

The CRITERION

Pope stresses importance of prayer in religious life

CASTELGANDOLFO, Italy (NC)—Prayer is the essence of religious life, Pope John Paul II told U.S. bishops making their "ad limina" visit Sept. 19. Two days earlier he told 50 priests taking part in a seminar on "Responsible Procreation" that persons who use methods of artificial contraception claim for themselves the role of God and

reject providence. And on Sept. 18 he expressed concern about the threat of nuclear war and prayed that humanity will never experience a nuclear holocaust.

The quality of a religious person's consecration is more important than the activity he or she performs, he told the bishops.

He also warned against Religious working outside the church or against its teachings, saying this would be "the greatest offense to their dignity and their persons."

He told the American bishops that it was part of their collegial responsibility for the church to help Religious to to serve as

models themselves of continuing conversion to Christ.

The pope noted that the new Code of Canon Law proclaims prayer as the first duty of Religious. "The question of Religious being united with God in prayer precedes the question of what activity they will perform," he said.

"In speaking of Religious, we must say that their dignity consists in this: that they are persons individually called by God and consecrated by God through the mediation of the church," said the pope. "The value of their activity is great, but the value of their being Religious is greater still."

Reminding the bishops that he had appointed a three-person commission last June to guide the bishops in assisting men and women Religious in living their vocations, the pope said: "In the case of the Religious, as in the case of the faithful, the process is the same: In the very moment in which we bishops recognize our own need for conversion, the Lord asks us to go out to others—humble and repentant, yet courageous and without fear—to communicate with our brothers and sisters."

The pope praised Religious "for the immense contribution they have made to the church in the United States" and highlighted the ecclesial dimension of their work.

Saying it was a charism of the bishops, guided by the Holy Spirit, to coordinate the works of the church, the pope said that bishops "perform a great service to the Religious by helping them to maintain and deepen their union with the church, and by assisting them to harmonize all their activities with the life of the church."

"The greatest misunderstanding of the charism of Religious, indeed the greatest offense to their dignity and their persons, would come from those who might try to situate their life or mission outside its ecclesial context," said the pope. "Religious are betrayed by anyone who would attempt to have them embrace teaching against the magisterium (teaching authority) of the church, who conceived them by her love and gave them birth in her liberating truth."

"Let us manifest our pastoral love in a special way to the Religious of the United States," he said. "And let us lead the way in the sacrifice and love demanded by conversion."

To the priests attending the seminar at the John Paul II Institute on Marriage and Family Life, the pontiff said the sexual act should symbolize in marriage the complete donation of the essential beings of two persons to each other. "The contraceptive act," he said, "introduces a substantial limitation from within of this reciprocal donation and expresses an objective refusal to give to the other all the good of femininity or masculinity."



BLOOMINGTON HEADQUARTERS—Representatives from St. John, Bloomington who attended the Educational Leadership Conference made themselves at home by setting up a tent complete with food, drinks and chairs. The group included from left to

right: Charlie Gill, Dr. Tom Kapczynski, Maribeth McKalg, Pat Witt and Wayne Tessles. A story appears on page two. (Photo by Frank Savage.)

Stimming to receive pro-life award

Charles Stimming Sr. of Indianapolis will receive the new archdiocesan Respect Life Award on Sunday, Oct. 2, which has been designated as Respect Life Sunday.

Stimming will be honored during a dinner in the Catholic Center following a 5 p.m. vesper service in SS. Peter and Paul Cathedral.

The award is to be made each year to one person in the archdiocese for work in the pro-life field. Stimming was one of the founders of the Committee for the Preservation of Life, the forerunner of Indianapolis Right to Life, and has been active in the pro-life area.

The Respect Life Award is the latest in a long list of honors, including the St. Thomas More Award of the National Council of Catholic Men, the Distinguished Catholic Layman Award of the Indianapolis Council of Catholic Men, the Brotherhood Award of the Indianapolis NCCJ chapter, the Distinguished Alumnus Citation of Loyola University, and Sagamore of the Wabash. In 1967, Pope Paul VI named Stimming a Knight of St. Gregory.

Stimming is a 1929 graduate of Loyola University, Chicago. In 1969, he received an honorary degree from Marian College,

Indianapolis, and has served as president of Marian's board of trustees.

He is a past president of the Serra Club of Indianapolis, the Indianapolis Archdiocesan Council of Catholic Men, the Latin School Foundation and the Indianapolis Conference on Religion and Race.

Stimming has also served on the St. Vincent Hospital Advisory Board and the Board of Directors of the National Conference of Christians and Jews (NCCJ), the Alcoholic Rehabilitation Center, Christian

Theological Seminary, Rotary, St. Mary's Child Center, the Community Service Council of Indianapolis and the Indianapolis Senior Citizens Center.

In addition, he has been a member of the Advisory Board of Salvation Army, the President's Council of Brebeuf Preparatory School in Indianapolis, and the Honorable Order of Kentucky Colonels.

Cost of the dinner is \$5, and dinner reservations should be made by Saturday, Sept. 24, by calling the Office of Pro-Life Activities, 317-236-1569.



Church leaders call for truce

One year after the massacre of Palestinian civilians at two refugee camps in Lebanon, Catholic Church leaders were calling again for a truce in the Lebanese civil war and were expressing new revulsion at what the Vatican newspaper called the "atrocious slaughter."

Pope John Paul II, at his weekly general audience Sept. 14, issued one of his strongest appeals for both sides to put down their arms and begin negotiations.

Cardinal Antoine-Pierre Khoraiche, Maronite patriarch of Antioch, also called on Lebanese factions, including Maronite Catholics, to end their civil war in an appeal published Sept. 9 on the front page of L'Osservatore Romano, the Vatican daily newspaper.

The newspaper later marked the one-year anniversary of the massacres with an front-page editorial Sept. 17 noting that women, children and the elderly were among those killed.

"It is a martyrdom that seems never to end," the Vatican newspaper said.

U.S. church leaders as well were pleading for peace in Lebanon. Cardinal Joseph Bernardin of Chicago, in a telegram to the White House, urged President Reagan "to do everything possible to stop the slaughter of people in Lebanon."

Pope John Paul's appeal for peace included a caution for foreign forces in Lebanon to do nothing to cause the war between Maronite Catholic and Druze militias to escalate.

Conference deals with various aspects of Catholic education

by SUSAN M. MICINSKI

"I look upon theory as being important for the practice of anything," stated Dr. Leon McKenzie, administrator of the Indiana University Department of Human Resource Development at Indiana University-Purdue University at Indianapolis, at a seminar he presented at "Toward Building the Kingdom, Catholic Education and the Issues of Our Time," this year's Educational Leadership Conference sponsored by the Office of Catholic Education, and offered last Saturday at Beech Grove Benedictine Center.

"The theory base of adult religious education has to be critically rethought," he declared, "but we have to sit down and think before we do more activity."

Dr. McKenzie explained that we must know what are the purposes of adult education. But before answering this, "we have to first ask what are the purposes of the church." He stated that the purposes should correspond to each other.

According to the Indiana University administrator, there are three dimensions to the church: kerygmatic (message)—learning activities that revolve around theological, scriptural and liturgical topics; diakonic (service)—activities that focus on everyday needs of adults (i.e., first aid in the home, CPR, home repairs, etc.); and koinonic (community or fellowship)—activities centering on everyday interests of adults (i.e. backyard gardening, how to bake bread, stamp collecting, etc.) designed to bring people together in a community of interest.

"TOO MANY churches stop with the kerygma," he stated. "Very few offer the total comprehensive program. Most churches need to place more emphasis on service and community. It's very easy to get lost in Catholic churches today. People are celebrating in communities that don't exist—a lot of people are strangers to each other, especially in the large, metropolitan churches."

To those who say that churches should not get involved in purely secular learning activities, Dr. McKenzie responds that "for those who can see, all things can be sacred."

If the needs of adults are not being met in churches, what is?

"What is being met is the organizational needs of the church, but nothing ultimately addresses the needs and interests of adults," declared Dr. McKenzie. "The needs of the board, pastor and DRE are being met, but you're not putting on programs for those people."

"Adults have differential learning needs and interests during the lifespan. Once they begin to view the parish as a place that addresses their total educational needs and interests, they will participate in theological courses when 'readiness for learning' occurs."

DR. MCKENZIE, author of "The Religious Education of Adults," attributed some parishes' lack of success with adult education to marketing. "Programs must be presented in a proper light to be attractive to potential participants."

Adults in parishes must be thought of not only as learners, but as possible providers of information. "Just about everyone has something of value to share, not just educational degrees, but life experiences," declared the author.

In brief, Dr. McKenzie stated that this is his "attempt to present a different vision of what adult education should look like. The real world has hard edges seldom taken into consideration by theologians."

In another seminar at the conference, "Justice and Peace Institutionalized," Father Cosmas Raimondi, pastor of Holy Cross Church in Indianapolis, discussed the total parish community in current justice and peace issues.

"I think we have the richest and deepest teaching of any organized religious body in the world," stated Father Raimondi.

He explained how social ministry in the church is broken down into two prongs: direct services—organizations such as St. Vincent de Paul, Catholic Charities, Catholic Social Services, etc., and advocacy—from the Latin word, *advocare*, to call to—to call citizens and organizations to be responsible for people.

"We are excellent on the first, but the second has all but fallen off," declared Father Cos. "The legislative process is an area we, as Catholics, need to get involved in. It is fine and dandy to give money, clothes and food to the poor, but what about the things that make the poor poor?"

In response to why the church should get involved with such issues, Father Raimondi stated that the "poor, oppressed, widowed and downtrodden, are the people the prophets of the Old Testament spoke to. In the New Testament, the Beatitudes call us to social ministry."

"Why did Jesus die a criminal's death imposed upon him by the legal system of his time? He died because he was a threat to the political and religious systems of the time," answered Father Raimondi.

Father Raimondi cited Vatican II's "Gaudium et Spes" (The Pastoral Constitution on the Church in the Modern World) as the most significant text for the church's involvement in social ministry. In one section, four goals are listed concerning the social ministry of the church. They include: protection of human dignity, promotion of human rights, fostering the unity of human family and to provide meaning for all human activity.

It is from these goals that the church gets involved in such issues as the elderly, handicapped, Central America, Poland, nuclear arms, and unemployment, explained the Holy Cross pastor. "Whenever anyone says the church has no business in political issues, you say 'yes, it does because that is the teaching of the church.'"

Father Raimondi also took issue with people who call themselves pro-life when they only support one aspect of life. "We can only call ourselves pro-life if we really are anti-abortion, anti-nuclear arms, anti-poverty and anything else that endangers any form of life. This is the fundamental

challenge of the church today—bringing all these people together."

When asked by a participant at his seminar why some priests don't speak up about social issues, Father Raimondi stated that the best way to remedy this is to begin "a dialogue with the priest. It's scary for priests to go out on a limb and speak about Central America, federal budget cuts, etc. A lot of them feel they must be experts before they can say anything—so instead they'll say nothing."

Other seminars offered at the conference concerned topics such as policymaking, boards of education, youth ministry, assessing administrators and special education programs. According to Susan Weber, coordinator of boards of education at the Office of Catholic Education, 220 persons attended the conference.

David Moebs, an Archdiocesan Board of Education member from the South Deanery stated that "it was a day well spent. I've attended several of these before, and have never come away without some new ideas. Attending a conference helps me to get a better perspective of the size of what we're doing. I think it's a real benefit to rub elbows with other archdiocesan people."

A new board member, Maria Solomon, who belongs to St. Lawrence Parish in Indianapolis, explained that "it was an excellent program. I'm going back with a lot of good ideas."

St. Michael's parishioner Sophia Casey, a social worker at Northwest High School was especially interested in learning about special education programs in the archdiocese. "Most Catholic schools seemingly have a small number of special education students. Knowing what is available could perhaps encourage Catholic parents to keep youngsters at Catholic schools instead of sending them off to public schools."

Catholic journalists meet in St. Louis

Midwest conference focuses on issues of peace and justice

by JIM JACHIMIAK

Journalists attending the Midwest Regional Conference of the Catholic Press Association last week were urged to deal with issues of peace and justice.

The conference, with the theme "Catholic Journalists: Bridge Builders for Peace and Justice," was held Sept. 14-16 in St. Louis. Attending from the Criterion were Father Tom Widner, editor-in-chief, Jim Jachimiak, staff writer, and Evelyn Curto, advertising director.

Msgr. Jack Egan, director of human relations and ecumenism for the Archdiocese of Chicago, challenged the Catholic press to "be bold" and "take a risk" in its coverage of justice and peace issues.

In the past, Msgr. Egan said, the role of the Catholic press was "to interpret the mind of the bishop." Now, that role has changed. Vatican II and its document on the mass media charged Catholic journalists with formation of public views, Msgr. Egan said.

He noted that the secular press reports a good deal of religious news, so reporting "hard news" is no longer a major role in the Catholic press. The Catholic press must go beyond the secular press in its coverage. "Your readers need your research, your facts."

"Let your columns and editorials open dialogue, not close it," Msgr. Egan said. The role of the Catholic press is "not only to answer old questions, but to ask new ones."

Three panelists responded to Msgr. Egan's presentation. Ethel Gintoft, associate publisher of the Catholic Herald in Milwaukee, noted that "sometimes to be bold is to be diplomatic." The role of the Catholic press is to "be bold in what we must do; be bold in our willingness to receive the jolts we may get."

In his response, Claretian Father Mark Brummel noted that the Catholic press must be bold but must also "recognize that people do disagree with us." Father Brummel, editor of U.S. Catholic, believes that "people are beginning to realize that

this kind of dialogue is good and necessary."

Advocacy is also becoming important for the Catholic press. So, Father Brummel said, Catholic journalists must ask, "What kind of role are we going to advocate and still maintain objectivity and credibility?"

