

# the CRITERION

## Campaign pledges reach \$2 million

by JIM JACHIMIAK

Pledges in the 1983 Archbishop's Annual Appeal have reached \$2 million, and a record number of pledges had been received as of Aug. 1, said Jim Ittenbach, archdiocesan director of development.

While the total pledged is 95 percent of this year's goal of \$2.1 million, it is \$11,000 more than the total pledged last year. In AAA '81, the first campaign, \$2.5 million was pledged.

In AAA '83, Ittenbach said, "participation increased to the highest level in the history of the program." This year, 51,652 pledges have been made, compared to 29,584 at the close of the campaign last year.

"Pledges are still coming in every day," but "the appeal program from all practical standpoints is wrapping up." However, Ittenbach believes, "there is still a strong possibility" that the \$2.1 million goal will be reached, and "pledges are still warmly welcomed."

Ittenbach credits lay leaders at the parish and deanery levels, and a stronger public relations program, for the increase in participation. He noted that a number of parishes have not reached goal but have increased the amount pledged over last year.

The largest increase over last year was at St. Boniface, Fulda, where this year's total is 309 percent of last year's.

OTHER parishes which have not reached goal but have raised significantly more than last year include Holy Guardian Angels, Cedar Grove, 294 percent of last year's total; St. Cecilia, Oak Forest, 261 percent; St. Joseph, St. Joseph Hill, 245 percent; St. Paul, Decatur County, 209 percent; St. Martin, Siberia, 178 percent; St. Paul, New Alsace, 175 percent; St. Michael, Brookville, 156 percent; St. Isidore, Perry County, 152 percent; St. Martin, Yorkville, 147 percent; St. Mary, Diamond, 141 percent; St. Margaret Mary, Terre Haute, 132 percent and Mary, Queen of Peace, Danville, 126 percent.

Surveys sent to parish volunteers show that most used a variety of methods to present AAA '83 to parishioners, said Cathy Verkamp, administrative assistant in the development office.

Ittenbach added that "a number of parishes responding to our survey indicated that the triple-A program was (See CAMPAIGN PLEDGES on page 2)



SUMMER'S OUTING—Visitors to the former canal town at Metamora in Franklin County can ride the Ben Franklin, a replica of the boats which once traveled the Whitewater Canal of the 1840's.

The canal extended from Hagerstown in Wayne County to Cincinnati and a 15 mile restored section can be found around Metamora. (Photo by Father Tom Widner)

## Pope reaches out to sick at Lourdes

by NANCY FRAZIER

LOURDES, France (NC)—The sick, the mother of Christ and a 19th-century peasant girl were the stars of Pope John Paul II's Aug. 14-15 visit to Lourdes.

The pope devoted one of the final acts of his more than 30-hour visit to the world-famous Marian shrine to the sick and crippled.

Ignoring the warnings of security-conscious French police, who had encouraged him to greet the crowds only from the bullet-proof "popemobile," Pope John Paul passed on foot through a throng of 2,000 sick people Aug. 15.

Before leaving France for Rome nearly an hour behind schedule at 8:40 p.m. (2:40 p.m. EDT), he described the visit as "an indescribable joy" and said he would remember the 1983 feast of the Assumption as "one of the most beautiful of my existence."

The feast of the Assumption, Aug. 15, celebrates the bodily assumption into heaven of the mother of Christ.

Pope John Paul's trip marked the first time a reigning pope had visited Lourdes.

The pope originally had been scheduled to visit Lourdes in July 1981 for the International Eucharistic Congress, but the visit was postponed after the pope was severely wounded in the May 13, 1981, attempt on his life.

One of the trip's most dramatic

moments came as Pope John Paul kissed many of the sick people who had come to Lourdes in hopes of a cure.

VISIBLY MOVED and smiling, the pope passed among scores of wheelchairs and stretchers in front of the grotto where Mary appeared to St. Bernadette Soubirous 18 times in 1858.

"Suffering is always a reality, a reality of a thousand faces," he said.

"Neither just nor unjust, suffering remains, despite partial explanations, difficult to understand and difficult to accept even for those who have faith," he added.

Marguerite Crampes, a wheelchair-bound member of the French Catholic Committee for the Sick and Handicapped, told the pope that "we are here in our physical and moral sufferings, with our limitations, our distress, our weariness, our uncertainties, our fears and also with all our hope."

"Today we affirm our desire to be recognized as worthwhile partners, as members on an equal level in the church," she added.

Earlier on Aug. 15, Pope John Paul had celebrated Mass on the shrine's meadow for about 250,000 people.

He said he had made the pilgrimage to Lourdes "not only to honor, by this solemnity of the Assumption, the birth of Mary into heaven, but also to honor the blessed moment of her earthly birth."

THE POPE equated the Holy Year of Redemption, scheduled to end next April 22, with Advent. The Holy Year of Redemption "is preparing the church for the great jubilee of the second millennium (of Christ's birth) in the year 2000," the pope said.

"But Advent is most particularly the time of Mary," he said. "It is in her alone that the expectation of the whole human race concerning the coming of Christ reaches its climax."

As part of the preparations for the second millennium of Christ's birth, the pope suggested that the current holy year

should also be a commemoration of the 2,000th anniversary of Mary's birth. The Catholic Church has no official date for Mary's birth.

Throughout the visit, Pope John Paul spoke about his faith in the events at Lourdes 125 years ago and the shrine's role in the church as "an exceptional place of grace."

In 1858, at the Grotto of Massabielle, Mary appeared 18 times to Bernadette Soubirous, a 14-year-old peasant girl.

When the girl, during the last appearance, asked the apparition to identify herself, the apparition said: "I am the Immaculate Conception."

THE IMMACULATE Conception refers to the Catholic belief that Mary was conceived without original sin.

Mary directed Bernadette to dig in the dry ground, and a spring arose that no one had seen before. Since then, millions have bathed in its waters, which many consider miraculous.

Pope John Paul's first stop after reaching the Marian shrine Aug. 14 was at (See POPE REACHES OUT on page 29)

## Looking Inside

TOTAL CATHOLIC EDUCATION and the ROLE OF THE DEANERY BOARDS OF EDUCATION are the focus of the special supplement on pages 9 to 24. Among the articles are an interview with the leadership at the Office of Catholic Education by Father Tom Widner as well as interviews with the new principals at St. Elizabeth Seton School in Richmond and St. Louis School in Batesville. Jim Jachimiak talked with presidents of the deanery boards of education and Phil Unwin spoke with principals of the archdiocesan high schools.

Jim Lackey offers the ninth part in a series on the pastoral letter of the American bishops on war and peace on page 4.

Kevin McDowell has a few words to offer on grade conscious students in schools. See Point of View on page 5.

St. Dennis Parish in Jennings County is this week's Parish Profile. Turn to page 26.

the CRITERION

Vol. XXII, No. 45 — August 19, 1983  
Indianapolis, Indiana

# Campaign pledges reach (from 1)

presented to 100 percent of the parishioners."

The survey is helping determine which methods worked best in each parish and what changes are recommended by volunteers. Results will be used "to fine tune the triple-A program," he said.

That will result in greater flexibility at the parish level, he added. "Parishes will manage with fewer volunteers and have greater support in providing information" about the purpose and results of AAA.

**ONE CHANGE** already planned for next year, as a result of input from volunteers, is to make deanery workshops "more nuts and bolts, more fact-finding and far more in advance" of the launching of the campaign.

While communication with parishes has improved, Ittenbach hopes for greater communication about the results of the appeal each year.

"We have not had the time to totally communicate the strength in archdiocesan services being underwritten by triple-A," he said. "The parishioners' investments are generating some very positive results throughout the entire archdiocese. We feel

they have made a very wise investment into their archdiocesan church."

Results include programs through the Family Life Office, counseling programs, and various deanery projects, he said.

The Development Office will also support parish volunteers "in any way we can, because in essence they are the campaign. We are not. The chairpersons and the auditors and all of the volunteers can be very proud of themselves."

Since the AAA '83 report in June, two additional Indianapolis parishes, SS. Peter and Paul Cathedral and St. Anthony, have exceeded 200 percent of goal.

Parishes exceeding 100 percent of goal since the June report are Holy Name, Beech Grove; St. Michael, Charlestown; St. Martin, Martinsville; St. Dennis, Jennings County; St. Joseph, Crawford County; St. Mark, Perry County; St. Peter, Franklin County and St. Leonard, West Terre Haute.

Parishes now exceeding 200 percent of goal are, in descending order: Holy Angels, Indianapolis; Christ the King, Paoli; Assumption, SS. Peter and Paul Cathedral and St. Anthony, Indianapolis; St. Patrick, Salem; and Holy Rosary, Indianapolis.

Parishes exceeding 100 percent of goal are, in descending order: St. Catherine, Indianapolis; St. Benedict, Terre Haute; St. Joseph, Crawford County; Holy Cross, St. Joseph, St. Rita and St. Bridge, Indianapolis; American Martyrs, Scottsburg; Holy Trinity, Indianapolis; St. Thomas, Fortville; St. Michael, Greenfield; St. Mary of the Woods, St. Mary of the Woods; St. John, Dover; St. Ann and St. James, Indianapolis; St.



**CERTIFICATE OF APPRECIATION**—Dave Whitsett (center) of the archdiocesan business office receives a certificate of appreciation from Jim Ittenbach, director of development, and Cathy Verkamp, his administrative assistant. Whitsett assisted Ittenbach and Verkamp with coordination of the Archbishop's Annual Appeal. (Photo by Jim Jachir '84)

Magdalen, New Marion; St. Mark, St. Matthew and St. Joan of Arc, Indianapolis; Immaculate Conception, Montezuma; St. Mary, Madison and Sacred Heart, Indianapolis.

Also, St. Vincent de Paul, Bedford; St. Bridget, Liberty; St. John, Osgood; Holy Trinity, Edinburgh; St. Mary, Navilleton; Holy Rosary, Seelyville; St. Barnabas and St. Michael, Indianapolis; St. Charles, Milan; St. Agnes, Nashville; St. Andrew, Richmond; St. Michael, Madison; St. Thomas More, Mooresville; St. Bernard, Frenchtown; St. Mark, Perry County; St. Susanna, Plainfield; St. John, Enochsburg; St. Gabriel and St. Mary, Indianapolis; St. Nicholas, Ripley County; St. Vincent, Shelby County; St. Paul Catholic Center,

Bloomington; Nativity, Indianapolis; and Sacred Heart, Jeffersonville.

Also, St. Rose of Lima, Franklin; Immaculate Heart of Mary, Indianapolis; St. Mary, Lanesville; Little Flower, Indianapolis; St. Ambrose, Seymour; St. Anne, New Castle; St. Peter, Franklin County; St. Andrew and St. Philip Neri, Indianapolis; St. Mary of the Rock, St. Mary of the Rock; Our Lady of the Springs, French Lick; Our Lady of Perpetual Help, New Albany; Holy Cross, St. Croix; St. Dennis, Jennings County; St. Martin, Martinsville; Holy Family, Richmond; St. Mary, Rushville; St. Joseph, Universal; Holy Name, Beech Grove; St. Luke, Indianapolis; St. Michael, Charlestown; and St. Leonard, West Terre Haute.

## OFFICIAL APPOINTMENTS

Effective August 9, 1983

REV. WILFRED DAY, appointed Dean of the New Albany Deanery and continuing his assignment as pastor of Sacred Heart, Jeffersonville.

# church in the world

## Priest's death recalled

**SANTIAGO ATITLAN, Guatemala (NC)**—Two Oklahoma bishops, 20 other people from Oklahoma and more than 2,000 Tzutuhil Indians marked the second anniversary of the murder of Father Stanley Rother in Santiago Atitlan. Father Rother, an Oklahoma missionary working at Santiago Atitlan, was shot to death July 28, 1981, at the mission rectory. He had been pastor of the Guatemalan Indian parish since 1968.

## Marriage law passed

**ALBANY, N.Y. (NC)**—A New York law, requiring a person filing for a civil divorce to guarantee there are no barriers to his or her spouse's remarriage, will not force Catholics before church marriage tribunals, a New York Catholic Conference spokesman said. The law signed Aug. 9 by Gov. Mario Cuomo says a divorce complaint must include a signed statement by the petitioning spouse saying that "all steps

solely within his or her powers" have been taken to "remove any barrier" to remarriage of the other party. The statement will be required in all cases in which the marriage was performed by a rabbi, minister or priest.

## Priest backs summit

**WASHINGTON (NC)**—A proposed national summit conference on education would be a good vehicle to help define education, agree upon common national goals and devise a strategy to achieve those goals, said Father Thomas G. Gallagher, secretary for education of the U.S. Catholic Conference. He expressed his support for the conference in letters to the plan's two principal congressional advocates, Sen. Edward Kennedy (D-Mass.) and Rep. Pat Williams (D-Mont.). Father Gallagher urged Kennedy and Williams to make specific provisions in the legislative proposals for participation by the non-public school sector.

## Mariapolis draws 900

**NEW YORK (NC)**—More than 900 participants in the Focolare movement gathered at Fordham University Aug. 8-14 for the last of four one-week programs known as the Mariapolis held in the United States this summer. The theme for this year was "Unity." Attracting large numbers of children, teen-agers and young adults, as well as older people, the Mariapolis program emphasized building unity in everyday relationships of family and community, and among people of different religious traditions and ethnic groups.

## Idaho law questioned

**BOISE, Idaho (NC)**—The Idaho attorney general's interpretation of the state's new informed-consent abortion law

is "more favorable than expected" in light of a recent U.S. Supreme Court decision said a Right to Life spokeswoman. Attorney General Jim Jones announced that several sections of the law, passed by the 1983 Idaho legislature, probably are unconstitutional on the basis of the June Supreme Court decision which struck down an informed-consent ordinance in Akron, Ohio. Idaho Right to Life's president, Kerry Uhlenkott, said she believes Jones did "everything in his power to minimize the damage done" to the Idaho law.

## Latin rite church sued

**COEUR D'ALENE, Idaho (NC)**—An Idaho jury has awarded a father of five children \$1 million in damages in an alienation of affections suit against the Tridentine Latin Rite Church, a controversial break-away Catholic sect founded in Coeur d'Alene in 1968. Jerry O'Neil of Kalispel, Mont., had asked the court for \$1.7 million, accusing the sect of breaking up his eight-year marriage to his ex-wife, Pauline, and causing irreparable damage to the couple's five children.

## Augustinians to meet

**ROME (NC)**—World disarmament and the situation in Latin America are among the topics to be discussed in Rome Aug. 20-Sept. 18 by nearly 100 Augustinians representing the order's 30 provinces around the world. The meeting will "examine the general state of health of the order, to note the weakest parts and to propose remedies," said Father Theodore V. Tack, the U.S.-born superior general, at a Rome press conference Aug. 11.

## Priest criticizes troops

**SANTIAGO, Chile (NC)**—The head of a Catholic human rights organization denounced actions Chilean troops used to quell protests against the country's military rule. "There is an impression that they acted with unnecessary violence,

unrestrained, unmeasured and with no respect for people," said Msgr. Juan de Castro, head of the Vicariate of Solidarity, the human rights agency of the Archdiocese of Santiago. Msgr. de Castro spoke after 24 people were killed Aug. 11-12 in disturbances the government said were the work of professional provocateurs.

## Miller receives award

**ALBANY, N.Y. (NC)**—Salvation Army Commissioner Andrew S. Miller has been named the first non-Catholic winner of the National Catholic Stewardship Council's Father Paul Kaletta Award. Miller will receive the 1983 Kaletta Award for his work in promoting Christian stewardship. The NCSC has presented the award annually since 1975. The commissioner is the territorial commander for the Salvation Army in 15 Southern states.

## Laghi opens assembly

**COLLEGEVILLE, Minn. (NC)**—Evangelizers must "propose, not impose the truth of the Gospel," Archbishop Pio Laghi, apostolic delegate in the United States, told Catholic Indians and missionaries at the 1983 Tekakwitha Conference. The Aug. 10-14 conference brought together more than 1,500 Native Americans from 100 tribes, along with Catholic bishops, priests, Religious and lay ministers who work with them. Archbishop Laghi celebrated an opening Mass with eight bishops, six Indian priests and a score of missionaries.

## Sect influence curbed

**GUATEMALA CITY (NC)**—Guatemala's new chief of state, Gen. Oscar Mejia Victores, has moved quickly to curb the influence in government of the Church of the Word sect. Mejia Victores, a Catholic, on Aug. 8 ousted President Efraim Rios Montt, a sect member, and said the sect "abused the government for its benefit, ignoring the fundamental principle of separation of church and state." Several days later Mejia Victores began removing other Church of the Word members from sensitive government work.



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the CRITERION

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# NARW opposes study of religious life by bishops' committee

by MARY CLAIRE GART

CHICAGO (NC)—Resolving to "stand together" and "not be broken," the National Assembly of Religious Women adopted a statement objecting to "the call of the bishops for an investigation of religious life in the United States."

The new papally appointed commission of U.S. bishops to study religious life was not the topic of any of the NARW meeting's major addresses, but it, along with questions of due process in the church, came up often during the Aug. 11-14 convention in Chicago.

The statement dealing with the commission said, "Our sense of betrayal is profound as we consider the recent actions of our church against women Religious."

In establishing the commission, the Vatican said its purpose was to help the bishops work better with Religious and try to reverse a decline in vocations to religious life.

Sister of Charity Roseann Mazzeo, chairwoman of the NARW national board, said there was a great deal of concern among convention participants over the commission, headed by Archbishop John Quinn of San Francisco.

"People aren't sure what it means and there's a sense of urgency to talk about it," she said.

Some 200 nuns and lay women attended the four-day meeting, whose theme was "The Spirituality of Politics: A Women's Concern."

NARW, originally an organization of nuns, now has a growing number of lay women who make up about a third of its 2,000 members. The total number of nuns in the United States is about 120,000.

**SESSIONS AT** the convention dealt with issues such as the effects of poverty on women, the oppression of women in the church and in society, feminist spirituality and theology, the use of the political process, and the plight of Central America.

Concerning Central America, a delegation from the convention hand-delivered a letter to Cardinal Joseph Bernardin of Chicago Aug. 13 urging him to make a public pastoral statement decrying the presence of U.S. warships in the Gulf of Fonseca and demanding an end to military activity on the borders and within Nicaragua, El Salvador and Guatemala.

They asked the cardinal to urge the U.S. military to refuse to participate in any aggression in Central America.

Cardinal Bernardin personally accepted the letter and told the group that the situation in Central America "is a matter of concern." Both he and the bishops' conference have spoken out on the issues and would continue monitoring them, he said.

At a general session devoted to global politics, Marta Benavides, a Baptist minister who had worked with Archbishop Oscar Romero in El Salvador, called upon the women to develop a non-intervention movement.

**THE WOMEN** received another challenge from U.S. Rep. Mary Rose Okar (D-Ohio), who told them, "Women ought to be the ones to identify with the poor, the elderly, the disadvantaged." Noting that 15 percent of Americans live in poverty, she called for better distribution of surplus food and for support of women's legislation.

The only male speaker on the program was Bishop Michael McAuliffe of Jefferson City, Mo., who chaired the U.S. bishops' Ad Hoc Committee on Women in the Church and in Society from 1974 to 1982.

"It's important for you to know that the bishops are undoubtedly for the equality of women and men. Vatican II has made that very clear," he said. "Increasingly the bishops will implement this principle as they strive to make equality more a reality in the life of the church."

Speaking of women's place in the world, the bishop said his committee had pointed out the "feminization of poverty"—the fact that because of social structures poverty affects women more severely and in greater numbers than it does men. He called this something "we must bring to the attention of our people and a matter upon which we must focus more of our efforts."

As for women's place in the church, Bishop McAuliffe said his committee's dialogue with the Women's Ordination Conference "opened our eyes to women as persons," and the bishops came to a "new appreciation of the gifts that women bring to the church."

He called on the church to use these gifts by having women serve as pastoral administrators of parishes and by studying the possibility of restoring the diaconate for women. New Testament accounts of women deacons offers "great hope," he said.

Responding to the bishop's talk, Sister of Charity Anne Carr, who participated in the dialogue with the bishops, said there were times "when communication did not occur, when the bishops did not share our sense of urgency on the question of women in the church."

The dialogue began to change during the second year, she said. "The turning point was our discussion of early Christianity as an egalitarian movement that was originally inclusive of women. The biblical and historical argument was more persuasive than any other."

In a talk on the woman theologian, Rosemary Radford Ruether, professor of theology at Garrett Theological Seminary and Northwestern University, Evanston, Ill., said that for most of its 2,000-year history, the church has not only kept women from ordination, but also from the study of theology and the public role of theologian.

At a session on due process in the church, the women heard a detailed report on the problems that faced the four Sisters of Mercy who brought a civil suit against the bishop of Manchester, N.H., when he refused to grant them a hearing about the non-renewal of their contracts. The action was settled out of court.

by JERRY FILTEAU

WASHINGTON (NC)—The final working plan for a Vatican-commissioned study of seminaries in the United States covers everything from the academic and spiritual formation of seminarians to such nuts-and-bolts questions as what kind of photocopying machines seminary libraries have and how often are they used.

The 103-page study instrument, the result of nearly two years of consultations and development, was recently approved by the Vatican and was made public Aug. 17 after it had been mailed to the country's bishops, seminary rectors, and superiors of men's religious orders.

It establishes comprehensive norms for evaluating a seminary's effectiveness and sets up two main phases for the individual study of each of the nation's Catholic theological seminaries.

The first phase will consist of an advance written report in response to an extensive questionnaire. In the report the seminary will provide detailed information on such things as its administrative structures and personnel, finances, research facilities, faculty make-up and qualifications, student body data, academic, spiritual and pastoral programs, and future planning.

The second phase, the heart of the study, will be handled in three-day visits to each seminary by a five-member team of ex-



**SLAIN PRIEST HONORED**—Near Santiago Atitlán, Guatemala, Indians gather for the dedication of a chapel and a school named in honor of Father Stanley Francis Rother, a missionary from Oklahoma who was shot to death in 1981. Father Rother is pictured below with some of the Tzutuhil Indian children he served shortly before his death. "Apla's" was an affectionate Indian name given to the priest. (NC photos)

## Seminary study will be comprehensive

perts. The teams, each composed of two bishops, one religious superior and two priests from seminary faculties, will meet with the local bishop and seminary trustees, administrators, faculty, students and other designated groups in order to analyze in depth the quality and effectiveness of the seminary's spiritual, liturgical, pastoral and academic preparation of its students.

**THOSE TO** be interviewed by the visitation team, the study instrument says, should include "a large segment" of priests and laity with whom the seminarians work in field placements and "a sampling" of recently ordained graduates from the seminary and their pastors or religious superiors.

The visitation team's written report, evaluating both strengths and weaknesses of the seminary and making recommendations, will be sent to the seminary rector and competent bishop or religious superior for comment, will be reviewed by an advisory group of bishops, and will involve further consultations if needed before a final report is drawn up.

The final report will be sent to the Vatican's Congregation for Catholic Education, with copies to the seminary rector and the responsible bishop or religious superior.

If the Vatican congregation recommends any changes to the seminary, the

responsible bishop or religious superior will ordinarily be expected to report within six months to a year on action taken to address those recommendations.

**THE NEW** study instrument will be used to evaluate the 58 theological seminaries in the United States. Variations on that instrument are yet to be completed for the evaluation of some 200 other institutions preparing candidates for the priesthood. These include houses of formation, theological unions and collegiate (pre-theology) seminaries.

While theological seminaries generally unite academic, spiritual and pastoral formation under a single administration, houses of formation and theological unions involve two or more distinct institutions, usually one that administers the academic program and another that is in charge of spiritual and pastoral formation.

The Vatican's Congregation for Catholic Education, at the request of Pope John Paul II, instituted the U.S. seminary study in September 1981 in cooperation with the National Conference of Catholic Bishops. The Holy See appointed Bishop John Marshall of Burlington, Vt., former head of the U.S. Bishops' Committee on Priestly Formation, to head the study.

Father Donald Wuerl, rector of St. Paul Seminary in Pittsburgh and Bishop Marshall's assistant for the seminary study, (See STUDY WILL BE on page 31)

# Pastoral urges church to respond to nuclear arms race

by JIM LACKEY  
An NC News analysis  
Ninth in a series

WASHINGTON (NC)—How can the church respond to the challenges of the nuclear arms race?

