

# THE CRITERION

Archdiocese of Indianapolis

## Church responds to Reagan shooting

by Jim Lackey  
(NC News Service)

The attempted assassination of President Reagan March 30 brought reactions of shock and sadness from church leaders, some of whom said the tragedy was a reminder of the need to control the availability of handguns.

At the Vatican, Pope John Paul II telegraphed Reagan the day after the shooting to express "my continued prayers for your well-being, for the recovery of the other victims and for the welfare of the American people."

The pope said he learned "with great sorrow" about the attempt on Reagan's life and the injuries to three others in the presidential party.

"As I assure you of my sentiments of solidarity and support, I join in denouncing all manifestations of violence and terrorism and every act that violates human dignity in any individual," wrote the pope.

He also said he was asking God to restore Reagan "to perfect health."

Cardinal Terence Cooke of New York, who had had lunch with Nancy Reagan earlier in the month, sent a telegram to the First Lady with his wishes for the president's speedy recovery.

The cardinal's telegram, sent late in the day of the assassination attempt and addressed "Dear Nancy," included the text of a prayer the cardinal had said earlier at a Mass in St. Patrick's Cathedral.

The prayer sought God's "blessing of strength and speedy recovery" for Reagan and asked "that we might be spared

in the future from these acts of senseless violence."

**ARCHBISHOP** John R. Roach, president of the National Conference of Catholic Bishops and U.S. Catholic Conference, said the assassination attempt was saddening and disturbing and was a time for prayer and reflection.

In a statement released about two hours after Reagan was shot, Archbishop Roach called for prayers to restore Reagan and members of his staff to full health.

"The attack upon President Reagan today deeply saddens and disturbs me just as it does all men and women of good will," said Archbishop Roach. "As in so many other crises, it is a time for prayer as well as reflection."

He concluded by asking God to "bestow upon all the grace which will one day banish violence from minds and hearts."

Cardinal Humberto Medeiros of Boston also issued a statement within hours of the shooting urging prayers not only for the president but also for the country.

He said the tragedy "reminds us that violence and the easy availability of firearms make every citizen of high or low station vulnerable to a murderous gun."

He added that "an appropriate solution must be sought now to guard against more of these tragedies."

Expressing similar sentiments was Bishop Frank J. Rodimer of Paterson, N.J., who said that "death-dealing instruments are all too easily accessible" to the untrustworthy.

"**WE ARE** shocked by the news and (See CHURCH RESPONDS on page 13)



**LENTEN EFFORT**—The Love Loaf symbolizes our ability to help feed millions who are hungry. Here a child puts part of his allowance money into the loaf, which later will be brought to church as a sign of Christian commitment to the needy. (Photo by Ruth Ann Hanley)

## Archbishop O'Meara issues statement

How unacceptable! How outrageous! How irrational! How anti-social! How unhuman! With my fellow countrymen and my fellow Catholics, I grope for words to express the dismay and distress of 2:25 p.m., Monday, March 30th.

Once again a President of the United States felled by the bullet of a would-be assassin! Three faithful civil servants gunned to the ground in the performance of their duties by the same reckless disdain for human life!

Our first concern must be for President Reagan. I have sent him and Mrs. Reagan a telegram assuring them of the prayers and concern of every member of the Archdiocese of Indianapolis. The attack on him was truly an attack on every one of us; indeed on every citizen of the United States. Utter lawlessness and even anarchy were implicit in the mentality behind the firing of those shots. President Reagan holds his office by the majority will of the citizens of the United States through the functioning of the most cherished political processes of our nation, and so an atrocity done to him in this manner is done to every freedom-loving American as well.

We pray also for Mr. Brady, Mr. Delahanty, and Mr. McCarthy, thinking of their families as well as of themselves. It

should not be that men such as these must do their appointed duties at such risk of their lives.

Our nation has a monumental task to face and do. We must eradicate such anti-social thinking and acting from our midst. We have become immune to violence and its consequences; we have learned to tolerate the irrationality of hatred as part of dissent and disagreement.

We must return to living by objective moral standards that have community acceptance. Education and Religion can and must work together. May God be with us as we mend our ways in conversion and new vision.

This is the only outcome of Monday's event that will salvage anything good from something that was evil, that will give four victims an assurance that they were not victims in vain.

+ *Edward T. Chiora*

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

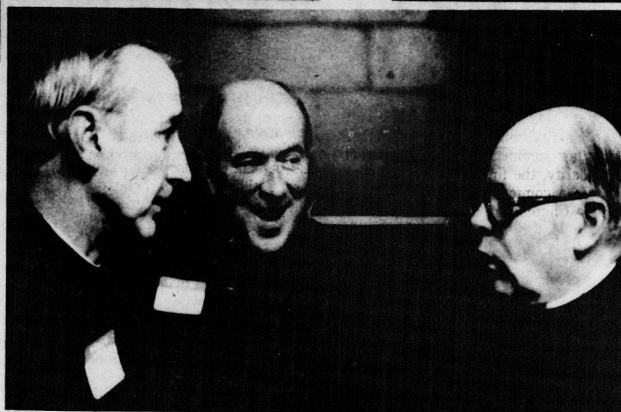
March 31, 1981

THE CRITERION

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**DIALOGUE**—It was an evening of good talk and good cheer when the St. Meinrad alumni met for their annual dinner. Above, Fathers Ed Sahm and Don Schneider chat. Father Stephen Jarrell is visible in the rear. At upper left, Benedictine Father Timothy Sweeney, St. Meinrad Archabbot, and Msgr. John J. Doyle exchange a laugh, and at right, (left to right) Fathers Kenneth Sweeney, Bill Cleary and Richard Terrill converse. (Photos by Charles Schisla)



## Work to begin on new educational planning

Preliminary work has begun for the second cycle of educational planning in the archdiocese.

Ellen Healey, president of the Archdiocesan Board of Education, announced this week that actual activity at parish level will begin in August, with June, 1982, as the target date for completed three-year plans. These plans will set direction for parish efforts from July, 1982, until June, 1985.

The archdiocese began its first such effort at longrange educational planning four years ago. By last June, 100 of 143 parishes had finalized three-year plans, while 18 more parishes did some work in future planning. According to Mrs. Healey, "literally thousands of the priests, Religious and lay people of the archdiocese were involved in the activities."

The second cycle of planning, she said, will have some new features which will simplify the process. These are:

—Planning will take place between early fall and late spring of the same board year. This will avoid the need to incorporate new leadership into the effort in midstream.

—Planning will begin at parish level in 1981, with deanery and archdiocesan level planning in 1982, after parishes have a chance to set their own directions.

—Local resources in each deanery will be identified. These persons will assist planning teams in each parish to move through the process "as quickly and painlessly as possible."

—The number of training and orientation meetings for participants will be reduced to a bare minimum.

Each of these changes result from evaluation of the first planning effort. Said Mrs. Healey, "this evaluation could be characterized fairly concisely: 'The planning effort was useful but . . . simplify it and cut down the paper work!'"

Providence Sister Judith Shanahan, acting superintendent of education, and Michael J. Kenney, planning process consultant, already have revised and simplified the process. Sister Shanahan explained that "most of the revision will be a simple boiling things down to the essentials. After all, the parishes have done the planning once already and have revised those plans on a yearly basis."

She added that parishes already "know how to do it and they know how to use the process for the benefit of their own community. What we're doing in the revision is simply reminding them of the major steps and suggesting some short cuts."

Deanery-wide meetings to acquaint people with the revised process will be held in late August and early September. In October, the Educational Leadership Conference will integrate the planning process with other issues facing education boards.

Once those activities are complete, parishes will work through the entire process. The staff of the Office of Catholic Education will be available to offer assistance and suggestions in all phases of the process.

## Fallen agent remembered as past parish handyman

by Bob Zyskowski

Timothy J. McCarthy, 31, the Secret Service officer wounded in Washington March 30 in the assassination attempt on President Ronald Reagan, has been described by his Catholic former pastor and teacher in Chicago as a volunteer parish handyman and an "aggressive kid" who was too small to make his high school football team.

The Secret Service agent was shot in the attack on Reagan outside the Washington Hilton Hotel. Also injured was a Washington police officer, Thomas K. Delahanty, and Reagan's press secretary, James Brady. All men received the last rites from Viatorian Father Joseph Donahue of Chicago at the scene of the shooting, according to an official of the Building and Construction Trades Department, AFL-CIO legislative convention, which Reagan addressed before the shooting. (Brady is an Episcopalian. Delahanty attends St. Joseph's Parish in the Capitol Hill section of Washington.)

The three wounded men were described as recovering in Washington hospitals March 31.

McCarthy, a nine-year veteran of the Secret Service, is the son of Betty and Norman McCarthy, a Chicago police officer said to have inspired his son's career in law enforcement. Young McCarthy wanted to be a Secret Service agent during college and joined the agency in 1972 in Chicago.

According to Father David C. Fulmer, pastor emeritus of St. Denis Parish on Chicago's South Side, the McCarthys were a strong Irish Catholic family active in the parish. They lived about three blocks from the church. In 1963 Timothy McCarthy graduated from the parish school and worked in the parish buildings as a handyman during his high school and college days. Young McCarthy and his family "were always around the parish," Father Fulmer told the Chicago Catholic, archdiocesan newspaper.

At St. Leo High School, administered by the Christian Brothers, Timothy McCarthy was known as "an aggressive, tough kid who matured late," said Bob Hanlon, a teacher and coach who taught McCarthy. "He was a small kid who tried out for the football team but was too small and was cut," said Hanlon, a coach at the time. An honor student, McCarthy was involved in track and wrestling and worked on the school paper as well. At one point, he said he wanted to be a writer but decided on a law enforcement career later instead, former teachers remembered.

McCarthy graduated from the University of Illinois with a degree in finance. Despite his trouble with football in high school, he made the varsity football team at Illinois and earned a letter.

McCarthy and his wife, Carol, also of Chicago, live in northern Virginia, outside Washington, with their two adopted children. He was assigned to Washington in 1979.



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# Pope assists Cardinal in helping ease Polish crisis

by Agostino Bono  
(NC News Service)

Actions by Pope John Paul II and Cardinal Stefan Wyszyński of Warsaw were instrumental in bringing about a settlement between the Polish government and Solidarity, the independent union movement, according to Solidarity's leader, Lech Walesa.

The agreement averted a nationwide strike set for March 31 at a time when Warsaw Pact troops were on maneuvers in Poland and international worry was growing over possible Soviet military intervention.

Walesa's comment indicated that the Catholic Church continues to wield tremendous influence with the government and Solidarity. Since a series of labor strikes last summer led to the formation of Solidarity, the first independent labor union in a communist-bloc country, the Catholic Church has been the unofficial mediator in the labor-government problems.

Prior to the settlement Cardinal Wyszyński, primate of Poland, met with Gen. Wojciech Jaruzelski, Polish prime minister, and Pope John Paul issued several statements opposing Soviet intervention and asking his fellow Poles to solve the crisis peacefully and responsibly.

Also warning against Soviet military action was the United States.

The crisis leading to the agreement began March 19 when police injured several farm workers occupying a government building in Bydgoszcz. The occupation was part of demonstrations favoring formation of a Solidarity union for farm workers. Previously the Supreme Court had ruled that farm workers could form an association but not a union.

The beatings sparked a series of Solidarity demands, including the punishment of officials responsible for the beatings and the formation of a farm union. The 10-million-member Solidarity staged a four-hour national warning strike on March 27

and threatened to start an indefinite strike March 31 if demands were not met.

**THE THREATS** caused strong reaction by the Soviet Union, which said Poland was in a "pre-insurrectional" situation. Troops from the Soviet Union and other Warsaw Pact nations extended training maneuvers in Poland and in neighboring countries, raising international concern that military suppression of Solidarity was possible.

In the midst of the crisis Cardinal Wyszyński met with Jaruzelski March 26. The meeting was reported by the state-run television. Observers believed that the purpose of the meeting was to seek church aid in finding a solution because of the prominent role of Catholicism in national life.

The government estimates that about 90 percent of Poland's 35 million people are Catholics. Many Solidarity leaders, including Walesa, who has met with the pope at the Vatican, publicly practice their faith. Solidarity members use religious symbols such as crosses and pictures of the pope in their protest activities.

From the Vatican, Pope John Paul added his voice to the call for responsible and peaceful action.

In a message to the cardinal published March 28 the pope asked the government and Solidarity to resolve their tensions with "understanding, dialogue, patience and perseverance." He also warned against confrontation politics in the struggle for union rights, saying that the voices reaching him from Poland "emphasize the



**MARCH FOR CHILDREN**—Joab Chopin, 9, of Marerro, La., carries a sign and cross for one of the children murdered in Atlanta during a march in Marerro, a New Orleans suburb. About 300 people took part. (NC photo)

will to work and not to strike."

The following day the pope coupled this call with strong opposition to any international interference in the "internal socioeconomic difficulties" of Poland.

**"PUBLIC OPINION** recognizes that the Polish people have the undeniable

right to overcome their internal socioeconomic difficulties with their own efforts. They have the will and ability to overcome them," the pope said in his Sunday Angelus talk March 29.

Foreign interference in Polish affairs would threaten the entire peace and security of Europe, the pope added.

