

# THE CRITERION

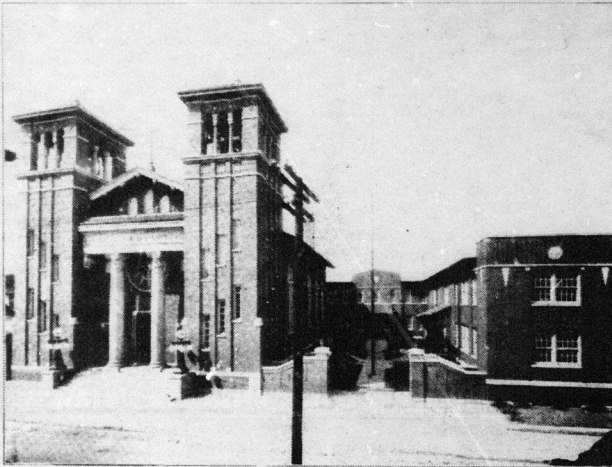
Archdiocese of Indianapolis

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Indianapolis, Indiana

April 27, 1979

## Holy Rosary celebrates 70th anniversary



HOLY ROSARY CHURCH ABOUT 1932

Fr. Priori founded  
the Italian parish  
in May, 1909

by James J. Divita  
Professor of History  
Marian College

Mounted high on the facade of Holy Rosary Church, Stevens and East Streets in Indianapolis, is a small plaque informing the curious and observant of the date May 2, 1909. Next Wednesday marks the 70th anniversary of the founding of this parish, the first of three Catholic parishes established for Italians in Indiana.

Father Marino Priori (1878-1946) was the founding pastor of Holy Rosary. In early 1909 he purchased a large house at 520 Stevens Street and moved it to the rear of the lot so that space could be provided for parish festivals. He converted the first floor of the frame structure into a chapel, outfitted the three upstairs rooms as an office, a reception room, and a bedroom, and constructed a bell tower.

After receiving an altar, chalice, and vestments from donors ranging from the pastor of nearby St. Patrick's to the Catholic Church Extension Society, Father Priori arranged for the dedication of the hundred seat Holy Rosary chapel. Father Joseph Chartrand, rector of the Cathedral and secretary to Bishop Francis Silas Chatard, dedicated the building on Sunday, May 2, before an overflow crowd. Probably the highlight of the ceremony was the enthusiastic sermon which the pastor

preached on the text "Awake thou that sleepest."

**WHO WERE THE** people whom Bishop Chatard had assigned Father Priori to serve? As early as 1858 Italians lived in Indianapolis—then a town of 18,000.

Joseph Ratti was a printer for the *Indianapolis Sentinel* and later formed his own company. A downtown building would bear the family name until the 1960s.

Ferdinand Montani settled in the Hoosier capital around 1881 and opened a confectionery on Washington Street. His grandchildren operated a grocery near the Marott Hotel until last year.

After 1890 a contingent arrived from Termini Imerese in Sicily and went into the produce business. Among family names which appeared are some still familiar today—Bisesi, Bova, Caito, Caruso, Foppiano, Giuffre, Giuliano, Mascari, Miceli, and Murello. They settled east and southeast of Monument Circle as far as the railroad tracks. Their places of business frequently were located in or near City Market and along Virginia Avenue.

**ST. MARY'S**, then located on Maryland Street west of Delaware, served the spiritual needs of these Italians. Father William Heuser, assistant pastor, became particularly interested in them and encouraged them to send their children to the parish school.

Since the language of instruction at St.

Mary's was German, he studied Italian and spent several hours a week teaching them religion. They sought him out when they married or had their children baptized. He and they never forgot this early relationship and when he retired in 1950 he moved into a house near Holy Rosary Church.

Bishop Chatard was keenly aware of the Italians who were settling in his diocese. He sought a priest who was Italian born to serve them. In May 1908 Marino Priori, a Franciscan priest for seven years, wrote Bishop Chatard from New York City: "I am an Italian priest, 30 years old, healthy and anxious to work the Lord's vineyard. I am in America about one month. As I heard that you had many Italians in your diocese, I beg you to receive me."

On the recommendation of Archbishop Diomed Falconio, the apostolic delegate to the United States, Bishop Chatard invited the Franciscan priest to Indiana and on June 23 placed him in "charge of the Italians at Bedford." Father Priori took up residence at Oolitic and cared for the Italian quarrymen and their families. But alas, nativist violence against the Italian "foreigners" broke out and some Italians moved elsewhere.

**SINCE THE** number of Italians employed at the limestone quarries did not increase as he had anticipated, Bishop Chatard decided in April 1909 that Father Priori would be more useful serving the growing number of Italians in Indianapolis.

He counted 165 families and observed that the Sicilians as well as newly arrived Calabrians were moving into the area south of the railroad tracks. He found that their Irish and German Catholic neighbors were also happy to have him in their midst. Noteworthy was Father Priori's relationship with the Buennagels. He would retain close ties with them for the rest of his life.

The priest canvassed the district seeking contributions from the hard working but tight-fisted Italians and other potential benefactors.

When he reported to the bishop that a Jewish businessman had donated the impressive sum of \$25, the bishop sent him back to the businessman to extend the bishop's personal thanks. With these funds the priest purchased the Stevens Street property, valued at \$2,800.

The new pastor worked diligently ministering to the Italians and organizing parish life.

During the summer and fall of 1909 he baptized 34 babies, officiated at four marriages, and conducted seven funerals. Twenty-eight children received First Communion.

He established the Confraternity of the Holy Rosary, the Young Ladies' Sodality of the

Immaculate Conception, and the St. Anthony Society for young men.

In 1910 he employed an architect to draw up plans for a permanent church. The exterior design was reminiscent of a Renaissance cathedral. It was to have a sizeable dome and its facade would be decorated with statuary. In the fall of 1911 two Sisters of Providence opened a school for 65 children in a nearby cottage. Neighbors soon learned that the sisters tolerated the children's singing loudly while marching in procession.

**ALMOST TWO** years to the day after the dedication of the frame chapel, Father Priori and nearly every member of his congregation turned a shovelful of ground for the new church. The pastor preached on the parable of the mustard seed.

The following August the chapel was festooned with American flags and Japanese lanterns as Bishop Chartrand, now Bishop Chatard's coadjutor, placed the cornerstone inscribed "Italian Church."

Mayor Lew Shank and other civic dignitaries attended the ceremony. The pastor preached on the text "Thou art Peter and upon this rock I will build My church." He spoke in Italian, he said, to give greater scope to his native eloquence.

But the priest was faced with financial difficulties. On the occasion of the 1911 cornerstone laying he wrote his parishioners: "Forward with the work undertaken! Again I ask you to contribute as best you can toward the erection of our church; let each of you place a stone towards its completion, so that the Italian church shall soon rise under the

(See ANNIVERSARY on page 2)



FATHER PRIORI

liturgy  
scheduled

Father Robert Sims, present administrator of Holy Rosary parish, is offering a special liturgy on Saturday, May 5, at 5:30 p.m. for the 70th anniversary celebration of the parish. A pitch-in dinner will follow. Memorabilia, particularly photos, will be on exhibit.

## Anniversary (from 1)

skies of Indianapolis, kissed by the sweet smile of art upheld by the hand of God."

The following year he covered the foundation of the new church so that the basement could be used for Mass. He also started a publication called *Eternal Light* as a fund raising venture and proceeded throughout the 1920s to devise ways of keeping the parish financially afloat.

**HE RAFFLED ART** works and collected the dime which produce merchants promised him for each bunch of bananas they sold. He published a volume entitled *Rome and the Pope* and broadcast weekly sermons over the radio. The Depression of the early 1930s, however, made the situation particularly grave.

With Bishops Chartrand's approval Father Priori completed construction of the present church in 1925, but along lines simpler than the 1910 plan. At the same time the adjacent brick school and convent were erected.

But Holy Rosary was not alone in serving the spiritual needs of Indianapolis' Italians in these years. By 1913 the Methodists had also established an Italian mission and a pastor and deaconesses were active in the area. When local businessmen were asked to contribute to the mission, the *Indiana Catholic* complained that Italians were hard working, did not need social workers, and were taken care of at Holy Rosary. The Methodist mission continued to be operated until the early 1920s.

The Italian parish was widely known because the diocesan clergy, of Irish and German background, considered Father Priori an anomaly and noted his warm friendship with Bishop Chartrand. But the affable priest was also a personal friend or acquaintance of other ecclesiastical notables.

Among them were three apostolic delegates, Italian archbishops, and Roman cardinals. He was received by Popes Benedict XV and Pius



**FROM THE PAST**—This picture appeared in a 1909 issue of the *Catholic Columbian Record*, the Catholic newspaper published in Indianapolis at that time. It shows the house which stood at 520 Stevens St. which became the first Holy Rosary Church.

XI and a papal legate visited Holy Rosary in 1928.

**FATHER PRIORI** maintained these contacts through frequent trips to Italy to visit his family and to conduct diocesan business. In recognition of his efforts, he received awards from the Vatican and the Italian government and in 1933 was created a monsignor.

Debt reduction was a major preoccupation of

the monsignor's successors, Father Ambrose Sullivan, pastor after 1934, and Father William Knapp, who succeeded Father Sullivan in 1941.

Bishop Joseph E. Ritter gave Father Sullivan permission for an unusually late Mass on Sundays—at noon—where the sleep-in crowd was expected to make a 25 cent seat offering.

Better economic conditions, mammoth bingo

## IRS ruling does not affect Catholic schools

by Jim Castelli

**WASHINGTON**—A new Internal Revenue Service ruling disallowing tax deductions for some charitable contributions to tax-exempt organizations sponsoring schools does not affect Catholic schools, according to officials at both IRS and the U.S. Catholic Conference.

These officials said the "facts and circumstances" in the case which prompted the ruling differ significantly from those in the typical Catholic parochial school.

But the USCC Office of General Counsel has used the ruling's publication as an occasion to repeat a longstanding warning to Catholic parishes to make sure that contributions to the church from parents of students in the church school are not earmarked for the school.

Charitable contributions to churches can be deducted from taxes; tuition paid to church schools cannot.

**THE NEW RULING**, known as Revenue Ruling 79-99, was issued in response to a request from an unnamed religious society.

The society runs a school that charges no tuition and raises funds by soliciting contributions from churches, parents of students and other people.

IRS ruled that, in this case, contributions to the society did not exceed the "fair market value" of the education received at the school. Only contributions above the fair market value may be deducted, IRS said.

IRS spokesmen said the same principle would apply in a school which charge tuition but subsidized part of the actual cost of educating the child.

For example, if parents paid \$300 in tuition for a student and contributed another \$500 to the school's tax-exempt sponsor and the sponsor subsidized the cost of educating the student by \$200, the parents could deduct only \$300.

The principle involved, IRS spokesmen said, is that a taxpayer cannot claim a deduction for

a contribution made in the expectation that a service will be performed in return.

The major difference between the case involved in the ruling and Catholic schools is that contributions to Catholic churches are not earmarked for church schools, while the contributions to the religious society in this case were earmarked for a church school.

**THE USCC HAS** warned that contributions made to a church under a "quid pro

quo" for tuition may not be deducted.