In their pastoral letter, "The Challenge of Peace: God's Promise and Our Response," the U.S. bishops spell out what they say are "some of the implications of being a community of Jesus' disciples in a time when our nation is so heavily armed with nuclear weapons."

Those elements of the church's response include prayer, penance, education for peace and a new understanding of reverence for life.

The church's response also includes a series of pastoral messages—from the bishops to various groups of Catholics, such as Catholics in the military or Catholic parents—which seek to answer some of the questions and concerns the pastoral may raise for Catholics in contemporary society.

First on the bishops' list of programs to meet the challenge of the arms race is education at the parish and diocesan levels to help people of all ages "understand better the issues of war and peace."

"In developing educational programs we must keep in mind that questions of war and peace have a profoundly moral dimension which Christians cannot ignore. They are questions of life and death."

"True, they also have a political dimension because they are embedded in public policy. But the fact that they are also political is no excuse for denying the church's obligation to provide its members with the help they need in forming their consciences."

THE BISHOPS add that church educational programs on war and peace must delineate clearly between teachings on basic moral principles and judgments on technical issues such as strategy. Some people, the bishops note, appear not to understand or accept the church's clear teachings on matters such as the limits on the use of nuclear weapons, while others attempt to make obligatory what the bishops have concluded is an option still open to debate.

Next on the bishops' list of church responses is a reaffirmation of the sacredness of all human life.

The pastoral comments that violence in any form dulls human sensitivities. Abortion in particular "blunts a sense of the sacredness of human life."

It continues, "In a society where the innocent unborn are killed wantonly, how can we expect people to feel righteous revulsion at the act or threat of killing non-combatants in war?"

Prayer and penance also are elements of a response to the arms race, say the bishops.

In their section on prayer the bishops

note that Catholics understand peace as a gift from God. This belief "prompts us to pray constantly, personally and communally."

THE PASTORAL says the Mass "in particular is a unique means of seeking God's help to create the conditions essential for true peace." It urges Catholics to make the sign of peace at Mass an authentic symbol of reconciliation with God and one another and calls the sign of peace "a visible expression of our commitment to work for peace as a Christian community."

It also encourages devotion to Our Lady of Peace.

But prayer is incomplete without penance, the pastoral adds. "Because we are all capable of violence, we are never totally conformed to Christ and are always in need of conversion."

The bishops say that as a "tangible

sign" of their "need and desire to do penance" they commit themselves to fast and to abstain from meat every Friday.

"We call upon our people voluntarily to do penance on Friday by eating less food and abstaining from meat . . . Every Friday should be a day significantly devoted to prayer, penance and almsgiving for peace."

Following that are the messages—10 in all—addressed to specific groups of Catholics on how issues of war and peace might affect them.

By far the longest message is to men and women in the military.

That message seems aimed primarily at personnel in positions of authority. For instance, the message stresses to military leaders that their training and field manuals prohibit certain actions in the conduct of war, such as targeting civilians. It also stresses that all peaceful alternatives must be exhausted before the order to go to war can be given.

"It is surely not our intention in writing this letter to create problems for Catholics in the armed forces," the bishops remark.

"Every profession, however, has its specific moral questions, and it is clear that the teaching on war and peace developed in this letter poses a special challenge and opportunity to those in the military profession."

The bishops add, "The purpose of defense policy is to defend the peace;

military professionals should understand their vocation this way. We believe they do, and we support this view."

Other messages address the challenges the bishops' letter poses for pastoral ministers, educators, parents, youth, the defense industry, scientists (physical and social), the media, and public officials.

But the most encompassing message—and the final one—is addressed to Catholics as citizens.

"Nuclear weapons pose especially acute questions of conscience for American Catholics," comments the pastoral. "As citizens we wish to affirm our loyalty to our country and its ideals, yet we are also citizens of the world who must be faithful to the universal principles proclaimed by the church."

In a democratic society the church can help create a "community of conscience in the wider civil community" by teaching "the moral principles which bind and shape the Catholic conscience" and by sharing "the moral wisdom of the Catholic tradition with the larger society."

But the bishops also note that as Americans "we may not forget that the United States was the first to build and to use" nuclear weapons. Thus, "Americans share responsibility for the current situation and cannot evade responsibility for trying to resolve it."

(Next: Concluding remarks from the bishops.)

## WASHINGTON NEWSLETTER

# Pastoral is becoming well-studied

by JIM LACKEY

WASHINGTON (NC)—The U.S. bishops' new pastoral letter on war and peace is generating a variety of follow-up activities, making the document so far one of the most well-studied in recent church history.

In fact, the priest who is in charge of monitoring the follow-up for the bishops says interest in the war and peace pastoral is higher than in anything the church has published except the documents of the Second Vatican Council.

The interest also extends beyond the U.S. Catholic Church. Overseas the pastoral already is being translated into several languages, while here at home the letter is getting what some have termed unprecedented support and endorsement from Protestant and Jewish groups and leaders.

The priest, Father Brian McCullough of the Sacred Heart Fathers and Brothers of Hales Corners, Wis., was chosen by the bishops' three-member follow-up committee to run a clearinghouse for implementation of the document. Father McCullough recently published his first newsletter detailing some of the activities taking place in the wake of the bishops' 238-9 approval of the pastoral in May. The newsletter indicated that much of the follow-up is taking place at the grassroots.

"There's a deeper sense of ownership of this document by the bishops themselves," said Father McCullough in an interview in his office at the U.S. Catholic Conference in Washington. "They (the bishops) have seen this as something not to just pass on to their staff."

A NUMBER OF dioceses, he said, have hired additional personnel to make sure the pastoral is implemented locally. One, the Archdiocese of Los Angeles, the nation's largest, established a new Commission on Peace and Justice with a major goal of providing education on the pastoral, "The Challenge of Peace: God's Promise and Our Response."

Father McCullough said he also detected a sense of permeability in diocesan implementation efforts. Instead of sponsoring one-time-only workshops on the pastoral, dioceses have tended to develop activities such as two-year programs in-

volving parishes, schools and other diocesan organizations, he said.

One example of intensive implementation of the pastoral is a plan by the six dioceses of Illinois to set aside next January as a "month of peace" with discussions in classrooms, homilies and other programs on issues presented in the pastoral.

He also noted the value to the follow-up effort of distributing copies of the full text of the pastoral among Catholics. More than 1 million copies of the final text of the pastoral have been distributed through the Catholic press, he said.

THE PRIEST added that another key aspect of the follow-up effort will be the willingness of dioceses, especially small ones with limited resources, to share information with each other, particularly if presented with a specific problem, such as how to counsel defense workers troubled by the implications of the pastoral for their jobs.

But not every aspect of implementation is taking place at the diocesan level. Religious orders, publishers and other groups have developed educational materials on the pastoral that are being offered to anyone looking for help in understanding the document's complexity. Included are filmstrips, pamphlets, tape-recorded lectures, magazine articles and grade and high school curricula examining various aspects of the bishops' letter.

## Encampment causes conflict

SENECA FALLS, N.Y. (NC)—A Seneca Falls parish is working to ease discord among area residents over the Women's Encampment for a Future of Justice and Peace near Seneca Falls. The encampment at the Seneca Falls Army depot started July 4 to protest the deployment of U.S. missiles in Europe. Women from throughout the United States have

participated in workshops and protests there. Many area residents have said that some of the women were communists, engaged in public nudity, worshipped the devil or were lesbians. St. Patrick's Catholic Church in Seneca Falls has responded by launching an educational drive on the encampment and nuclear arms.

## Groups against Washington march

WASHINGTON (NC)—The National Urban League, the Anti-Defamation League of B'nai B'rith and the American Jewish Committee have refused to participate in the Aug. 27 March on Washington for Jobs, Peace and Freedom. "We support the march's call for a 'coalition of conscience for jobs, peace and freedom' but we believe the march's focus

on a broad range of issues is likely to limit its impact," the National Urban League said in a statement. The Anti-Defamation League and the American Jewish Committee said they will not endorse the march because organizers have taken a position they believe to be critical of Israel. The march has been supported by the U.S. Catholic Conference.



# Is pacifism a legitimate option for Christians?

by Fr. THOMAS C. WIDNER

The pacifist position is not only new and confusing for some but also threatening. For some it is un-American, un-Christian and probably even un-human. But what does it mean to be a pacifist and is it a legitimate Christian action?

A pacifist, according to one definition, "holds that no conflict of values, even the defense of innocent life, can ever legitimate the use of violent force." This view is most notable among Catholics through the influence of Dorothy Day and Peter Maurin. But it is a position which is as old as the first Christians who received martyrdom without fighting back. Its focal point is the example of Christ who refused to defend himself before his persecutors and who accomplished salvation through his obedience.



Even so, according to Richard McBrien, the pacifist position as a serious teaching of the Church is first proffered in the 1963 encyclical of Pope John XXIII "Pacem in Terris." Though it is not clear if the pope espoused a pacifist point of view, the encyclical, in McBrien's words, "heralded a new approach to warfare in Catholic thought."

By "new approach" McBrien means there was a second opinion. Until recently the Church's stand on war was expressed through the just war theory. This took centuries to formulate and it was only by the time of Pope John XXIII that it was fully and completely expressed and understood.

St. Augustine in the third century viewed war as the result of sin but also as a remedy for sin. Nevertheless,

he did not approve of killing in self-defense. He separated individual morality from public morality. He taught that the use of force by public authority is a legitimate means of avenging evil.

In the 13th century St. Thomas Aquinas taught that a war was just only if the cause was just, if it was undertaken by legitimate authority, and if the intention was right.

Why were such things even discussed? War involves the taking of human life and this was obviously opposed to the ideals of the Gospel. So how do we reconcile war with the Gospel? How do we reconcile the killing of human beings with the ideals of the Gospel?

St. Thomas said self-defense is justifiable through the principle of the double effect. In self-defense there are two effects—one is good, the other is evil. In killing someone in self-defense, I save my life, but I destroy someone else's life. The good is proportionate to the evil which occurs. St. Thomas justified war only on the basis of the common good.

What does the just war theory say? For a war to be justified it must be declared by a legitimate authority, there must be a just cause for declaring it and all other means of settling a dispute must be exhausted. The declaration of war must be made clear and there must be a reasonable hope for success. The good to be achieved by going to war must be proportionate to the evil produced by the war. There must be a right intention in going to war. In addition, non-combatants must be immune from attack and tactics in war must be proportionate to the end to be achieved. Thus, the just war theory does not rationalize violence, but strives to limit its scope and methods.

Can you see why this theory is being questioned today? Some are asking if nuclear war and nuclear

weapons meet the requirements of the just war theory. In a nuclear attack, how could noncombatants, for example, be immune from attack?

So the most significant developments in this theory are occurring today. Pope Pius XII reduced the legitimate cause of war from three (self-defense, avenging an evil, restoring violated rights) to one (defending one's own nation or the nation of another against an unjust attack). In "Pacem in Terris" Pope John XXIII criticized the arms race saying "it is irrational to think that war is a proper way to obtain justice for violated rights." These ideas are further developed in the Second Vatican Council's Pastoral Constitution on the Church in the Modern World.

What is being recognized more and more is the primacy of individual conscience on the one hand and the right of states to self-defense on the other. So there are two options for Catholics. But what of the potential for nuclear war? This is what makes the American bishops' document on war and peace so significant. The moral question about war today is not simply the morality of nuclear war. What of the morality of the threat of nuclear war? History creates new questions for human issues which find new ways of developing.

As for pacifism, it is an option open to Catholics. In our own immediate past there is the influence of such thinkers as Henry David Thoreau, Mohandas Gandhi and Martin Luther King to give it impetus even among Catholics. Ultimately, of course, is the influence of Christ Himself whose own life is meant to be an example of peace. We are in an age when the ability for total destruction in war is so great that the question is no longer how much destruction is permissible but rather how can we destroy anything at all?

## POINT OF VIEW

### 'Brain' was not grade conscious

by KEVIN McDOWELL

One day, while I was sitting in the faculty lounge of a local Catholic high school, a somewhat matronly English teacher burst in, clutching a term paper.

She could scarcely restrain a smile. She excitedly shared the contents of the term paper with the teachers present. It was a senior paper from a general level class, and no doubt was the only term paper ever written by this author. His assignment was to research and report on an ancient god. The cover sheet bore the following legend: "Apollo: Fonzie of the Gods."

The notion was made even more humorous by the fact that the author, whose name was Brian, had mistyped his name as "Brain." Brian was well known among the faculty for reasons other than academic, so the nickname "Brain" remained with him till he graduated.

The term paper lacked the symmetry and refinement one generally receives from higher level students—that is undeniable. However, there is one major plus in "Brain's" favor: He obviously wrote the paper himself. He did not engage in the "creative research" that passes so often for original work when, in fact, it is little more than plagiarism.

There is a lesson here.

Students have become overly grade conscious. Many class grades depend upon oral participation. Some class grades—notably in some high school religion classes—depend entirely upon oral participation.

This works a tremendous hardship on the student who does not speak well—or not at all—because of shyness or intimidation. A student like "Brain" is a good example. Tracked in general classes (the non-college bound), he seldom finds himself mixed in with those students tracked at higher levels. When he is in such a class, he defers consistently to the college-bound students. He fears that his opinion will be at best ignored, or at worst mocked. The teacher will assume that he has no interest in the class, and will mark him accordingly.

But if he were given the opportunity to express himself through writing, this intimidation factor would be eliminated. It is true that this would mean more work for the teacher, but the result would be equitable, which it clearly is not now. Not everyone expresses himself well orally. Many need the more organized approach that writing can give. It is more private. It is more prayer-like.

"Brain" no doubt is proud of his opus. It contains original thought. It may well be the major written accomplishment of his life. He may carry that work with him forever, occasionally pulling it out to savor once more the deep satisfaction it gave him.

The world may not be a better place for his analogy of a Greek god to a leather-jacketed buffoon—but "Brain" is a better person for it.

## NCRLC pushes for farm credit plan

by GREGORY D. CUSACK

The National Catholic Rural Life Conference is concerned with the fate of the farm credit bill passed in May by the U.S. House of Representatives. We feel that, without significant expression of public concern, its fate may be the same as that of the credit bill passed last September—untimely burial in the U.S. Senate.

The credit bill passed by the House combines regular Farmers Home Administration refinancing legislation with special emergency credit provisions. Although the Senate Agriculture Committee has reported out an emergency credit bill to the full Senate, it is not the same bill passed by the House in that it deals only with emergency credit. The Senate has yet to consider its own version of regular FmHA refinancing legislation.

What is going on to delay this much-needed legislation? The Senate leadership is acting in close concert with the administration, which opposes current emergency credit legislation because it would allow qualified FmHA borrowers to seek year-long deferrals on farm-loan repayments—a plan much like the ones proposed for homeowners who cannot make mortgage payments as a result of unemployment or other financial circumstances beyond their control.

As the law now stands, FmHA may offer deferrals to borrowers, but it is not obligated to do so. As a result, many FmHA borrowers complain that local agency offices are not making even the possibility of a deferral available to them at a time when such an option is a matter of economic life or death.

The bill passed by the House, and the version approved by the Senate Agricultural Committee, would make loan deferrals available to qualified borrowers and carefully spell out the circumstances under which a borrower may be deemed "qualified."

The NCRLC believes that, at a time when well over 25 percent of FmHA borrowers are delinquent in their loan payments, a rational nationwide deferral program is a sensible way to give some short-term relief to hardpressed farmers. It should be emphasized that these are not

open-ended grants but loans and, as such, will have to be repaid in their entirety.

The legislation now stalled in the Senate would also refinance basic farm ownership and operating loan programs and would require the USDA to spend money already set aside and available for the Economic Emergency Loan Program.

Funding for FmHA loan programs is especially important now because 23 states have already run out of fiscal 1983 farm operating loan money. To make up the difference between demand and supply, FmHA is taking money out of other vital programs, including farm ownership and rural development loan programs.

The economic emergency program, while needed, is more controversial. The scope of this program has been criticized by many within the NCRLC because it has provided loans to large farm operators whom we believe should not have received FmHA assistance ahead of struggling family farmers.

The administration says simply that the program is too expensive and unwieldy, and so far has refused to spend a substantial portion of the money Congress authorized and appropriated for that purpose. Both House and Senate versions require the USDA to use these emergency loans. For the administration to refuse to do so recalls the constitutionally questionable practice of former President Richard Nixon when he, on several occasions, "impounded" funds appropriated by Congress.

The issues involved here are rather basic. Farmers are in trouble. It is disturbing that those programs which exist to help them are unavailable to those who most need them at this moment of economic crisis. The Senate ought to follow the lead of the House and act soon on these important elements of farm legislation.

Further, NCRLC strongly believes that these immediate measures are only the beginning steps in a much-needed reevaluation of the course of land ownership and farm policy in this country. We can continue our existing policies, which are destroying the institution of family farming, only at our gravest peril.

(Cusack is executive director of the National Catholic Rural Life Conference.)

## China opposes control

NEW YORK (NC)—Members of an interfaith delegation that visited China in July said Chinese officials insisted their country's Catholics must remain independent of Vatican control. Delegation members said they raised the issue of the imprisonments of a bishop and four Jesuit priests and were told only that they "broke the law," with the implication that this related to Vatican ties. China's communist government forced the Catholic Church in China to break ties with the Vatican in 1957.

## Reagan receives award

WASHINGTON (NC)—A group of Czech-American Catholics presented President Reagan with the St. John Neumann Award Aug. 11, saying the president shows the concern for education exemplified by the Czech-born saint, founder of the American parochial school system. The award was presented by members of the board of trustees and executive council of the Czech National Chapel of Our Lady of Hostyn.

# TO THE EDITOR

## Catholic schools need our support

Catholic education, in my opinion, is rapidly becoming what I refer to as an endangered commodity.

The opportunity for the best all-around education is available if parents and students would just open their minds, hearts and purses. Like anything else, this education is not free; it requires money and time and devotion. But consider the impact on lives affected.

Every year the number of students enrolled in most of the Catholic schools decreases. Every year members of the faculties at these schools strive to improve the quality of education with the minimum of funding.

The schools need students, paid tuitions and parental support in order to operate effectively and efficiently, employ the best staff and provide a competitive curriculum.

While acquiring the knowledge necessary to assist these students in becoming contributing members of the community, the students enrolled in the Catholic school system learn the true meaning of love and friendship.

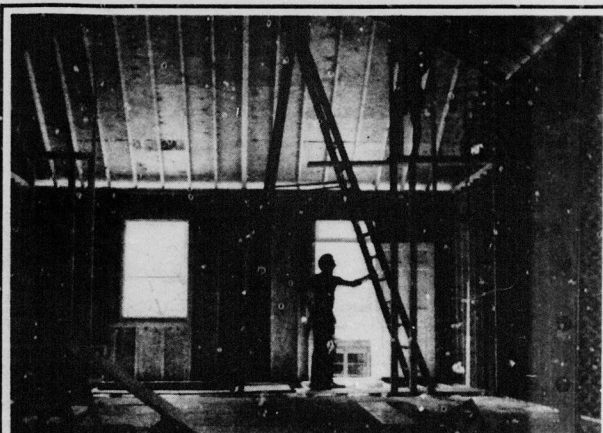
Recently, we've read of the poor rating

the public school system is receiving. Yet, for whatever reason, parents continue to enroll their children in the public schools. What are the reasons? Are they viable? "My child/children attend the public schools 'free'"; "I pay taxes, they should attend the schools I support"; "The public school system offers a better sports/athletic program"; "They have a swimming pool"; "All my friends are going to the public school"; etc.

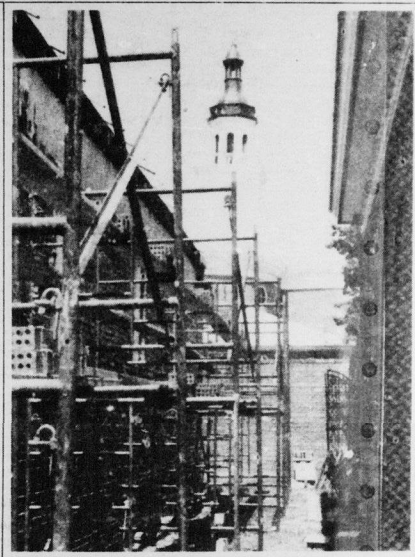
If we are to keep these schools operating, we must have the commitment and support of parishioners and pastors. Are you making the right decision by sending your children to schools where they are encouraged to leave their religious beliefs on the doorstep? What will it take to get you involved? When the threat of school closings becomes a reality, will the members of our community criticize without having offered support? Can we afford not to make a commitment to Catholic education in our city, state, country? Can our children afford to be without it? Think about it!

A Concerned Parent

Indianapolis



**BRICK BY BRICK—**Renovation was underway this summer at St. Francis Xavier Church at Vincennes. St. Rose Chapel, which dates to 1843 and which is located behind the "Old Cathedral," is being moved brick by brick to a new location across the street. Mark Dreiman and Brandon Devers are seen working on the renovated structure. St. Francis Xavier Church was the mother church of the diocese until 1898 when the Diocese of Vincennes became the Diocese of Indianapolis. (Photos by Peg Hall)



## Feature on St. Vladimir corrected

The Criterion of July 15 printed a short article, "St. Vladimir I of Kiev," in the column "The Saints."

The author of the article confused the name Rus' (called Ruce by Geoffrey Chaucer) with Russia. Kievan Rus' was an old Ukrainian state, which, like the Roman Empire, comprised lands of many ethnic

groups. Kiev, the capital of present-day Ukraine, was the political, religious and cultural center of Rus'. However, in the course of history, the power of Kiev weakened and eventually the Kievan state disintegrated. In the 12th century the Rostovo-Suzdalian land emancipated itself from Kiev and became the nucleus of future Muscovy, which eventually was renamed "Russia" by tsar Peter I in the 18th century.

The name "Vladimir" is the Southern Slavic form, which was adapted by the Russians from the church Slavic language. The Eastern Slavic form, used in the old chronicles of Rus', was Volodimer, from which the modern Ukrainian form Volodymyr developed. In the time of St. Volodymyr, the church was not divided yet and for this reason both Ukrainian churches—Catholic and Orthodox—celebrate his feast on July 15 according to the calendar to which they adhere.

Andrew Turchyn

Bloomington

## 'Thank you,' jubilarians

Brief news items each summer about milestones of men and women Religious and clergy in the archdiocese draw scant attention to the careers of those devoted individuals who have literally spent themselves in Christian service to others.

For the vast majority, it is the only public mention by name in recognition of decades of selfless and energy-sapping dedication to the Church and her principal ministries.

All of us who have benefitted from the kindness, loving example and gentle prodding by these Religious and clergy owe them more than our gratitude, respect and support. We remain forever in their debt.

To the jubilarians of 1983, we offer a humble "thank you" and prayers of appreciation.

Paul G. Fox

Indianapolis

## NCCA coverage on target

I want to compliment Jim Jachimak for the fine coverage of NCCA. His article was accurate and sensitive. We found him to be very professional in his approach and manner during our interview with him. Would that all reporters were at once unobtrusive and right on target!

Sister Maurice Doody  
Office of New Directions

Bronx, New York

## Response by Doris called inadequate

Doris Peters' response to the athlete (July 15) experiencing pain as a result of beer sold and consumed at athletic events made me want to cry!

The boy wrote a letter replete with indications that alcoholism, the number one problem among Catholic families, is present in his family, that he is personally suffering, that he wants and needs help, and he is told to stop crying and have fun!

No mention of Alateen or Al-Anon, no

mention of pastoral counseling, indeed no indication that she is even aware of the nature and seriousness of his problem, much less what to do about it.

Those who have accepted the grave responsibility of offering personal advice to suffering individuals have an equally grave responsibility to learn how to recognize the underlying causes of such emotional pain and make appropriate referrals.

Thomas J. Meier

Indianapolis

## Indianapolis seems to get best of deal

I have lived in the Diocese and Archdiocese of Indianapolis for many years, and have the hope that everything The Criterion, as the official voice of the archdiocese, prints or says will be accurate. On several occasions, I have written to report inaccuracies I have observed.