## Church delegates called to Rome for Pentecost

by Nancy Frazier

**VATICAN CITY (NC)**—Pope John Paul II asked all Catholic bishops' conferences to send representatives to Rome for Pentecost, June 7, to "entrust to the power of the Holy Spirit the church and her mission among all nations of the world of today and tomorrow."

The invitation was contained in a papal letter to bishops marking the 1,600th anniversary of the First Council of Constantinople, which defined the divine nature of the Holy Spirit, and the 1,550th anniversary of the Council of Ephesus, which proclaimed the divine motherhood of the Virgin Mary.

The 21-page letter, dated March 25 but released at the Vatican March 31, stressed the importance of the ancient councils for such contemporary issues as ecumenism, church renewal and the vocations crisis.

"These great anniversaries cannot remain for us merely a memory of the distant past," Pope John Paul said. "They must take on fresh life in the faith of the church, they must re-echo anew in her spirituality, indeed they must find an external manifestation of their ever living relevance for the entire community of believers."

**THE POPE** said celebrations in Rome for the feast of Pentecost—with ceremonies in St. Peter's and St. Mary Major

basilicas—will allow the entire church to renew together "the inheritance that we have received from the Pentecost upper room in the power of the Holy Spirit."

He urged each bishops' conference and each patriarchate and metropolitan province of the Eastern-Rite Catholic Church to send one or more representatives to Rome for the services.

"There is no doubt that at the present stage of the history of the church and of humanity a special need is felt to go deeper into and give new life to the truth about the Holy Spirit," Pope John Paul said.

The pope expressed hope that the councils of Constantinople and Ephesus, "which were expressions of the faith taught and professed by the undivided church, will make us grow in mutual understanding with our beloved brothers in the East and in the West, with whom we are still not united by full ecclesial communion."

He said the Catholic Church, along with other churches, seeks "in prayer, with humility and with trust, the paths to unity."

**BUT POPE** John Paul said the Catholic Church would not abandon its special veneration of Mary, which has sometimes been an obstacle to ecumenical progress.

The Second Vatican Council, the pope said, "summarizes in felicitous words

Mary's unbreakable relationship with Christ and with the church."

Pope John Paul said church renewal "must be both an updating and a consolidation of what is eternal and constitutive of the church's mission."

Such renewal "can be carried out only in the Holy Spirit, that is to say with the aid of his light and his power," the pope added.

He said the effects of the Holy Spirit on the work of renewal initiated by the Second Vatican Council is crucial for internal church unity, for the flourishing of vocations to the priesthood and religious life, for growth in the lay apostolate and for "the ecumenical process within Christianity and for the church's path in the modern world, which must extend in the direction of justice and peace."

Pope John Paul urged the bishops to preach about the two anniversaries on Holy Thursday, April 16, and on other occasions "in order that in every local church and every community of the church they may similarly be recalled and lived as they deserve."

Father Frederick C. Easton, Officials, announced the Metropolitan Tribunal offices will close April 6-10. Its staff will be giving workshops for the priests and pastoral associates of the archdiocese.

## Four local men to become deacons

Eleven third-year theology students, including three from the archdiocese, will be ordained to the diaconate at 10 a.m. Saturday, April 4, in the Archabbey Church at Saint Meinrad Seminary.

Archbishop Edward T. O'Meara will be the ordaining bishop.

The ordinands include students from eight dioceses and one religious community. Those from the archdiocese are Benedictine Brother Tobias Colgan, son of Mr. and Mrs. Thaddeus Colgan of St. Meinrad; Joseph Schaedel, Jr., son of Mr. and Mrs. Joseph Schaedel of Holy Name Parish, Beech Grove; and Daniel J. Staublin, son of Mr. and Mrs. William Staublin of St. Bartholomew Parish, Columbus.

On Friday, April 10, at 7 p.m. Archbishop O'Meara will ordain John Meyer to the diaconate in his home parish of Immaculate Conception, Aurora. Son of Mr. and Mrs. William J. Meyer, he attended St. Meinrad College and is now at Mount St. Mary Seminary, Cincinnati.

# Editorials

## Violence is everywhere

Another senseless act of violence has struck at the moral fiber of American society. Monday's attempted assassination of President Reagan will no doubt return us to the mood of deep soul-searching which followed the killings of President Kennedy, Bob Kennedy and Martin Luther King. But in its roots, Monday's violence is little different from the garden variety of violent acts which occur daily on city streets, in neighborhoods, among families and on the TV screen. Child beating, abuse of wife or husband, neglect of the helpless old or handicapped, psychological cruelty, abortion, rape, murder, muggings—perhaps more than we realize, our daily lives are permeated with violence.

On the same day as the presidential shooting, an unsigned letter arrived at The Criterion which blamed the Catholic church for the political defeat of Sen. Birch Bayh and claimed that through Bayh's defeat, 200 Catholics in the Indianapolis area lost their jobs.

Because of this, the letter said, "not one of us will ever again attend a Roman Catholic church service." The letter specifically blamed one priest, charging he had spoken against Bayh. It promised that if the men involved "ever catch him on neutral ground . . . he will be the flattest human to ever decorate the pavement."

Two Criterion staff members also were threatened by the letter-writer who warned that if caught "out on neutral ground," they too would "get what (the priest) will get."

What is a sane response to such threats? If it is to be Christian, it ought to at least try to reflect the non-violent response of Jesus who said, "Love your enemies, do good to those who curse you, pray for those who calumniate you. And to him who strikes thee on the one cheek, offer the other also . . ."

Violence is born in the heart. It grows out of lack of love—of oneself, of other persons, and of life itself. There's little doubt we all carry the seeds of violence within us. I am a person of violence to the extent that I nurture feelings of hatred, intolerance, mistrust, revenge, bitterness or anger. Can I accept the value and dignity of other persons even though I may reject their ideas? Can I peacefully tolerate differences in ideology, lifestyle, race, nationality? Am I willing to talk to and forgive my apparent enemy rather than confront and threaten him? Only if we who profess to be Christian become people of peace not violence can we be any more than participants in a violent society.—VRD

## On teenage sex

Last week the Supreme Court ruled that states may pass laws which require notification of parents whose minor daughters are contemplating abortion. Although it stops short of giving parents veto-power, it can be viewed as a pro-life victory and—more significantly—as recognition that parents can play a positive and supportive role in the lives of their children. We believe this, and applaud any action the Indiana legislature takes which will enable parents to guide and counsel their children at a critical moment in their young lives. For too long, some social agencies, part of the medical profession and the media have tended to cast parents in the role of adversary and disregarded the parents' stake, as well as the child's, in such decisions.

But abortion and pregnancy are only a symptom of a much deeper problem—increasing sexual activity among the young. An estimated 12.6 million of today's teens are sexually active. If we can believe various studies, this number includes 11 million teens between 15 and 19 years old . . . and 1.5 million 14 and under. The breakdown by sex is seven million boys and four million girls. Estimates also suggest that one-third of all 16 year olds have had sexual relations and this percent rises to more than half among 19 year olds.

The most visible consequence of such activity is teen pregnancy, now topping out at one million each year. Abortions are estimated conservatively at 300,000.

But the destructive results also include early and unsuitable marriage (with 1 of 2 failing), school dropouts (the most common reason for dropout), greater risk of death or complications in childbearing, greater incidence of premature birth and its accompanying infant health problems, epidemic venereal disease among teens, and the deep if non-visible damage to youth's spiritual and psychological health.

When Planned Parenthood suggests that readily available contraceptives can solve the problem, even in part, it oversimplifies a terribly complex situation.

Why do growing numbers of young people get involved in sex? On the most obvious level—it is available, it is pleasurable, it is less consequential than at any other time in our history. Youth no longer feels the constraints nor responsibility of earlier generations. Largely gone is the fear of discovery, of pregnancy, of being ostracized or of committing sin. Our children live in a sex-saturated culture which tells them "sex is fun, sex is natural" through explicit television, movies, songs, advertisements. Sex has been trivialized in our instant-answer culture, no longer is seen as the ultimate expression of love between two persons committed to one another for life. Young people who wish to live responsible moral lives are pressured by their peers and by the notion "there must be something wrong with me if I don't want it."

On a deeper level, some teens get involved as a search for love, for intimacy, for a feeling of belonging.

Solutions aren't simple nor obvious, but the family and the church are probably the only societal agencies which can provide any. Christian sex education, preparation for parenthood and stronger parish communities of love and concern are three starting points.—VRD

## Washington Newsletter

# Abortion decision leaves many questions

by Jim Lackey

WASHINGTON (NC)—When the Supreme Court upheld the constitutionality of a Utah law requiring parental notification on abortions for minors, it may have left as many questions unanswered as it answered.

In its 6-3 decision issued March 23 the high court said there were legitimate reasons why such notification could be required even if it ultimately interfered with what the court still concedes is a minor's right to abortion.

But presented with the opportunity to rule on the broad application of the Utah law, the court backed away and decided the case strictly in terms of the 15-year-old "immature, dependent" pregnant girl who challenged the law.

It reserved for the future the question of whether a "mature" minor child living at home but able to make her own decisions ought to be granted an abortion without the knowledge of her parents.

Key to the Supreme Court's decision in the Utah case (H.L. vs. Matheson) is a review of the same court's 1979 decision in a parental consent case from Massachusetts. There the court struck down a law requiring unmarried minor teen-agers to seek the permission of their parents and, if that is refused, of a court before obtaining an abortion.

WHILE THE main holding of the court was that a teen-age girl must have the opportunity "to go directly to a court without first consulting or notifying her parents" to obtain permission for an abortion, the justices also made a big distinction between the right of a "mature" minor to decide for herself whether to abort and the right of an "immature" minor to make the same decision.

A mature minor, the court indicated, has just as much right as an adult to obtain an abortion free from outside interference. But the court also recognized "the inability of children to make mature choices" and indicated that in such situations the child's request for an abortion can be denied.

The same principles seemed woven throughout the Supreme Court's ruling on the Utah law. While well-informed, mature minors might have "the capacity for mature judgment concerning the wisdom of an abortion," the interests of parents and the state in assisting an immature minor to make her decision as wisely as possible justify some degree of intervention in that minor's consideration of an abortion.

One of the main unanswered questions is what the court might have done had the Utah teen-ager been able to show that despite her age she had reached a level of

maturity which made her capable of making the decision for herself.

In a concurring opinion filed by Justice Lewis F. Powell Jr. and joined by Justice Potter Stewart, Powell agreed with the court majority that the Utah law requiring parental notification did not unconstitutionally burden this particular 15-year-old's right to an abortion.

BUT POWELL also said he joined the court's majority opinion "on the understanding that it leaves open the question of whether (the Utah law) unconstitutionally burdens the right of a mature minor or a minor whose best interests would not be served by parental notification."

The court also noted that it could not rule on that issue because during lower court proceedings the girl and her attorney never offered any evidence that she was "mature or emancipated."

And only one member of the court—Justice John Paul Stevens in a separate opinion—seemed willing to go on record as favoring upholding the parental notification statute no matter what the maturity level of the teen-ager.

Another question surrounds the definition of the term "maturity." While the majority opinion remarked that there is no relationship between the capacity to become pregnant and the ability to make a mature judgment on obtaining an abortion, the three dissenting justices argued that a pregnant minor mature enough to seek medical advice on her own initiative might also be mature enough to make the abortion decision herself.

Also raised during oral arguments in the case last fall were questions surrounding the Utah law's applicability to married minors and even its application to a minor who divorces and moves back home.

Thus while the decision in the Utah case probably will spark efforts in other states to enact similar parental notification laws, the questions that remain after the Supreme Court's ruling makes it difficult to tell whether those laws will survive future court tests.



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## 'There is no such a thing as salvation by proxy'

by Delores Curran

One morning when I came to the kitchen to prepare breakfast for our youngest child, I found notes from his two older siblings, both of whom left for high school at a dark unholy hour and preferred feeding themselves to smiling at me. (One year, one even had her lunch hour at 9:30!) Anyway, the first note read, "Mom, please pray for me during third hour. I have a big biology exam." Underneath, in a different hand, was written, "While you're at it, Mom, pray that I find my keys."

When they got home later in the day, I asked them how their day went. They looked at me with accusation, "You didn't pray hard enough."

In many families, this is the acceptable role structuring. Mom will get us through the spiritual stuff, dad the financial worries, and kids the social dimension. Well, according to gospel accounts, it doesn't work that way. We don't get to know God through someone else. We have to establish a personal relationship. There's no such a thing as salvation by proxy.

**PRAYER**, this week's gospel value, belongs to everyone: kids, dads, moms, grandparents, aunts and uncles. It's one of God's greatest gifts to the family. When things get to whirling so fast and out of order, I ask families to consider Luke's words: "Ask and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For everyone that asks, receives; and he that seeks, finds; and to him who knocks, it is opened."

**Petitions prayers:** These are the most popular prayers. They ask for something from God. It can be a job, a better marriage, a spot on the cheerleading team, or a bike. One study found that 90 percent of our prayers are petition prayers.

**Thanksgiving prayers:** These are those little prayers after we get what we asked for or just an ongoing thanks for daily blessings.



**Desperation prayers:** These are the ones we say when we realize the toddler has wandered away, when we see the blinking light in our rear view mirror, when we're afraid to tell mom and dad what happened, or when things go bump in the night.