For example, if a church tells a parent the school will charge no tuition if the parent contributes \$500 a year to the church, the contribution may not be deducted.

If a school gives parents the option of paying \$500 in tuition or paying \$250 in tuition and \$250 in contributions to the church, the \$250 contribution to the church may not be deducted. But USCC officials said they believe such practices are not widespread.

AN INVITATION TO CELEBRATE

## A Charismatic Mass

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

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



**THE MONTHLY CHARISMATIC MASS  
WILL BE HELD ON THE FIRST FRIDAY OF MAY 1979 AT:**

St. Matthew's Church  
4100 E. 56th Street  
Indianapolis, Indiana 46220

CELEBRANT: Fr. Streeter  
DATE: Friday, May 4, 1979  
TIME: Eucharist—8:00 p.m.  
Music begins—7:30 p.m.

Refreshments will be served after Mass.

"May God our Father and the Lord Jesus Christ give you grace and peace."

(1 Cor. 1:3)



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## Pope speaks via videotape

## Future of Catholic schools celebrated at NCEA parley

by Bill Devlin

PHILADELPHIA—Despite "a drop in student enrollment and the closing of some schools, the future of Catholic education looks very good," said Father John F. Myers, president of the National Catholic Educational Association, reflecting on the NCEA convention April 16-19 which attracted an estimated 18,000 people.

"It has been one big celebration this week," the NCEA president said of the 75th anniversary convention. "The vibrant attitude of those attending the Philadelphia meeting as well as the increasing support of a great percentage of parents, shows that the national trend toward parochial education among Catholics is strong."

The educators heard a variety of speakers, including Pope John Paul II on videotape, emphasize the theme that Catholic education is too valuable to be allowed to diminish. "The pope's message was so powerfully strong that it is going to have a great effect on Catholic education in this country," the NCEA president remarked. "The Holy Father makes it very clear that we must continue our great school system."

**IN HIS MESSAGE** to the NCEA delegates the pope said, "The church needs men and women who are intent on teaching by word and example. This is a great vocation, and the Lord himself will reward all who serve in it as educators in the cause of the word of God."

Pope John Paul said that Catholic education "is above all a question of communicating Christ, of helping to form Christ in the lives of others."

Cardinal John Krol of Philadelphia opened the convention by telling the educators, "The time has come to re-evaluate what appears to have been an unconscious drift nationwide to stop building Catholic schools." Catholic school graduates will repay the investment in their education and formation by generosity to works of the church.

In the convention's address, Jesuit Father

John Powell thanked the teachers and expressed the hope that "Catholic educators would realize that what they are doing is most meaningful and valuable to the kingdom of God."

"Sharing the Light of Faith" was the theme for the 1979 convention, as the recently published National Catechetical Directory, from which the theme was taken, was the subject matter for many talks.

At the April 17 general session Norbertine Father Alfred McBride told the educators that the new directory is such an important document "that it will have far-reaching consequences for the rest of this century and beyond."

Not since the Council of Baltimore in 1884 have the bishops of the United States issued a document on religious education of the stature and perspective of "Sharing the Light of Faith," the executive director of the National Forum of Religious Educators said.

**PRIOR TO A** recommitment ceremony April 18 in which the teachers rededicated themselves to their vocation, Bishop Thomas J. Murphy of Great Falls, Mont., called for the church to recognize and ritualize the teaching

ministry.

"The central core, the heart, and the focus of Catholic education today is the teacher," Bishop Murphy said, "And I believe there is a need and obligation for the church at a parish and diocesan level to recognize and appreciate the ministry of teaching in the church today."

Zacharie J. Clements, associate professor of education at the University of Vermont, told his audience April 19 that "Teachers must treat students as individuals who have something good to offer because the children are God's creations, and God don't make no junk."

Superintendent of schools in the Archdiocese of Baltimore, Donald J. Reitz, told teachers that his office has established an Archdiocesan Court of Equity. He said this provides a place where a teacher can take a grievance without going to the time and cost of civil court appeals.

"A teacher now has a place to go when he has a contract dispute without the expense of hiring a lawyer, while still having all the protection of the law developed by the tribunal," he said.

Sen. Daniel P. Moynihan's afternoon address April 19 closed the convention. The New

York Democrat told the educators that Catholics must "become a shade less patient with government officials who fail to keep promises of getting aid for parochial schools."

**THE EDUCATORS** were also warned by Moynihan that highly organized groups such as the public schools movement and the government bureaucracy in the Department of Health, Education and Welfare "wish that the Catholic schools would disappear" and are effectively preventing aid from reaching the non-public school sector.

The president of the NCEA agreed with Moynihan's assessment, and said that his organization along with all those who believe in alternatives to public schools must become active in getting legislation passed.

"We must do everything we possibly can," Father Meyers said, "to prevent all education from being in government hands. The parents' right to choose types of education for their child should be as respected as the rights of free speech and worship."

The NCEA staff has already begun work for the 1980 convention to be held next spring in New Orleans. The theme for that meeting will center on the Catholic family.

## Communications collection slated for May 27

The 1979 Catholic Communication Campaign collection will be taken up in the Archdiocese of Indianapolis on Sunday, May 27, according to Father Francis Tuohy, Archdiocesan administrator, in a letter sent to all priests and deacons this week. Conducted under the theme "Share My Joy," the collection will be divided with 50% being sent to the national Communications Office of the U.S. Catholic Conference and 50% remaining in the Archdiocese.

According to Father Tuohy, 70% of the Archdiocesan portion of the collection "will be retained for funding the portion of the operation of the Catholic Communications

Center that has previously been raised by private donations." According to Charles J. Schisla, Center director, that amount has previously been around \$10,000. Of the remaining 30%, according to Father Tuohy, 15% will be set aside for special projects of the *Criterion* and 15% for special projects of the Communications Center.

Father Tom Widner, *Criterion* editor and Schisla both declared that this information concerning the collection is so new that no thought has as yet been given as to what 'special projects' each might conduct.

Father Tuohy's letter stresses that the

amounts received by the *Criterion* and the Center may not be used for normal operating costs but for 'new programs, internship programs, or capital expenditures for equipment which might permit greater service, etc.'

Schisla is coordinating the campaign in the Archdiocese. Parishes have received bulk supplies of campaign envelopes direct from the United States Catholic Conference. A mailing from Schisla will go to Archdiocesan parishes in the coming weeks which will include parish resources to assist in planning for the campaign.

## Catholic Daughters celebrate anniversary

**ARRANGE CELEBRATIONS**—Ethel Pinning (left), Anna Monahan and Loretta McManamon (seated) get together to make arrangements for the 50th anniversary celebration of the Catholic Daughters of the Americas Court Chartrand #1119. A consecrated Mass at St. Philip Neri Church on Saturday, April 28, at 5:30 p.m. will mark the event. A reception will follow in the parish community rooms. Former members, friends and relatives are invited. The CDA was organized in 1929 under the late Bishop Joseph Chartrand. The first troops were initiated at St. Philip. Members have volunteered their services for numerous charitable and community projects. A number have also been recipients of the Marian Medal and St. Anne Medal service awards.



## Total parish effort assists in the renovation of St. Jude's

The renovation of St. Jude Church in Indianapolis has been completed and the first Mass in the new church was celebrated on April 7.

The renovation placed the altar at the center of the congregation, added a new balcony, vinyl walls and new carpeting and refurbished the pews.

**THE HELP OF** 3,000 volunteer hours of labor and \$30,000 in contributions from parishioners greatly assisted in the work of redoing the structure.

To celebrate this accomplishment, the parish has been holding a "Festival of Celebration" which began April 22. The festival has featured special liturgies and social get-togethers geared for all age groups in the parish.

Tonight (Friday) there will be a celebration of the liturgy at 7:30 followed by a film.

**AN OPEN HOUSE** for the Indianapolis community will conclude the week-long festival on Saturday, April 28, from 7 to 3 p.m. The pastors and parishioners of the parish extend an invitation to the public to visit the "new" St. Jude's.

A parishioner described the completion of the work with "a sense of justified pride for a job well done. But more importantly, there is gratitude for what has been accomplished with God's help."

Father Gerald Burkert and Father William Morley are the co-pastors of the southside parish.

## The Daughters of Isabella to meet

**MERRILLVILLE, Ind.**—The 51st annual meeting of the Daughters of Isabella will be hosted by the six Circles in the Gary, East Chicago, Hammond, Lowell and Griffith area April 27, 28 and 29 at the Holiday Inn here.

Members of the 51 Circles throughout the State of Indiana will attend the annual meeting which will begin Friday evening. The business session will open on Saturday morning. At the luncheon on Saturday Anthony Logan, executive director of St. Elizabeth's Home, Indianapolis, will be guest speaker. St. Elizabeth's Home is the state project of the Daughters of Isabella in Indiana.

At that luncheon there will also be a presentation of baby gifts and checks to Logan which are contributions from the 51 Circles in Indiana.

At the Saturday night banquet guest speakers will be Bishop Andrew Grutka of Gary and Msgr. Roman F. Vollmer, Loogootee, state chaplain.

# Stevens boycott a social justice issue of concern

by Peter Feuerherd

"You're kind of proud to be fired after standing up for what you believe in," was the way Maynard Lovel, a former J.P. Stevens worker in Stuart, Virginia, described his experience after being dismissed for alleged insubordination in his attempt to unionize the workers at his plant.

Lovel, who spoke to the Indianapolis chapter of the J.P. Stevens boycott committee at the Inter-Church Center on April 17, had worked for Stevens since his senior year in high school in 1959. Those nearly twenty years of service had earned him a \$4.80 an hour wage, one of the highest earned in the Stuart plant which employs 205 workers.

Lovel, a husky gentleman who speaks with a heavy southern drawl, was in town to drum up support for the boycott of Stevens goods, which include an assortment of sheets, pillowcases, towels and blankets labeled under an assortment of different names. His emotional talk vividly described the problems encountered by union organizers at Stevens plants.



"I HAD AN unblemished record until I hooked up with the union. The company tries to make an example of those who are pro-union. A lot of pitiful things have happened. J.P. Stevens blackballs you when you're fired—you can't get a job any place." Lovel's case is currently under appeal with the National Labor Relations Board. He expects to win the case with the assistance of lawyers provided by the Amalgamated Clothing and Textile Workers Union (ACTWU).

Msgr. George G. Higgins, noted Catholic labor expert, wrote of the Stevens controversy: "Stevens has been guilty of numerous unfair labor practices in its protracted fight

against the unionization of its workers by the ACTWU. Its record in this regard is worse than that of any other major corporation in recent American history."

George Grabianowski, local organizer of the boycott effort, believes that the nationwide consumer action is beginning to have an impact. "The Stevens line is that the boycott is a flop. However, their present profit figures indicate a 12% decrease since the boycott started. I would suggest that the boycott is having an effect," he stated.

Lovel put it more succinctly. "The union has already helped. J.P. Stevens hates the sound of the boycott."

The average national hourly wage is \$6.16. The average wage in southern textile mills is \$4.28, with fringe benefits that go far below normal. There are 700,000 southern textile workers; only 50,000 now enjoy a union contract.