Father Hugh Behan noted that, while the Catholic press deals with issues of peace and justice, "there is absolutely no help given in the official prayers of the liturgy."

Father Behan, editor of the Catholic Missourian in Jefferson City, Mo., said the prayers of the liturgy are abstract and emphasize "the Christ of glory" rather than the human Christ. Only in the prayers of the faithful and the homily can the liturgy become more concrete.

He called for "a much more basic form of liturgy," and foresees the development of new prefaces and Eucharistic prayers.

In another session, John F. Fink, publisher of Our Sunday Visitor, discussed the importance of freedom in the Catholic press. "A periodical does not cease to be free because it is Catholic," Fink said.

The primary responsibility of the Catholic press, Fink said, is to publish news—"both good and bad"—objectively. "No publication has room for all the news. But it would still be a form of dishonesty to

leave a story out just because it was unfavorable to the church."

Fink also noted that "the secular news media now give much more coverage to the Catholic Church." Therefore, "Catholic newspapers must give readers something not found in the secular media."

That means more thorough coverage of the issues. Coverage should be "within the bounds of Catholic teaching, but not necessarily free of dissent," Fink said. "But an effective diocesan newspaper should not take an editorial position contrary to the church's teaching, or advocate a change in its doctrine or teaching."

He continued, "The Catholic publication must lead the people to truth, not follow them in their errors." It should be "a critic of society as no one else can be."

Jesuit Father Paul C. Reinert spoke of the differences between the Catholic press and the secular press, especially in reporting developments in El Salvador. Father Reinert, chancellor of St. Louis University, spent eight days in El Salvador on a fact-finding mission in January.

Coverage by the Catholic press should be value-based, global in outreach, contextual and ecumenical, he said. For the most part, he said, the Catholic press has provided that kind of coverage of El Salvador.

Cardinal's work remembered

Cardinal Humberto Medeiros, who died in Boston Sept. 17 at 67, had become known as bishop of Brownsville, Texas, and archbishop of Boston for his concern for the unborn, his compassion for migrant workers and his support for racial justice.

The cardinal died after undergoing a six-hour triple bypass operation Sept. 16. He had been hospitalized several times in the last few years for treatment of high blood pressure, diabetes and arthritis.

The cardinal was involved in a number of controversies because of his stands on social justice issues in Boston and Brownsville.

Cardinal Medeiros was named ar-

chbishop of Boston in September 1970. At his installation Oct. 7, the new archbishop said, "It is impossible to be a Christian without being concerned for every man, without being involved in the real-life situation of every brother."

In February 1973, Pope Paul VI named Archbishop Medeiros a member of the College of Cardinals.

Cardinal Medeiros was born in Arrifes, Sao Miguel, in the Azores on Oct. 6, 1915, and attended elementary school there. After graduation he worked in a wholesale store and in a law office until April 1931 when he joined his family in Fall River, Mass.



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the CRITERION

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General absolution controversial issue for synod

Expectation by some bishops that no change will occur in practice

by Sr. MARY ANN WALSH
(Another story on page 5)

ROME (NC)—The use of general absolution without prior individual confession of sins might be the most controversial issue to surface at the sixth general assembly of the world Synod of Bishops,

which opens at the Vatican on Sept. 29, according to interviews with U.S. bishops.

Several American bishops who were in Rome shortly before the synod predicted debate among the synod delegates on general absolution. While some said they would like to see greater opportunities for use of the sacrament in that form, most

thought the synod would ask for no change in the present strict norms or maybe even for a clamping down on some current practices.

More widespread use of general absolution, which now can be used only in very limited circumstances, is an issue not only in far-flung mission areas, where one priest may minister to thousands of persons, but also in urban parishes, where hundreds of persons may attend penance services during Advent and Lent. It also is an issue in rural areas or small towns where a penitent has access to only one confessor.

The topic of the synod is "Reconciliation and Penance in the Mission of the Church," and a large part of its work is expected to center on renewal of the sacrament of penance.

U.S. bishops interviewed were in Rome for the fourth theological consultation, a study program sponsored by the National Conference of Catholic Bishops and the North American College, the U.S. seminary in Rome.

ARCHBISHOP Francis Hurley of Anchorage, Alaska, said he thinks that the church needs to expand the use of general absolution. He said that the church already allows use of general absolution if the ratio of priests to penitents makes individual confession impossible. But he said that, beyond the numbers question, sometimes it is "psychologically impossible" for a person to make a private confession.

He cited, for instance, times when there is only one priest available to a penitent.

"It can be morally impossible to confess to this particular priest at this particular time," he said, "perhaps because the person is in a small town and easily would be recognizable to the confessor or that in confessing he would implicate another person who could be recognizable."

"I have no problem with the theology of private confession," he added, "but it does raise real pastoral problems."

Archbishop Hurley said that general absolution could be a step toward individual confession of sins.

"Conversion is a long process," he said. "Some people are not ready personally to go to private confession because of fear, bad experiences in the past, or depression associated with sin. How can those people recapture the grace of God?"

Archbishop Hurley has allowed

general absolution in the Archdiocese of Anchorage. He said it has had both positive and negative results.

"It's a positive factor in bringing people back to private confession, and back to better private confessions," when general absolution is given in the context of a well-planned and well-conducted penitential service, he said. "It's especially good for the large numbers of people who have no serious sins to confess," he added.

There are also negative effects, he said, such as the confusion which people experience when they learn they still need to go to private confession even though they already have been absolved.

"Lack of private confession also means loss of an opportunity for personal counseling," he said. He added, however, that "the sacrament of penance is not primarily a counseling session."

He also noted a "tendency of some priests to see general absolution as a substitute for the time which should be devoted to being available for private confessions."

Archbishop Hurley theorized that the main fear of the church when it discusses general absolution is that Catholics "will make a quantum leap to general absolution and forget about private confession and have the church lose what has historically been a powerful force for pastoral care in the church."

While postconciliar church norms for the sacrament of reconciliation promote communal penance services with individual confession, they set strict conditions which must be met before general absolution can be given without individual confession in such communal services.

A Midwest bishop, who asked not to be identified, said that his allowing general absolution to be used in his diocese is "the best spiritual thing that I've done as bishop because of the number of people that it has brought back to the sacraments. It also has made people come to appreciate the sacrament of reconciliation."

The bishop said that in instructing his priests on this matter he tells them communal penance services with general absolution have to be well prepared and at least one hour long.

"The churches are packed for them," he said. "There's no way that you could hear all those confessions individually, unless it were one per minute as in the old days, when we treated the sacrament like a car wash."

He said he does not feel, however, that the synod will expand use of communal penance with general absolution. "I'm afraid it will clamp down on what use of it we already have," he said.

Archbishop John Whealon of Hartford, Conn., said he does not wish to promote expanded use of such penance services.

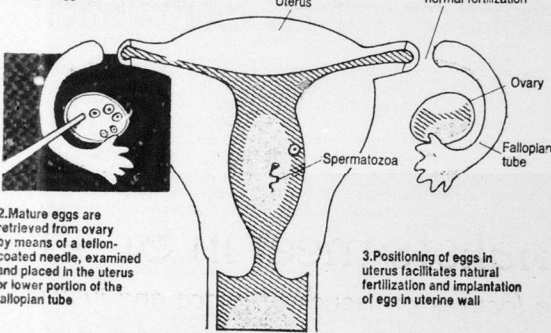
"I don't see that general absolution is the way to go for the future," he said. "General absolution does not talk about the problems of the individual and does not permit the required medicine, that is, articulation of sins and advice of the confessor, which the soul needs. It does not help with on-going conversion."

The synod working document, reiterating current church norms, points out that general absolution is allowed only "when there is imminent danger of death and the priest or priests do not have the time to hear the confession of each penitent" or "when sufficient confessors are not available to hear properly the individual confessions of a number of penitents within a suitable period of time, so that the penitents would, through no fault of their own, have to go without sacramental grace or holy Communion for a long period of time."

The present church norms for the sacrament of reconciliation, issued in the revised rite of penance in 1974, say that when general absolution is used, the priest should instruct penitents so that each one will "recall to mind the sins committed, propose to avoid them, intend to repair any scandal or damage that may have been caused, and resolve to confess in due time each one of the grave sins which he cannot confess at present."



1. Ovulatory drugs administered to stimulate the maturation of multiple eggs



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ALTERNATIVE TO IN VITRO—At a recent press conference in Dayton, Ohio, Thomas A. Beckett, left, president of St. Elizabeth Medical Center in Dayton, Dr. David S. Laughlin, reproductive gynecologist, and Father Donald McCarthy, director of education for the Pope John XXIII Medical-Moral Research and Education Center in St. Louis, discuss the Low Tubal Ovum Transfer (LTOT) process pioneered at St. Elizabeth. LTOT, described as a morally acceptable alternative to in vitro fertilization, is diagrammed in the drawing below. (NC photos)

Family planning teacher enjoys her work

by SUSAN M. MICINSKI

"I really enjoy teaching and believe that Natural Family Planning (NFP) is reliable," stated Mrs. Louise Ewers, Family Life Director of the Diocese of Evansville. And Mrs. Ewers can personally attest to this fact. "It works for my husband and I. We used it for a year, then tried to achieve a pregnancy, which we did—who is now seven years old!"

Since this June, Mrs. Ewers, who has been teaching natural methods of achieving or avoiding pregnancy for nine years, has been conducting natural family planning classes at the Catholic Center in conjunction with the Indianapolis Family Life Office.

According to this NFP teacher, fertile and infertile phases are easily and accurately pinpointed by observing changes in basal body temperature (woman's body temperature immediately upon awakening), and the changes in mucus coming from the vagina.

The Evansville director cited several reasons for using NFP. "Use of natural methods let's you become aware of your own body and what's going on," declared Mrs. Ewers. "And as far as marriage builders, it's the best. Communication between the couple is greatly improved, and growth of each individual, as well as the couple is enhanced. And NFP is as effective as any form of artificial conception control, with of course, no harmful side effects."

But she did explain that NFP is not a one person job. "There has to be a dual feeling of responsibility," stated the Evansville Family Life Director. "If both husband and wife don't agree to try it, it won't work. It is fine if both partners can't attend class together, and just the wife shows up. But I do get a little worried if only the husband attends, and says the wife couldn't come because her place is taking care of the children in the home. When that happens I can visualize the husband returning and telling the wife 'this is what you'll have to do,' rather than saying 'we.'"

An average of six couples participates in a class session, although there are often 12-20 couples in attendance. "One time we had 40 couples," explained Mrs. Ewers, "but it is difficult to handle that many people at one time especially when a majority of them also want personal consultations."

When classes are over, the NFP teacher still keeps in touch with couples who attended her classes. "Couples will call me or if I don't hear from them in two to three months I'll call them," stated Mrs. Ewers. "Once a year I do a follow-up sheet asking if they are still using NFP methods or if they would like to be removed from the mailing list. But I'd have to say that the vast majority of couples who have tried NFP are staying with it."

Although stating that it is "fascinating" to work with people and help them learn about NFP, Mrs. Ewers explained that as soon as possible "you want to set couples on their own. You don't want them to become

dependent on the teacher, otherwise you are defeating the purpose of the program. It is a project for the husband and wife."

In spite of Mrs. Ewers' enjoyment of teaching NFP, "I will no longer be teaching such classes because of other responsibilities in my office. In the future, I will be working more closely with Separated, Divorced and Remarried Catholics, as well as senior citizens." But she did state that classes would continue in Indianapolis with local, certified people taking over.

Persons interested in learning more about NFP should contact the Indianapolis Family Life Director, Valerie Dillon, at 317-235-1595.



Mrs. Louise Ewers

POINT OF VIEW

Piety deadens Christianity

by Fr. JEFFREY GODECKER

A few weeks ago someone said to me, "For a priest you certainly aren't very pious." I responded by saying, "Thank you. That's the best compliment I have had in a week." And it's true. I really do believe that "piousness" can be a deadly experience for Christianity.

In the first place, the pious approach—in my own experience, of course—often tends to be one that wallows in syrup and overly sentimental thinking and speaking about religious things. Christ often tends to come across as "honey-sweet," a term coined by Thomas Munster, some 450 years ago. Another way of putting it is that Christ becomes a kind of a "Susie Creamcheese"



who lived a nice life, looked nice and holy, and did a few nice things and encouraged everybody else to be nothing more than nice.

In the second place, the pious approach to the Christian life deadens Christianity through its constant use of worn out language. I remember a sermon once where I heard the words "Almighty God" 22 times in the space of 15 minutes. Words like "salvation" and "redemption" have been beaten to death. Some of the words have become so over used that the best response some people can make is a yawn.

And in the third place, the solutions to problems offered by the pious approach are often facile. "Take God three times a day. You'll never have another problem." There are other offerings such as "Just pray about it," or "I'll pray for you." "Follow the will of God." "Say a Hail Mary and you'll win the football game." (I have it on good authority that a particular coach

learned last year that doesn't always work.)

And in the last place, the pious approach so often talks of the next world that this world becomes, at best, only a trial, just one big test for which one only has to pass.

Needless to say, I prefer a different approach. Let me have a strong Christ. Let me preach a thoroughly human and true-Son-of-the-Father Christ, the Christ who challenges us into the kingdom of justice and peace, not in a facile or easy manner, the Christ who also sometimes even offended people, even the best of people (Really).

And let's have some spice and poetry in our language. I want to wake people up, not bore them to sleep or worse. Let us give some of the old words a rest. And as for "Almighty God," may we remember that such a phrase was not divinely revealed. Let us remember that most of our names for God are of our own human making and not his (and/or hers as the case may be).

Let's take God out of the boxes we create. Maybe the best name for God is not "God" at all. Maybe the best name for a while would be God of no name.

And as for solutions . . . I believe there are no prepackaged scripts, no boxes full of "Instant and automatic Will of God. Dissolve in one short day."

