

# THE CRITERION

Archdiocese of Indianapolis

## Readership survey announced

by Valerie R. Dillon  
(First of two articles)

A Criterion readership survey—first of its kind in the newspaper's history—has just been completed.

Designed to gauge reader opinions and interest in the paper, it indicates that:

—75 percent of Catholics in the 39-county Archdiocese of Indianapolis receive the Criterion into their homes.

—of those who do receive it, 78 percent read it regularly—63 percent weekly.

—readers and non-readers alike are most interested in articles which explain changes in the church.

—more than 90 percent of its readers feel the paper is attractive and easy to read.

Approximately 6,700 Catholics from 14 parishes participated—a randomly-chosen sample reflecting a cross-section of the people of the archdiocese. The survey was distributed in most parishes during Mass last February and March, and all persons of high school age and up were invited to fill out the two-page questionnaire.

Half of participating parishes were from Indianapolis, the rest from outside the city. These were:

St. Joseph, Shelbyville; St. Michael, Bradford; St. Mary, New Albany; St. Joseph, St. Leon; Holy Family, Oldenburg; St. Mary, Richmond; St. Joseph, Rockville; Our Lady of Lourdes, St. Bernadette, St. Catherine, St. Gabriel, St.

### Who reads Criterion?

The largest single group of readers—slightly more than 34%—are 40 to 59 years old.

- almost 33% are 60 and over
- 21% are between 25 and 39
- about 12% are 24 and under

More than 64% are women, 36% men.

The great majority are married—64%.

- 19% are single
- 13% are widowed
- slightly more than 4% are divorced

More than 18% of Criterion readers are college graduates (including almost half who have done post graduate work).

- almost 57% have a high school degree and/or some college
- 24.5% did not complete high school

Compared with the total survey sample Criterion readers are:

- older (20% of all those surveyed were 24 and under);
- disproportionately female;
- virtually the same in education.



**PONIES LEAD PROCESSION**—Altar boys on their ponies lead 2,364 riders on the largest riding procession in Europe. The five-hour-long ride which began in Weingarten, West

Germany, asks God's blessings on homes, farms and farming. About 30,000 people lined the route to see the riders. (NC photo from KNA)

Michael the Archangel, St. Rita and St. Therese of the Infant Jesus (Little Flower), all of Indianapolis.

What do people want to read about in The Criterion? Those filling out the survey were given 26 topics and asked to pick three of greatest interest and three of least interest.

By far most desired—mentioned almost twice as often as the second choice—were articles explaining changes in the church. In second place was family life, followed closely by news of parishes. Other key interests were Catholic education, renewal movements, the Bible and national/international religious news.

Subjects of least interest were puzzles and games, homemaking features, political news and analysis, statistics (deaths and marriages), texts of church documents and news of archdiocesan offices and agencies.

These choices were virtually identical for those who read the paper, those who subscribe but don't read regularly and for non-subscribers/non-readers.

One part of the survey asked regular readers to assess the strengths and weaknesses of The Criterion. These were some of the findings:

- Over 90 percent of all readers find the paper easy to read, and the same number feel it has an attractive appearance.

- Nearly 83 percent find Criterion articles are spiritually inspiring and 85 percent say it helps them to understand

Catholicism. More than 86 percent believe reading the paper helps them to live a Christian life.

- One fifth—20 percent—of those who are regular readers would be happy to see more controversial subject matter published, compared with 8 percent who think there is too much already. The remainder, over 72 percent, are satisfied.

- Asked about attention to social problems, 70 percent see present coverage as adequate, but more than 20 percent want more attention in this area.

- Over 65 percent of readers think about the right number of articles on doctrine are printed; 18 percent don't think there are enough and 12 percent say there are too many. More than 18 percent would like to see more non-religious articles but most—76 percent—think the number is about right.

- In the view of 15 percent, The Criterion sticks too closely to Catholic Church positions. Almost 77 percent say it's "about right," while the remainder—slightly more than 7 percent—believe the paper doesn't stick closely enough.

- The Criterion is considered "unbiased" with various sides presented fairly by 79 percent of those responding. However, nearly 21 percent find the paper biased.

- A desire for greater depth in stories was expressed by 17 percent of readers, while 83 percent believe articles are given in-depth treatment.

The readership survey was accomplished through a \$5,000 grant from Lilly Endowment, Inc. Dr. M. Desmond Ryan, new executive director of the Indiana Catholic Conference, drew up the demographic sample and helped analyze the findings. Ryan holds a doctorate in sociology from Purdue University.

(Next week: an analysis of differences based on age, geography and sex.)

THE CRITERION

Vol. XX, No. 38 — June 26, 1981  
Indianapolis, Indiana

# Stimming views service as his return gift

by Ruth Ann Hanley

Trying to explain his lifetime volunteer service to church and community, Chuck Stimming of St. Thomas Aquinas Parish laughingly recalls lyrics from the musical, "Oklahoma":

"I'm just a girl who can't say 'no'.  
I always say 'come on let's go...'"

The lyrics are light, but they accurately portray Stimming's response to those who have asked his help.

In right-to-life circles, Stimming is known as "Mr. Pro-Life." Some years ago, he was almost alone in the forefront of this issue, working for the unborn before most people in the state were aware of any threat. When a state legislative committee recommended liberalizing the state abortion law some years ago, Stimming found a mother of a retarded child from an East side parish to address the legislators.

Stimming took this step because "they kept bringing up how such a child would be a drain on the family and would be better off aborted."

"I'm the mother of a retarded child and four children who aren't retarded," the mother testified. "But that one retarded child has done more for our family in the way of love and service. We wouldn't be a family without that child."

Though given a decade ago, Stimming remembers the testimony affectionately. He also recalls that a non-Catholic committee member went over and flopped down in a chair next to the woman and said "You've changed my vote."

STIMMING'S game plan was to "gather forces," a mode he has used all his life in causes he espouses. He sought people with life-affirming stories to tell, but also those with political clout and not afraid to stand up in an untried issue.

When a "watered-down bill that would

have been the foot in the door" was passed, Stimming took the obvious next step and called on Governor Branigan.

"Roger," he asked, "What are you going to do with that bill?"

"Now I'll tell you what I'm going to do with that bill," Stimming remembers the governor's reply. "And if you tell anybody what I'm going to do, I'll sign the thing. But I'm going to veto it."

Stimming kept his tongue and the governor kept his word.

Later, Stimming was one of the founders of the Committee for the Preservation of Life, forerunner of today's Indianapolis Right to Life. To this day, he is involved in the pro-life cause.

Sandy Sheetz, liaison person for Birthright in Carmel, introduced him recently as a "humble man, warm, intelligent, and tender." He is, she says "a man in whose presence every mother feels gracious and dignified and mostly appreciated for her role in life... a man whose life has proven to us and many, many others—he will find time to help."

**BUT STIMMING'S** range of concerns goes far beyond abortion. Through his efforts, representatives of many faiths joined together as the Indianapolis Council on Religion and Race. On the racial issue, Stimming is forthright: "I say this reverently—segregation is a God damned thing."

While president of the Community Service Council, he worked for early prevention of childhood problems. He headed the Salvation Army's Christmas drive for three years and formerly was past president of the Serra Club and Advisory Council member of the Indiana Catholic Conference.

On St. Vincent Hospital's advisory council, he played a key role in the hospital's recent successful building fund drive.

Over the years, his activities have earned him myriad honors. The latest one bestowed on this St. Thomas Aquinas parishioner is a special Notre Dame Club award for going "the extra mile in commitment to family, church and community." The award has only been given to two previous recipients in the club's history.

Stimming is not a Notre Dame alumnus but he is a supporter of the university who comes to club activities on a regular basis. His son, Charles Stimming, graduated from Notre Dame in 1950.

**CHAIRMAN** of the board of the France Stone Company, Stimming also is a Knight of St. Gregory, has received the St. Thomas Moore award, a distinguished award from the National Council of Catholic Men, a brotherhood award from the National Conference of Christians and Jews, the Community Service Council's award for its "most wanted man," and has been honored by Indianapolis Right to Life.

Stimming can talk about many volunteer stints, but none more enthusiastically than when he was president of St. Joan of Arc's parish council.

During that time, Holy Angels had a fire and needed classroom space. "They asked permission to bus children to Joan of Arc to use one of ours," explained



**MOTHERS' DAY**—It was a special celebration for mothers which brought together Archbishop O'Meara, Charles Stimming and Sandy Sheetz of Carmel Birthright, sponsoring organization. Stimming has long been involved in the pro-life effort. (Photo by Ruth Ann Hanley)

Stimming. "We called a meeting. It was a tough one at that time. Lots of people didn't want it. I fought. I was crying at the end of it, I was. I couldn't believe anyone wouldn't want the children to be bused in with a nun and bused out."

At midpoint, during a break, Stimming found a note at his place. It read: "Don't you quit Mr. Stimming." Eventually, his plan passed.

Stimming seems to be taking the advice

not to quit quite literally. He laughs over the assessment of his wife, Mary, that at his funeral she "won't be able to get six pall bearers. They'll all say 'What's he collecting for now?'"

On a more serious level, Stimming explains his work quite simply as a return gift: "The church has been good to me; God has been good to me, and the city has been good to me. I wanted to give as much time as I could."

## Letter from the Archbishop

My dear Family in Christ:

When our Holy Father, Pope John Paul II, was severely wounded on May 13th by the bullets of an attempted assassin all of us were outraged and filled with indignation. Today, we are likewise united in giving thanks to God, because His Holiness is on the way to recovery, and surely all of us wish him a complete and speedy return to full health.

Whether you have been to Rome or not, surely every Catholic must be convinced that St. Peter's and the Vatican are a tremendous asset not only to the Church but to the entire world. Every year literally millions of people come to be inspired by the sacredness of the place, the beauty of the Church of St. Peter, and the fantastic experience of touring the Vatican museums.

It has often occurred to me to wonder how many notice that all of this is offered by the Church to the entire world at no charge whatsoever. The upkeep of all that must be indeed a tremendous expense.

Let me remind you also that our Holy Father has exercised his pastoral ministry in a personal way by travels throughout the world, accomplishing much for the good of the human family and for the welfare of the Church itself. Surely this, too, must be a great financial burden.

Our Holy Father likewise is called on day in and day out for assistance to the victims of war, pestilence, famine and national disaster, likewise another great expense for the Vicar of Christ and his helping staff.

My letter comes to beg from you a favorable response to this year's Peter's Pence collection which will be taken up in all of the churches in the Archdiocese of Indianapolis on the weekend of June 27-28, so close to the annual Feast of the Apostles, Saints Peter and Paul.

Your generosity to this collection this year could be a token of homage to our Holy Father himself, as well as an expression of gratitude to God that his life was spared, and that he is on the way back to the fullness of his ministry to the Church and the world.

Sincerely yours in Our Lord,

*Edward T. O'Meara*

Most Rev. Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis

## Clarification

Chemically Addicted Adolescents Referral Services only refers and does not counsel. This was incorrectly reported in last week's teenage alcohol story.



## MOVING?

We'll be there waiting if you give us 4 weeks Advance Notice

Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
New Parish \_\_\_\_\_  
Effective Date \_\_\_\_\_

NOTE: If you are receiving duplicate copies please send both labels.

THE CRITERION  
CIRCULATION DEPARTMENT  
P.O. BOX 174  
INDIANAPOLIS, IN 46206



# Pope John Paul II suffering from virus disease

by Jerry Fileau

VATICAN CITY (NC)—Pope John Paul II has been suffering from a cytomegalovirus (CMV) infection—a virus disease sometimes caused by an infected blood transfusion—his doctors said June 24.

He was recovering and on June 24 his temperature had returned to normal after more than a week of fever, they added.

The doctors did not attribute a cause to the CMV, but medical dictionaries say that one way it occurs among adults is through transfusion of CMV-infected blood. When he was operated on for an abdominal bullet wound after an assassination attempt May 13, the pope received six pints of blood transfusions.

CMV can also be caused in adults by spontaneous contact with the virus, which can cause acute fever lasting two to three weeks, hepatitis and a rash.

Another possible cause of acute CMV infection is that it was latent in a person and activated by a weakening of the body's immunological system. An estimated 60 to 90 percent of all adults have experienced the disease at some time,

although perhaps without noticeable symptoms.

The doctors issued medical bulletin number 19 on the pope's health the afternoon of June 24, four days after the pontiff was readmitted to the Gemelli Polyclinic in Rome because of fever and pleurisy.

Here is the text of the bulletin, as released by the Vatican Press Office:

"The pope, who this past June 3 was dismissed from the Gemelli Polyclinic after a period of improvement in his general condition, showed a fever attributable to a right pleuro-pulmonary inflammation. This process has regressed rapidly with appropriate therapy.

"HOWEVER, SINCE the high temperature persisted, on June 20 the opportuneness of readmission (to the hospital) was reviewed, with the aim of carrying out further diagnostic tests in the hospital environment.

"The clinical examination, integrated with radiological and ecographic and CAT (computerized axial tomography) tests, gave no evidence of the presence of pathological abdominal findings which might

have justified the persistence of the fever. On the contrary, the blood test results, the tests of bodily fluids, and microbiological tests documented the existence of a recent infection of cytomegalovirus, the course of which seems to be benign.