**SO WHAT DOES** all this have to do with us who are not directly involved in the controversy? The fact is, all of us who buy sleepwear products are directly involved. By buying Stevens products, the consumer, either consciously or unconsciously, sides with the company. Those who refuse to buy Stevens products, or as an organizer's button proclaims, those who "Don't Sleep with Stevens," are making their vote felt with the union.

Social justice concerns are really not very chic these days. The 1970's have often been referred to as the "me decade." Social concerns have given way to an obsessive need for "self-growth," witness movements like EST, where people pay hundreds of dollars to go through the "privilege" of suffocating one's bowel movements all in the name of self-discovery.

Our religious views often reflect this narcissism. Religion that is used solely for the soothing of one's personal anxieties is a hollow experience. The social encyclicals of the church tell us that a Christian has an obligation to become involved in the workings of society.

**THAT IS WHY** I was so gratified to see such a strong turnout to hear Maynard Lovel speak. Representatives from many of the local churches were there to lend support to this effort, including Dr. Grover Hartman of the Indiana Council of Churches and representatives of the Church Federation, an organization of 400 Protestant congregations.

Local Catholic leaders that are behind this effort include Father Martin Peter of St. Thomas Aquinas, Doris Parker of the Campaign for Human Development, Father Lawrence Voelker of Catholic Charities, and Rep. John Day of the Indiana House of Representatives.

Consumers who want to join in the Stevens boycott are asked to refrain from buying these products: **Sheets and**

**Pillowcases**—Utica, Tastemaker, Fine Arts, Meadowbrook; **Towels**—Tastemaker, Utica/Fine Arts, Snoopy (comic strip character); **Blankets and Carpets**—Utica, Gulistan, Forstman; **Designer Labels**—Dinah Shore, Suzanne Pleshette, Yves St. Laurent, Angelo Donghia, Ava Bergmann, Cacharel, Hardy Amies.

washington newsletter

## Families conclave brings together unusual coalition

by Jim Castelli

WASHINGTON—The appointment of a new chairman for the White House Conference on Families—former Congressman Jim Guy Tucker (D-Ark.)—should shift the focus of discussion about the conference from speculation about whether it will ever take place to analysis of the substantive issues it will discuss.

People close to the conference, both inside and outside the administration, believe the conference's discussion of those issues will spark a great deal of controversy.

But there is evidence that such controversy need not make the conference ineffective.

President Carter called the conference, tentatively set for the spring of 1981, to study the impact of public policy on American families. Such a focus is likely to prompt two types of disputes—disagreement over specific issues, such as abortion or homosexual rights, and disputes over whether government even has any business dealing with the family.

**FOR ALL THE** emotion surrounding the latter issue, it may turn out to be easy to handle. Most experts agree that so many government policies already affect families, often unintentionally, that it is impossible to keep government out of family life.

At the same time, experts such as Dr. Kenneth Keniston, a psychologist who chaired the Carnegie Council on Children, argue that government support for families does not mean that government has to interfere with family life.

Keniston cites the Social Security program as an example of a program that supports families by providing income but does not interfere with families by telling them how to spend that income.

Many of the disputes likely to arise over specific issues have already been put in perspective to a considerable degree by an unusual coalition of national private organizations which have come together because of their interest in the family conference.

The list of the 46 members of the Coalition for the White House Conference on Families is mind-boggling; it includes the U.S. Catholic Conference and Planned Parenthood; the National Conference of Catholic Charities and the National Gay Task Force; Zero Population Growth and the Association of Family Conciliation Courts; the National Urban League and Parents Without Partners.

**THE COALITION** held its own conference on the family last year and there was disagreement on a number of issues. But one person there put it this way:

"We wouldn't be here under the banner of the American family unless we felt something dangerous was going on; something falling apart that we didn't want to fall apart quite the way it is falling apart. But with recognition of the problem, there is a chance for finding some answers."

Holy Cross Brother Joseph Berg, an associate director of the National Conference of Catholic Charities and a member of the coalition's executive committee, said the coalition prides itself on its diversity.

He said that if different groups work together now, fewer groups will be able to claim they were left out and disrupt the conference later on.

The coalition has agreed on four principles it wants to see (See **FAMILIES** on page 13)

## Contradictions in sexuality talk

by Ruth Ann Hanley

Listening to Sol Gordon of Syracuse University who spoke after school hours to a crowd of about 100 persons at Arsenal Technical High School in Indianapolis recently was like attending two seminars at once. One extolled mature love, self-understanding, and communication. The other advanced the modern answers to a failure in personhood: contraception for teens, safe abortions, the family goal of one or no children, and a put down of the right-to-life movement.

Gordon's presentation began with a tape about caring, sharing, expression, and not compromising even if it means "you want no children." Echoed minutes later was to "choose the number of children if they want them at all."

The way to discover a mature love, Gordon told the teens,

was to ask "Am I filled with energy? Do I have time to do what I usually do, to take out the garbage? Or is this relationship exhausting and quarrelsome?"

"Personally," said Gordon, "I don't favor teens having sex. They're too young, too vulnerable. They could get pregnant, or get V.D. They could be exploited."

"It's not good," he continued, "for a teen-age girl to be pregnant . . . but it is wrong and stupid to have sex without protection." He claimed that the pill did not cause people to be promiscuous. Rather, it is those on the pill who are responsible. Abortions, he claimed, are now safe.

**GORDON SAID, "ALMOST EVERY** boy who makes a teen-age girl pregnant will abandon her." He suggested that girls make good friends with their own sex and feel good about themselves before entering a girl-boy relationship. But if they choose otherwise, he suggested condoms and foam "as the best contraceptives for teens." "Don't let them in without one," he said. "Boys have always planned for sex. It's time girls did too."

He credited the women's movement and increased use of protection for a "remarkable reduction in pregnancy among college women."

In tomorrow's family, he said, opportunities will be equal. Both partners will work outside the home. He claimed that unliberated marriages (All I want to do is sew his shirts and make dinner) are boring. Unliberated men, he said, "always abandon unliberated women." Later he added, "Most of the child-abusing parents are home taking care of children."

Gordon used the term 'evil' only once in an oblique reference to the Right to Life movement.

**"NOBODY," HE INSISTED, "HAS** a right to impose his view on anyone else." He continued, "A person who promotes compulsory pregnancy is evil. No major religious bodies should force their opinions on others."

"I'm religious," he insisted. "I believe in God and I think the best work on the subject of love is now being written by Catholic priests and nuns." Gordon, in a humorous aside, added, "If this is going to be Mormon country, I'm leaving."

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FATHER MARK SVARCZKOPF AND PARTICIPANTS IN A RECENT SEARCH WEEKEND



## 'SEARCH' weekend retreat lights a 'spark' in youth

by Peter Feuerherd  
(Third in a series)

"It only takes a spark to get a fire going," was the theme of the "SEARCH" weekend for high school youths given at the Vocations Center in Indianapolis on April 20-22. Twenty-three youths from all over the diocese, representing Indianapolis, Bloomington, Richmond, Sunman and Connersville, were participants in the weekend program.

"SEARCH" is a nationally known retreat program for youths. The full name of the program is "Search for Christian Maturity," designed to introduce teen-agers to certain concepts of faith through the use of talks, discussions, and exercises. This particular "SEARCH" began on Friday night with a discussion of self-concept, especially on how this relates to adolescents.

"We feel it is important for people really to know themselves before it is possible to know God," explained Michele Goodrich, CYO administrative assistant and director of the retreat in discussing why "SEARCH" begins with a discussion of self.

The "SEARCH" program relies on teen-agers to minister to their fellow youths. This weekend was no exception as Maureen Webb, a senior at Chatard High School, gave the

opening talk entitled "Who Am I?" After the talk retreat participants assembled in smaller groups to discuss the significance of the topic.

**THE CONCEPT** OF youth ministering to other youth is an essential ingredient in all successful youth retreat programs. This idea enhances the credibility of the message of the Gospel for adolescents who are strongly affected by peer pressure.

After the extended Friday night discussion of self-concept, the group went to nearby Holy Rosary Church to celebrate the liturgy. The Church was completely dark, except for the flickering lights of candles held by each of the youthful participants.

Father Mark Svarczkopf, moderator for CYO and an active participant in this "SEARCH," called the young people to stand around the altar as he celebrated the Eucharist. The closeness of the community surrounding the Eucharistic table was similar to the experience of the early Christians, the priest reminded his congregation.

Father Svarczkopf explained the tradition behind much of our Eucharistic celebration. For example, he explained the breaking of the bread as an early tradition that also exhibited concern for the sick of the community. His congregation, not used to this type of intimate

explanation of the meaning of the liturgy, listened attentively.

**AFTER THE LITURGY**, a social get-together, complete with refreshments and the showing of an Alfred Hitchcock film thriller, completed the long Friday night program. While the young people were enjoying themselves, Michele Goodrich and Father Svarczkopf talked about the significance of this "SEARCH" weekend.

"Our ultimate goal is to build a foundation so that these young people will be able to help in the running of their own local parish 'SEARCH.' This weekend is the beginning," explained Miss Goodrich.

Father Svarczkopf emphasized that the "SEARCH" program is more flexible and relaxed than other retreat programs. "If kids have to leave, we let them," explained the priest, citing examples of two young people, active in their school's band and track programs, who were allowed to leave the retreat for an extended time but were welcomed to join into the "SEARCH" later on.

The part of "SEARCH" that makes the greatest impact, according to the priest, is the surprise arrival of letters from parents that arrive at the end of the weekend. These letters often explain how much the youths are appreciated in their families, with touching advice to bring closer together parents and their teen-age children. Parents, brothers, sisters and friends are also encouraged to attend the final liturgy of the "SEARCH" held on Sunday morning.

Saturday morning was spent in analyzing "masks" that affect personality. A long discussion followed. It was based on John

Powell's work, "Why Am I Afraid to Tell You Who I Am?" The "masks" that were discussed are all designed to hide a person's true self.

Personality types that are really masks included "the clown," "the competitor," "the conformist," "the cynic," and "the dreamer." Most of the young people explained that "the clown" and "the worrier," paradoxical as it may seem, were their principal "masks."

**ONE YOUNG MALE** participant characterized the weekend as "a place to put my head back together from the pressures of school." A young lady agreed that the weekend was a valuable experience, explaining, "I'm beginning to think more about who I am and how I come across to other people."

Another young lady chimed in, "I've learned more about what people use for masks. I've also learned more about myself."

John Hahn, a freshman at Marian College and a discussion group leader said, "I've learned how to lead and discuss within a group. I've also learned how to make people feel more welcome."

The weekend continued on through Saturday and Sunday morning with a strong emphasis on the presence of Jesus in day-to-day living, Christian community, and a celebration of the Sacrament of Reconciliation. It was clear, however, that before these talks and discussions of specifically religious topics began, there already had developed a "spark" of faith through a long "SEARCH" into each individual's personality.

Next week:  
A summary of youth ministry

## letters

### 'Criterion' encourages 'parish-hopping'

To the editor:

There are 43 parishes in the city of Indianapolis and 164 in this Archdiocese. Why does the *Criterion* single out three and front page their Holy Week services?

Sunday bulletins should be adequate communication of such information. Should we encourage "parish hopping?" Seems there is enough of that already. It is consensus that Parish Community takes on greater value all the time—or so it is my experience—and I think Catholic people need the encouragement to establish themselves with loyalty in a parish of their choice and celebrate in that parish the Sabbath Eucharist and surely the mysteries of Redemption, Holy Thursday to Easter Sunday.

