege at his San Francisco-based film shop.

The movie's risky premise is that viewers are ready to be nostalgic about the late 1960's, and the heaviest part of the Vietnam era, with the same enthusiasm that they had for the early 1960's, an innocent period whose foibles were so skillfully exploited in the original. It probably ain't so. The last days of childhood are always warm to the memory. But the late Sixties may be still too close and painful to be remembered fondly, at least in the slapdash comedy style attempted here.

I think people are willing to be sentimental about those years, and there are signs on college campuses that some may even want to revive them. But "More" mostly uses them for "Happy Days" type yuks. Compared to the recent movie of "Hair," it seems superficial and insensitive.

The style, however, is definitely interesting. Yet perhaps even that is a commercial mistake. The big movie audience today doesn't know or care enough about style to make a difference.

Norton has designed four distinct visual approaches to each of four story lines following four sets of characters at different places and times, a discord that neatly symbolizes the radical separation of friends in those days. On screen it's less confusing than it reads



WITHOUT the cinematics, and some ironies and excitement produced by the cutting (e.g., near the end, violent chases and combats, of varying seriousness, are going on simultaneously in all four episodes), the narratives are decidedly threadbare. The best, surprisingly, is the drag race sequence. All that really happens is that Le Mat meets a pretty "Swedish"

exchange student (she turns out to be from Iceland), and they like each other, but can't communicate, then finally do. At the same time, he's trying to win his spring series as an independent against an arrogant factory team, and finally does, with the generous help of a rival driver. It's not immortal art, but it's simple, upbeat, even touching.

The Vietnam portion mixes bloody combat with

heavy satire somewhere between that of "M.A.S.H." and "Catch-22": it's a Sixties attitude that in 1979 seems tired, clumsy and pointless. The same is true of the student protest section with its emphasis on broadly drawn police brutality and buffoonery, although Howard and Williams offer bright moments as "squares" involved in the riots by accident. They still argue incessantly—this time, an early skirmish on the women's liberation issue.

The S.F. sequences seem mainly an excuse for rehashing the music, drug action and friendly hippie hedonism of the times.

There is kidding, but no judgment—just what wild-and-crazy guys they were in those days. As in the first "Graffiti," period music dominates the soundtrack, hitting every stop from "Moon River" to the Grateful Dead, the Stones and Dylan.

Despite its technical razzle-dazzle, this movie has nothing to say and offers little to feel. Given the potent era it tries to deal with, that's a considerable failure.

(Casualness about drugs; street talk and toilet jokes; not recommended). NCMP Rating: A-3—morally unobjectionable for adults.

in print, but even so, occasional imperfections in execution keep the viewer off balance.

WE START with a day of drag races at Fremont raceway on New Year's Eve 1964. Everyone is there: the car freak (Paul Le Mat), the newlywed lovers (Ron Howard, Cindy Williams) noted for their all-night quarrel in the first film, the flaky Connie Stevens lookalike (Candy Clark), and the likeable klutz-clown (Charles Martin Smith), who's in the Army and eager to go to Vietnam and "eat Cong for breakfast."

On a regular cycle, the film cuts ahead one year to Smith in Viet facing the realities and stupidities of war, then another year to Clark circulating through the acid rock scene in San Francisco, then another year to Howard and Williams as bickering young parents somehow getting mixed up in student anti-war demonstrations, then back to the drag race scene as it progresses, etc. Each episode has its own "look": traditional screen size with long lenses, wide-screen, multiple split-screens (for the S.F. footage), and documentary-like, hand-held 16 mm. blow-ups for Vietnam. On TV, all this will blow your tube.

All the styles are peculiarly appropriate to their subjects, but as we take about a dozen trips through the whole cycle, readjusting eyeballs and deciding when and where we are, we wonder whether it's all worth it.

"...this movie has nothing to say and offers little to feel."

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