On page 2 of your July 8 issue, the article by Phil Unwin about Irene Bir of New Albany, says that the community of Sellersburg is in Floyd County. Sellersburg and St. Joseph Hill are both in Clark County.

On the same page, the Chart of Organization for the archdiocese shows in the Catholic Charities category, one section for Indianapolis and another section for all the other deaneries of the archdiocese. I am aware that there are several deaneries in Indianapolis, but is it a fair division to have a section for those alone, and another for all the rest? Many people in the southern part of the archdiocese have the feeling that Indianapolis always gets the best of the deal.

William J. Burke

Clarksville

## Reflections on fate of vacant parish

Stories and pictures of the recent closing of St. Francis de Sales Church recalled to mind a visit I made several years ago to the long-closed St. Joseph Church at 623 E. North St.

How sad it was to step into what was once a house of worship and find it full of rows of tables piled high with boxes of odds and ends of discarded material.

Saddest of all was the sight of those stained glass windows telling their stories of Scripture in softly-colored light to all that junk. These windows had been donated, at great expense, to beautify the house of God and to serve as lasting reminders of the donors' deceased relatives.

Is this the fate in store for the windows at St. Francis?

Can't such windows be used somewhere else—in some new church or hospital or

school? Won't someone find a way to let these windows once again lift the minds and hearts of the faithful to the Lord? Won't someone find a way to keep faith with those who provided these windows in the belief that they would always remind future worshippers of the donors' loved ones? I hope so.

Kathryn Jensen

Indianapolis

## Christ is solution to nuclear problem

I read our bishops' document, "The Challenge of Peace," with great personal interest, as I am a scientist involved in nuclear weapons research/development.

As you study the document in depth over the next decade, be reminded that we, as Christ's followers, have at our fingertips the power to unleash on the world a "spiritual force" which is a million times more powerful than the entire nuclear arsenal. We have been given this power through the intercession of the Holy Spirit at our Confirmation . . . but many of us have adopted a "no first use policy."

I believe we should move away from debating with our political leaders and concentrate on converting them to the person of Jesus Christ. It is only through this personal conversion that He will be able to transform their hearts and open their minds to His way of thinking.

Jesus is the solution to our nuclear

problem, abortion, drugs, divorce problem—you name it! We, as Catholics, have been performing Gospel "research" too long. We have a serious moral obligation to get our "spiritual weapons" out of the laboratory, as we have been "radiated" by Christ!

Dale Platteter

Bedford

## On Mass quality

I hope that Dr. Collamati may some day be spared the indignity of having to attend Mass in those places that don't meet his standards of quality; as for me, I wish that he would provide me with a list of those which don't. I don't travel that much, but if ever in their vicinity, I would gladly beat a path to their doors.

Ralph D. Grutza

Terre Haute

## CORNUCOPIA

# Yes, honesty still abounds

by ALICE DAILEY

Wasn't it Diogenes who went about with a lantern looking for an honest man? If we can believe today's headlines he would need something with a bit more voltage now.

"Bank clerk absconds." "Former mayor under investigation." "Contractor admits fraud." "Broker charged in coverup."

At a restaurant that advertises "children under 6 may eat free" you'll see more ancient-looking five-year-olds than you would have believed possible. Which brings a flashback to the Ages when streetcars still ran and children under 6 rode free. My own father put me on hold at 5 until I moved into adolescence.

This element of greed in our makeup, of trying to outsmart and out-chisel the other guy turns up at unexpected places. At the meat market with bargain spareribs at 99 cents a pound, "five pound limit per family," a man dashed ahead of me, reached across to the little box with numbers and took three. He handed one to his oversized wife, and one to an oversized daughter and kept one. All together they cleaned out the showcase.

The butcher shrugged his shoulders. "I saw their little game but what could I do? Demand to see their marriage license?"

At another store that specified a limit of three chickens, one woman with six of the dismembered birds in her cart, handed three to her teenage son and directed him into another line.

The store manager who happened to see the little byplay said loudly and coldly, "Madam, I hope you realize that you may have started your child on a life of crime by teaching him dishonesty."

On the other hand it's sometimes hard to believe that honesty is the best policy. I chased after a woman who had left a dingy scarf in a church pew. She eyed the scarf and me with contempt. "I wouldn't own anything like THAT."

Another time, when I informed a discount store cashier that she had given me five dollars too much change she snapped, "I did not gyp you." After patiently explaining it again the light dawned for her. She turned red and blared out, "Well, give it here!" and slammed it into the till.

Should I have spared her the embarrassment of providing entertainment for other customers by: a) mailing it without comment to the store? b) slipping it under the door at night, or c) donating it to my favorite charity which happens to be me?

Then there was the evening I bought and paid for one restaurant carryout. When the

order came it was twins. Now it wouldn't have been too much of a struggle to eat the second one also but no, I had to up and inform the waitress. She said snippily, "I'm sorry you were inconvenienced!"

Honesty does abound in the world but we don't hear much about it. Like the woman who had been chasing her runaway tot in a drugstore and informed the cashier, "My child ate at least three pieces of candy. How much do I owe you?"

Or the car mechanic who lighted up the dark headlights on an unruly automobile for free. "I didn't do anything," he explained, "just twisted a little wire."

And remember the newspaper story about an unemployed man who found a hefty wad and not only returned it to the rightful owner but refused a reward?

Only yesterday as I left a store a man tapped my shoulder and said, "Here, lady, you dropped this nickel."

Diogenes, over here with your lantern, please.

## check it out...

✓ Mrs. Richard E. Teeters was recently elected president of the St. Vincent Hospital Guild Board of Directors. The Guild engages in charitable work on behalf of St. Vincent Hospital and Health Care Center.

✓ Four Benedictine monks pronounced solemn vows at St. Meinrad Archabbey on Aug. 15. They are: Father Leo Ryska and Brothers Carl Deitchman, Cassian Folsom, and Fintan Steele. Bro. Deitchman is a 1975 graduate of Chatard High School. Fr. Ryska, previously known as Fr. Justin, is a former Servite friar.

✓ Holy Cross parish member Brian Mahern placed 2nd in the 1500 and 3rd in the 800 meter runs for 14/15-year-olds at the Scarborough Peace Games in Canada recently. Brian is a Secunia sophomore.

✓ An Activity Visitor program sponsored by the Near Eastside Multi-Service Center, needs volunteers to visit homebound clients as well those who would like a visitor. Call Jo Edwards at 633-8220 if you are interested.

✓ The 24th annual St. John Academy Alumnae reunion brunch will be held on Sunday, Sept. 18 beginning with Mass at 11 a.m. at St. John Church. Brunch will follow at the Atkinson Hotel. Call Gertrude Molloy Andrews 881-1377 for reservations.

✓ Christmas with Christ, which sponsors 100 needy families, will hold a fundraising Dance at St. Philip Neri Parish Hall on Friday, Sept. 2 beginning at 9 p.m. Tickets are \$3 per person or \$5 per couple. Refreshments available. For ticket information call T.J. O'Hara 356-0197 or Judy Pluckebaum 631-6717.

✓ St. Vincent Hospital and Health Care Center recently broke ground for its Satellite Hospital in Carmel east of U.S. 31 and south of 136th St. The 100-bed full service hospital is scheduled to open in July, 1985.

✓ Staffs of charitable organizations are invited to attend a Fundraising Training Workshop presented by The Grantmanship Center Monday through Wednesday, Aug. 22-24. For information call Chris Price 924-9151 or the Center's toll free number 800-421-9512.

✓ A Puppetry Training Seminar featuring three workshops is scheduled at Irvington Presbyterian Church, 55 Johnson Ave. on Thursday, Aug. 25 from 6:30 to 10 p.m. Fees are: \$15 for the Team Workshop or Teacher's Workshop and \$18 for the Director's Workshop. Call Elaine Watt 356-7225 for details.

✓ The German American Klub of Indianapolis will hold its ninth annual Oktoberfest in German Park on Friday and Saturday, Sept. 2 and 3, and on Friday and Saturday, Sept. 9 and 10. Those desiring booth space may contact: C. Schaefer, 528 S. Oakwood, Greenwood, IN 46142, 881-2262.

✓ The 10th annual Greek Festival sponsored by Holy Trinity Hellenic Orthodox Church will be held on the church grounds, 4011 N. Pennsylvania St., during the weekend of September 9-11. The Festival will include music, dancing, exhibitions, artifacts and a children's carnival as well as Greek wines and food. Call 283-3816 for pre-sale food tickets. Times are: 5 to 10 p.m. Fri., Noon to 10 p.m. Sat. and Noon to 7 p.m. on Sunday.



✓ Edward and Agnes (Ripperger) Kuhn will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving in St. Anthony's Church, Morris, on Saturday, Aug. 27 at 4 p.m. A reception and dance in the church hall will follow. The Kuhns were married on August 30, 1933 in St. Peter's Church, St. Peters. They are the parents of five children: Mary Ann Ardwin, Wilma Hoffmeier, Edward, Jr., David, and Howard (deceased). They also have 19 grandchildren and one great-grandchild.

✓ Mike Leistner, 812-238-8375, seeks volunteers to donate a few hours of their time every week to the Vigo County Home. A wide range of positions is available.

✓ Mourning Missed, Part II will provide music for the Terre Haute Deane Catholic Charities Benefit Dance to be held on Friday, Sept. 2 from 9:30 p.m. to 12:30 a.m. in Foley Hall at St. Mary-of-the-Woods College.

## Archbishop

### O'Meara's Schedule Week of August 21

SUNDAY, August 21—Indiana Catholic Conference Board meeting, Fatima Retreat House.

SUNDAY and MONDAY, August 21-22—Executive Boards of the Priests' Senates and Bishops of the five dioceses meeting, Fatima Retreat House.

## Anniversaries marked at St. Meinrad

ST. MEINRAD—Former Benedictine Archabbot Gabriel Verkamp and Benedictine Father Theodore Heck are celebrating 60 years of monastic profession this month at the Archabbey here while Benedictine Father Clement Score celebrates 50 years. In addition four other monks will celebrate their 25th anniversaries.



Archabbot Gabriel

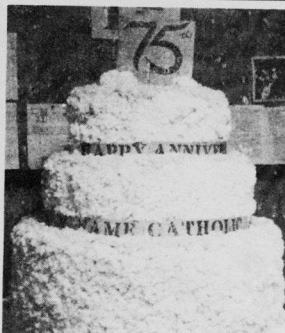
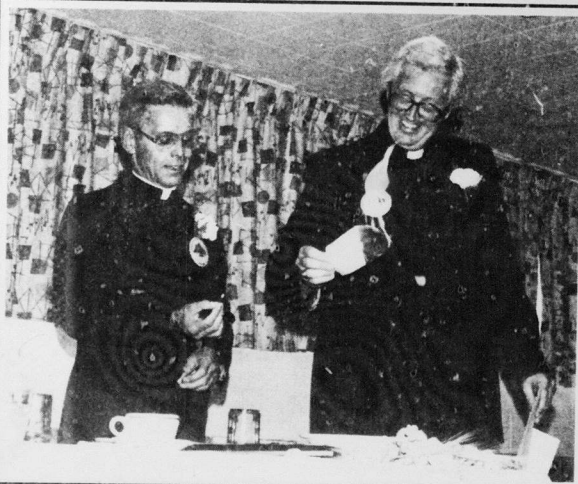
Archabbot Gabriel, born near Ferdinand, was ordained in 1929 at Monte Cassino, Italy. At St. Meinrad, Archabbot Gabriel taught philosophy for several years before becoming vice-rector of the Major

Seminary. He became prior of St. Meinrad Archabbey in 1963 and was elected archabbot in 1966—a post he held until his resignation in 1978.

Father Theodore was ordained in 1929, and was president-rector of the School of Theology from 1955 to 1966. He also served as superior from 1938 to 1966 and as prior from 1966 to 1969. Since 1970 he has been pastor of St. John Chrysostom Church at New Boston.

Benedictine Father Clement Score made his monastic profession in 1933. Ordained in 1939, Father Clement was most recently chaplain of a Benedictine convent in Tulsa, Oklahoma.

The four monks celebrating 25 years of monastic profession are Brothers Giles Mahieu, Lambert Zink, Kim Malloy, and Anselm Clark.



UP IN SMOKE—Holy Name Parish, Beech Grove, marked its 75th anniversary on Sunday with a liturgy celebrated by Archbishop Edward T. O'Meara and a pitch-in. In photo at left, Father Henry Brown, associate pastor, and Father James Wilmoth, pastor, burn their copy of the parish mortgage after making the final payment to Archbishop O'Meara. At right, Mayor Elton H. Geshwiler of Beech Grove, a member of the parish, presents Father Wilmoth with a plaque from the city. In center photo is a tissue paper "cake" marking the anniversary. (Photos by Jim Jachimak)

## FAMILY TALK

# Child's habits embarrassing to parent

by Dr. JAMES and MARY KENNY

**Dear Mary:** Is it common for 6-year-olds to develop tics? My son has started spitting repeatedly throughout the day. There is nothing physically wrong with him. He has been doing this for a couple of weeks. It annoys me so that I can hardly look at him. It also embarrasses me when we are out in public. Will it stop? What should I do?

**Answer:** Many 6-year-olds develop weird mannerisms. Parents have reported repeated throat clearing followed by "Excuse me," rubbing and twisting hands together, pulling on, patting or twisting hair, and various facial expressions. And that list is only a beginning.

Six-year-olds are releasing tension, probably related to leaving home. Six is a momentous age. Full-time school begins. The 6-year-old must go out into the world and meet many new people.

While many children have been exposed to nursery school and kindergarten, first grade is longer and more demanding. The child might have one or more teachers and even club leaders and coaches. Like adults, 6-year-olds are not sure they can measure up to all these demands. Like adults, they experience stress.

Stress in itself is a necessary part of growth. Only through new situations and

new challenges can the child realize his growing capabilities.

Like adults, children must learn to cope with stress. Severe stress might produce tears, interrupted sleep, tantrums, bed-wetting and regression to more babylike behavior. Such behavior might indicate the stress is too severe. Then parents, teachers and other interested adults might need to examine the situation, find the causes and arrange a less stressful environment for the child.

If the stress is less severe, the child might find his own ways to cope, ways such as you describe. When the child finds a behavior that is annoying but harmless, it is best ignored. If you focus on the behavior and call the child's attention to it, you will probably increase its frequency.

Do not question the child about the tics. If he is feeling tense and stressed, he probably cannot express his problem in words. Even adults, who have considerably more life experience, have difficulty describing the sources of their anxiety.

Although the tic may be annoying in public, do not draw other people's attention to it by discussing it with them. Even when you do not talk directly in front of a child, the child often senses he is being discussed.

Continue to support all the good things he does. Notice his acts of kindness, his growing motor skills like climbing, balancing and bike riding. Notice new signs of growth, becoming taller, the first loose tooth, growing out of clothes. Notice everything that makes him a loving, active son. As he learns to cope he will no longer need the annoying behavior, and it will disappear normally.

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

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**LOVING TOUCH**—Mary Bridget Beltrame greets a black panther, one of the many unusual items to be found at the St. Mary's Child Center's gigantic 'Basement Treasure Sale'. The center's second annual basement treasure sale will be held Friday, September 9 from 9 a.m. to 4 p.m. and on Saturday, September 10 from 9 a.m. to 2 p.m. at 311 North New Jersey Street. For information about the sale, call 635-1419 or 257-3984.

## Change for the better is on the way

by BRIDGET TYNAN HODGE

There is a change coming—a change for the better! Just as surely as our wintry landscape has assumed the bright green countenance of nature's rebirth, so, too, will we blossom forth as a splendid transformation calls our inner beauty to the surface.

If, as the Bard of Stratford wrote, "All the world's a stage, and all the men and women merely players," then the curtain is about to be raised on the most revealing act of our earthly lives, when all the tragicomic episodes of living come sharply into focus for the very first time.

What a truly marvelous production we will present our audience, for our performances will not be limited by adherence to a script, but instead will afford a rarely-seen view of reality. There will be no props or costumes, for the brilliance of our presentation will rest upon the laurels of simplicity.

We will not hide behind the skirts of conformity to social norms, for we will be secure in the knowledge of our own worth. Rather than masking our uniqueness in order to be all the world expects of us, we will enjoy the refreshment of being simply ourselves.

There will be no sense of obligation to conceal our personal emotions, those inner feelings that the Creator so carefully placed within our hearts. We will cry without shame for the sorrows that are an ever-present facet of our humanity. And our tears will be the outlet for our joys. They will flow freely and easily, prompted by the sight of a carefree little cherub, or the memory of a tender moment from days long vanished.

When we look back in time, it will be with acceptance of the ills we have known, for we will recognize misfortune as the balance in our lives, the scales by which we could measure the value of our successes.

Contentment will be redefined, and will no longer encompass the realization of our dearest dreams. Freed forever of the bonds of longing, we will recall the happiness that came with wishing for the impossible, those periods of hope-filled anticipation when everything in the universe was within reach. Just as the first three weeks of December can offer more joy to a youngster than the actuality of Christmas morn, those were our times of real contentment.

The complexities of human nature will cease to disturb us, or govern our readiness to befriend our fellows, for our judgments will be tempered with a clear recognition of our own foibles. Thus will we have the foresight to look beyond our neighbors' weaknesses, to seek out the good qualities not always evident at first meeting.

The ability to be patient, a state that frequently eludes us, will come effortlessly, a forerunner of the knowledge that time is not, necessarily, of the essence. The helter-skelter rush to accomplish, to make tomorrow so much better than today, will no longer determine the quality of our moments. Not a single one will be squandered in the quest for improvement, and we will be at peace with the standards of the present.

We will, guiltlessly, avail of the opportunities all about us, taking our pleasures from our immediate surroundings. With no lingering longing to test the degree of greenness on the other side of the fence, the sights and sounds of the street where we live will gratify our needs for diversion. The clamor of the school bus unloading its chattering cargo at the corner . . . a wren that chooses our kitchen window sill as a respite from flight . . . mellow reminiscences that commence with, "Do you remember when . . . ?" and evolve into a happy reliving of halcyon times, or the reappearance of a cherished face that once brought light to our days.

Distant lands will not tempt us to search for adventure, for, as in childhood, our sense of discovery will be fulfilled in those wonders that the hand of man did not fashion . . . "to stand beneath the tranquil shade as evening finds a woodland glade; when all that beauty fills my heart as, awed, I watch a day depart."

And our day will depart as it began, with prayers prayed from a sense of desire, not one of urgency. They will ask for nothing, for material wants will be replaced by the need for spiritual communication alone. The words of our imprecations will come directly from our hearts, whispered, for they will have little distance to travel, just to a heaven that is but a thought away, a very constant thought.

Our priorities will be finally, securely, in place. Satisfied with our contribution to the world, our grand finale must be reserved for our kindest Critic, the Man who directed us through all the charades of life.

Yes, an awesome transformation is about to come upon us. So thank we all our God, for we are, each one, growing old!

## Serra elects president

PHILADELPHIA (NC)—The need for vocations is "everybody's problem," not just the clergy's, said the new president-elect of Serra International, a 15,000-member organization promoting vocations to the priesthood and religious life. Matthew H. McCloskey IV, a Philadelphia businessman, was nominated president-elect at Serra International's annual meeting in July in Rome.

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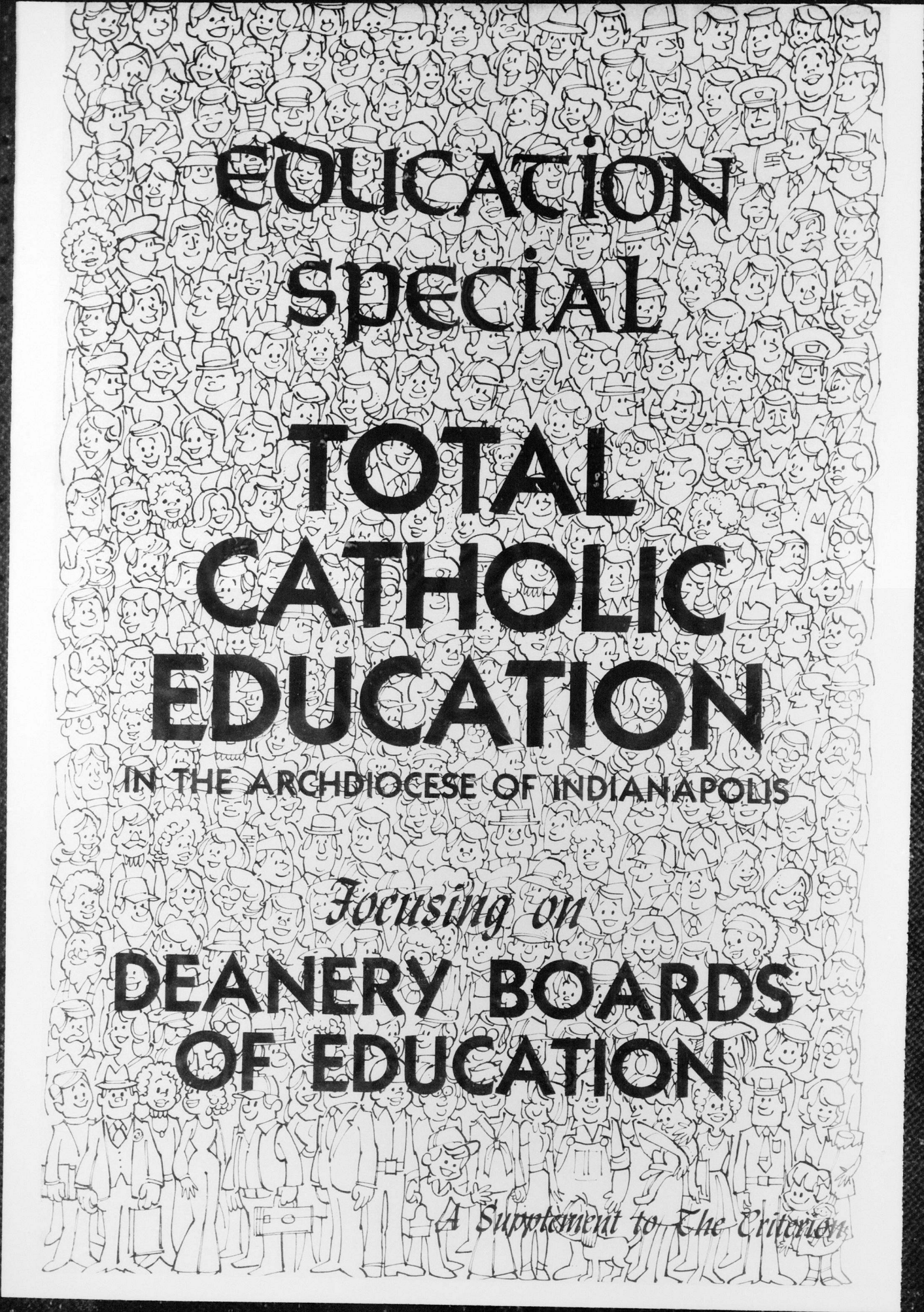
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# ABE announces three-year goals, objectives

ARCHDIOCESAN BOARD OF EDUCATION  
1983-1986 GOALS

## LEADERSHIP (Boards and Pastors)

Commentary: Contained in this area are goals which address the needs, training and support of boards of education. This includes administrative support of the Archdiocesan Board of Education, the planning process, contact with constituents, and the personnel process. In the Archdiocese of Indianapolis, boards of education are central to maintaining the total Catholic education effort.

Pastors/parish administrators hold a key leadership position in the educational ministry of the Church. The goals in this area are an effort to establish a productive relationship with pastors.

**Goal #1:** To provide continuous board training for new members, executive committees and pastors, parish administrators both centrally and at the local level, which will address board theory, practice and skills, as well as specific leadership roles and functions. Materials will be designed to encourage self-directed learning.

### 1983-1984 Objectives

► To delineate major components of a complete board training program.



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Frank Savage

► To provide a packet of information and materials for local new board members inservice.

► To sponsor an Educational Leadership Conference.

► To offer a training workshop for boards of education executive committees.

► To design video tape inservices for local boards of education.