"Today his body temperature is normal. His cardiocirculatory condition is satisfactory. The function of the digestive system is regular. His state shows signs of gradual recovery."

The bulletin was signed by the team of physicians which has cared for the pope since he was shot.

At noon the next day, nearly 10,000 people, many of them tourists who were unaware the pope had been rehospitalized the night before, gathered in St. Peter's Square for the traditional Sunday noon Angelus with the pope.

They heard a brief message recorded by the pope Saturday morning. His voice, low and flat with barely any inflection, sounded weaker than it had in any of his recorded or live public talks since he was shot.

Speaking of the feast of Corpus Christi being celebrated that day in Italy, the recorded papal message said, "There is

no community of Catholics that does not gather with joyous adoration around the sacrament of the altar on the solemnity of Corpus Christi."

He concluded his message by leading the Angelus and giving a blessing.

**OBSERVERS** and Vatican sources dated the beginning of the pope's setback to overexertion June 6-7, just the third and fourth day after he was released from the hospital and allowed to return to his Vatican apartments.

On June 6, in preparation for Pentecost observances the next day, to which he had invited bishops from around the world, the pope recorded two lengthy speeches and a short one, totalling more than an hour of public speaking.

The next day he appeared in person at the back balcony of St. Peter's Basilica and spoke five minutes before giving the blessing concluding a Mass concelebrated by the gathered bishops.

A source who was near the pope as he left the balcony said later that the pontiff almost literally collapsed in a waiting wheelchair as soon as he was out of public view.

## Mother Teresa travels U.S. pleading for the poor

by NC News Service

Mother Teresa of Calcutta took her plea for the poor and for the unborn to cities around the United States during a visit which began June 2 and was scheduled to end June 28. During her stay she opened convents and shelters, promoted natural family planning and voiced strong opposition to abortion.

In cities including Washington, New York, Milwaukee, Chicago, Cincinnati and Miami, Mother Teresa, the founder of the Missionaries of Charity, urged people to see Christ in one another.

During her visit in Washington to announce the opening of two convents, Mother Teresa had lunch with President and Mrs. Reagan June 4. She also was presented with the Health and Human Services Distinguished Public Service Award.

Speaking against abortion at the American Family Institute on Capitol Hill June 3, Mother Teresa told of her success in teaching the people of India natural family planning.

In New York she proposed a simple solution to the problem of unwanted pregnancy. "If you know anyone who does not want the child, who is afraid of the child, then tell them to give that child to me."

The 70-year-old 1979 Nobel Peace Prize winner urged members of the Regina Coeli Society of the New York Police Department to "treat the poor with kindness" and not "make them feel they are evil."

**SHE ALSO** pleaded for the poor and the unborn when she visited Cincinnati June 7 to take part in the Franciscans' celebration of the 800th anniversary of the birth of St. Francis.

Recalling that St. Francis had "a special love" for the poor, Mother Teresa stressed that it was only when he was able to rid himself of the things that he had acquired that he really became free. "Pov-

erty, if understood properly, is a freedom," she said at an outdoor Mass celebrated by Auxiliary Bishop Daniel E. Pilarczyk of Cincinnati with the Franciscan provincial, Father Jeremy Harrington.

"God has given us things not to hold but to use and share. Money and property don't make us rich," Mother Teresa said, encouraging her people to "pray for the grace to be free" of preoccupation with things."

Francis was not the only model, she said, noting that Jesus himself chose to enter the world as a helpless, dependent infant and to die alone on a cross. Even in the Eucharist, she said, he comes "so breakable, so small. And yet he is God."

Mother Teresa urged people in Milwaukee to discover that they have been made to love, to be loved and to see Christ in everyone, especially the poorest of the poor.

She received Marquette University's 1981 Pere Marquette Discovery Award June 13. The missionary also received a contribution of \$150,000 donated by the people in Wisconsin after the announcement she would receive the Marquette award.

"**THIS IS THE** discovery that that poor are somebody, that they are Jesus. They give us the opportunity to love God, not just in words but in action," she said in accepting the honor.

She asked her audience to see God in all people: lepers, alcoholics, the suffering and the lonely. But she issued a special call to love Christ through the unborn child.

"Today no one is more unwanted than the unborn child," she said. "Yet, it was the unborn one in the womb of Elizabeth that leaped with joy at the presence of Christ. For me, abortion is the greatest poverty that a nation can experience," she stated.

"People are not just hungry for bread,

they are hungry for love. They are not just naked for a piece of clothing, they are naked of human dignity. They are not just homeless for a room made of bricks, but

because of rejection," she said.

She implored her listeners to find the poor in their own families and communities because love begins at home.



**OPENS MISSION**—Mother Teresa of Calcutta greets the press and visitors outside a former Miami motel that will become a new mission for prostitutes and "bag ladies." The facility, which will provide beds for up to 20 women, was blocked by red tape until three weeks ago. It was dedicated later in the day by Mother Teresa and is the fourth mission in the United States operated by her Missionaries of Charity. (NC photo from UPI)

# Editorials

## Understanding change a key need

Thanks to a grant from Lilly Endowment, the generous cooperation of 14 pastors and parishes and some extraordinary tabulating efforts by General Manager Dennis R. Jones, The Criterion's readership survey has been completed.

Most of its findings are not unexpected. They reflect a concentration of readership among older Catholics and a general satisfaction with the newspaper's appearance, news coverage and editorial policies.

But one response merits attention, not only for The Criterion but, we think, for the archdiocese and parishes too. This response is the large number of people who said they most want to read explanations for the changes in the church. Specifically, more than 1700 Criterion readers and non-readers checked this topic and it was—by far—the most frequently mentioned item among 26 they could choose from. Also high on the desired list were articles on the Bible and on renewal movements in the church.

The Second Vatican Council, opened by John XXIII to "let in some fresh air," ended more than 15 years ago. But its deliberations and inspirations seem to be only superficially understood by large numbers of Catholics. A rejection of legalism and specific changes in liturgy, church rules, pastoral practices and in the potential roles of the laity may be *known* to most people. But the deeper basis for these changes are, we believe, still not always grasped nor appreciated. The "why" of the shift from "private worship" to a focus on sharing and community within the Mass is but one critical example. Another might be the obvious resistance of many Catholics to practically apply Christ's call to love one another to political systems. Confirming this example is the fact that "political news and analysis" was one of five least favored topics in the survey.

If we are right in our assessment, it suggests that the church has barely begun to be empowered by the spirit and meaning of Vatican II.

But what is heartening is that so many people, in this survey at least, express a deep desire to freshly understand their faith in the light of change. They aren't particularly interested in the frills and trivial events which can all too easily creep over a church newspaper—or parish calendar. Nor are they overly enamored of strictly institutional matters. Clearly they want to bridge the "old" church with the new.

Within the next few weeks and months, The Criterion will make changes which we hope will more faithfully meet this need they have expressed.

But the place where the deepest lessons will be learned is in the parish, where priests, religious and laity who themselves are renewed help others to discover and to form communities of faith and love which can bring new life to a renewing church.—VRD

## On media's selective issues

A small, sick boy is trapped in a deep well . . . his mother tearfully keeps vigil . . . hundreds of workers labor feverishly to rescue him—this real-life drama recently was played out on front pages and television screens all over the world. When the rescue efforts failed, the world cried. Who wants to see an innocent child die?

What is remarkable is that today's media have such powers that they can efficiently direct our attentions and stir our deepest emotions in issues that they decide are important. The media can pull us, inexorably, into a particular happening which has no more actual significance nor authenticity than hundreds perhaps thousands of other daily life/death struggles.

Because of television, many of us discovered the reality of war. Through the eyes of the camera, we witnessed the majesty of man's walk on the moon and his ascent into the stars. Through the eye of the electronic media we almost daily discover the chinks in the armor of our government. It has introduced us, as we had never before been introduced, to the intricacies and wonders of the human body. It is all very exciting, but it raises a question: isn't it just a bit dangerous that other people have the power to decide for us what shall engage our concerns and energies, and what shall receive no attention from us at all?

I wonder what impact there would be if the day-to-day life of El Salvador's peasants could be experienced. Or the survival struggle of the boat people. I wonder what would happen if one of the media powers decided to put before the American people the splendid proposition that truly human life exists before birth, then set about telling that story with visual images. And supposing someone in charge gave us a look at the other end of life's spectrum to really show us—graphically—how it is to be old and alone.

What power the media have to transform our hearts and minds! What a power for conversion which sometimes seems limited to fostering only vicarious sentimentality.—VRD

## Washington Newsletter

# Reagan, Portillo discuss 'guest workers'

by Jim Lackey

WASHINGTON (NC)—Mexican President Jose Lopez Portillo's recent visit to Washington for two days of talks with President Reagan helped revive a long-simmering dispute over the idea of admitting Mexican "guest workers" to the United States.

The Reagan administration has made no secret of its desire to revive a guest worker program. As early as March Reagan said he was "intrigued" by the idea of opening the U.S.-Mexican border to allow Mexicans into the United States to work here legally.

Then when Lopez Portillo came to town, the administration privately outlined its plans for a two-year trial program granting 50,000 guest worker visas for Mexicans. Though no agreement was reached, the two sides reportedly came closer to implementing a guest worker program.

But at the same time representatives of labor, religious and Hispanic groups launched a counterattack, charging that such a program would be little more than legalized slavery for the guest workers themselves as well as a blow to unemployed and marginally employed Americans near the border.

The controversy surrounding guest workers dates back several decades to the time of the bracero program, in which as many as 500,000 Mexican guest workers were admitted to the United States annually to hold jobs that American employers said could not otherwise be filled.

But the program was rife with problems, displacing U.S. workers and depressing U.S. wages and working conditions. Congress closed the program at the end of 1964.

Still, the United States retained a smaller temporary worker program called the H-2 program. Under it some 30,000 foreign workers are admitted annually for seasonal or temporary jobs. The H-2 program also includes safeguards which attempt to insure that there are no qualified U.S. workers to perform the same functions.

**EARLIER** this year—in fact, shortly before Reagan revealed his interest in a new guest worker program—the Select Commission on Immigration and Refugee Policy released its final report, including a recommendation that no new guest worker program be started and that minor adjustments be made to the H-2 program to make it more responsive to the needs both of foreign workers and employers.

Initially groups opposed to guest worker programs were disappointed that the H-2 program was not slated for extinction by the select commission. But that debate suddenly became minor after Reagan, in an interview with Walter Cronkite, said he favored a new guest worker program.

The rationale behind Reagan's support

for the guest worker program is that it provides a "safety valve" for Mexico's high unemployment problems. Rather than allow a potentially unstable situation along the U.S.-Mexican border to become exacerbated, guest workers would help control the high levels of illegal immigration while providing U.S. employers with workers for jobs they have been unable to fill.

Not so, say the proposal's critics. For one, the program might lead to the end of the United Farm Workers union, since farm owners would have a new source of cheap labor, at least according to Msgr. George G. Higgins, retired U.S. Catholic Conference labor specialist who worked with the bracero program in the 1950s.

**OTHERS ARGUE** that the program would do little to end U.S. immigration problems and would only force resident workers onto the unemployment and welfare rolls.

To the argument that a guest worker program could be established with adequate safeguards to protect both U.S. and Mexican workers, opponents cite the poor record of the bracero program, which also had built-in safeguards which never worked.

The bracero program, they also comment, was a sore spot in U.S.-Mexican relations, pitting Chicanos in this country against Mexican workers admitted as temporary workers. Increasing Mexico's economic dependence on the United States, they say, would work against solution of its long-term problems.

Also being dragged into the issue is the separate Reagan proposal to terminate the Legal Services Corp., the nation's legal aid program for the poor. Eliminating that program would wipe out the best opportunity guest workers would have to challenge attempts by employers to exploit their services, critics charge.

Amid all the arguments, a lot of the details about how a guest worker program might work are still up in the air. Even the numbers are uncertain. While the administration reportedly told Lopez Portillo that it is considering 50,000 guest worker visas initially, other reports have the size of the program pegged at anywhere from 500,000 to 1.5 million.

THE  
CRITERION

520 Stevens, P.O. Box 174  
Indianapolis, IN 46206

Official Newspaper  
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$8.50 per year  
25¢ per copy

Entered as Second Class Matter at  
Post Office, Indianapolis, Ind.  
USPS 138-100

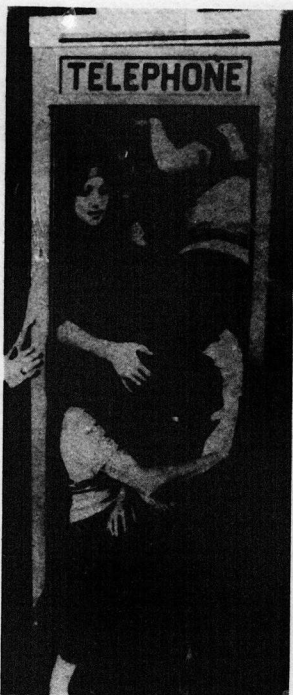
Most Rev. Edward T. O'Meara  
Publisher

Fr. Thomas C. Widner, editor-in-  
chief; Dennis R. Jones, genl. mgr.;  
Valerie R. Dillon, news editor; Sr.  
Mary Jonathan Schultz, OSB, adm.  
asst./circulation dir.; Dick Jones, com-  
posing dir.; Alice Cobb, adv. sales.