The human and the ambiguity and the ups and downs and the pain that go with it are not done away with by any dispensations from anyone. Human beings struggle with themselves, their relationships and their world. To do away with that struggle ignores the basic message of the Gospel which is the cross and the life that comes from it.

And finally, give me not that old time religion but a religion that believes in this world as much as the next. I happen to believe very firmly in "the next life" and the "hereafter," as they say.

But frankly, there are three things that keep me concentrating on this life. First, I am having enough trouble figuring out this one, and it's a lot more than just a silly test.

Secondly, I really do suspect that God and the so called "eternal life" can't be found in the "hereafter" unless both are in some way found in this life. There is no "there and then to life" if there isn't first of all a "here and now to life."

And the third reason is that I honestly love this life and this world God has given to us. Chardin once wrote in a letter to a friend shortly before he died, "Tell them, after I am gone, that I loved this world far more than I ever dared say." And that's not very pious. But I certainly agree and even wish to say so.

WASHINGTON NEWSLETTER

Reagan faults media coverage of El Salvador

by JIM LACKEY

WASHINGTON (NC)—Increasingly frustrated over its unsuccessful efforts to explain U.S. policy in Central America, the Reagan administration is blaming the media and U.S. churches for not communicating a truer picture of progress in El Salvador and of the alleged slide toward communism in Nicaragua.

That was the picture that emerged after a day-long series of briefings Sept. 14 at the White House and the State Department for reporters from the religious, labor and Hispanic press. Though the briefings covered everything from domestic crime to the Korean jetliner incident, the bulk of the material was on Central America, reflecting the administration's current preoccupation with the issue.

President Reagan put in a brief appearance and touched on the administration's frustrations when he cited the high number of Americans who "don't even know which side we are on" and the inability to communicate the successes of U.S. policy in the region.

But it was at a later briefing by three top State Department officials that the full extent of the administration's distress came through.

Under the ground rules of the State Department briefing the three officials spoke only on condition that their names not be published. All three are Reagan appointees who play a major role in administering U.S. policy.

Though each spoke separately in 45-minute segments of the briefing, the three

sounded a common theme that, in the words of one, there are "tremendous misconceptions" about what the United States is doing in Latin America. Also not widely known in the United States, they said, is the extent to which the Nicaraguan government has consolidated power and has attempted to control independent organizations such as religion and labor.

"A sure way to see communism coming is to see attacks on the church and labor," said the best known of the three officials.

According to this official, attacks by the Sandinista government on the church have included what he called the "successful effort to insult" Pope John Paul II during the papal visit in March and the termination of the regular radio Mass broadcast each Sunday. "It takes a particular kind of regime—I would say a communist regime—to do that," he said.

This same official complained that while the honeymoon between the Sandinista government and the American press is just about over, there is "still a lot of credit in the Sandinista bank account" among U.S. church groups. The reason, he contended, is that U.S. human rights activists in the churches tend to have a "left of center" political bias and that individuals sent on fact-finding trips to Nicaragua are usually a select group, too.

He added that the same people who cite the criticisms of the El Salvador government by Archbishop Arturo Rivera Damas of San Salvador tend to downplay similar criticisms of the Nicaraguan government by Archbishop Miguel Obando Bravo of Managua.

Challenged by one reporter who said church workers in Nicaragua deny U.S. claims of churches being confiscated by the Sandinistas, the official said that there indeed have been confiscations of churches operated by Jehovah's Witnesses, Mormons and Seventh-day Adventists. He said those congregations hope "private pressures" rather than public protests will bring the restoration of their churches.

He and another official also contended that while critics of U.S. policy complain that the United States consistently is on the wrong side of Latin American revolutions, the U.S. government is backing the right side in the four-year-old "revolution" in El Salvador. Unlike the revolution in Nicaragua, they said, the revolution in El Salvador, which began with an army coup in 1979, has brought land reform, free elections and many other rights improvements.

But the U.S. media tends only to focus on the military aspects of U.S. policy toward El Salvador, one official said, partly because photographing soldiers is easier than photographing land reform. The military side of U.S. policy, he said, is

intended merely to erect a "shield" against the guerrillas so that other aspects of the policy, such as development and democracy, can proceed.

Those kinds of arguments, however, are not likely to sway the recent criticisms of Reagan policy by the U.S. bishops. While the bishops have said that Nicaragua is not without fault—the Nicaraguan bishops

recently called their government "an absolute dictatorship"—the U.S. bishops have said that part of the blame should be placed on the United States for provoking Nicaraguan fears. By supplying Honduras with additional military aid and by sponsoring new military maneuvers in the region, the bishops argue, the United States is only contributing to the danger of war.

FAMILY TALK

Parents can deal with children's behavior

by Dr. JAMES and MARY KENNY

Dear Mary: When I try to get my children to help around the house, they complain so much it almost seems easier to do things myself. I don't expect kids to like to work, but is there any way to improve their attitude—at least a little? They are 11 and 9.

Answer: Your children are perfectly normal. Children in the middle years, around 8 and 12, quite normally look at requests with a what's-in-it-for-me attitude. What may appear selfish in an adult may be normal development in a child. This is not to say children should only do things they like to do, but it does tell us something about how best to deal with this age.

Studies in child development have shown that, before adolescence, children are not capable of putting themselves in the place of another. They cannot really understand what the other is feeling. The adolescent who constantly worries about what her friends think is actually demonstrating signs of a more advanced development. Your children have not yet reached this stage.

People are complex creatures, however, and children in the 8 to 12 age range may often perform quite unselfish and generous acts. From early years children observe the people around them and imitate what they observe. Thus a child who is exposed to the generosity of others may well display generous behavior himself. Imitation is a wonderful way to learn virtue.

As parents we can influence the behavior of the child from 8 to 12 by taking him where he is. If what's-in-it-for-me is his normal orientation, we can offer concrete incentives within this frame for doing chores, studying or whatever behavior we are trying to encourage. Fairness, trade-offs and treats are all language they understand.

Children place a high priority on fairness. Divide up jobs so that each does a fair share according to age and ability. Doing chores also offers a fine opportunity to rid yourself and your children of sexist stereotypes. Boys can do kitchen work and girls can do yard work. Work is work.

Build on your children's understanding of tit for tat. "If you do this for me, I'll do that for you," is the way they think.

Mom might say, "If you'll cut the grass, Julie, I'll have time to make us a dessert for dinner." Or, "If you'll clean the family room, Tom, I'll go out and buy that volleyball set we've been meaning to get for some time."

Show them how their help benefits everyone, themselves included.

Finally almost everyone works better when there is a reward at the end of labor. Treats and rewards do not have to be considered bribes but rather incentives. We all need incentives. How many people would choose to work daily without the incentive of a paycheck?

An afternoon of yard work can be followed by a special cookout, a party to celebrate work well done. During summer vacation most children have extra free time. They can reasonably be expected to do more daily household chores than they do during the school year.

The treat for such extra work might be regular trips to the beach or going out to lunch once a week, perhaps with the whole family if such can be arranged.

As your children tell you, doing chores is not fun, but using the incentives which are appropriate for their age can help matters go more smoothly.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872; St. Joseph's College, Rensselaer, IN 47978.)

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LIVING THE QUESTIONS

Only by admitting sin can we see God's grace

by Fr. THOMAS C. WIDNER

Karl Menninger, the noted psychiatrist, wrote a whole book a few years ago lamenting the lack of awareness of sin in contemporary life. It was a most popular book but for those who think the subject might be outdated, Menninger complained that society needed a very healthy awareness of the role sin plays in our lives.

Menninger was not trying to put "guilt trips" on people. He was talking about sin, not about guilt. And there is a difference although the two do relate.

I recently said in a homily that I used to hear some people complain that they didn't get enough "hellfire and brimstone" from the pulpit on Sundays. I personally don't recall ever hearing a "hellfire and brimstone" sermon from the pulpit but some people tell me they did. And something in some people seems to suggest they feel a bit lonesome without having a preacher harangue at them once in a while.

Well, that kind of sermon isn't what I'm talking about when I speak of Menninger's realization that sin doesn't seem to play an appropriate part in our lives anymore.

It is not unusual for a priest to hear people tell him that they don't believe this or that is a sin or since it's



their own personal life it's no one else's business, least of all the church's. "That's my life," the words go. "It's my opinion!" "It can't be wrong if I don't think it's wrong!"

Granted a person's life is their own to live. But when an individual says they disagree with the church on a particular point of morality and then either imply or explicitly say they aren't accountable for such an opinion or way of life, something is wrong.

Another example came up recently which says the same thing. Several people have disagreed with our TV critic's opinion of the Christian Broadcasting Network. One person told me he watches all the TV preachers and generally finds them having good things to say. But on some points about Catholics, he believes, they display a "sincere ignorance."

A couple Sundays ago the Scripture readings at Mass included Paul's first letter to Timothy in which Paul described himself as the worst of sinners. He even names his sins. "I was a blasphemer, a persecutor, a man of arrogance," he says. He goes on to say that he didn't know what he was doing because he was not a believer at the time. What follows then is Paul's tribute to the merciful, compassionate God who opened his eyes to the grace that enabled him to become aware of his sinfulness and to change his ways.

What seems remarkable to me in Paul's witness is his refusal to excuse himself for his sinfulness. He admits it. He accepts it. He calls it his own. He does not, in other words, try to rationalize it away or deny that he

is a sinner. Menninger's point about sin and sinfulness is that we have to admit our sinfulness and own up to our wrongdoing. Otherwise we kid ourselves about our humanness and end up isolating ourselves and becoming very lonely.

Admitting our sinfulness does not mean that we are hopeless creatures. On the contrary. Look at what it does for Paul. As soon as he is able to admit his sinfulness, he is also able to recognize God's grace. "What wonders God has done for me," Paul says. His mercy has saved him from a completely wretched life. God's compassion saved him from continuing to be a blasphemer, a persecutor, a man of arrogance.

It can do wonders for us as well. If we try to deny that sin is sin, we become strangers in our world. Our refusal to identify sin does not mean sin is not there. And just because we might be ignorant of sin does not make us sinless. Sincerely ignorant preachers will still be held accountable for their ignorance as well as the wrong they perpetrate in their ignorance.

But the amazing thing even in those circumstances is God's compassion. As the Gospel parables tell us, the Lord will go to any extent to find a sinner, to save the lost sheep. When we forget to call ourselves sinners, or when we think we are so sinful that we can't be forgiven, we must remember the limitlessness of God's love. And its patience. He can wait forever, if necessary, for us, like Paul, to become aware of our sinfulness. It is only then that he can show us how much he really loves us.

Bishops to deal with decline in individual confession

by Sr. MARY ANN WALSH

ROME (NC)—A decline in the practice of confession and the issue of general absolution without individual confession are expected to be main topics at the world Synod of Bishops opening Sept. 29.

There is concern about penance "because the reception of the sacrament has dwindled in a great number of countries," said Archbishop Patrick Flores of San Antonio, Texas, one of the four U.S. synod delegates.

Agreeing with him was Czechoslovakian Archbishop Josef Tomko, synod secretary. The 220 synod delegates will look at reasons for the decline, both archbishops said in Rome prior to the start of the synod.

The synod theme is "Reconciliation and Penance in the Mission of the Church." The other U.S. delegates are Cardinal Joseph Bernardin of Chicago, Archbishop John Roach of St. Paul-Minneapolis and Auxiliary Bishop Austin Vaughan of New York.

Archbishop Flores also wants the synod to look at the role of the clergy in the decline of confession.

"The number of priests and bishops receiving the sacrament of reconciliation has decreased too," he said, "and so has the number of priests willing to administer the sacrament."

Both archbishops said one solution to the decline is a better trained clergy.

Archbishop Tomko cited from the working paper for the synod. It says that seminaries have to consider "competence in moral and spiritual theology, the practice of spiritual direction, a sufficient formation in the psychological sciences, and, more importantly, a personal equilibrium which must be shown and preserved particularly in the various difficulties of life."

Archbishop Flores said the clergy should lead by example.

"We can come out with a good document, but it will mean nothing unless we are willing to practice reconciliation both within and outside of the sacrament ourselves," he said.

Another issue expected to surface at the synod is the granting of general absolution without individual confession.

"The topic is unavoidable," said Ar-

chbishop Flores. "It's in the minds of a lot of bishops' conferences. Given the shortage of priests in many places, some feel there is no option but general absolution. It's a problem in Latin America for sure, and it's getting to be that way in the United States. In San Antonio, we have situations of one priest for 1,500 families. Deacons help us in our ministry, but absolution is limited to the priest."

Archbishop Flores added, however, that Pope John Paul II, who must approve any recommendations made by the synod, does not support general absolution as a normal procedure.

In cases where the church currently approves general absolution, the stipulation is that the recipients go to individual confession at the first opportunity.

Archbishop Tomko praised the value of individual confession. He said that some years ago a group of Lutheran psychoanalysts suggested that the Lutheran Church reintroduce private confession because "they understood that some of the problems they treated were problems for confession, not for psychology."

"Confession is for normal problems," Archbishop Tomko said.

Archbishop Flores also endorsed individual confession, "if there is the proper catechesis beforehand."

"For a long time confession was a mechanical exercise without any effort toward inner conversion," he said. "If we

set out now to simply increase the number of persons who go to confession, we'll fail. We have to try for better quality."

Another controversial issue expected to surface is whether the church should require children to experience first confession before first Communion.

"I don't see how we can demand that and remain consonant with the church teaching that only serious sin keeps one from receiving the Eucharist," said Archbishop Flores. "It's a problem to say that each child who has reached the age of reason is guilty of serious sin."

The U.S. archbishop did not oppose suggesting that first confession come before first Communion, but he opposed making it a demand.

Both archbishops said that the synod should point out the need for people to assume lifestyles of reconciliation, marked by inner conversion and personal penance.

Archbishop Tomko added that maintaining an attitude of reconciliation means realizing that that you cannot avoid sacrifices.

