

HOW TO—Moving the *Criterion* operation from 124 W. Georgia St. was accomplished by the eight member staff over a two week period with three days being devoted specifically to heavy equipment. The only assistance with the equipment came from Dick and Dale Jones, brothers of Dennis Jones, *Criterion* advertising and production manager, and from Fr. Gerald Gettelfinger, superintendent of Catholic education. On Thursday, November 30, Father Gettelfinger assisted with the most awkward piece of equipment—a 12 feet long, 5 feet high, 1 foot wide bookcase. Sister Mary Jonathan, O.S.B., *Criterion* news editor, is seen in the picture at top left, washing down the bookcase before moving it. The silhouette

at the right reveals Dennis Jones, Father Gettelfinger, and Father Tom Widner, *Criterion* editor, looking over the tall *Criterion* windows before removing the entire window in order to get the bookcase out of the building. The picture at bottom left reveals the final achievement, and Father Gettelfinger, who took command of the affair, manages a smile at bottom right. What the pictures don't reveal is the ultimate effort—getting the bookcase up one flight of stairs into the former Latin School. Altogether the moving effort took an hour and a half. [Pictures by Fred Fries]



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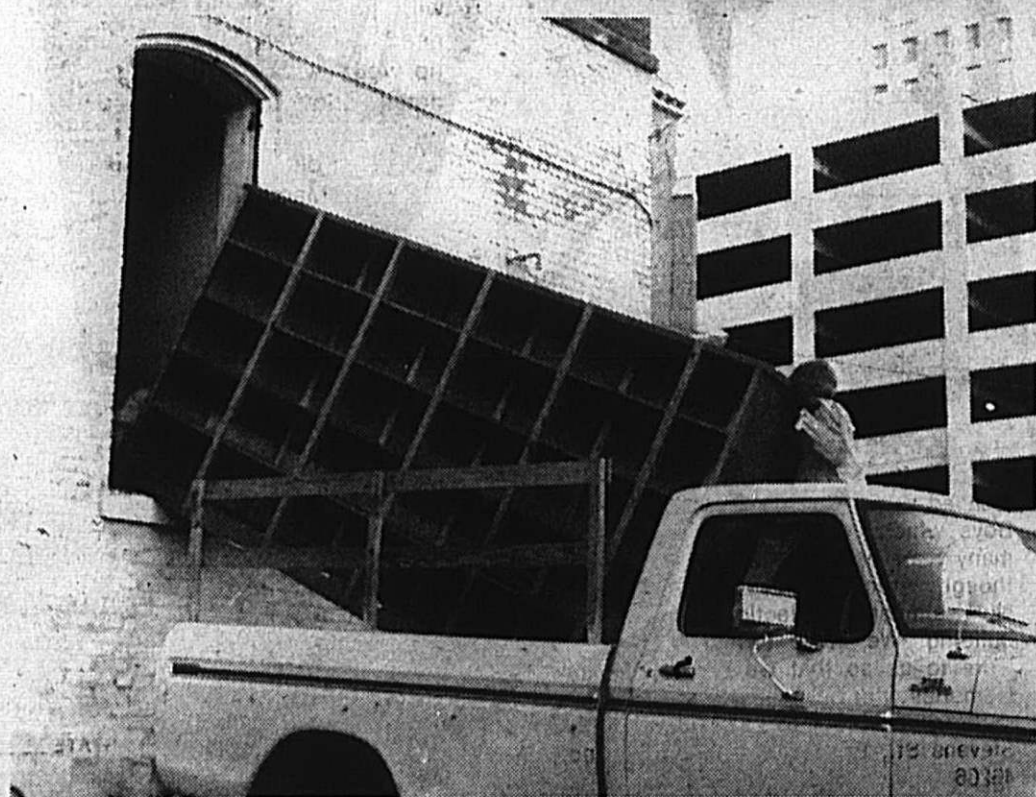
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Catholic Charities seeks expansion in '79

BY FR. THOMAS C. WIDNER

A successful 1979 Catholic Charities Appeal could expand services of the agency in the Archdiocese, specifically by opening a branch office in the Richmond area. That's the word from Fr. Larry Voelker, Archdiocesan director of Catholic Charities, as he pinpointed the goals of this year's appeal.

A goal of \$237,000 has been set as the minimum need to support the work of Catholic Charities for the coming year. This goal represents only \$1.19 per capita giving per year, Fr. Voelker said. The 1978 appeal netted 75 cents per capita giving per year.

"It is not unrealistic," Fr. Voelker claims, "for the appeal to net \$2 to \$4 per capita."

THE MAJOR FOCUS of Catholic Charities during the coming year will be the administration of the American bishops' Pastoral Plan for Family Ministry. Of the funds received through the Appeal more than 80% go to support the work of Archdiocesan Social Ministries, the agency responsible for coordinating the social effort of the Church at the local parish level. St. Mary Child Center receives 7.7% as does Catholic Social Services, two agencies which receive their major funding through service fees and the United Way.

As a result of changes in the structure of Catholic Charities over the past few years, there is a decreasing stress on programs, according to Fr. Voelker, and an increasing emphasis on consultation.

"Our staff at Archdiocesan Social Ministries," he said, "are trained to be of assistance to the local parish. How can we help?"

This willingness to respond to the requests of local parishes has worked best in the Terre Haute area, Father Voelker believes. A branch office directed by John Etling has been responsible for setting up a clothes closet, food pantry, consumer counseling, a crafts shop for senior

citizens, and its latest achievement—the Simeon House, a congregate living center for the elderly located in the St. Patrick Parish Convent.

TERRE HAUTE HAS THE only regional office outside Indianapolis. But chances are that 1979 will see one established in the Richmond area, according to Father Voelker.

"There is the feeling among pastors there that such an office is needed," Father Voelker explained, "or at least that a weekly Catholic marriage counseling service be provided."

Father Voelker believes that the success achieved in Terre Haute can be duplicated. It only requires the interest and support of the local Church, he believes.

"We can establish an office," he says, "where there is the interest, and where there is an office there is a high level of activity and, therefore, a high level of Church presence in the community."

As far as the appeal is concerned, Father Voelker stresses the need to give rather than the amount. The diocesan-wide appeal is a relatively new instrument, and the experience of Catholics responding to an annual appeal is still too new to be accepted without difficulty. Giving through an annual appeal as far as Father Voelker is concerned, represents the Church making a commitment to its resources. The need for the work of Catholic Charities exists, he said, but need for giving so that the work of Catholic Charities may grow remains largely untapped.

Natural family planning efforts intensify

A new drive to train some 300 couples in the first six months of 1979 in natural family planning methods has been announced by Archdiocesan Social Ministries in cooperation with teaching couples from the Couple-to-Couple League.

Steve Kramer, A.S.M., family life convener, indicates that the efforts to train new couples will be archdiocesan in scope.

Six or seven classes will be established

in Indianapolis with Bloomington, Batesville, New Albany, Terre Haute and Tell City established as other sites for the classes.

ARCHDIOCESAN SOCIAL Ministries and teaching couples from the Couple-to-Couple League have cooperated on five sessions in the last two years, Kramer said.

As a positive result of that cooperation, two couples have already become certified as teaching couples by the Couple-to-Couple League, he added, thus making available to married and engaged couples comprehensive training courses in the sympto-thermal methods of family planning.

Couples already certified as teaching couples are Robert and Suzanne Sperback of St. Christopher's parish and Mark and Cathy Carnes of St. Lawrence parish. Both attended the course at St. Simon's last February.

