

# Next week is Catholic Schools Week

The 74 schools of the Archdiocese of Indianapolis will join the nationwide celebration (Catholic Schools Week February 1-7). The celebration is held each year to commemorate and highlight the contributions of Catholic schools in American society. This year's theme is "Catholic Schools Touch the Future."

A proclamation from Archbishop Edward T. O'Meara recalls Christa McAuliffe, a Catholic teacher who lost her life in the Challenger disaster. The archbishop said in the proclamation that McAuliffe "left a heritage to all other teachers when she said: 'I teach. I touch the future.'"

He said that Catholic Schools Week is

"dedicated to the ideals represented by Christa McAuliffe, teacher, mother, and Catholic parishioner."

The archbishop also said that "teachers in Catholic schools can help their students touch, even create a better future through a teaching mission rooted in the Gospel message of Jesus Christ."

Proclamations also were issued by Gov. Robert Orr for the state of Indiana and Mayor William Hudnut for the City of Indianapolis.

A special letter from Archbishop O'Meara is on page 2 of this issue. There is also a special 12-page section, beginning on page 13, pertaining to Catholic schools.

## The CRITERION

Indianapolis, Indiana

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# Catholic teachers' salaries spotlighted

## Teachers in Indianapolis Catholic schools say low salaries make it difficult to retain quality teachers

by John F. Fink

The average salary for a teacher in the Catholic schools in the city of Indianapolis this year is \$15,215.

This was one of the facts revealed during discussions about teachers' salaries in meetings between teachers at Bishop Chatard High School and archdiocesan administrators.

See related stories on page 2 ("From the editor") and page 17 ("Financing Catholic schools").

Last Tuesday, Jan. 20, Chatard teachers met with Harold Hayes, president of the Archdiocesan Board of Education, Frank Savage, archdiocesan director of Catholic education, and Dale Mueller, one of the Indianapolis North Deanery's representatives on the Indianapolis Deaneries Coordinating Committee (IDCC). This was a follow-up to a previous meeting held Nov. 18.

Between those two meetings, some of the teachers attended the November meeting of the IDCC, which decides the salary scales for the four Indianapolis deaneries, and expressed their concern that low teachers' salaries make it difficult to hire and retain quality teachers in Catholic schools.

Following that meeting, some of the teachers sent a letter to the IDCC stressing, "We need your help and we need it now!" The letter from "concerned Catholic teachers," while stating that "there is a commitment to Catholic education among the teachers in our school system," nevertheless said: "We are about at the end of the line. We have high school teachers who qualify for food stamps and we have teachers who simply cannot pay their bills on the present salaries."

The IDCC made its decisions about the

salary scales for next school year during a regular meeting last Wednesday, Jan. 21.

The policy established by the Archdiocesan Board of Education is that the base pay for teachers is to be 80 percent of the base salary paid in the local public school system. In the city of Indianapolis there are

18 school districts and the IDCC computes the base salary for Catholic school teachers in Indianapolis by calculating 80 percent of the average of the 18 public school districts, according to IDCC chairperson Rebecca Morgan.

According to the teachers, though, the salary paid to the Catholic school teachers actually is between 66 and 69 percent of the public school teachers' salaries. This is because the base salary is increased for each year of teaching experience and the schedule of increases is higher in the public school systems.

Dick Feltman, a former member of the

IDCC, said that the teachers are making progress. "The committee has been raising salaries above the inflation rate," he said.

Mueller said that the IDCC's goal "is to approach 80 percent of the entire scale." He said that "we are now 80 percent of the way to the goal of 80 percent of Indianapolis Public Schools' salaries." (This would mean 72 percent of the public school teachers' salaries.) "We are gaining on the goal each year, but we can't reach it in one step," he said.

The current scale for licensed teachers in the four Indianapolis deaneries runs from (See **LOW SALARIES**, page 38)

# Pro-lifers march despite snowstorm



WINTER GATHERING—Standing in about six inches of snowfall that was to double just a few hours later, participants in the annual March

for Life in Washington, D.C. listen to talks by political and religious speakers. (NC photo by Bob Strawn)

by Sr. Mary Ann Walsh

WASHINGTON (NC)—Despite snows which whited out the view of the U.S. Capitol and which sent federal workers home from work before noon, the annual March for Life in Washington attracted thousands of demonstrators Jan. 22.

District of Columbia police estimated that 5,000 people—35,000 fewer than last year—took part in the march, the snowiest in the march's 14-year history and the snowiest day in Washington in four years. Eleven inches fell during the day.

Nellie Gray, head of the March for Life, said that the weather which caused police to cancel a permit for the protesters to march in the streets, would not cancel the march. That was a message in itself, she said.

"We're saying that we're going to be persistent about" the fight against abortion, Miss Gray said at the Ellipse where political and religious leaders spoke before the march began.

"The babies undergoing abortion are suffering more than we are," said Miss Gray as snow swirled around her and stuck to her coat and hat.

Signs carried by marchers showed that protesters had come from throughout the United States.

Federal workers awaiting buses cheered their fellow-staters as they slogged past the

White House and Capitol and trudged up the hill to the Supreme Court.

Those who came from warmer climes marched even though they were not dressed for the bad weather. Bishop John McGann of Rockville Centre, N.Y., walked through the snow without boots because he arrived in Washington directly from a visit to the diocese's missions in the Dominican Republic.

"It was in the 80s when I left," he laughed as he began the mile-and-a-half trek to the court through what was then half a foot of snow.

Ahead of him in line marched a more warmly dressed Archbishop James Hickey of Washington. Archbishop Hickey, who had left a Catholic University board meeting at the lunch break to join the marchers, pointed to people from his archdiocese and said he was "inspired" by their coming out in the snow.

Most of the marchers were teens and

adults, some with toddlers on their shoulders. One mother pushed a stroller carrying her snow-suited baby who lay beneath a snow-covered blanket.

The marchers prayed the rosary, sang "America the Beautiful" and the "Battle Hymn of the Republic," and joked about the weather.

## Looking Inside

From the editor: Teachers' salaries in our Catholic schools. Pg. 2.

Indiana General Assembly: AFDC-UP bill introduced. Pg. 2.

Catholic Charities: Turin hosts BNP helps people of all ages. Pg. 2.

Point of view: Tragedies of surrogate motherhood. Pg. 3.

Shadow Society: Irish illegal aliens escape economic strife. Pg. 4.

Economy goes wild: Shaping the church as a model of economic justice. Pg. 4.

Today's Faith: Focus on traditions and gifts of native Americans. Pg. 5.

Ecumenism: Anglican-Catholic communion reaches agreement on issues of justification. Pg. 8.

## Criterion collection

The annual collection for The Criterion is this Sunday. Readers are urged not only to share their own contributions but also to encourage others to do so.

the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

# Teachers' salaries in our Catholic schools

by John F. Plink

Education has been in the news a lot lately, and it's usually not good news. Surveys show that students in the U.S. are behind those of many other countries in the world in results on achievement tests and that students in Indiana have lagged behind those in other states. Governor Robert Orr devoted the greatest portion of his State of the State address to proposals for improving education and for new taxes to help pay for those improvements.

The problems of recruiting and keeping teachers has been spotlighted. The best thing done on that recently was NBC's White Paper "To Be a Teacher" on Jan. 5. It did an excellent job of showing the joys, excitement, frustrations and difficulties of being a teacher but it particularly emphasized that today's students simply are not interested in becoming teachers. In one study, students selected teaching 22nd in a list of 26 possible professions. Although there are other reasons for that, the overriding reason is the small salaries teachers are paid.

(Normally I could assume that many of my readers saw that program since it was on prime time, 10 to 11 p.m. Unfortunately, the program's Nielsen rating put it 68th out of 71 programs the week it was broadcast. That's a real shame for such an important program.)

IF TEACHER RECRUITMENT in public schools is a problem, you can imagine what it might be like in Catholic schools where salaries are even lower. That problem as it affects teachers in this archdiocese is addressed in our lead article this week. Actually, according to those who know



best, the recruitment problem is not too difficult at the present time, but it seems certain to get worse if something isn't done soon to improve salaries.

The best teachers look upon their profession as a vocation. They feel called to pass on their knowledge to tomorrow's leaders. Furthermore, teachers in the Catholic school systems usually work in a better environment than their peers in the public school systems because there is usually more discipline and less indifference toward learning on the part of students.

Nevertheless, who can argue that \$15,215 per year is an adequate salary for dedicated teachers, especially since you know that many of them are still in debt from paying their own educational expenses getting a bachelor's or a master's degree? That figure is the average salary being paid to the 323 full-time licensed teachers in the four Indianapolis deaneries this year.

Is that the reason that 72 percent of those teachers have been teaching for 10 years or less? Or why it was necessary to hire 36 new teachers with no experience at the beginning of this school year? Teachers in our school systems, no less and possibly more so than those in other systems, teach for a few years and then have to make hard decisions on whether or not they can afford to continue.

IT'S CLEAR THAT nobody is arguing that the teachers' salaries are adequate—at least nobody that I've talked with. Principals (who must do the hiring), members of the Indianapolis Deaneries Coordinating Committee (that determines salary scales), members of deanery and archdiocesan education boards, and all those who labor in the archdiocesan Office of Catholic Education agree that teachers' salaries are inadequate. The problem is the usual one—where is the money going to come from to pay higher salaries?

The bishops addressed that problem in their pastoral letter on the economy. They also point out the only possible solution:

"We bishops commit ourselves to the principle that those who serve the church—laity, clergy and religious—should receive a sufficient livelihood and the social benefits provided by responsible employers in our nation. These obligations, however, cannot be met without the increased contributions of all the members of the church. We call on all to recognize their responsibility to contribute monetarily to the support of those who carry out the public mission of the church. Sacrificial giving or tithing by all the people of God would provide the funds necessary to pay these adequate salaries. The obligation to sustain the church's institutions—education and health care, social service agencies, religious education programs, care of the elderly, youth ministry and the like—falls on all the members of the community because of their baptism; the obligation is not just on the users or on those who staff them."

Tuition increases can only go so far before many Catholics would be priced out of Catholic schools. That's why the bishops say that the obligation falls on all of us.

ON NBC'S PROGRAM a teacher said, "Schools are taken for granted. People just expect them to continue to exist." And Tom Brokaw summed up the problem with, "Good teachers are a natural resource and we're in danger of losing them."

Too many people take Catholic schools for granted and seem indifferent about paying teachers a just salary that will enable the schools to continue to staff themselves with the best and the brightest. The money ultimately must come from our parishes, so the only way to make sure that our schools continue to exist and to excel is through larger contributions to our parishes.

## Indiana General Assembly Proposed law will allow jobless families to stay intact

by Ann Wadellon

A bill to adopt AFDC-UP (Aid to Families with Dependent Children—Unemployed Parent), HB 1348, has been introduced in the Indiana General Assembly by Rep. George Schrad (R-Indpls), chairman of the interim committee which voted to support AFDC-UP after studying the pros and cons of adopting the program in this state.

Other sponsors include interim committee members Representatives Esther Fifield (R-Crown Point), Esther Wilson (D-Portage

and Earlene Rogers (D-Gary). HB 1348 has been assigned to the Ways and Means Committee.

The bill would allow certain poor unemployed parents with minor children to be eligible for AFDC benefits. It's an optional program with the federal government paying 63 percent of the cost and the state and county sharing the balance. It has already been adopted by most of the northern states, including Illinois, Michigan and Ohio.

HB 1348 is strongly supported by the Indiana Catholic Conference, according to Dr. M. Desmond Ryan, who calls Indiana's current AFDC law immoral because it denies help to poor children in two-parent families and encourages families to break up to receive help. "Financial and medical help for poor children should not be based on family structure," he says. "The current law is biased against stable families," he says.

A group of 30 leaders of faith communities in Indiana also consider the law immoral and approved a resolution at an October meeting where they supported the adoption of AFDC-UP.

At a press conference introducing HB 1348, Rep. Schmid acknowledged the question of the program's cost, but said, "In a \$15 billion state budget, the \$18 million cost of this bill is not going to be the straw that breaks the budget."

The UP portion of the bill is expected to cost \$4 million annually. The remainder would go to the other part of the bill which calls for increasing AFDC benefits to 45 percent of Indiana's poverty level, or about \$25 a month for a mother and one child. Current payment is \$196 or 36 percent of the federal poverty level. The bill asks that Indiana develop its own poverty level, considering local costs, as a basis for future payment of benefits.

Compared with other states, Indiana now ranks 38th in size of payments to AFDC recipients. According to information from the Ways and Means Committee of the U.S. House of Representatives, a Hoosier AFDC mother and three children lost 22 percent in real dollars in the 15 years between 1970 and 1985. Although payments went from \$150 to \$215, after factoring inflation, the buying

power of those dollars decreased by 22 percent. Who would be eligible to receive AFDC-UP? Only those poor families who have depleted unemployment benefits and any savings; have minor children; have worked six of the past 13 quarters and who continue to actively seek employment. According to Department of Public Welfare estimates, that would total about 4,000 families. Currently, those families must ask help from family, friends, the church or the township trustee system. According to testimony presented to the interim study committee, average annual trustee assistance to UP-eligible families is currently \$387.71.

Approval in the Ways and Means Committee is expected to depend on grassroots support. According to Rep. Schmid, "It's up to you folks." Legislators will support the bill, he predicted, only if their constituents show that they care—through letters and telephone calls. Rep. Schmid has said that he has already received more mail on this issue than on any other single issue in his 10 years of service in the legislature.

Ways and Means Committee members within the Indianapolis Archdiocese include Representatives Lawrence Buell (R-Indpls), Jack Mullendore (R-Franklin), Jerry Bales (R-Bloomington), Samuel Turpin (R-Brownsburg), Joyce Brinkman (R-Indpls), William Cochran (D-New Albany), Baron Hill (D-Seymour), Frank Newkirk (D-Salem), and Laverne Tinsler (D-Riley). Address: Indiana Statehouse, Indianapolis, Ind. 46204.

## Corrections

Last week's article on St. Rita's Food Pantry said that Father Michael Bonner is administrator of the food distribution project. He actually is administrator of St. Rita Church.

The article also identified Lillian Stevenson as a member of the Sisters of St. Joseph at Tipton. A lay person, she is a co-member of the order.

## Official Appointments

Effective January 1, 1987

- REV. WILLIAM CLEARY, reappointed Dean of the Connerville Deanery.
- REV. ROBERT DREWES, reappointed Dean of the Seymour Deanery.
- REV. JOHN GEIS, reappointed Dean of the Batesville Deanery.
- REV. JOHN RYAN, reappointed Dean of the Indianapolis West Deanery.

Effective January 21, 1987

- REV. WILFRED DAY, appointed administrator pro tempore of St. Peter Parish, Franklin Co., and continuing his assignment as Personnel Director for Priests of the Archdiocese of Indianapolis, with residence at St. Peter and Paul Cathedral, Indianapolis.

### Archbishop O'Meara's Schedule

Week of February 1

MONDAY, Feb. 2—Installation of Auxiliary Bishop William McCormack, St. Patrick's Cathedral, New York City.

TUESDAY/WEDNESDAY, Feb. 3-4—Conference for Bishops, Religious Superiors, and Vocation Directors, St. Meinrad Seminary, St. Meinrad, Ind.

1/30/87

## MOVING?

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## THE CRITERION

P.O. BOX 1717  
INDIANAPOLIS, IN 46206

# Catholic Schools Week

**My dear Family in Christ:**

The celebration of Catholic Schools Week 1987 begins on Sunday, Feb. 1, and runs through Feb. 7. This week of celebration provides an opportunity to focus upon the contribution of our Catholic schools and educators to the teaching mission of the church.

"Catholic Schools Teach the Future" is the theme of Catholic Schools Week for 1987. Christa McAuliffe, America's Teacher in Space, tragically lost in the Challenger spacecraft disaster, once said: "I teach. I teach the future."

Christa, a teacher, parent, Catholic parishian, and a product of Catholic education, exemplified the best our Catholic schools have to offer and the best of the great profession that is teaching.

May we take this opportunity to affirm the educators in our Catholic schools and ask God to bless them abundantly as they "teach the future."

Sincerely yours in Our Lord,

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



Archdiocesan Catholic Charities

# Terre Haute RSVP helps people of all ages

by Sister Brendan Harvey

As the celebration of the 150th anniversary of the Retired Senior Volunteer Program (RSVP) comes to an end, it is good to look at the accomplishments. A recent compilation reveals that approximately 365,000 retired volunteers, age 60 and over, are serving in 750 areas of the country.

RSVP is a nationwide response that combines community needs and the needs of aging Americans. It is locally directed but federally funded and its success is substantially due to the commitment of volunteers.

The Retired Senior Volunteer Program is a viable example of what can happen when active and enterprising retirees share their skills and talents to become an available resource to the community.

People of all ages are helped by RSVP members. The magnitude of the range of activities includes nutritional care by working with food distribution, the well-being of the individual by disaster assistance, crime prevention, telephone reassurance, participation in educational programs in libraries and literacy classes, consumer counseling, and financial management.

Local leadership and local support are essential to the success of this program. This is evident in the work being accomplished by the RSVP of Terre Haute under the sponsorship of Catholic Charities of Terre Haute. Presently senior volunteers are working in local hospitals, senior centers, retirement homes, nutrition sites, nursing homes, and a food distribution center. In addition to these projects with the adult population, RSVP is

involved in work with youth organizations such as Boy Scouts, Ryves Hall, and the new children's library associated with Ryves Hall, the Bookmobile Book Stop.

According to the latest subject index of activities, the types of programs that have the largest number of volunteers are those that are intergenerational, such as schools, libraries, hospitals, and day care centers.

"So often senior citizens have time, but do not have an outlet for their energy and talents," said one RSVP director.

Ninety-six-year-old Nettie Deal is volunteering her services by helping make dolls and quilts to be used in the Christmas store being managed by the National Council of Catholic Women (NCCW) under the sponsorship of Catholic Charities of Terre Haute. Wilbur Wilson of Terre Haute donates four days a week to care for one-year-old toddlers at a day care center. On his free day he

volunteers his time again to deliver meals to shut-ins.

Communities are gradually discovering the natural bond between the young and the old. Mary Jordan, a retired parochial school teacher looks forward to Thursdays. This is her opportunity to be involved again with children as she serves as a librarian in the Book Stop.

Even the retired sisters at St. Mary of the Woods serve in these diverse ways. Many volunteer their time serving the ill and the dying. In a broader scope, they visit the patients of the Vigo County home—patients who may not have family or friends.

Any senior citizen, 60 years or over, is encouraged to participate in RSVP. Further information about Terre Haute RSVP can be obtained by calling 812-333-6144. The office is open daily Monday through Friday from 8 a.m. to 4 p.m.

## St. Vincent de Paul Church in Shelby Co. begins 150th year

by Bette Lux

St. Vincent de Paul Parish of Shelby County began the commemoration of its sesquicentennial year with a liturgical celebration on Jan. 11, during which banners were hung in the church.

Father James R. Dede, pastor, and the sesquicentennial committee, see the year's celebration as a big "welcoming party." On Sunday April 5, "Sisters of St. Francis Day" will be observed, with a liturgy and social activities that recognize the contributions this order has made toward the spiritual growth of the parish.

On Sunday June 28, a homecoming picnic will welcome all former members. The evangelization team will invite inactive Catholics to the event. Copies of a watercolor painting of the church, other memorabilia

and handcrafted items will be available. A sesquicentennial edition of the church directory will supplement the 1982 church history for this event.

The climax of the year's celebration will be held on Sunday Sept. 27, the feast of St. Vincent de Paul. Archbishop Edward T. O'Meara will be the chief celebrant and homilist at a 3:00 p.m. Mass. At a procession to the gravesite of the founding pastor, Father Vincent Bacquelin, a reconstructed monument will be blessed. A banquet and program will complete the sesquicentennial celebration.

St. Vincent, located at the interchange of I-74 and SR 244, is a mother church of parishes in Indianapolis, Columbus, Cambridge City and Shelbyville. It was founded in August of 1837 when Rt. Rev. Simon Brute, first bishop of the Vincennes diocese, assigned Father Bacquelin as a resident priest.

For nine years, Father Bacquelin traveled the countryside on horseback, ministering to the growing, but widely-scattered, number of Catholic settlers. With his Mass book, altar vessels and breviary stuffed in his saddlebags, the sometimes mud-caked priest rode as far as Anderson and Richmond to celebrate Mass.

On Sept. 1, 1846, while returning from a sick call in Rush County, Father Bacquelin was thrown from his horse when it was attacked by a swarm of yellow jackets. He died of his injuries the next day, thus bringing the first chapter of St. Vincent's history to a tragic end.

But St. Vincent has survived its share of setbacks, including the April 3, 1924, fire which destroyed the church. From those ruins, the present structure was built. Within its cornerstone is a parchment document inscribed in Latin by Father Francis Wolf which dedicates the edifice to St. Vincent de Paul, along with the papers recovered from the 1880 church.