► To evaluate the "Board of Education Guide" in the Total Catholic Education Resource System (TCERS).

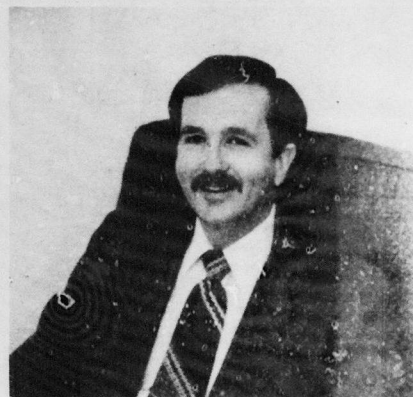
► To offer one program for pastors/parish administrators which focuses on one aspect of their leadership role in total Catholic education.

## LEADERSHIP

(Administrators, Teachers and Catechists)

Commentary: The goals and objectives in this area are intended to provide on-going training and support to enable administrators, teachers and catechists in the exercise of their ministry. Consideration is given to the diverse needs of constituents. An effort is made to seek a balance between Office of Catholic Education sponsored events and locally sponsored events planned with Office of Catholic Education assistance.

**Goal #2:** To design, implement and evaluate a total Catholic education inservice for teachers and administrators.



Stephen Noone

### 1983-1984 Objective

► To design a total Catholic education inservice for the 1984-85 year.

**Goal #3:** To maintain and promote the catechist certification program.

### 1983-1984 Objectives

► To coordinate the issuing of certificates and other clerical work necessary to certification.

► To maintain, promote and evaluate the Religious Studies Program.

► To respond to requests for assistance from administrators in implementation of the ministry of the "Catechist Guide."

► To maintain a section for catechist growth in the resource center.

► To insert in the monthly MEMO events, resources and information pertaining to catechist growth.

**Goal #4:** To provide support for religious education administrators through expanded inservice.

### 1983-1984 Objectives

► In collaboration with Archdiocesan Parish Administrators of Religious Education (APARE), to design, implement and evaluate two inservice programs for directors/coordinators of religious education.  
(See ABE ANNOUNCES on page 24)

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# OCE looks at new three-year goals

by Fr. THOMAS C. WIDNER

Archdiocesan Superintendent of Education Frank Savage thinks the 1983-86 goals of the Archdiocesan Board of Education are a response to educational needs from the community. According to Matt Hayes, Director of Religious Education for the archdiocese, the board's goals are more precise and more flexible. "Goals set by the ABE for 1983-86 are truly the board's own," according to Steve Noone, Director of Schools in the Office of Catholic Education believes a maturity of ownership has come to the board at last. All three talked about the board and the goals released by that body for implementation by the OCE.

"The process of goal setting is a strength," he stressed. "That's established. The planning is an ongoing effort. In watching this third planning cycle we may say much has been simplified this year." For example, he explained, "there are 16 goals this year as opposed to the more than 100 that existed in the first planning cycle. There is less attention to the detail of management in the OCE than there was originally. There was more direct board involvement this year. I want to see the board take an even more active role and just utilize the staff to provide information. But the board itself would emphasize the long range direction. We would give the board ongoing support and trust them to develop a plan. They would call on our staff for advice. It is a more visionary approach and perhaps their plan would be less simplified."

## Better leaders

The superintendent said a survey of pastors, principals, and board presidents indicated a chief need was for a more intensified effort in the training of leaders in education. ABE goals will attempt to meet that need.

"But a new approach to the training of leaders is needed," he stated. "In the future the Office of Catholic Education may be supplying materials for self-direction and enabling resource people to do leadership training."

Hayes called the intent of the goals "to be of service to the diverse needs of parishes in the archdiocese. The principle of subsidiarity is truly in operation here. The goals ask the OCE to work from them. They assist parishioners." Hayes said his hope is that they truly make religious education and Total Catholic Education functional in the archdiocese.

Both Savage and Hayes believe there is a dependency on the OCE which they think the goals will correct. For example, parishes depend on the agency to develop training programs for the archdiocese. "If we can develop training for certification of catechists, we help parishes to recognize they don't need a DRE," Hayes maintains. "The goal this year is to develop leadership teams. We plan to use training modules in video and we hope that will mean less dependence on the need for speakers and the like. It's impossible to get speakers for everything."

"Training leaders will show a quantitative as well as qualitative difference," Savage went on to explain. "There is more variety to the effort the OCE will make. There used to be a uniformity to such training but our experience shows there are different levels. Our efforts were to address new board members and provide materials. Now we want to identify the major components of a complete training program. We hope to redesign a workshop for new board members."

"The qualitative difference," he points out, "will be in methodology—an androgogical model as opposed to a pedagogical model. Engage adults as participants. People learn by doing, by being engaged in problem solving. They are more disposed to seeing theory in practice then. We mostly gave theory in the past and assumed it was taken into practice."

As part of the goal of leadership training, Savage said, "our board member workshops produce materials for the board. We hope in the future to design video components for use by all."

## Superintendent's role

Savage oversees the implementation of all the board's goals. He is directly involved in the leadership and technology goals. With a background in communications, he hopes to see Catholic education involved in cable TV. But training and facilities are a problem. He sees the cable possibilities enabling the OCE to provide good models for skills for leaders, e.g., show a good board meeting in progress. "But it has to have a quality of training as well as the resource people and facilities," he emphasized.

According to Noone "the two previous three year planning cycles of the board reflected more direct participation on the part of the OCE in the preparation of goals and objectives. But the 1983-86 goals are the ABE's own."

The OCE staff participated and assisted in the process of setting goals and objectives for this planning cycle by their presence and action as a resource, Noone said, "but the goals themselves came from the board itself. That's a real evolution and it makes me feel good. The board has taken responsibility for itself. It is giving us direction instead of expecting the OCE to lead the way."

Among the goals important to Noone is one charging the OCE with designing and implementing an educational conference for teachers for the fall of 1984. The OCE once sponsored an annual teachers' institute but "it took so much staff time that it was dropped." Now, he says, school administrators and teachers are asking for some sort of central meeting. Area conferences had developed over the years but teachers now want a central conference. This is good, Noone concludes, "because it recognizes Catholic school teaching as a legitimate ministry and also helps teachers see others who share in a common ministry." Sister Helen Jean Kormelink will meet in August with a committee to set a time and date for the conference.

## What about technology?

Another goal of the board concerns technology. What services can be provided at the diocesan level? How can the archdiocesan computer be utilized? "I will soon be calling individuals together who already use computers at their schools and see if they are interested in cooperating," Noone stated. "One way the archdiocesan computer can be used is for scheduling and grade reporting."

"Still another goal is curriculum development. The board specified high schools," Noone explained. "We do it as an ongoing procedure for elementary schools but have never (See OCE LOOKS on page 23)



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Matthew Hayes

# Deanery boards become link between ABE and parish

by JIM JACHIMIAK

Deanery boards of education are the latest addition to the board movement in the archdiocese, but they play an important role in communication between the archdiocese and the parish.

Joseph Smith, president of the Archdiocesan Board of Education (ABE), calls the deanery board "the vital link between the archdiocese and the parish."

Ellen Healey of Immaculate Heart of Mary Parish, Indianapolis, sees the deanery board as "the voice of the parish."

Both have been involved with the board movement on all levels. Mrs. Healey was the first president of her parish's board of education, and represented Immaculate Heart on the Indianapolis North District (now Deanery) board of education.

Smith says that his involvement over the past three and one-half years has been "kind of backwards." He was first chosen as a deanery representative to ABE, then became a member of the board of education at Our Lady of Lourdes Parish, Indianapolis, and a representative to the Indianapolis East Deanery board.

Deanery boards fit in the middle of the board structure, between the ABE and parish boards. Where there is a deanery board, each parish is entitled to have two representatives. Two representatives from each deanery board make up the ABE.

BUT BECAUSE of diversity among parishes, deanery boards are difficult to organize. Nine of the 11 deaneries in the archdiocese have active deanery boards of education. In addition, a pastoral council recently organized in the Seymour Deanery will deal with education as well as other areas. In the Tell City Deanery, a board was organized several years ago and approved a constitution, but is now inactive.

Mrs. Healey notes that consultation is a major role of the deanery board. "The practice has been to consult widely before any policy is passed. The deanery board consolidates parish input."

Without deanery boards, she says, "it would not be possible for the archdiocese to consult with all the parishes very well."

Consultation through deanery boards is "very time-consuming, but usually the result is policies that are understood and accepted." Consultation may also lead to "policies that are very different from the original proposals," Mrs. Healey adds.

"OF COURSE, you don't make policies every day. But just the reporting is important. The parishes benefit a great deal from their association with other parishes at the deanery level." She notes that this is "the only vehicle we have by which parishes regularly meet with each other. It tends to foster cooperation."

According to Smith, "talents and resources are combined" through the deanery board. "It is a perfect opportunity to take the resources of a geographic area and foster a lot of cooperation." That should cut costs and increase quality of programs, he adds. And while involvement with the ABE is difficult for some in outlying areas of the archdiocese, "distance is not prohibitive" within a deanery.

Smith and Mrs. Healey have seen improvements in the work of deanery boards. When the last three-year plans were approved, Smith says, "the change in planning was phenomenal. It's an example of how the boards have grown in quality."

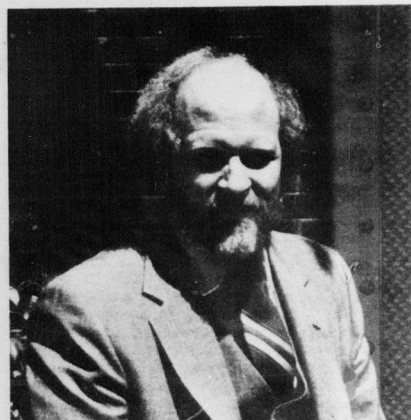
Mrs. Healey notes "a great improvement in the area of inservice. The stress on inservice has made a tremendous amount of difference in the quality of the work and the way the meetings go."

When she became involved with the board in her deanery, nearly all of the board's business dealt with Chatard High School. She had no children at Chatard and "somebody asked me what I was doing on the board. I didn't really have an answer except that I was appointed. I sometimes wondered myself."

With new constitutions, formed about 10 years ago, "the boards became much broader. Now, we probably spend half or less of the time on high school business. There has been a tremendous change in responsibility."

Smith notes that concerns of each deanery board vary. Outside of Indianapolis the emphasis has been on developing religious education programs, while the four Indianapolis deaneries have focused on their high schools. "Unfortunately, when you have a high school you have to worry

(See DEANERY from 12)



Joseph Smith



Ellen Healey

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# Board focuses on Providence

by DOROTHY LaGRANGE

The New Albany deanery board was formed in 1973 when the deanery purchased Our Lady of Providence High School from the Sisters of Providence. Comprised of 27 members from the 16 parishes and the two missions in the deanery, the board's main function is setting policy for total Catholic education for the high school, for adult education, and for primary education in the parishes of the deanery.

To have a member on the deanery board, a parish must have a constitution and by-laws for a board of education. For the parishes that do not have schools, the constitution used for CCD programs gives them representation on the deanery board.

Major responsibilities of the board are setting the individual parish assessments for the operation of Providence High School and approving budgets for the school and nearby Aquinas Center, said Roy Fleshman, Jr., president of the deanery board. The budget for Providence this year is more than \$1 million, and the budget for Aquinas Center is approximately \$66,000, according to Fleshman.

Once the two budgets are approved, "we know how much money we have to have," said Fleshman. Parish assessments are then decided, approved and sent to the Chancery Office in Indianapolis, which then bills the parishes.

Each parish in the deanery pays an assessment for Providence. This amount is arrived at by assessing a percent of each parish's ordinary income, counting the number

of high-school-age students in the parish, regardless of whether or not they attend Providence, and the distance from the parish to the school.

A parish has no decision in its assessment other than having two parish members on the board. Fleshman said not all parishes agree with the assessments, but they are compulsory.

If a parish refused to pay the assessment, the archdiocese would pay the assessed amount and bill the parish for it, he said. Recognizing the burden placed on the parishes by these assessments, the board has recently been discussing the possibility of ways to reduce them.

A "Hat's Off" campaign initiated two years ago by the Providence development office has raised more than \$500,000 toward a goal of \$750,000. This money is to be used for capital expenditures for the school and for student aid.

This is the only money that the board controls, and it cannot be spent without board approval. The board does not raise or collect money to help finance the school.



Tuition rates for Providence are set by the board, and are kept at a "bare minimum," said Fleshman. Tuition is set at \$1,060 for the coming year. For families with two or more students, it is reduced.

Teacher salaries for Providence are not established by the board. It does set a standard that specifies that the teachers should be paid 87.5 percent of what the Clarksville Public School system pays its teachers for the previous year. A previous salary scale is used because the Clarksville system signs teacher contracts in October, but the board sets its salaries in August.

The board indirectly has a responsibility for setting the financial structure of some deanery parishes by recommending that the deanery Catholic schools pay their teachers by the 87.5 percent rate that Providence does. Since teacher salaries make up 75 percent of parish budgets, most of the parish income goes toward running their schools.

The board does offer suggestions to parishes, "but that is as far as we can go," said Fleshman. "We have no power over the parishes."

Goals for the next three years have recently been set by the board. Fleshman said that one important goal is to try to integrate parish DREs, CREs, parish school principals and Aquinas Center. This group would meet twice a year to find out what each parish is doing in their programs toward Catholic education.

## Deanery (from 12)

about where the money is going to come from to keep the mortar and bricks together."

But that is changing, as special education and other concerns are dealt with at the deanery level.

By next June, Smith says, the ABE will have completed a study of the structure and content of deanery boards. It will examine the strengths of "successful deaneries," and point out how to improve existing structures at the deanery level.

"I don't feel that we have put enough emphasis on the deanery boards," Smith declares. "There's a lot of good people out there and being able to help them make the most of their talents is an important responsibility. I'm just looking for the growth to happen in the deanery boards."

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# Various concerns expressed by deanery board officers

by JIM JACHIMIAC

In deaneries which include high schools, deanery boards of education are hoping to be perceived as boards of total Catholic education. At the same time, deanery boards without high schools sometimes find it difficult to define their roles.

Father Frederick Schmitt, president of the board of education in the Indianapolis East Deanery, noted that "we are in a process of transition" from being perceived as a high school board to being perceived as a board of total Catholic education. "That's going to take some time and some re-education," he said.

The deanery includes Secena High School. "The board sees Secena as an extension of the other programs that we have in our deanery," Father Schmitt said. "I certainly wouldn't want to ignore the high school, but we're trying to move away from that as our only concern."

The idea is "not to remove the local control," but "to move us out of our provincialism." The result will be more total Catholic education programs on the deanery level. For example, this is the second year of parish assessments for deanery religious education programs and the third year of assessments for catechists' inservice workshops.

The Indianapolis South Deanery board of education also "would like to grow a little bit and get away from being just a high school board," said Nancy Timpe, president. A special education program is being planned for next year, and consolidated CCD and adult education programs are being considered.

BUT AN immediate concern is the search for a principal for Roncalli High School, Mrs. Timpe said. The board has also created a one-year position for a deanery superintendent of finance, with responsibility for Roncalli and other deanery programs. "The board is really excited about the new position," Mrs. Timpe said, "but we're also very open-minded and at the end of the year we'll evaluate it."

A major concern in the Indianapolis West Deanery is a proposed development program in conjunction with the other three Indianapolis deaneries, said Louis Milharic, president. The board supports the idea, he said, and "hopefully we will get that resolved soon and go on to other things." The board is also preparing to approve a revised constitution and bylaws, and finances are a concern because "the cost of Catholic education is getting higher all the time."

In the Indianapolis North Deanery, a committee is studying the possibility of a junior high school program. "I

foresee that committee completing a report this year," said Fred Brames, board president. While it is being called a curriculum study committee, he noted, it is addressing "not only curriculum itself" but location, equipment and theory. The committee will determine whether there is "a need and a desire" for a deanery junior high program, and whether it should be integrated into existing schools or developed as a separate facility.

THE BOARD is also dealing with the proposed joint development program for the four Indianapolis deaneries. Finally, the board is examining future educational needs. That includes compiling demographic information and anticipating catechetical needs. "That is not to be done independently of what is going on in the parish," Brames said, but will probably be coordinated with parishes in the deanery.

Roy Flesherman Jr., president of the New Albany Deanery board of education, said that the mix of urban and rural communities in the deanery affects the board. "One of the largest issues, of course, is finance." Because "the majority of the parishes are rural," financing deanery projects is difficult, especially since the deanery purchased Our Lady of Providence High School. Projects now concerning the board include deanery-wide youth ministry and adult education, Flesherman said.

Because the Terre Haute Deanery has no high school, the board of education is faced with the question, "What should we do as a board?" said Len Helt, former president. "Should we just simply provide public relations? Should we provide a committee of the board to assist as a group with public relations?"

He added that "continuing financial support" is a concern of the board, as are the four elementary schools in the deanery.

The Bloomington Deanery board faced similar questions, said Pat Witt, outgoing president. The board is concentrating on three areas, which "evolved over a long period of time," but first had to "take the time to decide why we existed." The major concern is a new deanery resource center, which "gave the board a real firm commitment and a reason to exist," Mrs. Witt said. Other concerns are catechists' workshops and developing a youth program on the deanery level.

In the Connersville Deanery, the board is organizing a system of communication among parishes. "We found out that there are many small parishes in our deanery," said outgoing president Peggy Geis. "So we formed clusters." Through those clusters, parishes organize various programs

and bring speakers on such topics as catechesis, Confirmation, family life and vocations. Mrs. Geis added that the cluster system has helped in organizing deanery level youth ministry and adult education programs.

The Batesville Deanery board of education is hoping to unify its parishes in another way. Dan Hartman, president, explained that the board is conducting a feasibility study for the position of deanery resource director. The director would be "a coordinator, a collaborator, someone who would convene meetings and ferret out problems and see what is working in other deaneries," Hartman said.

"I see it as being a useful tool for DREs and principals, even in the parishes that have good programs set up." The director would be "completely familiar" with the deanery resource center and could advise those who use it. Hartman noted that the deanery's 22 parishes cover "a wide range in regard to the Vatican II changes," and a resource director could also help parishes which are not as advanced in that area.

In the Seymour Deanery, there is no board of education, but one function of a recently-formed deanery pastoral council there is to oversee education. Jim Hemmelgarn, president of the pastoral council, said that "a concern has been in the area of adult education." As the council sets goals, education "is definitely going to be coming in a relatively short time."

But Hemmelgarn noted that because the deanery includes a large area, it is difficult to cite specific areas of concern. Shawe High School at Madison "only takes in a small part of the deanery," and "many of our parishes don't even have elementary schools."

The Tell City Deanery does not have an active board of education, said Father Richard Lawler, dean.

## Youth ministry is becoming deanery project

by SUSAN M. MICINSKI

The youth of today will be tomorrow's leaders. This fact alone makes ministry to this age group, a responsibility carried out by many agencies, organizations and individuals, a significant mission of the church. To help with this undertaking, some parishes have established youth minister positions. And three deaneries in this archdiocese—Terre Haute, New Albany and Tell City—have carried it one step further by creating the position of deanery coordinator of youth ministry.

But what is a deanery coordinator of youth ministry?

Contrary to what some people may believe, it is not a person who works directly with youth. Instead, this coordinator trains adults who work with youth in the parish. In essence, this individual is a resource person for others who enjoy and have the ability to work with youth, but lack the formal training essential to addressing the needs and interpreting the concerns of youth.

According to Paula Sasso, Terre Haute deanery coordinator of youth ministry, their deanery board of education has set objectives geared towards youth ministry. "The main objective is for me to develop youth ministry on the parish level as opposed to developing it on the deanery level. It is my job to develop adult leadership within the parishes in my deanery so they can minister to youth in their own parishes."

IN ADDITION, this young woman is to "provide programming at a deanery level that would be impossible for a parish to provide for itself because of lack of money, youth or trained adults." Examples of such programming include senior retreats, monthly youth masses—which the deanery parishes take turns hosting—and field trips.

Although Sasso is accountable to the deanery board of education, her immediate supervisor is Don Kurre, executive director of the Terre Haute Deanery Resource Center. "My actual contact with the deanery board is minimal," explained Sasso, "but it has been supportive. I do keep them informed of what I'm doing by submitting a monthly report indicating workshops I've attended, the progress of individual parishes, and upcoming programs and their progress. If I want something conveyed to a parish, I can tell the deanery board and then they tell the parishes."

The Terre Haute coordinator also stated the only communication from the board is through their goals and objectives.

"To maintain, evaluate and modify as needed the deanery youth ministry program" is the goal guiding the work of Sasso. To accomplish this, "I contact each parish to see where they stand with respect to the development of the youth ministry team, and provide materials for developing youth ministry programs," stated Sasso.

KURRE explained that Terre Haute has been doing youth ministry on the deanery level for 10 years. Thanks to that, "we have more interaction between youth of the deanery, and it also gives these young people a sense of a larger Catholic community. And having Paula as coordinator (See YOUTH MINISTRY on page 16)

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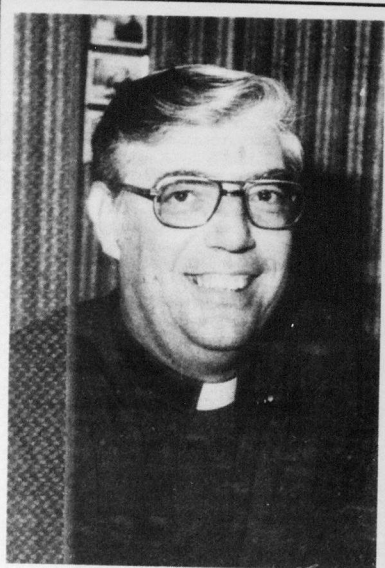
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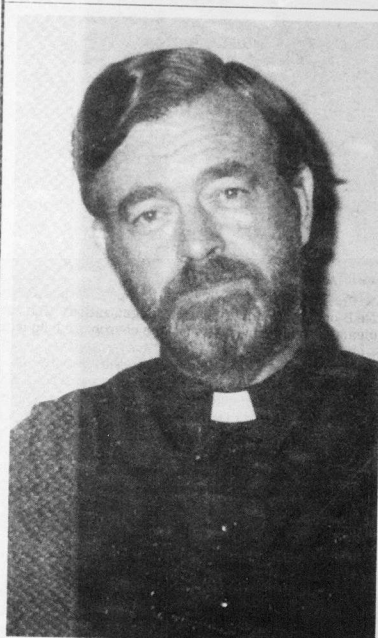
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# Education a major responsibility for deans in archdiocese

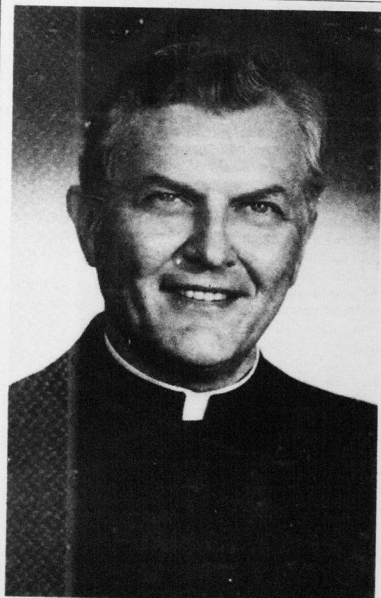
by PHIL UNWIN



Fr. John Geis



Fr. William Munshower



Fr. John Ryan

"I see my role as the dean of the East Deanery Board of Education (of Indianapolis) as being responsible for representing a theology—a Catholic philosophy of education.

"This theological perspective includes representing the opinions of the pastors within the deanery and reflecting their philosophies to the deanery board of education," said Father William Munshower, pastor of Holy Spirit Church and dean of the Indianapolis East Deanery.

"I also am mandated to represent fiscal reality to the board," Father Munshower said. "The parishes are the bodies that reflect the fiscal reality and limitations of the deanery. It is they who must decide how much they can afford to contribute to the deanery high school."

Appointed by Archbishop Edward T. O'Meara for three-year terms, the deans or chairmen of the deanery boards are now serving the second of a three-year term throughout the archdiocese. As dean, the priest/representative has the power to ratify or veto business transacted by the board. With a two-thirds vote, the board can appeal the ratification or rejection of a measure to the archbishop.