"We need to improve our self-control. That's what we learn to do through the practice of penance," he said. "We're not here to use, abuse and consume all that that we can get our hands on."

A lifestyle of reconciliation also requires Christians "to become reconcilers in the society around us, workers of justice and peace in the family, at work, in our city and in our society," Archbishop Tomko said.

church in the world

Dialogue leads to agreement

MILWAUKEE (NC)—Justification by faith need no longer be a "church-dividing" issue, a national team of Catholic and Lutheran theologians announced Sept. 18. The U.S. Lutheran-Roman Catholic

dialogue group completed the landmark agreement—the first anywhere in the world by a major dialogue group on justification, the central doctrinal issue that divided Rome and Martin Luther 450 years ago—at a four-day meeting in Milwaukee Sept. 15-18. "We can and do confess together that our hope for salvation rests entirely on God's merciful action in Christ," a statement by the group said.

USCC wants change in tax credits

WASHINGTON (NC)—The Administrative Board of the U.S. Catholic Conference voted Sept. 14 to urge expanding tuition tax credit benefits to include public as well as private schools. The proposed revision in S. 528, the tuition tax credit legislation passed by the Senate

Finance Committee, would bring the bill more in line with a Minnesota statute which the Supreme Court has upheld as constitutional. The Administrative Board, made up of 47 bishops, is responsible for USCC policy between general meetings of U.S. bishops.

Pope sees Mary as sign of hope

VATICAN CITY (NC)—Pope John Paul II has called Mary "a sign of hope for the pilgrim people of God" and said Marian devotion since Vatican II has taken on a communal dimension that helps sustain the faithful. The pope underlined the

strengthening of Marian devotion in a letter to the bishops of Malta on the occasion of the 16th International Marian Congress in Malta Sept. 16-18. The letter was made public by the Vatican Sept. 14.

Reagan economic policy protested

WASHINGTON (NC)—A national "Let Them Eat Cake Sale" to protest the Reagan administration's economic policies carries a "cute" theme with a serious plea, said Father Thomas Harvey, executive director of the National Conference of Catholic Charities. Father Harvey, part of

the nationwide effort, said the Oct. 3 sale is intended to urge citizens to "realize the plight of their brothers and sisters in a responsible way." The "Let Them Eat Cake Sale" includes a series of nationwide bake sales to raise money for local food- and shelter-providing groups.

Fort Benning protestors sentenced to year in prison by federal court

A federal district court sentenced two priests and a woman to more than a year in prison Sept. 14 for their protests of the presence of Salvadoran soldier-trainees at Fort Benning, Ga. Oblate Father Larry Rosebaugh, 48, Chicago; Linda Ventimiglia, 32, an Army Reserve warrant officer, Salem, Ala.; and Maryknoll Father Roy Bourgeois, 44, Luther, La., were found

guilty of five federal misdemeanors—three counts of disobeying an order banning them from Fort Benning and two charges of impersonating officers. At the end of the six-hour trial in Columbus, Ga., U.S. District Court Judge Robert Elliott handed down 15-month prison terms to each of the protestors.

TO THE EDITOR

Two revolutions in Nicaragua

Re: the article about the visit by a group of nuns to Nicaragua. An interest in a sense of proportion is in order. A few facts ought to be remembered.

U.S. Ambassador to the Organization of American States, J. William Middendorf, in a report said: "They had actually two revolutions down there. The first revolution was by well-meaning people, the businessmen, the press, the educational leaders who came together to get rid of Somoza. The second revolution was when the Sandinistas, who are Marxist-Leninists, took over and had another revolution—a counter-revolution against the people who put them in."

The Sandinistas reneged on their promises to the people. They are now consolidating a Marxist-Leninist government. There are no free elections, free press, free trade unions or complete religious freedom, as promised to the OAS. It is the only established Marxist-Leninist government on the American continent. It should not receive any help from the USA. The world knows it receives enough from Cuba, the Soviet Union, East Germany, Bulgaria, North Korea and the PLO.

One of the nuns, "originally from Cuba," said she did not see any totalitarianism or lack of freedom. Perhaps the religious saw only what she

wanted to see or was permitted to see. Illiteracy is "on the decline," but the price is Marxist indoctrination of the poor and uneducated.

In moving about from city to city, how could the nuns have missed the Sandinista army of more than 138,000? It is more numerous and powerful than all their neighbors combined. (Shades of communist Russia and Cuba). As of June 1963 they had 50 Soviet tanks (T54/55), more than 1,000 East German trucks, 100 anti-aircraft guns and several Soviet 152mm howitzers. Somoza had only 15,000 soldiers in uniform before his overthrow. There are thousands of military and security advisers from Cuba and the aforementioned countries. By comparison the armed forces of El Salvador, Honduras and Guatemala

total 46,000. Costa Rica does not have an army.

As for the Indian groups, the Miskito, Sumo and Rama, their leaders definitely refused communist indoctrination. They were brutally and forcibly relocated on the banks of the Coca River bordering Honduras. Their villages were burned and destroyed. Over 10,000 fled to Honduras and are now fighting the Sandinistas.

It is not only the Reagan administration that is concerned about the future security of our country. A broad spectrum of U.S. citizens have both eyes open in relation to Central America. They take the long view and want the spread of communism stopped before it reaches our borders.

O. L. Rieger

Indianapolis

Salvation Army offers shelter

Thank you for the recent article by Father Thomas C. Widner highlighting the need for additional services to the homeless in this community. The Salvation Army is grateful for the efforts of the Catholic community to provide service to those who are in need of emergency lodging.

You mention in your article that "... there is no emergency shelter in the city for a father and children much less an entire family." This is not quite accurate inasmuch as The Salvation Army's

Emergency Lodge is a program for single women and families. During any given year, about 11 percent of our residents are male heads of households. Also, while we often do have 35 in our Lodge and more, our "official" current capacity is only 30 beds.

Otherwise we thank you for a fine article focusing on a serious problem.

Howard Green

Director, The Salvation Army

Indianapolis

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Another view of Northern Ireland

Steven Lich mistakenly believes the violence in Northern Ireland will end when the British troops leave Northern Ireland. I am half Irish, and Catholic myself. Also British! Yes, British mothers would dearly love to see their sons out of Northern Ireland, but as Mr. Lich realized, exactly what will happen if British troops were to leave Northern Ireland?

British troops went into Northern Ireland initially to save Irish Catholics from the Orange people. So, consequently, if British troops were to leave Northern Ireland it would be just one blood bath. As for Mr. Lich himself, he is 23 years old. I have lived with this situation much longer. I am a British mother of 54 years and to my mind, Mr. Lich is still wet behind the ears and wants to get his facts straight before he starts writing in any paper. At least British do not put six inch nails in bombs which kill both young bandmen and poor dumb

animals (horses).

An American gentleman on holiday in Britain at the time took photographs of horses with six inch nails sticking out of them. As for the money collected in America supposedly for food for Irish people, it is not, and I impress "is not" spent on food, but on arms for the I.R.A.

As for British soldiers taking sides with the R.U.C. is a downright deliberate lie. British troops are caught in the center of both armies.

As far as I am concerned, they should have locked the door on Mr. Lich and thrown away the key. I sincerely thank God that I have no sons serving with the British forces in Northern Ireland.

Mrs. Mary Drake

Yorkshire, England

Note: Mrs. Drake is visiting in Richmond, Ind. at the home of the John Witte family.

Msgr. Bosler on the right track

I've read with interest Msgr. Bosler's article in the Aug. 12 issue of The Criterion.

How fortunate you are to have a Msgr. Bosler there to use those plain old words to say what millions of Catholics need to hear. For decades we have been told that we are to love God because God is so good to us. Yet we don't know how to love and don't know what love means.

I see a new direction in the Church. For decades the Church has assumed that anyone reared in a traditional family knew what love was, could receive it and give it back. I believe the Church now understands that being reared in a traditional family is no guarantee of those things. Finally the Church understands that in some

traditional families, children are taught anger, hatred, and chaos are the values of the world rather than Christ's salvific message, and that money buys happiness.

No priest or nun ever told me as part of my religious training, "Well, today we are going to learn about loving. In that process we are going to examine in detail your feelings on your wedding day (first child's birth) (baby's illness) ... and relate those in an abstract manner to God's feelings toward you as indicated by His words in the Bible, and by what's happening in your life." The Church, including Msgr. Bosler, is on the right track, and the people are hungry for the Good News.

Thomas B. Burkemper

Troy, Mo.

Gratitude, not greed, led to baptism

A Criterion article last year concerned a priest's disturbance of "once again" Catholics who only brought their babies to be baptized, but were not active in the church. My prayer and plea to him is please don't look on this as a burden but a blessing—an opportunity to reach an entire family and possibly their friends.

Upon the birth of my daughter, gratitude, not greed, brought us to the sacrament of her baptism. The essence helped me to begin attending church regularly.

While in the cry room at St. Andrew's in Richmond, I met the Dennis Schleite family. They invited us to a couple's

growth, which began much-needed spiritual growth for our family. Then with the birth of our second child, they became godparents, to Adam.

After sharing my very private prayer retreat and renewal of a relationship with Christ with Jacqie, the godmother, she invited me to a Christian Women's Prayer Group. We share the blessings of our lives through this and other similar situations. Every day we hope and pray our lives are witness to His ways and truths. Hopefully, then, things like the above snowball will continue. God needs a blizzard!

Suze Turner

Richmond

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Balanced life is more than a fantasy

by DOLORES LECKEY

For many years I harbored a fantasy of the perfectly balanced life. It included daily exercise that was not only healthful but fun, like tennis. Prayer in solitude was structured into my life three times a day.

In my fantasy I was in perfect control of my time. There was work to be accomplished. But I would arrive home at day's end, not tired, but ready to fill the evening with books and music and stimulating conversation.

Of course, even in my fantasy there

would be problems in life. But in a fantasy one can dull the edges of suffering and come through the valley of darkness smiling.

The people in my real life—children, husband, friends, pastor, colleagues—were part of my fantasy. But they never complicated my life materially or emotionally.

This fantastic vision of the balanced life, without tugs, pulls and upsets, was unreal. But happily the power of human experience whittled away my fantasy to reveal another scenario. The result is a much richer and more relaxed life.

For one thing, I've discovered my own pathway of prayer. It is true that quiet time alone is a treasure. But so is "traveling prayer" when one is not alone—in airplanes, trains and automobiles; so is the Eucharist shared with others.

Morning tennis will always remain in the fantasy realm for me. But I do take morning walks through my neighborhood. This not only gets my blood moving, it connects me with my neighbors.

In the life of reality, my evenings are unpredictable. Civic obligations, social invitations, and ministry of one kind or

another often fill the evening hours. Occasionally I actually do whatever I planned to do. I find the flexibility more liberating than I would have expected.

Father A.M. Allchin, the Anglican writer who is canon of Canterbury Cathedral in England, believes there is a call within the English-speaking world to embody a certain vision of wholeness and balance. According to him, spiritual growth occurs in the multifaceted dimensions of one's real life; the world is full of the operations of divine glory.

The U.S. Catholic bishops expressed a similar awareness a few years ago in a pastoral statement on the laity titled "Called and Gifted." In it we read:

"It is characteristic that lay men and women hear the call to holiness in the very web of their existence, in and through the events of the world, the pluralism of modern living, the complex decisions and conflicting values they must struggle with, the richness and fragility of sexual relationships, the delicate balance between activity and stillness, presence and privacy, love and loss."

In that kind of vision, holiness is realized in prayer and sacramental worship, but also through the responsibilities and difficulties and leisure time that shape most people's lives.

The balanced life as Canon Allchin and the U.S. bishops speak of it is a life of reality, not illusion.

Yet I think many of us conceive the balanced life more in terms of fantasy than reality. Unfortunately the fantasy is not only unreal, it can be a disguised effort to get total control over all the events in one's life. And that effort is wasted energy.

A friend once confessed that for a long time he resented the many interruptions that popped up in the course of his planned daily schedule. But gradually he began to recognize the interruptions as visitations from God. I think such an attitude is helpful in developing a welcoming stance toward life.

This doesn't mean we shouldn't have structures for using our time and directing our lives. As Ecclesiastes says in the Old Testament, "For everything its season and for every activity under heaven its time." This is as wise today as thousands of years ago.

The issue, I think, is to be careful how we plan the time for everything in our lives. It is right to be attentive to ourselves as well as to others. But what do we do when the boundaries we establish are broken, when our schedules are interrupted?

Perhaps then is the time to recall another insight from Ecclesiastes: "When things go well, be glad; but when things go ill, consider this: God has set the one alongside the other in such a way that no one can find out what is to happen next."

It would seem that God's sense of the balanced life, and our fantasies about it, may not be the same.

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A DELICATE BALANCE—Holiness is realized not only in prayer and sacramental worship, but in the responsibilities and difficulties and leisure that shape most people's lives. The balanced life is a life of reality. (NC photo by Paul Conklin)

Stress allows us to put faith into action

by THEODORE HENGESBACH

I sometimes felt like wishing the past summer away. You see, for me it was a summer when a lot of commitments made months earlier in good faith, but maybe with some recklessness, came due.

In addition to expanded demands in my regular job, there was an extra teaching assignment for six weeks; the writing of a lengthy, involved and crucial year-end report; worry over a child's surgery; and substantial repairs on an aging car.

I was stretched uncomfortably beyond my usual physical, spiritual and financial capabilities. You could say that I felt my life was out of balance. It was not running as smoothly as I would have liked, much like the front tire of a car that begins to shimmy at 35 miles per hour.

I didn't like the feeling. I wanted to wish it all away. I felt the pressure and acted a little testy.

To you, the reader, that particular rush of events in one man's life may not seem greatly out of the ordinary. For most people ordinary life is complex, challenging and sometimes frustrating. It is also the setting in which we get the opportunity to put our Christianity into action.