In 1981, the Gothic-style church was renovated, following guidelines promulgated by Vatican II. Stained-glass windows, depicting the Covenant of God, were installed in 1982. And last fall, a major restoration of the church steeple was completed.

that the Indianapolis Archdiocese will offer its congratulations to Bishop Buechlein at the annual Christ Mass, which has been changed this year only to Monday, April 13, at 7:30 p.m. in the Cathedral of St. Peter and Paul in Indianapolis.

Bishop Buechlein will be the principal celebrant and homilist for the Christ Mass, the archbishop said. The archbishop will bless the holy oils and receive the renewal of the priestly commitment of the clergy.

Bishop Buechlein will be honored in the Catholic Center's assembly hall following the ceremony.



RSVP VOLUNTEERS—Sister Brendan Harvey (seated, from left) and Marie O'Connell; Lorenz Pearman (first row, from left), Margaret Van Horn and Alpha Dubbs; Deloris Silverman (second row), Eleanor Johnson, Beulah Murphy, Sister Mary Hickey and Sister Marie Clarice; Mary Elizabeth Kintz (row four), Sister Francis Anne, Virginia Kintz, Jane Malone and Cindy Summers.

## Letter drive urged to free detained missionary Fr. Paulsen

by John F. Pink

The U.S. superior of the Marianhill Missionaries has called for a letter-writing campaign to help free Father James Lee Casimir Paulsen, an American member of the order detained in a South African black homeland.

As reported in an article in last week's *Criterion*, Father Paulsen was a member of the St. Meinrad Seminary class of 1961 and a classmate of Magr. Francis Tuohy and Gerald Gettelinger and several other priests of the Archdiocese of Indianapolis.

Last week's short article was written from information supplied by Magr. Tuohy and phone calls to the Marianhill Missionaries at Dearborn Heights, Mich., and to NC News Service. The day after last week's issue went to press, NC News Service reported that Father Thomas Saura, the Marianhill superior, has called for the letter-writing campaign.

Father Saura asked for letters to be sent to the U.S. state department, the South African Embassy in Washington and to Rep.

Howard Wope, D-Mich., chairman of the House Subcommittee on Africa.

Father Paulsen is being held in Transkei, one of several African homelands carved out of South Africa by the white-ruled government. It is recognized as an independent state only by South Africa.

Transkei officials would not say why Father Paulsen has been detained since Dec. 17. They would say only that he was being held under a public safety law.

Father Saura said that Bishop Andrew Brook of Umata, Transkei, has not been allowed to visit him.

Father Paulsen's sister, Valerie Bullock of Dearborn Heights, described her brother as an outspoken opponent of apartheid, the system of racial discrimination.

In Durban, South Africa, U.S. Consul General Martin Chesnes said there is little the U.S. government can do directly in working for Father Paulsen's release. "We are aware of the situation and are trying to do what we can to be helpful," Chesnes was quoted as saying.



A STEEP PROJECT—In preparation for its sesquicentennial celebration this year, St. Vincent de Paul of Shelby County restored its church tower and steeple last fall. The lower, unusually constructed for its 1834-35 vintage, is made of concrete placed on a steel frame. (Photo by Bette Lux)

## Bishop-designate Buechlein's ordination will be March 2

The ordination of Benedictine Father Daniel Buechlein as bishop of Memphis, Tenn., will be Monday, March 2, in the Cathedral of the Immaculate Conception in Memphis, according to a letter to the priests of the Archdiocese of Indianapolis from Archbishop Edward T. O'Meara.

The selection of Bishop-designate Buechlein was announced Jan. 20 by Archbishop Pio Laghi, papal pronuncio to the United States. Buechlein has been president-rector of St. Meinrad's School of Theology and College.

Archbishop O'Meara also told the clergy

### Thine Far By Faith' schedule for February 1987

The schedule for "Thine Far By Faith" the month's Catholic prayer of the month. The program is broadcast from 8:00 p.m. Sundays of Indianapolis.

Date	Topic	Guest
Feb. 1	St. Valentine	Fr. Thomas Saura
Feb. 8	St. Valentine	Fr. Thomas Saura
Feb. 15	St. Valentine	Fr. Thomas Saura
Feb. 22	St. Valentine	Fr. Thomas Saura

## COMMENTARY

## Parish is a place for getting to heaven together

by Dale Francis

There are a great number of experts thinking and writing about the parish today, speaking of the way it must be organized and how it should be utilized in the church. About these things, I claim no expertise but I do believe in the importance of the parish to the whole church. But I would not want parishes to be standardized. I want only that parishes be what they are.

The parish is a community of those who not only believe in Jesus Christ but love him. Being together in this love and belief, they are joined to each other. The parish becomes the sum of all those who are joined to it. But the



parish is not only the community gathered in it today but those who were joined to it yesterday and those who will be joined to it tomorrow. To understand our parish, we must include in our understanding of it those who were members of the parish generations ago. They are members of the parish yet, and we must not forget that the life of our parish will extend beyond our own lives, and will, in a future yet unknown, be joined by others.

The parish is a living cell in the Mystical Body. It is not just the people joined in worship together but joined in their living and dying together. It is the people praying for the member battling a life-threatening illness; it is the joining together in loving sympathy and prayer for the couple whose infant son died; it is the annual pancake breakfast and the smorgasbord supper; it is the favorite hymns the people like to sing; it is the people who are no longer kneeling beside us but

are alive in our memories; it is the children we remembered who now we see coming to communion carrying their own children in their arms.

The parish is people concerned about each other, not alone for physical health but for spiritual health, too. We must in the parish be people going together to heaven.

Jean Vianney, a canonized saint known as the Cure D'Ars, was a man of great simplicity. He barely got through seminary but what he lacked in academic ability he made up for in instinctive understanding of common-sense spirituality.

Once, in a sermon to his people of Ars, he said, "My dear parishioners, we must all do our very best to get to heaven. There we shall see God. How happy we shall be! We ought to go there all in a procession, with the parish priest in front. We must all of us get to heaven. If some of you get lost on the way, it will spoil everything."

We must in our parishes find happy unity with Jesus Christ. Our parish must be alive in itself, living in its own communion of saints, with those in heaven, with those soon to be in heaven and with those of us who are struggling pilgrims in the parish today and in the years ahead.

The parish is itself but it is itself within the whole church. As we are joined together in belief and love within the parish, our parish is joined with parishes in Bangkok and Bolivia, Great Britain and Green Bay, Lithuania and Lebanon, with parishes everywhere in the world.

But we live in our own parish and we must



make our parish a place of love and service to the Lord. We must reach out to all who share our parish, offer them friendship and concern, reach out to them when they are in need, whether the need is material or spiritual.

We must help them, and allow them to help us, to get to heaven. A parish is a place for getting to heaven together. Let's not allow any to be lost because, if we do, as the Cure D'Ars said, it will spoil everything.

## The family will survive because humans need it

by Antoinette Beane

Recently I attended a family party at my sister's home celebrating the engagement of a niece. Sixty-two of us were under one roof. I left the party feeling strengthened and renewed.

Family love buoy us up. And it is so central to our being and so necessary for our nourishment that we can't be without it as a society.

A 1986 Gallup Poll bears this out. It found that 88 percent of Americans were "mostly" or "very" satisfied with their family life. This is up from the 81 percent demonstrated in the 1980 survey.

The poll shows that the general outlook



on the condition of family life has improved a lot too. Fifty-three percent said that the family life of most people they know has gotten better. In 1980 only 37 percent held such an optimistic view.

I'm not surprised by the poll's findings. It confirms what I believe.

Our society has gone through many changes in the past 20 years that have altered the shape of the nuclear family. The high divorce rate, the emergence of many single-parent families and economic realities forcing mothers into the workplace are almost causing the image of the "traditional family" to fade from memory.

We are constantly bombarded by the cries of those who claim that alcohol, drug abuse and homosexuality are undermining family values. Yet, according to the Gallup Poll, most Americans think family life is getting better not worse.

I've always thought that the intense

worrying over the condition of family values has been a gross exaggeration of the truth. Despite the high divorce rate, most single parents work hard to keep their families intact. Despite all the fears about substance abuse and homosexuality, those problems always have been with us. They're just more out in the open now—and they will never seriously undermine the family.

The reason families will survive is that society needs families.

We need each other and we have to make sure that human bonds are maintained. Family, in general, provides the most automatic, most natural and most unconditional bonds we can find.

So, when the shape of the traditional family is altered, many people invent ways to strengthen other family connections because it is necessary.

I think of my younger sister who moved far away from her relatives when she got

married. She expected to have a traditional family life. But after her husband left her she ended up moving back to her hometown to raise her daughter in constant contact with cousins, aunts and uncles. Her family may not look like an intact family, in statistical terms. But the reality is that she found a way to give her daughter the full rich family life she needed.

Most of us have an innate drive to connect with family, even though not everyone is able to fulfill this need.

The family is ideally a source of refreshment, life and privacy away from the hectic, demanding world. The family is a source of peace because of the love and acceptance found in it.

Despite all our worrying about the decline of family values, no outside pressures will ever succeed in destroying the family. As a source of life, love and connection, it is as basic as food and air.

## The sad impact of Vatican's policy toward Israel

by Magr. George G. Higgins

In a recent editorial the Israeli newspaper *Davar* said "it is easy to understand the disappointment" of the U.S. Jewish community, which has "been working for so long to improve Jewish-Catholic relations," in the way New York Cardinal John O'Connor's trip to Israel turned out.

It is less easy, I suspect, for U.S. Catholics to understand the ongoing distress of American Jews over Vatican policy toward Israel and the often ambiguous, fine lines of protocol (the cardinal could meet with Israel's president in his study but not his office, etc.) that the policy seemingly entails.

A strong case can be made for the broad outlines of Vatican policy as illustrated in the constraints put on the cardinal's itinerary. Vatican policy is not, after all, very different from official U.S. policy. The Vatican recognizes the state of Israel's existence and supports its right to "the desired security and the due tranquility that is the prerogative of every nation" (Pope John Paul II, "Redemptio in Anna," April 1984).

It rejects, as does the U.S. government, Israel's "unilateral" action in declaring Jerusalem its capital without the agreement of the Arab population of the disputed territories.

Unlike the United States, however, the Vatican has refused to exchange ambassadors with Israel.

Exchanging ambassadors is a symbolic gesture as well as a pragmatic diplomatic decision. It is a means of communicating essential statements of trust, in this instance not just between two states but between two peoples, the church and the Jewish people.

This, at least, is how Jews universally understand the situation, though I believe the

framers of policy in the Holy See understand it more narrowly—solely as a diplomatic issue.

There is, then, a wide gap in perception between what the church intends to say by withholding official relations (that is, "we have some serious problems with Israeli policy that need adjudicating under the procedures of international law") and what it in fact is communicating to Jews (that is, "the church rejects the Jewish people's right to organize as a nation among the world's nations").

This gap is why an otherwise minor matter of diplomacy between two small Mediterranean states can intrude so deeply into the dialogue between American Catholics and Jews. This is also why so many Jewish commentators raise the possibility that questionable "theological reasons" lie behind the Vatican policy. I do not believe that Jewish fears of a regression by the church to the "bad old days" of medieval disputations are justified. One can explain Vatican actions quite adequately as "real-politik" without recourse to the teaching of contempt.

But I can understand why Jews would not be as sanguine about the purity of Vatican intentions as are Catholics. Jews have read their history and ours.

Pope John Paul II's visit to the Rome synagogue last year was a significant symbolic gesture precisely because of that history. But its meaning for Jews is at best obscured by the church's ongoing gesture of withholding relations with Israel.

As Rabbi Marlan J. Wechsler recently

noted in an op-ed piece in *The New York Times*, the real embarrassment pointed out by the controversy surrounding the cardinal's trip is that it seems to illustrate that the church does not want to acknowledge the "vast transformation of Jewish life in our day... Israel, the ancient Jewish homeland, has been reborn."

Is this what the Vatican intends to say to Jews? I think not. But until it changes its policy toward Israel that will be how its gestures are understood by them. The dialogue between Catholics and Jews will continue to suffer for it.

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# TO THE EDITOR

## Vatican's policy on Israel

In the "From the editor" column of Jan. 25 you discussed Cardinal O'Connor's trip to the Middle East and the reasons why the Vatican withholds diplomatic recognition from Israel. You report that a Vatican spokesman indicated that there are three issues which divide the Holy See and Israel: the status of the city of Jerusalem, the issue of the occupied territory and the Palestinian problem.

With respect to the status of Jerusalem, I assume that what the Vatican really means is the status of East Jerusalem, since the status of West Jerusalem has never, to my knowledge, been in dispute. As you note, the United States government (among others) does not recognize the final status of East Jerusalem as settled. Yet that does not stop us or any other country which does not recognize Israel's political sovereignty over the entire city from maintaining full diplomatic relations.

With respect to the occupied territories and the Palestinian problem, the Vatican did not establish diplomatic relations with Israel from 1948 through 1957, before Israel gained control of the territories as a result of a successful war of self-defense. And it is not

Israel which maintains the Palestinian refugees in squalid camps.

Additionally, one would hope that the Vatican would rethink its position on the need for a special international status for Jerusalem. Of course, the city has sacred sites which are of significance to Islam and Christianity as well as to Judaism. But the reality is that free and open access for all peoples has only been possible since 1957. During the Jordanian occupation, the church could neither buy nor restore any of its property and Jews were not permitted access to any of Judaism's holy sites. In fact, these sites were deliberately desecrated and ruined.

In view of the fact that Israel's administration of all holy places has been irreproachable and that there is simply no workable model for a city governed by special "international guarantees," it would seem time for the Vatican to reevaluate its attitude.

It is disappointing that the Vatican does not formally recognize the State of Israel, despite continuing pressure from a growing number of pro-Israeli protests. This is disappointing because it suggests that the church has not come to terms with Jewish sovereignty over the Holy Land and it demonstrates a lingering insensitivity to the historic events—primarily the Holocaust—which led to the reestablishment of the Jewish state.

The Vatican's attitude is also troubling

because there is little evidence that the world's 600 million Roman Catholics share it. In the United States and in Western Europe, Israel has always received strong support from the Catholic population. This is also true in Latin America, where half the world's Catholics live. Ironically, while denying Israel diplomatic recognition, the Vatican maintains relations with a number of states whose regimes are hostile to the church.

Positive Catholic-Jewish relations have developed in a dramatic way since the Second Vatican Council ended in 1965. The visit of Pope John Paul II to Auschwitz and his landmark address in Rome's Grand Synagogue last April were steps in the right direction. Hopefully, such progress will continue and the Vatican will eventually extend full diplomatic recognition to Israel.

Marcia Goldstein, Ph.D.  
Executive Director  
Indianapolis Jewish Community Relations Council

### Indianapolis

(Editor's note: It should be noted that the Vatican does not have formal diplomatic relations with Jordan either.)

## Did Mary appear in Nicaragua?

There has been much written about the church conflict with the Sandinista government of Nicaragua. While I realize that the church does not comment immediately on visions that individuals claim to have, I was

surprised that the report of the Virgin who appeared in Managua did not appear in The Criterion. The original article appeared in The New York Times Magazine in April 1985. What follows is a brief summary.

Feminist novelist Mario Vargas Llosa, who spent the month of January 1985 in Managua, told of an interview with a man named Bernardo who claimed to have conversed with the Blessed Virgin on four separate occasions from May to September 1981. During the second visitation (June 8, 1981) Bernardo asked the Virgin what she thought of the Sandinistas.

She replied: "They are atheists, communists, and that is why I have come to help the Nicaraguan people. They have not kept their promises. If you ignore what I ask, communism will spread throughout America. But you must not leave your country; you must not turn your back on your problems. If you will listen to my pleas, Nicaragua will be the light of the world."

Bernardo, a man in his early 60s, told Vargas that Mary wanted the Nicaraguan people to say the rosary with their families, to love one another, and to pray for peace.

When word of the visitations got out, said Vargas, the communist government offered Bernardo a firm and British free of charge if he would say that the virgin was a Sandinista, or at least that she was not anti-Sandinista. He refused and the communists, after using newspapers and television to label him insane and hysterical, tried to arrest him. Rescued by his friends, Bernardo has been protected in Managua for the past two years.

Billy Gibson

Brownburg

## POINT OF VIEW

### Tragedies of surrogate motherhood

by Richard Doerflinger

The brief but eventful history of the "surrogate motherhood" industry is already responsible for several kinds of human tragedy. The Whitehead case now litigated in New Jersey, involving a "surrogate mother" whose maternal instincts ultimately wouldn't allow her to give up her child, is only the latest in a series of such tragedies.

Three years ago a "surrogacy" contract ended in a nationally televised battle on the Phil Donahue Show. Here another newborn baby became a football for warring couples—except that the baby born to Mrs. Stiver in 1983 was wanted by neither couple because he was born handicapped. The case ended only when blood tests revealed that the child's father was Mrs. Stiver's own husband.

Another surrogate mother recently sued to keep her baby when she discovered that the woman who had hired her to carry the child to term was transsexual.

Today most surrogacy contracts specify when a surrogate mother may be allowed or even required to have an abortion. It is only a matter of time before courts will adjudicate the life or death of an unborn child conceived in this manner.

Some think these are abuses which can be prevented by regulating surrogate motherhood. But according to Elizabeth Kane, the practice itself is an abuse of parenthood and should be banned. Mrs. Kane can claim some expertise here, because in 1980 she became the first publicized surrogate mother in the United States. For years she spoke and wrote in defense of surrogacy, saying her family had suffered no ill effects from her conceiving a child on contract for another couple. She now says that this was self-deception, that selling her baby has had devastating effects on her other children and brought her own marriage to the breaking point. Her story confirms that something deep within the human psyche revolts against the "rent-a-womb" industry.

In a more subtle way, surrogacy also violates the marriage covenant of the infertile couple that contracts for a child. This is obscured by the claim that surrogacy cures

infertility, and by the term "surrogate mother" itself. In surrogacy, infertile couples remain infertile; the couple that becomes "fertile" consists of the husband of the contracting couple and the woman they hire. That woman is in every sense the child's biological mother, not merely a "surrogate" mother. It would be more accurate to say that a man has, solely for purposes of reproduction, temporarily hired a "surrogate-wife." Tensions can certainly arise in a marriage from this fact, and from the fact that the two people who eventually raise the child will be related to him or her in very different ways. But the biggest loss in these contracts is the child, who necessarily becomes something of a commodity produced for and sold to the highest bidder. This commodification sets the stage for lawsuits like the Stiver case, where the contracting couple refuses to pay for what some see as damaged merchandise. The problem here is very different from that of genuine adoption, where biological parents give up a child because they are unable to provide for his or her best interests. In surrogacy a child is conceived precisely in order to be abandoned to others, and his or her best interests are the last factors to be considered.

The potential effects on society as a whole are less concrete but equally disturbing. Society suffers when parents deny their innate obligation to raise the children they have engendered. How can we discourage such irresponsibility if the law redefines parental instinct as a legal fiction whose validity relies on a commercial contract? In future will all paternity suits be met by a father's argument that he never formally contracted to be responsible for any children he might have helped conceive?

Marriage and the family have suffered enough at the hands of misapplied social engineers. The law should give stronger support to the innate rights and responsibilities of parenthood, not find new ways to make them flash in and out of existence by whim. The pain and need of infertile couples are real, but surrogate motherhood is a wrong turn for them and for all of us.

(Richard Doerflinger is assistant director of the Office for Pro-Life Activities, National Conference of Catholic Bishops)



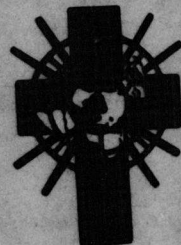
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# Illegal Irish aliens escape economic strife

by Bill Pritchard  
Last in a four-part series

WASHINGTON (NC)—Thousands of young Irish, many of them well-educated, are living illegally in the United States—refugees from Ireland's faltering economy, say government and church sources.

Many come to this country on legitimate tourist visas, then stay on illegally, the sources say. Estimates of their numbers range from a few thousand to 200,000, but no one guessing at the size of the illegal population claims to have hard statistics.

Irish government statistics show more than 30,000 Irish citizens emigrated in 1985 alone.

U.S. Immigration and Naturalization Service spokesman Duke Austin said the number illegally in the United States "is significant" but declined to make an estimate.

It's "one of those hidden statistics," said a U.S. State Department officer.

Ireland's bishops said they are sufficiently alarmed by the exodus to consider establishing a "chapel" in the United States for the emigres—similar to the ministry to young Irish who have moved to England.

"It's easy to exploit them," Father John Gavin of the Irish bishops' conference told National Catholic News Service in Dublin, Ireland. "They have no permanent work permits and they feel very vulnerable."

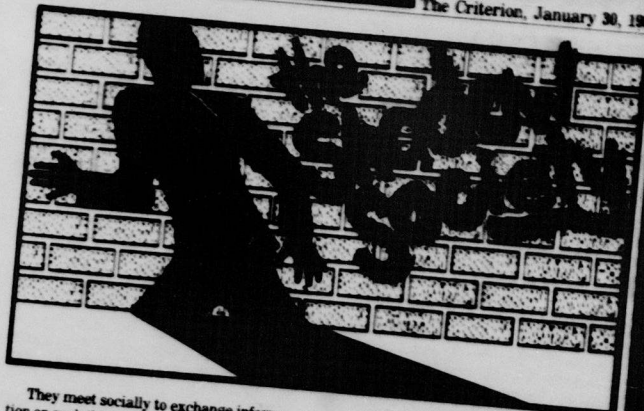
Many of the young illegals are said to be supported by Irish-American communities in the cities they settle in. "They just literally disappear," said a U.S. official.