"I have to be aware of everything that is going on in the deanery," said Father John Ryan, pastor of St. Anthony Church and dean of the Indianapolis West Deanery. "I'm responsible to see if any policy will be of benefit or harm to the people of the deanery. If it is of benefit to the people of the deanery, I will ratify the policy."

"THE HIGH SCHOOL is only one responsibility of the board," Father Ryan said. "They are responsible for the total religious education in the deanery. It's sad to say that sometimes the boards become committees for the high school. That's not their sole purpose. They are responsible to see that total Catholic education is taking place in the parishes."

"The boards are fine things. They can work for the diocese," Father Ryan said. "If they're going to work, the people on the boards have to be educated as to what's going on in their deanery. They are interested, concerned and willing people, but the boards are handicapped because the members sometimes need to know more about religious education programs and they also have to be made aware of the financial situation of the deanery—especially the financial situation of the individual parishes."

"The boards have many hard decisions to make in terms of finances and when establishing policies for religious education programs for the deanery," Father Ryan said. "They may have to determine whether or not there are enough Catholic schools within the deanery boundaries. They may have to determine whether adjustments or consolidations have to be made."

"THE MAIN GOAL we have here in the south deanery is trying to assist each parish in supplying a total Catholic education for their parishioners," said Father James Wilmoth, pastor of Holy Name Church and dean of the Indianapolis South Deanery. "The board has to have officers elected from each parish who are far-sighted and top-notch people who can see the needs of today—as well as in the future. Board members are representatives of their parishes. They need to reflect the needs of their parish to the board, so that the deanery board can help in whatever way they can."

In the Indianapolis North Deanery, Father James D. Moriarty, pastor of St. Matthew Church and dean in his geographic area, commented, "If a parish has good ideas, their representatives try to share these ideas with the board."

We try to pool these experiences together for the benefit of the deanery.

"The formation of the boards was to help the high schools in each deanery," Father Moriarty said. "Each deanery is responsible for its high school. Each parish is assessed and expected to contribute monies for the costs for operating the school. Finances and policy for the high school are one aspect of concern of the board, but their primary emphasis is total Catholic education."

"YOUTH MINISTRY is being fostered in the north deanery at this time. It is being developed like the pastoral ministry program," Father Moriarty said.

If possible changes could be made in the deanery-level boards, he commented, "I would like to see an Indianapolis board of education for the four city Catholic high schools—in order to synthesize their goals and make general standards of accountability where they would be helping each other. This would enable them to work together better." Bookkeeping and methods of alternate financing were cited by Father Moriarty as two examples in which the high schools could potentially work together.

A similar comment came from Father Munshower. "I have a conviction that we could pool our resources in any deanery. We could afford quality religious education. Confidence and not money is the problem. Where there is a lack of confidence there's a lack of money. We need confidence. We need it in the system. They need to know."

"We have a four-deanery project going in Indianapolis at this time," Father Munshower reported. "We are trying to set up a development office for the four high schools, so that we can promote the schools to increase enrollment and to raise money."

"We (the board) haven't been able to branch out much further than the high school because of financing problems and decreasing enrollment," he said. "If we can work with these problems, we hope to develop an adult education program at the deanery level. We are still in the beginning stages with this program and we have a long way to go."

"Since we do not have a high school in the deanery, some of our needs of our deanery board are different," said Father John Geis, pastor of St. Mary Church at Greensburg and dean of the Batesville Deanery. "We are concerned with the religious education in all the parishes."

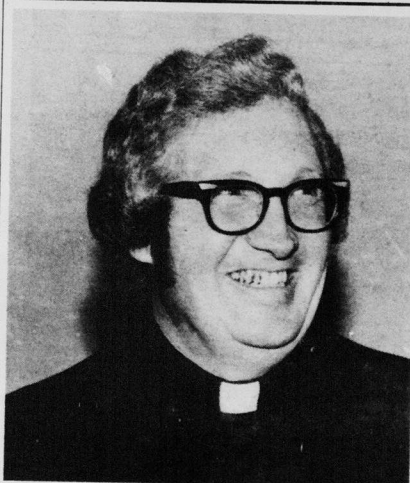
"One of our thrusts is to work with adults in their primary understanding of religion," Father Geis said. "We need more support and to have resources available. The deanery board gives their support and tries to see how they can develop programs. This can be a real strengthening."

"The parishes in this deanery are spread across the board—from large to small. Some parishes are more advanced at various levels," Father Geis said. "The board tries to best meet the needs of all the parishes. This pulls us together more. It helps us see that there is a larger church beyond our parish boundaries."

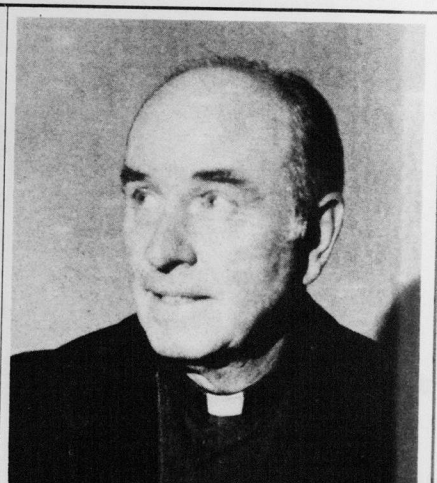
"We have problems sometimes because one side of the deanery has problems relating to the other side of the deanery in terms of certain needs," he reported. "This pulls the board together so that they can see each other in a different perspective."

"I see my role as dean as one to give guidance—where to go with certain things," Father Geis said. "As a decision-making body they don't need me. In many areas of process they know more than me. They need me to hear the feelings of the other pastors, so that I can offer their perceptions."

"As long as I have good communication things work. We have to know the facts about any situation. That's the kind of atmosphere I like to see," Father Geis said.



Fr. James Wilmoth



Fr. James Moriarty

# Principals discuss role of high schools

by PHIL UNWIN

"Here in the Catholic high school you can make more of a contribution to a student's life. We have to be different or there is no reason for us to exist. This is the role of the Catholic high school or any (Catholic) school in the deanery," said Raymond Riley, principal of Sececina Memorial High School.

"The students get tenfold what they would get in the public schools," Riley said. By this he explained, "Catholic education permeates through all the courses. We try to teach religion in all of our classes by being living examples of Christianity. This is our purpose for existing."

"Here in the east deanery (of Indianapolis), the deanery board of education supports us financially; physically with their presence; and spiritually," Riley said. "Like every other deanery in the archdiocese, they treat it for what it is worth—total Catholic education." For us this is at the secondary level. As members of the board, they're all aware of the fact that with the high school they are responsible for the religious education in their deanery for students from 13 to 19."

Talking about the role of the deanery boards of education—which exist throughout the Archdiocese of Indianapolis, Bishop Chatard High School principal Lawrence Bowman explained, "the boards are not high school boards (of education). It is a deanery board which is responsible for the total Catholic education in a deanery. The high school is just one part. It also includes Catholic education from the pre-school level to adult classes."

"THE BOARDS (of education) try to meet not only the needs of the high school, but also the needs of the grade schools, pre-school programs, CCD programs and adult religious education," Bowman said. "Their purpose is to make quality Catholic education available to everyone in their deanery."

The deanery board of education is also responsible for the operation of the high school, Bowman noted. "They have policy-making power and administrative authority—in that they hire the high school principal, who maintains the school curriculum and hires and dismisses teachers."

"The deanery board of education is comprised of two representatives from each parish board of education within the deanery boundaries," Bowman stated. "It is through them that the high school budget is established. Part of this includes the high school assessment which is levied on each parish within the deanery. This supplies us with approximately 35 percent of the financial support we need for operations. The other 65 percent comes from student tuition."

"The board here in the north deanery (of Indianapolis) meets their responsibility by providing a formal Catholic education to teenagers and making it available to all who want it. That means keeping costs down and the quality of education up," Bowman said. "They follow guidelines established by the Archdiocesan Board of Education when they make policies for the high school. All deanery boards are required to operate within these guidelines."

"I SEE THE deanery board members serving as a liaison between the high school and the parishes," said Frank C. Velikan, principal of Cardinal Ritter High School. "They need to know what's going on here because they determine what direction our high school will go. Each high school has policies unique to its deanery."

"The religious program here at Ritter is unique," Velikan said. "A number of our faculty members—who teach other subjects—teach religion." This is unique because at many of the other schools religion instructors

usually teach classes only in that subject area, he explained. "We are also unique because we are a comprehensive school and we accept students of all abilities—whether they are bound for college or if they have other plans after high school."

"My role as their high school principal is to see that the high school functions smoothly and to see that the word of God is fostered through our school," Velikan said. "I am responsible to the deanery board of education in that they have the capability of hiring and firing me. I give the board a monthly report about what is happening at Ritter and changes that are occurring. This offers two-way communication between the board and the school."

THE HIGH SCHOOL principal is also required to produce a quarterly financial report to the deanery board of education. This report supplies the board with much-needed information about the budgets of the schools. "At Sececina—like the other Catholic high schools in the archdiocese—one of the biggest concerns of the boards of education is finances," Riley said. "That's true of every school in the country."

"Members of the board are concerned that Sececina might not have enough money to keep a quality program," Riley said. "The east deanery board is trying to come up with an extraordinary way of raising monies for us. Board members are committing themselves to the school. They are transferring their concerns from words to actions."

"Sometimes the deanery board wonders what their function is," Riley commented. "They have a lot of clout. They operate the largest religious education operation in the deanery... the high school."

"We're a cog on the wheel of total Catholic education in the south deanery," said Patricia Cox, interim principal at Roncalli High School. "We're all working together in partnership with the other elements. Our role is a vital one. We at Roncalli are one unit in the total Catholic education of the deanery."

"The deanery board stresses quality and that's what they give us in return," Cox said. "The board members have given us time, effort and education. They want to give us the finest. It's not one institution that gives this quality—either the grade schools or the high schools. It's every one working together."

At Clarksville, Our Lady of Providence High School principal Robert Larkin said, "Our school operates in the same way as the high schools in Indianapolis. I was hired by the deanery board and I am directly responsible to them as being the chief administrator of the board. I see myself as a liaison between the board and the students, staff and parents. I try to express their concerns to the board."

"The major concern we are facing down here is finances—like other schools in the archdiocese," Larkin said.

"We are unique as a high school in the archdiocese," said James B. Bishop, former principal of Shawe Memorial Junior-Senior High School at Madison. (Bishop recently resigned his post of seven years as principal of Shawe to assume a principal's post in a Kentucky high school.) "We are the smallest high school in the archdiocese—with an enrollment of 165 and we operate without a deanery board of education."

Instead of operating with a deanery-level board, Bishop explained, the Jefferson County Board of Catholic Education is comprised of two representatives from each of the four parishes—which support and send students to the school. They include St. Anthony at China; and St. Mary, St. Michael and St. Patrick, all located in Madison.

"Without the deanery board, we have no input at the archdiocesan level," Bishop said. "That has not presented a problem for us."

"Like any school, the board of education has their concerns," he said. "Our problems are a lack of students and finances. We are trying to encourage students to attend parochial school. At the same time, we are having money problems because two of our supporting parishes are having their own financial problems. The churches in Madison are beginning to feel the need to develop programs to raise money and to get students to attend Shawe."

"If I had to sum up my thoughts, I'd say the boards of education are a fine testimonial to Catholic faith," Ritter High School principal Frank Velikan said. "They're not paid and they're doing a thankless job."



## Youth ministry (from 14)

dinator enables parishes to do a better job with their programs."

The Terre Haute director also stated that having a deanery youth coordinator helps bring services closer to the deanery. "A person within the deanery has a better sense of what real needs are."

Comments made by Jerry Finn, the recently hired coordinator for the New Albany Deanery, concurred with Sasso's. "I will primarily be working with adults," explained Finn, "helping train them as leaders and keeping them informed about what's going on in youth ministry. But I do plan to volunteer as a catechist, too. My job duties will be quite like Paula's. I'll be responsible for overnight retreats for high school students and young adults; I'll be the resource person for junior and senior high religious education and Confirmation programs; and I'll manage all the youth ministry literature at the center."

According to Finn, there is a real advantage in having a deanery coordinator of youth ministry. "All of this was previously done on a volunteer basis," he explained. "Now though, we've outgrown handling it on a volunteer basis. There's so much more going on, and youth ministry is being approached in a much more professional manner, so a person specifically trained in this field is needed."

Finn, too, will be accountable to his deanery board of education, the group responsible for creating the job and appropriating money for it, but will be working directly under Bob Leonard, the director of the New Albany religious education center, the Aquinas Center for Continuing Religious Education.

"I sure am excited about the new position and our strong youth ministry here in New Albany," exclaimed Finn. "I'm sure the ministry will grow even further with the establishment of the deanery coordinator position."

When asked to discuss his position, Rick Etienne, the Tell City Deanery coordinator of youth ministry, had little to say. "I am just getting started here," he explained. "Having only been here a few months, I am only starting to realize where youth ministry fits in. I am trying to develop adult leadership on the parish level."

Father Richard Lawler, who is the dean of the Tell City Deanery, stated that there is no functioning deanery board of education. "Rick is responsible to the priests and pastoral ministers of the deanery, who are kept informed of his work. It certainly is a weakness of ours; not having a deanery board of education."

Etienne does have a job description which spells out his duties and responsibilities. Briefly, it states that the deanery coordinator of youth ministry is to work with the parish adults who work with youth, rather than running youth activities. The person holding the job also serves as coordinator of overall deanery youth activities such as a day of prayer, picnics or outings.

"I see this position as an asset," declared Father Lawler. "Most parish adults working with youth have limited exposure to training and materials. Having a deanery coordinator fills this void."

In summary, all three individuals are helping to decentralize youth ministry and develop adult leadership in their deanery parishes.



BEING TOGETHER—Youth ministry is an exciting new field of ministry in the church in which full-time directors

train adults to meet the spiritual needs of youth in parishes in the archdiocese. (Criterion file photo)



I'D RATHER BE HOME—Uncomfortable clothes, a crowded hall and no mother in sight seem to add up to a traumatic

experience for one youngster on the opening day of school. (NC photo by Maryrose Robilatto)

## Batesville deanery has series of programs for catechists

by BARBARA JACHIMIAK

The National Catechetical Directory states that training in teaching methods and lesson-planning, and opportunities for personal and spiritual growth, must be provided by the Church for all catechists. The Batesville Deanery has been offering these opportunities for several years according to Franciscan Sister Elaine Merkel, trainer of catechists and part-time teacher at St. Mary's School in Aurora.

"We first started this training several years ago when we saw a need in our area," she said. "We were not so concerned with NCD directives as we were with fulfilling a need that we were aware of. The teachers were not always able to go to Indianapolis where most of the training programs were being offered, so we tried to offer them something in the area."

Sr. Elaine explained that the first year's program concentrated on interaction with youth in the classroom and other areas where teachers might encounter problems in their role as catechists.

"This seemed to be a major need of the teachers and that's why we went that way at first," she explained. "The second program, offered last year, was a personal growth day, concentrating on curriculum development and social justice—both topics taken from the National Catechetical Directory for teacher training. We followed that with a day of recollection for the catechists this year."

She added that the deanery board encouraged and supported the offering of these programs as one of its goals to coordinate all activities in the deanery.

Franciscan Sister Marie Schroeder, principal at St. Mary's School, Greensburg, and a member of the deanery board, said that Sr. Elaine developed the program at the Oldenburg Convent last year for Catechist's Day. When the Board discussed Catechist Day training this year, Sr. Elaine volunteered to do it again. Benedictine Sisters Mary Cecile Deken and Mary Philip Seib, pastoral associates at St. Maurice in Napoleon, assisted her in setting up the program. This program, the first for catechists in the Batesville Deanery for the 1983-84 school year, will actually be two

programs. They will be offered on September 10 at two parishes concurrently, Sr. Elaine said.

Creative catechetics, music and religious education, family-centered liturgical celebration, and the beginning and first year catechists will make up the program for elementary grades to be held at St. Mary's in Greensburg. Sr. Elaine directed this part of the two-pronged effort to train catechists. The high school program directed by Sisters Mary Cecile and Mary Philip will be given at the same time at St. Maurice in Napoleon.

Sr. Mary Cecile described this program as a cassette course with a theme of personal development and growth in faith, effective lesson and program planning for youth catechists, and a discussion led by Msgr. Joseph Brokhage.

Sr. Mary Cecile said the program, titled "Adolescent Religious Education," is for anyone working with junior or senior high school students or teens.

"There will be two more programs in this series," she added. "This is the first time we are correlating times and places so two different programs can be held on the same day at two different places. We hope to accommodate more people this way. Those who wish to take either one or the other program can ride together since Napoleon is on the way to Greensburg."

Sr. Elaine said she felt catechists want and need deanery-based workshops. "We have found that no matter how far away a program is offered in the deanery, people do show up," she continued. "The catechists, the majority of whom are volunteers, are dedicated enough to find the time to attend."

She concluded that the annual Catechist Day workshops are planned to meet the needs of deanery catechists, follow the Archdiocesan guidelines and fulfill the NCD directives. She added:

"The Office of Catholic Education is very cooperative in assisting us when needed. This year we are using equipment from their Resource Center as well as from the Batesville Resource Center. They provide us with speakers whenever we need them."

## Center will aid New Albany schools and parishes

by DOROTHY LaGRANGE

Aquinas Center in Clarksville is the resource center for religious education for the New Albany deanery. It offers material and creative resources to all parishes, schools and members of the deanery, according to Robert Leonard, director of religious education for the deanery.

Operated by the deanery board, the center is funded by assessments from deanery parishes. "We are used as a resource for religious education for Catholic grade schools, Providence High School, non-school religious education and adult education," said Leonard. "I have some relationships with religion teachers in Catholic schools as a resource to them, but I don't direct them."

"We are called on for material resources and assistance in Catholic schools a majority of the time, but we are used by all the deanery schools to some extent. Some schools use us regularly, but we don't go barging in schools. I inform schools of what is available, and how I can be available," explained Leonard.

Training programs and workshops for catechists and religion teachers are held at intervals throughout the year. There is a good response to these workshops, Leonard said. "We don't do indoctrination type things; we meet the specific needs of the catechists," he said.

The center's resources include books, tapes, more than 1,000 film strips, 16mm film, video tapes, video recording equipment, records and slides. All are available without charge to the deanery parishes and their members. More than 200 items a month are loaned.

Some years ago the diocese set forth guidelines for adult education and how it could best be done in the parishes, Leonard said. The center is trying to encourage all the parishes to implement these guidelines for adult catechetical teams. "The majority of my time is given to adult education, but that is mostly educating adults to catechize children, or in terms of their own education," Leonard said.

Adult education is not sending adults back to school, Leonard explained. Rather, it encourages adults to share and learn of their faith in an adult setting. He sees adult education as growing in medium-sized parish groups of adults who share common interests and learn from each other.

A youth minister was recently hired by the deanery board to begin working out of the center with the youth of the deanery, and to co-ordinate youth retreats. There will be an effort to expand youth ministry in some form in the deanery parishes.

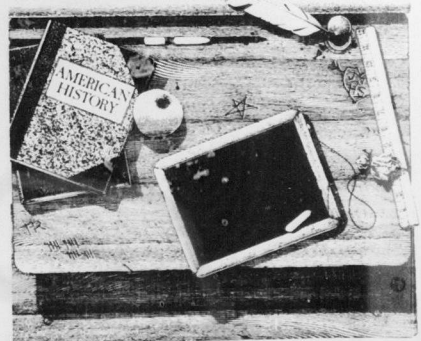
Leonard said that the deanery board has been very supportive and helpful with his work and that of the center's in coordinating parish activities and in providing resources for the parishes. His personal services are available to parish boards of education, their faculties, their pastors and staffs.

"It took a long time, but most of the parishes are coming to us with their needs now, and we try to respond," he said.

The deanery center doesn't demand anything from the parishes, Leonard said. "It is here to support, to encourage and to assist in parish activities. 'We keep education occurring at the lowest possible level, and we keep it broad . . . from pre-school to adult education. A lot of guidance comes from the Archdiocesan Office of Catholic Education,' he said.

The deanery board outlines goals and objectives for the center and Leonard, along with perspectives of deanery and parish needs. "I'm stuck with the 'how to' to meet those goals," he said. "The board does not tell me how to do it."

Leonard explained that Aquinas Center, the deanery board and his services are for all Catholics of the deanery, whether in school or not. "We don't discriminate," he said.



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# Special education programs sought

by KEVIN C. McDOWELL

The archdiocese in general and the parishes in particular need to encourage and include members who are emotionally, mentally or physically disabled, according to E. Jackie Kenney and Michael J. Hughes.

Mrs. Kenney, who recently completed three years as consultant for special religious education to the Office of Catholic Education, said that there is a need to "build awareness in the parishes, to teach them how to find the disabled and encourage them to come out, to come to church."

Her three-year needs assessment, funded by a bequest, will serve as a basis for establishing and expanding archdiocesan programs for disabled Catholics, some who may not be known by their own parishes. Mrs. Kenney estimates that 16 percent of the general population suffers some disability, and that a like percentage among Catholics could be expected.

"There may be considerable numbers out there that haven't surfaced. They may not want to be ignored or hurt again. Some parents may feel 'the church is not interested in my child—I'm not going to bring him to church anymore and be hurt.'"

Mrs. Kenney added that many of these Catholics with special problems are being deprived of the sacraments and effective participation in the liturgy. "They need to fit within the life of the church. They need to know that we're interested now. They need the healing that comes from knowing that someone cares."

"WE NEED to include the family and person who could be called special in the church. The Church is not whole without them, without their gifts of understanding, trust, without their open relationship with God."

Mr. Hughes, who is now consultant in special education for the Archdiocesan Office of Catholic Education, will build upon the base established by Mrs. Kenney during her tenure.

Mr. Hughes has been in education for 25 years, the last 17 in special education, and the last four and one-half years as a director of special education at a multi-system facility on the Indianapolis westside. A member of St. Gabriel's parish,

Mr. Hughes said his interest in special education evolved from personal considerations: his mother, who lives in Lafayette, has suffered from polio since she was four years old.

Hughes does not feel that the handicapped Catholic has been deliberately excluded. "The Church has overlooked and failed to include handicapped individuals in the change toward increased involvement of the laity. There was just no plan to include handicapped individuals."

ONE OF the problems facing Hughes is locating the handicapped Catholics. A census had been taken under Mrs. Kenney, with the assistance of the Guardian Angel Guild, a group of volunteers who support special education programs in the archdiocese. Mrs. Kenney said only 28 parishes reported specially handicapped parishioners, although the number is much higher.

"A number of parishes have a lot more handicapped members than they have seen," Hughes noted. "Some parents have felt reluctant to bring handicapped children to church services, so the parish priest may never know of them. Their religious education takes place at home, if at all."

The parents of special parishioners need to become more involved, Hughes said. "Most religious education programs have not been planned for the inclusion of the handicapped child. Catholic parents of these handicapped kids, for some reason, haven't felt the need for or pushed for religious education for their child. They may have just assumed that there was no place for them in, say, a CCD program."

Hughes will be involved in establishing a support system for Catholics with special problems, and for their families.

A commission will be formed soon which will include educators, members of other service groups and handicapped members of the archdiocese. The commission will form the philosophical approach the archdiocese will take, and then serve in an advisory capacity thereafter. Hughes would also like to continue to involve the Guardian Angel Guild and the Knights of Columbus. The Knights annually have a Tootsie Roll drive to raise money for programs that benefit the mentally retarded.

Hughes will also be developing in-service programs and workshops, disseminating information to the parishes on

service to the handicapped, and generally "doing anything I can to heighten awareness of the problems of handicapped people."

There is also a resource center at the Office of Catholic Education, and it is from these materials that Hughes will be "responding to requests for information from parents, individuals, parish groups—questions on almost anything."

Hughes will also be able to advise parents on the public education programs available and government regulations and rules pertaining to handicapped individuals.

"This is going to be a tough job," Hughes observed. "There is going to be a lot of education involved on all levels. The archdiocese is large. It needs something like this."