**Relationship prayers:** These are prayers that help us to get to know God, Jesus, and the Holy Spirit more intimately. This is the prayer we "talk" when we jog or drive. It may be a meditative prayer or just pillow-thinking about the meaning of the world and Who had to be around to create it and us.

**THIS WEEK**, have each person respond to: 1. a percentile chart of each of the four types in our lives; 2. an example of each kind of prayer in individual lives the past year ("I remember when it was icy and this car was coming right at me...").

Finally, write a family prayer that will become your special prayer to pray together weekly and to eventually take away from home with you as part of your family legacy. I offer to you one of ours:

"Thank you, God, for an ordinary family with ordinary problems and joys. We don't seek the model marriage, the brightest children, or the best neighborhood. We are content with the gifts you have sent us—healthy children, a good marriage, and satisfying work. For these gifts, we thank you. Let us always do your work and let your light shine through us. For this, we thank you. Amen."

## Students write Lenten creeds

Here are two Creeds, composed by 4th grade students in St. Patrick School, Terre Haute.

### MY FAITH

by Katie Scully

I believe in God the maker of the world and maker of me.

I believe in Jesus the one who loves me as I love him. And when I am lonely he comes to me as himself. I believe in the Holy Spirit who is one

that I love. He is the one who make my life possible. Amen.

### CHILD'S BELIEF

by Kathy O'Neil

We believe in one God  
Listener of all prayers  
Leader of all followers

Creator of all wonders  
He was the one to give us a choice  
a choice of good or bad,  
If we do good he feels warm on us.

If we do bad He forgives us,  
and helps us to do better,  
and we should love him for that. Amen.

# Open doors, open hearts— real vitality of church

by Rosemary Houghton

If you habitually leave your door open you never know what may come in. (Once, a large pig came in, and was found contentedly asleep on the couch in front of the fire.) To leave an open door, literally when possible, but metaphorically anyway, is to let in the unexpected, it is to let in life and that means to let in Christ.

Jesus said that when we give a party we should not invite family and "rich neighbors" but outcasts and oddities, and he was not merely telling us to be generous to people in need. He was saying something basic about the quality of life in the household which is open to such guests.

To invite relatives and familiar friends is good, of course, but it is predictable. It is comforting and delightful but it isn't challenging. And much of our hospitality can be the "dutiful" kind, or the inviting of people who may be "useful" to us. (I think this is what Jesus meant by "rich neighbors".)

Again there is nothing wrong with that as long as it is not hypocritical—a family meal is a much better place to develop a possible working relationship than an official "interview."

But if this is all that hospitality means to us—inviting people who we know and like, or need, then we are shutting out the unexpected. Nothing new, unguaranteed, or strange can come in. This makes for a controlled and manageable life, but it is death to real human growth.

**THE FAMILY** that lives this way becomes, gradually, less content, more critical, less generous even among its own members. The desire to preserve "our" privacy and wishes become a competition for "my" privacy and wishes, and you get the kind of home in which each person has their own TV in their room, and each demands different food at meals, or eats at different times, because they can't let go of their own wishes for the sake of others.

But the household with an open door has to be different. Unexpectedness is a quality of life, and it is welcome. You never know who may be there for dinner, what kind of need may require that someone give up their bed for the night, or move in an extra bed for a longer period.

When the door is open, children grow up to accept that life is like that: people have needs, and other people try to meet those needs—for food, for a shoulder to cry on, for an attentive ear, for a refuge from loneliness or abuse, for the feeling of being with happy people, for some gem of meaning and hope in life.

Some people have said to me, and to others who try to live this way, "But we must put our own children first!" By that they mean that only when all their children's real or imaginary needs and wants are met can they consider using the leftover money, time, space and good will for others. In practice, of course, there is none left over because if people are en-

couraged to be concerned first of all for themselves, their needs and wants grow and grow. They never have enough.

**BUT TRULY** to put our own children first means to want for them the gift of happiness, and that comes when they grow up open, generous, adventurous, compassionate, disciplined for the sake of those things they feel to be worthwhile, adaptable, and hopeful. Such qualities of mind and heart develop naturally in a home which is hospitable in the sense Jesus meant.

Around the U.S.A. now, I meet households, families and groups of families and others, who are discovering what the first Christians knew—that homes are for hospitality, and hospitality is a description of what being a church really is.

We meet those hospitable "household churches" in the "Acts" and in little messages and remembrances at the end of St. Paul's letters. Those were real homes. We know the names of some of the couples, or women, who created them whose families became the places where the earliest, most vibrant experiences of Christian life happened.

Now, it is happening again the same way. The real vitality, the only real hope, for the Church—to be that kind of church needed by a fearful and despairing world—comes from households, from people who open their doors and their hearts, who know the meaning of hospitality.

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# Policy will be source of growth for all

by Father Jeff Godecker  
(Final in the series on Confirmation)

The new Confirmation Policy and subsequent programs and celebrations are an ambitious project for the archdiocese and its people. There will be some difficulties; there will be some trial and error; the inevitable conflicts will appear.

I believe, however, that in both the long and short term the policy will provoke a time of growth both for parish communities and for individual young persons. Implementation of the policy by persons of faith will produce some very positive results.

The results will vary from person to person and will be more or less apparent in each individual. Providing both the Confirmation team and Confirmation candidates are open to the possibilities of the Spirit, I suggest the following may be the results in each individual:

—a better sense and feeling of belonging and fellowship with a specific group of people;

—a better sense and understanding of what it means to be a part of the Catholic-Christian people;

—personal growth in terms of oneself, others, and God;

—a person who is a little further along the way in making his or her faith a life-style;

—growth of commitment to live a life-style of loving service;

—more personal understanding of how Christ fits into one's life;

—continued and continuing growth relationship with God;

—willingness to share the faith with others.

Achievement of such results represents a very large challenge to all of us in the archdiocese. They certainly won't happen automatically and they certainly represent lifetime challenges for any of us. But they can happen if we are open to the power of the Spirit. They will come to be if there is a community that really believes.

But I would say—they can happen only under some given conditions. I believe that success is most likely if:

—what the community believes is visible in the lives of the adults;

—the community is willing to be a welcoming community, an inviting community, a community that moves out towards its young people;

—the community believes in young people, wants them to be a part of the community and is willing to accept that young people also have real faith even though many of the expressions of young faith are different;

—the community is willing to learn as well as to teach;

—the community is willing to challenge both itself and the candidates to take seriously their own baptism;

—the community is honest;

—the community is willing to both



affirm and further enable all the giftedness of each individual within the parish.

Finally and most importantly, if the policy is to bear fruit, we all must believe that what we are doing is a work of the Spirit. It not, if we take credit to ourselves, we will not bring to these young persons the Spirit of the Lord.

I believe the gifts of the Spirit will flow freely only so long as we know it is the Spirit who binds us together as a community of persons who offer themselves to one another . . . and that it is the Spirit who enables us to struggle to live out the Lord's command to "love one another."



**EXCHANGING TIPS**—The occasion was the OCE Catholic school principals spring meeting in Columbus. Pictured are (left to right) Ursuline Sister Mary Alvin Hafenbreidel of Pope John XXIII School, Madison; St. Joseph Sister Marion Weinzapfel of Holy Angels, Indianapolis; Mrs. Kristin Slaughter of Holy Family, Richmond, and Providence Sister Regina Verdeyen of St. Ann School, Indianapolis. (Photo by Ruth Ann Hanley)

## To the Editor . . .

### Will support but not finance capital punishment alternative

I, too, decry the use of capital punishment in the USA at this time, but I do not favor its elimination.

The problem lies not in the extermination of the Stephen Judys, but protection of the rights of law-abiding citizens. In their dedication to criminals, our courts and legal system have forgotten the rights

of the tax-paying and law-abiding citizens. If a sentence of life imprisonment meant what it says, there would be less popular demand for capital punishment. As it is now, the criminal may be paroled before the victim's next of kin have had time to work out their bereavement.

An interesting possible alternative would be establishment of a special prison that would be a no-parole situation; a prison where, when the doors slammed shut,

the only exit would be via the funeral parlor. If those whose hearts bleed so much for the criminal would financially support such an institution, I would support their right to do so. Since I see better places for my earned dollars than the life time support of mad dog killers, I would object to the use of my money for such purpose.

L. A. Arata

Shelbyville

### Parishioners laud their pastor

An open letter to Father Larry Moran, Pastor; Immaculate Conception Church, Montezuma, and St. Joseph's Church, Rockville

On Sunday, Feb. 22, you spoke to us about the many ways you believe you may have offended any one of us, enumerating events and occasions where you might have been remiss in your duties to us as our pastor. You concluded by saying, "And, if in any other way or manner, I have ever offended any of you; I now beg your forgiveness."

Father, we forgive you—but for being the most respected, important, and loved man in the lives of each of us. We forgive you for being the kindest, most Christlike person in the world. We forgive you for sharing our joys and sorrows, our triumphs and defeats, for being the one to whom any of us could come at any hour when we were depressed, despondent or suffering.

We forgive you for bearing our pain in your loving heart as though it were your own. We forgive you for unflinching, with a Christlike love, leading us on the right path that leads to Our Lord in heaven. We forgive you for being our Good Shepherd in Christ Jesus in every way any of us could imagine. And Father, we forgive you for not quite being Christ himself! You see, you are so like him, most of us forget that you are not him, only the one each of us loves.

Clarence J. and Henrietta Walker  
And all the others of your flock  
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little for or blessing



## Generally Speaking

# Harmless phrases can be deadly

by Dennis R. Jones

He was lying quietly on the floor. Your heart begins to beat rapidly as a glimpse of an empty container that had once contained a prescription drug catches your eye as you kneel over your small child.

A "harmless" phrase, "It's good for you ... it tastes like candy ..." flashes through your mind.

He's breathing ... Thank God ... but unconscious.

Time—the endless commodity—is now the most essential factor in your life. Your reactions within the next few minutes could dramatically change your life and the lives of the people you love.

The police ... the fire department ... the doctor's phone number ... precious minutes wasted.

Finally, you dial the telephone operator and after giving the necessary information, she contacts emergency personnel for you. They arrive on the scene and begin emergency treatment.

Your precious son will survive ... this time.

You have played with death and happily, your child has won. Now, and only now, you will begin implementing preventative measures so that this horrifying experience will never be repeated.

Although the above situation is fictional, it could become a reality. Don't wait until a similar incident occurs in your home. Little minds are curious and little hands pick up and play with items that aren't properly stored out of their limited reach. If you're a parent, you're aware that usually if it'll fit in their hand, it usually ends up in their mouth.



"There are many things one can do to poison-proof the home," says Dr. Greg Wilson, medical consultant for the Indiana Poison Center. "Among these are making sure you have a bottle of syrup of ipecac on hand for emergencies, marking poisonous substances in the home with Mr. Yuk stickers, and keeping emergency phone numbers near your phone," he added.

One of those emergency phone numbers should be 1-800-382-9097, the toll free link to the Indiana Poison Center. The phone is staffed with professional personnel 7 days a week, 24 hours a day for emergency poisoning information for physicians, hospitals and the general public.

The staff obtains details from the caller and determines the severity of the poisoning. Often, the Poison Center can assure the caller that no real danger exists. In other cases, the staff will direct treatment to be administered at home, thus eliminating an unnecessary trip to a hospital emergency room. The Center handled more than 40,000 callers last year and only 15% needed to be referred to a hospital for treatment.

If hospital treatment is necessary, while the victim is enroute, the Center telephones the hospital emergency room to alert them about the incoming patient, and provides treatment information if needed.

By the time the patient arrives, the hospital staff is waiting to treat the victim with all the necessary equipment and medication on hand. The Poison Center monitors the progress of the patient and serves as a consultant until the patient is released from the hospital.

Hook's Drug Stores throughout Indiana have combined efforts with the Indiana Poison Center to educate persons on poison prevention. All Hook's stores have available free Mr. Yuk stickers and poison prevention literature produced by the Poison Center.

Dr. Wilson estimates that last year the Poison Center saved the general public more than \$200,000 by determining the need for treatment of poison victims and treating a large majority of them at home.

Unhappily, the poison center is facing a significant financial crisis. Without additional funds, the Center may be forced to close within the next few months.

"There are few programs that can save money and lives. The Poison Center can do both; however, it won't survive without financial assistance," emphasized Dr. Wilson.

Tax deductible donations may be sent to the Indiana Poison Center, 1001 West 10th Street, Indianapolis, IN 46202.

## Check it out . . .

✓ Saturday, June 6, marks the date for the 50th reunion of the graduating class of **St. Anthony School**, Indianapolis. Some members of the class have not been located. They include Alfred J. Ekey, Robert McMahon, Theodore McMann, Alice Arkell, Clara Bowers, Catherine Bernice Brown, Ellen Hagie, Mary Kaser and Loretta Meyers. For information concerning these classmates, contact one of the following '3ers: Rosemary Johns, 247-7881, Emma Allesch, 293-4801, Bernard Morley, 634-3500, or Charles Broderick, 631-2213.

✓ Over 260 members of **Christ the King Church** in Indianapolis will be calling at some 6,000 homes within the parish boundaries on Sunday, April 5. Their purpose is to gather census information regarding Catholic individuals and families even though they might not be registered in the parish. Calls will be made from 1-6 p.m.