COURSES ARE SET at St. Susanna's, Plainfield for January 5, 26, February 16 and March 19. The starting time is 7:30 p.m. A Bloomington series is set for January 7, 28, February 18 and March 11 at St. Paul's Catholic Center. This series is on Sunday afternoon from 2-4 p.m. These two series will be taught by Mr. and Mrs. Sperback.

St. Lawrence parish in Indianapolis has a series scheduled for Tuesdays, January 16, February 6, 27, and March 20, from 7-9 p.m. The series at Holy Family parish, Oldenburg, is scheduled for Sunday, March 4, April 1 and 22, and June 3, from 7:30-9:30 p.m.

2 pastors honored by Presbytery

BY FRED W. FRIES

Two priests of the Archdiocese were named for quarterly merit citations under a new program instituted by the Personnel Board.

The first award was made last July to Father Andrew Diezeman, pastor of Holy Cross parish, St. Croix. The fall honoree was Father George Saum, retired priest now residing at St. Mary's Rectory, in Rushville.

Copies of the notification letters to the two priests were mailed to their fellow clergy on Nov. 27. The letters were signed by Msgr. Joseph D. Brokhage, Personnel Director for Priests.

The letter to Father Saum cited his "multiple experience in ministry." Recalled were his teaching work as a young priest at Gibault School for Boys and later at St. Mary-of-the-Woods College, during which time he served also as associate pastor of two parishes. Also cited were his subsequent pastorates at St. Ann, Indianapolis, St. Michael, Brookville, and St. Peter, Franklin County, and his 13 years of service as the head of the Lawrenceburg Deanery.

THE PERSONNEL BOARD took special note of Father Saum's "active priestly ministry" since his retirement in 1976. Besides serving as associate at St. Mary's, Rushville, the letter pointed out, Father Saum has been "very generous in filling in when a priest is ill." Also lauded was his "regular appearance" at priest's funerals.

(See 2 PASTORS, Page 12)

remember when?

The impending demolition of the old Criterion Building at 124 W. Georgia St. brought back memories of school days to a number of elderly readers who came to our close-out sale on December 2. They recalled attending St. John's School for Boys which occupied the premises for many years up until the early 1920's. The thought struck us that other readers may have similar recollections of the old building. We invite former students to write to us so that we can share such memories with our readers. Address your letter to Memories, c/o The Criterion, 520 Stevens St., Box 174, Indianapolis, Ind., 46206.

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question box

Would our Lord permit the existence of a devil? Are 'Jesus' and 'God' one and the same person?

BY MSGR. R. T. BOSLER

Q. In years past I believed there was a devil. Today I say to myself there cannot be a devil because Our Blessed Lord would not allow that to be. He does not allow anyone or anything outside of ourselves to harm us. Am I right?

A. According to the Scriptures, Jesus cast out the prince of this world (Satan) (John 12:31). If the devil has any power, it certainly cannot be over anyone who believes in Jesus. Fear not.



Q. Would you please explain what "A time to be born . . . a time to die" means.

A. Your quotation comes from the biblical book of Ecclesiastes, in which the human author, who calls himself Quohelath in Hebrew, or speaker or convoker of the assembly, writes about the vanity or emptiness of all things other than God. He meditates upon how God orders all things with a purpose beyond the understanding of man, who must "be glad and do well during life," knowing that though man cannot understand the meaning of it all, everything that happens is a gift of God.

"There is an appointed time for everything, a time to be born and a time to die . . . a time to weep, and a time to laugh; a time to mourn and a time to dance, etc." (Eccl. 3:1-4). The implication is that God controls these times and man must accept them as opportunities to make use of God's gifts.

The interesting thing about this passage, written at a time when the Hebrews did not yet have a clear concept of eternal life for man, is that Quohelath senses that God has put into man a feeling of the "timeless," which would seem to be a longing for the eternal life Jesus made possible for mankind (3:11).

The whole book is worth reading, for it brings home to you that before Christ, God's revelation was far from complete and helps you appreciate the thrust of Hebrews 7:19: For the law brought nothing to perfection. But a better hope has supervened, and through it we draw

near to God." No Christian could have written Ecclesiastes.

Q. It is wonderful to be alive now, with all the marvelous things taking place in the church: the greater participation of the laity in the liturgy, the wonderful things done with children's liturgy. The changes are suitable to people of this age and their lifestyle. How glad I am that we are now being given credit for our education and our ability to make decisions and take responsibility. Thank you for keeping us well informed and for clear explanations of things people question.

A. Thanks for your optimism and encouragement. I have received fewer questions in the past year. Perhaps that is one indication that our church is settling down and more people feel as you do.

But I need your questions to keep on discussing the issues that interest you most. Whether you're happy or discontented with the church, mail your questions to me.

Q. One Sunday I was selling bazaar tickets after Mass. My husband wanted me to leave, saying he was hungry. I said, "You won't starve. If Jesus could go without food for 40 days, you can wait a few minutes." The priest heard me and said: "Jesus was God; he could do anything." This left me confused. I learned that Jesus and God were two different beings.

A. You are reliving the struggle of the early Church to express what it meant to believe that Jesus was both God and man.

Every Sunday you proclaim in the creed

that you believe in one Lord Jesus Christ as "God from God, true God from true God, begotten not made, one in being with the Father" and that He "became man." Early Christians at the council of Nicea in 325 professed this belief and yet argued later over how Jesus could be God and man at the same time.

Some so stressed the divinity that they scarcely seemed to believe in the humanity of Jesus; others did just the opposite by stressing his humanity. Some of those who overemphasized the divine nature in Jesus (nature used in the sense of that which makes a thing what it is) taught that there was no human mind in Jesus, or that his humanity was so absorbed into the divinity that the divine nature totally dominated the human faculties of Jesus. Those who promoted these notions came to be known as Monophysites, from the Greek word meaning one nature.

OPPOSED TO THE Monophysites was Nestorius, Patriarch of Constantinople, who went to the opposite extreme by denying that the human actions of Jesus could become those of God. "God is not a baby two or three months old," he said, and argued that Mary should not be called Mother of God but only Mother of Christ.

The Council of Ephesus in 431 condemned Nestorius, proclaiming Mary to be the Mother of God since the Eternal Word of Son of God in his own person was united to the infant born of her. Twenty years later at the Council of Chalcedon (a suburb of Constantinople) the Church spelled out her belief more precisely:

"We declare that he (Jesus Christ) is

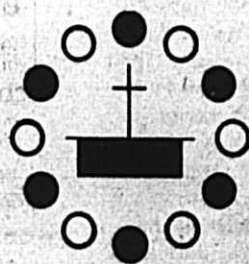
perfect both in his divinity and in his humanity, truly God and truly man composed of body and rational soul . . . that the one selfsame Christ, only-begotten Son and Lord, must be acknowledged in two natures without any commingling or change or division or separation, that the distinction between the natures is in no way removed by their union but rather that the specific character of each nature is preserved and they are united in one person . . ."

AND SO THE CLASSIC claim is that in Jesus there is one divine person existing in two natures, one divine the other human. How Jesus can be the pre-existing Word of God, fully human in every way and yet never losing the fullness of his divinity is more than we can understand; we believe it. That is why some Christians ever since Chalcedon have tended to solve this problem by thinking of Jesus primarily as God while others think of him primarily as man.

Catholics tend to be very sure about his divinity and vague about his humanity. Did Jesus find it just as hard to fast as any ordinary human? Your priest seemingly did not think so; he leans toward the error of the Monophysite. Other Christians tend to be sure about his humanity and are vague about his divinity; they lean toward the error of Nestorius. Which way do you think you are leaning?