I like to think of life, as others have before me, as a wheel with axle, spokes and

rim. The axle is the self. The spokes are the ways the self responds to life's various challenges. The spokes can run in different directions, of course, while the axle is stable, holding everything together.

But this past summer I often felt that I had to keep moving in separate directions at the same time and with the same energy. It made for a bumpy ride; the spokes of the wheel—my responses to situations—sometimes were too long or too short.

As a Christian looking back—pondering my life from the outside in, you might say—a number of questions arise. Was I giving my life and its events the reflection they deserved? How well was I responding at that time to others who are important in my life, for example, my family? Was I keeping my priorities in clear view or was I allowing current pressures to crowd out important values?

On reflection, it is unrealistic to think that life will always be fully in balance or that we can keep it that way with little or no effort.

But wishing it all away doesn't really work very well.

So my first strategy in these situations is to recognize that everybody feels that life gets out of balance now and then.

Next, maintaining balance means making decisions about how to respond to the demands made of me. It means deciding just how important a particular demand on my time and energy is compared with other demands.

The problem is that in times of pressure, all the demands placed on a person begin to seem equal in importance. All seem to call for a high quality response. When that happens, there is a need to sort everything out.

For me as a Christian, it is a matter of gaining some perspective on the events that are taking place. It is a question of taking steps that will allow real priorities to re-emerge. The first of those steps is prayer. It helps to refocus things, allowing the light at the end of the tunnel to glim-

mer. The Christian perspective always reminds us that here is a future, there is hope.

Among other steps:

—Get regular exercise. For me a fast two-mile walk burns up frustrations, clears the head and offers some quiet time to think.

—Do uncomplicated chores. Somehow, doing the dishes or mowing the lawn give me a sense of accomplishment and success which replenish my energies for tackling larger issues.

—Avoid decision making under pressure. Sleep on the decision or turn attention to some other simpler matter first.

These are simple strategies. They help in gaining the perspective needed to respond to pressures in a way consistent with what is really important.

GOD in the human situation

The Week in Focus

Does anyone ever get their own life into balance and keep it that way? What, in fact, is a balanced life?

Dolores Leckey tells of the fantasy of the balanced way to live that she harbored in earlier years. The fantasy was fantastic! But Mrs. Leckey says she's happier now that she understands that a balanced life does not mean having everything rigidly programed or always feeling perfectly content. Mrs. Leckey is executive director of the U.S. bishops' Laity Secretariat.

David Gibson discusses some elements of the balanced way of living from a Christian perspective. A balanced life is a pilgrimage; along its way the unpredictable is encountered. A balanced life is also paradoxical and

has plenty of room for faith, says Gibson. He is editor of the Know Your Faith series.

Dr. Theodore Hengesbach, an adult educator with the University of Indiana in South Bend, tells of a recent time when balance seemed lacking in his life. As a Christian, that period raised questions for him about whether his true priorities were getting lost from view.

Finally, Father John Castellet continues his Scripture series with a discussion of the value of a person's life—its true worth. The way God is viewed influences the way Christians perceive themselves, Father Castellet writes. People should not assess their own value as it might be if God were cold and vindictive and uncaring, the priest suggests.

Resource

"The Splendid Risk," by Father Bernard Mullahy, CSC. University of Notre Dame, Notre Dame, Ind. 1982. This book explores the way life in this world—a life lived with others; a life in history—is part of the Christian journey. The author writes that the book is not intended for scholars, but for educated Christians who wish to deepen their appreciation of Christian life and spirituality. The book is described as an "existential approach to Christian fulfillment."

Faith must play a significant role for Christians

by DAVID GIBSON

The 3-year-old boy stood at the side of the big swimming pool. His 7-year-old sister, already in the water, said, "Jump to me, Johnny. I'll catch you." But the little boy said, "No, no."

Next one of the little boy's cousins said, "Jump to me, jump to me." Again he shook his head with a vigorous "no."

Yet another cousin called to the boy: "Jump to me. I'll catch you. I promise." Still the little boy said "no."

Finally the little boy's father got into the water. "Jump to me, Johnny. I'll catch you," the father assured him. And the little boy promptly jumped to him. It was a leap of faith.

That story is based on one told in a homily by Jesuit Father John O'Callaghan, president of the Jesuit Conference

headquartered in Washington, D.C. I like the story because it illustrates so well how much sense faith can make.

The child is not wrong to have faith in his father. In fact, that child's understanding of his universe is well-balanced.

And the story suggests that for Christians, the vision of the balanced life is one in which faith plays a significant role.

A vision of life as a pilgrimage with many surprises along the way is also part of this vision of balanced life.

I think Peter must have been surprised that Jesus suggested he leave his job as a Galilee fisherman to become one of the Twelve. But I wonder if Peter wasn't equally surprised at his own response: at discovering the courage to alter the future direction of his life in a way he hadn't anticipated.

Life is full of surprises. They may make it interesting. But the surprises along the way also make life unpredictable—and sometimes unsettling—as well.

Peter is a good example of someone on pilgrimage, someone enroute into a future that, since it is the future, could not be known in advance. But everyone is enroute toward unknown territory.

If you doubt that, ask any parent or teacher who has watched the unpredictable and surprising course of a child's development; ask old and close friends about the unsettling and challenging twists and turns their relationship experienced over time.

Coupled with a vision of the balanced life as a pilgrimage of faith, is a vision of it as a paradoxical enterprise.

Holy Cross Father Bernard Mullahy of Notre Dame University suggests some of this in his new book, "The Splendid Risk." He finds a model for Christians in the "long, arduous journey" of the ancient Israelites across the desert, on pilgrimage to the new land promised them by God.

Those desert pilgrims took a splendid risk of faith and trust, Father Mullahy says. He thinks the paradox in this is that faith "is not a leap in the dark," as it might appear to some, but "a leap into the

fullness of light." Listen to how Father Mullahy further describes the paradoxical aspects of Christian living:

"To live by faith is to live by a strange kind of logic: Christians find life by losing it; get by giving away; acquire strength through weakness; ascend by descending and vice-versa; achieve wisdom by becoming fools; become great by becoming the least of all; learn to rule by becoming the servants of all."

"Strange logic." "Paradoxical."

"Surprising pilgrimage of faith." Those words and phrases represent only the beginnings in a list of characteristics of a balanced view of life from the Christian perspective.

The list can readily be added to with words like "love" and "service" and "worship" which represent ways of pursuing the balanced Christian life and allowing life's meaning to come into view.

A vision of the balanced life: It's not what you think it is. Or is it?

Love of others reflects love of ourselves

by Fr. JOHN CASTELOT

The disciples cast their nets all night long but caught nothing. Then Jesus told Peter to try again.

Peter was tired and discouraged and sure it would be no use struggling with those heavy nets again. But he agreed.

The results were astonishing! "Upon doing this they caught such a great number of fish that their nets were at the breaking point." (Luke 5:6) So taken aback was Peter that he fell at Jesus' feet and groaned: "Leave me, Lord. I am a sinful man."

Jesus must have loved the bumbling fisherman very deeply at that moment. Did he leave him? On the contrary, Jesus reassured Peter: "Do not be afraid. From now on you will be catching men."

Everyone needs reassurance and affirmation, for most people suffer somewhat from a poor self-image. The results can be paralyzing. If Jesus had simply agreed that Peter was worthless, the poor man would never have realized his God-given potential.

A poor self-image also can be terrifyingly destructive. People destroy themselves by means of self-punishment of all sorts—drug and alcohol addiction for example—because they think they deserve punishment and are not worth saving.

Others, unable to love themselves, find it impossible to love others.

A central lesson of the Bible is that every single human being is precious and lovable, precisely because people are the objects of God's love. Every single man and woman is a God-image. How can one have a bad self-image in the face of that?

It is true that we are all conscious of having tarnished that image. But the most tragic mistake of all is to project our guilt onto God and picture him as cold and

vindictive. The fact that we have made ourselves unlovable in our own eyes does not stop God from loving.

In fact, God's love for us makes us lovable no matter what our shortcomings. A human being might be expected to react to us with coldness and rejection, but not God. One of the most eloquent statements in Scripture is found in the Book of Hosea 11:9: "For I am God and not man."

In the wonderful story of the woman caught in the act of adultery and dragged before Jesus for judgment, he had nothing but contempt for the self-righteous people who were treating her as a pawn. He refused to condemn her. Instead he acknowledged and affirmed her value as a person. (John 8:1-11)

In the same Gospel, Chapter 3:16, we read the joyful proclamation that "God so loved the world that he gave his only Son." The message continues: "God did not send the Son into the world to condemn the world, but that the world might be saved through him." (3:17)

Paul echoes that in Romans 5:8: "It is precisely in this that God proves his love for us: that when we were still sinners, Christ died for us."

Our image of God is basic, then, to our image of ourselves. If we picture him as stern, relentless and vindictive, we may cower in self-abasement or strike out in rebellion.

But if we accept God as he has revealed himself to us, especially in the humanity of Jesus, however, we will rejoice in being beloved sons and daughters of a loving, understanding Father.

Then we will be encouraged to live in a manner commensurate with our dignity and fulfill our grand potential.

In loving ourselves, we will love others, as he does.

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Discussion Points

1. Do you have a picture of a balanced life as you would like to live it? What does the picture include?
2. How much difference does your Christianity make to your ordinary, daily life? Why?
3. David Gibson suggests that even a balanced life is paradoxical. What does he mean?
4. What is the point in Gibson's story of the little boy's leap of faith?
5. How has Dolores Leckey modified her fantasy of the balanced life?
6. What were some of Theodore Hengesbach's concerns as a Christian when the pace of events in his life got into full gear last summer?
7. Father John Castelot writes that in the biblical view our personal worth is very great. Why is this point important?
8. Father Castelot suggests that our idea of our personal worth can be influenced by the idea we have of God. What does he mean?
9. What can you do in the course of your daily life to keep your true priorities in mind?

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FOLLOW ME—"Go and sell everything you have," Jesus said to the rich young man. "Then give the money to the poor. You will have riches in heaven. After that, come and follow me." The young man's face grew sad. His shoulders drooped and he said nothing in response to Jesus. (NC sketch by Beryl E. Newman)

Children's Story Hour

by JANAAN MANTERNACH

One day Jesus was setting out on a short journey. His friends were with him. They were just going out the town gate and were about to walk onto the main road.

Suddenly a young man ran up to Jesus. The young man fell on his knees on the dusty road.

Jesus stopped. His friends stepped back. They looked at the man curiously.

The man was well-dressed. He must have been from one of the wealthy families in that town.

The young fellow looked up eagerly into Jesus' eyes. Jesus looked at him, waiting to see what he wanted.

"Good teacher, what must I do to have unending life?" the young man asked.

The man felt a deep need in his life. He wanted to really live now. He also wanted to have life after he died.

He was searching for a way to live a fuller life. His heart pounded as he waited for Jesus' answer.

"Why do you call me 'good'?" Jesus asked him. "Only God is good."

The young man looked a little puzzled. He was not sure what Jesus meant. After a moment of silence, Jesus answered the young man's question about the way to really live.

"You know the commandments," Jesus reminded him. "Do not murder; do not commit adultery; do not steal; don't lie; don't cheat; honor your father and mother."

"Teacher," the young man said, "I have obeyed these commandments all my life."

The young man was not boasting. He lived a good life. He obeyed God's law as best he could each day.

But he felt there must still be more to life. He felt something was still missing from his life.

Jesus was impressed with the young man. He could feel the fellow's desire to do still more. Jesus looked at him with love in his eyes. He said, "You need to do one thing more."

The young man became very attentive.

He leaned forward to be sure to hear what else he could do.

"Go and sell everything you have," Jesus said. "Then give the money to the poor. You will have riches in heaven. After that, come and follow me."

The young man looked shocked. His face grew sad. His shoulders drooped. He said nothing in response to Jesus.

He just got up slowly, turned around and walked away. He went away sad, because he could not do what Jesus asked. The young man was very rich.

Jesus and his friends watched the young man walk back into the city with a heavy heart and slow steps.

Then Jesus looked around at the faces of his friends. "It is hard," Jesus said to them, "for rich people to enter God's kingdom." But, he said, with God all things are possible.

Questions:

Do you have a Bible at home? Can you find this story in your Bible?

How many Gospels are there in the Bible?

What can be learned from the Bible?

**Children's Reading Corner:
For Parents, Teachers and Children**

Children make decisions as they pursue happiness in life. Here are two stories you might like to read about children making choices.

"Two Piano Tuners," by M.B. Goffstein, is a delightful story of a determined little girl whose grandfather is a piano tuner. The grandfather wants the little girl to learn to play the piano, but the little girl is not interested in playing the piano. She is only interested in learning how to tune one, just like her grandfather does. (Farrar Straus and Giroux, 1970, New York; \$5.95, hardcover.)

"Amy's Goose," by Efner Tudor Holmes, is a story about letting go. In the story, the child makes a choice which reveals growth and a sense of another's need: compassion. (Thomas Y. Crowell, 1977, New York. \$5.95, hard cover.)

SEPTEMBER 25, 1983

Twenty-sixth Sunday in Ordinary Time (C)

Amos 6: 1, 4-7

I Timothy 6: 11-16

Luke 16: 19-31

The Word

by PAUL KARNOWSKI

The condition is obvious. Obvious to any free thinking person with even a pittance of exposure to the world and its ways. Things are not fair. There are people who dine in opulence, who snack on caviar and who gargle with champagne. And there are people who are starving. People who do not even know if they will be alive tomorrow, much less worry about where tomorrow's maybe-meals might come from.

The solution is obvious. Obvious, that is, to any person with a half an ounce of compassion or social conscience. The rich nations must feed the poor nations. Those with plenty of food should share it with those who have little. Rich persons should help support poor persons.