The current wave of migration from Ireland is said to be the largest in more than 130 years. It includes thousands of Irish moving legally to England and Europe. Their education and skills contrast sharply with the poor, often unskilled and little-educated Irish emigrants of the mid-19th century.

Twenty-seven percent of the 1985 university graduates left the country, according to Irish statistics. Of the graduating architects, 71.7 percent took jobs overseas.

A large number of those living illegally in the United States would return to Ireland if economic conditions improve, said those familiar with the situation.

The illegal population—ranging from carpenters to engineers to teachers on an extended leave of absence—are said to be concentrated in New York and Boston. Father Matthew Fitzgerald, associate pastor at St. Patrick Church in Smithtown, N.Y., estimates 12,000 live in the New York City area.



They meet socially to exchange information on such things as jobs and employers to avoid, said James Farrell, vice consul at the Irish Consulate in New York. They also have "a kind of bush telegraph of their own," he said.

U.S. State Department data shows a rapid increase in the number of tourist visas issued to Irish citizens beginning in the late 1970s. In 1978, 34,059 visas were issued. The numbers rose to 44,302 in 1979, 64,707 in 1980 and peaked at 68,533 in 1981.

Last year, 47,200 Irish obtained U.S. tourist visas, compared to 20,672 in 1975. How many stayed illegally cannot be gauged, officials say.

Father Fitzgerald, who immigrated legally 18 years ago, says he spends much of his time ministering to the young Irish. "I would say a good 50 percent of them would go back to Ireland" if they could find good jobs, he said.

But Father Sean McManus, who directs the Washington office of the Irish National Caucus, an Irish-American lobby group, said that the U.S. church is capable of handling the pastoral job. Father McManus, who is from Northern Ireland, said the chaplaincy plan represented "old thinking" about the pastoral needs of "Irish in exile."

Father Fitzgerald said that a chaplaincy would "make a lot of sense." The young illegals "need a contact person" they can talk to without fear of being exposed to U.S. authorities, he said.

Ireland was badly hit by the global recession of the late 1970s. The government's attempt to stimulate the economy through heavy international borrowing failed, leaving a large foreign debt comparable in its effect to those carried by Third World countries. Workplaces continue to close.

Potential workers under 25 years old are said to have little chance of finding employment in Ireland. Unemployment, averaging 18 percent, includes 74,000 jobless youth. In the past three years, emigration

among Irish university graduates has doubled, according to the Irish government.

An Irish official said it is hard in some professions such as engineering for graduates without experience to find jobs in Ireland, so many head for America.

But it is also difficult to get a professional job in the United States without proper immigration papers, said Father Fitzgerald. The professionals are "the ones who would be hurt the most" in either situation, he said.

Recent changes in U.S. immigration law which grant amnesty to some previously illegal aliens may not help the situation of many of the young Irish unlawfully in the country, said INS spokesman Austin.

Those whose tourist visas expired after Jan. 1, 1982, do not qualify for the reprieve, he said. But he also said the agency's ability to catch foreigners living illegally in the United States is tempered by the 50 percent reduction in its investigative staff over the past decade.

Many of the young Irish illegals work in bars, hotels, or as domestic servants to wealthy families who are aware of their immigration status, said a congressional aide familiar with the situation. Some, say several sources, are paid less than U.S. citizens or legal immigrants in similar jobs. Some have been "ripped off" by lawyers falsely claiming they can obtain immigration documents for fees ranging to \$1,500, said Father McManus.

"It's impossible to tell legal from illegal" Irish immigrants, said John Foley, an aide to Rep. Thomas Manton, D-N.Y. The illegals mingle with Irish-Americans and "nobody thinks about it," Manton's Queens district includes a large number of Irish-Americans.

Father Fitzgerald said that apart from illegally staying in the country, the young Irish are model residents.

They have jobs in occupations that need workers, pay their taxes and are generally "doing well," he said.

(Contributing to this story were Tracy Early in New York and Patrick Nolan in Dublin.)



**JOBS FOR IRISH**—A man working as a carpenter nails down a floor for a new building. It is the kind of job which attracts young Irish to the United States. The refugees from Ireland's faltering economy come to the United States on legitimate tourist visas and then stay on past the expiration dates, working at jobs that range from the work of carpenters to that of engineers. (NC photo by David Griffin)

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# Schools survive pop chic

by Cynthia Dewes

A black and white portrait of a woman with dark, curly hair, wearing large, dark-rimmed glasses and a necklace. She is smiling slightly. The photo is a headshot with a white border.

Despite the fact that the naysayers seem to think very well of themselves, they criticize the values they learned at Sister's well covered knee. With creative hindsight they seem to confuse respect with flattery, authority with tyranny, conscience with inhibition.

Certainly there is a difference in style today as to how Catholic education is presented, just as there is a difference in the way liturgy is celebrated or sacraments dispensed. There is less emphasis on unquestioned obedience to form and more on informed faith.

There is also some truth in charges that Sister or even Father were not always "up" on theology in times past. Education and sophistication were no more prevalent in religious life of the times than they were in secular life. Some misinformation, some misunderstanding or even injustice occurred when people were wrongly expected to serve the institution, rather than expecting the institution to serve them.

But the Catholic Church is alive in the U.S. today at least in part because of the contributions made by Catholic schools. The fortress mentality that produced parochial schools in the past may be gone, but the Catholic school influence remains a necessary leaven in a secular society which in some ways is more hostile than ever.

If there is a fault, perhaps it lies in expecting too much of the Catholic school, or any school, and its teachers. The old axiom that "parents are the first teachers" is still true. If Mom and Dad are letting Sister or anyone else teach Junior what's what without any input from themselves, they shouldn't question the result.

Responsibility for education rests on the student, the parents, and the school, in that order. "Slater Says" should no longer be made a scapegoat for broken dreams.

check it out...

✓ **Beech Grove Benedictine Center** will present **An Evening for Spiritual Directors** facilitated by **Sr. Joseph Sister Fran Wetli** from 7 to 10 p.m. on **Monday, Feb. 16**. The program is for listeners and receivers in helping relationships (spiritual companions) and those who would like to strengthen skills in this area by joining a support group. Cost \$6. Contact the Center at 1482 Southern Ave., Beech Grove, Ind. 46107, 212-780-7581.

✍ The public is invited to attend the Brecheef Preparatory School Speech Contest for sixth, seventh and eighth graders from around the state. Competitions will be held at 9:30, 10:30 and 11:30 a.m. on Saturday, Jan. 31 and trophies will be presented at 1 p.m.

✓ **Natural Family Planning (NFP)** Classes have begun at St. Joseph Parish, Corydon. Remaining dates are from 2-4 p.m. on Sundays, Feb. 22, March 22 and April 26. Series cost: \$35. For information: call Pat or Jack Merk at 812-732-4768.

✓ **SS. Peter and Paul Cathedral Choir (Schola Cantorum)** is recruiting new members. The choir is directed by Geraldine Miller, assisted by organist/accompanist Ed Greene. For information call Charles Gardner at the Office of Worship 236-1403.

St. Martin Parish, Yorkville will hold a day for families and engaged couples Celebrating Marriage, beginning with Mass at 2:30 p.m. on Sunday, Feb. 15. A pitch-in meal and entertainment will follow; meat and drinks provided. Bring a covered dish or two to share. Free babysitting will be provided. Call 812-623-3435 or 812-487-2587 for information on the meal, or call the rectory at 812-623-3408 or 812-487-2086.

✓ As part of its sesquicentennial celebration, DePaul University in Greenacres will sponsor "A Great Day of Preaching" on Wednesday, April 1. Featured participants include William Sloane Coffin, pastor of Riverside Church in New York City; Dominican Sister Jean Dolan, assistant professor of homiletics at Aquinas Institute in St. Louis; and William H. Williams, chaplain at Duke University.

✓ The Church Mouse Thrift Shop sponsored by St. Joan of Arc Parish, 42nd and Central is holding a half-price sale on clothing for the entire family in the church basement. Hours are 10 a.m. to 4 p.m. on Thursdays and Fridays, and from 10 a.m. to 2 p.m. on Saturdays. Use the 42nd St. entrance to the church.

**vips...**



Paul J. Stitzel has been appointed administrator of St. Francis Hospital. He is native of Brooklyn, N.Y. and is a graduate of John Carroll University in Cleveland and Baldwin-Wallace College in Berea, Ohio. Since 1952 he has been president and chief executive officer of St. Alexis Hospital Medical Center in Cleveland.

Patrick D. Miles, president of Kevin Barry Division 3, Ancient Order of Hibernians has been named Hibernian of the Year for 1986. The award is made for outstanding contributions to the growth of the division. Miles is a member of Holy Name Parish in Beech Grove.



**NEW OFFICERS**—Floyd County Ministerial Association officers recently elected include (from left) Providence Sister Bridget Ann Bonner, social worker/chaplain at Providence Retirement Home in New Albany, secretary-treasurer; Rev. David Chibura, associate pastor of St. John's United Presbyterian Church, president; and Providence Sister Marceline Mastaglio, pastoral associate at St. Mary Parish, New Albany, vice-president. (Photo by Don Beck, courtesy New Albany Tribune)

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# The pastoral on the economy

## Shaping church as model of economic justice

by Jerry Filteau

Last in a seven-part series

WASHINGTON (NC)—"We also want to help shape the church as a model of social and economic justice." ("Economic Justice for All," No. 328.)

"The church is all the people of God," say the U.S. Catholic bishops in their new economic pastoral. And, they say, "the transformation of social structures begins with and is always accompanied by a conversion of the heart."

The pastoral, approved by the bishops last November and titled "Economic Justice for All: Catholic Social Teaching and the U.S. Economy," summarizes the church's direct role in economic activity with a quote from the 1971 world Synod of Bishops in Rome: "While the church is bound to give witness to justice, she recognizes that anyone who ventures to speak to people about justice must first be just in their eyes."

The bishops view the church in several different ways as they speak about the part it should play in promoting economic justice. These include:

- The church as an economic agent in fields of employment, ownership and investment.

- The church as an institution which

helps provide for the needs of the poor and needy and serves as an advocate.

- The church as teacher and educator, proclaiming a faith which entails action on behalf of justice.

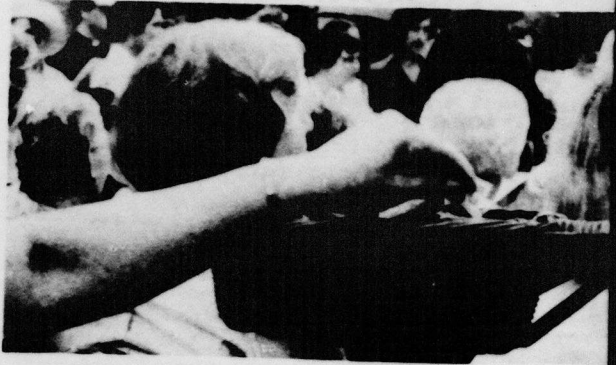
- The church as a community of people, acting in and through all its members in carrying to the world at large its message about justice and its activity for justice.

In speaking of the church and its agencies as employers of people, the pastoral says that "those who serve the church—laity, clergy and Religious—should receive a sufficient livelihood and the social benefits provided by responsible employers in our nation."

"These obligations, however, cannot be met without the increased contributions of all the members of the church."

The pastoral particularly notes the church's obligation to meet the growing retirement needs of Religious who served the church for decades for minimum stipends.

Looking at the church as a property owner and investor, the pastoral stresses obligations of accountability, effective use of resources and ethical responsibility in investments. It also cites the responsibility of individual Christians as stockholders. Noting the church's extensive involvement with the poor as an institution which maintains "one



**CHURCH SUPPORT**—A collection basket is passed during an outdoor Mass. In their pastoral "Economic Justice For All," the U.S. bishops call on all "to recognize their responsibility to contribute monetarily to the support of those who carry out the public mission of the church." (No photo by Peter Keegan)

of the largest private human-services delivery systems in the country," the pastoral says that the church's service to the poor, sick and needy is part of its basic mission, "a mission shared by every member of the Christian community."

At the same time, it says, "charity requires more than alleviating misery. It demands genuine love for the person in need. It should probe the meaning of suffering and provoke a response that seeks to remedy causes."

Speaking of the church as a community of charity and justice, the pastoral says that "the affairs of the world cannot be separated from the spiritual hunger of the human

heart.... The Gospel confers on each Christian the vocation to love God and neighbor in ways that bear fruit in the life of society."

It asks Catholics, through the church's central acts of worship and prayer, to reach "a deeper awareness of the integral connection between worship and the world of work."

The Eucharist, it says, "empowers" those who receive it "to work to heal the brokenness of society and human relationships and to grow in a spirit of self-giving for others."

The vocation of a Christian, the pastoral says, "consists above all in a change of heart: a conversion expressed in praise of God and in concrete deeds of justice and service."

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## Creator of 'Silent Scream' makes two new pro-life films

by Stephanie Overman

WASHINGTON (NC)—Few Americans realize that legal abortions are performed through the ninth month of pregnancy, pro-life said at the premiere of a new film, "Eclipse of Reason," produced by Dr. Bernard N. Nathanson.

The film is a sequel to Nathanson's controversial "Silent Scream," which shows the effects of a suction abortion. The new film was shown Jan. 21 at a special congressional screening sponsored by Sen. Gordon Humphrey, R-N.H., and Reps. Chris Smith, R-N.J., and Alan Mollohan, D-W.Va.

Another film, that addresses accusations of technical manipulation made about "Silent Scream," was introduced the following day.

"Eclipse of Reason" shows a dilation and evacuation abortion—the dismemberment of an unborn child within the uterus—performed during the 18th or 20th week of pregnancy, according to Nathanson.

The 15-minute film "is very strong, it is graphic," said Nathanson, who once performed abortions but now is against abortion. He said the film has been described as

gory but that "regrettably it is necessary to show such a film."

Smith, who introduced Nathanson and the film, said, "It's a story that has to be told. Ignorance is not bliss." He said that medical advances such as ultrasound photography have "revolutionized the mindset that an unborn baby is an inanimate object."

Maura K. Quinlan, chief staff counsel for Americans United for Life, said that while most Americans understand that abortion is legal during the first three months of pregnancy, "few are aware that in the last three months it is available virtually on demand."

She said it is "perfectly legal" for two women, both seven months pregnant, to go to a hospital "one to deliver a premature baby, one to have her baby dismembered."

Nathanson cited statistics for abortions performed in both the second and third trimester of pregnancy. He estimated that about 1.5 million abortions are performed each year, with 8 to 10 percent performed in the fourth month or later.

Late abortions "are twice as dangerous as childbirth," he said.

Nathanson cited a study by Dr. William Swartz of 700 women who had "late-gestation abortions" to show that abortions are being performed in late pregnancy. The study was presented at a conference sponsored by Planned Parenthood of San Diego and Riverside counties and the University of California, San Diego, School of Medicine, La Jolla.

The second film introduced by Nathanson, "The Answer," answers "all the inaccurate assertions" about "Silent Scream" which Nathanson categorized as "pro-abortion grumpy carping."

The new film is a taped interview with Dr. Jay Kelman, who Nathanson said performed the abortion shown in "Silent Scream."

Kelman said as a result of his viewing the first film he no longer performs abortion on demand, although he provides them to women with serious medical problems.

"It's a blind procedure. After seeing it (the film) I was horrified," Kelman said.

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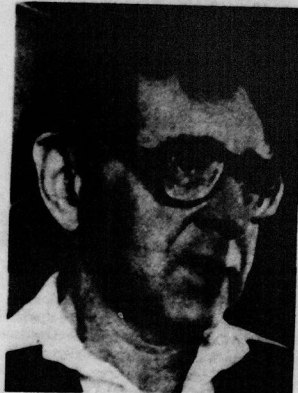
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Dr. Bernard Nathanson

# Today's Faith

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## Native Americans:

# An awareness of the sacred in nature

by Katharine Bird  
NC News Service

"The whole church has much to learn from the native experience and people, their traditions and values," said Father Gil Hernauer, director of the Tekakwitha Conference in Great Falls, Mont.

His comments were echoed in interviews with Capuchin Father John Hascall, an Ojibway Indian who is president of the Tekakwitha Conference, and with the coadjutor bishop of Gallup, N.M., Bishop Donald Pelotte. The son of an Abenaki Indian, he is the first native American bishop.

One gift of native Americans is their deep sensitivity to creation. Indians have "great respect for the Creator and all his creation," Father Hernauer said. They know what it means "to live on the land in delicate balance with nature."

The Indian attitude is that the Creator is the gift giver and "we are brothers and sisters to creation," said Father Hascall. Bishop Pelotte added that native Americans can teach others to "have an appreciation for the earth, for life, for peace." Another gift that native Americans bring to the church is "their strong sense of the family," said Father Hernauer.

For Bishop Pelotte, the Indian ability to live "close to the gospel message" is another of their special gifts, an ability they share with some native peoples in other countries. He told of visiting the Masai, a black, nomadic, cattle herding tribe in East Africa. His visit with the Masai included a Mass celebrated in an open field surrounded by giraffes, elephants and zebras.

During a discussion period after the Mass, Bishop Pelotte through an interpreter asked the Masai: "Why do you believe in Jesus Christ?" He said that the men and women of the tribe consulted with each other before the tribal leader responded, saying: "We come here every week to listen to where Jesus is going so we can follow him on the way."

Bishop Pelotte said that he tells that story frequently in visiting U.S. reservations and it invariably touches native Americans. With the Masai, they share "a meaning of life that is simple and profound," he explained.

One of the great difficulties of ministering with native Americans "is their poor self-esteem," said Bishop Pelotte. For many years native Americans have been shunted to the sidelines and viewed in the stereotypes promoted by Western films.

To counter the negative self-image, the bishop said he tries "to make them proud of who they are and to do all I can to strengthen" them.

One approach the bishop uses as he travels among the seven tribes within the 55,000 square mile+ of the Gallup Diocese is to tell people he loves them. He said he got the idea from a suggestion his mother made to him and his twin brother just before her death in 1985: "Don't be afraid to tell other people how much you love them."

"It's so important for people to hear that message from their bishops and their priests, especially for people who have felt unloved for so long," he explained.

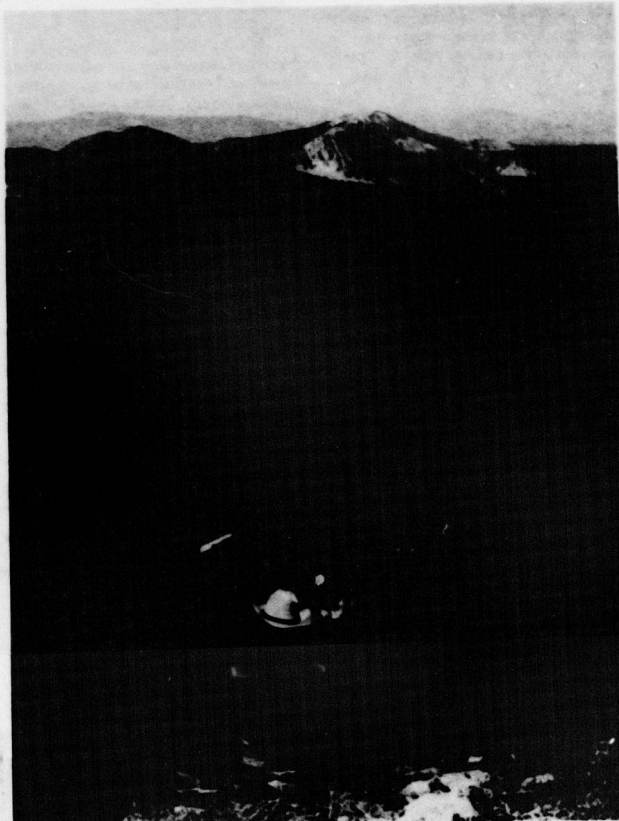
Father Hernauer said that a main goal of his ministry "is to empower and enable native Americans to speak and act in the church as equals alongside people of other cultures."

He said that the Tekakwitha Conference looks at where the native American "voice and presence in the church is occurring" today. The conference encourages native Americans to feel "fully at home in the church," he said.

Observing that Indians live in every U.S. state, he said that another conference goal is to develop native church leadership. There are now 158 native Americans serving as priests, religious brothers and sisters, and permanent deacons.

Seeing "one of their own" become bishop and the recent Vatican approval of the translation of the eucharistic prayers into the Navaho language are important signs for native Americans, said Bishop Pelotte. They view such actions as "gestures of affirmation" on the church's part.

Father Hascall concluded by observing that native Americans have a strong sense of justice. In our medicine lodges, he added, native Americans "pray that all people of the world may be strong." The prayer reflects their belief that when all people have justice, all will have peace.



## They bring many gifts

When members of world religions assembled in Assisi to pray for peace last Oct. 27, John Pretty on Top, a native American member of the Crow tribe from Lodge Grass, Mont., stood alongside the Dalai Lama, the archbishop of Canterbury, a Russian Orthodox patriarch and other leaders. A medicine man, Pretty on Top belongs to traditional native American religion.