Parish boundaries are 65th Street on the North, 42nd Street on the South, the Monon Railroad on the West, and Oxford Avenue and the Erie Railroad on the East.

✓ The 1951 graduating class of **St. Philip Neri** grade school will hold its 30th class reunion on May 9 at the Anchor Inn, 1616 N. Arlington Ave. Please send your reservations to: J. J. O'Brien, 964 Ellenberger Pkwy., West Dr., Indianapolis, IN 46219.

## Archbishop O'Meara's Schedule Week of April 5

**SUNDAY, April 5**—Confirmation, St. Michael Parish, Cannelton, Mass at 8:30 a.m.; Confirmation, St. Mark Parish, Perry County, Mass at 11 a.m.; Confirmation, Holy Cross Parish, St. Croix, Mass at 2 p.m.  
**MONDAY, April 6**—Parish Visitation, St. Columba Parish, Columbus, Mass at 7:30 p.m.  
**WEDNESDAY, April 8**—Confirmation, St. Elizabeth Parish, Cambridge City, Mass at 7:30 p.m.  
**FRIDAY, April 10**—Dedication Ordination, Immaculate Conception Parish, Aurora, Mass at 7 p.m.

## A Lenten Invitation

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## Question Box

## How was day of crucifixion decided?

by Msgr. R. T. Bosler

**Q** How was Friday selected as the day of the celebration of the death of Jesus? After reading the New Testament, I get the impression it was on Wednesday.

**A** The account of the Passion in the Gospel of John may have confused you. According to the Synoptic Gospels of Matthew, Mark and Luke, Jesus ate the Passover meal with his disciples the night before he died, and all three agree that he died on the Day of Preparation, the day before the Sabbath (which, of course, is Saturday). Mark, 15:42, writes: "As it grew dark (it was Preparation Day, that is the eve of the Sabbath), Joseph from Arimathea arrived..."

In John's Gospel it is not clear whether the Last Supper took place on the eve of Passover or not. This has created quite a problem for Scripture scholars. A recent theory suggests that Jesus and his dis-

ciples may have been following the custom of the Qumran Essenes who observed the Passover on Tuesday evening. According to this theory, Jesus ate the Last Supper on Tuesday evening; he was arrested the same night and the various trials took place the next few days and he was put to death on Friday. This would allow more time for the three examinations of Jesus: But John is clear about Friday as the day of death: "Since it was the Preparation Day, the Jews did not want to have the bodies left on the cross during the Sabbath..." (19:31)

**Q** In our discussion club we have argued over who owns church property. Some of us hold that the church has no ownership of Catholic homes for the aged or hospitals. They claim these institutions are owned outright by an order of nuns or brothers. The rest believe that all such properties are vested in the bishop of the diocese. If this latter is not so, how can the church maintain her monolithicity?

**A** What a word! It even sounds bad. The church is not monolithic; it never has been. Down through history there has been competition between the

various religious orders and between the orders and the bishops and the diocesan clergy. This has been a good thing for the church.

The religious orders own their own properties: monasteries, schools, hospitals, etc. These orders are subject to the pope and the general laws of the church. They are, however, obliged to observe the regulations and laws of the local bishop in whose diocese they work. If the religious are priests in charge of a particular parish, they receive their jurisdiction, their authority to head the parish, preach and hear confessions, from the local bishop, though

their assignments are made by their own religious superior.

The leaders of the church do not have to own property to have jurisdiction. In Italy, France and Spain, and even in some communist countries like Poland, the church buildings are owned and supported by the state.

**Q** I have never seen a painting of the Blessed Virgin in which she was smiling. Why?

**A** This is a reflection on the artists, not on Mary. Surely she smiled, laughed and cried because she was human. The clearest Scripture insight into how normal she was is the account of the miracle at Cana; she was the one who wanted more wine for the wedding party.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 North Alabama, Indianapolis, IN 46201.)



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# KNOW YOUR FAITH



**PARISH BUSINESS**—In many parishes today, staff members and parishioners are exploring ways to collaborate. Sharing some parish responsibilities can help people feel more responsible for the work of a parish. (NC sketch)

## Collaboration essential for family and parish

by Fr. Philip Murnion

What happens when people collaborate? Many corporations, schools, hospitals and other institutions of society want an answer to that question.

To find the answer, school administrators consult parents, hoping the result will be an increased ability of parents and teachers to serve together in the education of children. Some corporations initiate procedures to promote greater understanding and greater teamwork among employees.

Families are concerned about collaboration too. Our complex society places special demands on the time, the energy and the relationships of family members—influencing the family's lifestyle for better or worse. Family members often find that if they are going to spend time together, if they are going to contribute to each other's lives and carry out responsibilities as a family, they need to collaborate in the work of being a family.

It isn't surprising that at a time when many of society's institutions have collaboration on their minds, people in parishes also are exploring ways to share

in the work of being a parish.

When parishioners of St. Joseph the Worker Parish in Marrero, La., gather for their annual parish assembly, they find they are able to work closely together in setting goals for the coming year. In fact, in the atmosphere of trust that exists, the pastor and the staff do not feel they must vote in the assembly's proceedings.

**THIS YEAR** parishioners at St. Joseph the Worker approved goals calling for more parish efforts to aid the positive growth of family life, and for more opportunities to be educated about local and global injustice and to carry out action that promotes justice. In the past, parishioners have agreed to promote greater youth involvement in the parish and to foster opportunities for spiritual growth.

That situation, in which parishioners play the role they do in formulating parish goals, came about after several years of growing participation by parishioners in the work of the parish. They were years of reflection and collaboration.

St. Joseph's experience is a strong example of a growing phenomenon—the sharing of the parish community in the leadership of the parish, in the work of being a parish.

What are the advantages of this kind of sharing? First, when people share in the (See **COLLABORATION** on page 11)



## CCD structure short-lived due to several factors

by Don Kurre  
(Third of a series)

The Confraternity of Christian Doctrine (CCD) was canonically established in the diocese in 1938 by Bishop Ritter. By 1968, the last vestiges of the Confraternity were purged from the archdiocesan educational system. In 30 years, the most comprehensive system of religious instruction ever developed by the Church was instituted and disposed of.

The relatively short life of CCD can be attributed to the interaction of three factors:

1) the Confraternity's dependence upon lay participation; 2) the extensive network of Catholic schools that existed within the diocese; 3) the Confraternity's affiliation with the National Council of Catholic Women.

First, the Confraternity was a lay organization in a predominately clerical world. During the period of its brief existence lay involvement in Church activities was nearly unheard of and surely dis-

couraged. Prior to the Second Vatican Council teaching and decision making were functions reserved for clergy and religious. Because CCD was designed to be a lay enterprise, it could not be effective without extensive lay involvement in decision making and implementing roles. The laity were, for the most part, denied access to these roles.

**AN EXTENSIVE** school system within the diocese is to a very large extent also responsible for the short life of the Confraternity of Christian Doctrine.

In 1894, the American Catholic Church was charged by the third council of Baltimore to build schools. Within two years of the proclamation of its decree, the council said that every parish must have a school. CCD was established as a stop-gap until such time as schools could be built. Rather than calling the Church to its responsibility for educating all Catholics regardless of age and ignoring its own mission statement, CCD accepted this definition of its purpose.

The Archdiocese of Indianapolis put most of its resources to the task of building schools. By 1961, the diocese claimed (how accurately is debated) that 95 percent of the elementary aged chil-

ren were in Catholic schools and 70 percent of diocesan high school students were in Catholic high schools. What need did the diocese have for a stop-gap program?

The disinterest of the diocese in CCD was illustrated by its condition of near collapse in 1942 when Father John Casey became Superintendent of Schools, and incidentally, Director of the Confraternity.

So on its death bed was the CCD program that Father Casey found it necessary to re-establish CCD as a project of the National Council of Catholic Women (NCCW). Under the guidance of the NCCW, the Adult Discussion Groups, and the Parent-Educator program enjoyed moderate success. But for all of their good will, the women of the NCCW were not able to call forth from the diocese—already straining under the burden of its schools—the resources necessary to fully implement CCD.

**FURTHERMORE**, even if the NCCW had been able to gather the necessary resources to operate CCD, the fact that they were women seen to be serving women was extremely detrimental for CCD in the male dominated church.

With declining enrollments in Catholic

schools, decreased numbers of clergy and religious available to teach religion, and the decrees of the Second Vatican Council, by the mid-60's, the diocese could no longer ignore what had become a crisis.

In an effort to address the crisis and to set a direction for the future, a study of education in the diocese was commissioned under Father George Elford—then Superintendent of Schools, and Director of the Confraternity of Christian Doctrine.

As a result of the study, extensive reorganization of the archdiocesan educational activities and structures was undertaken. The Confraternity of Christian Doctrine did not survive the re-organization—and so was pronounced dead in 1968.

In brief, this is the history of the CCD in the Archdiocese of Indianapolis. But, as I said when I began this series, it is important to tell this story only because it has something to teach us—if we will listen. We have already incorporated much of the vision that CCD offered us. And, we have disposed of much of what was weak in the CCD system.

Next week, I will conclude this series with an outline of the things I believe we should have learned from our experience with CCD.



## Story Hour

# Paul continues his ministry to Corinth

by Janaan Manternach

Silas and Timothy walked into the synagogue. They had just arrived in Corinth. It was the Sabbath.

They saw Paul leading a discussion in the synagogue. Wherever Paul went, he tended to visit the Jewish community. He would talk about Jesus in the local synagogue. Sometimes this led to misunderstandings with Jewish leaders who may have questioned whether it was necessary for Paul to do this.

For some weeks, now, Paul had been coming to the synagogue in Corinth. He told the Jewish believers more and more each week about Jesus. Many came to accept Jesus as the Messiah. But many did not.

Silas and Timothy saw Paul surrounded by those who did not believe that Jesus was God's promised Messiah. A number of the people were upset with Paul.

Paul was also upset. The crowd not only disagreed with him. Some people were insulting him. They disagreed with him.

Finally Paul began to wave his cloak and shake his long robe. "I am not to blame," he exclaimed. "If you don't believe, that is your responsibility, not mine."

**LOTS OF PEOPLE** started shouting. Those who believed Paul's teachings about Jesus, spoke up to defend Paul.

Finally, Paul withdrew from the synagogue. The people began to follow him

down the street but he eluded them.

He went to the house of his Jewish Christian friends, Aquila and Priscilla. He had lived and worked with them since he came to Corinth. The three of them were tentmakers. That is how Paul supported himself.

Now Paul decided to move in with a gentile. Paul was not angry with Priscilla and Aquila. But he had decided to move to the home of a man named Titus Justus for the time being. Titus believed in God, but was not a Jew. His house, though, was right next to the synagogue.

Just after Paul moved in with Titus one of the leaders of the synagogue, Crispus, came to him. Crispus and his whole family decided to put their faith in Jesus Christ. Paul was delighted. He welcomed them into the Christian community.

**SOON AFTERWARD** many more people of Corinth, Jews and gentiles, came to believe in the Lord. They accepted Paul's teachings and were baptized.

The community of Christians at Corinth grew steadily. But there were those in Corinth who opposed him.

One night the Lord came to Paul in a vision. "Do not be afraid, Paul," the Lord told him. "Go on speaking out. Do not remain silent. For I am with you. No one will attack you or harm you. There are many of my people in this city."

So Paul settled down in Corinth. He stayed there about a year and a half. All

that time Paul spoke with the people about God. Silas and Timothy worked with Paul in building up the Christian community at Corinth.

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

### PROJECTS:

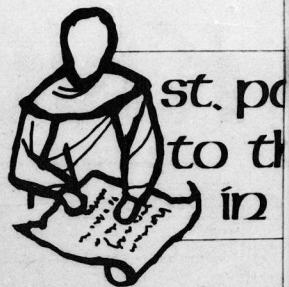
1. Rewrite this story into a play and invite your classmates, family or friends to help you act it out.
2. If you have access to the New Catholic Encyclopedia, look up more information on the city of "Corinth" in vol. 4, p. 325; "Silas," vol. 13, p. 212; "St. Timothy," vol. 14, p. 167; "Aquila and Priscilla," vol. 1, p. 710; "Gentiles," vol. 6, p. 338.

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

### QUESTIONS:

- What was going on in the synagogue in Corinth when Silas and Timothy arrived there?
- Where did Paul go when he left the synagogue?
- What happened after Paul moved in with Titus that gave Paul new hope?
- How do you know Silas and Timothy were Paul's good and faithful friends?

© 1981 by NC News Service



by Fr. John Castelot

Several concerns motivated Matthew to recast the traditional material about Jesus in the form of a new Gospel. These concerns were varied. They had to do with preaching, liturgical celebration and controversy with people outside the Christian community.

A more fundamental situation was created by the dynamic life of the community itself. Matthew's community was experiencing unsettling changes and its thinking about the meaning of Christianity was developing; the material about Jesus had to be applied to the life of this community if the community was to remain alive and vital.

Just as there are people today who are unsettled by events in the church's life—for example, the liturgy—there were those in Matthew's church who were upset by events. Matthew had to reassure them and that required prudence, tact and a generous dash of genius. The Gospel of Mark, valuable as it was, was not the last word.