The problem is obvious. Social leaders, certain politicians, ministers, bishops, and others can talk until they are blue in the face before people will listen to them. No one wants to take the social responsibility that is necessary, particularly the rich individuals and nations.

The gospel is obvious. In today's selection from the gospel of Luke, Jesus tells the story of the rich man and Lazarus. It seems the rich man feasted splendidly every day, choosing not to share his wealth with Lazarus, the beggar who camped out at his door. When they both died, Lazarus went to a place of comfort next to Abraham and the rich man went to a place of torment and pain. The obvious conclusion: both received their just desserts.

Just as obvious, however, are a few

the Scriptures, can contribute toward that understanding.

Tradition and Scripture obviously go hand in hand. As Vatican Council II taught in the Constitution on Revelation: "There exists a close connection and communication between sacred tradition and sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward a same end."

There is controversy among Catholic theologians, however, over this question: Does Scripture contain all that God has revealed in Jesus Christ or is part of it contained only in tradition, that which is handed down orally?

Vatican II refused to settle this dispute by answering in this way: "It is not from sacred Scripture alone that the church draws her certainty about everything that is revealed."

This does not argue against the opinion that all the revelation of Jesus is contained in the New Testament, as some Protestants would claim, but it does proclaim that the church is necessary for a clearer understanding of what is contained in Scripture.

We Catholics hold that the church gave us the New Testament and is the ultimate judge of what the Scriptures mean.

And so we conclude with Vatican II: "Sacred tradition, sacred Scripture and the teaching authority of the church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls."

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 N. Alabama, Indianapolis, IN 46204.)

THE QUESTION BOX

Is all revelation to be found in Bible?

by Msgr. R.T. BOSLER

Q I have been in a discussion with Protestant friends about whether the Bible contains all the revelation God has made. I argued that we Catholics consider tradition and the church as other sources of revelation. Am I right?

A We Catholics believe that the revelation of God made to the human race in Jesus Christ comes down to us through the preaching of his apostles and disciples.

Through this preaching the Holy Spirit created the church. The living church with the help of the same Spirit grew in the understanding of the revelation and handed this on at first only through word of mouth—the oral tradition.

The church gradually put into writing, in what we now know as the Gospels and other writings of the New Testament, the beliefs of the early Christians.

The handing down of the teaching of the church, or tradition, came first. The Scriptures of the New Testament were the creation of the church. It was not until the middle of the second century that the church accepted as Scriptures all the books of the New Testament.

So, we can say that it is through the tradition of the church that we know what are the Scriptures of the New Testament. And it is through the interpretation of the Scriptures by the church in its ongoing tradition that Christians grow in the understanding of the revelation made in Jesus.

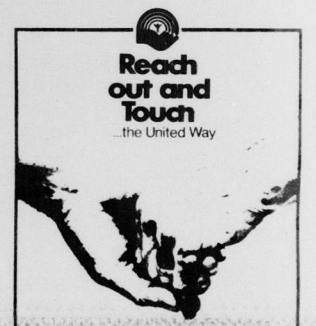
It should be pointed out here that all Christians, as they read, pray and live



other conclusions. The problems associated with social injustice are intimately linked with our beliefs in the Lord. Jesus makes the point rather obvious by telling this story to his listeners.

But he also feels no need to belabor the obvious. In the story, the rich man asks Lazarus to be sent to his five brothers who are still on earth. "If someone would go to them from the dead," the rich man pleads, "they would repent." "If they do not listen to Moses and the prophets," Abraham says, "they will not be convinced even if one should rise from the dead."

For Jesus, the teaching is not new. He asks that we listen to Moses and the prophets. Unfortunately, it's obvious that we haven't been listening.



St. Mary of the Rock Parish

Franklin County, Indiana

Fr. Joseph Klee, pastor

by Fr. THOMAS C. WIDNER

To get to St. Mary of the Rock Parish you take the Sunman-Milan exit off Interstate 74 and turn north. Almost immediately you come to a fork in the road which is not identified. It appears that a sign which might have pointed the correct way used to stand there. But it's not there anymore. Nevertheless, if you stay to the left and follow the road which now narrows and is in part a gravel road you will arrive about three miles later into a beautiful small valley where a handful of houses and a small store cluster around a good sized church and rectory standing on a small hill. As you begin to descend into the small valley you can easily see the steeple which clears all the trees surrounding it.

"When I first got my appointment to come here," says Father Joseph Klee, the parish's pastor the last 20 years, "I didn't want it and I had a hard time finding it. I asked directions and still wasn't sure I was going the right way. When I drove up the road and saw the steeple in the valley, I thought, 'Why couldn't I get appointed to a nice place like this?'" Almost immediately Father Klee realized this place was his new home.

The past 20 years have been good and Father Klee said he's even got a spot picked out in the cemetery for himself. This is where he wants to stay.

On some maps of the state of Indiana this spot is identified as the town of Haymond. In the archdiocese the location as well as the parish is known simply as St. Mary of the Rock.

How did it get that name? Father Klee wasn't sure but he thought it had something to do with the Lourdes grotto behind the church. The grotto was constructed of rock of varying kinds and sizes "from every farm in the area," according to Father Klee. But the grotto is recent and dates only to the mid-1920's. The parish will celebrate its 140th anniversary in 1984.

A comprehensive parish history was written in 1944 for

the parish's centennial by then pastor Father Joseph Grothaus with the scholarly assistance of archdiocesan historian the late Father Robert Gorman. Father Gorman says that the name was given to the parish because of the "rugged rocky banks of Pipe Creek which flowed the valley below" the hill on which the church stood.

As far as the Lourdes grotto goes, that was the work of a later pastor. Father Lambert Weishaar, pastor from 1907 until 1929, made a trip to Europe and the Holy Land in the winter of 1920-1921. A substantial donation toward the building of such a grotto had been made to the parish in 1918. When Father Weishaar returned, he actively sought the building of the grotto. He suggested that members of the congregation gather up boulders scattered on their farms and haul them to the church. Parishioners made the indentation in the hillside and fashioned the popular spot. Today a pilgrimage attracting more than 200 people annually is held on the Feast of the Assumption. It has been held ever since the grotto was completed.

Perhaps the greatest tragedy in the parish occurred in 1906 when a fire in a stable which stood near the church spread to the church itself and destroyed the building. A new building, the present one, was dedicated a year later.

Father Klee expressed great pride in the parish. Some growth is evident as a spillover from Cincinnati continues to add to the population of Franklin County. Other parishes in that county feel it more, but St. Mary's is not without its new parishioners. Then there are the converts whom Father Klee identified as having married into older families of the parish. In several instances he has spent long hours praying for the conversion of some people in the area who have actually contributed their talent to keeping St. Mary's active but who just hadn't made that step toward membership in the church.

The Sunman-Milan exit isn't the only way into St. Mary's. You can get there from Oldenburg on a sunny Sunday afternoon by taking the "St. Mary's Landstrasse" from that



German community and following the winding road for maybe seven miles or so. You have to know what you are doing or else have good driving instincts. The beauty of the region might be a secret St. Mary's parishioners would like to well keep to themselves. Suburban sprawl would not be recommended.

Priest who broke seal placed on leave

MILWAUKEE (NC)—A priest accused of breaking the seal of confession has been put on a temporary leave of absence as pastor of a suburban parish pending a decision on his case by Vatican authorities.

Father Arthur J. Baertlein, pastor of St. Catherine Parish in Brown Deer, Wis., was accused of having repeated a parishioner's confession during a Sunday homily. The case was sent to the Congregation for the Doctrine of the Faith in Rome.

Fourteen bishops urge defeat of MX

WASHINGTON (NC)—Fourteen U.S. bishops have urged defeat of the MX missile, saying its production and deployment would be an unwise escalation of the arms race. In a statement issued Sept. 20 the 14 bishops said that rather than

contributing to arms control, the MX would be "counterproductive in our search for a truly secure future for our nation and the world." Congress has yet to vote on the funding of MX production and deployment.

Dominican refuses election as superior

ROME (NC)—Dominican Father Albert Nolan, 49, turned down his election as master of the Dominican order Sept. 2 in order to continue his work fighting apartheid in South Africa. He was the first

person in the 767-year history of the order to request and receive permission to refuse election to the position of master. Father Damian Byrne was then elected master, the Dominican press office said.



PASTORAL SCENE—The Lourdes grotto behind St. Mary of the Rock Church in Franklin County is the scene of an annual pilgrimage on the Feast of the Assumption. (Photos by Father Tom Widner)



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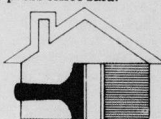
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P.O. Box 1410
Indianapolis, IN 46206

(DEADLINE: OCTOBER 1, 1983)

CORNUCOPIA

Autumn restores order to our lives

by CYNTHIA DEWES

The Southern Hemisphere used to worry me a lot, having its seasons backwards the way it does. It worried me especially during Autumn, my favorite season, when school began a new term and life always revved up. I couldn't imagine going to school through the summer and taking winter vacations. Somehow it never occurred to me that the Southerners might operate their school schedule backwards to match their seasons.

That worry aside, Autumn was to be enjoyed. Where I lived this meant noticing a briskness in the air, dramatic skies full of scudding gray clouds, weathered foliage, and cozy preparation for the semi-isolation of winter.

It also meant a new pencil box, an intensely pleasurable object, filled with yellow pencils that smelled wonderfully of cedar and graphite when sharpened. If it was a really splendid model, the pencil box would have a top compartment and also a drawer to hold waxy crayons, gum erasers with printing on them that would erase away in no time, rulers that were too short to be useful and mysterious protractors whose use was never revealed (to me, at least).

At school we were issued lined yellow tablets (to match the pencils, I thought), fountain pens with ink that was supposed to wash out but never did, blunt-edged scissors, and that delicious paper paste that smelled (and tasted) so good. In those days, juvenile pill popping wasn't a teacher's problem, but eating school paste and chewing lead pencils definitely was.

Another kind of Autumn style was evident in girls' plaid hair ribbons, boys' knickers with a place for a jackknife in the legband, and boots—"arctics" being classier than plain molded rubber overshoes. A great indignity suffered by girls in the primary grades was the wearing of brown cotton stockings held up by garters. Later the weather would grow cold enough to wear ski pants under dresses, and further hosiery embarrassment was postponed until spring.

Ski pants, overshoes, coats, mittens, caps and scarves all made from non-synthetic materials were natural humidifiers during winter schooldays, sending forth steamy emissions from the cloakroom at the rear of the classroom. The cloakroom doubled as a place for private punishment by the teacher, but the smell of wet wool was usually punishment enough.

Autumn also meant curriculum and school procedures which never varied from year to year. There was the obligatory

"How I Spent My Summer Vacation" essay, followed by the ominous Review of Last Year's Work, and then the outdoor fieldtrip to identify trees and insects. In our climate, this meant collecting specimens before they could really complete a decent life cycle, but somehow there were always enough leaves and bugs available when the next year rolled around.

Your assigned school bus driver was a possible variable, but not much of one. If you got Jake, look out. He was nice to little girls but took no sass, real or imagined, from boys. Ed was kinder and even humorous, but none of the drivers tolerated roughhouse or backtalk. That's where the variable ended.

Finally, the new lunch pails always cinched the fact that Autumn had arrived. Over the years the current pop idols painted on them changed from Donald Duck in my day to Spiderman to the Dukes of Hazzard, but the thermos bottles inside remained as neat and mostly unused as ever.

By the time snow arrived and we were sledding down the school hill at recess time on big pieces of cardboard, the lunch pail was dented, the pencil box scattered and the pencils chewed. But as sure as the change of seasons, we knew that we were in the right hemisphere for order to be restored when Autumn came again.

check it out...

✓ Marian College baseball player Tom Linkmeyer, junior infielder, was recently drafted in the sixth round by the Toronto Blue Jays. Linkmeyer was one of the four Marian players elected to the 1983 Independent Conference All-Star Team of the NAIA. The others were Landon McBride, John Dicken and Bill Murphy.

✓ St. Francis of Assisi Newman Center in Muncie will hold its third annual Oktoberfest on Saturday, Sept. 24 from 2 to 11 p.m. Admission is free. Delta High School's Oom-pa-pa band will play for dancing, and German food, rides and games will be featured.

✓ Dick Dennis, director of the Columbians, is seeking male singers to join the popular chorus. Rehearsals are held Thursdays at 8 p.m. at the K of C Council #437, 1305 N. Delaware. Singers must join the K of C if accepted, and members of all councils are welcome. Call Paul Daluga 283-7157 if interested.

✓ St. Francis Hospital Family Resource Center will repeat a three-session Couple Communication Class to improve communication and mutual understanding, beginning Monday, Oct. 17. Fee is \$30 per couple. Call the Resource Center at 783-8983 for information.

✓ As part of their Silver Jubilee

celebration, St. Matthew's Parish will hold a Dinner Dance on Saturday, Oct. 8 at the St. Pius X K of C, 71st St. and Keystone Ave. Cocktails at 6:30 p.m., dinner at 7:30 p.m., and dancing from 9 p.m. to 1 a.m. Cost is \$12.50 per person with reservations necessary before Oct. 1. Call Margaret at 253-2270.

✓ The Office of Worship will sponsor Deanery Meetings for Pastoral Musicians at St. Gabriel School in Connersville on Monday, Oct. 10, and at St. Margaret Mary Church in Terre Haute on Monday, Oct. 17. Meetings last from 7:30 to 9:30 p.m. and pre-registration is required for both by calling 317-236-1483. Registration deadlines are Oct. 3 and Oct. 10, respectively.

✓ Providence Sister Connie Kramer and the Center Staff will present a five-session course on "Spirituality and the Catechist" at Beech Grove Benedictine Center from Sunday, Oct. 16 through Thursday, Oct. 20. Sessions are held from 7:30 to 9:30 p.m. and intern catechists may earn 10 hours toward certification. Fee is \$4 per session. Call 788-7581 for information.