Father David Lawler  
Immaculate Heart Parish

Indianapolis

Ed. note: The listing of Holy Week services in the three downtown parishes is an annual

service of *The Criterion* (as is the listing of Christmas week Masses) for the wider Archdiocesan community. The large number of inquiries to those parishes by individuals who work in the center of the See city regarding times of services is aided by a convenient listing within these pages.

### Unborn victims

To the editor:

On Easter, as we are called to rise with Christ to new life, there are many who, through no fault of their own, will never rise.

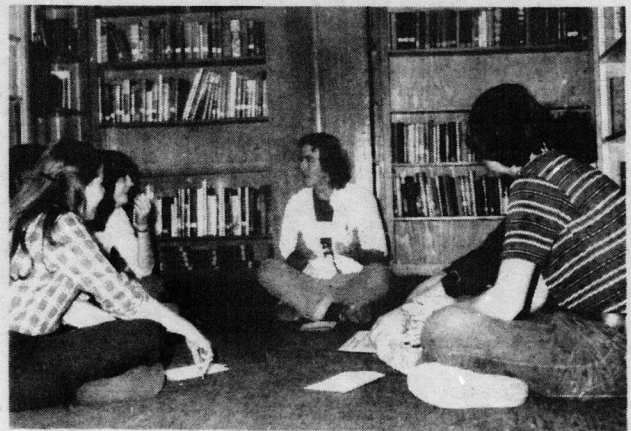
The unborn, infirm, aged and 'defective' have been mercilessly torn from life.

We, who have been washed by His blood, are drowning by our apathy in the blood of innocents.

Do your part to support defenseless life.

Terre Haute

Marie Secrest



A SEARCH WEEKEND DISCUSSION



april 27

Our Lady of Lourdes parish, Indianapolis, will sponsor a Monte Carlo night in the school cafeteria from 7:30 p.m. to midnight. The donation is \$1. Proceeds from the event support CYO activities.

\*\*\*  
"Dealer's Choice," a card party at Holy Spirit School, Indianapolis, will begin at 7:30 p.m.

april 27-28

Assumption parish, 1115 S. Blaine Ave., Indianapolis, will sponsor an indoor fish fry festival starting at 4 p.m. with prompt carry-out service. Both fish and chicken dinners will be served. Tickets are \$2.50. There will also be a variety of entertainment in the old Assumption school building.

\*\*\*  
The Ave Maria Guild spring rummage

sale for the benefit of St. Paul Hermitage, Beech Grove, will be held at the Hermitage from 9 a.m. until 3 p.m. on Friday and from 9 a.m. until noon on Saturday.

april 28

The St. Lawrence Knights and Ladies of St. Peter Claver are sponsoring a square dance in Father Conen Hall at St. Lawrence parish, 46th and Shadeland, Indianapolis, from 8:30 to 11:30 p.m. The caller for the evening is Reed Moody. Admission is \$2 per person.

\*\*\*  
The admissions office of Marian College will host high school students and their parents during a campus visitation day program from 9 a.m. to 3 p.m.

\*\*\*  
Holy Spirit parish, Indianapolis, will have its annual Monte Carlo night from 7 p.m. to midnight. There will be refreshments available throughout the evening. Proceeds will help in the CYO's sports activities.

april 29

The Ladies Auxiliary, Knights of St. John, will hold a card party at 2 p.m. in the Little Flower parish auditorium, 13th and Bosart St., Indianapolis. Admission is \$1. The public is invited.

\*\*\*  
The Ladies Club of St. Paul parish, Sellersburg, will sponsor a dessert-card party in Father Gootee Hall. The event will begin at 7 p.m. Tickets are \$1.50.

\*\*\*  
A Pre-Cana Conference will be held at Our Lady of Grace Center, Beech Grove. The fee is \$10. Interested couples are asked to contact their parish priests for complete information.

\*\*\*  
The Ladies Guild of St. Bernadette parish, Indianapolis, will present a spring theatre party at Beef 'n' Boards. Doors open at 11:30 a.m. for the noon buffet. Tickets are \$7. Call Vera Whisler, 356-1218, or Donna Fulton, 359-0117, for reservations.

\*\*\*  
A Marriage Encounter information night will be held at Holy Spirit parish, Indianapolis. Kathy and Dave Clark are the contact couple for the program. Phone 897-1528.

\*\*\*  
St. Augustine Church, 315 E. Chestnut St., Jeffersonville, will present a sacred concert at 4 p.m. The concert includes music by organist, Steve A. Miller, a graduate of the Southern Baptist Theological Seminary, and several numbers by the St. Augustine church choir with soloists Patti Kallembach, Cathy McGuire and Robert Anthony, director of the choir. The public is invited. Admission is free.

\*\*\*  
The parish of St. John at Osgood will sponsor a spaghetti dinner in the church hall from noon until 2 p.m. There is a free will offering for the dinner.

may 1

\*\*\*  
A May Day dessert card party will be held at St. Michael parish hall, Bradford,

at 7:30 p.m. A large number of prizes will be awarded.

may 3

The fourth quarterly meeting of the Indianapolis North Deacony Council of Catholic Women will begin with registration at 9:30 a.m. in Msgr. Ross Hall, St. Pius X parish, 7290 Sarto Drive, Indianapolis. Call Mrs. Thomas Miller, 926-3520 for reservations.

\*\*\*  
The regularly scheduled inquiry class at St. Bartholomew parish hall, Columbus, will begin at 7 p.m. with Father John Schoettelkotte, pastor, serving as speaker and moderator. All interested persons are invited to attend.

may 3-4

The spring rummage sale at St. Andrew parish, 4040 E. 38th St., Indianapolis, will be held from 8 a.m. to 5 p.m. on Thursday and from 8 to 11 a.m. on Friday with the special \$1-a-full-grocery-bag sale.

may 4

A Derbyrama will be held at St. Susanna parish, 1210 E. Main St. (highway 40), Plainfield, from 6 to 8:30 p.m. Chili, sandwiches, dessert and drink will be served for \$1.50. Children under 10 pay 75 cents.

\*\*\*  
The Indiana Cursillo movement will have an Ulteya at Holy Cross parish house, 126 N. Oriental St., at 7:30 p.m.

\*\*\*  
Roncalli High School, Indianapolis, will sponsor a Monte Carlo night at Msgr. Downey K of C hall from 7 p.m. until 1 a.m. Adults only. Admission is \$1.

may 4-6

Father Melvin Bennett will direct a retreat for women at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call 317-545-7681.

\*\*\*  
An AA/Alanon weekend retreat will be held at Mount Saint Francis Retreat Center, west of New Albany. Information is available by writing or calling the Center at Mount Saint Francis, IN 47146, phone 812-923-8810 or 8818.

may 5

The third annual spring fling at St. Ambrose parish, Seymour, will begin at noon and continue throughout the evening. A fish fry will commence at 4 p.m.

may 6

The spring card party sponsored annually by the Ave Maria Guild will be held at Our Lady of Grace Center, Beech Grove, at 2 p.m. The party benefits St. Paul Hermitage. Tickets may be purchased at the door.

\*\*\*  
The St. Pius X Council K of C Guild will celebrate its 25th anniversary with a mother-daughter Mass and breakfast at 11 a.m. at 2100 E. 71st St., Indianapolis. Father Gerald Streeter will be the celebrant and the speaker. Reservations may be made by calling Mrs. Thomas A. Owens, 253-0705.

\*\*\*  
The International Rosary March held in May and in October will begin at the State Office Building, 100 N. Senate Ave., Indianapolis, at 2 p.m. The march will proceed to St. John Church where the program will close with Benediction with the Blessed Sacrament. St. John's choir will sing Latin hymns. Those unable to march may go directly to St. John's where a rosary will be recited at 2 p.m. The public is cordially invited to participate.

may 8-10

A women's midweek retreat will be offered at Mount Saint Francis Retreat Center, west of New Albany. The program is for the busy housewife and mother who cannot make a weekend retreat. Complete information is available from the Center, phone 812-923-8810 or 8818.

may 11-12

A mother-daughter mini retreat will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Father Robert Sinn and Mrs. Therese Maxwell will direct the program.

\*\*\*  
Persons interested in Overeaters Anonymous will have the opportunity for a weekend retreat at Mount Saint Francis Retreat Center near New Albany, IA is a 12-step program that follows the teachings of AA. Call the Center, 812-923-8810 or 8818, for information.

\*\*\*  
A weekend retreat for separated, divorced, remarried Catholics will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. Call 317-257-7338 for information.

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.; St. Bernadette school auditorium, 6:30 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; 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.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## 'South Pacific' presented by Brebeuf

The ever-popular and enchanting musical, "South Pacific," will be presented by the Brebeuf Players at the Second Presbyterian Church, 7700 N. Meridian St., Indianapolis, on Friday, April 27 and Saturday, April 28, at 8 p.m.

The production is being directed and choreographed by David Dunne, Jr., chairman of the Performing Arts Department at Brebeuf High School. Michael Quinn is student director. Technical directors are David Holland and James Vaught. Musical director is Donald Issacs, chairman of the Music Department.

Bob Klausner, junior, plays the lead role of Emile DeBeque while Kay Fleenor, senior, portrays Nellie Forbush. Other lead players include: Tom Baltz, Nancy Bohn, Carolyn Gray, Kent Hawryluk, Timothy Haynes, John Mitchell, Tracey Montgomery, Eric Newlon, Vivienne Sales, and Scott Watson.

Tickets may be purchased before either performance at the door for \$3.

## 2 column/9 point

Dr. Joseph T. Taylor, special assistant to the vice president and professor of sociology at IUPUI, will deliver the commencement address at Marian College on Sunday, May 13. The speaker will be one of four to receive honorary doctorates. He will receive the Doctor of Letters degree. Other recipients include John C. O'Connor, Indianapolis attorney and general counsel for Marian College, Doctor of Laws; Shirley Richardson Evans, Marian College trustee, Doctor of Public Service; and Sister Miriam Elder, former prioress and founder of the Carmelite Monastery, Indianapolis, Doctor of Humane Letters. The commencement ceremony will begin at 2 p.m. on the college grounds.