Published weekly except last  
week in December.

Postmaster: Please return PS Form  
3579 to the Office of Publication.





JAMMED—It's the kind of prank teens like to play. But Dolores Curran talks today about their need for solitude.

# Times of solitude for adolescents are as meaningful as needing to keep busy

by Dolores Curran

One of the most talked about TV shows this past year among women was a Phil Donahue show about mothers who got fed up with being Super Moms and did something drastic about it. One walked out and got herself a nearby apartment. Another fashioned herself a home-within-her-home for privacy.

As extreme as these solutions appear, a lot of women recognized themselves in these women's need for both support and solitude. That need can become more pronounced during summer months because of a general attitude that mom is responsible for seeing that everyone is busy and happy, or when children grow into teens and the question of time use comes into play.

Parents worry when teens spend too much time alone or don't spend any time alone. Should we allow them to loaf or keep busy? How moody is too moody? Where is the balance in all these?

A new study may help. Two psychologists at the University of Chicago

reported in the *Journal of Current Adolescent Medicine* on a study they conducted among 75 student volunteers from high schools in Chicago. These students carried doctor-type beepers wherever they went for a full week.

**RANDOMLY** they were buzzed and asked what they were doing, alone or with others, what their moods were like, and so on. Lengthy individual interviews took place at the end of the week.

Researchers found:

- that high schoolers averaged 26% of their waking hours in solitude and that 75% of this was in their homes;

- that they preferred friends to family;
- that they choose the amount of time they wished to spend alone;

- that intelligence test scores were slightly higher among those who spent the most time alone;

- that the amount of solitude wasn't affected by a room of one's own, a steady boy or girlfriend, or achievement in sports but it was affected by a job;

- that during solitude, adolescents enjoyed heightened attention spans and powers of concentration;

- that they were less self-conscious in

solitude and that after being by themselves, they returned to their family or friends more alert, stronger, and cheerful.

**THAT LAST** one is crucial to family summers. The research indicates that there may be something in the behavioral makeup of adolescents that drives them to solitude when they need it. After a period of aloneness, they are able to face others with more vitality. If this is true, then we should encourage them to take recesses of solitude during the day. Instead of reacting defensively to their mood changes, with, "What did I say?" we should consider giving them an excuse to be by themselves for awhile.

Keeping teens busy may not be as important in the summer as promoting a balance of person and public time, using 26% as some sort of average. If they have a full day's job, then they'll need solitude during their off hours, not us.

Ultimately, they need what those women needed—time away from us. It doesn't mean they love us less if they want to go out with the gang instead of us or that we love them less if we want time alone. It does mean, though, that time away from us is important to their mental health... and ours.

## To the Editor...

### IHM Sex ed strongly opposed

Elaine Kohn, the former principal at Immaculate Heart of Mary School, had a letter in this week's column upon which I would like to comment.

We miss the entire point in any discussion of sex education in our (Catholic) schools when we fail to acknowledge the fact that classroom sex education has historically and presently been frowned upon and discouraged by every Pope who has ever made a pronouncement on the subject. In good faith and motivated by love of our Church in the person of our Holy Father we should follow his leadership instead of looking for loopholes to justify following the leadership of the sex experts

who have only succeeded in messing everything up anyway. The entire program has been a failure from its inception—look to the statistics.

The "Becoming a Person" series is about as Catholic as a first-aid course.

I was not one of the six vocal opposing parents to whom Elaine refers because I was very busy at home preparing my seven-year-old son for the reception of 1st Penance before 1st Eucharist.

The powers that be at IHM may consider this my very vocal statement against sex ed in our school. Now there are at least seven—do I hear more?

Indianapolis

Ann T. Skehan

## Population growth is personal issue

Surely VRD is not suggesting we Americans produce offspring at a rate calculated to fill existing empty classroom space? While I would disagree with the dire predictions of ZPG protagonists, they do have a point that uncontrolled population growth will ultimately deplete the Earth's finite resources.

While the U.S., with only 6 percent of the world's population, consumes 40 percent of the world's goods, the U.S. produces by far the world's largest share of these goods. Furthermore, U.S. production of food and agricultural products on a per capita basis far surpasses the best that other countries can do.

The notion that the relatively high consumption of food and raw materials in the U.S. somehow deprives the less fortunate countries of these is false. The low

standard of living and even starvation in some of these countries is the result of overpopulation relative to the capacity of the country to support its people. Surely there is no theological basis for suggesting the U.S. drastically lower its present high material standard of living by a vast increase in population.

While the suggestion of the ZPG'ers to "stop at 2" is both impertinent and absurd, the implied suggestion of some Catholic sociologists to "go for 6" is equally so. The number of offspring that a couple produces is in the final analysis a very personal matter.

The sociologists, demographers, clergy and ZPG'ers should all get out of our bedrooms.

Columbus

John A. Hayes

## St. Malachy's meets needs

I keep reading negative articles in the Criterion of handicap needs not being met. We have a handicapped daughter who walks with braces and quad canes. She has cerebral palsy.

We never wanted any extra treatment from others for her, but she gets it all the same. Our church has been very kind to

## Applause!

Four Bells to Valerie Dillon for the imaginative photo of the Garfield Park Dome on Page 1 and to Ruth Ann Hanley for the timely shot of police frisking a teenage suspect on Page 2 (Criterion 6-19)... a rare action photo deserving wider propagation.

Valerie's editorial on "Gun Controls" contained some eye-opening stats I have never read anywhere else.

All in all, an outstanding issue. But what can one expect from a prize-winning paper? Keep up the good work!

Indianapolis

Fred W. Fries

## Arnold is great

Congratulations to the Criterion for winning four awards from the Catholic Press Association. I hold it against the judges that they did not mention James W. Arnold's column, "Viewing with Arnold." I think it is the best part of your paper. He is literate, articulate, intelligent, and he also has a good sense of humor. I have never yet regretted following his recommendations.

I do miss the Double Take puzzle, even though its creator did not know how to spell. That just added to the fun of working it out. Please bring it back if possible.

Bloomington

Virginia Halmos

her. In fact, our parish is more like a family to us when I see all the times they've helped our daughter. I've seen her fall and someone rush to help. She made her first communion this year and I suggested she march down the aisle last so she wouldn't slow the others down, but they insisted she be first. She is still young and what she wants most is to be just like other kids and be treated that way.

I never knew how kind people were until we had a handicapped daughter. I've been very impressed, especially with the kindness of the children, even small children. We belong to St. Malachy's and are very grateful to our parish.

Brownsburg

Mrs. Judy Smith

## Handicapped help

In the June 5 issue of The Criterion there is a letter I wish to respond to.

Ed Jefferson in Columbus commented on the lack of meaningful spiritual programs for the handicapped. Up to a point this is a valid argument. I have been a quadriplegic for over 25 years. When Our Lady of Fatima Retreat House in Indianapolis used to hold annual Days of Spiritual Enrichment for the sick and shut-ins, there was a decisive lack of interest and attendance.

Over the years The Criterion has published several items on the Catholic Union of the Sick in America. This organization may be what Ed Jefferson has in mind if only he knew it. Its address is: C.U.S.A., 176 West 8th Street, Bayonne, New Jersey 07002.

I have been a member of C.U.S.A. for nearly 22 years. This apostolate is an instrument of spiritual growth to those who enjoy membership.

Indianapolis

Thomas Finn

# Chancellor finds Rome trip unforgettable drama

by Valerie R. Dillon

Rome, the Eternal City, turned out to be a city of change and renewal as well as unthinkable drama for Father Gerald A. Gettelfinger, Chancellor of the Archdiocese.

Father Gettelfinger recently returned from three months in Rome at a theological studies institute for priests ordained before Vatican II—which he laughingly termed “a retreat program for oldtimers.” He found himself, at 45, “a youngster” among 34 American priests whose average age was 52.

Held at North American College, the institute focused on academic study of the sacred sciences as they’ve changed since the Second Vatican Council.

“We grew up in an unchanging church,” he explains. “The institute was designed to help us adjust to the changes. When Vatican II hit, a lot of men asked, ‘How can we change?’ A very important aspect, Father Gettelfinger believes, is that the church affirm those priests who have made the adjustments and accepted the changes.

**WHAT MADE** it “most memorable” was the studies took place in Rome with its strong emphasis on history and archeology. “There was a bridging of the ancient world and today,” says Father Gettelfinger. “The church entered that ancient world and has bridged the centuries up to modern time—the latest being Vatican II and election of a non-Italian pope.”

“Home” for the institute priests was Casa Santa Maria on Humility Street. It was at Casa Santa Maria that 300 orphaned boys lived during World War II and scrawled graffiti on the walls—“historical data.” It also is where Father Gettelfinger discovered a plaque on the wall noting that Bishop Silas Chatard was consecrated a bishop there on May 12,

1878. He later was enthroned at the cathedral in Vincennes.

Adding to the sense of history, Father Gettelfinger and the other priests made archeological tours of the catacombs and observed an ancient Lenten practice of visiting the “stational churches.” Centuries ago, the Bishop of Rome went daily to a different church during the 40 days of Lent. “This practice has been revived in recent years,” Father Gettelfinger says.

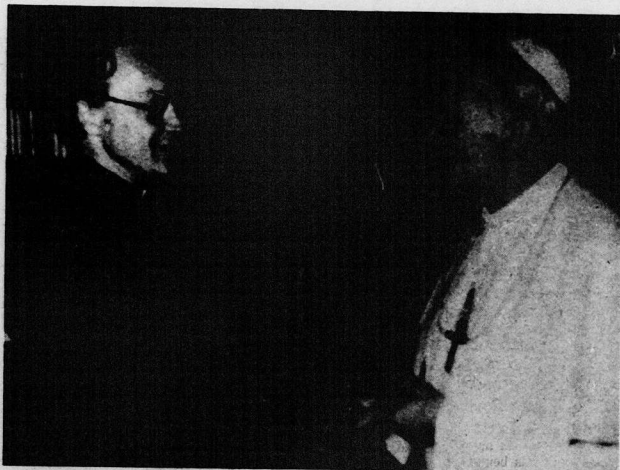
Each morning the priests walked to a different church—all within a maximum walking time of 45 minutes—to celebrate 7 a.m. Mass. “Our congregation grew from 20 seminarians and nuns until, by the end, we had up to 100 people going with us.”

**HE AND THE** other Americans concelebrated the Chrism Mass with Pope John Paul in Holy Week. His reaction? “There was nothing extraordinary about it except a sense of universality and unity with the Holy Father. Liturgies in St. Peter’s are vast and very impressive,” but, adds the chancellor with a smile—“they’re not exactly your cozy Sunday liturgies!”

The 34 American priests originally were set for a private audience with the pope on May 6, but “that fell through.” They were rescheduled for May 13, but “we petitioned, asking if we could say a private Mass with him. It came off, and on May 5 went to the Vatican.

“We got there at 6:30 in the morning, got vested, then went to the private chapel, which normally has about eight kneelers—we jammed 34 of us in there. As we turned a corner, there was the Holy Father praying.”

“Two secretaries vested him, he greeted us in English and began the Mass. There was no sermon,” Father Gettelfinger recalls. After Mass, the Holy Father greeted each priest individually.



**HEARTY HANDSHAKE**—Father Gerald Gettelfinger and Pope John Paul exchange warm greetings after Mass in the papal chapel. (Photos by Arturo Mari of L'Osservatore Romano)

When several of them invited him to ski in their states, the pope murmured: “temptations, temptations.”

“My overwhelming sense was the hospitality of this man, John Paul II,” Father Gettelfinger says. “He allowed us to enter into his life for that hour and 17 minutes. He didn’t need to be begged by us. But his presence with each one of us was stupendous—you were the only person in the world.”

**ONE WEEK** and one day later, the assassination attempt took place. “We were in class,” recalls Father Gettelfinger. “The official time of the shooting was 5:19, and a priest came into our class at about 5:30, waited for a break, then told us. We were just stunned.

“My first reaction was, ‘Oh no, not again.’ What stunned me more than anything else was that I had been in a seminary classroom taking a Latin test when word came through that President Kennedy had been shot. It was eerie.”

After some prayers and a call to Archbishop O’Meara in Indianapolis, Father

Gettelfinger went into the streets of Rome, normally a bedlam at that hour.

“There was a deadly silence,” he declares. “Streets were chock-full of cars, but there was no horns blowing, no yelling, no arm-waving. Everybody was patient, just sitting in their cars listening to their radios, silently.”

At the piazza in St. Peter’s, the platform was still set up and the pope’s chair was in place, with huge spotlights on it. Small gifts and flowers had been placed at the chair. In Father Gettelfinger’s words, “It was very graphic.”