**THE FERMENT** seething in Matthew's community bubbles up throughout the Gospel. Some people are allowing their charismatic gifts to blind them to the basic demands of religion (Chapter 7); community leaders are derelict in their duty, causing scandal to the faithful, leading to neglect of straying members and an insensitive lack of forgiveness (Chapter 18).

The great discourse of Chapter 24 points to the existence of false messiahs and self-styled prophets, persecution, betrayal and a lessening of love and zeal on the part of Christians.

All these factors indicate a community in transition, and the single most important factor in the transition was the change in the very makeup of the community. What had been a staunchly Jewish-Christian church was becoming more and more gentile in membership. It is hard for us to appreciate the trauma this caused for many among the original members.

As Jews, they were passionately, and

## Discussion poi

1. Father Philip Murnion talks about collaboration this week. What advantages of collaboration does he discuss?
2. In Father Murnion's article, what sorts of cooperative efforts are parishioners engaged in at St. Joseph the Worker Parish in Marrero, Louisiana? What are some goals approved for the parish by voting parishioners?





## al writes e church corinth

understandably, loyal to the Law of Moses and to the traditions and customs which made up the very fabric of their lives. Then, along come gentiles, fellow Christians, who do not relate to the Jewish law in that way.

**THIS POSED** a real problem for Matthew. He had to ease his community into a new situation while still respecting their sensibilities. He did not want to reject those sensibilities out of hand. Matthew had too much respect for the tradition to do anything so drastic.

But, neither could he deny what was happening in his community. Matthew had to find a way to accept the new without completely destroying the old—a delicate task, as indicated in the words of Jesus at the end of Chapter 13: "Every scribe who is learned in the reign of God is like the head of a household who can bring from his storeroom both the new and the old."

Matthew's desire to move with the times without turning his back on the old is suggested, too, by the way he edits the saying about putting new wine in old skins. In the earlier Gospel, Mark cautioned against this, lest both wine and skins be lost.

Matthew's version ends, "No, they pour new wine into new wineskins, and in that both are preserved."

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**ENCOUNTER**—Communicating with people means coming "up close"—close enough for others to influence me, close enough for others to be affected by what I do and say, for better and for worse. (NC photo by Paul Conklin)

## Collaboration (from 9)

development of any institution's goals, they tend to feel more responsible for carrying out the goals. They may develop a greater sense of the urgency of the goals, as well.

In addition, when the people of a parish collaborate, they tend to understand better what the parish's goals are. This understanding can lead to a better use of the particular talents of each person in the parish—a second advantage of this kind of sharing.

The thrust toward increased collaboration in many parishes does not mean that a shift has taken place to a "crowd approach," with every person doing his or her own thing. The goal is to encourage the clergy, Religious and laity to collaborate in a common mission.

**SOMETIMES**, the movement toward increased collaboration in a parish takes

place in a special way among the staff members. Staff collaboration, which can take various forms, may mean that each member of the parish staff feels that his or her special leadership abilities are receiving encouragement. Better coordination of parish programs may also result.

Of course, collaboration among staff members holds special challenges, too. It means being open to suggestions and criticisms, respecting differences of opinion and differences of personality, and trying to achieve joint decisions.

In some dioceses, parish staff members work together as officially appointed teams of priests, or as teams of priests, Religious and lay personnel, who share in the direction of the parish. But even in many parishes where the more usual structure is maintained, with an appointed pastor, efforts to promote collaboration among the members of the parish staff are underway.

Whether among the staff members or within the parish as a whole, collaboration and communication often seem to be reverse sides of the same coin. Communication, it seems, is important within any of society's institutions. Family members, for example, need to communicate—to know and understand each other—in order to be a family.

In the parish, a special kind of family, communication plays a role of similar importance. It is part of the foundation on which collaboration—the work we do together—is built.

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## THE WORD THIS WEEKEND

APRIL 5, 1981  
FIFTH SUNDAY OF LENT

Ezekiel 37:12-14  
Romans 8:8-11  
John 11:1-45

by Paul Karnowski

Religion Class was always a very formal affair when I was a youngster. If you were asked a question about your beliefs, you were expected to rattle off the answer exactly as it appeared in the pages of your textbook. Since the book had been written by well-meaning educators, all of the pat answers took the form of complete sentences. Apparently, my younger sister Mary had noticed this phenomenon at an early age. One evening while rehearsing her first grade lesson, my father read the question, "Do you know the story of the Three Kings?" Conditioned by hours of rote memorization of complete sentences, her rapid reply was technically correct in form, if not in content:

"No, I do not know the story of the Three Kings." She was ready for the next question.

In today's gospel, Jesus encounters a similar situation. His friend Lazarus has been dead and in the grave for four days when he arrives in Bethany. Martha, the sister of Lazarus, goes out to greet Jesus. "Your brother will rise again," he reassures her. Misreading His meaning, Martha immediately responds with a rehearsed reaffirmation of her beliefs. For some time, the pharasaic school of thought had been teaching that there would be a general resurrection at the

world's end. Thus, concerning her brother, Martha says, "I know he will rise again in the resurrection on the last day." Her response is a neatly tied dogmatic formula, a statement she is sure the Teacher wants to hear. But Jesus surprises her. He says, "I am the resurrection and the life. . . . He who believes in me will never die. Do you believe this?" Martha regroups her thoughts and comes up with another popular formula. "I have come to believe," she says, "that you are the Messiah," but apparently she expects nothing out of the ordinary: later on she objects to the grave being opened because of the stench.

We all resemble Martha in one way or another. We can easily hide our doubt and fear behind the walls of dogmatic certainty. We believe in the general resurrection at the end of the world. We remain skeptical about life on this earth, expecting only the ordinary. We do our best to ignore the "stench" of death in its many forms.

But the power of Christ, manifested in the conclusion of today's gospel, asks each one of us, as well as Martha, an unavoidable question:

**Q.** What does the resurrection of Lazarus mean to you?

**A.** To me, the resurrection of Lazarus means . . .

## ts and questions

- Why is communication important for people who hope to work together toward a common goal?
- What sorts of cooperative efforts are parishioners engaged in at your parish?
- Why does Father John Castellet say Matthew needed a lot of prudence, tact and a generous dose of genius when he was writing his Gospel?

# St. Michael Parish

Greenfield, Indiana

Fr. Stephen Banet, *pastor*

by Ruth Ann Hanley

When Eli Lilly Company developed a polio vaccine in 1955, little did the company realize this discovery would help revitalize an old Catholic parish 30 miles east of Indianapolis.

But it did. As more employees were hired for research at the Greenfield plant many chose to settle over the Hancock County line between Greenfield and Indianapolis. Many of these young families moved into St. Michael's Parish.

As a result of the Lilly influx and the development of Interstate 70, Sunday liturgies now are so crowded with babies and young children that the pastor, Father Stephen J. Banet, jokes: "We don't ordinarily use this crying room; the people who don't have children can come back here!"

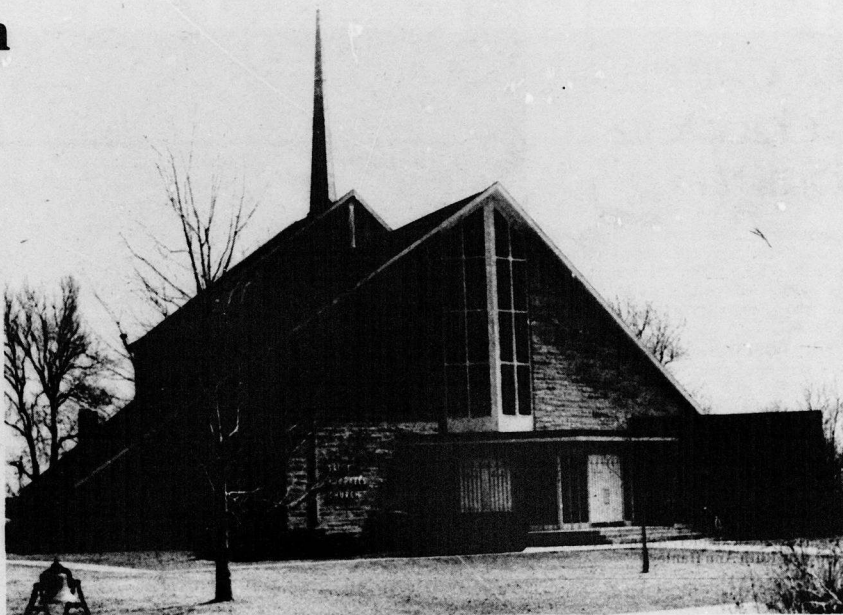
Father Banet, ordained in 1977, estimates that only about 50 of his parish families are over 60, representing about 10 percent of the church membership. But he is proud that people of all ages are there to help.

That St. Michael's has the only Catholic school in Hancock County has been a drawing card for young families, according to Father Banet. The parish boundaries cover more than 300 square miles of an area once dominated by the Ku Klux Klan.

Today, when St. Michael's children share public school programs for sports, testing and public health services, it is hard to imagine that a young George Rihm once "stayed off the Greenfield streets as much as possible" because of the Klan. Rihm claims "there was only one Catholic boy my age" and most of his playing was done "out in the country."

**RIHM, WHO RIDES** his bicycle to church, is the official historian and he can describe the first frame building used as a church on North Street in 1860. Adverse travel conditions for the visiting priest from Indianapolis through mud and wilderness made Sunday Mass tentative at best. The first church was moved in 1898 and another larger one built on the same North Street site.

Rihm attributes the availability of free natural gas to an early industrial splurge. But by 1906 the failure of that gas brought hard times for industry and depleted the parish roster.



Though the very first Masses were first said in homes back in 1835, it wasn't until 1934 that St. Michael's got a resident pastor, Father John Riedinger.

Not until 1952 did the parish family again outgrow its space. When it did, 10.5 acres, northwest of town were dedicated for what was to become a complete church-school complex. This building introduced a boom time. Less than 10 years later, Fr. Daniel Nolan and his 179 families decided to convert the cafeteria into a classroom, and two years later built a new church.

The finance committee, described as an effective and farsighted group of 12, arranged for the new church to be financed from regular contributions, making a building-fund pledge unnecessary.

It was to this new arrangement of church and school plus activity center and parking lot that Father Banet followed Father Joseph G. Riedman one year ago.

Father Banet says he found "real support in the people" and in an executive secretary, Sally Veenhuizen, "who sees that the bases are covered."

To get acquainted with his parishioners and find those willing to offer their talents, Father Banet has been doing a re-registration. Another get-acquainted project is "saying a home Mass in each of the ten districts of the parish." Not surprisingly, from these home meetings come suggestions which deal with the youngsters at Mass. "Why not a babysitting service?" "How about a blessing for the child in arms at the Eucharistic meal?"

As these little ones grow, Providence Sister Helen Theresa Conway promises an excellent school, supported by volunteers "who don't even have kids in school." Next year due to adult interest, St. Michael's will have a Spanish language program, maybe French and German.

David Berg, coordinator of religious education, relates "it wasn't always a unified front on the school. We went through rough times like a lot of parishes in Indianapolis. Berg recalls that the possibility of not having a school was discussed. "It was very iffy for a few years, but the last 10 or 12 years turned the tide."

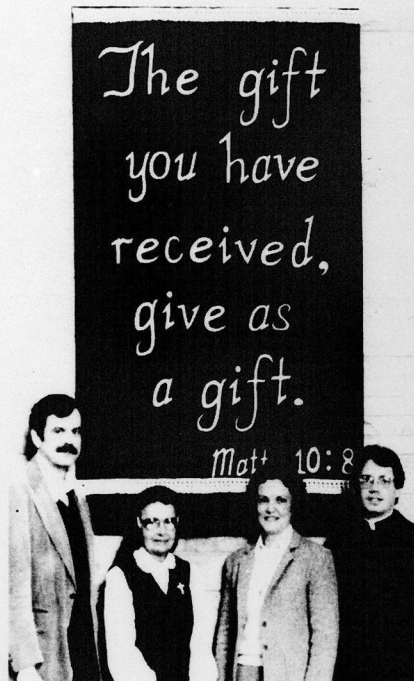
Berg says this is the second year for a combined social and religious ed program for high schoolers. In grade school CCD he has 180 students and 10 or 12 volunteer teachers.

**ORBIE PADGETT**, a long-time parishioner believes one of the parish's strengths has been its "good pastors" and good people. He might have been talking about his wife Mary who was active in the early Legion of Mary, a sewing guild, and the ACCW. Mrs. Padgett remembers how the women first went about seeking parish members. In one case, there was "prejudice in the home and the mother would want her baby baptized." She remembers being a sponsor for that baby, bringing it in and getting it baptized. "It is gratifying, she says "to know one particular man we brought in now has children in school. Makes us feel like our work wasn't just wasted."

Today the people at St. Michael's have an array of activities to choose from: ladies and men's clubs, parish council, Bible sharing and prayer group, finance committee, board of education, right to life and Birthline.

Sister Helen Theresa has a favorite recollection: when young Peter Wilson was in elementary school "the heat did bother him, and he never suffered in silence. When he was sent up to the principal's office he used to ask me if I was ever going to do anything about the air conditioning." She told him to come back and install it for her after he got married.

Peter Wilson is grown and married now, with children of his own. True to the warm friendly spirit at St. Michael's, last Christmas Peter Wilson air-conditioned the principal's office!