A celebration honoring Father Francis Buck on the occasion of the 25th anniversary of his ordination to the priesthood will be held at St. John the Apostle Church, Bloomington, on Sunday, May 6. Father Buck is the founding pastor of the parish. The celebration will begin at 4 p.m. with a Mass celebrated by friends and classmates. A reception for family and friends will be held after the Mass in the Religious Education Center. Father Buck, a native of Indianapolis, attended St. Philip Neri School and St. Meinrad Seminary. He was ordained on May 3, 1954, and has had assignments at St. Philip Neri and St. Charles Borromeo parish, Bloomington. Father Buck has been at St. John's since its founding in 1970. . . . New officers for Caritas, the volunteer guild of Catholic Social Services, include Miss Teresa Fanning, president; Mrs. Timothy O'Connor, president-elect; Mrs. Marvin Lammers, treasurer; and Mrs. Jerry Harkness, secretary. . . . During the weeks of May 21-25, June 4-8, and June 11-15, the Department of Continuing Education of St. Meinrad School of Theology will offer four programs for spiritual directors and religious educators. The first week includes a program entitled "Wholistic Spiritual Direction." The second week focuses on "The Hours: Theology and Celebration." The final week is based on "The Spiritual Classics in Spiritual Formation" and "Biblical Foundations for Social Justice." For registration and/or information write Sister Mary Caroline Marchal, S.C., St. Meinrad Seminary, St. Meinrad, IN 47577. . . . Two poems by a Marian College faculty member have been selected by the Indianapolis Metropolitan Arts Council for illustration and display on Metro bus cards. Dr. Drew C. Appleby, associate professor of psychology, received \$50 in the Council's Poetry in Public Places project for his poems entitled "Dawn Breaking Slowly . . ." and "The Last Gardener." Nine poems were chosen from among 225 entries. . . . Mr. and Mrs. Ted Meer of R.R. 3, Batesville, are celebrating their golden wedding anniversary with a Mass of Thanksgiving at St. Anthony Church, Morris, at 10 a.m. on Sunday, April 29. A reception will be held in Schad Hall at Morris from 1 until 4 p.m. Marie Doll and Ted Meer were married on May 1, 1929. They have a daughter, Sylvia Prickel, of Windsor, Pa., and a son, Clifford, of R.R. 3, Batesville.



Dr. Taylor

## Assumption Annual Indoor Fish Fry Spring Festival

1115 South Blaine Avenue

Fri., April 27 Sat., April 28

Serving of delicious freshly prepared food  
starts at 4 p.m. both days in Downstairs Dining Room.

Delicious home cooked food at  
reasonable family prices.

FEATURING: Fish or Chicken Dinners — \$2.50

Inside Beer 'Garden'

Carry-Out Orders promptly filled.

✓ Food ✓ Games ✓ Booths ✓ Door Prizes  
Entertainment for All

Come and Enjoy Yourself!





**How  
am I  
called  
to  
serve  
God?**

By Steve Landregan

In speaking of a vocation in the traditional Christian sense, the verb "to choose" seems inappropriate. If God does the calling (vocation comes from the Latin "vocare" to call), then the one called does not choose, but is chosen. It would be more accurate to speak in terms of discerning the call. Let's reword

and in the Liturgy," "It is clear in the New Testament that the scope of diakonia (service) or ministry is nothing less than the whole of Christian life."

Thus for the Christian the question is not "Am I called by God to serve?" Rather it is, "What service or ministry is God calling me to?" This awareness is surfacing among Catholics today in a new and exciting way. A new sense of being

boards see their work as a form of ministry.

In one sense this new phenomenon has caused a crisis in semantics. The word "minister" used to mean simply "a Protestant clergyman" in our Catholic vocabulary. Now it has not only been adopted by Catholics, it has been consumed, exhausted and all but impoverished.

What or who is a minister? Is every Christian called to ministry? Or is every Christian called to witness and serve in Christ's name while only those who do so in the name of the Christian community are called to minister? One scholar calls for ministry to be defined as a combination of service and leadership. The argument over the relationship of ministry to office, to power, to authority and so forth will undoubtedly continue for some time, but the simple reality that Catholics have a new awareness of being called to bear witness to their baptism is indisputable.

So we return to the original question. How can I know that I am ready to discern what God has called me to?

**THE FIRST STEP** in the process of discernment of one's call must be involvement in the life of the Christian community, for most this would mean the parish, but it could also be the camp-

us Catholic community, prayer group or a movement such as the Cursillo or Marriage Encounter.

As one becomes vitally involved in Christian community life, particular gifts emerge and are recognized and accepted by the community itself.

It is the community that tests any individual's gifts and discerned call. For those who discern a call to the religious life or the ordained ministry, the religious community, seminary or formation program they are drawn to will test their call, affirm or disaffirm their discernment.

**ESSENTIAL** TO discernment, for the individual and the community, is prayer. Disaffirmation of an individual's discerned call is not a rejection, but a redirection, a helping hand in distinguishing between God's will and our own.

I am ready to discern what God has called me to be when I have committed myself to bear witness to my baptism, and to seek the support of the church community in recognizing and developing those particular gifts God has given to me for the purpose of building up his body. Then I am able to say to the Father with Jesus, "Thy will, not mine."

1979 by NC News Service

**'It is the community that tests any individual's gift and discerned call'**

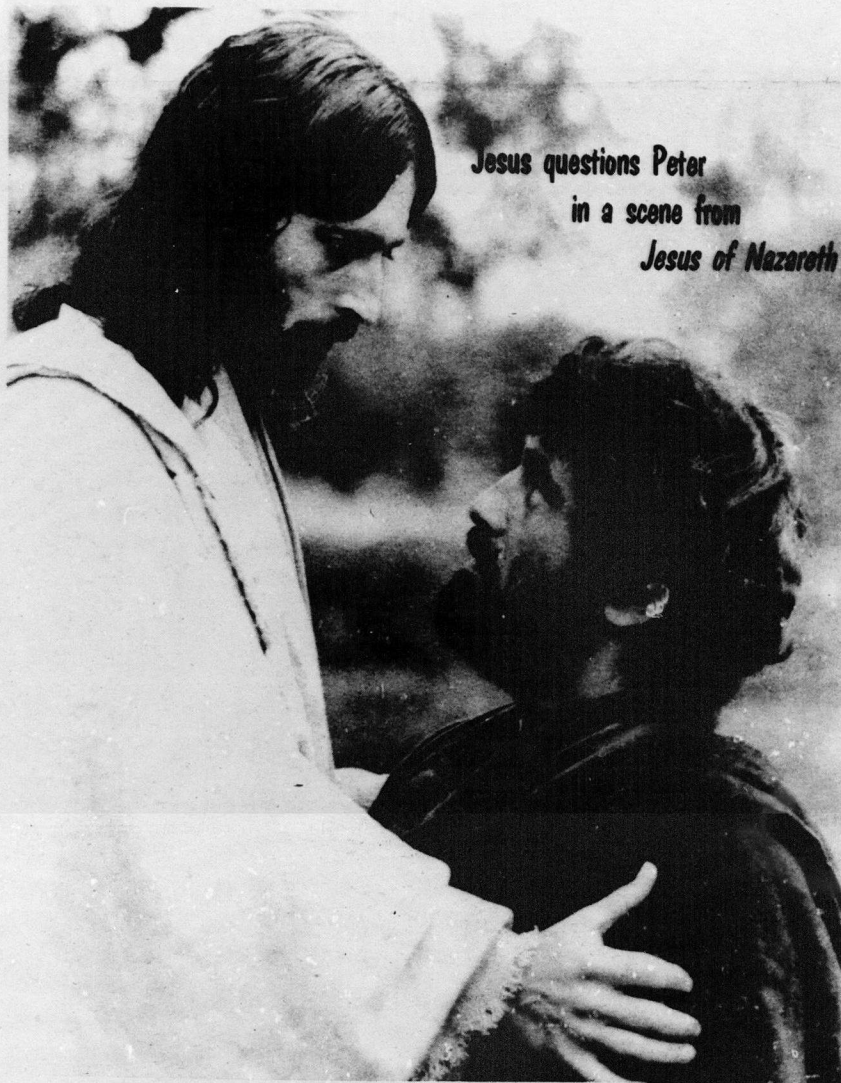
the question then to ask "How can I know that I am ready to discern what God has called me to be?"

For any Catholic, God's first call is to the Christian life. Our response to this primary call is baptism and faith. Even the call to service or ministry is universal to all Christians, for as Aidan Kavanaugh writes in "Ministries in the Community

called on the part of Catholic laymen has resulted in burgeoning programs for the preparation and coordination of lay ministers.

**ORGANISTS NOW** see themselves as ministers of music, ushers see themselves as ministers of hospitality, members of parish councils and parish school

# 'Who do people say I am?'



Jesus questions Peter  
in a scene from  
*Jesus of Nazareth*

By Father John J. Castelot

People have wondered about Jesus from the time of his historical appearance right up to the present. Their basic question has always been much like that of the disciples: "Who can this be?" (Mark 5, 41). Mark seems to have structured his Gospel in great part as an answer to the persistent question: "Who is this man?"

When Mark wrote, he knew the answer and he stated it in the first verse of his Gospel: "Here begins the good news of Jesus Christ, the Son of God." Although he wrote in the light of that knowledge, he was aware it was a knowledge which he owed to his post-resurrection faith. Jesus entered the lives of many people before his resurrection, and Mark shows how they, without this faith, reacted to him.

To this end he arranged the first half of his Gospel in three sections, each ending with the reaction of a specific group: in 3, 6, Jesus' adversaries begin plotting his downfall. In 6, 3 (anticipated by 3, 21) his relatives and fellow villagers "found him too much for them." The third of these reactions is the climactic one, ending in 8, 27-30 with the acknowledgement of the disciples, through Peter, that he was the Messiah.

THE LITTLE group was on the way to Caesarea Philippi, an ancient town rebuilt and dedicated to Caesar by Philip, son of Herod the Great. It was an impressively scenic spot, with majestic Mt. Hermon towering in the background. They had probably come there to relax, following the Jordan north to its source. On the way Jesus asked them: "Who do people say that I am?" They answered, repeating all the guesses Mark had narrated earlier (6, 14-15): "Some say John the Baptizer, others Elijah, still others one of the prophets." "And you," he went on to ask, "who do you say that I am?"

Mark had, with clever subtlety, anticipated this double question in the immediately preceding story of the blind man of Bethsaida, who regained his sight, not instantaneously, but in two stages, seeing indistinctly at first, then clearly. Similarly, people in general saw Jesus confusedly; he could have been any number of prominent figures. But in answer to the second question, Peter cut through the confusion and answered unreservedly: "You are the Messiah!" (Mark 8, 29). Not that he saw with perfect clarity, as the immediate sequel (31-33) will show, but he was getting things into focus.

Jesus' reaction to this startling proclamation seems strange: "Then he gave them strict orders not to tell anyone about him" (8, 30). Even within the framework of Mark's studied "messianic secret," this is a striking prohibition. Hitherto Jesus had enjoined silence with regard to his accomplishment; here he orders the disciples to say nothing about his personal identity.

Wasn't he anxious to be recognized and acknowledged? Yes, but it wasn't that simple. Like authentic human beings he came gradually to a full awareness of his own identity. It has been suggested, for instance, that his baptism in the Jordan marked a significant stage in that growth.

HOWEVER, HE seems to have been fully aware of having what we call a messianic mission, the task of proclaiming and inaugurating God's kingdom. But he was wary of accepting the title "Messiah" as such. It conveyed to his contemporaries too many notions of which he wanted no part. He would first have to clarify the precise meaning out of his mission, the unique type of "Messiah" he was to be. Only then could

the title be used without fear of serious misunderstanding. This clarification is the theme of the rest of Mark's Gospel.

Matthew has an expanded version of this scene as compared with Mark and Luke. Peter uses an even more honorific messianic title, "Son of the Living God," which the evangelist wishes to be understood as an acknowledgement of divine sonship. This would have been unlikely before the dawn of resurrection faith, and the ensuing promise to Peter of leadership in the community is also much better suited to a post-resurrection context (see, for a parallel, John 21, 15-17).