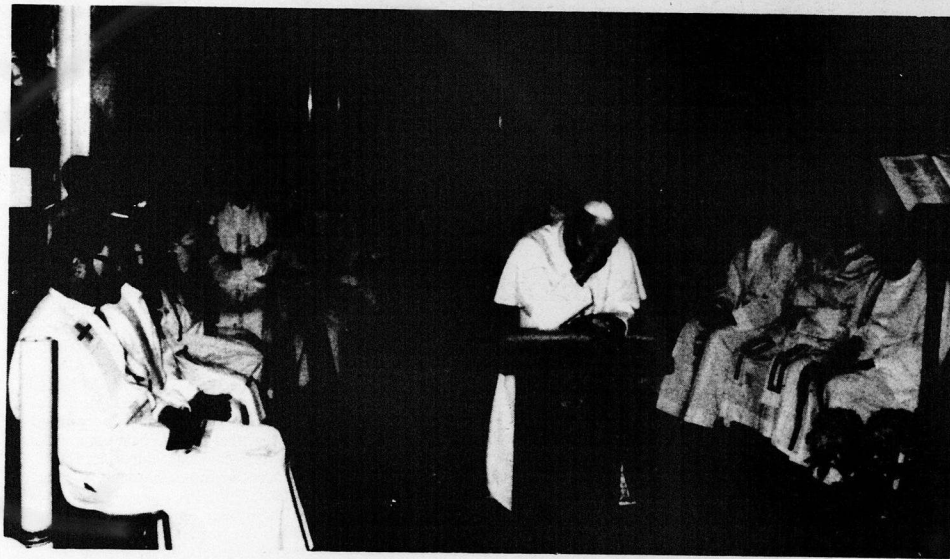
He remembered back to a “powerful, powerful” talk on abortion that John Paul had made that Sunday from his main balcony, his coat of arms behind him, his banners flying. “I thought then, if anybody wanted him they could get him. The papers had been saying he was interfering in political business. So when it happened, that was the first thing that went through my mind.”

Two days later, Father Gettelfinger left Rome, returning to Indianapolis with several strong convictions:

One is that the Holy Father “won’t cut back on his accessibility, his hospitality, his being present to people—this is his gift to the world.

The second conviction is that although people say, “we can’t get along without this man,” he is dispensable.

Declares Father Gettelfinger, “He’s a human being and the church can get along without anyone. That’s the most stunning reality—that this strong man who has challenged the world is also just a human being.”



**THANKSGIVING**—The pontiff and 34 American priests offer thanksgiving following concelebrated Mass. Later he met

individually with each priest. Father Gettelfinger is pictured directly behind the pope’s head.

## Archbishop O’Meara’s Schedule

Week of June 28

**SUNDAY, June 28**—Sacrament of Confirmation, St. Mary Parish, Indianapolis, Mass at 1 p.m.

**TUESDAY, June 30**—Parish Visitation, St. Patrick Parish, Indianapolis, Mass at 7:30 p.m.

**WEDNESDAY, July 1**—Parish Visitation, St. Mary of the Knobs Parish, St. Mary of the Knobs, Mass at 7:30 p.m.

**THURSDAY, July 2**—Parish Visitation, Holy Guardian Angels Parish, Cedar Grove, Mass at 7:30 p.m.



# KNOW YOUR FAITH

"There is no one who cannot give"—even the destitute

by Fr. Philip Murnion

One Sunday morning I was celebrating Mass for the men in the detoxification ward of the municipal shelter for men on the Bowery in New York City. During the Mass I acknowledged how difficult the days of detoxification were for the men.

I asked the men if they would offer their suffering on that one Sunday to God as a prayer that my nephew, who was being baptized that day, might have a good life of growth in wisdom and grace.

Then I asked them to let me know on the way out of our temporary chapel if they would do this. On the way out, each one stopped and with great solemnity promised me the gift of this prayer. I was deeply struck by this. These men, at a time when it almost seemed they could do nothing for anyone else, were so willing to turn their distress into a gift for an unknown child.

What was true for the men of the Bowery is just as true for everyone else. There is no one who cannot give—not even those who have profound needs of their own. Not one of us is made up simply of needs. We all have abilities. It's just that our abilities are not always recognized by others or by ourselves.

St. Vincent de Paul had something to say about all this. It is reported that he once observed, "The poor will never forgive you the good you do them, unless it is done with love."

**I WONDER IF** we treat the poor with enough love if we simply look upon them as people with needs. Perhaps they need more than therapy, more than our effort to alleviate their needs.

Mother Teresa of Calcutta often speaks this way. When she received the Nobel Peace Prize in December 1979, she told her distinguished audience: "The poor people are very (See THE DESTITUTE on page 8)



**THERAPY OF GIVING**—Loe D'Audiffret stops to help Alice Folts with her sewing during a senior citizens meeting in Naples, N.Y. There is an unfortunate tendency in our society to make people feel they must depend on professionals for all

they need. This danger can be avoided when people not only receive the care of others but have the opportunity to contribute to others as well. (NC photo by Susan McKinney)

## Changes in sacramental preparation suggested

by Don Kurre

In my February 13th column entitled, "Parishes need alternate ways of preparing parents" I wrote that parishes should provide alternate ways for people to prepare for the first reception of a sacrament. After reading that column a friend asked, "What are some of the changes you would suggest?"

Any changes I would suggest for sacramental preparation would develop out of an understanding that such preparation is only one part of a lifelong process of faith development. By their very nature sacraments are vehicles of worship, expressions of faith and stimuli for faith development. Sacramental preparation, therefore, must be seen within the context of lifelong growth.

To begin then: Parishes could increase the effectiveness of their sacramental preparation by using a model other than the "school"



model. It is nearly impossible for a second grader, for example, (whether in school or CCD) to opt out of a preparation program when he must stay with his class even as the class prepares. When all your friends are making their first Communion who wants to be an odd-ball?

Further, the school model requires that persons preparing for reception of a sacrament be segregated from the total Christian community. Yet, sacraments by their very nature are created and given meaning through community.

Sacramental preparation must be done with, in the midst of, and by the community. To say that persons are prepared within and by the community is a sham if large numbers of parishioners have no idea who is in preparation or even that a sacramental preparation process is going on.

**IF IT'S TRUE** that we learn a great deal from the community of people with whom we interact, then what is the community teaching sacramental candidates if this community doesn't even know they are preparing?

The preparation and celebration of sacraments are not magical events but celebrations of faith and response to a call from and to a

community/parish. All preparation programs, then, should be steeped in the community, not cut off from it.

Furthermore, to participate in sacramental life is to participate in the total life of the community. Preparation, therefore, includes but goes beyond the realm of education.

An effective sacramental preparation program would include at least four basic components: the community's educational, liturgical, pastoral, and service ministries. Adequate sacramental preparation will only be accomplished by coordinating the efforts of ministry in each of these areas.

**WHEN SACRAMENTAL** preparation becomes part of the parish's ongoing life it will cross generational boundaries. The young have much to learn from mature Christians in the community and vice-versa. Many of the goals of a preparation process can be accomplished by providing the members of many different generations with opportunities to interact with each other, to share their faith story, and to journey together.

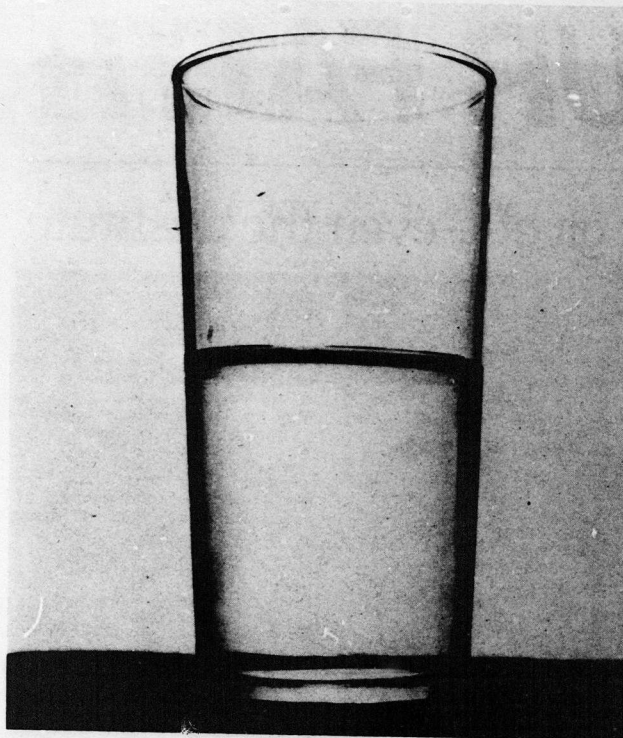
Finally, perhaps most important, sacramental preparation must be part of the ongoing nourishment of Christian life. Programs are

needed that recognize the unique needs and gifts of each individual and respond to those needs. Discussion groups, sharing groups and retreats are examples of such efforts.

Why must every parent and child regardless of age, wisdom or grace be run through the same program? Mass production programs tend to be easy to administrate, finance and evaluate—however, they do not always produce the most helpful results. Without a commitment by the parish community to ongoing faith development, sacramental preparation is empty.

The changes I have talked of are really based on two principals. First, the answer is not in a particular program. In fact—and more competent people than I have said so—at this point in time programming may be a barrier. Programming of some sort, depending on the parish, may be a part of a total ministry to the people but will not constitute the totality or heart of sacramental process.

Second, parish life must be and must be seen as a process of sacramental preparation for those first receiving and those continuing to participate in sacramental life. The more we are able to integrate our growth process with our life the more effective it will be.



**THAT POSITIVE APPROACH—**"Is this glass half full or half empty?" the Peace Corps spot asks. Those that see it as half full, may have the positive attitude the Peace Corps seeks. On a broader scale, the positive approach to life can invigorate us and spur us on to creative action. (NC photo by Bob Strawn)

## Story Hour

# Jesus replaces "eye for eye"

by Janaan Manternach

Jesus was talking to a crowd of people on the mountainside. The crowd grew as he talked. Now it was even larger than when he began an hour earlier.

"You know the commandment," Jesus said. "An eye for an eye, a tooth for a tooth."

Heads nodded. Everyone in the crowd knew that ancient law. "If anyone injures you, give eye for eye, tooth for tooth."

The ancient law had a positive purpose. If a person was slightly injured in a fight, that person was not, in turn, to kill the attacker in a spirit of vengeance. If someone was struck in the face by a neighbor, the problem raised by the episode was not to be solved by chopping

off the neighbor's leg. Such problems needed to be solved in a just way.

Jesus knew the law well. But reflecting on it, he said: "What I say to you is this. Offer no resistance to injury. When a person strikes you on the right cheek, turn and offer him the other. If anyone wants to sue you in court for your shirt, give him your coat as well. Give to the man who begs from you. Do not turn your back on the borrower."

These words puzzled many of the people sitting on the mountainside. "What can the teacher possibly mean?" they whispered to one another. "If someone hits us, we are not to strike back? Turn the other cheek? This is a strange teaching. Who could live that way?"

II Kings 4:8-11, 14-16  
Romans 6:3-4, 8-11  
Matthew 10:37-42

## THE WORD THIS WEEKEND

JUNE 28, 1981  
13th SUNDAY OF ORDINARY TIME (A)

by Paul Karnowski

To err is human, but to compare is par for the course. We do it constantly and unconsciously.

"Mary Jane is such an attractive person. She carries herself well and always dresses so smartly."

"Your husband is quite the handyman, isn't he? Must be like being married to Mr. Goodwrench."

"I don't know, Doc. She just seems to have this uncanny ability to cope with things—she's always so even-keeled."

"In all the years that we have been married, I don't think I've seen him angry—I mean, really angry—more than six or seven times."

"She's such a saint."

Hardly a day goes by without some such comparison. We may not always verbalize our feelings about those around us, but we are constantly measuring ourselves against other people. The funny thing is that we often come up on the short end of the stick. There's always someone prettier, smarter, funnier, or holier just around the corner.

Today's first reading from the second book of Kings talks about someone who is "better"

than us—the prophet Elisha. Here is a man who is known for his holiness, a man who wandered through the towns of ancient Israel preaching the word of God. A woman in the town of Shunem, seeing that Elisha is a prophet, invites him into her house to dine. Since he often returns, she eventually fixes up a little room for his use.

In the gospel, Jesus tells us that "He who welcomes a prophet because he bears the name of a prophet receives a prophet's reward." In the first reading, the lady's kindness is rewarding with an unexpected pregnancy—she thought she was barren.

Because we are constantly comparing ourselves to others, we are always on the look out for prophets and holy people—people that we can welcome into our lives. That's fine. But we often fail to look within ourselves and see the holy man or woman that can live there. We all have the potential to be men and women of God, to be holy. That is our calling. But we miss the calling because we think some one "better" than us should do God's work. We feel unworthy and inadequate.

We are unworthy and inadequate, but, comparatively speaking, so is everyone else.

## The destitute (from 7)

great people. They can teach us so many beautiful things . . . The poor are very wonderful people." The poor, she added, hunger for love.

People are poor in innumerable ways. It may be that they lack education or the expertise for a given job. People may be spiritually poor or disconsolate. They may be without friends or lack someone who could take care of them when they are sick.

The parish is a people who minister to one another's needs. It is a place to which people in need can turn, a place of healing and help.

But a parish and its people can also encourage even those who are in need to give to others and to experience the real gift of charity: the opportunity to exercise charity as well as to receive it.

Senior citizen programs offer an opportunity for doing this. Senior citizen programs can provide opportunities not only for the aged to be served, but for the aged to serve others as well.

**MANY OLDER** persons report that they feel their abilities are still respected when they are able to serve as eucharistic ministers in

nursing homes or to call shut-ins as part of a telephone reassurance program. The elderly then have a sense that they are important to the church in its mission and not just recipients of church aid.