His nephew, Burton Pretty on Top, also a medicine man, is a Catholic. Of 1,486,000 native Americans, about 25 percent are Catholics.

A sign of the increasing Catholic consciousness among native Americans is the annual meeting of the Tekakwitha Conference. Ten years ago, only 48 people gathered for that meeting. In 1985 13 bishops and 4,300 participants, principally native Americans, showed up. The Tekakwitha conferences ad-

dress topics dealing with family life, liturgy, social problems and—with greater and greater emphasis—ministry to youth.

Central to the faith consciousness of native American Catholics is Blessed Kateri Tekakwitha. Her picture adorns the walls of a great many homes. Born of a Christian Algonquin mother, Kateri converted to Catholicism at the age of 20.

Encouraged by Father Pierre Chelonec, a missionary, and the Iroquois Anastasia Tegenhatshongo, Kateri embarked on a life of faith, hope and love. She took a private vow of chastity.

After her death in 1680 at the age of 24, her native American community experienced extraordinary religious fervor which they attributed to the inspiration of her life and to her heavenly intercessions. Today's enthusiasm for evangelization among native Americans bases much of its power on the life and prayers of Blessed Kateri. Many hope she will be declared a saint soon.

Just as other groups in the United States have sought respect for their culture and sensitivity to their legal needs, so also the native Americans have raised their voices. It has not been an easy matter for them.

In the contemporary church there is fresh awareness of the gifts that each culture brings to faith. Native Americans share four special gifts with fellow Catholics: a relationship of awe for the Supreme Being; a spirituality that reverences land, water, nature and the entire cosmos; community life and culture; a heritage of rituals. In their rituals native Americans show appreciation to God for all the gifts of creation.

## This Week in Focus

The unique traditions and rich gifts of native Americans come into the spotlight this week as Today's Faith visits one group of people that Pope John Paul II is to visit in September during his pilgrimage in the United States.

Katharine Bird discovers, in interviews with three church leaders, that the native Americans have some special gifts to share with other Christians. Bishop Donald Pelotte of the Diocese of Gallup, N.M., the first native American bishop, tells her that Indians have the ability to zero in on the message of the Gospel. Bird is associate editor of the NC Religious Education Package.

Christopher Guntz, editor of the Catholic Sun, diocesan newspaper in Phoenix, Ariz., interviews three native Americans ministering on Arizona reservations. Arlene Rodriguez, a Pima Indian, tells him that the Indians' strong

sense of community is what brings them together to work for the church and for each other.

Blessed Kateri Tekakwitha plays an important part in helping native Americans realize they are a valued part of the church, says Norbertine Father Alfred McBride. And in contemporary culture there is a fresh awareness that each culture enriches the church, he adds. Father McBride is on the staff of the U.S. Catholic Conference preparing religious education materials for use in connection with the pope's 1987 trip to the United States.

And Father John Castellet's scripture article discusses people who were shunted aside at the time of Jesus, the Samaritans. Contact with the Samaritans' history and traditions by a group of early Christians, however, was richly beneficial for the church, the scripture scholar says.

# The road to Phoenix

by Christopher Gandy  
NC News Service

An interstate highway cuts through the Gila River Indian Reservation south of Phoenix, Ariz. It's a lonely stretch of road through part of the desert Southwest and though it is 30 miles in either direction to the nearest town—and sometimes the nearest jobs—the reservation is still home for many native Americans.

Indians in the Southwest have a strong sense of identity and community, and they also make up a solid part of the Catholic Church in the area.

"We had Indian spirituality before the white man came," Joe Thomas told the ninth annual Salt River Indian Catholic Conference recently.

That spirituality, including a deep reverence for God, has been retained and incorporated into the present-day practice of Catholicism, says Virgil Armstrong, a Pima Indian of the Gila River Catholic community. As often as possible, the culture and customs, especially singing and decorations, are incorporated into the liturgy, Armstrong says.

In some ways, the native Americans I interviewed stressed the same kinds of concerns about the church as non-Indians might: They need continuing education in the faith; they want to know better how to read the Bible.

But there is also a fear that due to priest shortages their parishes and missions will be left without priests. "My dream would be that we will always have a priest at the church," says Arlene Rodriguez, a Pima from Laveen, Ariz. "But years from now we might just have only lay leaders, prayer leaders."

Both Rodriguez and Armstrong admitted that few native Americans are entering religious life.

Armstrong thinks the appointment last year of Bishop Donald Pelotte as the first native American bishop will help. It shows native Americans are capable of answering the call, he says.

But the shortage of full-time religious personnel does not seem to hinder Catholic communities on the reservations. Dorothy Jackson, a 65-year-old Apache woman, went into lay ministry after she retired from 30 years of nursing. In visiting the homebound on the reservation, she talks, prays and sings with the people. "In a way they strengthen me," she says.

Rodriguez, 42, thinks the Indians' strong sense of community is what brings them together to work for the church and each other.

Life on the reservation is still comparatively simple. Some people still live in adobe homes with no electricity, but newer, modern homes and more densely populated "neighborhoods" are bringing traffic and the other trappings of city life to the area.

Rodriguez, who left the reservation when she was about 10 years old, came back eight years ago after the stabbing death of her son. "I wanted to get away from city life, back to my land and my people," she explains. Her land and her people welcomed her back.

The pilgrimage of faith native Americans walk seems not so different from the pilgrimage others follow. All struggle with life's difficulties. All turn to the church and the community for help. All look to their heritage—to their spiritual and cultural customs. And all keep journeying.



ELEVATION—Archbishop Robert Sanchez (right) of Santa Fe, N.M., places his hands on the shoulders of newly ordained Bishop Donald R. Pelotte. (NC photo by Mimi Forryth)

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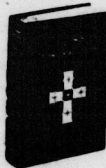
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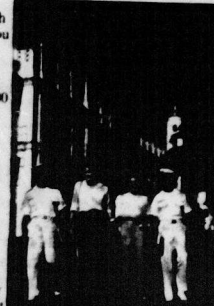
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# The Samaritans were a forgotten people

by Fr. John Castelot, NC News Service

When people around the time of Jesus went on pilgrimage from Galilee in the north to Jerusalem in the south, they usually took a roundabout bypass: They went east to the Jordan, then down the valley to Jericho and finally west to Jerusalem.

It would have been simpler to go directly south. But that would have taken pilgrims through the heart of the region of Samaria where they were decidedly not welcome.

Hostility had simmered between Jews and Samaritans for centuries, beginning when the northern kingdom of Israel, with the city of Samaria its capital, was defeated by the Assyrians in 722 B.C. The victors drove most of the conquered people into exile, leaving a small, powerless population.

Then these "Nazis of the ancient Mideast" brought in other vanquished peoples to repopulate the territory. The newcomers, of varied races and cultures, eventually intermarried with the Israelites. From

these unions came the Samaritans, named for Samaria.

No love was lost between north and south to begin with. But now the southerners, the Jews, positively detested these neighbors of mixed blood.

At first the feeling was not mutual. When the Jews returned from exile in Babylon in 538 B.C., the Samaritans offered to help them rebuild their ravaged land. But the Samaritans were rebuffed. Then their gestures turned to hostility.

Throughout the centuries leading up to the time of Jesus there were repeated atrocities on both sides. By his day the situation was extremely volatile.

However, one group made fruitful contact with the Samaritans and their traditions. It was a group of Greek-speaking Jewish Christians, who had to leave Jerusalem after the martyrdom of Stephen, one of their number. They went to the city of Samaria and proclaimed the Messiah (Acts 8).

So, in the course of time, one important segment of early Christians—the community from which the

fourth Gospel emerged—listened to what Samaritans had to say.

The Samaritans had a somewhat different way of speaking about the Messiah. The Messiah they had awaited was a Moses-figure. He was to be, not a royal liberator, but a teacher, a revealer. As the Samaritan woman said to Jesus: "I know there is a Messiah coming. When he comes he will tell us everything" (John 4:25).

Contact with these Samaritans sparked something important, reflected in the fourth Gospel's theology about Christ, its way of speaking about him. Just as Moses had been with God on the mountain and had come down to reveal him, so now we hear: "In the beginning was the Word... No one has ever seen God. It is God the only Son... who has revealed him" (John 1:14,18). "No one has gone up to heaven except the one who came down from there" (John 3:13).

Christian pilgrims brought the good news of Christ to the Samaritans. But they also listened to their converts. That dialogue bore a lasting influence on the theology about Christ which eventually predominated in Christian thought.

## Education Brief

# Blessed Kateri Tekakwitha is special to native Americans

"Blessed Kateri Tekakwitha... It was my personal joy only four years ago to beatify this woman of great courage and faith, who is known by many as the Lily of the Mohawks. To those who came to Rome for her beatification, I said: 'Blessed Kateri stands before us as a symbol of the best of the heritage that is yours as North American Indians' (Pope John Paul II in a speech to native Americans of Canada in June 1980.)

As the first native American to be declared blessed, Blessed Kateri says to all native Americans: 'We're God's people too! God loves us,' said Msgr. Paul Lenz, director of the Bureau of Catholic Indian Missions, Washington, D.C. 'She gives native Americans pride.'

The church's recognition of Blessed Kateri helps Indians from different tribes to identify with their own heritage and to appreciate their connections with one another, said Bishop Donald Pelotte, coadjutor bishop of the Diocese of Gallup, N.M. 'She brings people together in a miraculous way' and miraculous is not too strong a word, he added.

'Before her beatification, few Indians in the United States identified with her,' Bishop Pelotte said. 'Her canonization would do much for the good health of native Americans.'

Of course, when the pope visits native peoples, he accomplishes yet another purpose: He focuses the attention of others on a part of the church that is often forgotten. For many people, it may be the first time the presence of Indians in the church comes to life in a real way.

That spotlight allows the needs of native Americans to move onto center stage. This is one thing that is expected to happen next September when Pope John Paul pays a visit to the city of Phoenix, Ariz.

## Resource

"Each culture has its own world view. The fundamental cross-cultural problem is that members of one culture tend to use their standards in judging the actions of members of another culture," says a pamphlet titled "Indian Nations, American Citizens," written by Jesuit Father Ted Zuern. It is published by the Bureau of Catholic Indian Missions. Father Zuern writes that half of today's native American people are under the age of 25, and a half million live in large urban areas, not on reservations. Indians need educational opportunities which recognize and support their identity and enable them "to command respect in the modern world." He adds that Indians "must be allowed to make choices in their lives." He is assistant director of the bureau, founded in 1881. The bureau is dedicated to evangelization among native Americans and to promoting Indian rights. Its newsletter goes out to some 13,000 native American families and those who minister among them. (For further information contact the bureau at: 2021 H St. N.W., Washington, D.C. 20006.)

There is a "need to appreciate the culture of native Americans," Bishop Pelotte said. "Some think all Indians are alike." But there are different traditions coming from different tribes.

There also is a need to find ways "to deal with the issue of poverty" among Indians, he continued. As an example, he told of the Navaho people who live in many isolated pockets scattered across a huge reservation which begins at Gallup, N.M., continues into Arizona and to the north rim of the Grand Canyon.

"There are 200,000 Navahos and 65 percent are unemployed," the bishop said. "Morale is low. We need to minister to that problem."



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# Children's Story Hour A story of peace in a world full of war

by Jeanne Masternach  
NC News Service

Color the picture



Long before the white man arrived Indian tribes lived all across what are now the United States. They loved the earth and its winds and waters, and all living things. They knew God, the Great Spirit, by many names in their different tribes.

Here is a story told by an elderly grandfather of the plains Indian people. It is a story of peace in a world too eager for war.

One day the Youngman called all the people together in a large circle. They stood quietly straining to hear. The Youngman told them to build a great lodge. So they worked together many hours to build a great lodge.

The Youngman entered first. The others followed in single file. They sat in a large circle around the Youngman. The rising sun shone through the open door.

The Youngman opened a great bundle lying on the ground. He slowly took out of it four objects: a war ax, a war bow, a war lance and a feathered war headdress.

He then called to his four sisters. They entered the great lodge carrying

the coyote robe, all rolled up. They gave it to him and he unrolled it and took out four arrows. He gave one to each sister. Then each sister sat with a different group representing people from the North, South, East and West.

The Youngman then placed the coyote robe over the four war objects on the ground, saying: "Under the coyote robe there is a gift for each of you from the North, the South, the West and the East. With them you will not hunger or be alone or be lost."

"I want the war ax," said one. "Give me the war bow," said another.

"I'll take the war lance," said a third. "I got the feathered war headdress," said the last.

The Youngman invited the grandfather to lift the coyote robe and everyone was surprised to see the gifts. The war ax was now a peace pipe. The point of the war lance was broken so it could not hurt. The war bow was now a bow of peace. In place of the feathered war headdress was a single brother-feather to place in the hair.

Each of the four sisters then placed her arrow on the coyote robe, making them brother arrows. "Now we can live at peace," said the Youngman.

## What Do You Think?

In the story about the Indians, what happened to the four weapons underneath the coyote robe? What do you think the storyteller wants you to think about after hearing this story?

## Children's Reading Corner

The memories and hopes of a people often are passed on through story, poetry, art, music and plays. Sometimes these accounts tell the literal truth. Other times they are imaginative ways of retelling what was important about past events. "A God on Every Mountain Top," by Byrd Baylor, is a collection of a few of the many stories that native American tribes of the Southwest tell about their mountains. The Indians consider some of the mountains to be holy places. A beautiful book! (Charles Scribner's Sons, 597 Fifth Ave., New York, N.Y. 10017. 1981 Hardback, \$9.95.)

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Catholic Schools  
February 1-7, 19

# Events and projects planned to celebrate Catholic Schools Week

by Margaret Neilson

Most schools in the Archdiocese of Indianapolis are planning to recognize Catholic Schools Week, Feb. 1-7, with special projects or events.

The St. Simon School community in Indianapolis will celebrate "Journey in the Kingdom." On Monday, the theme will be the human family, with students drawing their family portraits to put on the church walls during the first of the daily prayer

services. On Tuesday the focus will be on the school family, with students discussing how they can share the Gospel message of Jesus Christ in service to family, parish, or community. Each will put an individual statement on a rock to be placed in the middle aisle of church.

Wednesday at St. Simon's will feature a look at the nation, with study focusing on how Catholic leaders have affected the U.S. and its economy. And on Thursday, the nuclear family with the rich diversity of cultures in the school will be emphasized. One representative ethnic group will be studied by each class. A sign or display will be placed in church and native costumes will be prepared for the entrance procession at Mass. This special week will conclude with a Mass for the entire student body on Friday, with refreshments in the afternoon.

At St. Susanna, Plainfield, the school will hold an open house all week. On the Wednesday of Catholic Schools Week, a science fair for all grade levels will be featured. Thursday will be the day a special liturgy is celebrated. During this week pre-enrollment for next year's first grade class will be held.

At Roncalli High School, seniors will start Catholic Schools Week with a College Day, while all other students observe a day of recollection. That evening, the school will hold an open house from 6:30 to 9:00 p.m. The rest of the week will be spent "appreciating." Tuesday will be the day teachers appreciate students; Wednesday, students appreciate teachers. Thursday will be "Appreciate Peer Day" and on Friday, students will show how they are thankful for their Catholic faith.

At Immaculate Heart of Mary School, Indianapolis, the theme for the week will be "Touch the Future." Students work on wall murals the week before and design their own T-shirts with this theme. Each class will prepare a time capsule to be opened when they are 8th graders. Students will wear the shirts they designed on Thursday of Catholic Schools Week. Time capsules will be presented at the liturgy on Friday.

At St. Christopher's in Speedway, the teachers will be appreciated on Monday. Tuesday will be the parents' day, with a common liturgy, classroom observation, semester honors, and "Bring a Parent to Lunch." On Wednesday, teachers will trade homerooms for the day, and on Thursday, students will have their day. They will be permitted to wear sweats and receive a school bumper sticker. On Thursday, students will "Jump Rope for Heart." Friday will be "Touch the Future Day" at St. Christopher's, with students dressing up to represent their future career choices.

The Trinity Club, parents' organization for Bishop Chatard High School, will sponsor an honor roll reception on Thursday in the cafeteria for students who earned first or second honors for the first semester. Teachers will also have an appreciation day that week. And there will be a blood donor drive by the Chatard students on Wednesday.

The St. Bernadette, Indianapolis, board of education will show slides of the school at all of the Sunday Masses in the parish church on Feb. 1 to familiarize those in attendance of the activities of the school.

St. Luke School, Indianapolis, also has an active week planned. On Tuesday, the North Deanery will have a special liturgy in St. Matthew's Church to begin its celebration of Catholic Schools Week. Wednesday will be "Spirit Day" at St. Luke's when students may wear St. Luke's sweat pants and shirts to class. The "visible parish celebration" of the week will be on Friday with a special school liturgy to be held in the church. The final highlight will be Sunday, Feb. 8 when the school cafeteria will be the site of a science fair "Invention Convention."

At Pope John XXIII Elementary School in Madison, students from pre-school through 6th grade will entertain their parents at lunch on Friday, Feb. 6. During Catholic Schools Week, they will also visit a nursing home.

St. Mary's School in New Albany will present a "Parish Kickoff" of Catholic Schools Week at Sunday Mass on Feb. 1. Students and teachers will serve as greeters, passing out a calendar of the events to be held at school during the week.

St. Gabriel School in Indianapolis will begin the week with a spaghetti dinner for the parish on Sunday at 4:00 p.m. On Monday, students will hear a panel of professionals who work with "a healing touch." Tuesday will be "Future Day," with students dressing to symbolize adult occupations. Classes will view a movie on Wednesday and write essays on "If I Ruled the World..." on Thursday.



**SPECIAL CELEBRATION**—Servers Tim Schweimler (from left) and Kristi Donza, grade 5, watch as St. Simon pastor Father Harry Kneuen accepts a globe showing Africa from Ben Kiwanuka, grade 3, during one of the school's liturgies celebrating the cultures they represent.

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## The ultimate shock

## Dealing with student death and dying in school

by Richard Cain

For Chatard Principal James R. Yost II, the morning of Sept. 25 was like any other. Rise, shave, get dressed, eat, get ready for work. The days were getting shorter quickly and it still seemed dark when the call came from the principal of Christ the King, Scott Lawson, a junior at Chatard, had been shot while delivering morning papers.

## Shock.

Suddenly the ordinary had become a headfirst plunge into the unknown.

What to do?

Yost knew he would just have to take the day as it came. "There are guidelines put together over the years," he said. "But you always wonder."

Once Yost arrived at school there was a flurry of activity. He had to coordinate things with Chaplain Father Patrick Doyle and the other members of the administration who would be critical in helping the students deal with the shock.

Then there was the media. "One of the television stations was there before school," he said.

Because the incident had happened early that morning, many students came to school blissfully unaware, only to learn of it when they arrived.

More shock. "They were just walking around aimlessly," said Yost's secretary, Barbara Gaffney.

As soon as school began, Yost had an announcement made over the public address system. "We gave them as much information as we had," he said. Then Father Doyle said a prayer.

Then it was over. The only thing to do was to send them to their classes. Later, Yost felt a need to bring the students together for a special service. "They seemed to be able to deal with it a little better after that," he said. "We encouraged them to go to class. But if they needed to talk with someone, we were using the chapel as a place where they could go."

The students also offered support to each other. "I spent the day out of class with boxes of Kleenex talking with people," said Vicki Bright. She is one of 26 juniors and seniors enrolled in a special religion class on peer support ministry.

What made it particularly hard was that last spring, another Chatard junior, Heidi Schmitz had died in an auto accident. Students were seizing on the fact that a junior had died last school year and another junior this school year. "That was a real concern—a fateful pattern," said Nancy Clapp, who teaches the peer support class. "Who would die next year?"

In response the teachers and students stressed that it is just something that happens. "It opened up a lot of other emotions, people with family problems," said Reginald Bucher, another member of the peer support class. "We were telling them to take it one day at a time."

The students put themselves in Scott's place and realized it could just as well have happened to them. "Everyone's got goals," said Phil Barcio, another member of the peer support class. "You think you're invincible."

"It brings out all our other problems," added Stacy Watts. "We're afraid. We're not ready to die."

There was also the problem of guilt. "A lot of people felt guilty because they hadn't been as nice or didn't express their care," said Joe Starlin. "They're never going to get that chance again. But you can't live your life regretting things."

Guilt was more of a problem in another death that happened last February at Ritter High School. A senior committed suicide. There was the same collective shock, the same aimless walking and eerie feeling.

Principal Frank Velikan also recognized a need to call the students together. "We told them that no one should take responsibility for his death," he said. "There were some who wanted to take that responsibility."

There was also the problem of imitation. In the weeks that followed, two other students at Ritter attempted suicide. "The idea was put there," he said. "They were kids you wouldn't expect to do something like that. . . . It made us more aware of what can happen quickly."

In response, Velikan stressed being aware of the signs of possible suicide: depression, an attitude that nothing is right, comments such as: "No one



**PEER SUPPORT**—Class at Chatard High School, led by Nancy Clapp, discusses topics important to

adolescents, including death. (Photo by Richard Cain)

cares if I'm around here;" or "The hope is nonexistent," he said.