The benefits may be a two-way street. "We are incapable sometimes of comprehending (a special Catholic's) profound gifts that go beyond regular understanding, beyond our grasp," Mrs. Kenney said. "It is their simple approaches that sometimes show us we're way short of the message."

"There's a whole different spirit within those parishes when these people are free to move about among them."



Michael J. Hughes

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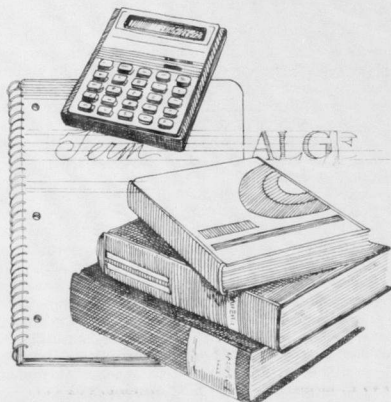
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HURT AGAIN—E. Jackie Kenney, past consultant to the Office of Catholic Education for special religious education, feels that many parishes are unaware of Catholics within their borders who have special problems because parents have been reluctant to bring them to church functions only to have them hurt. (Photo by Beth Newburg)



# Spears striving for excellence at Richmond school

by RUTH ALDERSON

"A hundred years from now it will not matter what my bank account was, the sort of house I lived in, or the kind of car I drove. But the world may be different because I was important in the life of a child."

—Anonymous

This engraved plaque was a gift from a friend who felt it was a perfect description of the life of Dr. Phil Spears, new principal of St. Elizabeth Ann Seton School in Richmond. Dr. Spears accepted the position as principal of the consolidation of all Richmond Catholic schools because he felt the school needed him and he could accomplish much working with a dedicated board of education. He also will gain valuable experience as he makes use of his superintendent's license.

Dr. Spears' father was in the Marine Corps and Phil attended 13 schools, Catholic when possible, before the family settled permanently in Muncie, where Spears started fifth grade at St. Lawrence School.

Mrs. Spears was deeply concerned about the plight of the migrant farm worker families working near Muncie. She packed cookies, Kool-Aid and Phil for visits to show these people she cared. Soon he began showing films on these visits and he enjoyed the friendships that developed. At this time he thought about becoming a priest. He helped the priest from St. Lawrence run a youth camp and soon knew his future interest lay in teaching, especially where he would be needed and he felt God's call.

He and his wife, Betty, were married in 1960 while he was in the Air Force. After his return to civilian life he earned B.S. and M.A. degrees from Ball State University. He spent 16 years in public education from fifth grade elementary teacher to principal at Morristown Elementary School for the last six years. He furthered his education constantly and his last degree, Doctor of Educational Administration, was awarded in 1982.

SPEARS HAS started many programs that encompass subjects to help promote interest not only for the gifted student, but also to encourage poor students to try new skills and communications. Some of the programs involved camera clubs, school newspapers, science clubs, choirs, camping for special education children, art, computers and many programs for parent and student involvement.

Spears has been active on the board of directors in six

Shelby County youth and drug abuse help programs. He has won awards as outstanding teacher in 1975, outstanding principal in 1982 and many other honors.

When the search committee from the three parish Catholic schools in Richmond approached him about accepting, he kept saying "No," as he had offers from several other schools. But he soon came to like these concerned volunteers who were so friendly and persistent in their attempt to hire him. After several firm "no's" from Spears, the group even went to his home to convince him how much they wanted him.

Brochures on Richmond's features finally sold him. He was impressed that Richmond had an opera company, civic theater, symphony, new library, two colleges and Rose Festival. He is looking forward to becoming involved in community affairs.

SPEARS VISITED Seton School before his final decision and liked what he saw. The children were well-behaved, there were good teachers, and well-trained volunteer mothers were everywhere. Most teachers are returning. Spears is interviewing a man for an open position in second grade.

During the many interviews, Spears and the recent pastor of St. Andrew Church, Father Clifford Vogelsang, became friends and the new principal is living at the rectory until his house at Morristown is sold.

Daughter Tyra will marry this summer, son Tony will be a college freshman, and Betty and Phil are hoping their house is sold soon so they can start their life in Richmond. The three parishes held a well-attended reception recently to honor the Spears family and introduce them to the Catholics of the area.

Spears feels that when a child needs to be disciplined, he should first be made to feel responsible for his actions. A dress code will be held to a simple motto—"If Jesus came to Seton School, will your manner of dress embarrass Him?"

Trust between a student and the principal will be Spears' first goal. He feels that most discipline problems stem from three causes: the work is too difficult for the student, a gifted student misbehaves because his work needs more challenge, or the problem is of a personal nature—trouble at home or school.

Each student will be listened to and encouraged to count on Spears to help with difficulties. Programs will be provided to help teachers work together for a common goal



Dr. Philip Spears

and techniques will be worked out to help teachers be more open with children.

Seton East will have a new playground. Mike DeLucio of DeLucio Construction Co. will clear a church-owned lot and add fill dirt, a group of Catholic men will donate a chain link fence, large tires are a gift, and Spears has plans for a grotto and flagpole. He hopes to interest Catholic organizations in contributing money or labor for the program.

New programs will include a seventh and eighth grade girls' volleyball team, a YMCA eight-week course on aquatics and gymnastics, and a file on special interests of area Catholics who would be willing to share their talent with interested students.

Catholic education in Richmond is definitely well and striving for excellence in teaching Catholic concepts and high academic skills.

## Deanery seeks director for resource center

by BARBARA JACHIMIAK

The Batesville Deanery has established a three-year goal which reads, "To hire, if feasible, a Deanery Director of the Religious Education Resources Center by July 1, 1984."

Dan Hartman, deanery board of education president, said the first year objective is "to initiate and examine the feasibility of this goal by Nov. 15, 1983." A search team is now conducting the feasibility study.

"The second objective, a job description, will be completed by Jan. 15, 1984," he said, "and the third objective is to hire someone for this position by July 1, 1984."

Hartman explained that at first the title of "deanery director of religious education" was considered, but the board decided to change it to more clearly indicate what the director's job would be. "Essentially that is what the job will be," he went on, "but it may be a misnomer because many people will misconstrue the duties of this person under that job title."

According to Hartman, the first advantage of this position is that the director would be a facilitator and coordinator working directly with parishes in the deanery. He or she could be designated administrative officer of the deanery and could also be the deanery representative to the Archdiocesan Board of Education.

"The second advantage," he continued, "may be that there would be a focal point for use of the resources at the deanery resource center now being managed by Sister Agnes Regina. She would not be replaced. Hopefully, this individual will knock down barriers between parishes and open communication lines between them and the archdiocesan Office of Catholic Education and the deanery."

Hartman said that the third advantage to hiring someone for this position is that duplication of effort within the deanery would be eliminated. He pointed out that many times a parish may plan a program without knowing that another parish had already done one similar to it. Consequently, the parish in the planning stage would not know there was a parish that could be consulted on the best way to avoid the pitfalls and capitalize on the experience of others. "The director could also be a guide to parishes that are just beginning to implement total Catholic education in the deanery," he added.

"Qualifications must be the minimum requirements of all DREs," Hartman said, "which I understand are to have a master's degree in religious education and to have experience in teaching and administration. They should have direct knowledge of what local parishes are all about."

Having a deanery DRE is not a new concept, according to Hartman. He said the deanery has been working toward this goal for several years, but has just not been able to bring it to completion. He added, "A few deaneries have instituted this position, one of them being the Terre Haute Deanery. The board had invited Don Kurke of that deanery to explain (See DEANERY SEEKS on page 21)

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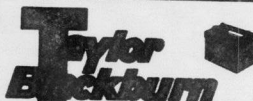
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# Ohioan comes out of retirement to head Batesville school

by BARBARA JACHIMIAX

Dr. James W. Battoclette, 55, recently retired after 30 years of teaching and administration in the Ohio and Virginia public school systems, has accepted the position of principal of St. Louis School in Batesville beginning with the 1983-84 school year.

Dr. Battoclette has a B.A. from the University of Steubenville, Ohio, a master's degree from Kent State University, and a doctorate from Ohio State University. He had been associated with the lab school at Kent State University for 14 years as teacher and coordinator and with the lab school at Virginia State University for five years as superintendent. Lab schools were used by education departments of colleges to help train teachers. Many offered experimental programs for elementary and high school students. Lack of funding has resulted in a decline in these schools, according to Dr. Battoclette.

"The next thing to a lab school is a parochial school," he said. "Parents are really concerned about the quality of education and have high expectations of their children. St. Louis offers a lab school setting."

Battoclette has not only been assistant superintendent and superintendent, directing various special programs in public schools, he has also written numerous research reports and educational papers for publication.

He and his family moved to Cincinnati after his retirement and, since being hired by St. Louis School, he has commuted to Batesville. His wife, Augusta, is a consultant for hearing impaired children in Clermont County, Ohio. His youngest son is a student at the University of Cincinnati. A son and daughter, both married, live in Ohio, and another daughter lives in Los Angeles, California. Dr. Battoclette said he will continue to commute for the time being but the family is planning to make another move in the near future, possibly to the western side of Cincinnati.

He explained that he expects to be at St. Louis for several years. "This is a job that can keep you young," he smiled.

He added that it took much thought by him and his family to accept the position. "It is a good place to develop programs and we liked it," he said. "I feel I can make a contribution."

Dr. Battoclette spent the last weeks of the past school year getting acquainted with St. Louis School staff, interviewing applicants for two new teachers at St. Louis, and getting to know the operation of the school.

He spoke about his intention to work with parents and teachers in the Catholic community to help them manage the process of coming to realize what they want and need, and to implement these programs, given what is within the framework of the educational system at St. Louis School.

"My perception of administration, coming from a lab school, is to facilitate things. As principal, I will help develop the programs, not initiate them," he commented. "What the parents and teachers want to see done at St. Louis I will support and assist. The teachers must participate in the decision-making with the parents." He added, "I expect my role will be one of leadership only."

"The school belongs to the community and the community to it," he said. "I accepted the position at St. Louis to stay active in education because I felt I could still make a contribution."

When asked whether new programs will be introduced this fall, Dr. Battoclette said that at least one new program will begin—one which has been considered for some time—computer assisted classes. He explained that the PTA has some funds and will raise more with the cooperation of local citizens during the next few months.

"We hope to have at least five computers at St. Louis," he said, "and I have just signed a contract to affiliate with SOITA (Southern Ohio Instructional Television Association) to purchase computer software and computers at a considerable savings."

He also said that the contract with the Ohio-based organization provides for the purchasing of blank tapes on which to copy programs owned by SOITA at a minimal one-time cost. According to Dr. Battoclette, the computers will be used to assist teachers in teaching their subject.

"We are not concerned too much with students learning to write programs at this time," he concluded. "We have



Dr. James Battoclette

kindergarten through eighth grades here and expect all students to have some contact with the computers."

Dr. James Battoclette may have retired from the Ohio public school system, but he firmly asserts he "has not retired from education."

## Deanery seeks (from 20)

to the board members here how this concept has worked in their area, but he will not be able to come. Bob Leonard, the director of the New Albany Deanery, described his position at a meeting of our deanery priests."

Hartman said he believes the creation of this position and finding someone to fill it is one of the most difficult tasks the deanery board has undertaken since it was organized, but he is confident that it will be completed. He acknowledged that problems would arise.



"The feasibility study at this point indicates that the most difficult hurdle to overcome is to resolve the financial aspect of hiring a deanery director," he concluded.

The study has also shown there is a need for individual parishes to be informed about the deanery's interest in hiring a director. "At this point we are planning to schedule hearings in several parishes during October and November as part of the feasibility study," Hartman said. "The bottom line is that they are the ones that will reap the benefits and have to decide if they want to accept the financial responsibility."

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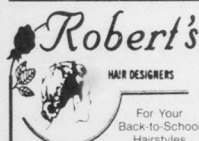
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# Education center is planned in Bloomington Deanery

by SUSAN M. MICINSKI

Meeting the religious educational needs of a deanery is no easy task, but the Bloomington Deanery Educational Resource Center, scheduled to be in operation some time in September, should make the job a bit easier.

Initiated by the deanery board of education, the center will be located on the lower floor of St. Charles School in part of the adult education library. This site was chosen because the school, which is renting the space to the deanery, has the room to accommodate such a facility, and because Bloomington is geographically located at approximately the center of the deanery.

Filmstrips, films, tapes and video cassettes will be available to anyone in the deanery according to the guidelines set down by the Archdiocesan Office of Catholic Education. This includes the parishes of St. Martin, Martinsville; St. Agnes, Nashville; St. Charles, St. John and St. Paul Catholic Center—all in Bloomington; St. Vincent de Paul, Bedford; and St. Jude, Spencer.

But there was a target group in mind when originally planning the center.

"This facility was aimed at directors of religious education (DRE's) and volunteer religion teachers," explained Mrs. Mary Flaten, director of the resource center. "One of the problems people living away from Indianapolis face is the trouble they have in obtaining materials. Geographically, this will be a lot closer."

In addition, the center will be in response to the needs of the area. The center's director stated that although the OCE Resource Center has a bulk of materials, this one will be planned with fulfilling certain needs of the deanery.

Flaten, who was for the past seven years the DRE at St. John's in Bloomington and currently conducts workshops for beginning volunteer religion teachers, also stated that there is a heavy use of materials at certain times of the year.

"During Christmas, Advent, Lent, Easter and sacramental preparation times, often when teachers want to borrow something from the OCE, it's already reserved," explained the director. "Having this center will increase the chances of materials being available when someone wants to borrow them. This way there's more of a personal touch. Borrowers can pick up or drop off materials, or even take them to the next church wanting to use them."

Providing a closer storehouse of resources is not the only function of the Bloomington Resource Center.

"It can also be a place for group viewing of materials or gathering of small workshops," declared Flaten. "It's a way of adding another dimension to the center, and will hopefully encourage more and better communication among the various parishes of the deanery."

Of course, carrying out any new venture is somewhat of a challenge. Rather than totally starting from scratch, per-

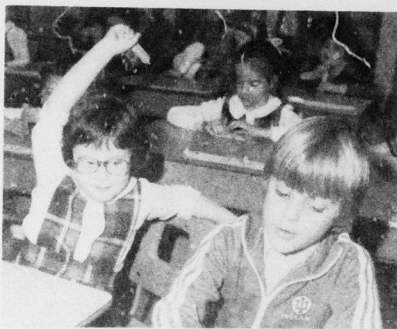
sons who have successfully carried out similar projects are consulted. And the same holds true in this case.

"We have been very much in touch with New Albany and Terre Haute because both of these deaneries have resource centers. Although both of these serve much larger populations, our center will operate in quite a similar fashion," explained the director.

"We learned about the use of video tape from New Albany, and Terre Haute's catalog of their resources was invaluable. Naturally, we're devising our own catalog, but seeing what they had done gave us a starting point. We're now in the process of developing our own catalog and ordering materials. So far, we've received some storage shelves and filmstrips."

In addition to the director, the center will be staffed by Ruth Gleason, part-time secretary, who will be on the premises to take care of the day to day business of running it.

When asked to sum up her feelings about the resource center, Flaten stated that "in my experience as a DRE, I see this as a very good step. Of course, it depends upon the character and needs of the individual deanery. There is a strong deanery grouping in Indianapolis, but they don't have to worry about setting up a center because the OCE is located there."



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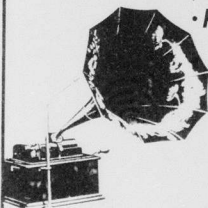
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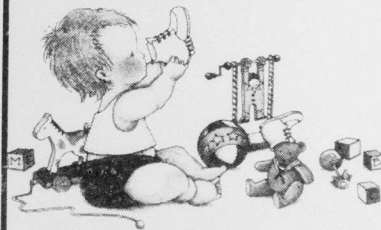
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# OCE looks (from 11)

done it for high schools before. A religious education guideline is being developed separately but we don't even have a policy for high school curriculum development and have never had it as a goal. We are looking at the NCEA program "Vision and Values" as one possible approach. A local faculty examines their curriculum in the light of Gospel values in that one.

"Another concern is special education. But the goal set by the board this year is specifically oriented to religious education."

"Then there is an ongoing goal which concerns school evaluations," Noone continued. "We've evaluated 10 schools in the last four years. We will evaluate four next year and we could do as many as 10. Two high schools have asked us to evaluate them—this is a first. We won't do an evaluation unless the school agrees to act on our recommendations. We've had an overwhelming positive response to the evaluations."

## School evaluations

Noone explained that in an evaluation a local committee "uses our instruments for self-study. They look at instruction, personnel, schools and committees, facilities, finances. Then a review team goes over that evaluation. One sign of the success of the evaluations is that this year we have a school which is seeking its second evaluation after a number of years."

Noone emphatically stated "our schools are not just institutions that accept students. They recruit now. They used to be somewhat passive. Now we sell ourselves. Catholic schools have to be acceptable to parents. If they don't like the school, their children won't be there. We continue to struggle with finances but I think we always will. We will always have to justify our existence."

Video is something Savage hopes the OCE will get into and that has obvious funding implications. The board is responsible in developing feasible goals, he said. Goals in their first year set the scene for a more intensified effort in the second and third years of carrying them out—especially leadership, finance and development, and technology.

The video factor is important to Hayes "because it is a delivery system for leadership and programs," he said. "It will help our adult catechetical teams know what is available. It will nurture comfortableness with a team."

## Deanery boards

What about other aspects of the archdiocesan board structure? Deanery boards, according to Hayes, are the most misunderstood of the structures but have the potential for the most significant educational issues. Interparochial issues can't be addressed by any one parish. There are consolidations, some programming issues, and a sharing of resource people which he thinks deanery boards can tackle. Religious education resource centers are one visible interparochial program, e.g., Terre Haute, New Albany and soon Bloomington.

"Financial issues could also be dealt with by the deanery board. They are coming into their own," he said.

The influence of deanery boards, Noone believes, has been minimal. "Contact from us (OCE) hasn't been initiated," he said. "There has not been much request for our services in this area. But two deaneries have expressed an interest because of proposed consolidations. Boards grow slowly at this level and it's because of parochialism. But there's now more common interest and more possibility for sharing resources. There are really only five boards active which have schools—the four in Indianapolis and the one in New Albany. The Terre Haute board is now expressing interest because of a desire to strengthen its elementary schools."

Noone thinks the OCE is looked on as a maintenance service. "We review curriculum and testing, visit schools, respond to requests, monitor state and federal programs, assist applications for principals and follow-up and do routine things," he said.

## Religious education

The Association of Parish Administrators of Religious Education (APARE) helped develop a goal which provides inservice for DREs and CREs, Hayes continued. "APARE had taken over this inservice pretty well but we are moving back into it with them. We are looking forward to a second convention of DREs for the archdiocese."

He said there has always been a percentage of parish volunteer catechists whose pastors ask them to take a larger role in parish religious education programs. "The pastoral situation thus does not always show a need for a master degree DRE," Hayes explained. "We need to respond to that by training volunteers to take greater responsibility. So we are helping out by designing training programs and helping state minimal competencies and the like."

On November 9 an inservice program for DREs and CREs will be conducted on the American bishops' pastoral letter on war and peace and on January 10 one on communication skills. "We hope the latter one will be interdiocesan," Hayes said. "What we need to do is develop a nurturing for people to be catechists and then work their way to DRE. We hope to work with Marian College in this. We are also looking to an extension degree program this year as well."

Hayes remarked "we have to break out of an adult religious education dependence on the need for experts. That's why the development of the Adult Catechetical Teams. We're going after a small group model with competent facilitators."

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Hayes thinks the board's goals are more manageable. In all areas the OCE is truly viewed as a resource and not the directing agent. "Adolescent catechesis assists the youth ministry part of the archdiocese. It focuses on catechetical approaches at the high school level. We provide peace and justice resources. We give assistance to special education programs with less dependence on an outside consultant. We are working to develop a commission and a network of resources. "Once our funding runs out," he said, "our staff can carry the programs on."

Hayes views adult education in the archdiocese as something "we have a handle on we didn't have before. The leadership body at the local level is important. The archdiocese is looked to nationally for this. We have developed a strategy for an adult centered church. The renewal movements have contributed greatly to this. Now they see the need to work for their parish. The only question is: can the church tolerate adult leaders?"

It's not easy to realize all goals, Savage said. "Our office has to be ready for surprises during the year. A school may suddenly develop a problem or a legal problem may occur which takes a tremendous amount of staff time. We can always anticipate limited resources. One example is special education. That is funded completely outside the archdiocesan subsidy. We have about a year and a half of funding for that. After that it will need other funding sources. Otherwise something will have to drop—either that program or another if that is deemed more important."

"Between the ABE and the OCE, we have a recurring theme of collaboration and interdependence," he concluded. "Education can't function in isolation. I hope the new secretariat structure at the Catholic Center helps us with this."

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**Goal #5: To develop and implement a certification program for volunteer religious education administrators.**

## 1983-1984 Objective

►To design a certification program for volunteer parish administrators of religious education.

**Goal #6: To expand support for parish adult catechesis.**

## 1983-1984 Objectives

►To design, produce and make available two video training inservices for parish adult catechetical teams.

►To delineate and incorporate into the catechist certification program the role of the catechist for adults.

►To gather and publicize peace and justice resources, programs and models for use in parish adult catechetical programs.

## PROGRAMS

Commentary: Goals in this area are designed to provide support services to parishes and schools in conducting their educational programs. The range of support includes: preschool, youth, family centers, elementary, sacramental preparation, special education, program evaluations, assistance with state and federal guidelines, resource center and curriculum maintenance process.

**Goal #7: To develop and implement guidelines for adolescent catechesis (including the Church's teaching concerning contemporary moral issues, including peace and justice.)**

## 1983-1984 Objective

►To formulate guidelines for adolescent catechesis.




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**Goal #8: To investigate, design, implement and evaluate a process of curriculum development for deanery and interparochial high schools.**

## 1983-1984 Objective

►To collaborate with principals and department heads of interparochial high schools to ascertain common focus from which to design a process.

**Goal #9: To design, implement and evaluate a process for ongoing support of special education in the archdiocese.**

## 1983-1984 Objectives

►To develop a commission responsible for support of special religious education.

►To build a volunteer base for networking throughout the diocese and related national, state and local organizations.

►To support families in their concerns related to special religious education.

►To consult with 10 parishes for program development, curriculum and awareness building with the congregation.

►To provide assistance to catechists of special religious education.

►To provide models for integrating special students into parish life.

►To collaborate with other archdiocesan agencies that have concerns of ministry to those with special needs.

## TECHNOLOGY

Commentary: These goals are an effort to provide constituents with assistance in utilizing new technologies in education.

**Goal #10: To provide training and information to educational leaders in the acquisition and utilization of educational and information technologies.**

## 1983-1984 Objectives

►To offer training opportunity for educational administrators in the application of computer technology for total Catholic education.

►To utilize the services of American Cablevision to train an OCE TV production team.

►To determine constituent needs and begin compiling resources on centralized computer information and support systems.

►To identify educational and administrative functions of schools that can be made more cost efficient by utilizing the archdiocesan computer and other computer technology.

►To compile and disseminate to constituents a regular communication pertaining to video and computer hardware/software.

►To study the feasibility of establishing a central library of computer assisted learning software for loan to OCE constituencies.

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## FINANCES AND DEVELOPMENT

Commentary: These goals are an effort to provide assistance to boards of education in the area of financial management and development for total Catholic education.

**Goal #11: To develop and provide financial management guidelines for boards of education.**

## 1983-1984 Objective

►To design, recruit, pilot total Catholic education management guidelines for voluntary implementation in four parishes for 1984-85 budget year.

**Goal #12: To explore and publicize the development concept of financial support for education in conjunction with the Development Office of the Archdiocese.**

## 1983-1984 Objective

►To collaborate with the Development Office in establishing the concept of development in education.

## COORDINATION OF EFFORTS

Commentary: The intent of these goals is to encourage mutual cooperation with parishes, agencies, state and national organizations.

**Goal #13: To encourage interparochial cooperation through research and publicity.**

## 1983-1984 Objectives

►To establish a task force to generate guidelines for interparochial cooperation.

►To design preliminary guidelines for an "impact study" which can be utilized by a board in planning changes in personnel, programs, structure, funding, policy.