Q. Where in the Bible does it say that man is boss of his wife?

A. Look for this next week. You may be surprised; you may disagree.



LITURGY

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

SECOND SUNDAY OF ADVENT [B]
SUNDAY, DECEMBER 10, 1978

Isaiah 40, 1-5, 9-11
Second Peter 3, 8-14
Mark 1, 1-8

BY REV. RICHARD BUTLER

The liturgy today brings us the familiar Isaiah prophecy: "Every mountain shall be made low . . . the glory of the Lord shall be revealed." It is a dream that has echoed loudly in our own generation. Fifteen years ago in Washington, as civil rights leaders gathered about the monuments of our past, Martin Luther King proclaimed a dream of the future. His famous "I have a dream" anchored itself on this dream of Isaiah.

The same dream is announced in our advent liturgy as we wait the coming of the Lord, as we prepare his way in the desert.

The parallel offers a challenging reflection. How related are the concerns of advent liturgy with the politics of the civil rights movement? The answers to that question divided people sharply a decade and a half ago in the midst of tensions that

began to threaten the very foundations of our country. In the hindsight of these years and the distance of time, the question still remains and the discussion is still a challenge.

For some, the new heavens and the new earth which we await suggest we should not get overly involved in the crises of this earth. For others, the coming of the Lord is meaningless if it is not concretized in the crises of everyday life.

In truth, the advent season is oriented in both directions, and the Christian life is constantly a balancing of these directions. We prepare for the final coming of the Lord while we celebrate the incarnational dimensions of his initial coming in Bethlehem. Neither direction alone suffices. Thus, the answer to the question of relationship of advent liturgy and the civil rights movement: they should be fundamentally intertwined in the life of every

Christian.

THIS RESPONSE CARRIES itself also into every phase of liturgy. The banquet we eat in the eucharistic liturgy is symbolic of the banquet of life and a promise of the heavenly banquet. Our relation to God, our father, through Christ parallels our relationship to our brothers and sisters.

The desert in which we work as we prepare the way of the Lord is the very real world around us. The sins to be forgiven in this great act of salvation include the injustices, the violence, the hatred of everyday life. The kingdom into which we are initiated will find its fulfillment in the final hour but is already at hand in this hour.

The dream of Dr. King, already being worked out in part, is the dream of all who enter the advent liturgy as we wait for the coming of the Lord.

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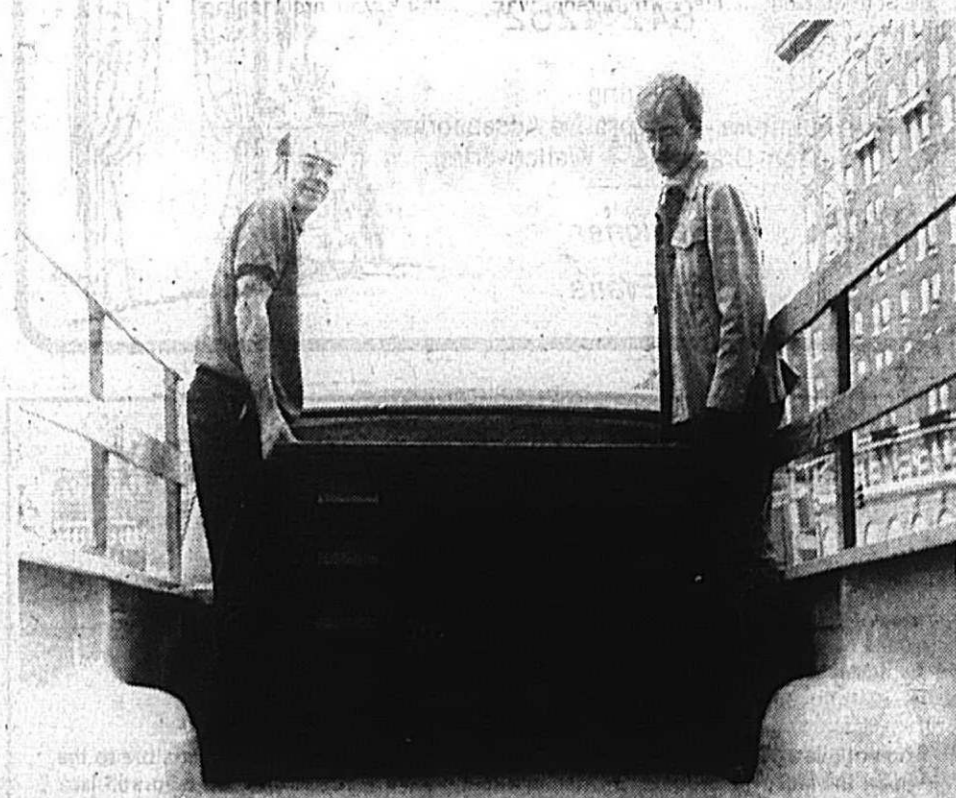
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SMILING THROUGH IT ALL—Despite the work involved in moving from one location to the next, the Criterion continued to publish abbreviated editions the past several weeks. Fred Fries, managing editor, checks wire copy in the photo top left. Marguerite Deery, advertising sales, begins reorganizing her wall in preparation for the move in the next photo. Agnes Johnson, Criterion circulation director, loads her own car with her supplies in the photo top right. Joann Schramm, bookkeeper, and Cordella Hines, secretary, both fill the Schramm Van with materials in the photo at right. Below, Father Tom Widner and Dennis Jones load (and unload) one of more than ten large desks and tables used by the Criterion. A truck belonging to the Benedictine Sisters at Our Lady of Grace Convent was generously provided to assist the staff in making the move. Except for the electrical work and the installation of gates and doors provided by the Chancery, all moving and remodeling expenses (painting, drapes, carpeting) were incurred by the Criterion. (Photos by Fred Fries)



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A tribute to Marjorie

BY FRED W. FRIES

Some 250 friends and admirers of Marjorie J. Boyle, long-time CYO Office associate, gathered in the Secina High School cafeteria on Tuesday evening, Nov. 28, to pay her a singular tribute she will long remember.

The testimonial dinner was held to commemorate her upcoming retirement in December after 40 years of service. Her four decades with the CYO make her one of the top lay employees in the Archdiocese outside the teaching field, in years of service.



The affair was planned as a surprise to Miss Boyle, and it was obvious from her reaction that, miraculously enough, the secret did not leak out.

Mayor William Hudnut put his official stamp on the observance, declaring the next day, November 29, to be "Marjorie J. Boyle Day" in Indianapolis.

CONGRATULATORY MESSAGES came from church and civic leaders, including Archbishop George J. Biskup, who was present, Archbishop Jean Jadot, U.S. Apostolic Delegate (in the name of Pope John Paul II), Senators Birch Bayh and Richard Lugar, Representative Andrew Jacobs, Jr., and Governor Otis Bowen.

A troop of young Irish dancers from St. Michael parish, Indianapolis, and Brian Cunningham, a native of Ireland, provided special musical entertainment.

Father Paul J. Courtney, the poor man's clerical Bob Hope, was in rare form as the master-of-ceremonies. Even his worst jokes were topical. For example, in introducing the Irish dancers, he told his audience that the planning committee had contacted the Vatican for some Polish dancers. "Wouldn't you know," he

remarked, "They ended up in Minneapolis!"

AT THE END OF THE speech making, Philip Wilhelm, president of the CYO Board of Directors, called the guest of honor to the microphone and presented her with a sizeable check to see her through her retirement years. The money was a gift of appreciation from her many friends and co-workers and the thousands of youngsters in the CYO.

We join our own best wishes for the years ahead. "God bless you, Marjorie Boyle!"