✓ A program on "Step-Families: Adjustment to Change" is offered by St. Francis Hospital Family Resource Center on Thursday, Sept. 29. Fee is \$10. Call the Center at 783-8983 for information.

✓ A free Support Group for Single Parents will be offered at the Family Support Center, 1575 Northwestern Ave., beginning the week of October 9. Child care provided. Call the Center at 634-5050 for more information.

✓ The second annual Irish Heritage Day will begin with a Gaelic Mass at 11 a.m. on Saturday, Oct. 1, in German Park. The

Irish Ramblers will play from noon to 5 p.m. and Irish food, beverages and merchandise will be available. Other entertainment includes the Clan Na Gael Pipe Band, ballad singer Brian Cunningham and the Paul Burton orchestra. \$5 gate, \$4 advance tickets. Call Charles Kidwell 359-3062.

✓ The Sacred Heart Fraternity of the Secular Franciscans will hold an Open House at 1530 Union St. on Sunday, Sept. 26 beginning with a church service at 3 p.m. The Third Order Franciscans are lay persons who try to live the Gospel in the spirit of simplicity, peace and joy as St. Francis did.



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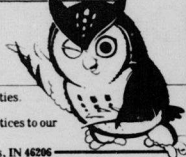
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The ACTIVE List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

September 23

The Parents Interested in Children (PIC) organization of St. Susanna Church in Plainfield offers its annual Spaghetti Dinner from 5 to 8 p.m. Drive-thru carry-out service available. Adults \$2.75, Children \$1.50, dessert 50 cents.

September 23-24

St. Malachy, one mile south of I-74 on S.R. 267, Brownsburg, presents its Country Fare fall festival from 6 to 10 p.m. on Friday and from noon to 10 p.m. on Saturday. Featured are a hog roast, country music, games, and rides.

September 23-25

Mount St. Francis Retreat Center presents a Women's Retreat on the theme "The Works of Mercy in our Time." Reservations necessary. Call the Retreat Center, 812-923-8817.

A Basic Enneagram workshop led by Jesuit Father Pat O'Leary will be held at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. Call 788-7581 for information.

A Women's Serenity Retreat at Fatima Retreat House, 5353 E. 56th St., will be directed by Missionary Servants of the Most

Blessed Trinity Sister Mary Theresa. Phone 256-8135 for more information.

September 24

Ritter High School will hold a Homecoming Chili Supper for alumni, friends and parents preceding the Homecoming game, from 4 to 6:30 p.m. Cost is \$2.50.

St. Michael's Church, Cannellton, plans a Benefit Auction of antiques, collectibles, household and miscellaneous items beginning at 1 p.m. Terms are cash or check with I.D. Lunch available.

Single Christian Adults (18-35) are sponsoring a Wine and Cheese Party at 8 p.m. in the clubhouse of the Lodge Apartments, 4816 Alsuda Dr. Hors d'oeuvres provided, BYOB. Call Lynn 259-1602 or Anne 253-6552 for more information.

September 24-25

St. Gabriel, 232 W. 9th St., Connersville, will begin their Fall Festival after 5:30 p.m. EST Mass on Saturday with a Chili Supper. Chicken Dinners are featured on Sunday at \$4.50 for adults and \$1.50 for children under 12. Games, Music, \$1,000 cash award.

Our Lady of the Greenwood Women's Club is sponsoring a Country Store of homemade crafts, foods and gifts in Madonna Hall from 10 a.m. to 6 p.m. on Saturday and from 8:30 a.m. to 1 p.m. on Sunday.

September 25

St. Rita Parish, 1733 Martindale Ave., Indianapolis, offers a Fish Fry catered by Long John Silver's from 12 noon to 6 p.m. Adults \$3.50, children under 12 \$2.25, including drink and dessert. Advance tickets available by calling 634-8997 or 636-9178.

St. Mark Parish, Perry County, will sponsor a Shooting Match for beef and pork, Country Store, and games from 11 a.m. to 6 p.m.

Our Lady of Perpetual Help, 1752 Scheller Lane in New Albany, is hosting an Outdoor Christian Songfest from 2 to 7 p.m., rain or shine. (See accompanying article).

St. Theresa Ladies Auxiliary #308 Knights of St. John will hold their regular Card Party at 2 p.m. in the basement of Little Flower rectory. Door prizes, pie and coffee available.

September 27

Basic Stress Management Techniques Course sponsored by St. Vincent Wellness Centers continues at the Catholic Center from 5:30 to 7:30 p.m.

The Spirit of Thomas Merton course by Fr. Jeff Godecker continues at IUPUI Catholic Student Center from 7:30 to 9:30 p.m. on the subject "Merton: The person and the monk."

The fourth session of Marian College's Mature Living Seminars, "A Look at China Past and Present," will be held from 10 a.m. to 2 p.m. in room 251 of Marian Hall.

September 30

St. Nicholas Church, Sunman, will begin serving a Genuine Turtle Soup and Fish Fry at 5:30 p.m. EST. \$500 raffle, games and amusements.

Sept. 30-Oct. 2

Mount St. Francis Retreat Center will hold a Secular

Franciscan Convocation for members of the Third Order of the Midwest Province. For reservations, phone or write: Retreat Center, Mount St. Francis, IN 47146, 812-923-8817.

A Togetherness Weekend by Franciscan Father Martin Wolter is offered at Alvena Retreat Center, 8140 Spring Mill Rd. Cost is \$100 per couple.

Fr. James Farrell will conduct a Married Couples Retreat on the theme "Marriage: Sacrament of Unity" at Fatima Retreat House, 5353 E. 56th St. Call 545-7881 for information.

October 1

St. Benedict Church in Terre Haute will hold a Hellmann Hall Hop at 8 p.m. Prizes for best 50s and 60s costumes. Tickets: \$2.50/person.

The second annual Irish Heritage Day featuring The Irish Ramblers will be held in German Park, 8600 S. Meridian St., from 11 a.m. to 11 p.m. Advance \$4, \$5

gate; children under 12 free. Call Charles Kidwell 359-3062 for information.

October 2

St. Matthew Church, 4100 E. 56th St., will hold a Silver Jubilee Homecoming Picnic at 3 p.m. Call 251-4968 for more information.

The Holy Family Parish Festival in Oldenburg will feature chicken dinners, turtle soup, booths, and drawings from 10 a.m. to 8 p.m. slow time.

St. Joseph Hill Church, Sellersburg, presents its annual Turkey Shoot and Fall Festival beginning at 11 a.m. Booths, quilts, prizes and lunch are offered.

An 80th Anniversary Dinner and Celebration for Holy Angels Church will be held in the Great Hall of the Atkinson Hotel, Maryland and Georgia Sts., with cash bar at 5 p.m. and dinner at 6 p.m. Donation: \$15.00. For information call Bernice Kent 924-2402 or Vanilla Burnett 924-9940 before Sept. 23.

A Christian Clowning Workshop is offered by the Mount St. Francis Retreat Center. Reservations necessary. Call 812-923-8817 or write: Retreat Center, Mount St. Francis, IN 47146.

Christian Songfest set at New Albany

NEW ALBANY—Song, prayer and apostolic service are the goals of an Outdoor Christian Songfest to be held Sunday, Sept. 25, at Our Lady of Perpetual Help Church here.

The program, scheduled for 2 to 7 p.m., will be held on the steps in front of the church, weather permitting. In case of rain, it will be held inside the church.

Nine groups—including children's choirs, adult choirs, a folk group and a Franciscan brother—will perform contemporary and traditional Christian music at the songfest.

Some will perform original compositions, said Tom Yost, coordinator of religious education at Our Lady of Perpetual Help. Each group has also been asked to introduce its selections by explaining "what the songs mean to them."

There is no admission charge, but participants are asked to bring canned food, clothing or a donation for the Interfaith Community Council. That organization, which includes a number of churches, will use the donations to assist the needy in the New Albany area.

The songfest is sponsored by the parish adult catechetical team, and is the first of its kind to be held at a Catholic church in the New Albany area.

"The idea behind it," Yost said, "was to help build community and to promote song, prayer and apostolic service." Apostolic service,

he added, is one goal of the adult catechetical team.

Bring blankets and lawn chairs, Yost said.

'Living Rosary' is planned

BATESVILLE—"The Living Rosary" will be held on Sunday, October 16 at 2 p.m. EST, in the Batesville High School Gym, located on Highway 46.

Sponsored by the Knights of St. John, Ladies Auxiliary, and Knights of Columbus, the Rosary will feature a visit from the most Rev. Edward T. O'Meara, Archbishop of Indianapolis. The praying of the Rosary will be led by Father John Minta of St.

John's Church, Osgood. Representatives of all the Roman Catholic Churches in the Batesville Deanery will be taking part.

The "Living Rosary" is one of the many ways the members of the Catholic faith have of showing devotion to the Blessed Virgin. Any shut-in or local resident who needs transportation to the school should call Mary C. Wintz at 812-934-2100 daytime or 812-934-2114 evenings before Oct. 15.

2nd ANNUAL IRISH HERITAGE DAY

Saturday, October 1, 1983

11:00 AM to 11:00 PM

at

German Park

8600 S. Meridian Street, Indianapolis

Featuring: **The Irish Ramblers**

12:00 Noon to 5:00 PM

Program:

- 11:00 — Gaelic Mass
- 5:00 to 5:45 — Clan Na Gael Pipe Band
- 6:00 to 7:00 — Brian Cunningham/Balladiere
- 7:30 to 11:00 — Paul Burton Orchestra
Irish Music & Dance

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YOUTH CORNER

Retreats offer enrichment for teens

by SUSAN M. MICINSKI

"The vocations retreat for eighth grade students is one of the best ways to introduce young people to retreats," stated Archdiocesan Vocations Director Father Paul Koetter.

Originally, the sessions were started as vocations retreats, but then evolved into Christian awareness retreats. Now co-sponsored by the Vocations Office and CYO for seven years, the retreats, based on a program from the Diocese of Toledo, are planned for parochial and

CCD youngsters, and offer a "good combination of talks and interaction among students, with a religious overtone throughout the day," declared Father Koetter.

But he was quick to explain that they are not meant to be "heavy." Father Koetter stated that these day long sessions deal more on the informational rather than relational level.

"The retreats are task oriented rather than personal sharing," he said. "Students are broken down into small groups and work on a poster

together. In addition, they listen to a talk and then try to explain what was said."

Carl Wagner, Administrator of Teen Services for CYO, echoed similar sentiments. "The main purpose of these retreats is not to develop a vocation to the religious life," he stated. "We mainly want this to be a positive religious experience for this age group; enabling them to build community and to learn more about themselves and others. We approach it from the point that 'vocation' is very wide scope in its meaning."

The Teen Services Administrator, who has been a part of many of the retreats, first experienced them as a teacher. "I feel it's a good program and a big assistance to parishes wanting to participate. The priests who participate have to be commended, too. They are so generous with their time."

Although the material presented at each retreat is the same, "each one is done in such a unique way that if someone attended more than one, they wouldn't feel like they were getting a repeat session," stated Wagner.

Father Koetter explained that a series of talks are given during the retreats. Some of them include: "Relationships between adults and teens,"—which focuses on young people moving into adolescence; "The Meaning of Sacramental Life,"—given by the priest to enliven the sacramental part of the church; "Boy-Girl Talks,"—given by a nurse for the girls and a priest for the boys, which answers questions about the facts of life; and "Service in the Church,"—which shows that the church is not just a place to receive, but also to give.

There is also a panel discussion held in the afternoon where persons can ask questions about anything they like. Father Koetter stated that topics such as curfews, and attending other denominational services often will come up.

According to Father Koetter, approximately 40-45

parishes in the archdiocese will participate in the retreats, with about 25 of these from Indianapolis. The first one scheduled will be held at St. Luke's School on Oct. 10 under the direction of Father Robert Gilday, associate pastor of St. Matthew Church.

The New Albany Deaneary CYO will host a Leadership Excursion, an instructional workshop aimed at developing communication and leadership skills, for key youth leaders in parishes on Sept. 24 and 25 at Mt. St. Francis.

Participants will also take personality inventories; thus getting a chance to learn more about themselves and how they relate to each other. In addition, they will experience prayer and liturgy, and camp out in tents.

The cost of the workshop is \$2 per person. For further information or to register, call Jerry Finn at 812-945-0354.

Sunday, Sept. 25, "Lifesigns," the radio show for youth will feature St. Luke's youth discussing "Experiencing God." The program is aired at 11:35 a.m. on WICR 88.7 FM.

Roncalli High School will host the 10th annual Midwestern Marching Band Festival on Sept. 24 at Bush Stadium, with 44 bands entered in four classes.

The Marching Rebels, under the direction of Bernard J. Weimer, are moving

into their fall performance season with their largest-ever size. They will perform in exhibition, along with co-host Franklin Community High School. More than 100 trophies will be awarded under the sponsorship of Hook's Drug Company.

According to the band director, the Roncalli Band Parents' Association, headed by Bernard Green, serves as the backbone of the Marching Rebels. "Without the support and encouragement of this group," stated Weimer, "we literally could not function. They are responsible for fund raising, maintaining uniforms and feeding the band at contests."

Teenage Volunteers from St. Francis Hospital rocked away the clock last Friday and Saturday during the Beech Grove Annual Festival to support the purchase of new wheelchairs for the hospital.

The Rock-A-Thon ran from 6 p.m. on Friday and ended at 6 p.m. Saturday. Individuals secured pledges for rocking on an hourly basis. According to one hospital official, over \$700 has been raised.

Held at the Beech Grove Senior Citizens Building, the event drew various visitors from throughout the community to make donations and pledges. Hospital representatives and community leaders such as Beech Grove Mayor Elton Geshwiler and Indianapolis Mayor William Hudnut III were also in attendance.