**Goal #14: To collaborate with archdiocesan agencies.**

## 1983-1984 Objectives

►To assist the Pro-Life Office in incorporating Pro-Life materials into total Catholic education.

►To assist the Family Life Office in incorporating Family Life materials into total Catholic education.

►To collaborate with the Evangelization Office in areas that relate to catechesis of adults.

## OFFICE OF CATHOLIC EDUCATION

Commentary: These goals contain the activities necessary to maintain the Office of Catholic Education.

**Goal #15: To maintain the Office of Catholic Education.**

## 1983-1984 Objective

►Maintenance goals comprise the objectives for this conceptual goal.

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# Some who are infertile find NFP helpful

by NONA AGUILAR

So much ink is expended on the subject of postponing or avoiding pregnancy that many overlook a very large group of couples that have quite a different problem: they would like to conceive but can't.

This problem, so-called "involuntary childlessness," is becoming so urgent that many couples teaching Natural Family Planning (NFP) will tell you that almost every class includes one, two or more couples who come because they hope to achieve a pregnancy. That they come to a class filled with couples who have quite a different intention, i.e., avoiding pregnancy, gives you an idea of the richness of Natural Family Planning. The method basically gives a couple information about their shared fertility. Then it is up to the man and woman to decide what they wish to do in light of this information.

It is worth noting that some methods of contraception sometimes cause infertility. Unlike natural methods, which have no physical effect whatsoever on either the man's or the woman's body, the Pill and the IUD directly affect a woman's body.

It has become recognized that after discontinuation of the Pill some women experience a prolonged delay before ovulation resumes. Sometimes ovulation never resumes.

As for the IUD, which is an abortifacient, the frequent infection problems it has caused are of such severity that some 20 percent of afflicted women are left permanently sterile. Indeed, "Contraceptive Technology" co-author Robert A. Hatcher reports that some physicians consider "desire for a future pregnancy" to be a contraindication for insertion of an IUD.

But let's get back to the couples who want to conceive and haven't been successful. First, a few facts.

It is important to recognize that knowledge about fertility will not, repeat, will not, help a couple to achieve a pregnancy if there is a clinical problem. Inadequate sperm production, obstructed

sperm ducts, blocked fallopian tubes—these are some of the conditions that can cause infertility. Medical attention, including possible surgery, may improve—but does not guarantee—a couple's chances for achieving a desired pregnancy. Natural Family Planning can't help the couple at all.

On the other hand, a number of couples are marginally fertile. Possibly the husband's sperm production is on the low side. Possibly the woman's reproductive tract is slightly scarred from a previous pelvic infection, making it difficult (but not impossible) for the sperm to meet the egg. Possibly both the man's and the woman's combined fertility potential is low. Whatever the reason, it is crucial for marginally fertile couples to time acts of intercourse to occur during the couple's fertile phase to maximize their chance for achieving conception.

And this is where Natural Family Planning comes into the picture: couples who learn NFP know precisely which days are likely to be fertile. Here's what happens.

A man is potentially fertile all the time. A woman is fertile only on the day that she ovulates. However, sperm can survive in the woman's reproductive tract for a number of days prior to ovulation provided there is favorable cervical mucus to sustain and nourish the male cells. Thus, there is almost a week per cycle of potential fertility for every couple. NFP users learn precisely which days are the potentially fertile ones; the apparently infertile couples time acts of intercourse for those days in the hope of achieving pregnancy.

Which brings us back to something I've always said: Natural Family Planning really is family planning. For some, it is a splendid guide that helps bring children into our world.

\*\*\*

What is Natural Family Planning? New scientific breakthroughs make it possible for a couple to determine their fertile time with approximately 99 percent reliability. The couple that does not wish to conceive abstains during the fertile time.

How does the couple know if they are fertile? The couple charts changes in the woman's body that indicate whether or not conception is possible. There are three

AUGUST 21, 1983  
Twenty-first Sunday in Ordinary Time (C)

Isaiah 66:18-21  
Hebrews 12:5-7, 11-13  
Luke 13:22-30

## THE WORD

by PAUL KARNOWSKI

It sometimes happens with sale items that are priced exceptionally low, but it almost always happens with items that are to be given away. "FREE," an advertisement will proclaim in large bold type. When it does, odds are we will find a small line of disclaimer type; it will say "limited quantities" or "while supplies last." As consumers, we greet the word "free" with healthy skepticism.

But sometimes we take our skepticism with us when we read the Scriptures. In today's first reading from the book of Isaiah, we raise an eyebrow of doubt at the opening line. God says, "I come to gather nations of every language." We fuel our skepticism as we read on. It seems that the prophet envisions a day when all men and women will worship in Jerusalem. All nations will become one under God's domain. It sounds a little far-fetched, a little too good to be true.

When we get to today's Gospel, we think we have found the disclaimer we are looking for. When someone asks Jesus if only a few will be saved, He says that we should strive to enter through the narrow door. He implies that only a few will be saved. The Lord warns us to be on our toes,

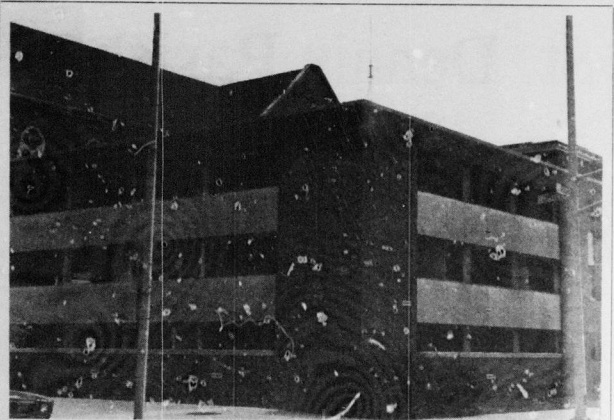
warning us not to be "too late," lest we are locked outside.

The two readings seem to parallel the parts of a giveaway advertisement. In the first reading we are told that all will be welcomed into God's kingdom. And in the Gospel we get the disclaimer. Only a few will be admitted.

However, if we interpret today's readings in this fashion, we miss the point. Both readings address the issue of our presumption. Like the Israelites before us, we often make assumptions about the likelihood of our salvation. After all, we are baptized, believing members of a "chosen people." And we think the odds are pretty good.

Isaiah and Jesus try to counteract our attitudes, even if they use different methods. Isaiah diminishes the exclusiveness of salvation by emphasizing the number of those who are to be saved outside the faith. And the Lord reminds us that just because we have the faith there is no guarantee that we will be saved.

When it comes to admission tickets for salvation, we need not worry about a short supply or "limited quantities." We need only worry if we presume that we need no ticket.



A SHELL OF A PLACE—The former home of the Office of Catholic Education, the Catholic Communications Center and the Society for the Propagation of the Faith is shown as it looked this past Monday while it awaited the wrecker's ball. The building was razed on Tuesday to make room for additional parking and landscaping at St. John's Church in downtown Indianapolis. The building has been vacant since these agencies moved to the new Catholic Center in the spring of 1982. The "after" will appear in next week's issue. (Photo by Father Tom Widner)

changes available for monitoring: the alterations in the cervical mucus secretions; the changes in the cervix itself; fluctuations in the woman's body temperature.

How reliable are the new methods? Method use-effectiveness has proven to be 99 percent as used by almost 500 couples over a three-year period.

How long is the abstinence? There is no general rule, of course, but 10 days is about average.

Where can I get more information?

Contact Mrs. Valerie Dillon at the Archdiocesan Family Life Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206, 317-236-1595.

Nona Aguilar's book "No-Pill, No-Risk Birth Control" can be ordered by mail through: CCN Booksales, 5410 Wilshire Blvd., Suite 100, Los Angeles, CA 90036. Please send \$6.95 for quality paperback, or \$12.95 for clothbound. Add \$1.50 for bookrate postage and handling or \$2.50 for U.P.S. delivery. Mastercard/Visa phone toll free 1-800-421-4250.

## THE QUESTION BOX

### Can one remarry if first found unfit?

by Msgr. R.T. BOSLER

**Q** I hope you can stand one more letter on marriage annulments. I understand the new attitude of the church for the most part. However, if one or both parties are found to be "emotionally unstable or otherwise psychologically unsuited for marriage," how then can they both be free to marry again in the church? Wouldn't the same problems arise in the new marriage?



**A** If they did, the second would be no marriage. But your question is a good one.

Our church courts will sometimes include in their decisions a warning that the party suffering from a psychological incapacity should not be considered for a Catholic marriage until he or she, under psychiatric care, shows sufficient improvement to warrant another chance.

Frequently, however, such a party has demonstrated, beyond all doubt, the permanency of psychological incapacity by failing in two or three marriages outside the church in rapid succession.

There are cases in which two persons with fragile personalities come close to destroying one another emotionally in a union that is not a marriage, but who subsequently survive in a union when married to a person with a strong, supportive personality.

It is difficult to discuss the enormously complicated issues faced by our church tribunals in the few words allowed me.

I have received letters blessing the church tribunals and others cursing them and blaming them for driving people out of the church. But one letter

came from a Franciscan pastor who suggests a different approach from mine to the problem. I share it with you:

"It seems that those who are asking questions about annulments or are concerned about the number of annulments are talking to the wrong people. It is not the bishops and priests who are asking for the annulments. They are providing the service that the laity is asking of them.

"We, as priests, can not refuse to take a case and put it through the process the church has set up.

"So, if there are too many annulments in the Church today, it is because so many of those who are called to this vocation and Sacrament of Marriage are not ready to live the full responsibility and obligation of that state of life or, perhaps, they are not really called to that vocation.

"Too often there are people who demand quick weddings with little or no preparation—or more time is spent on preparing the invitations, wedding dresses and receptions than is spent on the preparation for the marriage. They are more interested in the wedding than the marriage.

"My feeling is that if we are to have fewer annulments in the church, then the laity must become more aware of the Sacrament of Marriage in their lives and pass it on with faithfulness and fullness to their children. This is a role that only the married laity can do.

"So it seems to me that until such time as the married Catholic laity become more interested in seeing that their children are properly prepared for the sacraments (all the sacraments), this continued demand for annulments from the married laity is going to continue."

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

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# St. Dennis Parish

Jennings County, Indiana

Msgr. Joseph Brokhage, administrator

by JIM JACHIMIAK

"When we say it's our church, that's exactly what we mean," says Nell Ann Pfeifer of St. Dennis Parish in Jennings County.

"We mow the grass and keep up the church—and dig the graves."

She explains that when a burial takes place in the parish cemetery, parishioners dig the grave. After the funeral, they share a meal. "I think it's a beautiful thing," says Rita Knueven, pastoral associate. It is one example of the spirit of cooperation which characterizes the 100-member parish.

Another example is a renovation program being undertaken by the parish council. Remodeling of the church later this year will include new windows and a new roof, at a cost of \$16,000. More than \$12,000 has already been pledged toward the project by the parish's 28 families—"families that aren't overly wealthy," says Msgr. Joseph Brokhage, the parish's administrator.

Council member Michael L. Hensley says, "We made it clear that we wouldn't keep the church open if we didn't raise the money, because we really weren't planning on going outside the church community to ask for money."

Bernard Diekhoff, another member of the council, says that contractors will be hired to replace the roof and windows, but parishioners will do other work on their own. The former rectory, now used for parish activities, will be closed. Activities will be moved to a room in the rear of the church, which is to be remodeled.

**MSGR. BROKHAGE** says parishioners "take care of the sanctuary and sacristy, collect the money and bank the money." They also handle carpentry, plumbing and electrical work at St. Dennis, which "they are used to doing in their own homes."

When the church was built, Bernard Diekhoff has been told, parishioners dug clay and made bricks on the property for the building. Wood for beams and pews was cut from native timber, and foundation

rocks and sand for mortar were taken from local creeks.

In addition to helping themselves, parishioners at St. Dennis also help others—victims of fire or illness, for example. "It gets around that somebody needs something," Sarah Schwering points out.

Hensley observes that parishioners "had to build a community where there wasn't one." St. Dennis was one of the few Catholic churches to be located where there was no settlement of any kind. Until the church was completed, Mass was celebrated in a house purchased from a nearby sawmill.

In the 1920s St. Dennis became a mission of St. Anne Parish, also in Jennings County. Since 1971 it has been attached to Immaculate Conception, Millhouses. Lenora Diekhoff, who has lived in the parish for about 75 years, recalls that priests from St. Anne's often visited the parish only once a month in the winter.

**MORE RECENTLY**, Masses at St. Dennis were held at 8 a.m. one Sunday and 10 a.m. the next. "You had to remember what Sunday it was," says Mrs. Pfeifer.

Bernard Diekhoff adds, "If the month had a fifth Sunday, everybody was mixed up."

Now, the time is the same every week. But because Msgr. Raymond Bosler assists Msgr. Brokhage, parishioners do not always know who will be celebrating Mass there.

Hensley says there has been little change in the area except that "the big families are pretty well gone now." At one time, "10 kids in a family was pretty common."

Population has remained stable during the last 89 years, but the parish has grown in other ways. "In the last few years," says Mrs. Pfeifer, liturgies at St. Dennis "have gone from the 19th century to the 20th century real fast. It's a growing experience each week." There is greater participation "and all the people sing now. It used to be just the choir."



Mass at St. Dennis is "a social event," according to Msgr. Brokhage.

Mrs. Diekhoff says, "As long as I can remember, we used to stand around and talk" after Mass. "Down here, everybody speaks to each other."

Mrs. Pfeifer says "the people are friendly. They're welcoming." And, she declares, "when the doors open, you're here. There's no thought of not attending, no matter what it is."

While St. Dennis now joins with Immaculate Conception for religious education and other programs, Mrs. Diekhoff recalls walking to St. Dennis twice each week for instructions.

In the past, penance services were held jointly with the Millhouses parish, but Msgr. Brokhage is planning to schedule at least one a year at St. Dennis.

"We're out here by ourselves," Hensley says, "but we're dependent on Millhouses." Members of both parishes

attend Mass wherever and whenever it is more convenient. "It's a community itself, really."

He and Mrs. Schwering attended Immaculate Conception School from St. Dennis and were in the last graduating class in the late 1960s. "People Mike's age and Sarah's age are predominant here," Msgr. Brokhage says, and "teenagers go to church regularly."

Because of the active parish council, Mrs. Schwering notes, "we're getting drawn into" parish life.

Mrs. Pfeifer says one of her hopes for the future is "to keep the church going and together and here for our children."

Msgr. Brokhage believes that it will be, for three reasons—"their interest in each other; their interest in the parish; and their willingness to be cooperative even to the point of sacrifice."

He adds, "That which city parishes have to strive for is already here and they celebrate it when they worship."



**TOGETHERNESS**—Part of the parish family at St. Dennis, Jennings County, gathers in front of their church. They include, left to right, Msgr. Joseph Brokhage, administrator; Bernard Diekhoff; Mike Hensley; Nell Ann Pfeifer; Sarah Schwering; Rita Knueven, pastoral associate; Lenora Diekhoff; and "Snoopy," who sometimes follows Mrs. Diekhoff to Mass.

## PAUL S. COLLIGNON

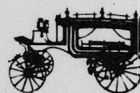
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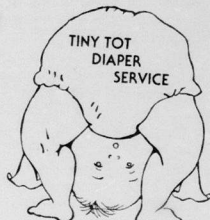
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# Few states follow lead on tax credit after court decision

by STEPHENIE OVERMAN

Few states are looking over Minnesota's shoulder right now to copy its tuition tax deduction plan.

Minnesota passed the Supreme Court test in June when the court upheld its law allowing parents of children in both public and non-public schools to take a tax

deduction for children's tuition, textbook and transportation expenses.

But state Catholic conference education officials aren't sure Minnesota has all the answers.

The Minnesota law allows taxpayers who itemize deductions when computing their state income tax to deduct up to \$500 for each

child in kindergarten through the sixth grade and up to \$700 for each child in seventh through 12th grade.

Francis Scholtz, director of education for the St. Paul-Minneapolis Archdiocese, has estimated that the average parent-taxpayer would save \$56 in expenses for children in the lower (See FEW STATES on page 29)

## youth CORNER

### Ritter editor takes yearbook award

by SUSAN M. MICINSKI

This summer, Kris LaEace, editor of Ritter High School's yearbook, Generation, attended the High School Journalism Institute at Indiana University in Bloomington. While there, Kris competed with yearbook editors from around the United States in designing a plan book for her yearbook, and won first place in Division I, the large school division—making this the second consecutive year a Ritter editor placed first.

Other top award winners include Carmel High School with second, and Ben Davis with third.

Sunday, Aug. 21, "Lifesigns," the radio show for youth, will feature the third part of the series on cults. The program is aired at 11:35 a.m. on WICR 88.7 FM.

\*\*\*

The CYO Talent Contest will be held on Sunday, Aug. 21 at Garfield Park Amphitheatre. A variety of acts will be featured. Contact CYO at 632-9311 for further information.

Practice begins for all CYO football teams on Monday, Aug. 22. Kickball practice will soon be starting, too. Watch for future announcements.

Thursday, Aug. 25 is CYO

benefit night at the Speedrome. Proceeds will help offset costs for those people attending the national youth convention from the Indianapolis deaneries.

Tickets for the USAC midget racing are \$2 for adults and \$1 for children, and can be purchased at the CYO office or through parish CYO's. Races begin at 8 p.m. and run to 10 p.m. The four parishes that raise the most money are eligible to participate in a special two or three lap go-cart race.

The next deanery CYO youth Mass and dance will be held at Holy Spirit parish on Sunday, Aug. 28.

\*\*\*

Thursday, Aug. 25 is CYO



FOUNTAIN OF YOUTH—Bernadette Smith, 10, of Belfast, Northern Ireland, helps Benjamin Mandville with a drinking fountain during a picnic at Putnam County Park near New York City. The picnic was held for 73 Catholic and Protestant children from Belfast visiting the New York area under the Irish Children Summer Program. The Mandville family is hosting some of the Irish children. (NC photo by Chris Sheridan)

## DORIS ANSWERS YOUTH

### Quality, not quantity, makes difference in dating

by DORIS R. PETERS

Dear Doris:

You'll probably wonder what my problem is when I tell you that for three or four months one particular boy has been asking me to all the school affairs. I admit that I was flattered when I found out that he liked me. But every time I turn around now he asks me for a date. And he puts it in such a way that I can't refuse. There is this other boy I now like very much but if he asks me for a

date what can I do if I have already been asked? Sometimes I feel like being downright mean to the first guy but I don't want him to hate me. Any ideas?

Jill

Dear Jill:

While it is always great to have a date, it is important to remember that quality is more important than quantity.

I think you hold the solution to your problem. You have to decide if you want to date the first boy. If not then you have to make it clear to him that you like him but you do not want to lead him on to thinking that he means more to you than he really does.

Being "mean" is not the answer; consideration is the key. He obviously likes you and if you do not feel the same way then it is not fair to keep seeing him.

The fact that you feel so strongly about the second boy may just tell you something about how you really feel about your first friend.

Dear Doris:

I am 12 years old (a girl) and I hope you can help me. I ask my mother, sister, teachers to tell me what is the difference between having sex and love. They tell me that they will tell me when I am 16 years old. I would like to know when I am young. Because some of my friends

know, but they wouldn't tell me, or their mothers.

Only 12

Dear Only 12:

It's too bad that people are so afraid to talk about love.

You feel as though some of your friends know but if their mothers can not help you at all, maybe they have not told their own daughters all that much, either.

I don't think that you are too young to know about the relationship between love and sex, but I, like the mothers of your friends, feel that you could best learn about it from your own mother. Approach her again with your questions but remember that she might need some help from you in discussing a subject that she may feel uncomfortable with. Explain to her why it is important to you and maybe it will make it easier for her to find a way to talk about it with you.

When I was 12 years old I asked my mother what the difference between love and sex was and she told me that there is no difference; love and sex go hand in hand. Without love, she said, sex becomes just another bodily urge but when it is coupled with love it becomes a beautiful sharing between two people who want to face life together.

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

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# The Active List



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

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

## August 19

Separated, Divorced and Remarried Catholics (SDRC) will hold an Adult Social at Paramount Music Palace, 7560 Old Trails Rd. at East Washington St. Call Bob Lawless 546-3453 for information.

## August 19-20

A weekend of recollection will be held at St. Mary's Church, Lanesville. Men's session Friday from 7:30 to 9:30 p.m.; women's session from 9-11 a.m. Saturday; teenagers' session 4-6 p.m. Saturday. Fr. Hilary Mahaney will give two talks, there will be opportunity for confession, and Benediction will be held at all sessions.

## August 19-21

Franciscan Father Martin Wolter will conduct a Together-ness Weekend at Alverna Retreat Center. Cost: \$100 per couple.

## August 20

Blue Army and Legion of Mary will sponsor a Day of Recollection at Beech Grove Benedictine Center from 9 a.m. to 3 p.m. Call Madeline Forst 257-1901 or Ed Orlmann 356-9594 for information.

A Flea Market will be held in St. Bridget's parking lot, 813 N. West St., from 10 a.m. to 4 p.m. Table rental: \$5. Refreshments. Call Brian Smith 637-1214 or Ann Cud 253-2025 for information.

St. Philip Neri Parish, 550 Rural St., will hold an Outdoor Beer Garden and Ice Cream Social after 5:30 p.m. Mass. Special guests will be new parishioners from St. Francis de Sales Parish.

## August 21

Westside Group meeting of Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at St. Gabriel's. For information call Mary Jane Oakley 293-5176.

A Marian Day on the theme "Mary, Her Mission and Ours," will be held from 9 a.m. to 5 p.m. at Mt. St. Francis Retreat Center. Fee of \$15 includes lunch. Call 812-923-8817 for reservations.

Precious Blood Church on Hwy. 56 at Ireland Rd. in Jasper will hold their Annual Picnic, serving chicken and roast beef dinners from 11:30 a.m. to 6 p.m. Adults: \$5. Children under 12: \$2.50.

Sacred Heart High School Class of '37 will hold their annual reunion at the Southside K of C at 1 p.m. Call 283-2047 for information.

Holy Trinity Parish will hold their annual Pitch-in Picnic at the National Home picnic grounds on West Tenth St., following the 12 noon Mass. Bring a covered dish and table service. Call 631-2939 for information.

St. Gabriel CYO will hold its annual Ice Cream Social on the church grounds, 6000 W. 34th St., beginning at 7 p.m. Fun for the entire family.

The Women's Club of St. Patrick Church will sponsor a Card Party in the parish hall, 936 Prospect St., at 2 p.m. Admission: \$1.

## August 22

Riverview/St. Vincent Health Promotion Center presents a class in Stress Management from 7 to 9:30 p.m. at Autumn Woods Apts., 9075 Autumn Woods Dr., Castleton.

## August 23

St. Francis Hospital Center presents the second of three workshop sessions on "Making Changes: Structured Help for Reaching Personal Goals" from 7 to 8:30 p.m. Call 783-8983 for information.

## August 24

City-wide meeting of Separated, Divorced and Remarried Catholics (SDRC) and other single groups on "Information and Sharing" at the Catholic Center at 7:30 p.m. Call Cheryl Andraesen 846-6697 or Fran Lutoka 898-8003 for more information.

## August 26

A Spirit Mass will be held at St. Gabriel, Connersville, at 7:30 p.m. Call 825-8578 for details.

## August 26-27

St. Monica Church, 6131 N. Michigan Rd., will hold a Festival of the August Moon from 5 to 11 p.m. both days. Kids rides, Beer Garden, games, Country Store, Jug's food.

## August 26-28

Worldwide Marriage Encounter will sponsor a weekend for couples at the Greenwood Motor Inn. Call 293-2003 or 812-332-0164 for information.

## August 27

St. Mary Academy Class of 1943 will hold a luncheon reunion in the Garden on the Green Restaurant at the Indianapolis Museum of Art. Call Agnes Kelly Langenbacher 359-6160 or Gen White Coffey 849-6770 for information.

## August 27-28

St. Lawrence Church, Lawrenceburg, plans a picnic beginning at 3 p.m. Saturday and 11 a.m. on Sunday. Chicken and beef dinners: adults, \$4.25, children under 12, \$2. Carry-outs, \$3.50. German Band, Biergarten, booths.