LETTERS FROM SANTA—Harry L. Schopp, "Santa's Helper" from St. Michael's parish, Indianapolis, is planning to revive this year his practice of mailing out colorful Christmas letters from Santa Claus. For a nominal donation of 25 cents he will send the letter to any child in the country. Fifteen cents will be used to cover postage and the other dime will go to defray the cost of a new badly-needed motorized wheel chair for "Santa's Helper." (The one he's using now is 15 years old and the odometer had turned 20,000 miles.) To order the Christmas letter, send 25 cents and the address for each child, to Harry L. Schopp, 3425 Lincoln Road, Indianapolis, Ind., 46222.

NAMES IN THE NEWS—Father Charles Bowling, a priest of the Diocese of Owensboro, Ky., who now resides at St. Augustine's Home for the Aged and has provided weekend service at a number of Indianapolis parishes, recently observed the 50th anniversary of his ordination. . . . Minister Aaron Gadama of Malawa was a recent visitor at Brebeuf Preparatory School. . . . John E. Davis is the new Director of Development at St. Francis Hospital Center. . . . Kay Lynn, a member of St. Mark's parish, Indianapolis, won a second place award in poetry at the annual Art in Religion competition sponsored by Bethlehem Lutheran Church.



CADET 'A' CAGE CHAMPIONS—Pictured here are the smiling faces of the Cadet A team from Immaculate Heart of Mary parish. They captured the City Championship by defeating St. Barnabas by the score of 17-11 and then added another championship by winning the St. Andrew Tournament after a close margin of 28-24 defeating a fine squad from Holy Spirit. Immaculate Heart is coached by Paul Weaver (far left) and their assistant coach Larry Weaver (far right).

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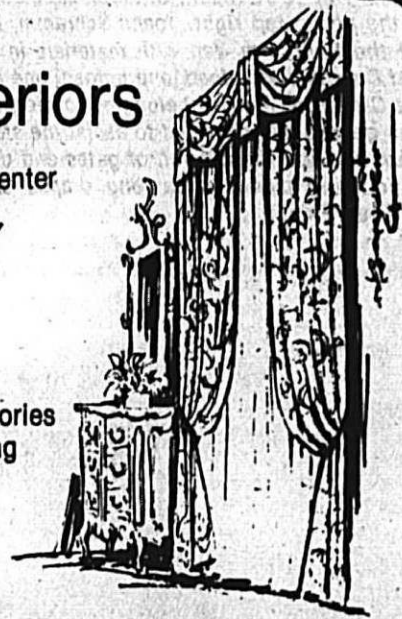
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Why does all of life finally end up being structured?

a special section to help the people of God grow in their faith

*When and what
to uncork when*

Structures have you bottled up



By Mary C. Maher

Grade school children may be ahead of their parents in understanding the importance of structure in human life — not structure added onto human life. They have learned, largely through their courses in new math, that all reality is structured so that aspects of it balance and maintain each other and move toward ever more complete systems and units. They know, too, that all structure which is natural and genuine has a force within it which serves to correct disproportionate growth in any one part.

Genuine structure does not dominate or control the lower systems of reality. It holds them to the necessary balance which they need.

IT MAY BE harder to deal with inner than outer structures. For the former can either entrap us or free us, cripple us or give us the power to grow. I am always fascinated when I go to a zoo to see how well the fences, cages and pens are structures to fit the animals, not the animals to fit the structures.

Of course, structures can be unholy. We humans can use anything to control or manipulate others — and it does not need to be imposed from outside ourselves. For

example, in front of my office here in Washington, each day a woman goes out into the line of heavy traffic on Massachusetts Avenue in her wheel chair. She stops all the cars while she hails a cab. Obviously, she has used her infirmity to control others. Many such unholy structures flow from our needs and our imposition of them onto others, thus manipulating them. We impose our attention, our vulnerability, our ill moods onto others — structuring their lives as this woman does with her wheel chair.

Children can structure their parents' lives with temper tantrums, alcoholics their families' lives with their vulnerability, and depressed people can demand that others take on their pain. Of course, the list goes on and on.

We all manipulate and structure others' lives to fit our own in one way or another. It is naive to think otherwise. But what is important is to see if the structures which we impose on others harm or curtail their free growth and burden them with things which we need to face ourselves.

FAITH COMES IN HERE, and not by any back door. Faith involves clear and good relationships — it cleanses our eyes to see holy and unholy structures in ourselves and in the social systems which surround us.

Jack Salamanca in his novel, *Embarkation*, presents a character who structures his family so tightly that they learn quickly to hate him. Yet his is not an external structuring which they could protest — it is his own great enslavement to the passion of boatbuilding on the Eastern Shore of Maryland. His passion for his boats drives him to burn down his family's home to get necessary money.

BUT IT IS INTERESTING that his youngest son, Jamed, is alone uncontrolled by this psychological structure he places on the family. Jamed is mentally retarded and his feelings are too clear to get caught in the intrigue of his father's mixed-up passions.

Many of us think that structures are all outside ourselves and indeed, many are. But those which most impede us are those which lie within. Even in the unholy structures which have produced a kind of demonic poverty for millions in our world, there lies first the structure in human hearts which dominates, manipulates and controls with its need for power.

We are able in this context to see clearly why Jesus asked for a change of heart, a restructuring of all that dominates or controls us.

1978 by NC News Service

Jesus had his followers and then there were



By Father John J. Castelot

In the introduction to the Last Supper narrative, the Gospel of John sets the scene by remarking that Jesus "had loved his own in this world, and would show his love for them to the end" (John 13,1). That is all very reassuring for "his own," but how about "the others outside" (Mark 4,11)? Did he just write them off? The whole Gospel gives a resoundingly negative answer to this question.

To single out just two texts, there are the statements of John 3,16-17 ("Yes, God so loved the world that he gave his only Son...God did not send the Son into the world to condemn the world, but that the world might be saved through him.") and 10,16 ("I have other sheep that do not belong to this fold. I must lead them, too, and they shall hear my voice.")

WHAT, THEN, are we to make of this puzzling passage in Mark 4,10-12? "Now when he was away from the crowd, those present with the 12 questioned him about the parables. He told them, 'To you the mystery of the reign of God has been confided. To the others outside it is all presented in parables, so that they will look intently and not see, listen carefully and not understand, lest perhaps they repent and be forgiven.'"

The solution is not really difficult, but it is a bit complicated, thanks to the rather

intricate compositional techniques used by Mark in this chapter. It opens with the well known Parable of the Sower, the point of which is the mysterious and fantastic progress of God's reign in spite of all sorts of obstacles. Jesus' followers then apparently asked him for a fuller explanation, because in verse 13 he answers: "You do not understand this parable? How then are you going to understand other figures like it?"

THERE FOLLOWS an interpretation of the parable which reflects the concerns of Mark's time and actually gives a meaning different from that of the parable itself. But in between the question of the disciples and Jesus' answer, Mark inserted a brief explanation of the function of parables in general. Accordingly, he changed their question to have them ask not about "the parable" they had just heard, but about "the parables" (4,10). And the answer to this question is so brief as to run the risk of serious misunderstanding.

Jesus distinguishes between his disciples, to whom the mystery of God's reign has been confided, and "the others outside," to whom it is all presented in parables. Actually the parable was the accepted form of teaching in Jesus' day. It involved the use of homey comparisons to express truths and was quite suited to the Semitic psychology, which was much

more at home with concrete pictures and stories than with abstract concepts and precise definitions.

Of its very nature, then, the parable was rather imprecise and raised questions as well as answered them. That is why Jesus often had to explain his parables, even to well-disposed listeners. This was a deliberate part of the method. It piqued curiosity, made people wonder, inquire, and get personally involved as a result. The Hebrew word for parable meant also riddle, enigma, and it may come as a surprise to learn that the exact nature of the biblical parable is still the subject of lively discussion.