DORIS ANSWERS YOUTH

No need to worry about your first date

by DORIS R. PETERS

Dear Doris:

I'm 14 and have a problem. I've never had a real date yet, but I think this guy in my school is going to ask me for a date soon. Do you think I should tell him it is my very first date?

Becky

Dear Becky:

Not unless you happen to feel like telling him; and if it just comes up naturally in the conversation. It's not as if you're going to reveal some deep dark secret. So just stay loose, and enjoy yourself.

Dear Doris:

My mother is a compulsive cleaner. She is very tidy and recently at the end of vacation she threw out a lot of stuff. The problem is that she

threw out a project I was working on all last year. This really got to me. What can I do?

Denise

Dear Denise:

For openers start tidying up after yourself so your mother will not have to mount a massive clean-up campaign. You might also invest in some large "Do Not Discard" signs to label important material. It's hard to believe a mother would throw away a project you were really "working on." Often mothers throw out "projects" and other "stuff" that just sits there for a year gathering dust.

Dear Doris:

I love the movies but my parents don't let me see anything that is listed for

adults...which is practically everything. It seems strange to me that some of these movies which I am not allowed to see are taken from books which I have already read as required reading in school. At what age do you consider a person to be an adult? I am 14 and I feel I should be allowed to see other movies even though they are listed suitable for adults only.

Lisa

Dear Lisa:

What most of us forget when trying to relate a film and the book from which it is taken is that a film is an entirely different medium. Viewing a film is visual and active. It is not the same as reading a book. Nor is our response to it the same. It has a strong impact; more influence. And you can't overlook the strong psychological and emotional response created in a visual medium.

Another consideration is that some film producers and directors often take a short story or novel and build something extra into it. While they are concerned with art they are also interested in box office appeal and monetary returns. And unfortunately many are not above riding the wave of "not-quite-pornography" in the hope of making a fast buck.

Although it is up to parents to decide about the maturity of their children, the children themselves can help them. Your parents judge you by the actions and attitudes which are discernable to them. Have you discussed your school reading list with them? Do they know the required reading at different class levels? If they did it would help in their decision.

(Send your questions to: Doris R. Peters, c/o The Criterion, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.)

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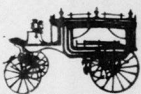
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CBN is not the only option

by JAMES BREIG

In 11 years of writing this column, I have seen no other commentary spawn the outpouring of mail engendered by my remarks about televangelists (or Christian TV or TV preachers, or whatever term you want to use to describe men such as Pat Robertson of Christian Broadcasting Network, Jim Bakker, Jimmy Swaggart, Robert Schuller, Oral Roberts and so on).

Last week, I shared with you some of those letters. This week, I would like to answer some of the questions, reply to the criticisms and offer some further thoughts. (By the way, except for one letter from "Disgusted," all the mail was polite, reasoned and signed—a tribute to the people concerned about this issue. Some of my mail I wouldn't show to Nabokov.)

First, let's be clear on what I said. I said that Catholics who watch such programs should do so with discernment, intelligence and care since they can contain material which is at odds with (if not downright inimical to) Roman Catholic teachings.

I stand by that and my evidence is some of the letters which came in from Catholics who expressed their gratitude to TV preachers for explaining the Bible to them, especially on such topics as the end times, the rapture and the Second Coming. Those are fundamentalist teachings and not all the Catholic understanding of the Book of Revelation. Catholics who think they know the Scriptures better thanks to CBN might be led into a view of the



Bible which is literal, simplistic and hardly Catholic.

In fact, many of the letters betrayed a sort of hybrid belief in Catholicism and fundamentalism. The TV preachers are breeding a large group of people who have adopted some of each tradition. The result is possibly dangerous: Catholics who don't know what to believe, who reject parts of their faith and who fall into the simplistic world-view of Robertson, Bakker et al.

I've used the word

"simplistic" twice and it is an important word. Many people watch the TV preachers because they simplify everything. All you have to do is "accept Jesus" and you're saved; the Bible needs no explanation since it is to be interpreted literally; world events are presaged in Revelation and can be predicted and understood by applying a code (wherein, for instance, the beast with ten crowns is Europe); success can be obtained through Jesus (the TV preachers often rejoice over the businessman who is now a millionaire, thanks to his reliance on the Lord); social issues are handled with no complications since all you have to do is pass laws which follow the fundamentalist position; a phone call to a "counselor" at an 800 number assures forgiveness.

These are dangers which Catholic viewers must be aware of.

I was accused by many letter-writers of being anti-ecumenical, of going back before Vatican II, of wanting to return to a time when Catholics could not attend the weddings of their Protestant friends. But there is a vast, massive and enormous difference between going to a

wedding once a year and devoting several hours a week to lectures on another religion's doctrine.

But, said many letter-writers, where are the Catholic alternatives? Some named the handful which do exist: Mother Angelica of the Eternal Word Television Network; Father John Bertolucci of "The Glory of God;" and the Paulist dramatic series, "Insight."

It's true; the Catholic Church has fallen way behind in the use of television. The efforts it has mustered have been few and available spottily. But while this explains, it does not excuse Catholics who expose themselves to hours a week of the televangelists.

Where are the alternatives? You're holding one in your hand. How many weeks a week do you spend reading your diocesan newspaper? How about other printed material? There are thousands of books, booklets, pamphlets, magazines and newspapers devoted to Catholic teaching. Are they on your shelves? Do you attend adult ed courses and lectures?

And here's a question to those who contribute to CBN and other TV preachers: have you paid for the newspaper in your hands and do you contribute to the Catholic Communications Collection?

"Mass is not enough," several readers told me and

they are right. Mass is not enough to give us a full education in our faith. But we will not get it tuning in to Pat Robertson because he will never tell us about the sacraments, or, for that matter, the Mass.

It matters what we believe; what denomination we choose matters; it matters that we educate ourselves about our beliefs. Because they matter, I worry about Catholics who spend hours with the televangelists.

If you're one of them, be careful. They tell you to get close to the Lord and then never mention the Eucharist, the means by which Catholics can be intimately united with Jesus. Doesn't that bother you?

OBITUARIES

† BARRETT, Joy N., 75, St. Catherine of Siena, Indianapolis, September 10. Husband of Theresa; stepfather of Fred Cipriani and Lucille Shirley.

† BUMEN, Mary Pauline, 83, St. Joseph, Indianapolis, September 2. Mother of Darrell; sister of Margaret Rickman and Lawrence Benson; grandmother of Kim and Terri.

† BECHTEL, Bernadine, 79, St. Lawrence, Lawrenceburg, September 3. Sister of Mary Doherty.

† GOFFINET, Anthony J., 21, St. Augustine, Leopold, August 23. Son of Ferdinand and Claris; brother of Donald, Charles, Gerald, Michael, Theresa, Suzanna Ridener, Rosa Huff, Patricia Howell, and Emma Jean Ahrens; grandson of Mr. and Mrs. Albert Goffinet.

† GUERRERO, Felicitia O., 98, Christ the King, Indianapolis, September 3. Mother of Mrs. Robert Hartsock.

† JACOBS, Morris, 28, St. Vincent of Paul, Bedford, August 27. Husband of Tamara; son of

David and Jo; brother of Michael.

† KRESS, Martin, 78, St. Paul, Tell City, September 9. Father of Patricia Jones and Edward; brother of Henrietta Beumel and Gillman; grandfather of six; great-grandfather of six.

† MILLER, Philomena, 79, St. Paul, Tell City, September 10. Wife of William; mother of Clifford, Gene, Virginia Crowslow, Wilma Poehlein, and Patricia Karnreich; sister of Martin and Walter Kleeman, Nettie Cumiskey, Agnes Glenn, Pauline Darby and Teresa Beam.

† RETTIG, Bertha A., 88, Little Flower, Indianapolis, September

10. Sister of Raymond A. Rettig and Florence Siefert.

† SCHMELZ, Mark G., 62, St. Mary's, New Albany, September 10. Husband of Irene; father of Paul, Steve, Bonnie, Suzy, Thelma Weisbacher, Velma Salesman, Brenda Barnett and Martha Harrell; grandfather of seven.

† TROESCH, Anna, 86, St. Paul, Tell City, September 7. Mother of Carl, Albert and Theresa; sister of Mary Olive Lannan.

† WHITAKER, Thomas Paul "Whit," Sr., 66, St. Michael, Charlestown, September 5. Husband of Mary Ellen; father of Thomas P., Jr., William F., James D., Ann Wilbourn, Janice Powell, Beverly Lawton, Bonnie Mattingly and Sallie Doss; grandfather of 17.

Rites held for mother of priest

Mrs. Esther Doyle, who died September 12, was buried September 15 in Holy Cross Cemetery after a concelebrated funeral liturgy in Immaculate Heart of Mary Church. Mrs. Doyle, a native of Fowler, was the mother of Father Patrick Doyle, Director of the Christian Formation Program at Chatham High School, who is in residence at the parish. She is survived by her husband George, another son, Dennis, and a daughter, Mrs. Mary Ann Waldron. The Doyles are former residents of St. Andrew Parish.



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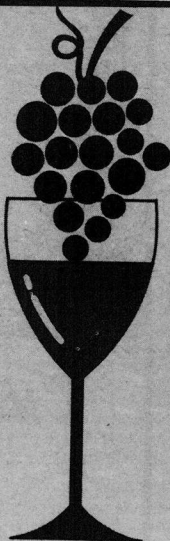
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'Mr. Mom' is classic Spelling

by JAMES W. ARNOLD

It's long been certain that Aaron Spelling knows something that critics don't know, because this awesomely successful producer of TV schlock ("Charlie's Angels," "Fantasy Island," "Love Boat" and others too risky to mention on a full stomach) has probably never had a good review.

Now that he's gotten together with David Begelman (of some notorious memory for movieland financial dealings) to produce a big-screen movie called "Mr. Mom," his record seems likely to remain intact. "Mr. Bomb," which is sort of a Burger King version of "Kramer vs. Kramer," has had few upbeat reviews. I've been trying to dodge it in travels all over the western U.S., as it slowly crept through suburban malls en route to its inevitable critical massacre in New York. But the usual Spelling spell took over, and by Labor Day it was the top box-office movie in America. No longer can it simply be ignored.

"Mr. Mom" is obviously a role reversal comedy, a classic and actually rather tired genre that has recently been born-again. This has happened not just because of the women's movement but because, in fact, many women are working in



previously male-dominated occupations, and many men are becoming house-husbands, some motivated by choice and some by unemployment. The new challenges to both sexes are a

potentially fertile source of satire and comedy.

Since nearly all movies are made by men, most of these movies so far have concentrated on male problems of adaptation ("Kramer," "Author! Author!" and "Tootsie") and few on women ("Nine to Five").

Men, in fact, have actually excelled at taking on traditional feminine roles. The point seems to be that, no matter what women do out there in the world, guys can do what women do without much trouble.

That is also the basic message in "Mr. Mom," although it takes the hero a bit longer to become Super-Mom. Most of the film describes his trials and triumphs. The heroine, in fact, goes to work in an advertising agency, where women have been important and accepted professionals for years. Her main problem (predictably) is sexual harassment, rather than adapting to the pressures of work.

Thus the husband (Michael Keaton), laid off from his executive job at a Detroit auto plant, has more trouble than usual coping with basic household tasks, like caring for young children, getting them to school, shopping, cleaning

and cooking. The central joke of the movie is his all-around klutziness, which is perhaps what audiences want to see.

Keaton is a funny guy, in the Jack Lemmon tradition, but mostly he is portrayed like the fellow in bad TV commercials, putting too much soap in the washer or knocking over the displays in the supermarket.

Keaton is also somewhat embarrassed by his new role, concerned with losing his macho image. This doesn't quite fit the middle class setting—it would be much more typical of the working class, where sex roles are more rigidly defined. That is, men wash the dishes but not in aprons.

In 1963, the average white collar husband probably does his own laundry, sews his own buttons, and calmly buys pantyhose for his wife at Walgreen's. So what's the big deal?

The improbability doesn't bother Spelling or his director, Stan Dragoti, who appropriately is a veteran of TV commercials. The decision has been made to make this a "mall movie"—in which the characters and settings will seem very familiar to the folks who wander into the multiplex after shopping at Sears or Radio Shack.

So it's about a nice suburban family confronting Hard Times in their pretty house with the white picket fence. The kids suffer from terminal cuteness; the big problems are with the appliances and the aggressive divorcee who lives nearby. The only thing they don't have is a dog or Gramps on the porch sipping lemonade.

And while the wife (Teri Garr) is terrific at her job, dreaming up the campaign that saves the big tuna fish



SWAPPING ROLES—Michael Keaton becomes chief cook and bottle washer presiding over home, hearth and three children as wife Teri Garr heads off to her new job in "Mr. Mom," a Twentieth Century-Fox release. A host of television comedy actors make up the supporting cast including Christopher Lloyd, Miriam Flynn, Jeffrey Tambor, Ann Jillian and Martin Mull. (NC photo)

account, it's mostly because of her in-depth experience as a housewife.

Her major activity is fighting off the advances of her conceited boss, underplayed (gratefully) by Martin Mull. Writer John Hughes (the National Lampoon fellow who is over-employed this summer—has also scripted "Vacation" and "Class Reunion") seems to be the master of a new genre we might call the Cliche Compilation.

In the end, of course, Keaton cleans up his act (to the tune of the "Rocky" theme) and becomes the most efficient Mom since Dustin Hoffman; his employer also begs him to

take his job back. The upcoming problem of both parents working is faced as squarely as everything else—that is, not at all.

A positive thing about "Mr. Mom" is that both Keaton and Garr resist carnal temptations and remain faithful: the family endures. But the PG rating allows the usual number of double entendres, sexual teasing, and a gross, pointless sequence involving male strippers in a nightclub.

In sum, a fast food masterpiece—a quick 90-minute snack on the mall—in the Spelling tradition.

(Not recommended.)
USCC rating: A-II, adults and adolescents.

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