So also with young people. It seems that the programs for the young that are most successful are the ones that call on them to serve others. Youth ministry is often more than a ministry to youth. It is, on an important level, a ministry by youth.

There is a terrible tendency in our society to turn citizens into "clients," to make very capable people feel that they must depend on professionals for all they need. Sometimes, this danger exists in the church. A way of avoiding this danger is to make sure that people of all ages, rich or poor, healthy or sick, old or young, are given the opportunity both to contribute to and to benefit from the services of the Christian community.

It is possible for the people of a parish to help each other carry out the work of Jesus. This, I think, is a valuable task for a parish and its people.

© 1981 by NC News Service

### Clergy Jackets



Lightweight, wash & wear zipper front, action back plenty of pockets . . . \$35.50

Chest sizes: 40, 42, 44, 46 & 48

Lengths: Short, regular & long

Open 9:30-5:30 except Sunday

Parking South of Store (Ample on Saturday)

### Krieg Bros.

Catholic Supply House

(2 blocks South of Monument Circle)  
119 S. Meridian Street  
Indianapolis, IN 46225  
(317) 638-3416

### ALCOHOLISM

"The family destroyer"  
Call: St. Peter Claver  
Special Ministry  
926-8347

### JAMES H. DREW

Corporation  
Indianapolis, Ind.

### Patronize Our Advertisers

Open Year Round For All  
Your Plant Needs.

## HEIDENREICH GREENHOUSES

Growing For You For 4 Generations

502 E. National Avenue  
(1 Block North of Hanna Between US 31 & 431) 786-1528

## FROST UPHOLSTERERS

Fabrics at Discount Prices

Fabrics Shown in Our Showroom  
or Your Home

Custom Made Hide-a-Beds & Sofas

— Work Guaranteed —

4024 E. Michigan St. 353-1217



## "with love

Jesus saw their puzzled looks. He overheard some of their whispered comments. But instead of softening his words, Jesus set down a still greater challenge.

"You have heard the commandment 'You shall love your countryman but hate your enemy,'" he went on.

The crowd had heard of that too. In the law of Moses one could read, "You shall love your neighbor as yourself." (Leviticus 19:18) No commandment actually said you should hate your enemy. But many took it for granted that you would hate those who hated and hurt you.

Jesus continued speaking, "My command to you is: Love your enemies, pray for your persecutors."

"Love the Romans who tax us?" people in the crowd grumbled. "Are we to love the Samaritans who attack our religion? How can we love those who hate us and hurt us?" they asked.

Jesus did not soften his command. He told the crowd: "This will show that you are sons and daughters of your heavenly Father. For his sun rises on the bad and the good. He sends rain down on the just and unjust. If you love those who love you, what merit is there in that? Do not tax collectors do as much?"

"And if you greet your brothers only, what is so praiseworthy about that? Do not pagans do as much? In a word, you must be made perfect as your heavenly Father is perfect," Jesus stated.

## Priest reads Roman coin imprint on burial shroud of Turin

CHICAGO (NC)—A Chicago priest who said he has identified imprints of a Pontius Pilate coin on photographs of the Shroud of Turin has released the results of a computerized image analysis which he believes confirms the identification.

Jesuit Father Francis L. Filas, professor of theology at Loyola University of Chicago, discovered what he says is a tiny astrologer's staff and four Greek letters of the name "Tiberius Caesar" in an area over the right eye of the image of the man of the shroud.

An Overland, Kan., firm, Log E-Interpretations Systems, successfully demonstrated the three-dimensional quality of the imprints, pointing to a three-dimensional coin source for the markings on the shroud, Father Filas said.

"This new image analysis not only confirmed the existence of a Pontius Pilate coin on the right eye, but it added further information concerning a coin on the left eye," the priest said. "The outlines of such a coin on the left eye can now be determined quite accurately."

The Shroud of Turin is a strip of linen, now kept in Turin, Italy, which bears the imprints of a crucified man and has been honored for centuries as the burial cloth of Jesus Christ. The marks are believed to have resulted from coins which were placed on the eyes to keep them closed in death.

A link between Pontius Pilate and the shroud would help date the shroud to Palestine at the time of the death of Christ.

At least 24 coincidences of dimensions, locations, selection, order and angles fitted only a coin issued by Pontius Pilate between 29 and 32 A.D., according to Father Filas. He said mathematical probabilities practically eliminated any chance that the coin markings might have occurred on the cloth of the shroud by accident.

The existence of the markings on the eyes of the man of the shroud was first noticed in the mid-1970s, when three scientists found that computerized image analysis revealed button-like projections over the right and left eyes. At the same time, Father Filas independently

Suggestions for parents, teachers and young people using the Children's Story Hour:

### PROJECTS:

1. Draw two pictures. In the first, illustrate the meaning of the law of love as Jesus described what people needed to do to keep it. In the second, illustrate the meaning of Jesus' saying, "Love your enemies, pray for your persecutors." Frame your pictures and hang them in your room as conversation pieces.

2. Do some soul-searching! Do you have someone who dislikes you a lot? Is there someone in your school, neighborhood, family, whom you treat in a mean manner? How would the words of Jesus apply to you and your relationship with this person? Is there anything you can do to change the relationship that exists between you and your "enemy"?

You might pray the "Our Father," reflecting on the phrase, "Forgive us our trespasses as we forgive those who trespass against us."

After reading the story talk together about it. Questions like the following may guide your conversation.

### QUESTIONS:

- What did the ancient law, "An eye for an eye, a tooth for a tooth" mean?
- What did Jesus say about that ancient law?
- What did Jesus teach the people about the way they were to treat their enemies? How did they feel about this teaching?
- Why is it necessary, according to Jesus, for us to love those who hate and hurt us?

© 1981 by NC News Service



by Fr. John Castelot

## st. paul writes to the church in corinth

What impression would an injudicious display of the spiritual gift of speaking in tongues make on non-Christians who might attend a liturgical gathering?

In speaking about this, St. Paul can hardly suppress his annoyance and impatience. In Chapter 14 of the First Letter to the Corinthians, he admonishes the people: "Brothers, do not be childish in your outlook. Be like children as far as evil is concerned, but in mind be mature." In other words, Paul is saying, "For crying out loud, grow up!"

The following quotation from Isaiah is used by Paul as a thinly disguised threat: "In strange tongues and in alien speech I will speak to this people, and even so they will not heed me, says the Lord."

The Israelites had refused to listen to the clear message of the prophet. All right, the prophet continues, if that is the way they want it, God will send invaders who will scream at them in a foreign tongue.

This allusion puts speaking in tongues in a bad light. It also serves as a transition to Paul's main argument.

"The gift of tongues is a sign, not for those who believe but for those who do not believe, while prophecy is not for those who are without faith but for those who have faith."

THE TRANSITION here is not completely logical, for Paul will go on to insist that the gift of tongues is anything but a gift for

unbelievers. But before he develops that line of thought, he points out how those who do not believe and who do not have a true understanding of the spiritual gifts cannot appreciate the gift of tongues in its proper perspective: as a sign.

They misuse the gift for their own selfish ends and for them it becomes not a sign but a toy, a gimmick, a stunt.

Now that Paul has relieved his annoyance, he gets down to his real concern: the impression made on an interested non-Christian attending a Christian liturgy. Suppose several of the faithful get up at once and start trying to outshout each other in foreign languages.

What is the visitor to think? He or she will be sure that the house of the Lord is a madhouse. The bizarre antics will seem like a variation on the shrieking of self-deluded ecstasies in the pagan mystery rites. When this happens, according to Paul, the value of the gift as a sign will be completely lost and negated. It will be a sign pointing to the nearest exit.

CHRISTIANS have a mission to communicate the truth to non-believers, to draw them to the one true God and Christ. Paul says this mission is effected much more positively by the use of the gift of prophecy, by virtue of which the speakers communicate an intelligible message in a special inspiring and moving way.

This kind of message touches people's minds and hearts and wills, impressing on them the inescapable conclusion that they are in vital contact with the active presence of God. When non-Christians hear this, Paul says, instead of muttering, "You people are crazy," they will exclaim in wonder, "God is truly among you." And instead of running for the exits, they will fall prostrate and worship God.

© 1981 by NC News Service

## Discussion points and questions

1. Why does Father Philip Murnion tell the story about the men in the detoxification ward on the Bowers? What is his main point?
2. Why do you think Father Murnion feels society has a tendency to turn citizens into clients? Do you agree?
3. Why does Father John Castelot think that St. Paul is impatient with the Corinthians and the way they are using the gift of tongues?
4. Think about a situation in which you were working under someone's direction. This could be a time from your childhood, from your work or from a volunteer activity. How did this person act with you? Did he or she praise you, or point out what you were doing wrong, or what you were doing right? How did you feel about this experience?

### Eagle Glass Co.

4202 W. Michigan St.

Storm Window Repair  
Auto Glass Replacement  
Plate Glass

Open: Monday — Saturday

Call Steve Croddy

241-6902

Members of Little Flower Parish

### INDY WINDOWS

A Division of GSC

Better than a wood or an aluminum replacement window.

WHY???

For Details or Free Estimate

786-9410

## St. Elizabeth's Home

Area Code (317) 787-3412  
2500 Churchman Avenue  
Indianapolis, IN 46203

### Which Way?

- Maternity Program (Live In Optional)
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

Single Parenthood  
Family Stress

... love, life, care, and concern for the opportunity to grow and develop.

Funded by the United Way.  
Daughters of Isabella and service fees.

(Non Sectarian Service)



## Grinstein Funeral Home, Inc.

SAM H. PRESTON — HAROLD D. UNGER — F. EDWARD GIBSON  
The oldest Funeral Establishment in Indianapolis — Founded in 1854  
"Centrally Located to Serve You"

1601 E. New York Street, Indianapolis, IN 46201

(317) 632-5374



# St. Francis de Sales

Indianapolis, Indiana

Fr. Charles Lahey, pastor

by Ruth Ann Hanley

St. Francis de Sales, smallest parish in the Indianapolis area, belies the scriptural admonition that the most is expected from him who is given most.

In the last 10 years the situation at that parish has called for creativity and spunk out of proportion to its size.

Because of outside pressures—especially interstate highway I-70 that dissected its boundaries—St. Francis' inner-city population was decimated. The grade school gradually emptied. First it lost its older grades to neighboring parishes, then its primary grades.

As the school atrophied, many of the traditional families moved to different neighborhoods or having sent their children to other parish schools, adopted those churches. St. Francis was left with an empty school and fewer than 150 contributors.

Four years ago, Father Charles Lahey and his parishioners reassessed their situation. According to parishioner Mary McGuire, they realized St. Francis no longer was in a multi-generational type community. Now it was in a transient area with a few stable home owners. But an added bonus to the parish itself were those parishioners who had moved, yet continued to return where they "felt most comfortable."

One of the strengths of the parish, Miss McGuire declares, is the acceptance by traditional parishioners of those moving in. "The older parishioners," she adds, "are extremely active."

Facilitating this meshing of cultures and races (St. Francis is almost equally black and white), was the "sense of welcome and well-being St. Francis extends to every newcomer."

This gift, she believes, "has very much to do with Father Lahey. He makes anyone welcome and his homilies are geared to what the ordinary person understands."

Nevertheless, despite the community bond, all recognized the parish would have trouble maintaining itself. What was needed was a rebuilding, an evangelization to extend this stability into the transient community.

As part of his legacy, Father Lahey's predecessor, Father Bernard Strange, had left a thriving nursery school on parish property. Perhaps, the parish could best rebuild by offering a school which would provide a formative education which was not available in the public sector.

**THE PARISHIONERS** took their case to the archdiocese which agreed.

Soon St. Francis had a first grade with 29 students, only four of them Catholic. Nevertheless a weekday Mass and daily instruction are part of the program. According to Father Lahey, even if the children are not Catholic and don't convert, they will "get a good background and a good feel for the church."

In starting the school, the pastor relied on the assumption that

parents would be willing to pay. He based that on the fact they were already paying for nursery school.

This year the school will open a fifth grade and will have about 120 pupils. It continues to cater to working parents. Breakfast and lunch are offered. Bus service, uniforms, a 1,500 book library, uniforms and arrangements for late pick-up and early arrival are offered.

Brother Robert Hand, music teacher and parish handyman, says that a problem arises as additional children from the same family enter the school and parents are no longer able to meet tuition costs. He has been trying to publicize this need, asking for patrons to support a child through one or two semesters of school.

Although poor itself, St. Francis brings hope to the destitute in the neighborhood surrounding it. A strong St. Vincent de Paul dispenses almost \$50,000 worth of supplies each year, according to the pastor. This does not mean money, Father Lahey clarifies, "but mainly such materials as stoves, couches and refrigerators. We also have a food pantry."

At the convent is Providence Sister Irene Miles whose job description is probably unique in the archdiocese: to dispense the corporal works of mercy wherever she finds need.

Also at the convent, which originally was the rectory, live the African Sisters of Mary Immaculate Reptatrix from Uganda, who use the convent as a stateside base while studying at various universities.