It was an accepted, familiar method of teaching. Jesus used it to convey ideas, certainly not to confuse. That would have defeated his purpose as a teacher. However, in the nature of things, it supposed that the audience would be receptive to the message and eager to understand whatever was unclear in the parable.

NOW, "THE OTHERS outside" were those who put up a mental or psy-

chological block and resisted learning. For them everything remained "in parables," that is, unclear, mysterious. Jesus wanted them to understand, but they refused. They looked intently but did not see, listened carefully and did not understand, because they did not want to change and be forgiven.

Jesus did not will this. On the contrary, their willful obtuseness pained him to the point where he actually cried as he stood on a hill overlooking Jerusalem and sobbed: "How often have I wanted to gather your children together as a mother bird collects her young under her wings, and you refused me!" (Luke 13,34; 19,41).

Mark returns to the subject of parables later in chapter 4 and sums up the matter simply: "By means of many such parables he taught them the message in a way they could understand" (4,33). If they did not understand, it was because they refused to, and Jesus wanted a person's acceptance of him to be free. Never would he force it. A forced faith is a contradiction in terms.

1978 by NC News Service

† KNOW YOUR FAITH

When Jesus tells a story, listen carefully

By Janaan Manternach

One day Jesus left the house where he was staying and took a walk along the lakeshore. It was a beautiful day. The lake was calm. He sat down to enjoy the beauty of it all.

Soon some people noticed Jesus sitting on the shore. They wanted to ask him questions and listen to him talk about how to live happily. It wasn't long before a large

Children's story hour

crowd gathered. In fact, so many people showed up that they were almost pushing Jesus and each other into the water.

So Jesus climbed into a small fishing boat that was docked there. He sat down in the boat and talked to the people standing along the shore.

He told them a story to make them think about their lives and about God. He wanted them to find happiness and wholeness. Jesus mostly taught by telling stories. They were the kind of stories that helped people make more sense out of their lives. But they also raised questions in people's minds about what they really meant. Jesus' stories are called parables. In a way they are like riddles.

HERE IS THE STORY Jesus told the people as he sat in the boat by the shore that beautiful day:

"One day a farmer went out to plant his crops. Some of the seeds fell on a hard footpath in the field. Birds came and quickly ate up all the seeds. Other seeds fell on rocky ground, where there wasn't much soil. Soon little sprouts appeared, but then the sun got hot, and the sprouts withered because they could not sink down any roots.

"Other seeds fell among thorn bushes. As soon as the seeds sprouted and green shoots appeared, the bigger



thorn bushes choked them. Some of the seeds landed on rich, black soil. They took root, grew up, and became beautiful, healthy plants. Now everyone should take to heart what I have just said."

THE PEOPLE LISTENED without making a sound. They liked the story. They had all watched farmers planting crops and could see the seeds landing in various kinds of ground. Some had planted crops themselves. It was a good story. But what did it mean? What was Jesus telling them about their lives? Even Jesus' closest friends, his apostles, did not get the point of the story.

So when the crowd left, still talking about Jesus' story, his apostles asked Jesus what the story really meant.

So Jesus explained it to them. "This is the meaning of the story of the sower of the seed. The seed that landed

on the footpath is like someone who hears my message about God's love without understanding it. The evil one, like the birds, comes and quickly steals away what was sown in this person's heart. The seed that fell on the rocky ground is like someone who hears my words and at first is very happy. But he has no roots, no depth. As soon as he meets some difficulty, he forgets my message and gives up. The seed that fell among the thorns is like a person who hears my words of God's love, but then lets worries and money choke his heart of all love. The seed that fell on the good black soil is like someone who listens and accepts my word and lives according to it. Such a person grows to be a happy, loving person."

Now, Jesus' friends understood Jesus' parable about the sower and the seed. They happily explained it to other people.

1978 by NC News Service

Evelyn Underhill

She could hear a mighty symphony

By Father Leonel L. Mitchell

It is refreshing to find among the priests, monks, hermits, nuns and anchoresses who are the masters of spiritual life a 20th-century married woman who lived happily with her non-churchgoing lawyer husband in a large city, London, and enjoyed yachting, motorcycle riding, and her pet cats.

She was a poet, a novelist, a spiritual director and writer, and one of the first women to conduct retreats or address diocesan clergy conferences. A friend and disciple of the famous Catholic lay theologian, Baron Friedrich von Hugel, her most famous works are *Mysticism*, published in 1911, and *Worship* published in 1936. Between them lies a remarkable spiritual journey and the development of a spirituality which seems at home in our contemporary world.

"SO MANY Christians," she wrote,

"are like deaf people at a concert. They study the program carefully, believe every statement made in it, speak respectfully of the quality of the music, but only really hear a phrase now and again. So they have no notion at all of the mighty symphony which fills the universe, to which our lives are destined to make their tiny contribution, and which is the self-expression of the eternal God."

It was this symphony which Evelyn Underhill heard so clearly and helped many others, both in her own Anglican Church and beyond it, to hear and to play their parts in it.

The title of one of her books, *Practical Mysticism for Normal People*, expresses the heart of her spirituality. In it she wrote, "Mysticism is the art of union with reality." Most of us she said, do not live in the "real" world but in an imaginary "world of common sense" formed of strands of fact selected because they conform to our mental picture of how

things are, with all the non-conforming strands rigorously excluded. "The mystic," she wrote, "is an artist of a special and exalted kind who tried to express something of the revelation he has received, (who) mediates between reality and the race."

As her own spiritual life in Christ grew and deepened under the direction of von Hugel, she spoke less of reality and more of the love of God. It was not the mystic's quest for the perfect which she saw as primary, but God who "stoops toward him and first incites and then supports and responds to his seeking."

She describes the spiritual life an "an amphibious life," not something separate from practical life, but its inner side which makes that life worthwhile. The practical man with no spiritual life is worse than Hans Christian Andersen's king with no clothes, it is the clothes with no person inside them. "One sees many of these coats occupying positions of great responsibility."

WE ARE ALL called to the spiritual life. To recognize our dual obligation to the temporal and eternal, the seen and the unseen, is to enter into that spiritual life. That life is more than the passive adoration of God, or even than intimate communion with him. It involves active cooperation with his creative purpose. We are not simply "to gaze with reverent appreciation from our comfortable seats, and call this proceeding worship...Our place is not the auditorium but the stage."

We may be the tools of God's plan, picked up and used, and then laid down, or servants doing the same monotonous jobs over and over, or sometimes even con-

scious fellow-workers. But in any case, it means hard, disciplined work.

"What is asked of us is not necessarily a great deal of time...but the constant offering of our wills to God, so that the practical duties which fill most of our days can become a part of his order and be given spiritual worth." This requires "a definite plan of life; and courage in sticking to the plan, not merely for days or weeks, but for years."

THIS SPIRITUALITY leads to definite action, even political action. For

Spiritual masters

the church is God's tool to save the world, not a comfortable religious club.

She saw St. Augustine and St. John of the Cross as the princes of the spiritual life, and following Augustine's lead she wrote, "The fully Christian life is a eucharistic life; that is, a natural life conformed to the pattern of Jesus, given in its wholeness to God, laid on his altar as a sacrifice of love, and consequently transformed by his inpouring life, to be used to give life and good to other souls...You are to be taken, consecrated, broken, and made means of grace."

Evelyn Underhill came herself to Christ through her intense personal relationship with that reality she came to know as God. In this age when so many people who seek to experience that reality do not look to find it in church and sacrament, she can be a welcome guide for their journey, which she came to understand was toward life in Christ.