But Matthew is singularly unconcerned about chronology. He arranges his material logically, thematically, and in Matthew 16-18 he has gathered a noticeable amount of "Petrine" data: the promise to Peter fits logically as a sequel to his acknowledgement of Jesus' Messiahship, understood now as a profession of faith in his divine sonship.

Obviously, observations of this sort cast no doubt on the fact that Jesus responded in a special way to Peter's faith and love.

1979 by NC News service



# 'Prayer is the only thing really worth doing with the whole of one's being' —

By Monika K. Hellwig

Most Western Christians have seldom, if ever, heard of St. Gregory of Nyssa. That should be remedied, for he has much to offer for our times. He lived in the Middle East in the fourth century, at a time when politics and church affairs were much entangled and sometimes marked by physical violence as well as trickery.

Of noble birth and well educated, Gre-

gory began a career in church ministry, changed his mind and embarked on a secular career and married, and then changed his mind again and went in search of a life of deep seclusion and contemplation. He was snatched away from his seclusion to be made a bishop, to which he reluctantly agreed.

He was by nature much more a thinker than an administrator. He had a checkered career as a bishop and many judged him a failure. However, subse-

quent generations have seen him as a great theologian and catechist. He was a strong voice at the Council of Constantinople and helped to give its present shape to the creed we recite at the Sunday Mass. But it was when he taught and wrote about the ways of Christian prayer that he seems to have felt at home.

**PRAYING FOR** Gregory of Nyssa is not something one does some of the time by following a ceremony, a set of words or a method of focusing attention. Praying for Gregory is the only thing that is really worth doing with the whole of one's being and the whole of one's time. In his way of seeing things, praying is a matter of tuning in to God who always wants to communicate with us, to reveal or show himself to us.

Most of us have heard this kind of thing before and may have found it discouraging, wondering how we were supposed to be able to see God. Gregory has an answer to this: We see God in the mirror of our souls. Something like this appears in the familiar catechism answer: We are made in the image and likeness of God, and that likeness is chiefly in our souls. But Gregory of Nyssa searches far beyond this glib answer.

It must be from his own life experiences that Gregory is so sure that even when a person is horribly distracted by trivialities, the passion for God hidden deep inside each human being, is always trying to burst out. But when a person turns away from sinful behavior and clears away concern over trivialities, the vision of God bursts upon the inward eye because the soul or self-consciousness has become a mirror that reflects God. Gregory is poetic but practical about this. The likeness of God is uncovered by the whole way of life, that is by converting one's whole way of life.

As one becomes generous, one sees the overwhelming goodness and generosity of God. As one has less to

hide, one becomes aware of the presence of God. As one reduces one's life to coherence and simplicity, one comes to know through the mirror of one's own consciousness the grandeur and holiness and utter simplicity of God.

**GREGORY** envisages a starting point for everyone. Because he is a lover of the Bible and has evidently meditated a great deal on the powerful stories of the Hebrew Scriptures, one of his best ways

## Spiritual masters

of explaining this starting point is in the story of Moses and the burning bush. The life of Moses has been reduced to great simplicity before this incident happens. As Gregory understands it, Moses is overwhelmed by a light so bright that it startles him even at high noon under a burning desert sun. The starting point is like a bright light which makes the vision of God clear so that everything falls into place.

After this, Gregory compares the way of prayer and union with God to the long trek through the wilderness, led by the pillar of cloud, that is the Holy Spirit. This is a different kind of presence, a different kind of seeing of God from the burning bush experience of the starting point.

It leads to something different again — to the encounter in darkness at the top of Mount Sinai. For Gregory, God is always seen through the mirror of the soul, but at the beginning that is a seeing in great light while at the end it is a seeing in darkness because the soul has become more capable of reflecting the inscrutable simplicity and holiness of God. One thing is clear: For Gregory, to pray is to convert one's whole life.

1979 by NC News Service

# Jesus asks his friends a question

By Janaan Manternach

One day Jesus wanted to find some quiet time away from the crowds. So he asked his friends if they would like to take a walk with him along the Jordan River. It was a beautiful day. The flowing river water, the warm sun and the gentle breeze would refresh them all.

So Jesus and his friends went down to the river bank. They headed north along

## Children's story hour



**ALONG THE WAY** Jesus asked them what the crowds thought of him. "Who do people say I am?" he asked. His friends could tell him that very easily. They had been listening with the crowds of people. They knew exactly what the people thought about Jesus.

"Some say you are John the Baptizer," they told Jesus. "Others say you are Elijah. Still others call you one of the prophets."

Now John the Baptizer was Jesus' cousin. John had been put to death by King Herod not many months earlier. People had thought John was the long awaited Messiah — the one God would

send to free them from the Roman rulers. Many people seemed to think Jesus was John come back to life.

**ELIJAH** HAD lived centuries earlier. He was a Jewish prophet, a man very close to God. When he died, people said God took him right up to heaven. Some people seemed to think Jesus was Elijah come back as Messiah to free God's people.

Almost everyone seemed to think Jesus was a great prophet like the great Hebrew prophets of old. They thought Jesus was like Isaiah, Jeremiah or Ezekiel — men close to God who told the people about God's ways.

Jesus listened to what his friends reported. Then he stopped. He looked directly at them and asked, "And you, who do you say I am?"

"For a moment they were all silent. They had long wondered who Jesus really was. They had their opinions, but hesitated to share them with Jesus.

Then Peter spoke up. "You are the Messiah!" Peter said confidently.

Jesus smiled. He did not admit he was the Messiah. He did not deny it. He gave his friends strict orders not to tell people he was the Messiah.

**THE MESSIAH** was the one everyone in Israel longed for. Most of the people believed God would send a great hero to free them from the Roman soldiers. They called this hero, "Messiah."

Jesus would not say whether he was the Messiah or not. He seemed more interested in freeing people from sickness, ignorance and sin than from the Roman soldiers. He did not want his friends calling him Messiah because people would immediately think of him as the leader of a revolution against Rome.

But he did not deny that God had sent him as Messiah to free people from something more powerful than the Roman army. He left even his closest friends wondering who he was.

And he continues to ask people the same question he asked that beautiful day along the Jordan River: "And you, who do you say I am?"

1979 by NC News Service

# Is it time to strike sexist language from liturgical books?



## Discussion questions

1. When you think of "vocation," what does it mean to you? Discuss.
2. Think for a moment about your work. How does it fit into Christian vocation?
3. Is every Christian called to ministry? Discuss.
4. Look back on what you have done during the past week. Were you called upon to minister in any way? What did your Christianity have to do with your actions?
5. Why did Jesus reveal himself to his apostles slowly?
6. Do you feel that revelation is still continuing today? Discuss.
7. Discuss this statement: "Like authentic human beings he (Jesus) came gradually to a full awareness of his own identity."
8. What was the core of the spirituality of St. Gregory of Nyssa?
9. Reflect upon this statement: "God is always seen through the mirror of the soul."
10. How important is prayer in your life? Do you set aside at least a few minutes each day just to talk to God or read a short Scripture passage or simply to sit quietly and listen? If you do not, consider the value of this practice.

**† KNOW YOUR FAITH**

By Father Joseph M. Champlin

Soon after the Second Vatican Council, those concerned about Catholic architecture and worship would often visit relatively new or recently renovated churches and groan in disappointment.

They discovered many buildings which had been rather permanently built or remodeled at substantial costs, but which were structures designed according to pre-Vatican concepts. A massive marble altar, for example, solidly fixed to the rear wall of the sanctuary or a celebrant's chair also fastened firmly at the side perfectly fulfilled then current notions of liturgy.

However, post Vatican II recommendations urged altars facing the people and a chair at which the celebrant might preside or lead the congregation in community prayer. A rearrangement of those sanctuaries often would have either been practically impossible, excessively expensive or pastorally disastrous. Thus, the disappointed moans. Had such construction or renovation been delayed but a few years, the projects would have taken a totally different direction.

**SOMETHING** parallel has occurred with regard to sexist language in our liturgical books. The translation of Latin ritual texts into English was accomplished by a corps of distinguished scholars. Nevertheless, the feminist movement with its related issue, the use of sexist words or style in publications, had just begun in those days and did not have the impact on writers it does now. Consequently, translators followed the then current tradition and employed terms like "man," "mankind," "men," "brothers" in the familiar generic sense.

Those concerned about this matter likewise groan when they look at large, heavy, costly volumes used at the altar. Changing or updating the translation in these books to eliminate sexist terminology means the removal of expensive rituals purchased only a short time earlier and the replacement of them with new ones. While not as impossible or

impractical a task as a second renovation of the church, it does represent an obstacle to be overcome.

Is the effort and expense justified?

There seems no question about that point. Words and names are important. They convey the reality behind them.

For example, the term last rites or extreme unction and anointing of the sick denote the identical reality — one of the church's sacraments. But do they not communicate totally different views and suggest completely distinct approaches to the same sacred experience?

**DO YOU FEEL** annoyed or ignored or neglected when a person either does not know your name or mispronounces it or confuses you with another individual?

Are black people indifferent to the word "nigger" in the United States or "kaffir" in Africa?

In the Scriptures we often find God changing the name of a person who was destined to play a particularly significant role in the history of salvation. In addition, the new title contained an intimation of the function he or she would fulfill.

Abram became Abraham; his wife Sarai, Sarah. The zealous Saul was to be known as the Apostle Paul. Perhaps the most famous case is Simon Son of John renamed Peter (rock) by Jesus. "I for my part declare to you, you are 'Rock', and on this rock I will build my church." (Matthew 16,18).

Moreover, the church's pattern of prayer or worship has always reflected its manner of belief or faith and vice versa. The law of praying is the law of believing.

Thus names and words and language are important.

Next week I will look at some specific applications in the liturgy of this sexist language issue. As an appetizer for that discussion, we might recall that one early saint, John Chrysostom called God, "Sister, Mother"; another, St. Anselm, prayed to Jesus as Mother.

1979 by NC News Service

## For parents and children after reading 'story hour'

1. After reading the story, "A Walk Along the Jordan River," talk about it together, using the following or other questions:

Who did people think Jesus was?

Who did Peter think Jesus was?

What did being "Messiah" mean to Peter and the others who thought Jesus was the Messiah?

Was Jesus the Messiah?

Who do you say Jesus is?

2. Rewrite this story of Jesus. Pretend that you are the friends who are with him. When he asks you who people say

he is, write, as part of your story, who people today think Jesus is. Finally, end your story by telling Jesus who you think he is.

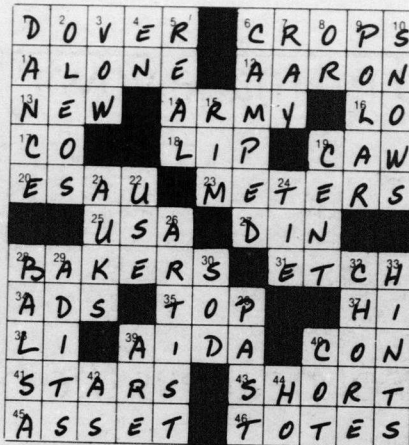
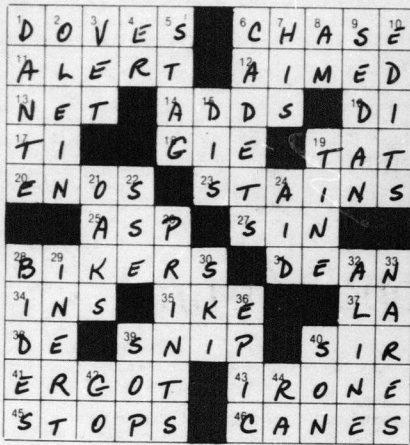
3. Using water colors paint pictures showing the place where the story takes place and Jesus questioning his friends. You might also paint scenes of what Jesus and his friends talked about as they walked along the river, the healing of the blind man and the deaf mute, the feeding of the crowd and Jesus healing the daughter of the Greek woman.