**BANNERED**—Parish leaders in left photo (left to right) David Berg, Providence Sister Helen Theresa Conway, Sally Veenhuizen and Father Stephen J. Banet, stand in front of banner which encourages involvement. Above, Orbie and Mary Padgett and George Rihm are longtime parishioners looking forward to installation of the old church bell on new church. (Photos by Ruth Ann Hanley)





**'HOT LUNCH JAM'**—That was the humorous act staged by this group of students at Chatard's variety show. Seated are Ventrice Holifield, James Sarver, who played multiple roles, and Venetta Holifield. Standing are Carole Guess, Brian Hanna, Kim Alexander, Allen C. Hardy, Johnny Underwood and Kerstin Goode. (Photo by Ruth Ann Hanley)

## Church responds (from 1)

deeply concerned for President Reagan," said Bishop Rodimer. "He is our elected leader and disregard for his life is disregard for our democracy."

Bishop George Speltz of St. Cloud, Minn., said his blunt assessment of the tragedy was that America has lost the fear of God.

"While not ceasing to profess faith in God, it has made light of his holy law in its actions," he said.

Noting that the accused assailant could have come from any state in the union, Bishop Speltz said the moral character of the nation needs to be rebuilt in every community.

"The family, supported by church and school, will have to be the focal point of this effort," he said.

Archbishop James J. Byrne of Dubuque, Iowa, said, "We must not forget to pray for the man who caused all this sorrow and suffering. He shows the effect of that culture that is losing its respect for the dignity of human life."

In Springfield, Ill., the afternoon of the shooting, the regular 5:30 p.m. Mass at the Cathedral of the Immaculate Conception was celebrated for the president, press secretary James Brady and the wounded security officers. Attending the Mass were Illinois Gov. James Thompson, his wife, the speaker of the Illinois House and the state attorney general.

**"THEIR PRESENCE** at Mass on such short notice is typical of the mood of

our country at this moment of national tragedy," Bishop Joseph A. McNicholas of Springfield said.

Bishop Phillip F. Straling of San Bernardino, Calif., said the assassination attempt "focuses our attention on this country's urgent need for healing.

"As long as such threats and acts of violence continue, the rights of all citizens are in jeopardy," he said. "We cannot rest until our nation and neighborhoods are places where the rights and dignity of every person are respected and honored."

Cardinal John Krol of Philadelphia sent a telegram to Reagan saying he was "deeply grieved" by the attack but "greatly relieved that God has spared you."

Noting that the man apprehended in the assassination attempt reportedly had a history of emotional difficulty, Cardinal Krol said the effort to preserve freedom in America sometimes involve risks. And he noted that in closed societies, such as the communist nations, there is no freedom of movement.

Other bishops who commented on the assassination attempt included Bishop Sylvester W. Treinen of Boise, Idaho; Bishop Francis J. Mugavero of Brooklyn, N.Y.; Bishop Daniel A. Cronin of Fall River, Mass.; Auxiliary Bishop Eugene A. Marino of Washington; Bishop Thomas J. Grady of Orlando, Fla.; Bishop W. Thomas Larkin of St. Petersburg, Fla., and Archbishop Edward A. McCarthy of Miami.

## Allison mansion opens its doors

The James A. Allison Mansion, located on the Allison Engineering campus in Indianapolis, will be open for public inspection without charge on Sunday, April 5, from 1 to 4 p.m., and all subsequent first Sundays of each month throughout the year.

Allison, founder of the Allison Engineering Company (now Detroit-Diesel Allison), the Prest-O-Lite Company (now Union Carbide) and the Indianapolis Motor Speedway, built the Lombardy-styled villa

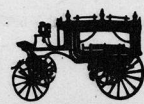
between 1911 and 1914 at a reported cost of \$2 million.

The mansion, listed in the National Register of Historic Places, is noted for its wood carvings and fireplaces. Partially occupied by the college's art department, the mansion also is used for meetings, dinners and dances.

Allison died in 1928. Marian College bought the mansion and adjoining 64-acre tract of the former Riverview property from the Allison estate in 1936, opening the college the following year.

Marian acquired the nearby 30-acre estate originally owned by Frank Wheeler and the adjacent 20-acre estate of Carl Fisher in 1963 and 1965, respectively, giving the college a campus of 114 acres. Wheeler and Fisher were co-founders of the Indianapolis Motor Speedway with Allison.

In addition to the public viewing, private tours are available of the mansion by contacting the public information office at Marian, 924-3291, Ext. 216.



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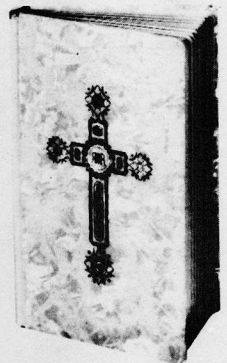
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# the Active List

## April 3-9

Special lenten programs will be held in the following archdiocesan parishes:

► April 3: Immaculate Conception, Millhouses, 7:30 p.m., "A Study of the Gospel of Matthew."

► April 5: St. Catherine, Indianapolis, 4 p.m., Way of the Cross and Benediction.

► April 8: Nativity, Indianapolis, 7:45 p.m., "Growing Together in Faith."

► April 8: St. Joseph, Terre Haute, 7:30 p.m., Father Bernard Lamontagne, speaker.

► April 9: St. Maurice, St. Maurice, adult renewal program.

## April 4

The Fifth Wheel group will meet at 1520 E. Riverside Drive, Indianapolis, at 8 p.m. For information, call Betty Martin 317-784-3239 or Mary Worthington 317-862-6510

## April 4, 5

The spring bazaar at Holy Trinity parish, 902 N. Holmes, Indianapolis, will begin on both days at 10 a.m.

## April 5

The annual card party at St. Roch parish, 3603 S. Meridian

St., Indianapolis, will begin at 2 p.m.

\*\*\*

Gary Dyer, baritone, will be the soloist for the St. John Festival of Arts program at St. John Church in downtown Indianapolis at 4:30 p.m.

## April 6

A five-week training program for registered nurses to become childbirth instructors with Maternity Family League of Indiana will begin this week. Call Debbie Jamieson at 317-733-0294 for more information.

\*\*\*

An adult Christian retreat will be held at Kordes Enrichment Center, Ferdinand. For information call 812-367-9952.

## April 6-15

Penance services in preparation for Easter have been scheduled in the following parishes. All are Indianapolis parishes and will be held at 7:30 p.m. unless stated otherwise.

► April 6: Nativity and Immaculate Heart.

► April 7: St. Christopher, St. Andrew and St. Pius X.

► April 8: St. Michael, Greenfield, Christ the King and St. Monica.

► April 9: Assumption, 7 p.m., Little Flower, 3:30 and 7:30 p.m., St. Matthew.

► April 12: Holy Trinity, 2:30 p.m., St. Anthony, 2 p.m., and St. Simon.

► April 13: Holy Spirit and St. Lawrence.

► April 15: St. Philip Neri.

## April 7, 8

Dr. John Nurnberger will conduct the program for Leisure Day at Fatima Retreat

## John Michael Talbot to perform

John Michael Talbot, former co-leader of a popular folk/rock band and now a member of the secular Franciscan Order, will be at Our Lady of Lourdes parish, Indianapolis for a week starting April 4.

Highlights of his parish visit will include a showing of the highly acclaimed Franco Zefferelli film, "Brother Sun and Sister Moon," on Sunday, April 5, at 6:45 p.m. in the church. No charge will be made, but a free will offering will be accepted. "Brother Sun and Sister Moon" is the story of St. Francis of Assisi and St. Clare.

On Wednesday, April 8, Talbot will present a "Musical Celebration of Worship" at 7:30-9 p.m. He will sing and play at other Masses during the week, will make several visits to the grade school, and will recount the



story of his conversion at a church service at 7 p.m. April 7.

Talbot, who lives at Alverna Retreat House, still com-

poses and records albums for Sparrow Records. He also conducts workshops on music, prayer and Catholic/non-Catholic dialogue.

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ern Indiana. For information/reservations call 812-923-8810.

## April 10

The Indianapolis Cursillo Community will sponsor an Ultreya at 7:30 p.m. in the parish community room, St. Thomas Aquinas parish, Indianapolis.

## April 10, 11

A rummage sale to benefit St. Paul Hermitage, Beech Grove, will be held at the Hermitage, 501 N. 17th Ave., from

## April 9-12

A Cursillo for women will be held at the Retreat Center at Mount Saint Francis in south-

## April 8

The monthly luncheon/card party at St. Mark parish hall, U.S. 31S and Edgewood Ave., Indianapolis, will begin with the luncheon at 11:30 a.m. Card games commence at 12:30 p.m.

## April 9

Ladies Leisure Day at Mount Saint Francis Retreat Center will be held from 9 a.m. to 2 p.m. For women only. Phone 812-923-8810 for details.

\*\*\*

## 150 students join retreat

More than 150 7th and 8th grade black students from 11 Indianapolis schools took part in recent the annual vacation retreat sponsored by Archdiocesan Black Catholics Concerned.

The retreat, with "To Love is to Serve" as its theme, featured Mrs. Paula Williams and Richard Hinton of Holy Angels Parish, who spoke on how students can serve as lay persons in the church. Father Kenneth Taylor of St. Monica Parish discussed priesthood and Religious life as a vocational choice.

Workshops, posters and a celebration of songs and readings led by Father Taylor and Mrs. Elnora Starks, Holy Angels teacher, also were highlights.

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9 a.m. to 3 p.m. on Friday and from 9 a.m. until noon on Saturday.

## April 10-12

A Scripture retreat directed by Benedictine Father Conrad Louis will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Phone 317-545-7681 for reservations.

## April 11

"Thoughts for Spring" is the theme of this year's Secunia Booster Club Dinner-Dance. A cocktail hour begins at 6:30 p.m. followed by a candlelight

dinner. Dancing to music by "Boss Tweed" will follow from 9 p.m. to 1 a.m. Tickets are \$8 per person. Reservations may be made by calling 317-357-6656, 317-359-6806 or 317-898-7018. Reservation deadline is April 4.

\*\*\*

Indianapolis' first ecumenical clown ministry conference will be held from 9 a.m. to 5:30 p.m. at St. Andrew United Methodist Church, 2560 Villa Ave. (near Keystone and Raymond). "Clown ministry is an avenue of proclaiming the Gospel—one that relies on humor, fun and creativity." Adults and high school age teens are invited. Contact Worth Hartman, 635-

2774 or 635-3911 or Rich Moman, 784-4662.

\*\*\*

St. Andrew P.T.O. is sponsoring a fashion show and card party in the school's social hall from 2 to 5 p.m. Donation: \$4.

## April 12

St. John's Festival of Arts will present Carol Esselborn, organist, in concert at St. John Church, Indianapolis, at 4:30 p.m.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.

TUESDAY: K of C Pius 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. 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. 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.

## 'Hello Dolly!' to open

That bright 'n' brassy musical, "Hello, Dolly!," will open Friday, April 3, at Providence High School in Clarksville.

Director Rebecca Reisert has been rehearsing her 49-member cast since Jan. 20, four or five hours a night. When the school took spring break, the cast of "Dolly!" took to the stage daily. The director hopes such diligence will pay off. "If the audience likes the show, feels good about having come, about seeing the kids

up on stage, then we've done our homework," she said.

Performance dates are April 3, 4, 5 and April 10, 11, 12. Opening night is sold out. Tickets for dinner theatre evenings (April 5, 10, 12) are \$11. Dinner begins at 6:30 p.m.

Regular performances without dinner will be April 4 and 11 at 8 p.m. Tickets are \$3 general admission, \$3.50 reserved. For further information, call (812) 945-2538.

## Episcopale process focuses on individual

WASHINGTON (NC)—Bishop Bernard F. Law of Springfield-Cape Girardeau, Mo., newly appointed delegate for the admission of Episcopalians, including married Episcopal priests, into the Catholic Church, stressed that the process focuses on individuals.

"The church has a responsibility to respond to individuals without prejudice to the ecumenical movement," Bishop Law said in a telephone interview March 31. "There is a difference between our church responding to individuals who wish to come into full communion now, and, on the other hand, the restoration of unity between churches and ecclesiastical communities."

The announcement of Bishop Law's appointment by the Vatican doctrinal congregation on March 31 reaffirmed the congregation's statement last summer that, in allowing the married Episcopal priests to function as priests in the Catholic Church after ordination, the church was not dropping its general requirement that priests in the Latin Rite be celibate.

Bishop Law said: "We need to respond to the legitimate desire of individuals to enter into a relationship with the church and at the same time to be sensitive to our relations with the Anglican Communion and the Episcopal Church. It's so easy for a nuance to be lost, and in losing the nuance, to have misunderstandings arise." The Anglican Communion includes the Church of England, the Episcopal Church and other churches which trace their origins to the break with the Catholic Church by King Henry VIII of England in the 16th century.

In its March 31 statement, the doctrinal congregation reaffirmed the approval given to the U.S. bishops last summer for the development of a "pastoral provision" to provide for the former Episcopalians who desire it "a common identity reflecting certain elements of their own heritage."