1978 by NC News Service



Liturgy to combine familiar and creative

By Father Joseph M. Champlin

This summer a family in our parish embarked upon a two-week vacation trip halfway across the country to visit friends and relatives.

The journey followed a pattern fairly typical for present-day Americans: the excitement of preparation and anticipation; many new sights and sounds; long, hot hours on boring interstate highways; frequent packing and unpacking of suitcases; the pressure of being a guest; the anxiety near the end for home; the relief upon return of a regular schedule.

They enjoyed the holiday, were warmed by the welcome from old friends or relatives, and learned through their travels a bit more about our country and its peoples.

BUT THE LACK of routine, the unsettled way of living — wonderful at

the start as a fresh break from their customary day-to-day mode of life — became eventually more of a burden than a blessing.

Their experience mirrors the tension between ritual and spontaneity which exists on many levels of human activity.

Ritual, that is, expected and repeated words and actions, makes us comfortable, but may also produce boredom or leave us feeling trapped and suffocated.

Spontaneity releases our spirits and gives us a sense of freshness, but may also confuse people and leave them uncomfortable or awkward.

MOST OF US, for example, rise and begin our days according to fairly precise, long established patterns. Shower, shave, breakfast, paper. Even the detailed manner with which I shave falls into an amazingly identical routine.

Interrupt the ritual, however, and see

how inwardly upsetting that can be. No hot water or a faulty razor or a late paper boy and my pattern breaks down, my disposition becomes disturbed.

But we also grow weary of the repetitious — school, job, housework — and need the vacation jaunt to the Midwest for a renewed appreciation of our routine.

The blend of ritual and spontaneity in Catholic worship carries those similar tensions. Our liturgy is essentially ritualistic with repetitive words, symbols and actions. That makes for an easiness in public prayer, but simultaneously may lead to a weary, mechanical manner of moving through the familiar rite. Do you ever feel bored or grow inattentive during the priest's proclamation of the eucharistic prayer?

On the other hand, frequent variations or relatively unstructured services foster an atmosphere of freedom and newness. They likewise may make it difficult for the congregation to participate and cause some to feel embarrassed or out of place. Have you ever felt strange not knowing

the proper thing to say or do during a liturgy?

TODAY'S REVISED Roman Catholic liturgical books combine in a rather remarkable manner both elements.

The core of a given ritual like the Mass remains roughly the same. I witnessed that phenomenon in South Africa. The basic structure of the Eucharist could easily be detected even though we celebrated in four different African languages quite unknown to us.

The wide variety of prayers, readings and blessings now available in the ritual book offers a freshness of official, prepared texts to be used within the fundamental structure.

Finally, Vatican II principles and introductory guidelines for each ritual open the door for quite creative, even spontaneous elements in our liturgies.

The delicate task for those planning good worship is to combine both the ritual or repetitious and the spontaneous or creative.

1978 by NC News Service

Discussion questions

1. Discuss these statements: "Genuine structure does not dominate or control the lower systems of reality. It holds them to the necessary balance which they need."

2. Define the structures that are present in your own life. How do you view these various structures? Which ones are good and which ones are bad? Why?

3. How do the structures that other people have built affect you? Do you have any control over these structures? Are there some structures imposed by others that you should be able to influence?

4. Discuss this statement: "Those (structures) which impede us are those which lie within (ourselves)."

5. What is a parable?

6. Why do you think that Jesus used parables as a means to teach? Is there any relationship here to structure?

7. Who did Jesus refer to when he said "those outside"?

8. How did Evelyn Underhill describe the spiritual life?

9. As you reflect upon her philosophy, does this have a relevance for you? Do

you see a link between your own spirituality and everyday life? Discuss.

10. Why is ritual important to worship? Discuss.

11. How do you feel about relatively unstructured church services? Discuss.

For parents and children using the children's story hour

1. Read the story aloud together and talk about it. Ask your child(ren) to tell it back to you. On a long sheet of plain shelf paper, draw a mural of the story, you doing parts, the child(ren) doing parts. Display and tell the story to each other again.

2. Ask your child(ren) to complete the phrase, "Good soil is..." Ask them to tell

what it is in five different ways. Share and talk about their descriptions.

3. Challenge your child(ren) with the idea that each of them is like a seed and they are planted in their family, in their school community, in their neighborhood. Find out if they think they are growing in those places or is something happening to them to keep them from blossoming as they might? Explain.

Pass it on

Jesus showed us how to teach

BY PEG JACKSON
Parish Coordinator,
St. Vincent De Paul Parish, Bedford

Education involves a process of growth. Jesus shows us how He taught as He touched personally the lives of people right in the marketplace.

As He loved each person individually, He sought out their needs. Each had very personal needs—the oppressed, the alienated and outcasts, the sinners filled with greed and evil, the physically handicapped, the blind, the lame and the deaf. He accepted each as they were and loved them.

As He listened, healed, forgave, questioned, and advised His friends, they experienced the gift of His love, the gift of sharing in His very own life. This gift of His person and His love created and generated life within each of them. As they asked Him, what they must do, He responded by telling them: "Go and give the gift you have received."

I would like to share with you one of our stories about growing and sharing our faith in the marketplace at St. Vincent de Paul parish in Bedford.

One of the responsibilities of a D.R.E. is adult education. This area of ministry involves being available as a resource person for individuals and groups within the parish. Often while we are sharing faith with individuals, we do not recognize the sowing of seeds until the blossoms are blooming.

OUR STORY BEGAN in September, 1975, when Betty, a warm and sensitive

person, was named new chairman of the Apostolic Life committee of our Parish Council.

After reflecting on our Council Constitution, and the Vatican II document on the Apostolate of the Laity, she asked Dorothy M., Dorothy G. and Angela S. to serve on the committee.

Each Friday morning we met to study and share in order to establish some realistic objectives for the year. Important and outstanding in their searching was a quotation from Fr. Ernest Larsen's booklet, "Spiritual Renewal and the American Parish," stating that "the purpose of a parish is to allow Christ to become operative in and through the lives of each member."

The committee felt that the needs of the young adult members of our parish family, ages 18 to 35, were not being met. They conducted a search through the parish census and found that one-fourth of our parish family were in this age group. Their real concern now was finding answers to the question, "What are your needs as members of our parish family?" Could they be social, just having fun, or developing friendships, or personal and spiritual growth?

THEY CONTACTED persons from their list and asked them to form a core group. During April of 1976, the core group—Frank, Marge, Greg, Kathy, Carol, Dennis, Pat and Brenda—met with Betty and her team. The group shared their needs and enthusiastically volunteered to contact the others by telephone and mail. They formulated a questionnaire and a statement of purpose and an invitation to a

'Gathering' to be held in May.

Frank facilitated the evening, and it became apparent that the greatest need of those attending was for friendship and a sense of belonging just as they were in the parish.

Betty and her team stepped back as the structure of the newly formed group revolved around a weekly volleyball game at Dolly's house. Single people, married couples, and the pastor, Fr. Bernard Koopman, joined in the weekly event, while the younger members of the families watched and developed new friendships also.

Exhausted after three games of

volleyball, they shared lemonade while Larry played his guitar and Linda led everyone in a sing-a-long.

THERE EXISTED within the group a real sense of community; sharing and caring for one another. They ended their summer by planning an outdoor Liturgy and picnic. They began to want to share what they had experienced with the entire parish. They invited every parishioner to share in their activities.

They began to want to give of themselves individually. Larry began a Folk group who now sings beautifully at parish (See JESUS, Page 12)

THE SPECTRE

Once again the spectre of inflation stalks the land and a frustrated public, unable to vent its rage on the faraway "they" assumed to be responsible for every evil turns its ire on more easily accessible people from whom they buy. These are the retailers and suppliers of services who, weighed down by ever-increasing costs, must either raise prices or go out of business. Ironically, because they are usually so close to the community and its problems, these are the very people who battle hardest against inflationary policies—recognizing that their very existence depends upon public good will.