The mix in the convent is duplicated at the rectory shared by Father Lahey, Brother Hand, seminarian Richard Edelin from Louisville and Father Arthur Kelly of the Society of the Divine Word who has founded the St. Nicholas Youth Center at 16th and Roosevelt.

Asked about parish supporters, Father Lahey says the Knights and Ladies of St. Peter Claver are "always available."

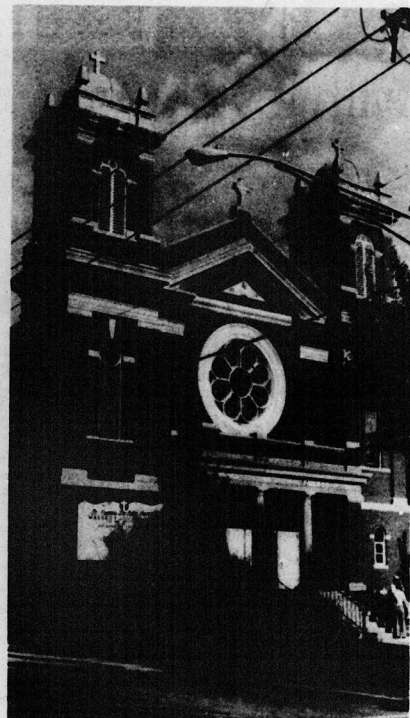
The Legion of Mary helps by visiting nursing homes.

During this year, Father Lahey describes an illness which hospitalized him, as also being an integrating factor. "Father Kelly, Brother Hand, and the parishioners did so many of those things I had always done myself. And I really did appreciate that," he explains.

Father Lahey points out that he asked to be pastor at St. Francis. "I grew up around here and thought I might have a pretty good perspective."

**HE SAYS THE** parish which just celebrated its 100th anniversary, was founded in 1881 by Father Charles Curran. Even at that time it was situated in a traffic pattern, one of crisscrossing railroad tracks indicative of its menfolk who were railroad employees.

For a short time, Franciscan priests were in charge and the



Franciscan Sisters from Oldenburg staffed the original school until it closed in 1970.

Father Lahey sees one of the problems in evangelizing the inner city as "never inculcating black music into the liturgy." Because of a lack of people trained in this music, "It's a question of 'will they come again?'"

As a person who spends much effort making others comfortable, he sympathizes with those who are intimidated by large church structures and find it easier to enter storefront churches which seem less alien. "Most people," he says, "are oblivious" as to what goes on in areas similar to this one. "They have many unfounded fears."

He sees a lot of potential in neighborhood people as church members. His hopes for the future are to reach them.

According to Sister Miles, Father Lahey has a better chance than most to do, for "he surely is special."



**A RISING POTENTIAL—** Father Charles Lahey, (above) says his parish, smallest in Indianapolis, has potential, rooted in the school's reestablishment. In the rectory kitchen at right, housekeeper Nellie Harding pours cola for CETA workers. (Photos by Ruth Ann Hanley)

AN INVITATION TO CELEBRATE

## A Charismatic Mass

The Word of the Lord  
stands forever; it is the  
Word given to you, the Good News.  
(1 Peter 1:24-25)

I solemnly tell you:  
Those who have left everything  
and followed me will be  
repaid a hundredfold, and will  
gain eternal life.



**THE MONTHLY CHARISMATIC MASS**  
**WILL BE HELD ON THE FIRST FRIDAY OF JULY 1981 AT:**

Sacred Heart  
1530 Union Street  
Indianapolis, Indiana 46225

DATE: July 3, 1981  
Soup and Bread Supper — 6:00 p.m.  
Prayer and Praise — 7:30 p.m.  
Mass — 8:00 p.m.  
Celebrant — Msgr. Raymond T. Bosler

For further information call:

**Catholic Charismatic Community Center**  
**Phone: 255-6561**

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



## Question Box

## When does the soul leave the body?

by Msgr. R. T. Bosler

**Q** If a person is on a life-support system and the only thing keeping him "alive" is the machinery, does his soul stay with the body until the machines are turned off? What about a state of suspended animation through freezing?

**A** When exactly the body dies is a question not for theology but for medical science to answer.

It seems pretty well accepted now by the medical profession that when brain waves are no longer perceptible, the brain is dead and death has ensued, even though a machine keeps the lungs and heart functioning and the body seems to be alive.

There is a consensus among theologians that once it appears certain the brain is dead, there is no moral obligation to prolong bodily functions through artificial means.

When there is hope of transplanting the heart or other organs of a body in which



the brain has died, it would be lawful to prolong bodily functions with the respirator until time for surgery.

At what moment the soul leaves the body we do not know. The assumption would seem to be when the brain dies. Persons who seemed to be dead and were revived have testified that they felt themselves separated from their bodies and seemed to hover over the physicians and nurses struggling to restore life to the body they could see below them.

Restoration to life of a frozen body would indicate life had never ceased and that the soul had remained in an unconscious state.

**Q** The New American and Jerusalem Bibles have changed Luke 1:28 from "full of grace" to "highly favored." There is a world of difference in the meaning. The Douay Rheims version is back in print, and no wonder. The translators of the New American Bible contained Protestants, and, of course, that did it. How are we going to say the Hail Mary now? Highly favored instead of full of grace?

**A** We'll go on saying "hail full of grace." The difference in the wording is not greatly significant.

When we hear the word "grace" today we think of sanctifying grace, which makes us think of children of God, sharers in the life of Christ; we think of the effect of God's love in us. This is a theological development, a notion added to the scriptural Greek word "charis" used by the evangelists and St. Paul. We tend to read back a meaning into the word not directly intended by the scriptural author.

St. Luke uses a derivative of this word to put emphasis upon the source of Mary's goodness (grace) rather than upon its

effects; he points out that Mary is the object of God's grace and favor—hence the "highly favored."

At Mass you hear the priest use the greeting of St. Paul: "The grace and peace of God our Father and the Lord Jesus Christ be with you." Grace here means God's good will.

There was no intention on the part of the translators of the New American Bible to minimize in any way the "full of grace": they merely wanted to be more faithful to the actual intention of Luke. The U.S. bishops authorized the new translation only after it was checked by many trustworthy Catholic scholars.

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

© Copyright 1981 Universal Press Syndicate

## Jesus' name on shirts disallowed

LONDON (NC)—The Football (soccer) Association refused to let a team called Christians United wear the name of Jesus on their shirts when they play in a local league in Derbyshire.

Christians United wanted to have the name Jesus on their shirts because, according to club chairman, Mervin Gratton, "Jesus Christ changed our lives and

we want to show everyone else that it was Jesus."

The Football Association refused permission because Jesus was not the name of the team's sponsor and it was not the name of the club.

The players are now thinking of having a Christian emblem on their shirts such as a cross or a fish.

## Sister Cove named director

A veteran religious educator has been named director of the Christian Leadership Development Center at Marian College.

Sister Mary K. Cove, director of religious education for the Diocese of Springfield (Mass.) the past four years, will



Sr. Mary K. Cove

assume her duties at Marian in August.

Also named to the center's staff were Sister LaVerne Frietsch and Sister Rita Horstman, both Sisters of St. Francis of Oldenburg.

The new director, a member of the Sisters of St. Joseph of Springfield (Mass.), has a doctorate in religious education from the University of Notre Dame. She also holds degrees from Our Lady of the Elms College (Mass.), Worcester State College (Mass.) and St. John's University (Minn.).

Sister Cove currently is serving as president of the new England Conference of Diocesan Directors of Religious Education, a member of the National Board of Diocesan Directors of Religious Education and on the executive board of the National Directors of Religious Education (NCEA).

Established last year at Marian, the Christian Leadership Development Center is designed to train catechists and to provide parish leadership training. Msgr. Raymond T. Bosler served as interim director.

2313 W. Washington St. 632-9352

Indianapolis, Indiana

**USHER**

*Funeral Home, Inc*

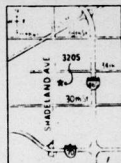
Anna C. Usher

Wm. A. Usher

Frank E. Johns

DO IT YOURSELF AND SAVE!

**UPHOLSTERY FABRIC**



... by the yard or by the roll.

Shop in our big 6,000 sq. ft. fabric warehouse and save!

**Circle Fabric**

OPEN DAILY  
10 a.m. - 6 p.m.  
SATURDAY  
10 a.m. - 4 p.m.

3205 N. Shadeland Ave. 545-2318

OVER 40 YEARS EXPERIENCE



monument co., Inc.  
4707 E. WASHINGTON STREET  
INDIANAPOLIS, INDIANA 46201

**MARKERS MONUMENTS**

CEMETERY LIGHTS & CANDLES

IN CEMETERY LETTERING



AUTHORIZED DEALER

JAMES STARK

MEMORIAL CONSULTANT



357-8041

**Patronize Our Advertisers**

Travel Two Thousand Years in Only Fifteen Days to the

**HOLY LAND**

with the Bible as your guide-book. under spiritual direction of

**Father John BEITANS**

Veteran International Traveler;  
St. Michael the Archangel Parish, Indianapolis



from/to **Sept. 14<sup>th</sup>**  
\$1999 New York

Holy Scripture comes alive for you as you walk the Way of the Cross. Your faith takes deeper meaning as you pray where stood the stable in Bethlehem or kneel in the Garden of Gethsemane.

You will gaze out over the Jordan Valley from atop the Mount of Jericho, visit Nazareth, Cana, Mount of Beatitudes, many other places.

**PAPAL AUDIENCE**

Come to the Holy Land! On your way you'll stop for a pilgrim's audience with the Holy Father and a thorough tour of the Vatican and Rome.

On your return you'll trace the steps of St. Paul at Athens and Corinth in Greece. The first step is to send in this coupon today. By return mail you will receive a fact-packed folder which tells you what you can expect every moment of an unforgettable experience.

Rev. John Beitans, M.Div. (phone)  
St. Michael the Archangel Rectory 926-  
3354 W. 30th Street 4326  
Indianapolis, Indiana 46222

Dear Father:  
Please send your brochure to

Name

Address

City

Zip

# the Active List

## June 26

A turtle soup supper and fish fry will be served at St. Nicholas parish, three miles west of Sunman, beginning at 5:30 p.m. (EST).

## June 26, 27

The Women's Club of Holy Cross parish will hold a garage sale at 125 N. Oriental St., Indianapolis. Hours on Friday are from 8 a.m. to 4 p.m. and on Saturday, 9 a.m. to 5 p.m.

## June 26-28

The annual festival at St. Simon parish will be held on the parish grounds, 8400 Roy Road, Indianapolis. Hours are from 5 to 11 p.m. on all three nights.

## June 26 to July 22

Carnival ride tickets are now on sale for St. Christopher's annual parish festival to be held July 23, 24 and 25. They are available at the rectory back door, 5301 W. 16th St., Speedway, Monday through Friday. Advance sale prices are 10 tickets for \$4. All rides on the grounds will be 75 cents.

## June 27

A fish fry and Monte Carlo Night will be held at St. Rita parish, Indianapolis. Serving for the fish fry will begin at 4 p.m.; Monte Carlo, 7 p.m. to 1 a.m. \*\*\*

The Youth Club of St. Patrick parish, 950 Prospect, Indianapolis, will have a car wash in the school yard beginning at 10 a.m. Fee: \$1.50 per car; \$2.50 for wash and vacuum. \*\*\*

The Knights of St. Peter Claver Council and Court 191 will hold a spaghetti dinner from 6:30 to 10 p.m. at the President Benjamin Harrison Home, 1230 N. Delaware St., Indianapolis. Donation: \$4. \*\*\*

The Catholic Alumni Club of Indianapolis will have a Folk Mass at 8:30 p.m. at the Autumn Woods Clubhouse, 91st and Allisonville Road. All single Catholics over 21 are invited. A party follows the Mass. For information call Mary Zeiger, 255-3841.

## June 28

The monthly card party at St. Bernadette parish, 4826 Flet-

cher Ave., Indianapolis, will begin at 2 p.m. \*\*\*

The summer card party of Our Lady of Hope Hospital Guild will be held at 2 p.m. at Little Flower auditorium, 13th and Bosart, Indianapolis. Admission is \$1.25. The guild supports Catholic chaplains in public hospitals. \*\*\*

The women at St. Augustine parish, Leopold, will host the quarterly meeting of the Council of Catholic Women in the Tell City Deanery. Registration begins at 1:30 p.m. The afternoon will close with vespers and a social hours. \*\*\*

The southern Indiana group of Separated, Divorced and Remarried Catholics will have a Mass and picnic at the farm of Vernon and Irene Kiesler in Galena beginning at 5:30 p.m. Meet at St. Mary School, New Albany, at 4:30 p.m. For further information call Evelyn Kehoe on Monday or Wednesday evenings, 812-945-1265. \*\*\*

A Pre-Cana conference is scheduled from 12:30 p.m. to 6 p.m. at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. \*\*\*

A card party beginning at 2 p.m. will be held at St. Catherine parish, Indianapolis. Admission: \$1.25. \*\*\*

Sister Sue Jenkins, a coordinator for the Catholic Charismatic Renewal of Indianapolis, will give a presentation and answer questions on Charismatics in the Church today at St. Gabriel parish, 232 W. Ninth St., Connersville, from 1 to 3 p.m.

## July 4

The annual festival at St. Michael parish, Brookville, will feature chicken dinners. Serving will begin at 10:30 a.m.