## Stress management classes planned

A stress management series will be held at St. Mark Church in Indianapolis on Sept. 7 and Sept. 26. Both sessions will be held from 7:30 p.m. to 9:30 p.m.

The first session, "Understanding and Managing Stress," will feature Lee Stephen of the St. Francis Stress Center. He will discuss the causes and effects of stress and how to control it. Stephen has a master's degree in counselor psychology.

The second session, "Dealing With Death," will be presented by Dick Bailey, a chaplain in the Oncology Hospice and Radiation Therapy area of Methodist Hospital, and a United Church of Christ minister.

The session will focus on how to cope with loss of a loved one, how to deal with terminal illness, what to say to the family of the deceased, and other topics relating to death.

Bailey holds a master's degree in theology and a doctorate in ministry and emotional support of cancer patients and their families.

He has been a parish minister for six years and chaplain for five years, and is the only radiation therapy chaplain in the United States.

The sessions, sponsored by the adult catechetical team at St. Mark's, are open to the public. St. Mark's is located at 6047 S. East St., at the corner of U.S. 31 and Edgewood Avenue.

## the Saints

BORN IN 1274, IN BRIGNOLLES, PROVENCE, LOUIS WAS THE SON OF KING CHARLES II OF NAPLES AND SICILY AND MARY DAUGHTER OF KING STEPHEN V OF HUNGARY. WHEN HIS FATHER WAS CAPTURED BY THE KING OF ARAGON IN 1284, HE WAS SENT TO BARCELONA WITH TWO OF HIS BROTHERS IN 1288 AS HOSTAGES FOR HIS FATHER'S RELEASE. HE WAS FREED AFTER SEVEN YEARS THERE BY A TREATY IN 1295 BETWEEN HIS FATHER AND KING JAMES II OF ARAGON. LOUIS REFUSED TO MARRY JAMES'S SISTER, SURRENDERED HIS RIGHTS TO THE THRONE, AND AFTER MUCH OPPOSITION, WAS ORDAINED WHEN HE WAS 22. HE WAS NAMED BISHOP OF TOULOUSE AND JOINED THE FRIARS MINOR IN 1306. HE LIVED A LIFE OF GREAT AUSTERITY DESPITE HIS ROYAL BACKGROUND, RESIGNING HIS BISHOPRIC AFTER A FEW MONTHS BECAUSE HE FELT HE WAS UNEQUAL TO ITS DEMANDS. LOUIS DIED AFTER A SHORT ILLNESS AT BRIGNOLLES ON AUG. 19, 1297. HE WAS CANONIZED IN 1317. HIS FEAST IS AUG. 19.

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# Pope reaches out (from 1)

the grotto, where he drank a glass of the spring water.

"I am filled with joy to have at last been able to add Lourdes to the chain of Marian shrines that I am able to visit throughout the world in order to pray there with my fellow Christians," he said at the Tarbes-Ossun airport, 10 miles from Lourdes, shortly before his departure.

"It is a question of a fundamental devotion in my life and I would like to entice the church into prayer, into Marian prayer," he added.

Although Pope John Paul visited Lourdes at the invitation of church authorities and not as a guest of the government, he was greeted on arrival by French President Francois Mitterand, a Socialist. French Prime Minister Pierre Mauroy attended the departure ceremonies.

The pope also met for an hour with Mitterand Aug. 14 in Tarbes, France. The topic of Catholic schools in France was believed to have been a key theme.

In an address to an estimated 200,000

people after a candlelight procession that evening, Pope John Paul pointedly criticized the Socialist government's plan to nationalize the Catholic schools.

Calling for an end to religious persecution throughout the world, he listed among the oppressed groups "parents who are refused the possibility of securing for their children an education built on their faith."

"Today, to prisons, concentration camps, hard labor, expulsion from one's own country, have been added other forms of punishment, less remarked upon but more subtle: not a bloody death, but a sort of civil death; not only segregation in a prison or in a camp, but permanent restriction of personal freedom or social discrimination," Pope John Paul said.

"There are hundreds and hundreds of thousands of witnesses to faith, very often ignored or forgotten by public opinion," he added.

"They are believers forced to meet secretly because their religious community is not authorized," the pope said. "They are

parents who are refused the possibility of securing for their children an education built on their faith."

The French church and the pope have strongly criticized the plan to nationalize Catholic schools. Apparently the Mitterand meeting produced no improvement in the situation.

Asked about the issue after the meeting, the French president said: "The affairs of state in France are the affairs of the state, and each one understands it very well."

The visit, Pope John Paul's 19th trip abroad since his election to the papacy in October 1978, had been preceded by several incidents of anti-Catholic violence, including a bombing in Lourdes and a bombing of a Catholic newspaper office in Toulouse, about 90 miles away.

About 3,500 policemen and civil guardsmen held security for the visit, and no violent incidents were reported at Lourdes during the pope's stay.

Pope John Paul's day in Lourdes Aug. 15 also featured meetings with priests, nuns and young people.

The pope's activities were thrown off schedule primarily because of the enthusiasm of the youths, who interrupted the pope numerous times with applause, cheers and chants.

"I am not the guilty one if my speech took too long," he joked at the end of the talk. "You who are the guilty ones, if you want a papal blessing, calm down."

The delay caused the pope to leave France at 8:40 p.m. (2:40 p.m. EDT), about an hour behind schedule. The pope arrived at Rome's Ciampino airport Aug. 15 at 10:05 p.m. (4:05 p.m. EDT) after a one-hour-and-45-minute flight covering the 645 miles from the Tarbes airport.

The pope made no public statement at the airport upon arrival. He was taken by car to his summer residence at Castelgandolfo.

## Soviets to allow reconstruction of church

A plea by the National Federation of Priests Councils to return a Soviet-confiscated Catholic Church to Lithuanian Catholics resulted in a promise by the Soviet Union to allow the reconstruction and expansion of another building currently used as a church. "The response

is different from what we had hoped for, but very encouraging," said Father Robert Johnson, president of the NFPC. The Soviet response came after Father Johnson in March had sent letters to Soviet officials at the Soviet embassy in Washington, the United Nations and Moscow.

## Few states follow (from 27)

grades and \$98 for children in the upper grades.

Although state Catholic conference officials look to the tax deduction plan to help financially strapped parents, some have said they prefer the tuition tax credit legislation proposed by the Reagan administration.

The federal proposal, which is stalled in the Senate, would give parents a tax credit for half of the tuition paid at a non-public school, up to \$300. During a phase-in period the maximum would be first \$100 and then \$200.

While the tax deduction plan usually means an actual savings to parents of well under \$100, a tax credit could mean real benefits of up to \$300 per child.

New Jersey state legislators introduced two bills to permit a tax deduction of up to \$1,000 for children's school expenses at public and non-public schools.

The bills are similar to one that had been struck down earlier but that legislation

applied only to non-public schools.

The Rhode Island legislature passed a tax deduction bill identical to Minnesota's in 1979 but that legislation was struck down in the courts.

Father John Farley, vicar of education for the Diocese of Providence, R.I., said Aug. 11 that he has not heard of any formal plans for reintroduction of the legislation but said that the legislature is not in session.

There also may be budget constraints, he said, and he feels that the legislators may be waiting for "the right time" to reconsider tax deductions for school expenses.

"My feeling is that the national solution might be more desirable than piecemeal in the states," Father Farley said, referring to tuition tax credits. "But I have absolutely no complaints about the local legislators."

Two Wisconsin legislators

told Charles M. Phillips, executive director of the Wisconsin Catholic Conference, that they would draft a tax deduction bill "just to see what the fiscal note (giving the cost of the bill) would be," according to Phillips. But the measure would probably run into a state constitutional barrier.

A tuition tax deduction bill scheduled to be introduced before the Pennsylvania Senate this fall might not be too beneficial, according to Henry J. Aschenbrenner, director of the Pennsylvania Catholic Conference's Educational Department.

Aschenbrenner said the bill sponsored by Sen. Francis Lynch (D-Philadelphia) will have some problems if, as planned, it is modeled after the Minnesota bill.

"Minnesota provided a tax deduction, not a tax credit," Aschenbrenner said. "Any Pennsylvania legislation calling for a tax deduction based on current state

come tax rate would not really amount to a significant tax break.

"Based on next January's 2.45 percent rate, a person who claimed a \$1,000 deduction would receive \$24.50," he said. "That really doesn't amount to very much."

He also said the proposed bill's inclusion of public school students in addition to non-public school students, which mirrors the Minnesota law, will most likely make the bill less attractive to Pennsylvania lawmakers.


"Most legislators will be reluctant to provide tax relief for public schools because of the millions of dollars that the state already gives those schools," he said.

Aschenbrenner said that any meaningful tax relief for parents of non-public school children will be in the form of a tax credit instead of a tax deduction.

(Also contributing to this story were Bill Devlin in Philadelphia, Ed Grant in Newark and Joseph Larose in New Orleans.)


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in the MEDIA

# Do CBN fans 'Love That Bob?'

by JAMES BREIG

You see some crazy things watching the tube, but Bob Cummings on the Christian Broadcasting Network (CBN) has got to be the nuttiest.

It's like finding a copy of Playboy in the rectory mailbox. It's like discovering that your banker has just put all your dough on the nose of some nag that ran out of the money last time. It's like opening a package from Fanny Farmer and having cocaine fall into your lap.

In short, something's out of whack.

There I was, a few weeks ago, flipping around the dial. (Actually, when you have cable, you don't flip around the dial anymore. You punch around the box. But "flip the dial" is in the language and will remain with us even when we can command our TVs vocally.)

I alighted on CBN. Now CBN is, as its name implies, a complete network of Christian programming. Its centerpiece is "The 700 Club," hosted by Pat Robertson. You've probably seen him because his show is also aired on other stations through syndication.

On CBN, however, it is but the prime time program on a 24-hour-a-day network which features many fun-



soul. In absence of the altar, you can approach your TV set.

ANYWAY, I don't mean to lampoon them. Not all of them anyway. Robertson can actually be entertaining at times and has never, to my knowledge, made fun of Catholics, as some of his confreres have (see last week's column). So I won't make fun of him.

Well, apparently Robertson has found it a bit difficult to come up with enough Christian programming to fill out 24 hours every day. Therefore, he started to slip in some "kinda religious" shows—you know, talks about the family and marriage and feeling good about yourself.

But even that wasn't getting him around the clock. So next he tried some old movies—Roy Rogers, Lash LaRue (now, there was an interesting popular icon) and other cowboy classics, along with some B movies from the '40s.

Still, there were hours to fill. Not to mention an audience to attract. After all, it's one thing to have the saved watch your shows, but how do you get the unsaved to tune in?

Aha, thought someone at CBN, we'll use the oldest come on in the world: situation comedies.

But where does a network get sitcoms? CBN was already doing its own soap opera ("Another Life"), and it was draining funds and talent. So let's think now... where can we get some comedies?

AHA, aha, said someone else, why not run some of those oldie but goodie shows that made the '50s such a laugh riot?

So on came the parade of black-and-white memories: "Life of Riley," "My Little Margie," "Burns and Allen," "The Jack Benny Show."

Plus—and this is the one that kills me—"Love That Bob," starring Robert Cummings.

Those of you who are in your late 30s and beyond know why this is ludicrous. But I will explain for the younger set.

You see, kids, "Love That Bob" was one of the most borderline filthy programs ever to air. In the late '50s for several seasons, and on all three networks, "Love That Bob" was the "Three's Company" of its time.

Cummings played Bob Collins, a Hollywood fashion photographer living with his sister and her son (played by Rosemary DeCamp and

Dwayne "Dobie Gillis" Hickman; Dobie is another CBN selection, by the way). Now Collins' one ambition in each episode was to—what is the polite term?—become affectionate with some fashion model.

So each episode (at least it seemed that way) consisted of him eyeing some bathing beauty in his studio, making advances, winning or losing, advising his nephew on romance, trading double entendres about the female form and, on occasion, trying to keep his widowed sister from being treated in the way he treated other women.

Get the idea? So what's this eye-winking, elbow-nudging, bust-focusing series doing on the Christian Broadcasting Network, which bills itself as "the family entertainer?"

It's crazy. It's like meeting the Osmonds and having them offer you some hot waffles.

Maybe CBN thinks "Love That Bob" will restore the pre-feminist era when women were to be dated, mated and impregnated. (Dialog sample—Margaret to Bob: "Women work for two reasons—to pay the rent and to find a man so they won't have to pay the rent.")

Or maybe CBN thinks the show will attract the perverted, whom the preachers can then convert. It's attracted me. (Wait a second! What did I just say?) But I like it only for Cummings' superb double-takes. Honest.

Double-takes, I suspect, are what a lot of regular CBN viewers are doing when they happen across that show.

## OBITUARIES

† ALTON, Bradley Jason, 22 days, St. Joseph, Shelbyville, August 1. Son of Linda; grandson of Mr. and Mrs. Charles Alton.

† BOURGEOIS, Richard Ernest, 43, Our Lady of the Greenwood, Greenwood, August 7. Husband of Eileen; son of Gerard and Gertrude; brother of Jeanne Chandonnet, Paulette Pasalagua, Suzanne Grondin, and Robert Gerard.

† DILLON, Florence Mary, 89, St. Mary, Indianapolis, August 8. Mother of William Hartmann.

† DREYER, Joan P., 58, St. Matthew, Indianapolis, August 3. Wife of Fred M.; mother of David J., John W., Stephen F., Allan B., Mary F. and Regina; grandmother of four; daughter of Henrietta Poos.

† FITE, Mary (Graves), 92, St. Paul, Tell City, August 7. Mother of Mrs. Billy Richards, Ruth Roberts, Erna Hilton and Mrs. Jerry Cassidy; sister of Beulah McCleod.

† KELLEY, Randolph J., 83, St. Anthony, Indianapolis, August 3. Brother of Dorothy Loretta Henderson, George and William.

† KRAEMER, Delphine, 80, St. Paul, Sellersburg, August 6. Wife of George Blackie; mother of Margaret Ann Rawlings; sister of Elizabeth Schafer; grandmother of seven; great-grandmother of two.

† LaGROTTO, Angelo, 54, St. Lawrence, Indianapolis, August 7. Husband of Enzie; stepfather of Pam Alexander, Debra Schofield, and Douglass O. Cooney; brother of Ann Matarsi, Marion and Ralph.

† NEVILLE, Maurice, 73, St. Margaret Mary, Terre Haute, August 7. Father of Sally, Charles, Robert and Thomas.

† O'CONNELL, Mayme, 86, Little Flower, Indianapolis, August 4. Sister of Margaret Matthewson.

† PADGETT, Mary Rita, 61, Our Lady of the Greenwood, Greenwood, August 5. Mother of Judy A. Whalen, Mary B. Bernard W., Robert D. and James A.; stepsister of Bernard A. Smith and Bernadette Reiman; sister of Catherine A. Farrington and Eleanor McAllen; grandmother of eight and great-grandmother of one.

† REID, Gertrude, 82, Little Flower, Indianapolis, August 3. Mother of Helen Gardlaro, Dorothy Martin, Jane Burns and Mary Skinner; sister of Marguerite Lindsey.

† RIEDMAN, Robert J., 59, Little Flower, Indianapolis, August 6. Husband of Eileen; father of Joseph J. and David P.; brother

of Mary Jo Underwood, Elaine, Anne, John, Gerald, Fr. Joseph and James.

† SCHILLING, Clara A., 95, Holy Spirit, Indianapolis, August 8. Mother of Jack.

† STOLLE, Lois E., 56, St. Andrew, Richmond, August 5. Wife of Donald; mother of Linda Smith, Sandy Bunker, Cindy Hall, Becky Dorsey, Allen and Donald.

† TURNER, John, 27, St. Lawrence, Indianapolis, August 8. Son of Mr. and Mrs. Daniel; brother of Barbara Terhune and Daniel.

† WALTON, George, 38, Little Flower, Indianapolis, August 4. Son of Mary; brother of Frank Hull and Robert.

† WANTUCK, Joseph E., 3 days, Christ the King, Indianapolis, August 2. Son of Eugene and Margaret; brother of Jennifer and Sara.

† WILHELM, Rosalyn Maxine, 71, Christ the King, Indianapolis, August 7. Wife of Albert; sister of Dorothy Hand.

† ZIMMER, Kevin M., 23, St. John Baptist, Dover, July 7. Son of Robert and Thelma; brother of Connie Webb, Curt and Marvin.

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# Study will be (from 3)

study, said that the evaluation instrument took nearly two years to complete because of the extensive consultations and the pilot testing that went into its development.

Initial drafts were drawn up in consultation with the priestly formation committees of the National Conference of Catholic Bishops and the Conference of Major Superiors of Men, the national organization of religious order leaders, Father Wuerl said.

Before a fourth draft was taken to Rome in July for Vatican approval, he said, the third draft was sent to all the country's bishops, major superiors of men and seminary rectors for comment. In addition two volunteer seminaries, St. John's in Brighton, Mass., and St. Mary of the Lake in Mundelein, Ill., underwent team visitations and evaluations last spring under the draft instrument to give a practical test of its effectiveness.

The first seminary visitations will take place in the coming school year, the priest said, with eight visits scheduled in October and 11 in February.

He said Bishop Marshall hopes to complete the evaluation of theological seminaries within two years.

In the meantime, work will continue on completing the

## Court reviews nativity scenes

WASHINGTON (NC)—The nation's largest association of Protestant and Eastern Orthodox churches has urged the Supreme Court not to permit local governments to sponsor nativity scenes at Christmas.

The National Council of Churches, along with the American Jewish Committee, said in a joint friend-of-the-court brief that government sponsorship of such a "fundamentally religious symbol" is a violation of separation of church and state.

The brief was filed in mid-August in connection with a lawsuit challenging the erection for the past 40 years of a city-owned nativity scene in Pawtucket, R.I.

The Supreme Court announced in April that it would review the case (Lynch vs. Donnelly) in its term which begins Oct. 3. A ruling is expected sometime next year.

The National Council of Churches is the cooperative agency of 32 Protestant and Eastern Orthodox religious bodies. The American Jewish Committee is a civil rights and human relations organization of American Jews.

evaluation instruments for the other priestly formation institutions to be studied, with an "optimistic" goal of completing the whole study within five years, he said.

The basic evaluation plan is modeled upon an already existing plan which has gained wide acceptance in the American Catholic seminary community. Under that plan

more than 50 U.S. seminaries have been studied and evaluated in recent years by visitation teams under the auspices of the priestly formation committees of the U.S. bishops and major superiors.

There are two major differences between the new study and the earlier evaluations: The earlier studies were undertaken only when a seminary requested one, while all seminaries at college level and above are required to participate in the new study; and the reports in the new study will be sent to the Vatican, where the reports in the other evaluations remained within the United States.

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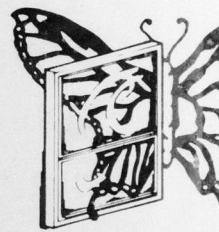
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## VIEWING WITH ARNOLD

# Movie blasts economic castes

by JAMES W. ARNOLD

"Trading Places" is a very smart movie comedy that uses a classic literary idea—the abrupt reversal of fortunes—to score some timely points against what some would describe as America's economic caste system. It's very much a throwback to the rich-vs.-poor Depression comedies of the Thirties.

On the other hand, this film by young director John Landis, which unites stars from both the old and the new versions of "Saturday Night Live" (Dan Aykroyd, Eddie Murphy) is also unpleasantly smart-aleck, deriving its tone more from the National Lampoon than the humanist tradition of, say, "The Prince and the Pauper." You wouldn't want to spend more than 10 minutes with any of the characters, the values are mostly materialist, and there is more casual female nudity than dark suits and ties at a stockbrokers convention.

The comic premise is the forced exchange of status between a Harvard-bred, Philadelphia-based commodities genius and a street-wise ghetto con artist (Murphy), all of which is dreamed up by a pair of broker billionaire brothers



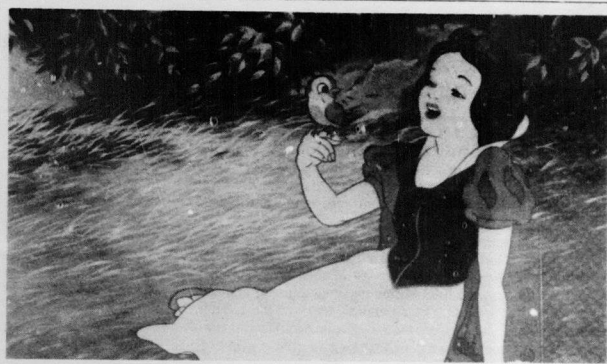
(Much is made of the fact that this cruel, life-disrupting wager is made for only a dollar. The scriptwriters seem to suggest that if it were made for significantly more—say, a million—it would be excusable. Less consciously, the movie does indicate the awesome power of wealth to give and take away, to manipulate the lives of people who don't have it).

THE philosophical question, in any case, is never much at issue, since Environment wins in a romp, virtually within hours. Once ensconced in Aykroyd's luxurious townhouse with butler-chauffeur (Denholm Elliott) and his job as a big-shot executive, Murphy requires only a little basic boning up (he sees that being a commodities broker is a lot like being a bookie) before becoming the new star of the marketplace.

He turns elegant in manner, honest and hard-working, and begins to distrust his funky old friends from the street. Murphy quickly becomes the living embodiment of the virtues of Equal Opportunity (also revealing his considerable skills as an actor).

In turn, Aykroyd, doing his best nasal-voiced, obnoxious preppy impression, is stripped of job, home, clothing, credit cards and upper crust fiancée, sent to jail where he is beaten and robbed, and finally befriended only by a charitable hooker (Jamie Lee Curtis).

Her character may represent the apotheosis (at least so far) of the movie prostitute. Not only does she have the essential golden heart, but she has an IQ to rival Einstein's, does her work as an independent entrepreneur, and has already saved \$42,000 invested in Treasury bonds.



**NEW FOUND FRIEND**—Lost in the deep woods while fleeing from her jealous step-mother, Snow White is comforted by a friendly little bird in this scene from Walt Disney's animated classic, "Snow White and the Seven Dwarfs." The Academy Award-winning cartoon, Disney's first feature-length movie originally released in 1938, is being shown again in theaters this summer. (NC photo)

She is also, of course, affectionate, loyal and sexy, and eventually becomes Aykroyd's love-mate. Is this "Fantasy Island" or "Twilight Zone"?

WHATEVER, the crazed Aykroyd becomes a thief and near murderer and suicide before Murphy figures out what's happened to them and they unite to take poetic revenge on the capitalist brothers by pulling off a "Sting" type deal that leaves the old guys impoverished and suffering (respectively) from a heart attack and a fit of four-letter words.

In this last section, Landis changes the tone of the film from lifestyle satire to outrageous slapstick, some of it involving New Year's revelers in costume on a train, including the required man in a gorilla suit, a real gorilla (played by a man in a gorilla suit), and a couple of burlesque baggage handlers.

The only good thing about this mess is that Murphy gets to do his impression of a robbed African Diplomat snacking on beef jerky. (Murphy, incidentally, is funny enough, but has a long way to go to reach the level of Richard Pryor, who is both more brilliant and more vulnerable).

But most of "Trading Places," starting with a clever title sequence showing bits of Philadelphia people, places and statues, from Franklin to "Rocky," is skillfully done. Especially

sharp are the rare cuts at Ivy League hauteur, including a hilarious spoof of young Harvard alumni serenading their girls at the squash club. (When the down-and-out Aykroyd comes to them for help, they tell him his appearance is in bad taste).

Also there is a marvelously choreographed meeting at the Heritage Club at which Aykroyd is disgraced, and a final glimpse of the carnage on the floor of the commodities exchange as manipulated panic rockets both up and down.

One should complain about the stereotyping of ghetto blacks—Murphy finally has to chase them out of his digs, and begins to

develop a social philosophy somewhat to the right of the Conservative Digest—but the privileged whites are equally maltreated. In this movie, the basic joke is that money, or the lack of it, switches everybody's stereotype, so that we behave badly in opposite ways.

A definite plus: it raises our consciousness about the transitoriness (and sheer luck) of high status in a society in which only status counts.

(Lots of talent, but mixed results in this broad social satire; sex, nudity and street language; not recommended).

USCC rating: O, morally objectionable.

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