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Terre Haute Serrans sponsor clergy dinner

Members of the Serra Club of Terre Haute sponsored their first appreciation dinner for local clergy and religious on December 1.

Thomas Murphy of Indianapolis, current president of Serra International, delivered the main address for the evening. Other speakers included Father Michael Welch, director of vocations for the Archdiocese of Indianapolis, and Charles Waggoner, past president of the Serra Club of Indianapolis.

Master of ceremonies was John LaRosa of Rockville, current president of Terre Haute Serra and founder and former president of the Indianapolis club.

MORE THAN 50 persons attended the

dinner, including most of the priests in the Terre Haute Deanery, and several sisters who work in local parishes and schools. Representing St. Mary-of-the-Woods College was Sister Jeanne Knoerle, S.P., president, and Sister Jean Fuqua, S.P., vice-president for development.

Harry Baumgarten, current Serra District governor from Owensboro, Ky., was also present.

Father Welch extended the greetings of the archbishop and congratulated the Terre Haute Serra Club for being the first club, to his knowledge, to honor priests and religious together.

Despite fewer young men currently enrolled in seminaries, Father Welch said he was optimistic about the future of the

priesthood. He called for support of current priests, the need to address the role of women as ministers in the church and the recognition of today's youth as being very interested in religion.

MURPHY ALSO took note of the fewer number of religious vocations, but said, "I don't know if there is a religious vocation shortage or not. In terms of numbers, there indeed might be. But it is perhaps that the laity don't understand their own role within the church."

He also called for an understanding of the problems religious women are dealing with. "We are far deficient in understanding. We should welcome religious women to our table (as Serrans)," he said.

Bill Rourke was chairman of the dinner.

Jesus (from 11)

Eucharistic celebrations. Jean organized a periodic parish collection of needed items for patients in local nursing homes. Dale used his expertise to get the bugs out of the sound system in the church. Crystal and Frank and Jeanne became Catechists. Pat organized a hospital visitation team.

Our story is still continuing, but I want to get back to the main message. Growth takes place in the marketplace of real life as we allow Christ's love to create and generate His life within us as we share the gift of His love with one another.

2 pastors (from 3)

presbytery meetings and other clergy gatherings.

"The warmth of your presence on these occasions," Msgr. Brokhage wrote, "is a source of inspiration to priests of all ages."

The letter to the summer recipient, Father Andrew Diezeman, was dated July 13, 1978 and cited his pastoral work at Holy Cross, St. Croix, where he has served

as pastor since 1975, and "the new foundation at Marengo."

PARTICULAR MENTION was made of the upsurge at both weekend and daily Masses as well as the increase in the number of youngsters at religious instruction classes.

The Personnel Board cited the fact that in addition to his "good work at St. Croix," Father Diezeman "found time to procure ground, erect a building and begin a parish—all without the need to go into debt."

"The Archbishop and all the members of the Personnel Board," the letter concluded, "are grateful to you for all the good work you are doing."

Penance services scheduled soon

Pastors in five parishes of the Northeast section of the Archdiocese have scheduled penance services for their area during the Advent season. All services will begin at 7 p.m.

Participating parishes include St. Joseph, Shelbyville, Friday, Dec. 15; St. Gabriel, Connersville, Sunday, Dec. 17; St. Elizabeth, Cambridge City, Monday, Dec. 18; St. Anne, New Castle, Tuesday, Dec. 19; and St. Mary, Rushville, Thursday, Dec. 21.

Liturgical program offered at Notre Dame

NOTRE DAME, IN—A training program on "Preparing Holy Week" for members of diocesan liturgy commissions, liturgy planning teams, and directors of religious education will be offered by the Notre Dame Center for Pastoral Liturgy Jan. 22-26, 1979.

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december 9

Central Indiana Marriage Encounter will celebrate the coming of Christ with a Mass before Christmas at St. Simon Church, 2503 N. Eaton Rd., Indianapolis, at 8:30 p.m.

Priests who plan to concelebrate the Mass are asked to contact Joe and Jan Stelzel, (317) 846-2937, or Lou and Louise Firsich, (317) 948-3922.

december 9-10

The Altar Society of St. Anthony parish, 379 N. Warman, Indianapolis, is sponsoring a Christmas boutique from 1 to 8 p.m. on Saturday and 8 a.m. to 3 p.m. on Sunday. The boutique features hand-made articles, a flea market and other Christmas gems.

december 10

The St. Vincent Hospital Guild will host a Christmas brunch at 12:30 p.m. at Meridian Hills Country Club, 7099 Spring Mill Road, Indianapolis. Co-chairmen for the event are Mrs. Evans B. Daniels and Mrs. John S. Modrall.

Ritter High School, Indianapolis, will hold its annual open house from 1 to 4 p.m. The academic and athletic departments will provide refreshments, music and displays. The school's administration, faculty and students will be available for answering questions.

A one-day workshop on "Living Alone and Liking It" will be held at Alverno Center, 8140 Spring Mill Rd., Indianapolis, from 10 a.m. to 4 p.m. For information contact Alverno, (317) 257-7338.

Scacina Memorial High School at 5000 Nowland Ave., Indianapolis, will hold its annual open house from 1 until 4 p.m. Special exhibits, refreshments and other features are planned for the event.

Bishop Chatard High School, 5885 N. Crittenden, Indianapolis, will hold its annual open house for

interested parents and junior high school students from 1 to 3:30 p.m. Chatard students will conduct tours and at 1:45 p.m. there will be a general meeting in the school gym.

dec. 10 and 17

Christ Church Episcopal Cathedral choir will present a Christmas concert along with members of the Indianapolis Symphony at 7:30 p.m. at the Cathedral, 125 Monument Circle, on Sunday, Dec. 10.

Another concert on Dec. 17 will be presented at the Indianapolis Museum of Art at 3 p.m. Both concerts are free to the public.

december 12

Mother Theodore Circle, Daughters of Isabella, will have a Christmas dinner party in conjunction with the December meeting of the Circle at the K of C hall, 1305 N. Delaware, Indianapolis. The meeting begins with a turkey dinner at 6 p.m. There will be surprises and holiday entertainment. Members are requested to bring layette gifts for the babies at St. Elizabeth Home.

The Ave Maria Guild's annual Christmas party and gift exchange will be held at St. Paul Hermitage, Beech Grove, beginning with a covered dish luncheon at noon. New officers will be installed including Mrs. Harold Kirch, president; Mrs. Carl J. Pfleger, vice-president; Miss Mary McCarthy, recording secretary; Mrs. Robert Kremer, corresponding secretary; and Mrs. Elwood Ellis, treasurer.

The Northside meeting of separated, divorced and remarried Catholics will be held at 7:30 p.m. at Alverno Center, 8140 Spring Mill Road, Indianapolis. Father George Knab of St. Bridget parish and chaplain at University Hospital will speak on "Inner Healing."

december 13

The regular monthly card party at St. Philip Neri parish will be held at 1 p.m. in the school hall. The public is invited.

The monthly luncheon and card party at St. Mark parish, Edgewood and U.S. 31S, Indianapolis, will begin with luncheon at 11:30 a.m. Cards follow at 12:30 p.m.

Leisure Day will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, from 9:30 a.m. to 2 p.m. Mrs. Therese Maxwell will speak on the topic, "Can I Teach Right From Wrong?" This day of recollection is designed for mothers who can "get away" for only a few hours. Baby-sitting services are provided for pre-school children.

december 14

The second quarterly meeting of the Indianapolis North Deanery Council of Catholic Women will be held in the Circle Auditorium of American Fletcher National Bank at 9:30 a.m.