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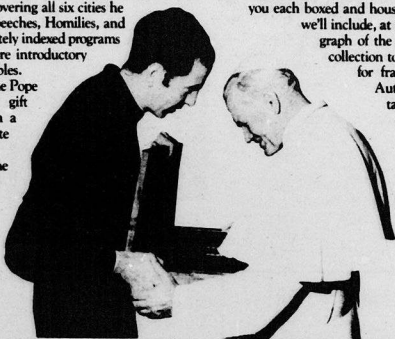
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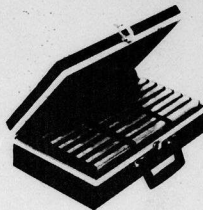
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IND



**OBSERVANCE**—St. Joseph Church, Terre Haute, was the site of a memorial Mass for Archbishop Oscar Romero, four American missionaries and thousands of El Salvadorans who have died. Taking part were (left to right) Franciscan Fathers Ray Mallet, Dismas Veeneman and Christian Moore of St. Joseph, Liz Tuttle of St. Benedict Parish, Rosemary Travis of St. Margaret Mary and Joe Miller of St. Ann. (Photo by Franciscan Father Louis Manna)

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## Two Providence sisters die

**ST. MARY-OF-THE-WOODS, Ind.**—Funeral services for two Sisters of Providence were held in the Church of the Immaculate Conception here for Sister Marie Aloysius Sullivan, 82, on March 21 and for Sister Ruth Donovan, 81, on March 24. Sister Sullivan died on March 19 and Sister Donovan on March 21.

A Chicago native, Sister Sullivan entered the Congregation of the Sisters of Providence in 1915. She made her first profession of vows in 1918 and final profession in 1924.

Her various teaching assignments included schools in Indiana, Massachusetts, Washington, D.C., Oklahoma and Illinois. In the archdiocese she taught at St. John's and Cathedral School, Indianapolis; the Village School, St. Mary-of-the-Woods; St. Mary, Richmond, and St. Benedict, Terre Haute.

Survivors include two sisters, Mrs. Marie Dunne of Skokie, Ill., and Mrs. G. F. Stephens of Chicago.

Sister Donovan, also a Chicago native, entered the Providence Congregation in 1920. Her first profession of vows was in 1922 followed by final

vows in 1927. She was an elementary school teacher and was on the staff of a number of schools in Illinois, Massachusetts and Indiana, including Holy Trinity, New Albany, and St. James, Indianapolis.

There are no immediate survivors.

## Father Jochem laid to rest



**Father Manfred Jochem**

**OAK BROOK, Ill.**—Funeral services for Franciscan Father Manfred Jochem, who died on March 13 at St. Paschal Friary here, were held at the Friary on March 17.

Born in Indianapolis 75 years ago, Father Jochem attended Sacred Heart School and was ordained to the priesthood in Sacred Heart Church in 1932. Much of his time has been spent in parish and missionary work and as a hospital chaplain. His last assignment was senior associate pastor at St. Roch parish, Indianapolis.

Father Jochem is survived by three sisters including St. Joseph Sister Mary Felix of St. Louis, Mrs. Louis (Rose) Speth and Miss Ann Jochem.

## Brother Riehle succumbs

**FAIRFIELD, Ohio**—Glenmary Brother Ralph Riehle, a member of the Glenmary Home Missioners, died of cancer on March 23 at the Glenmary residence in this Cincinnati suburb. Brother Ralph joined Glenmary at the age of 19. He made his final profession as a Brother on August 15, 1963, the 25th anniversary of the founding of the home mission Society.

During the past 18 years, he worked in Georgia, Mississippi, Texas, Kentucky, West Virginia and Pennsylvania, as a member of one of Glenmary's building crews. Brother Ralph repaired, renovated and built homes for the aged, the poor and the sick.

Survivors include: his parents, Mr. and Mrs. Edward Riehle; Sunman; a brother, Mr. Riehle, Sunman; and four sisters: Mrs. Helen Amberger, Mil.; Mrs. Alma Laker,

Sunman, Mrs. Don Federle, Batesville, and Mrs. Janet Schwering, Greensburg.



**Brother Ralph Riehle**

## Remember them

† **AUGUST, Bernard J.**, 41, St. Anthony, Clarksville, March 23. Husband of Judith (Conrad); father of Christopher, Patrick, and David August; son of Mr. and Mrs. Casimir August; brother of Helen Przbysz and Richard C. August.

† **BUCHANAN, Leona** (Geyman), 84, St. Anthony, China, March 24. Wife of Raymond Buchanan; mother of Lucille Ogdon and Paul Buchanan; sister of Florence Aick.

† **BUCKLER, Helen M.**, 65, St. Gabriel, Connersville, March 23. Wife of Jerome; mother of Diane Hameyer, Sister Agnes, Rita, Pauline, James and David Buckler.

† **DeGONZAGUE, Ruth**, 47, (of Clarksville), Sacred Heart, Schenleyville, March 25. Mother of Monica, Brian, Barry, Eddie, Jr., and Kevin DeGonzague; sister of Norma Jackson, Margie Leach, Sarah Ramsey, Jeannie Gilliatte, and Guy Austin.

† **DOWD, Alfred Francis**, 90, St. Mary, New Albany, March 25. Husband of Mary Maude (Brennan); father of Robert Alfred Dowd.

† **FOX, Arthur Richard**, 64, St. Gabriel, Connersville, March 26. Father of Suzanne Downs, Judith Brown and Rebecca Tursi; brother of Francis and William Fox.

† **GATES, Michael C.**, Holy Name, Beech Grove, March 25. Fa-

ther of Teresa, Duane and Darren Gates; son of Mary Gates; brother of Sharon Leaman, Danny, Cliff, David and Raymond Gates; grandson of Sarah Gates.

† **GLASKA, Mary L.**, 87, Our Lady of Lourdes, Indianapolis, March 27. Sister of Catherine Tieney, Christine Adams and John Glaska.

† **GOHMANN, Muriel**, Our Lady of Lourdes, Indianapolis, March 26. Step-mother of Rita Weber, Louis and Bud Gohmann Jr.; sister of Ethel Lynn and David Bowell.

† **HALLER, Frank I.**, 86, St. Mary, New Albany, March 25. Brother of Lorena Lee, Bertha and Mary Hutt, Anna Mulloy, Lawrence and Michael Haller.

† **HOLLAND, John W. (Jack)**, 56, Christ the King, Indianapolis, March 27. Husband of Patricia; father of Shawn Holland; son of Mrs. William Holland; brother of Mrs. Louis Ostheimer and Warren Holland.

† **MARTEL, John B.**, 65, Holy Family, New Albany, March 26. Husband of Camilla (Miller); father of Linda Dinsmore and Richard Martel; brother of Pete Martel.

† **MILES, Earl T.**, 60, formerly of St. Patrick, Indianapolis, Services St. Helen, Louisville, March 19. Husband of Rosemary (McClint).

† **NOEL, James J.**, 65, Holy Spirit, Indianapolis, March 27. Brother of Theresa McVeigh, Mae Lotz, Mary Felter and Marjorie Collins.

† **QUICK, Laura**, 93, St. Michael, Brookville, March 21. Mother of Rose Mary Quick, Jane Ritz and Bayard Quick; sister of Marie Brown and Kathryn Lambdin.

† **ROETTGER, Albert Francis**, Holy Name, Beech Grove, March 27. Husband of Leslie; father of Kenneth Roettger; brother of Elvina Meyer.

† **SCHMOLL, Nevada**, 85, St. Patrick, Indianapolis, March 27. Wife of Rudolph; mother of Mary Callahan, Don, Rudolph and David Schmoll; sister of Joseph Dello.

† **ST. CLAIR, Margaret Effie (Miller)**, 83, St. Anthony, Clarksville, March 27. Mother of Catherine Plake, Robert and Marvin St. Clair; sister of Louis and Walter Miller.

† **SHOTKOWSKI, Edward G.**, 44, St. Susanna, Plainfield, March 25. Father of Diane, Susan, Amy Lynn and Jennifer; brother of Helen Copp.

† **STEINER, Ann G. (Donnelly)**, 66, St. Anthony, Clarksville, March 26. Wife of Robert M. Steiner, Sr.; mother of Margaret M., James J., and Robert M. Steiner, Jr.; sister of Helen Crimmins, Joseph and Walter Donnelly.

† **STILLER, Howard B.**, 65, St. Mary-of-the-Knobs, March 26. Husband of Neva (Fisher); father of Marguerite Hartlage, Janet Grantz, Priscilla Lausterer, Linda Loesch, Michelle, Howard J., and James D. Stiller; brother of Rosemary Balmer, Vonda Morgan, Clarence, Lester, Kenneth, Chester, Odel, Nolan, and Gene Stiller.

† **PEARSON, Helen Mary**, 79, St. Mary, New Albany, March 27. Mother of Jackie Alexander, Joan Kent, and William J. Iredale; sister of C. M. Dean.

† **WALLPE, Elmer J.**, 86, St. Louis, Batesville, March 17. Husband of Eleanor (Burst); father of Emma Jean Haverkos, Audrey Elliott, Ray James and Kenneth Wallpe; brother of Dora Lorenz, Marie Wallpe; sister of Paul Wallpe.

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## TV Programming

## TV looks at self, plans future

by Henry Herx

NEW YORK (NC)—The National Association of Television Program Executives held their annual conference in New York a few weeks back (March 13-18) and it provided a fascinating glimpse of how the industry sees itself and where it is going. Intermixed with showbusiness hoopla were announcements of new products and services, serious discussion of industry concerns and airing of public issues.

The NATPE membership is made up of local station programmers, the ones who make the decision about what programs to buy for their viewing communities. Even those stations affiliated with the three major networks are looking for shows to fill non-network hours or, as sometimes happens, to substitute for a low-rated or controversial network program.

This group represents considerable power within the industry, determining what, besides network schedules, will be shown on television screens across the nation next season. More than a trade show or an industry forum, the conference is a marketplace where programmer and distributor buy and sell a product—the reason why some 250 syndicators of programs were represented at this year's meeting.

For the first time cable programmers were also in attendance and one of the workshops was devoted entirely to the new media technologies. Rather than

feeling threatened by developments in cable and home video, broadcasters seemed almost euphoric about the future. A number of participants compared the present situation with the growth of radio as a medium founded on a diversity of stations and audiences.

BUT the main focus in the exhibition area and the meeting rooms was on the new programs being offered for fall schedules. From a limited sampling of the multitude of available new products, one got the distinct impression that "new" simply meant recycling the

same old, tired formats of the past.

A breath of fresh air, however, is coming our way from foreign distributors who were in New York in great numbers. The British Broadcasting Corporation, which severs its relationship with the Public Broadcasting Service in May, is already well established on American screens. Now, however, it's time for the Australians, who have recently gained the attention of moviegoers with some extraordinary feature films.

The Australian TV series, "Against the Wind," the saga of a nation forged out of Irish deportees and English colonists, was warmly welcomed in syndication several years ago. Two more historical series—one on Ned Kelly, the Australian Robin Hood, and one on the penal colony period—are currently being syndicated here by Paramount. PBS has already bought "A Town Like Alice," a series set in a Japanese POW camp during World War II, for 1982 presentation on "Masterpiece Theater." Peggy

Charren of Action for Children's Television was there to take on the Coalition for Better Television, charging that its call for a boycott of advertisers of "objectionable" shows amounted to censorship.

In the midst of all this media activity Paulist Productions had a modest booth where Paulist Father Ellwood Kieser was screening his syndicated "Insight" religious series. His latest, "Resurrection," is an Easter special that tells the story of Christ in limbo between Good Friday and Easter. He described it as presenting "the theology of redemption in completely contemporary dramatic form."

HE ALSO talked about his latest project, a collaborative production with Capital Cities of a one-hour drama called "Girl on the Edge of Town," the story of a pregnant teen-ager. He described it as making "a strong pro-life statement, but centered on the human difficulties of exercising responsible judgment."

Father Kieser has been



TWAIN—Kelly Pease, left, and Harry Crosby are featured as brothers who learn that war is without glory in the television adaptation of Mark Twain's "The Private History of a Campaign That Failed," April 6 on PBS. (NC photo)

coming to the NATPE conferences since they began 18 years ago. This one he saw as a "springboard" for the new technologies that offer a multitude of viewing choices "catering to special-

ized audiences much like magazines do now. It's a great opportunity for the church to break out of the public service ghetto and paid time for its religious programs."

## Cornucopia

## Housecleaning: what to pitch, what to squirrel away

by Alice Dailey

The things that spring housecleaning turns up! Pine needles when our Christmas tree is artificial. A nicked shoulder telephone holder that makes a dent in the neck. A letter to a congressman that never got mailed (the bill being protested didn't pass anyway). The partially finished dress started so long ago the newspaper covering it told of the moon landing.

Surely most women dread housecleaning, not only because of the drudgery involved, but the fear of what horrifying sights it might disclose.

My own mother had no such qualms. She cleaned regularly and thoroughly, so thoroughly she even sat under the dining room table and washed the underside of it. Only there did she encounter things that shook her housewifely soul. Shriveled bread crusts and moldy mashed potatoes ditched there by her offspring.

"If you children don't stop this" she would storm, "I'm telling your father!" Yipes, we had mashed potatoes five nights a week because the head man ordered them that way and made us clean our plates.