In both cases, the schools sought additional help of professionals. Chatard had Chris Carr, an adolescent community consultant with the St. Vincent Stress Center, speak with the teachers to tell them what to expect. He talked about the grief process which includes four steps:

- ▶ denial,
- ▶ anger,
- ▶ bargaining,
- ▶ acceptance.

Later, as Christmas approached, Carr was asked to return. He spent two days at Chatard speaking with students individually in the chapel. "There were people out there still struggling," Yost said. The first holidays after the death are particularly hard times, according to Clapp. "When the (murder) trial or Christmas comes, then they go back into the anger stage."

In helping people deal with grief, the key thing according to Carr is to recognize that there is no one right way. "There is a tendency to tell others

*'We're afraid,' she added. 'We're not ready to die.'*

how they should feel," he said. When told how they should feel, adolescents have a tendency to stifle their feelings which only leads to delayed reactions.

For example, it is not uncommon for an adolescent not to cry until five weeks after the death of a loved one. That is OK. "The stages of grief are common to everyone, but the way people go through them is different for different age groups," he said.

Dealing with grief is especially difficult for adolescents. "When young people die today, they tend to die suddenly and tragically," Carr said. "There is no chance for acceptance. It all of a sudden brings home that death is very real." As a result, "the grief process is often more intense."

The important thing is to give adolescents a chance to talk about it. "Kids will feel angry at their friend for dying and they'll feel guilty about feeling angry," Carr said. "So they won't allow themselves to process that anger. A way to help them is to say feeling angry is OK." Once they come to terms, they can move on.

At least adolescents can understand what death is. Children below the age of seven are at an even greater disadvantage in dealing with death because they don't even understand what it is. "They're so geared to the present," said Kathleen Fleming, principal of St. Joan of Arc School in Indianapolis where a kindergartner died of cancer last December. "We weren't sure they understood what was happening."

In this case, the school knew the situation was coming ahead of time. When Doug was enrolled that September, Fleming was told he would not survive the year. "I wondered what right I had to put the teacher through this," Fleming recalled

thinking. "Then I wondered what right I had to deprive the child of a year of education."

Fleming decided to enroll Doug. For the first six weeks he came consistently to school. He was such a delight, wise beyond his years, Fleming recalled. "It would just melt your heart."

Then Doug started missing a day or two each week. By November he was only coming one day a week. "The teacher told (his classmates) he was very sick," Fleming said. "But the children didn't seem to notice." By December he was no longer able to come.

On December 4th, Fleming and the teacher decided to explain the situation to the kindergartners. A letter was also sent home to their parents. "You have to talk about it," said Fleming. But the advice she got from psychologists was to let it be open to their questions.

When the children were told, it was clear they didn't know how to react. "They were looking around at each other," said Fleming.

The children wanted to do things for him, according to Fleming. They made a pillow for him. And they talked about him and prayed for him every day. "When he died, they wanted to send a bear along with him," Fleming said. "So they did have a sense that he was going away."

But most of the time, they continued as if everything were normal. Children have a tremendous need for things to be normal. Fleming related an incident where one classmate went to visit the boy two days before he died. He was in a coma. Later the girl told her class: "I went to see Doug yesterday. He's fine." "You wonder what's going through their minds," Fleming said.

Doug died just before Christmas. This presented a ticklish situation. Should the school go on with the Christmas program or cancel it? In the end Fleming decided to go on with the program. "The children had been living with it for so long," she said. "We wanted them to let go of it." Fleming left it up to the parents as to whether to take their child and attend the funeral. Some did and some didn't.

Fleming characterized the four months as an emotional roller coaster. "Nothing can make you feel more inadequate than having to give an answer to life and death issues. It made me appreciate my religion more."

The older youths also felt the death of their classmate had affected them deeply. "It brought us closer together," said Heather Wright, a student at Chatard. "We realize we shouldn't take people for granted."

"I'm not necessarily more religious," added classmate Phil Barcio. "But I'm asking more questions."

After they have dealt with the experience, some students go back to things as they were. But for others, it has a permanent effect. "I really looked at God more after Scott died," said Cathy Bolton, another Chatard student. "It makes you want to change your ways."

# Catholic Church developing ministry with a family perspective

## Inservice will give view of new U.S. Catholic Conference document

by Richard Cain

A revolution is taking place in the way the church relates to families and individuals. One can trace the course of this revolution in the flurry of major church documents produced in the last 20 years by the Vatican and the U.S. bishops, several of which deal directly with the family.

The course begins with the Vatican II document, *The Church in the Modern World* (*Gaudium et Spes*), the document that dealt most directly with the family and leads through *Familiaris Consortio*, Pope John Paul II's 1981 exhortation on the family, and the U.S. bishops' 1978 *The Plan of Pastoral Action for Family Ministry*.

At the heart of this revolution is a shift to a new perspective. In his exhortation, John Paul II called the family the "domestic church." By this he meant that families form an intimate community of life and love through which the mystery of the gospel is made visible to the world. He further said that the church should make every effort to support families and that all church programs should be looked at from the point of view of how they affect families.

The U.S. bishops, in turn, have been talking

more and more about a family perspective in church ministry. But even as they are trying to look at the church's work from the point of view of families and to develop a strategy for offering greater support to families, they also recognize that the modern family is in a state of profound change, even crisis.

Families are taking on new shapes as they respond to the pressures of modern life. More and more people are coming from family situations different from the typical "nuclear family" model with two parents—one who works and the other who stays home with the children. In many households, both parents work. Many more consist of a single, widowed or divorced person—with or without children. Still others consist of "blended families" where one spouse brings children from an earlier marriage.

This has offered a profound challenge to those who serve as ministers in the church. In response to their needs, the U.S. Catholic Conference (USCC) Commission on Marriage and Family Life is putting finishing touches on the final draft of *A Family Perspective in Church and Society*.

In order to help pastors, parish staffs, principals and other leaders make better use of the document,

four archdiocesan offices are jointly sponsoring an inservice event to discuss ministry with a family perspective. The four offices are the Office of Catholic Education, the Family Life Office, Catholic Social Services and the Ministry to Priests.

The presenter will be Father Thomas F. Lynch, director of family life ministry for the USCC. Father Lynch "feels strongly that we minister to people individually," said Benedictine Sister Antoinette Purcell, coordinator of family-centered and childhood catechesis for the archdiocese. "We need to be aware of the family situation out of which they are coming."

The workshop will be held 9 a.m.-3:30 p.m. Wednesday, March 18, at the Beech Grove Benedictine Center in Beech Grove. In the morning, the participants will look at general factors affecting families throughout the nation and world. The discussion will also use the participants' responses to a questionnaire sent to them beforehand. In the afternoon, Father Lynch will lead a discussion on how family situations affect the way people carry out their ministries. Participants will look at the new document and especially a new instrument in the appendix designed to help ministers evaluate how their programs affect families.

"Often ministers at the parish level don't feel they have the time to read all these documents," said Sister Antoinette. "We hope that they will be ready to use this document from the USCC at the parish level after the inservice."

The cost of the inservice is \$10 which includes lunch. Checks should be made payable to Ministry to Priests. To obtain a registration form or for more information, contact Ministry to Priests, P.O. Box 1410, Indpls., Ind. 46206, 317-236-1497.

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# Figuring out where the money goes

by John F. Fink

The responsibility of figuring out how to finance Catholic schools falls on parish boards of total education. The costs of these schools require a large percentage of the income for every parish that has an elementary school. These costs are regularly reported by parishes to their parishioners.

Parish boards of total education determine tuitions to be charged for pupils in the elementary grades and submit budgets to parish councils. The parish councils decide how much the parishes will subsidize the schools.

The Archdiocese of Indianapolis is divided into 11 deaneries, including four in the city of Indianapolis. Outside the New Albany and Indianapolis deaneries, each parish currently determines its own elementary school financing, including the salaries paid to its teachers.

In the Indianapolis and New Albany deaneries, individual parishes do not control teachers' salaries. Uniform salaries have been established for the teachers in all the Catholic schools within the deaneries.

In New Albany this is done by the finance committee of the deanery board. Salaries are set at 87.5 percent of the salaries paid the previous year in the Clarksville public school system.

In Indianapolis a salary scale for all teachers in the four deaneries is set by the Indianapolis Deaneries Coordinating Committee (IDCC). The IDCC, which is composed of three representatives from each of the four deaneries, has responsibility over total Catholic education of an inter-deanery nature.

Besides elementary schools, there are also nine Catholic high schools in the archdiocese. Three of them (Brebeuf Preparatory School and Cathedral High School in Indianapolis and the Academy of the Immaculate Conception in Oldenburg) are private schools which are responsible for their own financing. The other six are Chatard, Ritter, Roncalli and Secena in Indianapolis, Our Lady of Providence in Clarksville and Father Michael Shawe in Madison.

In Madison, the Jefferson County board of total Catholic education is responsible for decisions regarding financing for both Shawe junior and senior high schools. Providence in Clarksville comes under the jurisdiction of the New Albany deanery board.

For the four Indianapolis archdiocesan high schools, one in each Indianapolis deanery, the IDCC is responsible for setting salaries, establishing tuition and determining the financial subsidies that must be paid by the parishes in each deanery. The IDCC has the final say on all financial matters. Each principal of the deanery high schools prepares a budget from his estimate of the income and expenses expected in operating the school during the coming year. This budget is reviewed by the finance committee and then presented to the deanery board of education for study and approval. Then it is ratified by the dean.

Income figures in the budget include tuition,

fees, money received from the Archbishop's Annual Appeal, other donations, fund raising profits, and parish subsidies.

Tuition for a one-student family in the Indianapolis high schools this year is \$1,085, a figure that has increased by 19 percent over the past two years. Families with more than one child in the high school pay less per student while families from outside the Indianapolis deaneries, Catholics who do not help support their parishes, and non-Catholics pay \$1,285. Members of the IDCC say that the total cost per student is now \$1,888.

Since the high schools would be operating at a deficit without a subsidy, each parish within the deaneries is assessed for its share of the subsidy according to a formula that takes into consideration both parish income and the number of parish students attending the high schools. The IDCC calculates the assessment for each of the 43 parishes in the four deaneries.

Under present policy the IDCC sets the parish subsidies. However, there is a proposal now being considered whereby one of the deans would be assigned the task of ratifying the IDCC's decisions.

Members of the IDCC say that their decisions are extremely difficult and involve many hours of calculations and discussion. They say that they are very concerned about teachers' salaries and are making every possible effort to increase them.

However, committee member Dale Mueller said, "We can't only look at the teachers' situation; we must also look at the pastors' situations."

A look at the pastors' situations reveals that some of the parishes' expenses exceed their incomes. Dr. Frank Savage, archdiocesan director of Catholic education, says that he sees no immediate solution to making more money available to schools for teachers' salaries. "We are dealing with limited resources and we must increase the resources," he said. "The money must come from the parishes, which means that it must come from the parishioners."

An alternative is to increase tuitions, but members of the IDCC say that tuitions should not be increased too quickly. "If tuitions are too high, some of the students would not be able to attend Catholic high schools and a Catholic education would be available only to the wealthy," said Rebecca Morgan, chairperson of the IDCC.

Said Savage, "We must make people aware of the financial problems of our Catholic schools, including the salaries that we must pay our teachers. Most people, when they first learn what our teachers are paid, are surprised that the salaries are so low. I'm convinced," he continued, "that the Catholics in our archdiocese want to make sure that our schools provide a quality education, and that requires adequate financing." Said Harold Hayes, president of the Archdiocesan Board of Education, "We haven't done a good job of selling the importance of Catholic education. When we do a better job of that, the people will respond."

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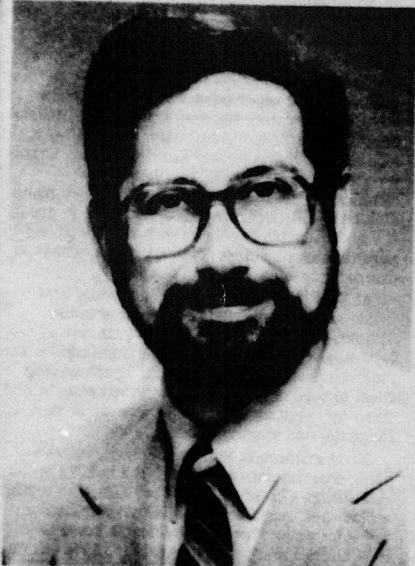
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Frank X. Savage

# Adopting a grandparent

by Cynthia Dewes

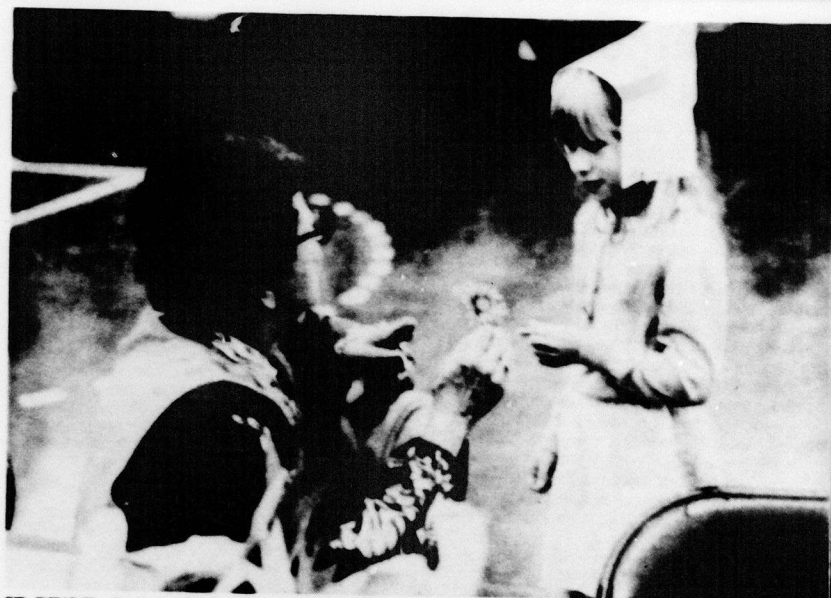
The relationship between grandparents and grandchildren can be one of the most satisfying experiences in life. But in these days of mobility, grandparents and their grandchildren may be separated most of the time. Many Catholic schools in the Indianapolis Archdiocese are answering this need and teaching faith in action at the same time with "adopt-a-grandparent" programs.

For elderly persons living in nursing homes, daily or monthly visits from children can mean the difference between never having a visitor and having something special to look forward to. For children, visiting the elderly can supply loving and non-judgmental relationships which may be lacking in their lives. Either way, each has something to give the other.

At St. Paul School in Sellersburg, 14 fifth graders visit the Maple Manor Nursing Home once a month accompanied by their teacher, Doris Gast. Each student has one or two special residents to visit. In previous years students entertained the home's residents at Christmas and other seasonal celebrations with such success that visiting was extended to become an ongoing program this year.

Students were instructed that smells, sounds and sights at the nursing home might be different from what they usually encounter. Nevertheless, according to St. Paul principal Louis Camilotto, the children are not inhibited, but look forward to the visits and have had no bad experiences in the program. He says he doesn't "know who's adopted whom."

"Grandparents" and "grandchildren" often exchange treats and gifts. A Christmas card, addressed in a shaky hand merely to "Johnny, St. Paul's School, Sellersburg" demonstrates the kind of caring which occurs. Students sing



ST. PIUS X—Senior citizens share a Thanksgiving meal hosted by students dressed as pilgrims and Indians. This was the sixth year for the dinner and the entertainment that followed.

songs, talk, or listen to their older friends. Their Christmas celebration at Maple Manor was so popular that they were asked to do a similar program for an open house at Clark County Memorial Hospital.

At St. Susanna School, Plainfield, 13 sixth graders visit Autumn Care Nursing Home residents who have no family or other callers. According to principal Fred Schmits, the 45-minute visits on school time and their follow-up in the classroom are instructive, often illustrating liturgical or scriptural themes which the students are studying.

St. Susanna pupils' and nursing home seniors' interests were surveyed, so that residents and

their young visitors could be better matched. One girl and her elderly friend in the one-on-one visits have established a fast friendship based on their mutual enjoyment of animals and pets.

All Saints School in Indianapolis began sending young visitors to Frame Nursing Home after principal Kathy Tichenor and the home's recreation director found a way to benefit each other's needs. The home is located right behind the school, and every Wednesday teacher Sue Loughery and her eighth grade class spend 30 to 45 minutes with their special friends. Last year, many residents of the home came to the eighth grade graduation and presented the school with a plaque in gratitude for the students' friendship.

In Indianapolis, St. Monica eighth graders visit the Three Sisters Nursing Home across the street every Friday with teacher Joe Sternnock. They are assigned in pairs to visit with the same residents weekly, reading to them, playing cards or games, or just talking. On fine days they may take them for walks outdoors.

Sternnock says the visits "teach lessons the students can use later on" with their own grandparents or with other people. He says the students also learn to have a more realistic view of death. Most of the feedback from his students is positive, and he is gratified that several students have continued to visit their nursing home friends after graduation.

Other student-senior programs at St. Mary's School, Greensburg, and St. Joan of Arc School in Indianapolis have been mentioned in past issues of *The Criterion*. Teaching children responsibility for the aged and dispelling the loneliness of the elderly are proving to be practical demonstrations of faith in such programs.

Respect for older people is also fostered in other ways by archdiocesan schools. St. Christopher's Home/School Association in Speedway held a Grandparents Day last November. Prizes for grandparents "living farthest away" (England, Poland) and "having the most grandchildren" (30) were awarded. Children in grades K-6 and their blood-related or honorary grandparents shared liturgy, classroom visitations, a dramatic presentation and lunch.

At St. Pius X School in Indianapolis, first grade students enjoyed their sixth annual Thanksgiving Feast with senior citizens last November. Dressed as pilgrims and Indians, the children prepared and served a Thanksgiving meal to their senior guests and then entertained them by "signing" the Lord's Prayer in sign language and singing patriotic songs.

First graders at St. Mark School, Indianapolis, entertained residents of the Southside Healthcare Center in December. They presented a play and sang Christmas carols. In amusing the older people, principal Annette Lentz says, the children learn how to relate to others while bringing them joy and good will at the same time.

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# Schools interested in Catholic identity instrument

by Margaret Nelson

Those who associate with school teachers and administrators serving the Archdiocese of Indianapolis are sure to hear the term "Catholic Identity." Actually, the archdiocesan publication, "The Distinctly Catholic School, a Catholic Identity Instrument," has received national recognition.

The introduction refers to the Bishops' Pastoral, "To Teach As Jesus Did," which states that "Catholic schools offer the greatest opportunity to teach the message of Jesus Christ, to foster a community of believers who grow in the faith, and to provide for Christian service to the community." "Catholic Identity" is published as a tool to assess those factors in the mission of each school.

The instrument is being considered for publication by the National Catholic Education Association, as well as other publishers. There has been a great demand for those printed for the archdiocese, with over 600 sold or distributed. Much interest in the tool has come from outside the archdiocese, so it will be printed commercially, if necessary.

The archdiocesan project committee consisted of Providence Sister Lawrence Ann Liston, director of schools; Joseph Peters, coordinator of school services and chairperson; Jeanette Colburn, principal of St. Ambrose School, Seymour; Glenn Tebbe, principal of St. Mary School, Greensburg; and St. Joseph Sister Marion Weinzapfel, former principal of Holy Angels Model School, Indianapolis.

The rationale points to some major trends that make Catholic schools today significantly different from the schools of several decades ago. There has been a decline in the number of school-age children generally, and because many Catholic parents no longer feel an obligation to educate their children in Catholic schools, enrollment is down overall. However, enrollment of blacks and other minorities has increased, as well as non-Catholic students.

Changes in society and family life effect the Catholic schools. They are experiencing the same increase in one-parent families and "latch-key" children. Technological advances bring new moral dilemmas, and economic realities call for changes in training of employees. And the decline in vocations to the priesthood and religious life has caused a major change in staff composition.

With excellence in education a national concern, Catholic schools have seen an increased demand for accountability. The schools are expected to meet state standards and lower teacher/pupil ratios are expected. More diverse learning needs must be met, with involvement in service activities and education for peace and justice seen as important topics.

Tuition and subsidies must be creatively supplemented in order to provide schooling for the needy, just wages, and adequate resources. The parish-school relationship has changed so that the Catholic school is no longer the central parish program.