4. Write a poem that expresses how you feel about Jesus.



# double-take

(Solution to last week's puzzle)



## Commencement held

ST. MEINRAD, Ind.—Commencement and convocation ceremonies for 36 graduates of the St. Meinrad School of Theology were held here on Thursday, April 26. The 36 students, who represent 25 dioceses and three religious communities, received master of divinity degrees.

Included among the graduates are two men from the Archdiocese of Indianapolis. They are John Brandon, son of Mr. and Mrs. Jerry Brandon of St. Philip Neri parish, and Paul Shikany, son of Mr. and Mrs. Michael Shikany of Little Flower parish, both in Indianapolis. They will be ordained to the priesthood on May 19.

A convocation Mass was held in the college chapel with Benedictine Father Daniel Buechlein, president-rector of the school of theology, as the

main celebrant.

Preceding the commencement exercises Thursday evening, a dinner was served in the school's dining hall. Archabbot Timothy Sweeney of St. Meinrad Archabbey delivered the commencement address and conferred the degrees.

## Sign classes slated

Gary W. Olsen, coordinator for the Indianapolis sign language program, announces that the fourth session of classes will begin on May 7 and continue for ten weeks until July 9.

Classes are open to the public with instruction at the beginner, intermediate, advanced and American sign language levels. Classes will meet once a week for ten weeks. Time for the classes will be from 7 to 8 p.m. Tuition is \$15 per person and \$20 per family. The textbook is \$6. Orientation nights will be April 30, May 1, 2, and 3, from 7 to 8 p.m. at the Indiana School for the Deaf Auditorium in Building #6, 1200 E. 42nd Street. For more information call: 638-1715 or 259-7115 between 9 a.m. and 4 p.m. daily or write: SIGN CLASSES c/o Gary Olsen, NAD Branch Office, 445 N. Pennsylvania St., Suite 804, Indianapolis, Indiana 46204.

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## question box

## Annulment and marriage vows

by Msgr. R. T. Bosler

*Q. I can't understand how the Catholic church could annul a marriage. In the eyes of God once you take vows you are making a commitment to each other before God. How could you take such precious vows and then have them annulled? You are really breaking a promise to God.*

A. An annulment is not a divorce, not a dissolving of a marriage; it is a declaration that there was never a marriage at all between a given couple, that there was something radically wrong with the vows of one or the other party to the marriage.

Let's illustrate this with some examples.

You can't vow what you are not capable of giving. Some homosexuals marry in the hope that marriage will cure them of desire for members of their own sex only to discover they are not able to live as normal husband or wife; they simply cannot develop a normal love for the opposite sex. Then there are persons with deep psychological problems who come apart emotionally when they find themselves incapable of assuming the responsibilities of married life.

There are cases in which one of the parties is not altogether free when the vows are taken. Such is the case when parents put extreme pressure on a son or daughter to marry a certain individual, either because of pregnancy or for ethnic reasons. This latter happened among immigrants who insisted upon following the custom of the homeland, where the parents selected partners for their children.

Confirmed alcoholics may be able to go through a marriage ceremony, but some of them may be so psychologically sick that they

are incapable of making any serious commitment.

Then there are those who are not serious about their vows or put a condition in them that makes them void. A man who was intimate with other women a week before the marriage and a week after the wedding continues to become involved with other women obviously had no intention of binding himself to fidelity. There was something

essentially lacking in his consent.

A woman who assures her parents, who are against the upcoming marriage, that there are no going to be any children, while leaving her fiancé under the impression she wants to wait until the marriage is well established before thinking about children has a condition against something essential to marriage: the right to have children.

These examples are all taken from actual

annulments in which I as a judge of a church court participated in the decision.

*Q. I am a convert. While I was still an Episcopalian I was bridesmaid for my sister when she married in the Episcopal church a man older than herself who had been married several times before. This marriage failed—the man must have had personality problems—and now my sister will soon be marrying a good Protestant man never married before. May I as a Catholic be bridesmaid for my sister a second time in the Episcopal Church?*

A. Yes, you may. Catholics may now witness marriages in other churches, and your sister's right to marry again is regulated by her own church. From what you say, the first marriage of your sister could be declared invalid by the Catholic church were that necessary.



## Sign of peace is the bond of Christ



APRIL 29, 1979  
THIRD SUNDAY OF EASTER

Acts 3:13-15, 17-19  
1 John 2:1-5  
Luke 24:35-48

by Rev. Richard J. Butler

The readings today, as through this whole Easter season, are filled with the basic ritual elements of the Christian life—elements that surfaced at the outset of the early church and continue to our day.

Thus in the gospel today, it is probably as important to notice the process as it is to notice what happened. Some can quickly summarize the gospel message as being Jesus' explanation to the confused disciples that he had been raised from the dead. Noting the process, that is, how Jesus brings this about, can give us far deeper experience and insight into the Christian life.

The message comes in the context of a meal shared. It is a message already in the scripture, needing only to be opened up. It is a

message heralded with the sign of peace and leading us to the task of preaching penance for the remission of sins.

Thus the message broken open for the confused disciples comes to them in much the same way that the message of the present hour comes to us. How often we can reduce the Christian experience to proving syllogisms while failing to take hold of the process! It is as though religion is something to be learned so that all will be well. True, it is important to learn about religion and theologians do serve the church well; but they have a role only because the religion firstly is something lived, only because religion has become a part of our lives through a process.

In these days, as we celebrate the resurrection, it is good to reflect on the events of the past—how Jesus was raised by the Father and how the things announced years before were brought to fulfillment. But it is more important to experience the present coming of the risen Lord into our lives.

Thus we are called to experience the opening of the scriptures, to taste the sharing of a meal, to receive the sign of peace and to

accept on our shoulders the task of preaching the penance which is for the remission of sins.

The sign of peace might well be a case in point. How often it is treated as something set apart from the liturgy—almost as an interruption. In truth, it can be the integrating unit! It is an acknowledgement that Jesus Christ is the bond that unites us. Peace is the quiet harmony of persons united. It is the integrating item that binds a people together. The peace of Christians is Christ himself.

Sharing the sign of peace in a total way brings us to an awareness of the power of Christ in our lives. It is a statement in words and in body that Christ who is risen holds us together. Some would have the sign shared only by those who know each other or by those who have a common friendship or interest. But such would say that the bond—the peace—is the bond of knowledge, of common roots or of mutual friends. No, the bond is the bond of Christ and must be shared if we are to experience His presence in the communion that follows. The Jesus who is alive is not a case to be studied in history, but rather a person to be experienced in life.

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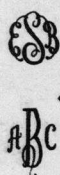
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## Families (from 4)

at work in the White House Conference:

—Conference planners should design a nationwide process involving interest groups, family professionals and families themselves to define the common needs of American families while reflecting the diversity of those families.

—The conference should focus primarily on the impact of federal policies on families.

—The conference should also look at the impact on families of other institutions, including education, religion, the media, business, labor and the helping professions.

—The conference should discuss ways government can strengthen "informal and natural systems of support and mutual aid that families use to cope with problems."

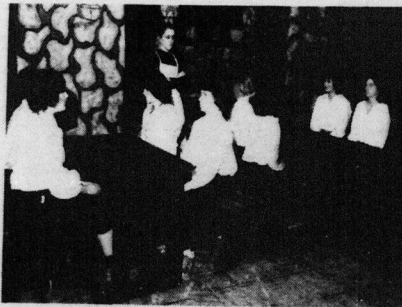
**BUT BROTHER BERG** is also proud of the way the coalition has approached issues.

The coalition has listed a number of issues—such as housing, health care, social services, media, and so on. But, Brother Berg said, rather than write a number of issues papers for the conference planners to consider, the coalition has first suggested guidelines about the way the conference should discuss issues.

For example, the coalition recommended "As each issue is discussed, a conscious effort should be made to reduce negative group conflict by attempting to identify the 'common issues' among diverse interests that can act as a bridge between them. This does not mean that difficult issues should be avoided or that family structures or functions should be ignored."

The coalition also said, "Each issue should be examined in the context of the full structural, functional and cultural diversity of American families. Thought should be given to which problems may be addressed through universal solutions and which need a particularistic approach."

In discussing issues, the coalition said, the conference should ask questions like "Precisely who is hurting? To what extent? What are their special needs?" "What resources are needed?" "What are policy choices?"



**FOOD, GLORIOUS FOOD!**—The Widow Carney (Betty Stumpf) watches over the orphans in Roncalli High School's production of "Oliver." to be presented April 27 and 28 at 8 p.m. and April 29 at 4 p.m. Tickets are \$3 for reserved seating; general admission is \$2 for adults and \$1.50 for students. The musical is directed by Patti Brown and assistant director Terri Talheim. Lynn Starky is the vocal director and accompanist. Student director is Mary Callon. The cast and crew consists of 120. Mitch Malloy portrays Oliver, Jim Shields is Fagin, Susie Kern is Nancy, and Donald Campbell is the Artful Dodger.

## Singles Clubs

**Catholic Alumni Club (CAC)**—Dan Jahn, 842-0855; **Fifth Wheelers**—For widows and widowers only, Noble Halterman, 638-9554; **St. Thomas Aquinas Singles' Family**—John Kohlhauser, 547-2907; **United Catholic Singles' Club**—Never marrieds and widows and widowers (ages 35-65), Dolores Augustin, 542-9348; **Catholic Singles Club**—For divorced, separated and remarried Catholics: North Side Chapter, Doreen Rodgers, 253-3651; South Side Chapter, Jean Parker, 786-3005.

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## CYO news

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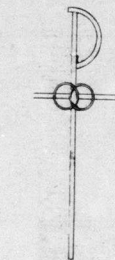
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## television highlights

## 'Ike' subject of war drama

World War II and the supreme commander of the Allied forces in Europe are the intertwined subjects of "Ike," airing in three-parts on Thursday, May 3, Friday, May 4, and Sunday, May 6, at 9-11 p.m. each night on ABC.

This is no revisionist history of the war or of the general who led the Allies to victory against Hitler. The production takes full advantage of today's nostalgia for the wartime unity of the American people and the qualities of leadership that made Dwight D. Eisenhower a national hero.

The film reflects well the moral fervor of the time in fighting a holy war against the evils of fascism—a "Crusade in Europe" as Eisenhower called his own account of it. The course of the war, in battles and strategy, is presented in broad outline, but a surprising amount of detail has been successfully worked in.

Robert Duvall, with a bit of padding and deepening of voice, succeeds in evoking Ike's personality, but not his appearance. People liked Ike

because of his lack of pretension—the country boy who had made good without denying his origins. Duvall gives meaning to the script's references to Ike as a Huck Finn in a modern King Arthur's Court.