Frankly, we could never see why our parents embarked on such a thing as spring cleanup. No nostalgic memories there. Floors were bare while rugs got beaten outside on the clothesline. Curtains were off the windows and on to stretchers. We were put to work running pink balls of cleaner up and down the papered walls. Dad cleaned the ceilings at night after work. The furnace was shut off so he could give it a going over. At last the whole place was back to normal and sparkling. Then without fail it turned cold. Dad refused to re-start the fire.

"Just got the bloody walls clean" he'd state with finality, "and they're not gettin' smoked up again by the bloody furnace." So there was nothing to do but huddle around the lighted gas oven in the evenings. A crowded kitchen with four girls and two parents was not exactly conducive to peace and harmony.

FORTUNATELY, not too much of my parents' zeal has rubbed off on me. But housecleaning, just like dandelions, pops up every spring and must be dealt with. Kitchen walls, for instance, do have to be painted once in a while and that involves twisting the back out of which while trying to paint behind heavy appliances. My husband, more of a stickler for perfection, insists the proper way is to move them out from the wall.

The last time we moved the gas stove

an unnerving sight awaited. There was a long missing potholder covered with an inch of lint and dust... some barely recognizable dried beans from soup that boiled over while I ran outside to see where the police siren was heading... and a quantity of birdseed that rolled under while the plastic bag was being emptied.

My husband said "why don't we just open the outside door and let the birds come in and go to work on it." Very funny.

One decision which must be faced when cleaning house is what to pitch and what to squirrel away: a coat that keeps bursting at the seams while I dally at dieting, hats that have been stashed away since

hats went out. Now hats are back in and these look just as good, but the face underneath, unfortunately, does not. There are unmatched plastic cups and saucers but at least they're break-proof. An aluminum skillet that burns food but has to be kept because an in-law gave it to me, and a poor pressure cooker that blew its top and was never repaired because the dumb thing has to be packed up and sent out of town.

There is a dented, battered foil pan some sweet rolls came in and it really ought to go. But it's the perfect size for baking a dozen biscuits. Of course I could buy more rolls and get another pan, but the price has jumped 60 cents in the meantime. Forget it. The pan stays.

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# Story of heroic stand for freedom to air in four parts

By Henry Herx

NEW YORK (NC)—After the Roman army sacked Jerusalem in 70 A.D. a small band of Jewish rebels escaped into the Judean Desert to continue the struggle against foreign rule. The story of their heroic but unequal stand against the might of the Roman Empire is told in "Masada," a four-part miniseries airing Sunday through Wednesday, April 5-9, at 9-11 p.m. (EST) each night on ABC.

From the mountain stronghold of Masada, a Hebrew word meaning fortress, 960 rebels held off 5,000 legionnaires until they were finally overwhelmed after months of siege. Rather than yielding to Roman slavery, the defenders chose death and Masada today is regarded as a national monument and a place of pilgrimage for many Israelis.

In dramatizing this historical event scriptwriter Joel Oliansky has chosen to tell the story mainly through Roman eyes. Obviously the wealth and power, political intrigue and personal corruption of the Romans provide a lot more colorful material to deal with than the limited action of impoverished desert raiders, but the result is little more than another in a long line of Roman screen epics.

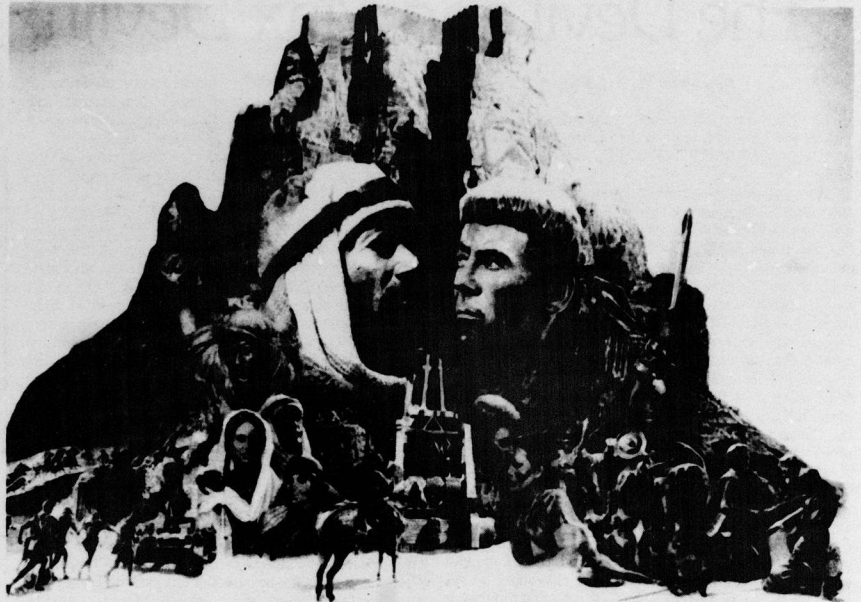
In humanizing the conflict the script focuses on the Jewish leader (Peter Strauss) and the Roman commander (Peter O'Toole), presenting both as equally sympathetic but flawed characters. O'Toole is in top form, outrageously, but enjoyably mannered in a flamboyant role. His performance, however, tends to dominate center stage, pushing everything else, including Strauss, into the wings.

Veteran director Boris Sagal has interjected a sense of energy into the whole enterprise, maintaining viewer interest through even the most ordinary scenes of expository dialogue.

As an action epic, "Masada" justifies the long format. But the tragic climax in which the defenders choose suicide rather than captivity seems flat and strangely unmoving. The moral ambiguities of their desperate decision are left unexplored, seeming almost an act of fanaticism and unfortunately calling to mind the mass suicide at Jonestown.

Missing too is any serious religious dimension to this struggle for the Promised Land. Instead, the events at Masada are presented as a symbol of Jewish nationalism and the determination of Israel never again to yield to its enemies, conveyed unmistakably by shots of an Israeli Army ceremony at Masada that are shown at the opening and conclusion of the series.

Whatever the motives of Josephus in recording the story, it makes good TV drama in the universal terms of the few against the many, of the oppressed against the oppressor. The ambiguity of the mass suicide by Masada's defenders, however,



TV EPIC—Peter O'Toole, left, and Peter Strauss are pitted against one another as leaders in a war neither

wants in "Masada," a four-part drama airing April 5-8 on ABC. (NC photo)

makes the series inappropriate viewing for the youngest members of the family.

\*\*\*

Mark Twain had a gift for plumbing the dark side of human nature in the guise of humorous stories about the sunny side of life. Nowhere can this talent be seen to better advantage than in "The Private History of a Campaign That Failed," a dramatization of the Twain story, airing Monday, April 6, at 8-9:30 p.m. (EST) on PBS.

A band of youths start out from their border town at the beginning of the Civil War to locate and join the Confederate Army. As urban boys trying to live off the land, they are a bust. As would-be warriors anticipating the grown-up "glories of battle," they are no more than toy soldiers.

The adults they meet encourage their foolhardiness, interpreting it as a stirring act of patriotism. After the boys panic from an imaginary enemy during a night storm, they try to redeem their disgrace the next morning by setting up an ambush for a Union patrol rumored to be in the area. Instead, a terrible lapse of judgment tragically ends their military career.

Idyllically photographed by Walter Lassally, the film captures the innocent world of kids playing at soldiers. Pat Hingle is outstanding

as a farmer crippled in the Mexican War who still dreams of past battles and feeds the youthful illusions of these novices.

Co-produced with a German film company, this is an excellent program true to Twain's spirit and his rejection of war as the ultimate immorality.

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Sunday, April 5, 4-5 p.m. (EST) (PBS) "Song of the Plains: The Story of Mari Sandoz." The life and career of Nebraska author, Mari Sandoz, who wrote 21 books about the American West, are remembered by her family, friends and colleagues in a program narrated by actress Dorothy McGuire.

Sunday, April 5, ABC's "Directions" examines the Catholic Church in El Salvador, "A Conversation with Bishop Rivera Damas." The program reviews events of the past year and latest efforts of the church to foster peace. (Please check local listings for exact time in your area.)

Sunday, April 5, (CBS) The future of the American city and the role of religion in urban centers is the topic of this week's "For Our Times." Religious and civic leaders examine the causes of urban decay and look at new approaches for a revival of the cities. (Please check local listings for exact time in your area.)

Monday, April 6, 10-11 p.m. (EST) (PBS) "El Salvador: Another Vietnam?" Filmed in the midst of that country's political violence, this Ameri-

can documentary examines the present explosive situation and presents interviews with government and church leaders, including Archbishop Arturo Rivera y Damas and the late Ita Ford, one of the murdered Maryknoll nuns.

Tuesday, April 7, 4-5 p.m. (EST) (CBS) "Misunderstood Monsters." A little boy, shunned by his playmates because he's so small, meets some fabulous creatures who prove that outward looks aren't as important as inner feelings in a program combining live action with animation.

Thursday, April 9, 10-10:30

p.m. (EST) (PBS) "American Perspective: Another View." This 10-part series presents documentary portraits of Americans of diverse ethnic backgrounds and their contributions to our multicultural nation. The series premieres with a profile of playwright Samm-Art Williams from Burgaw, N.C.

Thursday, April 9, 10:30-11 p.m. (EST) (PBS) "Pass-over." The history, practice and significance of this Jewish holiday celebrating the exodus from Egypt into Israel centers around an American family seder.

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## Viewing with Arnold

## 'The Devil and Max Devlin'

by James W. Arnold

Satan has been a big winner in the movies for the last decade, and he's back again in the Disney company's "The Devil and Max Devlin." As you might suspect, this time he loses.

"Devlin" tries to be a comedy in the "Heaven Can Wait" and "Oh, God!" tradition, but suffers from half-hearted execution of a script that never quite breaks out of its sappy limitations.

The potential of the premise is really for a horror story. A greedy Los Angeles landlord (Devlin, played by Elliott Gould) gets wiped out by a bus as he's chasing a tenant-jogger who's two months behind in the rent. He drops down to Hell, where the usually genial Bill Cosby works as a key aide to the Chairman of the Board. Devlin is promised a reprieve if he can corrupt and deliver the souls of three "fresh, unsullied innocents" in his place. Can you imagine the dark possibilities of such a theme in the hands of anyone with the slightest sense of the nature of evil in 1981?

But fear not. Devlin is targeted in on three youngsters who seem like refugees from "The Brady Bunch." One is a hopeful pop singer (Julie Budd), whom Devlin transforms into a star. Another is a skinny student (David Knell) who wants to be a champion motocross



rider. The third is a typical 11-year old Disney moppet (Adam Rich) whose secret passion is to find a father, a husband for his pretty hard-working Mom (Susan Anspach). She apparently runs (it's never really clear) some sort of day care center for minority children. Obvi-

ously, the aura of wickedness abounds.

This movie doesn't even play fair within the rules of its Faustian genre. Even in comedies, like "Bedazzled" and "Damn Yankees," the victim has to knowingly sell his soul for some obsessive goal he sees as somehow worth it. That's the nature of sin, and that's what gives the legend its universal relevance and appeal. But here none of the kids knows what's happening. Max is simply a nice man who enters and changes their lives, and is constantly trying to get them to sign a rather confusing piece of legal paper.

**THE MORAL** is laid on heavily. Max begins as a child-hater. In helping these kids, especially the little boy (after all, he has to be an attractive father figure and successfully woo the child's mother), Max becomes such a nice person that finally he sacrifices himself for them. And that is the heroic redeeming action that saves his own soul.

Uplifting perhaps, but not very clearly or artfully worked out in the film. Many viewers will feel cheated, since Mac uses an escape clause that is not part of the game rules and somewhat unconvincing in terms of his character.

Typical of the gushy and heavy hand is a finale which is not only a happy ending—in it, everybody seems morally reborn. The singer, for example, does her final concert on her own, without benefit of Max's demonic power. Then she announces she's quitting to go back to her family, since she misses them so much.

The funny moments in "Devlin" are rare, despite the presence of such deft farceurs as Gould and Cosby, who mostly coast, having little opportunity to show their skills. Something (but not much) is made of Gould's ability to transport himself instantly from place

to place (once he winds up in a ladies room), or the fact that Cosby is invisible to everyone but Gould (a device much more cleverly exploited in "Oh, God!").

**MOST OF** the entertainment comes from the limited action of the motocross sequences, the cuteness of young Rich, and the singing of Ms. Budd. She's been given some strong songs by Marvin Hamlisch, and her performances are superbly shot in backlit, documentary style. "Devlin," in fact, serves as sort of an extended screen test for Budd, who has spent nearly a decade in the shadow of lookalike Barbra Streisand. She also does well in several weepy dramatic scenes—one wonders if she signed any mysterious papers to get this job with Disney.

Two final points. Throughout the movie, Gould wears singularly unattractive tissue paper patches on his face from shaving cuts. If it's sym-

bolic, I missed it. There is, however, a nice suggestion that once people "sell out" to their ambition, they do begin to act as if they'd lost their souls. Budd accepts her Grammy Award arrogantly, thanking no one but herself. "Fabulous," says the devilish Cosby, "that's

just the way we like 'em." But at the real awards shows, the winners thank everybody. Or at least, they will now. (Hell is scary, but generally a missed opportunity; not recommended.) (NCMP rating: A-2—morally unobjectionable for adults and adolescents.)

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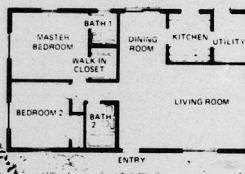
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