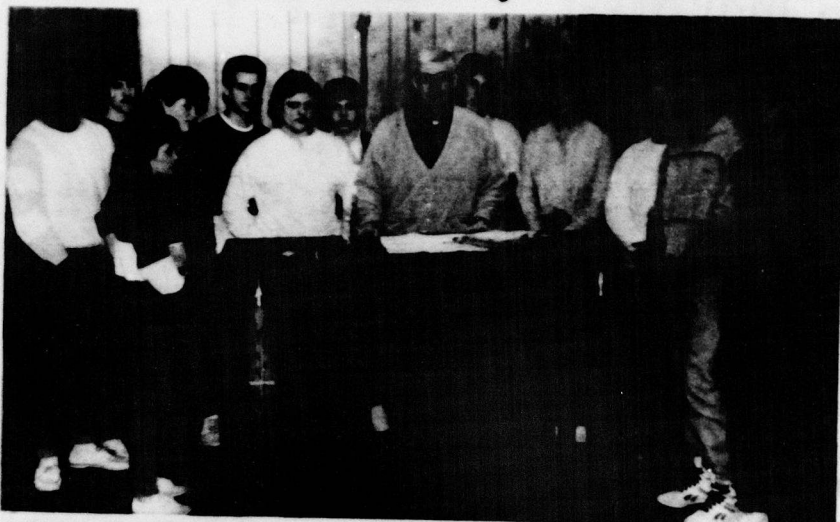
Of the trends, the committee observes, "The positive directions highlight the continuing importance of the Catholic school in the teaching mission of the church. The negatives are sources of challenges to be faced in the future."

The elements which the committee used to identify a school as distinctly Catholic were seen as Catholic leadership, religious education/message, worship, faith development, witness/service, and faith community. Other elements were: the nurturing of the total person/student, philosophy, tradition, and parental involvement.

The publication provides worksheets so that each of these elements can be defined and assessed point by point, with criteria, distinctive characteristics, and examples. Finally, a plan format is suggested to specify and prioritize action.

Joe Peters said that administrators are working with faculties and boards of education with the Catholic Identity tool. He added, "We feel that it's kind of the cutting edge of a trend to identify elements by naming them. It is really needed in plans for individual recruitment and financial development."

At Ritter High School, principal Frank Velikan introduced the tool to his faculty last Fall. Though they have just started to use it, Velikan believes it is well done. He commented, "I certainly feel that it has given us ways to pinpoint what we are doing right and what we could correct." One thing that he believes has helped Ritter with its Catholic identity (See CATHOLIC IDENTITY, page 23)



**CATHOLIC IDENTITY**—The junior prayer class makes good use of the audio-visual room that has been converted into a chapel by the efforts of

students, parents and faculty. OFM Brother Martin Mealer guides the students as they design their own prayers and meditation forms.



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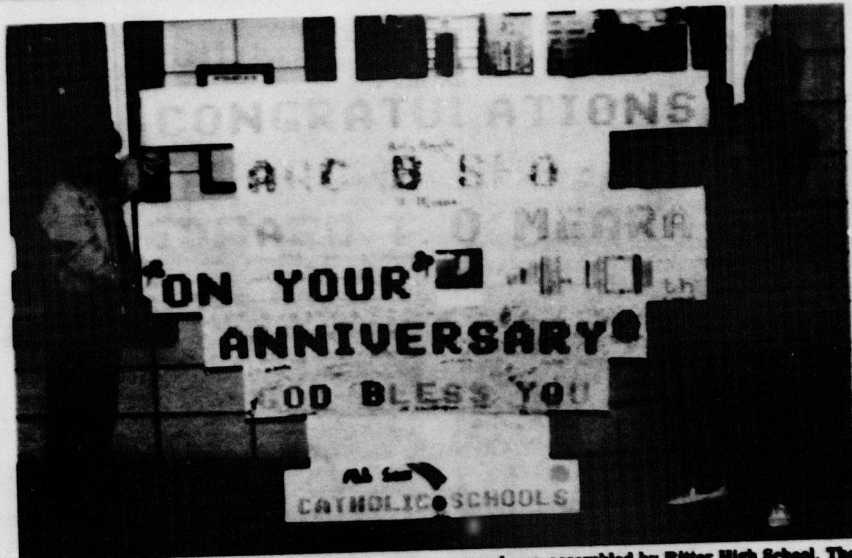
## 8 Indy West Catholic schools hold spelling bee

by Cynthia Dewes

The eight elementary schools in Indianapolis' West Deanery will compete in the first annual West Deanery Spelling Bee to be hosted by Cardinal Ritter High School at 7 p.m. on Wednesday, Feb. 4 in the high school gymnasium.

Contestants in fourth grade and up will participate in preliminary competitions held in each of the West Deanery schools: Holy Angels, All Saints, St. Christopher, St. Gabriel, St. Michael, St. Monica, all in Indianapolis; St. Susanna, Plainfield; and St. Malachy, Brownsburg. Five finalists from each school will be sent to the West Deanery Spelling Bee.

Prizes for the event include a traveling trophy to be held at the grand prize winner's school until the next competition, an individual plaque for the top winner him/herself, and certificates for all the finalists who compete.



**WEST DEANERY PROJECT**—Debbye Travis (left) and Charles Irvin hold a mural congratulating Archbishop Edward T. O'Meara on his recent 40th anniversary of ordination. Each of the West Deanery schools prepared a section and the whole

mural was assembled by Ritter High School. The elementary schools participating were All Saints, Holy Angels, St. Christopher, St. Gabriel, St. Malachy, St. Michael, St. Monica, and St. Susanna.



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Ms. Jeannine Duncan, principal

#### St. Susanna School

Mr. Fred Schmits, principal

#### Cardinal Ritter High School

Mr. Frank Velikan, principal

# It's all in the family for two teachers at Little Flower School

by Margaret Nelson

Josephine Brooks has been teaching at St. Therese, Little Flower School, Indianapolis, for 32 years. That is an impressive record in itself. But her daughter Karen, who spent all eight of her grade school years at Little Flower, has been teaching there for 13 years!

In fact, Josephine and her husband, Robert, moved to the parish so that Karen could start in first grade there back in 1962. Mrs. Brooks started teaching first grade in 1965 and has only moved to another grade level (second) for one year.

Asked why they decided to teach, Josephine mused, "I think it's because I like children. That has to be the reason. I think I'd feel lost without them. There's always something new with them every day." And Karen added, "I grew up with teaching in my family. I can't imagine doing anything else. It's a very fulfilling career."

Her mother agreed as Karen added, "Catholic school teachers can make a difference in children's lives. That's a good feeling."

Asked if she had ever been tempted to seek higher salaries elsewhere, Karen commented, "No, I've really been so involved here. There are a lot of compensations with Catholic schools that make up for the salary difference. I did start out at St. Bernadette School for five years, to sort of establish my own identity, but I can't think of any reason to move from Little Flower now."

To the salary question, Josephine said she never thought of leaving, adding, "Kids here treat you like you're part of their family. You meet the family before the children come to school, and the children will say, 'See you next year.'" One second grader asked Karen, "Did you really remember me from when I was a baby?" She observed, "I think that's a good feeling for them, the closeness here."

Josephine Brooks feels positive about the changes over her years of teaching at the same school. She reflected, "We have had changes, but they all seem to go over so smoothly that you don't mind them. When you look back, you think, 'That was the right time to make that change.'"

## New tool assesses religious ed programs

by Richard Cain

The Archdiocesan Office of Education has developed a new instrument that parishes can use to assess their own religious education programs, according to Benedictine Sister Antoinette Purcell, coordinator of family-centered and childhood catechesis for the archdiocese.

The instrument, entitled "Assessing Parish Catechetical Programs," is now being used as a pilot program in several parishes in the archdiocese.

The instrument has three goals, Sr. Antoinette said. The first is enabling parish boards of total Catholic education to look at catechesis from a broader perspective than what is done for the normal children in the parish.

Ideally, parishes should consider all the needs of all the people in the parish, Sister Antoinette said. "You can't do everything for everybody. But you should at least consider all the needs," she said.

The second goal is helping parishes select the right religious education administrator and staff to accomplish the specific needs and goals of the parish.

The third is helping boards to affirm the good things happening in the parish's religious education program. "It's so easy with an all-encompassing job like that of a director of religious education (DRE) to take what they do for granted," she said. "This should really be the first goal."

The Jefferson County Board of Total Catholic Education (serving the parishes Madison and China) is one of the boards piloting the instrument. "It's comprehensive and versatile," said Arthur Politz, principal of Pope John XXIII Consolidated School and Shawe High School in Madison. "It will be an asset."

The two are appreciative of the faculty, which seems very close-knit to them. Karen told the reaction of the newest teacher on the staff, who commented on her second day, "I can not believe this faculty. I feel like I've always known them." Karen added that there is not a lot of "talk time" built into their schedule, but, "They really do seem to care about each other."

Josephine said that the children have changed over the 32 years. "They are more outgoing now, but that is a sign of the times," she observed. "They offer more when you ask questions. And they know more about what is going on around them."

Karen said that the children are from very good families, in the sense of being responsible for their children. She added, "They are very supportive of our efforts. It is evident that many are making a lot of sacrifices. We appreciate their efforts there, too."

Karen has taught the second grade most of the time she has been at Little Flower. Last year, she spent quite a lot of her summer vacation preparing the Galaxy math enhancement program.

There is a motto, written in large letters that extend across two walls of the teachers' lounge at Little Flower School. It reads, "A teacher's brightest moments come from students beaming with true understanding." When asked where it came from, Karen and Josephine had to "confess" that it was their idea.



Josephine and Karen Brooks

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# St. Joan of Arc student 'mathletes' to compete in mathematics pentathlon held at various locations in Indianapolis

by Margaret Nelson

What's a Pentathlon? It's the mathematics tournament being used by St. Joan of Arc School, Indianapolis. It is so-named because there are five games in each of the four divisions. These divisions each consist of two academic grade levels. The players are called "mathletes."

The author, Dr. John C. del Regato, has created a fascinating combination of game names, shapes and colors that are sure to appeal to the young people. It is believed that all children, from the disadvantaged learner to the gifted, can expand interest and derive benefit from these space and logic challenges.

The tournaments, which will be held in April

and May of this year, promote the development of mathematical concepts and skills. The Pentathlon schedule is: Division IV for grades 6-7, April 11 at Chataud High School; Division III, grades 4-5, April 25 at Westlane Middle School; Division II for grades 3-3, May 11 at Lawrence North High School; and Division I, for K-1, on May 9 at Orchard Country Day School.

Informal learning for the Pentathlon involves the exploration of spatial relationships. Formal learning aspects include: set recognition, whole number operations, fractions, decimals and fraction/decimal conversion, classification and logic attribution, transformational geometry, and problem solving.

Identified and disseminated by the Bloomington

Phi Delta Kappa Center for the Dissemination of Innovative Programs, the approach "uses math-manipulatives, and emphasizes high-interest problem solving experiences to introduce and strengthen mathematical concepts." Because parents and educators are involved in teaching and officiating, there is significant home-school interaction.

The program is sponsored by the National Science Foundation, Cosmos Project and the Educational Testing Service. Principal at St. Joan of Arc, Kathleen Fleming says, "The program is wonderful." She describes it as being "like chess, but more difficult. The children really have to think."

Those interested in the Pentathlon Institute may contact the national director, Mary Gilfeather, at 317-263-6225 or write the office, which is located at the St. Joan of Arc School.

## All Saints uses computers to overcome budget cutbacks

by Cynthia Dewes

In 1985 All Saints School in Indianapolis, like many others, lost its Chapter I personnel due to federal budget cutbacks. Tutors would no longer be available to supplement the minimal staff employed by the school.

Kathy Tichenor, principal of All Saints, says what followed is typical of the resourcefulness of parochial schools in a time of skyrocketing costs and limited income.

Six tutoring computers for grades 1-6 were obtained through the Indianapolis Public Schools Chapter I computer system fund. Additional computers arrived for non-Chapter I students through the Chapter II program, which is an ongoing funding source for equipment.

The school had no money available to hire computer teachers, but older or more experienced students were soon helping the others. Eighth graders now tutor first graders and the result, Tichenor says, is that "kids are teaching each other." She is proud to report a successful and creative solution to just one of the many problems faced daily by parochial schools.

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## Parents have vital role

## Schools prepare students to receive sacraments

by Margaret Nelson

Today's Catholic schools play a major role in preparing their students for reception of the sacraments.

At St. Mark's School on the Indianapolis South side, the educators feel that it is important for parents to be involved in preparation for First Eucharist. Twice during the school year, special liturgies are held that focus on the work being covered, attended by the second grade students from St. Mark's and the public schools, and by their parents.

Public school students have to work quickly to cover the same material in their Monday night sessions that the students at St. Mark's work on during religion classes.

There are slight differences between annual programs. The first Mass this year focused on the first four themes that the children studied: belonging, celebrating, caring, and listening. The parents were included in the learning process. Families worked together on petitions. The students participated as readers and musicians in the liturgy.

This year, for instance, balloons meant celebrating; and students demonstrated the theme of caring by bringing jars of peanut butter or jelly for the neighborhood food pantry, with a tag on each lid with a student's first name.

The second Mass will include the remaining themes, with the exception of the last: "Go forth." This presentation will follow the First Eucharist celebration in April.

At St. Mark's, students receive the Sacrament of Reconciliation in the second grade, and the preparation is a program designed specifically for children at that level. In the fourth and fifth grades, the sacrament is discussed more thoroughly.

At All Saints School in Columbus, the school program is coordinated by the religious educa-

tion director, Wayne Nehrt. Though the students receive the sacraments as a class, the parents are an integral part of the preparation. The principal, Benedictine Sister Anna Rose Lueken noted, "It is very important that the parents realize they are the first educators of their children." At least two meetings are held for parents of 2nd graders receiving First Eucharist and 4th graders as they prepare for the Sacrament of Reconciliation. Parents of the 4th graders are asked to receive that sacrament.

At Holy Spirit School, Indianapolis, the preparation of third graders for the Sacrament

of Reconciliation began during Advent. Father Munshower, the pastor, talked about the sacrament during all the Masses on Dec. 6-7.

That Sunday night, all the parents met with the teachers and were given a schedule. Both groups discussed what they expected and where their work would fit in. All of the preparation is being done by teachers and parents as a team. Parents are encouraged to convey a positive attitude to the children.

When they returned from the Christmas school break, students were given books. At the beginning of each week, one project is assigned. There are additional suggestions of projects for the parents and children to work on, but the Director of Religious Education, Kay Andres, believes it is more important to take one project and "do it well." Assignments are collected at school each Thursday.

On Saturday, March 7, the third grade students will meet in the gymnasium/parish hall for an afternoon retreat. Paul Kernal, the seminarian serving St. Simon's, is a professional mime. He will use this art form to show the children how doing wrong is harmful. At three o'clock, their parents will join them for the final preparations for the sacrament.

The next Saturday, March 14, will be the day the third grade students receive the sacrament. Afterwards, there will be a reception for the children and their parents.

## St. Christopher students jump for medical research

by Cynthia Dewos

Students at St. Christopher School in Speedway will spend Thursday, Feb. 5 jumping for the American Heart Association. Using jump ropes purchased for the occasion by the Home/School Association, physical education classes under the direction of teacher Sheila Pohl will suspend their usual activities in order to earn money for heart research. In preparation for Jump for Heart, students will enlist sponsors to donate money for the time they spend jumping.

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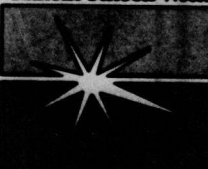
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Catholic identity  
instrument helping

(Continued from page 19)

identity is the community effort by faculty, students, and parents that has transformed the old audiovisual room into a chapel. Daily services are held in the chapel. And Holy Communion is distributed before each of the three lunch periods for students and teachers who stop by the chapel.

In St. Mary's, Greensburg, principal Glenn Tebbe, who was on the project committee, commented, "For us, it's been very good. We are taking it slow, a little each month. We are about half-way through. It is like a faculty assessment. We find we do things pretty well in some areas, but there are some places we felt we could improve upon. One example is the music curriculum. We knew one of our strongest areas was in worship."

Tebbe referred to the way one of the "characteristics" questions whether it is evident or expected that: "Music for worship is included as part of regular music instruction." He said, "We had not been doing this on a regular basis. A couple of grades had done a little, but now we are beginning to pick up on this and include music from the liturgy for the whole music curriculum." He concluded, "It is helpful that the questions are asked from so many different perspectives."

In December, Peters and Sister Lawrence Ann attended a meeting for Catholic superintendents and staffs in Cohecton, Ohio. Bishop William A. Hughes of Covington, Kentucky, chairman of the committee on education of the United States Catholic Conference (USCC), was the keynote speaker. In talking to the 70 administrators about the future of Catholic Education, he said that three things determine the future vitality of Catholic schools. The bishop did talk about finance and planning for the future. But first he spoke at length about the Catholic identity of the schools, noting that this is the most important issue.

Bishop Hughes used the Indianapolis plan as an example of how one archdiocese has tackled this issue.

# National magazine features article on Indy textbook selection

by Margaret Nelson

"Textbook Selection, Indianapolis Style," written by C. Joseph Peters, was a feature of the January, 1987, *Today's Catholic Teacher*. As Coordinator of School Services for the Office of Catholic Education (OCE), Archdiocese of Indianapolis, Peters stated, "If we view parents as the primary educators of their children, it follows that they should be involved in the selection process."

Peters explained that in the elementary textbook selection "processes can be very clear-cut, but the actual practices determine how this important job gets done." He said that the present curriculum maintenance process reflects the concept of shared responsibility, to the lowest possible level.

The two professionals staffing the school department of the total OCE, Peters and the director, Sister of Providence Lawrence Ann Liston, view the schools as a "network," not a system. They provide consultation, training, and

resource support services for 65 elementary and nine secondary schools.

According to Peters, selection of secular textbooks at the elementary level begins in the spring before the school year. Textbooks are adopted on the six-year cycle prescribed by the Indiana Department of Education, which accredits most of the schools. A committee of 15 to 18 volunteer teachers and administrators review and revise the archdiocesan Curriculum Assistance Manual (CAM). The committee then devises an evaluation tool based on these guidelines.

Primary, intermediate, and middle grade teams from the committee then study and rate each textbook series, using the evaluation instrument. The series are listed according to ratings, and strengths and weaknesses. The committee recommends the clearly superior selections. The curriculum packet consists of the new CAM, ratings of recommended textbooks and a list of contract prices. Final selection is made on the local level, Peters' article states.

The local process varies according to specific needs. After the faculty reviews the suggested books, the curriculum maintenance process advises that parent and student meetings be held to discuss concerns and make suggestions on adoptions. Some method of parent involvement is prescribed by law, but it would be desirable anyway.

But, here again, the method of parent evaluation can fit the individual situation. Several possible selections can be displayed at the annual open visitation and for several weeks afterward, accompanied by evaluation sheets. Or an informal display can be used in conjunction with a notice in the weekly newsletter that encourages parent involvement. Also, formal input can be sought through parents on the parish board of education.

All of this input is used to devise local textbook evaluation instruments. The faculty then considers the archdiocesan recommendations, local ratings, parent/student feedback and publisher information in making its final choices.

Peters concludes, "The Office of Catholic Education, Indianapolis, has a curriculum and textbook process born of necessity. Yet, it has 'grown up' through actual practice into an effective means for involving people at all levels in a practical way in this important task. We, at the OCE, would not want it otherwise."



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# THE SUNDAY READINGS

Zephaniah 2:3, 3:12-13  
Psalm 145:6-10  
I Corin. 1:26-31  
Matthew 5:1-12

FOURTH SUNDAY IN ORDINARY TIME

FEBRUARY 1, 1987

by Richard Cain

"For my thoughts are not your thoughts and your ways are not my ways," declares Yahweh. (Isaiah 55:8)

"Thus the last will be first, and the first, last." (Matthew 20:16)

"Anyone who finds his life will lose it; anyone who loses his life for my sake will find it." (Matthew 10:30)

"For God's folly is wiser than men, and his weakness more powerful than men." (I Corin. 1:25)

These are the riddles that come to mind in wrestling with this week's readings. They bluntly state the mystery of my life as I encounter the readings.

The first reading is from the Book of Zephaniah. The first verse of the book tells us that Zephaniah prophesied during the reign of Josiah, king of Judah (640-609 B.C.).

In the 18th year of his reign (622 B.C.) Josiah began a sweeping religious reform of the idol worship and corruption that plagued his nation. Zephaniah's message may have been the cause of Josiah's unusual reform.

Zephaniah's message was short and to the point. There would come a time called the Day of the Lord. This day would be a terrible day of judgment when God would punish all those who did evil in defiance of God's laws. Throughout the book are examples of the kind of evil Zephaniah was criticizing.

Despite Zephaniah's graphic descriptions of God's coming punishment, the real purpose of his preaching was not to predict doom coming inevitably some time in the future. Rather, he wanted to get the attention of the people and convince them to reform their ways at the time, so the horrible thing in the future would never happen.

The reading is taken from two short passages that describe the way God's people should be. Zephaniah held up

the anawim as a model to imitate. In Hebrew "anawim" means the poor, the powerless, the lowly, the oppressed. It refers to the little people, the "silent majority." Without the clout that goes with wealth or social status, they had to put up with all the abuses of the system and simply trust that God would see them through.

The gospel reading is from the beginning of Matthew's "Sermon on the Mount." The first verse describes the crowds and Jesus going up the mountainside to teach his disciples. Matthew's intent was to present Jesus as the new Moses, giving forth a whole way of life for a new community of people.

The first section of the sermon is called the Beatitudes or literally the "Happy's" because each verse begins with the formula: "Happy is..." It is as if Jesus was answering that most basic of human questions: "How can I be happy?"