The film presents a convincing portrait of Eisenhower as a strategist who took some gambles but was able to admit and learn from mistakes. His essential contribution to the Allied victory, however, was in being able to deal with people and hold the military alliance together.

One might have preferred that a decade after his death, Eisenhower's private life might have remained just that. His relationship with his aide, Kay Summersby, is ambiguous just this side of a lawsuit. Lee

Remick plays the role with restrained passion but an uncontrollable English accent. Duvall is unromantic to the core and the viewer is left deeply puzzled by the whole affair.

Because so much time is given to this matter, shedding no light on Ike's conduct of the war, a major reservation must be expressed for what is otherwise an admirable undertaking by writer-director Melville Shavelson.

tv programs  
of note

Sunday, April 29, 10:30-11 a.m. (CBS) "For Our Times." The premiere of a new religious and cultural

affairs series reports on how Cincinnati pre-teen-agers are celebrating the International Year of the Child.

Sunday, April 29, 8-9 p.m. (PBS) "Global Paper: Waging Peace." Experts here and abroad examine the various options that the United States can employ in dealing with international conflict. Concluding segments air on April 30, 9-10 p.m., and May 1, 10-11 p.m.

Tuesday, May 1, 4-4:30 p.m. (CBS) "Razzmatazz." CBS News monthly magazine for youngsters offers features on putting up a circus tent, sled dogs, a sailing family and a demonstration of inertia.

Saturday, May 5, 8:30-9 p.m. (PBS) "Forgotten Frontier." This is a rebroadcast of the documentary on the Jesuit

and Franciscan missions established centuries ago—filmed in Sonora, Mexico, southern Arizona, San Antonio, Texas, and the Rio Grande Valley.

religious  
broadcasting  
highlights

RADIO: Sunday, April 29—"Guideline" (NBC) continues its series of interviews exploring the tenets, values, and beliefs of three of the world's great religions, Islam, Judaism and Christianity. The guest is Dr. Muzammil Siddiqi, chairman for Islamic Affairs, Moslem World League. In this

second interview Dr. Siddiqi will discuss the relation between political life and religion in an Islamic republic. The interviewer is Father Thaddeus Horgan, a Graymoor Friar and director of the Graymoor Ecumenical Institute. (Please check local listings for exact time in your area.)

TELEVISION: Sunday, April 29, 10:30 a.m. Religious Special for Our Times: "The Whole Child" (CBS). The premiere program in CBS new interfaith series is a documentary that explores the themes of the United Nations' International Year of the Child. Filmed in Cincinnati, "The Whole Child" analyzes how one American community meets the needs of a broad cross section of young people, black and white, the gifted, the autistic, the rich and the poor. (Please check local listings for exact time in your area.)

Editor's note: This column was written through consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.

today's  
music

## A rock song of joyful romance

by Charlie Martin

If you are a straight rock fan, then you will enjoy Suzi Quatro and Chris Norman's "Stumblin' In." The beat is pure rock, while Quatro and Norman color the rhythm with their vocal renditions.

"Stumblin' In" is a light, even joyful song about the romantic aspects of loving. Its positive nature is accentuated by its uplifting beat and vocal quality. The song contains no developed imagery or complex ideas. It is simple and celebrative, valuing those relationships that create the condition we call romance.

Falling in love can be exciting. The song mentions some of the ideas and emotional responses common to romance. There is a sense of limitless dedication to the other, as in the words of the song, "I've fallen for you, whatever you do."

While this idea may seem a bit extreme, it does speak of the power of romantic love. Powerful feelings change us, and for lovers these feelings bring a new perspective to life itself.

A question often asked is where does romance lead? Some would say that the idealism inherent in romantic love fades into indifference, and sometimes even into disillusion. Others discover that romance is a key to growth in love. Romantic feelings may change.

Yet the growth in the total relationship fostered by romance transfers to growth in commitment. Our involvement with another in feelings enhances our commitment to another as a whole person.

ROMANCE does not have to depend on idealizations of

another. People can be in love with each other even though they are known to each other in both faults and strengths. Such love born of romance has grown to a new level of commitment.

No romance is perfect. Such

is the way we love. And if the romance leads to marriage, the marriage will also be imperfect.

There are many times when we literally our love "stumbles" over many aspects of our relationships, but especially pride, selfishness, and unrealistic or assumed expectations. But lovers also reach out to pick each other up. There is a certain amount of "foolishness in laying one's love out openly," but lovers take this risk.

Anyone who stumbles and falls chances scraped knees and sometimes broken bones. Lovers chance bruised egos and crushed spirits. Once all of us were toddlers, tripping and falling, placing one uncertain step in front of another.

BUT IF we never took the chance of walking, a whole world of discovery would have

been lost to us. Lovers chance this stumbling in order to explore new dimensions of their emotions, their fears and their dreams.

We need romance in our lives. Romance can indeed include emotional intensity, but it does not depend on it. Romance teaches us to value ourselves, our ideas, our feelings, our dreams and those others who touch and recreate our lives. Christians are called to be this kind of lover. Every romance includes pain, whether it be with a lifelong dream or with the changing mystery of another person. Yet to avoid this type of involvement with life is to lessen our potential to be a full person. To open oneself to both the intensity and the stumblings of love is to discover a richness in living that God invites each one of us to process.

## STUMBLIN' IN

Our love is alive and so we begin/Foolishly laying our hearts on the table/Stumblin' in./Our love is a flame burning within/Now and then firelight will catch us/stumblin' in./Wherever you go/Whatever you do/You know these reckless thoughts of mine are following you./I've fallen for you whatever you do/cause baby you've shown me so many things that I never knew/Whatever it takes baby/I'll do it for you./Our love is alive and so we begin/Foolishly laying our hearts on the table/Stumblin' in./You were so young and I was so free/I may have been young but baby that's not what I wanted to be/Well you were the one/Oh why was it me/Cause baby you show me so many things that I never see/Whatever you need baby you've got it from me./Our love is alive and so we begin/Foolishly laying our hearts on the table/Stumblin' in./Our love is a flame burning within/Now and then firelight will catch us/stumblin' in./Ah stumblin' in/Mm stumblin' in/Now and then firelight will catch us/Stumblin' in/Oh stumblin' in.

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viewing with arnold

# 'Champ' a sentimental pugilistic tale

by James W. Arnold

"The Champ" is at the very least an improbable movie—a sentimental 1930's yarn about a little boy who loves his goodhearted but ne'er-do-well father who is also a washed-up prizefighter. It stars such major talents as Oscar-winner Jon Voight and Faye Dunaway, and is directed by the gifted Italian Franco Zeffirelli, whose normal pursuits are classical theater and opera, whose most recent enterprises have been quality religious films, "Brother Sun, Sister Moon" and "Jesus of Nazareth."

One hardly knows what to expect from this combination, and the results are mixed, like getting a hamburger from Maxim's. But why did they decide to do it? You wonder. Was it a little bit of the "Rocky" syndrome? (Old fighter comes back to win one more time?) Or perhaps for a nostalgic touch, an old movie-movie homage, a tribute to the three-hankie picture of grandma's salad days? That's conceivable, too, given the success of Agatha Christie mysteries, the return of private detectives and even angel movies, like "Heaven Can Wait." The film business loves to re-cycle its old products, and it doesn't always need a logical excuse.

Here, well enough could probably have been left alone. Although the original 1931 King Vidor version won Oscars for Wallace Beery and writer Frances Marion, and helped launch the legendary career of child star Jackie Cooper, it was hardly a classic film, and was considered maudlin even in its own purple age.

If it was an example of anything, besides being one of the routine efforts of Vidor's distinguished career, it typified the old Hollywood's idealization of the innocence of children, and the mawkish exploitation of the "lovable



orphan" stereotype that later peaked with Shirley Temple and Margaret O'Brien.

It has never really died, but moved over to TV, and lingered on in movies through Disney pictures, whose plots have always been stuck in the 1930's, like an old Victrola needle.

PERHAPS THE real reason for reviving "The Champ" was the discovery of young towhead Ricky Schroder. Either on his own or via Zeffirelli's directorial dexterity, he emerges as a

potent new movie moppet in the great tradition—cute in that Huck Finn freckled way, but not too cute; natural, with vast powers for speaking more than one line at a time and expressing bottomless sorrow as well as beatific joy.

One of Zeffirelli's considerable skills is getting the most from actors, even inexperienced ones, and what he gets from Schroder is impressive. It would've been a shame to waste the kid on anything less than an emotional orgy like "The Champ," which is really the cinematic equivalent of grand opera.

The story, despite some updating, can't escape its origins in a simpler, less sophisticated age.

It's a love story on three levels: the two of the connections are missed, but one is fulfilled. Voight (in a role originally intended for Ryan O'Neal) is a punchy but lovable rascal, given to wasting himself on booze and dice (but not women), now working as a horse-walker at Miami's Hialeah racetrack.

He's strong on love for people, kids, and animals but weak on responsibility; in this psychology-crazy age, we never learn why. He has custody of Ricky, who worships him, because his ex-wife (Ms. Dunaway) took off seven years earlier to design high-fashion clothes in Paris. If the adults seem an unlikely match, that's only one of several gaps of logic in the contrived tale.

gallant ring comeback with results that are both inspiring and tragic. Enroute, big emotional scenes spill out all over the place: son rejects mother, father fakes rejection of son (for his own good), reunions of both these pairs, plus a tearful death scene in which the kid tries to wake his father from the Big Sleep. There are also bits involving the kid and his horse, but the horse (gratefully) slips quietly out of the movie.

All this is not for cynics or the weak of heart. The best that can be said is that the acting is beautiful and reasonably restrained by everyone, including some reliable veterans (Jack Warden, Joan Blondell, Strother Martin, Elisha Cook) in supporting roles.

Zeffirelli adds helpful touches of humanism—the handling of the relationship between Voight and the guy he battles in the brutal and bloody climactic fight is masterful. And with his cameraman aestheticizes Florida, its boats, sun and surf as only a foreigner can.

Overall, "The Champ" is not a great or good film, but it can stand as a collection of stunning scenes, many of which transcend the tearjerker format. Its people are nice and love each other fiercely, and Zeffirelli's visual sense gives it the warm sweet glow of a melancholy dream. *NCOMP rating: A-2, morally unobjectionable for adults and adolescents.*



CLASSIC REMADE—Billy Flynn played by Jon Voight trains for a fight while his son, T.J., played by Ricky Schroder, stays close at his heels in MGM's "The Champ," a remake of the 1931 film which earned an Academy Award for Wallace Beery and made a star of Jackie Cooper. It is the first American film for director Franco Zeffirelli whose productions of "Romeo and Juliet" and "Jesus of Nazareth" have brought international acclaim. (NC photo)

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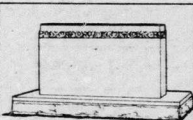
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IN ANY CASE, when Dunaway, now remarried to a doctor (Arthur Hill) who seems somehow to have parlayed his gerontology specialty into an Onassis-like fortune, returns and rediscovers her son, it's clear (as it always was in old movies) that she can do more for the kid than the old fighter can.

In a desperate effort to hold off the inevitable, Voight tries a



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