## July 5

It's annual picnic day at St. Maurice parish, Decatur County. A main attraction is the dinner to be served from 10:30 a.m. to 3 p.m.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## Reunions

The graduating class of 1961 from Our Lady of Grace Academy will have a reunion on July 11 at the Beech Grove Benedictine Center, 1402 Southern Ave., from 2 to 9 p.m. Members of the class are invited to bring their families. For further information call Sister Sharon Bierman or Sister Mary Margaret Funk at 317-787-3287.

## Behavior recognized with darts, flowers

by Alice Dayley

Occasionally the compulsion hits me to give things like: —Reading lessons to those who ignore the "12 items only" sign at checkout counters. (No, they're not little old people with poor eyesight who do it.)

—Strips of sand to supermarkets so those who shop there in beach attire, or less, can feel right at home.

—Bars of lye soap to persons with loud, filthy tongues.

—Muzzles or three-minute egg timers to long-winded bank patrons who seem to think tellers are there just to hear their non-stop chitchat.

—Public trashcans and wastebaskets to the Smithsonian as relics of a tidier era when people used them instead of dumping trash on streets and parking lots.

—Compulsory clean-up jobs to those who rip open plastic trash bags or who smash glass bottles, the clean-up to take place in the noonday sun.

Other things I would love to give too. These include:

—Bouquets to the patient ones who bear with me if I sometimes goof up traffic or checkout lines;

—Medals to people who always have a kind word for others,

—And halos to all who make it a practice to forgive and forget my shortcomings.



**BLOWOUT**—Megan McClelland blows out the candle for Dan Hoyt at the end of another play 'n pray session in Hoyt's backyard. Twice a week Hoyt and Dave Foley, Immaculate Heart parishioners, gather neighborhood children for parable movies, a prayer and a cookie. Among 30 children present are Sarah Collet (left rear) and Christie Babcock, and (in front) Buffy Hoyt. (Photo by Ruth Ann Hanley)

## Singles retreat scheduled

Single men and women 20 to 30 years old are invited to a retreat at the Vocations Center, Indianapolis, Friday and Saturday, July 10-11. Retreat theme is "Speak, Lord, I'm Listening." Cost is \$10 and pre-registration with a \$5 deposit is required. Those interested may call the center, (317) 636-4478, for more information.

## Holy Cross Women's Club 3rd ANNUAL GARAGE SALE

✓ Household Goods ✓ Toys  
✓ Books ✓ Collectables

125 N. Oriental Street, Indianapolis

Friday, June 26 Saturday, June 27  
8 a.m. to 4 p.m. 9 a.m. to 5 p.m.

## PAPER ARTS FACTORY OUTLET 3503 N. ARLINGTON AVENUE ANNOUNCES IT'S JUNE SALE

We have Wedding ensembles—yellow cane print and blue cane print—2/3 off (3 for the price of 1). This is beyond our regular 50% daily discount. Many pastel ensembles available.

Pick-nick supplies—plastic coated plates 1¢ & napkins 1¢ (mix or match).

**547-3736**

Come Shop and Save \$\$\$

Hours:  
Weekdays — 9 to 5 p.m.  
Saturday — 9 to 2 p.m.

**Senior Citizens  
10% OFF**

## St. Michael FESTIVAL

Brookville, Indiana

Saturday, July 4th  
CHICKEN DINNERS

10:30 — 11:30 — 12:30 — 1:30

In Case Of Rain

Festival Will Be Held Indoors



# 'Differentness' is family issue

(In this second of a three-part series, an expert explores parents' relations with children.)

In this fast-paced, complicated world, parents often find it difficult to know just how to rear their children in the best possible way, according to one professor at Catholic University of America, Washington, D.C.

Much confusion stems from a shift over the last 100 years in why people have children and in the nature of the parent-child relationship, says Father Steven Preister, director of the National Center for Family Studies at the university.

"Historically, people raised children out of economic necessity demanded by a rural-based economy and in order to carry on the family name," explains Father Preister. "The parent-child relationship used to be based on authority."

In recent years," he continues, "much of this has changed. Raising a large family is no longer an economic asset—particularly when it costs \$80,000 to raise a child today from infancy to the age of 18."

"Today, with a life of mobility to look forward to, there is a strong emphasis on getting along in the family, since the family supplies portable roots," he says.

Father Preister contends that the nature of the parent-child relationship should be a skillful blend of the old and the new. "Parents can consider children as partners, but there must be a senior partner," he says. "Every family member should participate in the decision-making process, in a problem-solving sense. And every family member should be seen as a unique individual." However, he believes it's still the role of the parent "to nurture, guide and control."

PARENTS today have many challenges raising children that didn't exist in previous generations, notes Father

Preister. For example, how can they spend enough time with their children, when economic difficulties may demand that both parents work at full-time jobs?

One answer to this question is "spending time with children is more a matter of quality than quantity." Father Preister believes that parents should spend time with children while carrying on the day's normal activities. A father might propose to take one child with him each time he goes grocery shopping, using the time can be used for personal conversation.

A central issue for the modern family is its view of "differentness," according to Father Preister. At one end of the spectrum, there is the family that will not allow differentness—a fusion of selves centered around the mode of the "father knows best family." At the other end of the spectrum, the uniqueness of each individual is so overstressed that everyone goes in separate directions with no shared family experiences.

"Families should learn that it is okay to have unique interests, but there must also be family activities," emphasizes Father Preister. Mormons demonstrate their support of this concept with their designation of one night per week as a family night.

"ONE FAMILY I know started its own 'family night,'" says Father Preister. "On that night the dinner is always specially prepared and everyone helps in the preparation and cleaning up. After dinner, there is a family meeting where family problems are discussed, in an atmosphere of acceptance. The meeting is then closed with a prayer."

With today's American divorce rate of 50 percent, the reality of a family in the throes of a break-up also must be addressed, he adds. When a marriage is truly falling apart, or when divorce has already happened, how can parents

continue to do what is best for their children?

The priest advises that parents need to sit down with their children and convey the message that they still care for the children in spite of their own marital difficulties. Also, they must seek to put to rest the fears that most children experience in the midst of divorce, such as: "My parents must be splitting up because I've been bad; if I'm good, maybe they will stay together," or, "My father is leaving, he must not love me any more."

"Divorce is between the married partners," declares Father Preister. "Children need to know that parents are not divorcing them."

In the end, "it is the parents who are the architects of family," says Father Preister. And, he states, it is their ability to negotiate the various issues of their marital relationship that will set the tone ultimately for the health of the family as a whole.



## A SISTER IN YOUR FAMILY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

IF YOU  
CAN'T GO  
YOURSELF  
TRAIN  
A SISTER

Have you ever wished your family had a nun? Now you can share forever in all the good she does... Who is she? A healthy wholesome, penniless girl in her teens or early twenties, she dreams of the day she can bring God's love to lepers, orphans, the aging... Help her become a Sister? To pay all her expenses this year and next she needs only \$12.50 a month (\$150 a year, \$300 altogether). She'll write you to express her thanks, and she'll pray for you at daily Mass. In just two years she'll be professed. ... We'll send you her name on receipt of your gift. (All gifts are tax-deductible, of course.) As long as she lives you'll know you are helping the pitiable people she cares for... Please write us today so she can begin her training. She prays someone will help.

TELL  
A FRIEND

In the Near East Sisters and Brothers-to-be need sponsors. \$150 will train five of them. Show this column to a friend. We'll send him (or her) full information.

FOR  
CHILDREN  
NOBODY  
WANTS

All the children in St. Antony's Bala Bhavan in Ashtamichira, India, are orphans or from families too poor to keep them. The home is small and cramped. The children sleep uncomfortably crowded together, even by Indian standards. Only \$3,000 will provide a new dormitory. Build it yourself as a Memorial for someone you love or at least share what you can (\$100, \$50, \$5).

DOLLARS  
GO FAR

For only \$10,000 you can help build a 'parish plant' (church, school, rectory and convent) in south India. ... In memory?

MAKING  
A WILL?

Remember the missions. Our legal title: Catholic Near East Welfare Association. When you tell us to use your bequest "where it is needed most" you enable the Holy Father to take care of mission emergencies immediately.

Dear  
Monsignor Nolan:  
  
Please  
return coupon  
with your  
offering

ENCLOSED PLEASE FIND \$  
FOR  
NAME  
STREET  
CITY STATE ZIP CODE

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION



## NEAR EAST MISSIONS

TERENCE CARDINAL COOKE, President  
MSGR. JOHN G. NOLAN, National Secretary  
Write: CATHOLIC NEAR EAST WELFARE ASSOC.  
1011 First Avenue • New York, N.Y. 10022  
Telephone: 212/826-1480

## Church in the World

### Christians leaving Jerusalem

WEST PATERSON, N.J.—Melkite-Rite Patriarch Maximos V. Hakim of Antioch asked American Christians to "become more aware of the plight of their

fellow Christians in the Holy Land and to do something about it." Interviewed during a pastoral visit to West Paterston, the patriarch said that in the past

decade about half the Christians of Jerusalem and its surrounding villages in Israel—10,000 people in all—have gone to other countries. He attributed the exodus to the "second class status" Arab Christians have in Israel.

### Legal Services continues

WASHINGTON—The House has voted to extend the life of the Legal Services Corp. for at least two more years, despite the Reagan administration's efforts to abolish the program. Approval, on a 245-137 vote, came after the House—in an effort to placate the program's critics—tacked on a number of amendments restricting the types of cases legal services attorneys can accept.

### Court outlaws religious group solicitations

WASHINGTON—States can limit the ability of religious groups to roam through state fairs to solicit donations and distribute literature, the Supreme Court ruled June 22. Such limits are constitutional when a "significant governmental

interest" in the safety and convenience of people in a public forum is shown. The case involved the Hare Krishna practice of "sankir-

tan," a ritual requiring members to disseminate and sell religious literature and seek contributions in public places.

### Bishops willing to cooperate

NEW YORK—Yugoslav bishops have rejected accusations against the Catholic Church by several Communist Party officials and stressed the right to religious freedom as provided by Yugoslav law. In a pub-

lished statement, the bishops also emphasized willingness to cooperate with the country's authorities, based, as they put it, on full equality, reciprocal respect and the interest of society as a whole.

### Team denied participation

ROME—Archbishop Dominick Tang Yee-Ming left Rome for an uncertain future June 22, about two weeks after Pope John Paul II named him to head the Guangzhou (Canton) Archdiocese in China. The 73-year-old archbishop planned to remain at the Jesuit residence in Hong Kong for an unspecified period before returning to Guangzhou. Apostolic administrator of the archdiocese since 1950, Archbishop Tang left China late last year for surgery in Hong Kong and a lengthy

ORADELL, N.J.—Authorities at Bergen Catholic High School have adopted a "wait and see" attitude following the denial by the New Jersey Supreme Court of the school's bid to be accepted into the Northern New Jersey Interscholastic League. Bergen Catholic

has been applying to the all-public-school circuit since 1965 and three years ago took its case to court. Lower courts affirmed that the league had practiced unlawful discrimination, but the state Supreme Court reversed those rulings by a unanimous 7-0 ruling.

### Killing of twin is denounced

WASHINGTON—Killing a fetus inflicted with Down's syndrome, even though the procedure may have saved the life of its healthy twin, has been called morally irresponsible by pro-life leaders in Washington. Reacting to a report that doctors last year killed the abnormal twin after the mother threatened to abort both fetuses, the heads of the U.S. bishops' pro-life office and the National Right to Life Committee said the procedure nevertheless was life-destroying rather than life-saving.

## Video programs acquire recognition

by Henry Herx

☆☆☆

A high-contrast, black and white photograph showing a group of people, possibly indigenous, gathered around a large, dark, textured object, likely a snake or a large animal carcass, in a natural setting. The image is grainy and has a stark, almost graphic quality. In the upper left, a person's face is partially visible, looking towards the center. To the right, another person is seen in profile, looking down at the central object. The central object itself is dark and elongated, with a lighter, textured area in the middle. The background is a light, textured surface, possibly sand or a rocky ground. The overall composition is dramatic and focuses on the interaction between the people and the central object.

# Beef & Boards



IN CONCERT  
**JAN & DEAN**  
JULY 27 & 28

[illegible]



## Remember them

† CLEMENTS, Mrs. Howard R., St. Michael, Madison, May 6.

† CODY, James A., 76, Holy Family, New Albany, June 15. Husband of Margaret (Homestead) brother of Mary V. Halbach and John A. Cody Jr.

† CROWELL, Walter J., 55, St. Gabriel, Connersville, June 17. Husband of Jean (Schwartz); father of L. J. Miyat, Kar, Mark, Bret and Scot Crowell; brother of Esther Burger, Dorothy Hendrickson, Grace Bradburn, George, Edward, Anthony (Mike) and Robert Crowell.

† ETIENNE, Russell, 67, Rushville, with services at St. Augustine, Leopold, June 6. Husband of Beulah (Carr); father of Vivian Little, Catherine, Earl and John Etienne.

† GESENHUES, Elizabeth, 85, St. John, Starlight, June 18. Foster mother of Mary Graf and Bernadine Eberle; sister of Catherine Graf and Mrs. James Blue.