For reservations call Mrs. Thomas Miller, 926-3520.

A pre-Christmas Charismatic Retreat will be held at Mount Saint Francis Retreat Center, west of New Albany. For further information write or phone the Center, (812) 923-8818, Mount Saint Francis, IN 47146.

december 16

The Catholic Alumni Club of Indianapolis invites single persons over 21 to a Christmas party at the Chateau de Ville party house at East 56th St. and Highway 37 at 9 p.m. For more information call Sarah at 253-7457 or Dan at 842-0855.

december 17

The Greater Terre Haute Church Federation announces a series of programs on "Religious Heritage" aired at 11:30 a.m. on Channel 2, WTWO, on Sundays.

The December 17 program will feature Mrs. Genevieve Reisner and Sister Luke Crawford, S.P. They will discuss the perfect Christmas gift, a subscription to one of the many religious publications circulated in the United States.

St. Malachy's Choir will sing the "Story of Christmas" at 3 p.m. at St. Malachy Church, 326 N. Green St., Brownsburg. Refreshments will follow the program. There is no admission charge.

The religious education department of St. Benedict parish, Terre Haute, will continue its presentation of a series of talks on Sacred Scripture at 9:45 a.m. in Hellmann Hall. Sister Mary Lou Milano, S.P., will give the talk.

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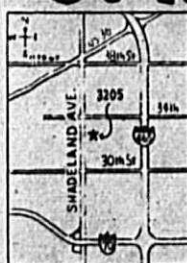
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† DYE, Mary Kathleen, 80, St. Stephen, Miramar, Fla., (formerly of Jeffersonville), Dec. 4.

† EICHER, Leona R., St. Christopher, Indianapolis, Nov. 28.

† FLEACE, Ray J., 82, Most Precious Blood, New Middletown, Nov. 29.

† FLYNN, William P., 79, St. Luke, Indianapolis, Nov. 30.

† GORDON, Mary T., 84, St. Anthony, Indianapolis, Nov. 29.

† HAWK, Norbert B. (Ham), 74, Sacred Heart, Terre Haute, Nov. 29.

† KOCH, John, 71, St. Augustine, Jeffersonville, Nov. 30.

† MATTINGLY, Mable L., 84, St. Plus, Indianapolis, Nov. 29.

† MICHKI, Esther, 68, Sacred Heart, Terre Haute, Dec. 2.

† MURPHY, Michael Hubert (Bun), 79, Annunciation, Brazil, Nov. 30.

† RADER, Emma Marie, 86, St. Thomas, Fortville, Dec. 1.

† REDMOND, Paul Vincent, Jr., 27, St. Joan of Arc, Indianapolis, Dec. 2.

† SCHNELL, Clara M., 82, St. Anthony, Clarksville, Nov. 27.

† SIMPSON, Janice, 24, and Jeanette, 21, St. Paul, Tell City, Nov. 27. Both young women were killed in a fiery two-car accident when two other teen-age girls from Cannelton were also killed. Daughters of Mrs. Frieda and the late Ralph Simpson, Janice was director of religious education and music at St. Paul Church and Jeanette was a music major at Indiana University.

† SMITH, Dr. Lawrence H., Jr., 40, St. Matthew, Indianapolis, Nov. 29.

† WALTERS, Ida M., St. Mary, New Albany, Nov. 28.

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—viewing with arnold—

Stallone heroics right up 'Paradise Alley'

BY JAMES W. ARNOLD

In "Paradise Alley," the Show Biz phenomenon of Sylvester Stallone, the big hunk-matinee idol who writes his own heroics, continues unabated. This time Sly adds directing to his repertoire, as easily as he slips into a cap and leather jacket, and also sings the title song. Did Orson Welles ever do that?

The movie is strange and unexpected, just as "Rocky" and "F.I.S.T." were earlier. Stallone keeps us off-balance; he knows how to survive. It's not a great film, but it has wonderful passages: It's a contender for the Top Ten. Stallone is not a genius, as Woody Allen probably is. His touch is obvious, broad and sentimental, but within that range he manages to be continually interesting and occasionally exciting.

The key is he knows what works in movies, and the world he manipulates on the screen is more related to old movie effects and feelings than to the real world. He is like a guy who has spent his whole life watching—and understanding the late late show.

"ALLEY" is supposedly set in 1946 in New York's Hell's Kitchen, but it's the slum of old Garfield and Cagney movies, with a mix of comedy, melodrama and even self-satire. The "look,"



even with occasional shots of real streets and alleys, is of the studio soundstage "city," bars, clubs, dance halls. Cameraman Laszlo Kovacs, who's had lots of practice ("Paper Moon," "New York, New York," "F.I.S.T."), is a master of the nostalgic image.

The heroes, the Carboni brothers, are three distinctive movie types with long celluloid bloodlines. They are Cosmo (Stallone), the ambitious wise-guy with a million con schemes for getting ahead; Lenny (Armand Assante), the sensitive, embittered ex-G.I. who carries his limp and cane as a symbolic badge of lost idealism; and Victor (Lee Canalito), the childlike oaf, the man of superb strength, feeble mind, but touching insight and innocence. Victor, of course, is another incarnation of "Rocky."

The basic issue is one of exploitation—should the brothers climb out of ghetto poverty on the wrestling skills of Victor, even if it means his physical brutalization? Do they get rich off their brother's willing body? Writer Stallone works a nifty character reversal here, since it's Cosmo at first who pushes the idea and Lenny who resists on moral grounds. But as the money rolls in and Victor's punishment mounts, Lenny's greed and frustrated ambition, and Cosmo's good heart, come to the fore, and they switch viewpoints.

STALLONE is too deft a showman to make this the major attraction. That is a clear elemental struggle between Good (the brothers, especially Victor) and Evil, represented by a nasty small-time hood (Kevin Conway) and his sleazy stable of hangers-on, chiefly a huge mean maniac wrestler named Frankie the Thumper (Terry Funk). These characters are just like the villains in Disney movies—contemptible and scary, but ludicrous in their vices.

The whole film builds to a titanic match between Victor and Frankie, with the brothers' total fortune and future riding on the outcome. It's a bravura sequence—far wilder and more dazzling than the

climactic battle in "Rocky," staged ingeniously in a ring under a leaky roof, with the inch-deep splashing water adding a unique dimension. It's like a combat of dinosaurs in a bog—terrible, funny and beautiful all at once, superbly edited to Bill ("Rocky") Conti's music.

The wrestling-in-the-rain sequence is only one of several that are delightful set-pieces of movie magic.

Another is an early arm-wrestling battle between Frankie and Victor, arguably one of the best photographed and choreographed arm-combats in movie history. Add also a wordless scene in which Victor decides he'd rather be a wrestler than an ice-man. He labors up three flights of stairs with a cake of ice on his back to find a sign on the customer's door: "No ice today." He turns wearily and drops the ice, and it falls, in shattering, crashing slow motion, down the stairs toward the camera.

STALLONE'S COSMO is a likeable street rascal. On Christmas he comes in Santa Claus suit to visit his

sensibility, as in "Rocky," are largely out of the Forties: the tone of reality, but not the details.

"Alley" has its share of major imperfections: the stereotypes are often boring, the simple-minded plot is predictable, the Italian ethnic life is sketchy, the characters teeter on the edge of farce, the sentiment is unashamedly up front. But Stallone as filmmaker triumphs over all of them. He knows the fundamental secret: his movies move, and are moving. [PG] A-3—unobjectionable for adults.

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