His answer cuts into me like finger-nails on a blackboard. I'm supposed to be happy NOT when I'm rich, joyful, powerful, satisfied and honored. Rather I'm happy when I'm poor, sorrowing, lowly, hungering, and persecuted! I'm happy when I identify with and even become one of the anawim.

This is easier than I might at first think. When I refuse to return injustice for injustice I become one of the anawim. Life is filled with injustice. For example, my wife and I come home. I have had a hard day so I overreact to a small irritation and say something hurtful to her. When she lets go of it rather than overreacting and saying something hurtful in turn to me, she becomes one of the anawim.

The joy of becoming one of the anawim is the freedom of letting God take on the burdens of the world. The powerful worry about the world. But the world is beyond their power to save, so they are unhappy. The anawim try to love those whom God puts in their life. This is in their power, so they are happy.

## My Journey to the Anawim

When I read the Gospel of Matthew, I am struck by the simplicity of the anawim. They are the poor, the lowly, the oppressed. They are the people who have no power, no status, no voice. They are the people who are often overlooked and forgotten. They are the people who are the salt of the earth. They are the people who are the light of the world. They are the people who are the anawim.

So I tried to be like them. I tried to be poor, lowly, and oppressed. I tried to be the anawim.

But I found that I could not. I found that I was not the anawim.

When do you give up? When do you give up? When do you give up?

The second reading contains Paul's advice to the dissatisfied Corinthian Church. He reminded them that they were part of the anawim and that was their strength.

That was—and is the secret! Just as streamlining a car makes it go faster and with less effort, so humility makes me love better and with less effort.

But I'm afraid to let go, Lord. Push

me off the edge. Make me take the risk!

Both Matthew and Luke give versions of the Beatitudes. Where Matthew has "poor in spirit," Luke has simply "poor." The Jerome Biblical Commentary says the two are to be understood as having the same basic meaning. Both refer to the class of the anawim—the poor, the lowly, the oppressed.

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## the Saints

by Luke

### ST. BLAISE

ST. BLAISE DEVOTED HIS EARLY YEARS TO THE STUDY OF PHILOSOPHY AND LATER BECAME A PHYSICIAN. HE SAW SO MUCH OF THE MISERIES OF LIFE AND THE HOLLOWNESS OF WORLDLY PLEASURES THAT HE RESOLVED TO SPEND HIS DAYS IN THE SERVICE OF GOD. LATER HE SUCCEEDED THE BISHOP OF SEBASTE IN ARMENIA. ST. BLAISE INSTRUCTED HIS PEOPLE AS MUCH BY EXAMPLE AS BY WORDS, AND PEOPLE CAME IN GREAT NUMBERS FOR CURES OF SPIRITUAL AND PHYSICAL ILLS.

BLAISE WAS IMPRISONED BY ORDER OF GOVERNOR AGRICOLAUS OF CAPPADOCIA AND LOWER ARMENIA DURING THE PERSECUTION OF CHRISTIANS UNDER EMPEROR LICINIUS. ON THE WAY, A DISTRESSED MOTHER WHOSE ONLY CHILD WAS DYING OF A THROAT DISEASE, THREW HERSELF AT THE FEET OF ST. BLAISE AND IMPLORED HIS INTERCESSION. TOUCHED AT HER GRIEF, BLAISE OFFERED UP PRAYERS AND THE CHILD WAS CURED. EVER SINCE, HIS AID HAS BEEN INVOKED IN SIMILAR CASES.

REFUSING TO WORSHIP THE FALSE GODS, HE WAS SCOURGED, TORN WITH HOOKS AND FINALLY BEHEADED IN THE YEAR 316. HIS NAME IS ALSO SPELLED BLASE.

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## Question Corner

# All churches the same?

by Fr. John Dietzen

**Q** What is meant when we speak of other Christian churches? And if we believe that other Christian groups are real churches, what difference does it make what denomination you belong to? (North Carolina)

**A** Readers continue to ask this. At Vatican II and many times since, documents of the Roman Catholic Church refer to other Christian denominations as "churches." By this is meant that they are, as is obvious, members of the family of believers in Jesus Christ and true Christian communities.

Vatican II's Decree on Ecumenism states our

belief in this matter explicitly: Each non-Catholic, Christian "church or communion" with its unique conditions celebrates many sacred services that unquestionably have the power to cause grace and that we must acknowledge as effective in opening the way into the communion of salvation.

But you also ask whether one denomination is just as good as another. This is too complicated a question to discuss in detail again in this column. But briefly, all Christian churches agree on many major areas of belief about Jesus, God and his church on earth. Individual Christians must follow their consciences as they understand what God asks of them in their relationship to him.

However, it is overly simple to jump to the conclu-

sion that "one denomination is as good as another," since many denominations differ significantly in major points of doctrine.

Catholics, for example, along with Anglicans and most Lutherans at least, believe in the real presence of Jesus in the Eucharist. Other Christians may not believe this and we presume they are following the light of their own conscience in rejecting that belief.

However, it would be foolish and thoroughly irrational to hold that it really doesn't make any difference whether one believes it or not, or whether it is true or not. For example, if Jesus is not present in the Eucharist, as we believe, we are (even though in good faith) believing that what is only bread is really God.

On the other hand, if Jesus is truly present in the Eucharist and there to be offered and received as the great sign and means of the unity of his people on earth, then those who reject that belief (again, even though in good faith) are missing one of the most beautiful elements of our Christian life on earth.

While there is only one God and one Lord, we need to take care that tolerance and acceptance of others, particularly Christians, regardless of our difference of beliefs, does not turn into a position that "it doesn't make any difference what you believe as long as you believe something."

If God and religion have any rational meaning at all, that is total nonsense.

## Family Talk Helping a procrastinator

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** In the winter he's late for school. In the summer he's late for everything. My 7-year-old is the worst procrastinator. I get after him to get up, make his bed, brush his teeth, get dressed. The more I get after him, the worse he gets. Eventually I get frustrated and start yelling. Half the time he misses the school bus and we have to drive him to school. What can we do? (Iowa)

**Answer:** Procrastination is a common enough problem, not only among children but among husbands, wives, employees and friends as well. Also, as you say, you probably are making it worse by getting after him all the time. What you need is a plan that moves your son along without giving him too much attention for delaying tactics.

One possible approach would be to back off and let your son suffer the consequences of his foot dragging, such as missing school when he misses the bus. However, missing school more than once or twice may not be wise for other reasons.

I have a better plan, which should minimize the attention you have to provide for pokeness.

Break the task of getting ready into smaller units. Then follow through on each one, not with your mouth but with your actions. This should move your son along with a minimum of rewarding attention.

Here is a sample schedule. Get your son to help you make out another one that better fits your situation. He may enjoy it. On your chart, put the following headings: Task, deadline, points.

Get up, 6:30  
Make bed, 6:40  
Brush teeth, 6:50  
Dressed and in kitchen, 7:00  
Finish with breakfast, 7:15  
School books together, 7:30  
At bus stop, 7:30

You may want to set the oven timer for each deadline. Check on him. If he has not completed the task, do it for or with him. Say nothing. If he has completed the task, give him a point on the chart.

In the preceding plan he can earn as many as seven points each morning. You and he can arrange several small treats which can be "purchased" with the points earned.

This plan has several advantages. First of all, trying to finish before the bumper rings can become a challenging game. Kids also like to see points accumulate.

Another advantage is that your attention is now provided primarily for achievements. Before, most of your attention was given for delaying.

Finally, it works. Since you will be moving your son along at each step, he is more likely to be ready for the bus. It is not "bad" to help him. Rather, he will learn that you mean what you say about being ready. He also will learn from your example. Good luck!

(Reader questions about family living and child care to be answered in print are invited. Address questions: The Kennys, Box 672, St. Joseph's College, Rensselaer, Ind. 47978.)

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## Vatican Letter

## The grave under St. Peter's in Rome

by Agneline Hane  
MC News Service

A Vatican guide asks a tourist which language he prefers, pushes a button on a grayish-blue hand-held cassette tape player and hands it to the visitor.

With the player pressed to his ear, the visitor is ready to begin a journey underneath St. Peter's Basilica to the tomb which Christian tradition and mounting archaeological evidence say is the burial place of the first pope.

The path leads past excavations of 1,900-year-old decorated pagan and Christian Roman burial vaults. The tape recording describes the vaults, called mausoleums, giving their historical and archeological importance, especially in the search for St. Peter's tomb.

The recordings are in English, Italian, French, German and Spanish, with a separate starter button for each. A Vatican employee leads the visitors along the narrow pathways, and a remote-control system automatically turns the tape player on and off at the appropriate spots.

St. Peter was martyred in Rome between 64 and 67 A.D. during persecutions under the reign of Emperor Nero. He was buried in a Roman cemetery, called a necropolis, on the Vatican Hill alongside Nero's circus. The circus was an athletic field for Roman sporting events. The Vatican as it exists today was built centuries later on the hill.

St. Peter's grave was marked with a small memorial, called a trophy.

The oldest existing written record that this trophy marks the spot of St. Peter's grave comes from the second-century Roman priest, Gaius.

The next major piece of historical evidence is the first St. Peter's Bas-

ilica. It was begun around 324 by Emperor Constantine after he declared Christianity legal. The current basilica is built atop the first.

Archaeological excavations show that the basilica was contested, despite technical difficulties, over a particular grave containing a trophy fitting the description given by Gaius.

Over the grave, Constantine built an elaborate marble monument marking it as the site of St. Peter's tomb. This monument has survived and is visible today in the Vatican gardens under the current basilica.

But the Constantine monument has not convinced many 20th-century skeptics that it really marks the spot of the apostle's tomb.

To gather further evidence, in 1980 Pope Pius XII ordered archaeological excavations under the basilica.

One of the principal aims was to establish that the basilica was built atop the Vatican necropolis.

In the mid-second to fourth century this necropolis became a major cemetery for Roman nobility and influential citizens, including some who were Christians. They built giant mausoleums to hold the remains of themselves and their families.

The path to St. Peter's grave takes visitors past many of these, which contain examples of Roman and early Christian wall paintings and mosaic art. One is the burial vault of Popilius Heracle which contains an inscription carved in stone. It says the vault is located on the Vatican Hill alongside Nero's circus, clear evidence that the basilica is built atop the necropolis where the saint was buried.

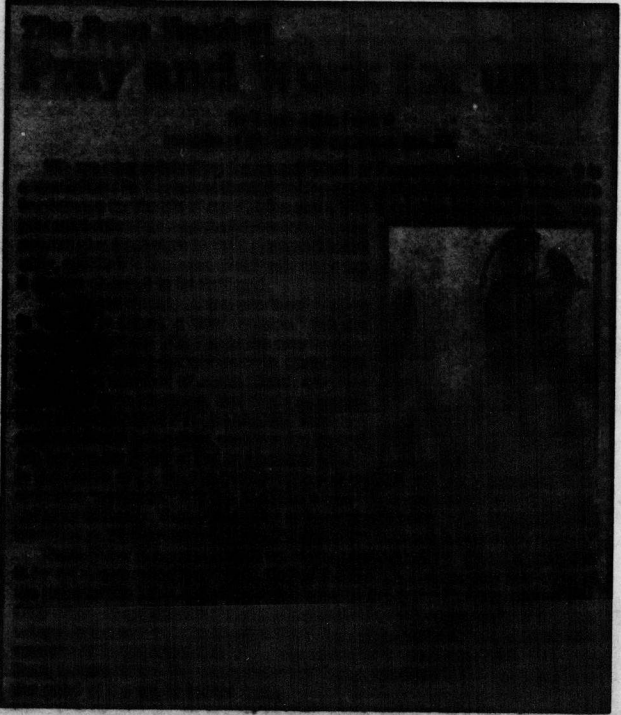
Excavations under the Constantine monument have produced votive objects indicating that the spot was a

popular site of early Christian pilgrimages. On one wall is an inscription with the Greek word for Peter.

Modern-day pilgrims can take the underground tour by making an appointment at the Vatican excavations office, "Ufficio Scavi" in Italian,

located beyond the Gate of the Bells, just to the right of the basilica. The best way to find the office is to ask the Swiss guards at the Gate of the Bells.

The recorded cassette visit lasts about an hour-and-a-half and costs 3,000 lire, about \$2.20.



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# ENTERTAINMENT

## Viewing With Arnold 'Brighton' is warm but contrived comedy

by James W. Arnold

Neil Simon is not a Show Bis mystery: his is the original household name. Simon is the most popular and prolific writer of plays and (to some extent) of movies of the last 25 years.

In that period, he has turned out hit after hit almost literally every year in each medium. "Odd Couple," "Plaza Suite," "Goodbye Girl," etc.



Audiences know what to expect from a Neil Simon show—New York or Los Angeles setting, steady wisecracks, not much raunch but not much heavy thinking either. The general upbeat feeling, though, is often tinged with ironic Jewish humor that suggests real-life pain in his feisty urban characters.

Critics also know what to expect. If they've worked long enough, they've faced deadlines on somewhere between 20 and 40 Simon plays or movies, and the relationship has taken on a life of its own. First, delighted admiration, then a nagging dissatisfaction with his failure to grow and develop beyond the "lightweight" and "commercial," labels that have fallen on Simon like a curse.

Finally, with Simon in his late 50s and writing more openly about his own family and youth, the critical line has shifted to positive and warm. Neil is now "back on the track," partly because family shows are "in," partly because it's time to say nice things about a good writer who won't be with us forever. He's endured long enough to become a cultural icon.

The first of the new model Simon to come to the movie houses is "Brighton Beach Memoirs," the 1983 play that launched his trilogy of thinly fictionalized autobiographical reminiscences. (Presumably, "Silent Blues" and "Broadway Bound" will also be filmed.) Except for the shift in subject, it still seems like the vintage Simon described above—funny and endearing and ironic, in a crafty way, but not quite reaching the soul (brain, gut—choose your anatomical metaphor).

In "Beach," Simon's alter-ego hero, Eugene Morris Jerome (Jonathan Silverman) is a gangly 15, struggling with knickers, relatives and adolescence in a modest 1937 Brooklyn neighborhood. He is a comic figure in a tightly knit family enduring domestic tensions ranging from the ordinary to serious if-not-quite-tragic. (I know the milieu, I was there: Eugene could easily have hit my front stoop with a long drive in a stickball game.)

Eugene's major problem is puberty, and the longest running joke in the film is his intensely indulged curiosity about the female anatomy. (Amusing for a while, but not a theme to light the imagination.) He also loves baseball (but is, incredibly, a Yankee fan), gets sent to the store a lot (do today's kids ever go to the store?), and is constantly nagged to clean his room.

In this show, his older brother Stanley (Brian Drillinger) is close and kind but not too smart. His good heart keeps getting him in trouble. In the Depression setting, jobs are vital to family survival, and Stanley risks his by impulsively defending a black co-worker against an arrogant boss (one of the best scenes). He loses a paycheck gambling with some pool hustlers, and considers running off to the



**GROWING UP IN BROOKLYN**—Jonathan Silverman as Eugene carries a package for his father, played by Bob Dishy, in "Brighton Beach Memoirs," a comedy adapted from a Neil Simon play. Silverman plays a 15-year-old just beginning to learn about the realities of the adult world in 1937 Brooklyn. The sexual theme of the film is handled with wit and humor, says the U.S. Catholic Conference which rates it A-III. (NC photo)

Army until he realizes he can do more good by sticking it out at home.

Mom and Pop (Blythe Danner, Bob Dishy) are benign and funny, but overworked and overworried. Aunt Blanche (Judith Ivey) is a recent widow who has been taken in with her daughters—16-year-old Nora (Lisa Waltz), a constant temptation for her male cousins who want to quit school and dance on Broadway, and Little Laurie, whose heart murmur gives her an abrasive privileged status.

Blanche is outgoing and warm but insecure, and fond of the handsome but hard-drinking Irishman across the street. Dimly on the horizon, like an approaching storm, is the trouble in Europe and still more relatives who may soon become refugees.

All this amounts to a well-made play of Broadway quality, brightly written and acted, and dexterously screened by director Gene Saks, Simon's longtime associate who also directed the stage version. But the device of Eugene's frequent asides to the audience, which enriched the original, seems thin and clumsy here. The contrived, stagey dialogue confrontations and the studio feeling of the sets inhibit the movie and make it seem artificial.

While that won't bother everyone, I was also put off by the unconvincing fakery of the street games of stickball

and roller hockey and the occasional anachronisms. E.g., at one point Eugene pretends he's a radio announcer and uses a vertical object (a butter-knife) as a hand mike, a television-derived image. In 1937, mikes were round and stood on the floor.

On the other hand, the Jeromes are a loving family who know how to communicate, and the moments of reconciliation between brothers, sisters and father and son are not typical of contemporary movie fare. "Beach" is not a great triumph of moviemaking, but it reminds us of values, like loyalty and self-sacrifice in troubled times, that we need as much now as we did then.

As for writer Simon, he's still not Tolstoy. He'll have to settle for merely being the hallmark for humane popular comedy in our times.

(Deft, warm but contrived family comedy; satisfactory for mature youth and adults.)

USCC classification: A-III—adults.

### Recent USCC Film Classifications

Critical Condition	A-III
Wanted Dead or Alive	O
Touch and Go	A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults with restrictions; O—morally offensive. A high recommendation from the USCC is indicated by the + before the title.	

## TV Specials on women Religious and LBJ

by Tony Zane

"Changing Habits," to be broadcast Monday, Feb. 2, 10:30-11 p.m. EST on PBS, profiles five American nuns who have found different ways to live their vows in the post-Vatican II church.

The desire for equality with men in the Catholic Church appears to be one of the prime motivations for the astounding changes that have occurred in many religious communities throughout America, according to this report.

Following Vatican II's call to rethink personal and corporate missions, fundamental conflicts in philosophy have arisen between some individuals and some religious orders and the Catholic Church hierarchy. Producer Linda Gantz tries to examine a few of the more significant trends. She emphasizes first some of the obvious physical changes: nuns living outside convents, working in secular jobs, not wearing habits.

Less stressed, but more far-reaching, is the challenge to authority expressed by some sisters. Tied to this ferment within the church is a compelling ambition of a minority of nuns to become priests.

The program also looks at another new breed of nun through Sister Deborah Barrett, who belongs to a group, the Sisters of Christian Community, which has not sought the church's official sanction.

Much of the material presented is old news, vestiges of the feminist and civil rights movements of the 1960s and 1970s. There is little attempt to shed new light on the real nature of this spiritual revolution. It is a simple airing of representative voices who, we learn, have toned down their advocacy following the threat of dismissal from their orders.

The overall tone of the program is restrained but the emotional and spiritual complexities behind the changes in how some nuns have redefined their mission are only superficially treated. These serious matters of conscience and self-determination are simply not given in-depth consideration. The program's sentiments are too close to the complaints and vexations of the off-Broadway play "Angry Housewives."

### "LBJ: The Early Years"

Randy Quaid gives a compelling portrait of former President Lyndon Baines Johnson in "LBJ: The Early Years," Sunday, Feb. 1, 8-11 p.m. EST on NBC. Patti LaFlore is exceptional as Lady Bird Johnson in this drama which traces the personal and political rise of the late president from 1934 to 1963, when he took the oath of office after the assassination of President John F. Kennedy.

As personalized history, the program is unusually engaging. Quaid covers a wide range of emotions to convey the complex character of a man many thought to be an upstart, cynical, power-hungry hypocrite. Quaid's balanced interpretation shows him as a man deeply loved and deeply devoted to his wife, who grows beyond her insecurity to become a source of strength and stability and one able to overcome her husband's infidelity, false pride and egomania.

Johnson is seen as a man committed to land reform and an honest, down-to-earth civil rights movement which leaves intact the dignity of his Southern constituents. He is seen to have appeared on the political scene fully motivated and immensely ambitious, the protégé of powerful Sam Rayburn, the legendary Speaker of the House.

Impatient with protocol, LBJ was not shy about utilizing power politics. Unwilling to be whipped in the Texas Legislature, he forged loyal support and admiration for himself sufficient to force his way (with a little help from Richard Nixon) into the Kennedy White House.

The drama makes it evident that LBJ was a driven man, hungry for power and intimidated by the brothers Kennedy, who maintained an uneasy association with him for the sake of political compromise.

Johnson had a basic mistrust of the Kennedys, whom he saw as talkers as contrasted to his vision of himself as a man of action. He complains to Lady Bird that he's at the mercy of other men's smallness. Other subtle, negative references to the Kennedys also mark this program, which shows LBJ in heroic light.

In 1964, Johnson fulfills his mother's prophecy and is elected president of the United States. His administration passes more landmark legislation than any previous administration as the self-made man finally senses the moment sought during more than three decades of political life.

The emotional dimension of LBJ is captured superbly. His motivations, seemingly suspect, do not nullify his strong moral stance on many significant issues. Seen as supportive and loyal to his family and to the state of Texas, which idolized his down-home, high-spirited exploits, LBJ nevertheless comes across as a fiercely powerful enigma.

The drama may not be of particular interest to youngsters but offers a thought-provoking portrait of a major mover in American politics whose life is worthy of further consideration.