† JONES, Ernest W., 79, St. Thomas Aquinas, Indianapolis, June 17. Father of Mary Lou Drake, Philip and David Jones; brother of Verna Hinton, Hazel Ratz and Don Jones.

† KNAEBEL, Eleanor (Rauck), 79, St. Francis Xavier, Henryville, June 16. Mother of Mary Call, Carl, Clem and Charles Knaebel; sister of Kay Pettit, Frank

and Richard Rauck.

† LINK, Emma F., 96, St. Joseph, Corydon, June 16. Mother of Ethel Hartlage, Mary Ruth and Carl Link; sister of Anna Hardsaw.

† MESSICK, Ida N., 97, Immaculate Heart, Indianapolis, June 18. Mother of Frances Schager.

† O'SHELL, David F., Jr., 62, American Martyrs, Scottsburg, June 15. Husband of Pauline (Ramseyer); father of R. Brien and David O'Shell III; brother of Kate Dowey, Nellie McNulty and Regis O'Shell.

† STAMM, Mary Lucille, 69, St. Gabriel, Connersville, June 18. Wife of Cecil; mother of Robert, James and William Stamm; sister of Macy Criswell.

† STROOT, Pearl, 77, St. Patrick, Terre Haute, June 17. Mother of Mary Rose, John, Charles, Paul, Robert and William Stroot.

† TEX, Bernice Rose, 75, St. Mark, Indianapolis, June 18. Mother of Mary Hamock, Lawrence, Richard, Ronald, Michael, Raymond, David, Thomas, Kenneth and Vincent Tex.

† WATZ, Magdalen, 92, St. Mary, New Albany, June 15. Sister of Marie Renn and Edward Klein.

† ZIPP, Thomas F., 31, St. Mary, New Albany, June 18. Father of Julia and Scott Zipp; son of Mrs. Frank Zipp; grandson of Corrine Zipp and Floyd T. Wright.

## Sister Jaspers buried

OLDENBURG, Ind.—The Mass of Christian Burial for Franciscan Sister Fides Jaspers was celebrated at the

motherhouse of the Sisters of St. Francis here on June 15. Sister Fides, 87, died on June 13.

A native of Cincinnati, she was born on March 22, 1894, and entered the Franciscan congregation in 1921. She was the director of the convent sewing department for 44 years.

Sister Fides is survived by one sister, Carol Jaspers, of Cincinnati.

### Lawrenceburg

Let Us Be Of Service To You

### Home Furniture & Appliance Co. Inc.

Hwy. 50 West 537-0610

### Brownsburg

#### BROWNSBURG HARDWARE, INC.

Lucas Paints Electrical & Plumbing Supplies Brownsburg Shopping Center 904 E. Main St. 852-4587

### Shelbyville

#### Hoosier Plumbing & Heating Co.

Water Systems Plumbing Installations 1127 Miller Ave. 393-3209

### Terre Haute

For Complete Building Material Needs See . . .

#### Powell-Stephenson Lumber

2723 S. 7th St. 235-6263

2 LOCATIONS  
11th & LOCAST STS. & HONEY CREEK SQUARE

Open 19 Hours a Day 7 Days a Week

**GREAT SCOT**  
More Than the Price is Right

### Batesville

#### WEBERDING'S CARVING SHOP, INC.

HAND CARVING - PATTERN MAKING CHURCH FURNISHINGS

R. R. NO. 3, BOX 117  
BATESVILLE, INDIANA 47006

# Classified Directory

## Miscellaneous

Can Goods and Usable Men's Clothes Including Work Clothes Always Welcome at Talbot House, 1424 Central, Ph. 635-1192.

GAS FURNACES cleaned by retired gas man. Gas appliances connected and disconnected. Vent piping work. Reasonable prices. 255-7193



### The Classifieds

bring buyers & sellers together!  
It's true. Whether you are buying or selling, a Classified Ad is the most rewarding type of advertising on the market today. It allows you to reach more people in more places for the best results—all from the comfort of your own home.

For More Information Call:  
317-635-4531



It's the biggest market around

## Want to Buy

WANTED TO BUY — Cash for your home or equity. No obligation. 824-5158

### Antiques Wanted

Oriental Rugs, Furniture, Glassware, Diamond Rings, Sterling Silverware, Gold Coins, Old Toys & Trains, Guns, Wicker, Gold Rings, Pocket Watches, Quilts, Clocks, Paintings, China, Anything Antique.

Mr. Saxson 632-4506  
DAY or NIGHT

## Odd Jobs

Working my way through college. Can do concrete work, repair, hedge trimming, gutter repair, tuck pointing & tree work, trash hauling.  
Jim Ping, Jr. — 353-8450

## Remodeling

COOMER ROOFING CO.  
ROOFS AND GUTTERS REPAIRED  
NEW ROOFS — GUTTERS  
Bonded and Insured  
636-7261

SPIVEY CONSTRUCTION INC.

Complete Home Remodeling

786-4337  
evening 881-2438

## Electrical

Home Wiring

ALL TYPES OF ELECTRICAL SERVICE

- 60 & 100 AMP SERVICE
- RANGE & DRYER OUTLETS
- AIR COND. WIRING
- REWIRING & REPAIRING
- ELECTRIC HEAT
- BURGLAR ALARMS

J. C. ELECTRIC CO.

South & East North & West  
787-5367—253-1142

LICENSED BONDED INSURED  
FREE ESTIMATES

## Remodeling

**RUSCO**  
storm doors and windows in 10 decorator colors

### Carrico

home improvement co.

for replacement windows, siding, patio enclosures, awnings, guttering and insulation.

639-6559

## Plumbing



### Joe's Plumbing

24 Hour Service  
No job too big or small.  
Downspout and Sewer Openings

Joe Fowler  
356-2735

## Auto Parts

### Wilson Auto Parts & Service

2302 E. 38th St.

Complete Auto Service  
Front End Alignment

HOURS:  
Mon.-Fri. 8 a.m. to 6 p.m.  
Sat. 8 a.m. to 3 p.m.  
253-2779

## Parish Classified

### St. Jude

HEIDENREICH  
414 Pine Flowers Anywhere 787-7341  
5320 Madison Ave. Member St. Jude  
"THE TELEPHONE FLORIST"

ORME'S  
Carpets and Interiors  
LINOLEUM—HARDWARE—TILE  
CUSTOM FLOOR DESIGN  
5505 S. Meridian St. ST 6-1471

FARMER'S  
Jewelry and Gift Shop  
We Buy Old Gold  
Jewelry, Watch Cases, Bridgework, etc.  
Keystone Plaza—5250 N. Keystone  
Phone: 255-8070

### Sacred Heart

MILLER'S  
REGAL MARKET  
"Serving the Southside Since 1900"  
Terrace at Madison Ave.

### St. Ann

WALTER'S PHARMACY  
Cor. Holt Rd. at Farnsworth  
244-9080  
• QUALITY DRUGS •  
• EXPERT PRESCRIPTIONISTS •

### St. Simon

VICTOR PHARMACY  
Free Prescription Delivery

8037 E. 38th St. 897-3990

### St. Catherine

AERO  
TERMITE & PEST CONTROL  
"STATE WIDE"  
786-0456  
1729 SHELBY

### St. Lawrence

AIDELECTRONICS  
Sales and Service  
We Service All Makes  
Mtn. Daily 9 a.m. to 7 p.m.  
Sat. 9 a.m. to 1 p.m.  
4721 N. Franklin Rd. 547-1384

### St. Christopher

ROSNER PHARMACY  
THE BEALL DRUG STORE  
16th and Main Speedway, Ind.  
PHONE 244-0541  
FREE PRESCRIPTION DELIVERY

### Christ the King

"Buy The Best For Less"  
Richards Market Basket  
3350 E. 52nd St. at Keystone 251-9263

### St. Mark

**We Love To Serve You**

ASSOCIATED SERVICE  
Deep Rock Products  
4951 Madison 784-0664

### St. Philip Neri

Wolfe Shell Service Station



1845 E. Michigan  
Exp. Lub. — Tire-Battery  
Serv. — Wash — Simoline  
• SERVICE CALLS •  
262-9967

Take stock in America.

## Viewing with Arnold

## 'Outland' is action thriller

by James W. Arnold

Like its original model, "Outland," the outer space version of "High Noon," grapples interestingly with social and moral issues that go considerably beyond the shoot-em-up, good guys vs. bad guys format.

But let there be no doubt that "Outland," written and directed by Peter Hyams ("Capricorn One"), is primarily an energetic action thriller. It has some brains, but it'll never make Harvard. The formula is mostly speed, sock and shock, and a few imaginative surprises.

The tale is set dimly in the future on Io, one of Jupiter's moons, where human enterprise has established a colony to mine titanium. It's basically a blue collar company town in a backwater of the solar system. Sean Connery, just arrived as the new police chief (marshal), soon discovers the existence of a deadly amphetamine network operated by the mine's general manager (Peter Boyle), primarily to increase productivity and profit. When Connery refuses to be bought off (like the other cops), he is marked for death, and a couple of expert assassins are sent in on the next space shuttle.

The "High Noon" connection is clearly intended. Early on, Connery is abandoned by his wife. She is determined that their young son have a "normal childhood" on Earth, which he's never seen. The other police are either compromised or

disinterested. When Connery makes a general appeal to the workers for help, the only response is, "It's your job. You're supposed to protect us." So, as Connery prepares to fight alone, there is repeated cutting to

the digital clock, counting down to the arrival of the killers.

In a slight change from the cowboy original, the marshal does pick up one ally, a feisty female doctor (Frances Sternhagen) of Connery's own vintage, who apparently simply admires his stubborn courage. This totally fresh, somewhat sardonic character, whose romantic interest (if any) is purely between the lines—their relationship is more like that of old pro friends with mutual respect—is one of "Outland's" happy surprises.

THE problem of Connery's motivation is intelligently confronted. Why should this veteran cop, obviously not upwardly mobile in his career, give up a family he loves and risk his life to fight one more battle in the long war against crime and greed? Especially when conformity would be so easy and comfortable? In the western movie, Gary Cooper never really had much of a motive, except the imperative to do his duty and not flee from a personal enemy—the cowboy macho mystique. Here, the idea is that the hero is determined to prove to himself that he's a better man than his superiors think he is. Level and hard, bearing the aura of all his previous roles of smarts and competence, Connery makes it convincing.

"Outland" also makes the reaction of the "citizens" a touch more credible by establishing a general

amoral atmosphere of factory-like detachment and disturbingly modern attitudes of hedonism, me-first and who-cares. (This feeling never quite rang true in a frontier town). The workers live in institutional steel-cage barracks and eat in sterile, crowded mess halls; they recreate in a cocktail lounge where hookers of both sexes are provided and the go-go dancers writhe in simulated copulation. The boss-villain (Boyle) is a stereotyped executive who stays in his office, practices golf (on an electronic wall-screen), and suggests that a hero is merely someone whose price hasn't yet been negotiated.

THIS generally grim picture of society is relieved by the humanity of the Connery and Sternhagen characters,

and in his warm relationship with his wife and son. Out there beyond Jupiter, love and friendship not only survive but triumph.

The action scenes range from satisfying to dazzling, especially one hectic chase after a drug pusher, shot with a mobile camera, that never seems to end and climaxes amid the bubbling

pots and deep-fry ovens of the galley. The interior sets and technological gadgetry are more impressive than the exteriors, and director Hyams makes splendid use of computer-TV systems, which for a change are made to work for (not against) the side of virtue.

(Intelligent space opera with old-fashioned hero; some language, heavy on blood and violent action; satisfactory for mature viewers.)

(NCOMP rating: A-3—morally unobjectionable for adults.)



## Call DIAL-A-MOVIE



for a complete listing of current movies showing in and around Marion County as rated by the National Catholic Office for Film and Broadcasting.

**317-634-3800**

Sponsored by the Catholic Communications Center

## AT FEENEY-HORNAK MORTUARIES

...we're much more than  
a fine funeral home.

We're your central source for some  
very important information:

- Funeral costs and procedures
- Before-need funeral planning
- Books and pamphlets on death and bereavement
- Social Security benefits
- Veterans' benefits
- Insurance benefits and claims assistance

Stop by or call on us  
for information.

## FEENEY-HORNAK MORTUARIES

Shadeland—1307 N. Shadeland; 353-6101  
Keystone—71st at Keystone; 257-4271

INDIANAPOLIS



Mike Feeny



Mike Hornak

## VEHICLE BARGAINS

JEEPS, CARS, TRUCKS  
available thru government  
agencies in your area. Many  
sell for under \$200.00.

Call:  
**602-941-8014**  
Ext. 3767  
for your directory  
on how to purchase.

## BECKER ROOFING CO.

ROOFING — SIDING  
GUTTERING

"Above everything else,  
you need a good Roof!"

• Free Estimates •  
2902 W. Michigan St.  
636-0666

Jim Giblin, Owner

# ALL ALONE



The World  
Has Too Many  
Who Have  
NO Home,  
NO Family  
and  
NO Future.

Your Support  
of the Missions  
Can Make  
a  
DIFFERENCE!

THE **SOCIETY FOR THE PROPAGATION OF THE FAITH**  
136 WEST GEORGIA STREET  
INDIANAPOLIS, IN 46225