# THE ACTIVE LIST



The Active List announces announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements may be taken by telephone. No pictures, please. Mail or bring notices to our office by 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46205

## January 30

The Adult Education Committee of St. Pius X Parish continues its series on Pope Paul VI, *Spiritual Renewal Today* by Trappist Father Vincent Dwyer with "Dialogue: The Art of Spiritual Communication" at 7:30 p.m. in Room Hall.

A Cathedral Shamrock Monte Carlo Party will be held at 8 p.m. in Cathedral High School, 6205 E. 56th St. \$5 at the door. Call Susan Lord 545-0405.

## Jan. 30-Feb. 1

A Men's Weekend Retreat will be conducted by Junot Father Harold Sumner at Fatima Retreat House, 1850 E. 56th St. Call 545-7081 for information.

## January 31

Single Christian Adults will hold a membership party for single, divorced and widowed Catholics aged 21 and over at 8 p.m. in the small clubhouse of Cardinal Arms, 21 out. For information call Chris Mendenhall 850-6577 or Bill Praloy 693-4959.

Madonna Circle of Our Lady of Perpetual Help Parish, 1753 Seidler Ln., New Albany will sponsor its Annual Spaghetti Sup-

per from 4:30-7:30 p.m. at the school. Large orders \$3.50; small orders \$2.50. Carry-outs available.

Bishop Chastard High School will offer a Placement Test for eighth graders at 8:30 a.m. in the guidance office.

Seymour Dunham NCCW will hold a *People's Orientation* from 9:30 a.m.-2:30 p.m. at the K of C, Middleton Rd., Columbus. Lunch included. For information call Sharon Skinner 812-343-8941.

## February 1

The Adult Religious Education Committee of St. Barnabas Parish, 6200 Rabbe Rd. will conclude its free series by Jim Welton on "The Ascending View: New Light on the Gospels" from 7-9 p.m.

St. Vincent Hospital Calix Unit will meet at 8:30 a.m. in chapel for Mass followed by a meeting at 9:15 a.m. in the cafeteria.

The Blessed Sacrament is espoused for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 6200 N. Central Ave.

Beech Grove Benedictine Center, 1402 E. Southern Ave., Beech Grove will sponsor an

Italian Spaghetti Dinner from 1-4 p.m. Adults \$4, children under 12 \$2. Call 788-7581 for reservations.

## February 2

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. in St. Charles Church, 2222 E. Third St., Bloomington for a discussion on "Smart People-Dumb Choices." For more information call Patrick Fitzgerald 812-336-1589.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program by Franciscan Sister Jackie McCracken on "Male and Female: One Approach to Wholeness." For information call 255-1588 days or 255-8149 or 255-3121 evenings.

## February 3

St. Michael Adult Catechetical Team will conclude its series on Our Unique Personalities and How They Bring Us to God with "Living the Beatitudes: My Gift to God" conducted by Father Jeff Goddard at 7 p.m. in the school basement. \$1 fee.

"Adam and Eve Style," the first of three Wedding Ring Evenings on the spirituality of mar-

riage will be held from 7:30-9 p.m. at Alverna Retreat Center, 6140 Spring Mill Rd. Call 257-7338 for information.

## February 4

A workshop on Running a Meeting will be presented by Susan M. Weber from 7:30-9:30 p.m. at Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. \$5 cost. Call 788-7581.

The Parent Support Group sponsored by the Adult Faith Team of St. Malachy Parish, Brownburg will meet at 10 a.m. in the parish meeting room (rectory basement).

The Office of Worship will sponsor an Indianapolis East Diocese Parish Liturgy Committee Training Session from 7-10 p.m. at Our Lady of Lourdes Parish cafeteria.

Catholic Social Services will sponsor a workshop on Remarriage from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 255-1589 for information.

## February 5

St. Francis Hospital Calix Unit will meet at 6:30 p.m. in the cafeteria.

A Curallio Information Night will be held at 7:30 p.m. in the reception room of St. Luke Parish, 7550 Holladay Dr. E. Call Leo Stenz 623-4383 or 844-3829 for information.

## February 6

First Friday devotions of Rosary and Way of the Cross at 11:45 a.m. will precede the noon Mass at St. Mary Church, 217 N. New Jersey St. Refreshments afterward.

The Channel of Peace Community will celebrate First Friday



"I got in trouble in science class I cloned Tommy Fowler's homework."

Mass at 7:30 p.m. in St. Jude Church, 5553 McFarland Rd.

The Adult Education Committee of St. Pius X Parish will conclude its Pope Paul VI, *Spiritual Renewal Today* series by Trappist Father Vincent Dwyer with "Listening: The Ground of Prayer and Friendship" at 7:30 p.m.

St. Joseph Parish, 113 S. Fifth St., Terre Haute will sponsor a Chili Supper from 6:30-7:30 p.m. Advance tickets: adults \$2.50, children \$1.50; at the door: adults \$3, children \$1.50.

## February 6-7-8

A Married Couples Retreat Weekend will be presented at Mount St. Francis Retreat Center. For reservations call 612-625-0817

between 9 a.m.-4:30 p.m. weekdays.

## February 7

A workshop on depression, called "Up the Down Staircase" will be presented by RUPUL/Butler chaplains Father Jeff Goddard and St. Joseph Sister Fran Wedi from 9 a.m.-4 p.m. in room 205 of Alverna Center at Butler. \$10/college students, \$15/others. To register call 633-4378, leaving name and phone no.

Little Flower Parish will sponsor a Valentine Gala Dinner/Dance beginning with cocktails at 6:30 p.m. in Norman's, Union Station. Call Norman Murphy 255-6255 or Marilyn Jeffers 557-6854.

(Continued on page 31)

## HOLY ANGELS CATHOLIC SCHOOL

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# A lesson about dissidents: silence doesn't pay

by Laurie Hansen

WASHINGTON (NC)—It doesn't pay to be quiet when dealing with the Kromins, those working for the release of Soviet Jewish dissidents agree.

The long-awaited arrival of Soviet Jewish dissident Inna Meiman in Washington Jan. 19 shows that dogged congressional lobbying of the Kromins proves fruitful, they said.

Permission to travel to the West was granted the ailing Mrs. Meiman after "a long battle" entailing congressional visits to Soviet officials and embassy personnel, a hunger strike by a U.S. Catholic friend, and constant pleas for her release in the Congressional Record, said Pamela Huey, an aide to Sen. Paul Simon, D-IL.

The Congressional Record is an official document of congressional proceedings published daily.

"Why the Soviets do what they do continues to be unclear to us," said Mrs. Huey. "We do know public pressure makes a difference. It doesn't pay to be quiet."

Members of Congress and their staffs have discovered there are no clear-cut procedures to follow to achieve the release of Soviet dissidents, said Mrs. Huey.

Jerry Stroher, spokesman for the National Conference on Soviet Jewry based in New York, agreed it is likely that congressional lobbying influenced the Soviets' decision to allow Mrs. Meiman to travel.

"While it's hard to objectively gauge it, there's no doubt

that the force of American public opinion has helped the plight of Soviet Jewry," Stroher said.

He said the fact that members of Congress lobby on behalf of dissidents shows the Soviets that "a cross-section of political and religious groups in this country are all interested in the same thing—getting Soviet Jews permission to emigrate."

Mrs. Meiman, who was granted a one-year travel visa, was to immediately begin cancer treatment at Georgetown University Hospital. She had undergone numerous cancer operations in the Soviet Union, but was told the treatment she needed is only available in the West.

She had been trying to obtain a visa since 1982.

Her husband, Naum Meiman, 75, who is ill with heart problems and prostate cancer, was denied permission to leave his country. His petition has been repeatedly refused because of the classified nature of mathematical work he did 30 years ago, according to the National Conference on Soviet Jewry.

Since 1974 Meiman has been involved in the Soviet human rights movement and was an active participant in the now-defunct Helsinki Monitoring Committee. "People in the U.S. Congress and in legislatures and parliaments in the West usually have the opportunity to speak to their peers in other countries," Stroher said. One task of his organization is to urge them to lobby on behalf of Soviet Jews when they have this chance, he said.

Washington resident Lino Paul, who completed a 25-day fast on Mrs. Meiman's behalf Jan. 7, has been working with Simon and other members of Congress.

Mrs. Paul met Mrs. Meiman when she worked as a nanny in Russia from 1980-81. Mrs. Meiman was her language tutor. Mrs. Paul, a 26-year-old U.S. Catholic from Appleton, Wis., attributed the Soviet decision to release Mrs. Meiman to "con-

stant pressure" by individual citizens and members of Congress.

In April, 1986, Miss Paul participated in a Washington press conference at which Simon, former Rep. Tim Wirth, D-Colo., former Sen. Gary Hart, D-Colo., and Rep. Gerry Stivers, D-Minn., announced they would introduce a joint resolution in Congress calling on the Soviet Union to "immediately approve" exit visas for the Meimans.

In an interview Jan. 21, Miss Paul said her joy at seeing Mrs. Meiman allowed to seek medical treatment is tempered by the realization that she's "gone halfway around the world on a wing and a prayer."

Mrs. Meiman, now critically ill, would have had a much greater chance for recovery had she been allowed to travel three years ago, she said.

Calling the Soviet decision "half a gesture," Miss Paul said "considering Mrs. Meiman's weakened condition it's unbelievable they didn't allow her husband to travel with her." In her opinion, "on basic human issues like this the Soviets don't lose anything by allowing some freedom."

A recent college graduate who majored in Russian studies, Miss Paul said Soviet President Mikhail Gorbachev's highly publicized moves toward "glasnost" are little more than "showcase changes."

"I'm not impressed," she said. "I'll be impressed when I see a sign that there are changes in the numbers of Soviet Jews seeking to emigrate."

According to the National Conference on Soviet Jewry, there are 300,000 Soviet Jews who have taken the first steps to apply for emigration to Israel. Of these, the organization classifies 11,000 as "long-time returnees," who have applied in the past and been turned down.



**ARRIVES FOR TREATMENT**—Inna Meiman is pushed through Washington's Dulles International Airport by Andrea Hart, daughter of former Colorado Senator Gary Hart, after arriving from the Soviet Union. The wife of dissident Russian professor Naum Meiman, she was admitted to the Lombardi Cancer Research Center at Georgetown University in Washington for treatment. (NC photo from UPI)

## THE ACTIVE LIST

(Continued from page 30)  
Holy Name Altar Society will sponsor a Reverse Raffle at 6:30 p.m. \$20/chance includes two dinners catered by Jugs. Call 764-0239 or 785-7879 or buy at door.

The Office of Worship will sponsor Music in Catholic Worship, Part III from 10 a.m.-3 p.m. in room 205 of the Catholic Center, 1400 N. Meridian St.

The World Apostolate of Fatima (The Blue Army) will hold a First Saturday Holy Hour at 2:30 p.m. in Little Flower Parish Center chapel, 12th and Beant. Everyone is welcome.

The Society of Friends for Education will sponsor a Chili Supper/Social at 5 p.m. at St. Rita Parish, 1725 Murdalo Ave. Call 688-6700 for information.

St. Simon Parish Athletic Booster Club will present a Las Vegas Night from 8 p.m.-3 a.m. at 600 Bay Rd. Adults only. Admission \$1.

### February 8

The Family Life Office will sponsor an Indianapolis Area Pro-Con Day from 9 a.m.-6 p.m. at the Catholic Center, 1400 N.

Meridian St. Pre-registration required; \$15 fee. Call 232-1408.

The Annual Scout Awards Presentation for Youth and Adults sponsored by the Catholic Committee of Scouting will be held at 2:30 p.m. in St. Peter and Paul Cathedral, Indianapolis.

### Socials

**MONDAY:** St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 9:30 p.m. **TUESDAY:** K. of C. Plus X Council 3408, 7 p.m.; Russell High School, 8:15 p.m.; St. Peter Claver Center, 2119 Scherford Ave., 8 p.m.; St. Simon, 6:30 p.m.; St. Michael's, Brownsville, 6:30 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. **THURSDAY:** St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 8:30 p.m.; Woodside K. of C., 280 N. Country Club Rd., 6 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 8:15 p.m.; Holy Name, South Grove, 8 p.m. **SATURDAY:** Cathedral High School, 3 p.m.; K. of C. Council 687, 1200 N. Delaware, 6:30 p.m. **SUNDAY:** St. Mary High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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## YOUTH CORNER

# St. Luke's addressing needs of jr. high youth

by Bob Schultz

"This is terrific!" "I can't believe I have shorts on and there is six inches of snow on the ground." These comments came from junior high kids as they participated in the St. Luke Junior High Beach Party which was held on Saturday, Jan. 10. Over 150 "junior

highers" from St. Luke, Christ the King, Immaculate Heart of Mary and several other Indianapolis North Deanery parishes braved the elements and put on their summer shorts and Hawaiian-print shirts for an evening of fun and dancing. The event was sponsored by the youth ministry program of St. Luke and was planned by junior high youth

from St. Luke and Immaculate Heart of Mary.

Jill Dascoli, a junior high student from St. Luke, said that she enjoyed the dance. "You got to meet kids from other parishes," she said. She went on to say that she liked the idea of doing activities with the same kids that she competes against in CYO sports.

Jill and other junior high youth are becoming the topic in youth ministry circles about the need for junior high youth ministry programs. This need has been recognized by various parishes and is currently being addressed by the Archdiocesan CYO Office. According to Sister Joan Marie Masura, coordinator of Youth Ministry for the Archdiocese, a few parishes have active junior high programs and the need is there in many other parishes.

The need to socialize with other youth of the same age is one important part of it. Andrew Hasbrouk, also from St. Luke, says that he likes making new friendships outside his school. He also said that he "feels more a part of the church."

St. Luke has a school which includes the seventh and eighth grades but according to seventh grader Chris Branson, there seems to be a difference



**WINTER BEACH PARTY**—These St. Luke junior high school students, who are part of the parish youth ministry program, planned the beach party held recently for other Indianapolis North Deanery youth. They are (from left) Lisa Schultz, Jill Dascoli, Michael Sullivan, Sarah Collet, Kathleen Kapla, Mary Brenette, Terry Ford, Andrew Hasbrouk and Chris Branson. Bob Schultz is youth minister at St. Luke's. Also on the committee was Maria Wodarska, who is not pictured because she was in the hospital at the time of the party. Over 150 "junior highers" from St. Luke, Christ the King, Immaculate Heart of Mary and other parishes attended the January beach party dressed in appropriate summer wear. (Photo by Bob Schultz)

in the activities offered by the junior high youth ministry program. "We have more freedom and we are treated differently," he said. "And I see people in a different way."

The difference is that junior high youth ministry, along with high school youth ministry, wants kids to have parish identity, not just through school and CCD. Julie Simpkins, mother of junior high student Jay, hopes that junior high youth ministry will encourage her son to become

more active in the church as he grows older.

"It's good to see more offered at a time when kids are feeling more growth and are wanting to see growth in the church as well," she said. Joyce Jones, assistant principal at St. Luke School, said that the junior high years are a key age for youth to bond with the church. "I see youth ministry more than simply socializing kids but offering them a chance to experience church in a more holistic way," she said.

At St. Luke, the junior high activities are meant to bring

the kids closer and help bridge the gap that exists between the kids that attend the grade school and those who don't. They are also intended to set the foundation for the high school programs offered at the parish and deanery levels.

Junior high student Lisa Schultz said she is looking forward to participating in the high school activities. "The youth ministry program will help me stay in contact with my friends as we go to different high schools."

(Bob Schultz is youth minister at St. Luke parish in Indianapolis.)

## Register now for CYO youth conference

The 1987 CYO Youth Conference registration forms are now available. The conference, called "Extravaganza W: High on Life," will feature talks and workshops on things like love, rock-a-roll, leadership, handling stress, prayer and Jesus. There will also be a dance, banquet and hun-

dreds of potential friends. The cost is \$16 if you register before March 20 (and \$21 if you register after that date). Housing is available if you are coming from out of town. For more information or to register, contact the CYO Office, 569 E. Stevens St., Indpls., Ind., 46203 317-632-0811.

## Chatard, Cathedral lose in Indy basketball semi-finals

When the four teams met for the semifinal round of the Indianapolis boys' city basketball tournament last Friday, two of the four teams were from Catholic high schools. But when the dust settled neither of the two schools ad-

vanced to the finals. Arlington beat Chatard 50-46 in the first game, bringing to a halt what probably was the hottest team in the state at that point. Then in the second game, Cathedral was defeated by Howe 68-62.

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## Youth events

For more information: call 317-632-0811 for CYO events, 812-945-0254 for New Albany Deanery events, 812-233-8480 for Terre Haute Deanery events and 317-625-2044 for Connersville Deanery events. Or call your parish youth minister or pastor.

This calendar will appear every other week. Send information to Rick Cain, The Criterion, P.O. Box 1717, Indpls., Ind., 46208. Deadline is 10 a.m. Monday of the week the calendar appears.

Jan. 31 New Albany Youth Rally Workday, 10 a.m. at Aquinas Center

Feb. 1 CYO Table Tennis Tournament, CYO Center  
6 Registration deadline, Christian Awakening Retreat (seniors) to be held Feb. 18-21 at CYO Youth Center

7-8 New Albany Deanery Mid-Winter Youth Rally, Our Lady of Perpetual Help parish in New Albany

7-8 Connersville Deanery sophomore retreat at St. Mary's in Rushville

14 CYO Archdiocesan Music Contest, Chatard H.S. in Indpls.

15 Connersville Deanery winter beach party for grades 9-12, 1-4 p.m. in Newcastle

15 Terre Haute Deanery youth Mass, 7 p.m. at St. Patrick in Terre Haute

16 Super Monday, 7-9 p.m. CYO Youth Center

18-21 Christian Awakening Retreat, CYO Youth Center

20 Entry deadline for CYO Bowling Tournament (Feb. 21)

20 Jerry Goebel concert and dance for New Albany Deanery, 7:30 p.m. at Providence H.S. in Clarksville

21-22 New Albany Deanery sophomore retreat at Mt. St. Francis

23 Jerry Goebel concert for Terre Haute Deanery, 7:30 p.m. at the Hulman Center Ballroom in Terre Haute

27 Registration deadline for Search retreat (juniors) to be held March 14-16

Feb. 27-Mar. 1 Career Explorations in Service or Ministry Seminar-Retreat (call 317-632-4378)

Feb. 27-Mar. 1 International Student Leadership Workshop, Beech Grove Benedictine Center (call 317-780-7581)

Feb. 28-Mar. 1 Connersville Deanery retreat for freshmen at St. Michael's in Brookville

2 Registration deadlines for New Albany Deanery freshman retreat and Peer Leadership Experience

5-7 Terre Haute Deanery retreat for juniors

6-7 CYO Pro-Life Retreat

6-8 New Albany Deanery Peer Leadership Experience

7-8 New Albany Deanery freshman retreat

## Music and Life

## Winwood sees need for 'Higher Love'

by Charlie Martin, NC News Service

## HIGHER LOVE

Think about it/There must be higher love/Down in the heart or hidden/in the stars above/Without it life is wasted time/Look inside your heart/I'll look inside mine.

Things look so bad everywhere/In this whole world what is fair/We walk blind and we try to see/Falling behind in what could be/Bring me a higher love/Bring me a higher love when/Bring me a higher love/Where's that higher love/I keep thinking of?

Worlds are turning/And we're just hanging on/Facing our fear and standing alone/A yearning and it's real to me/There must be someone/who's feeling for me.

Things look so bad everywhere/In this whole world what is fair/We walk blind and we try to see/Falling behind in what could be/Bring me a higher love/Bring me a higher love when/Bring me a higher love.

I could rise above/On a higher love/I will wait for it/I'm not too late for it/Until then I'll sing my song/To cheer the night along/Bring it.

I could light the night up/with my soul on fire/I could make the sun shine/from pure desire/Let me feel that love/come over me/Let me feel how strong/it could be.

Oh bring me a higher love/Bring me a higher love when/Bring me a higher love/Bring me a higher love.

Recorded by Steve Winwood.  
Written by Steve Winwood and WB Jennings  
© 1986 by F.S. Ltd. (PRS),  
Wills' David Music, Blue Sky Rider Songs (BMI).

"Think about it. There must be higher love. Down in the heart or hidden in the stars above. Without it, life is wasted time. Look inside your heart and I'll look inside mine."

Those opening lyrics from Steve Winwood's "Higher Love" talk about an inner search. It's a search many of us are familiar with. Despite all our experiences and achievements, we still feel something is missing.

However, when we live with faith in God we can find a more lasting answer for this search. We discover the higher love of God, not only in our hearts or in the stars above, as the song suggests, but in every part of our lives.

The song speaks of how much our world needs to re-experience God's higher love. "Things look so bad everywhere...and we're just hanging on, facing our fear and standing out there alone."

We know that Jesus came so that we might learn how real God's love can be. Yet

many in our world have lost sight of Jesus' values, challenges and promises. So Jesus asks us to be messengers of God's higher love.

Here are some things to think about and discuss with your friends: How well do my actions show the higher love of God to others? When people meet me, do they sense the hope, the strength and the generosity of God?

Certainly we shouldn't underestimate our ability to show forth God's higher love. There are many ways to do this right in our own homes. Some examples:

1. We can show our generosity by doing a family task or chore before being asked.
2. We can show appreciation to a family member by taking him or her out to lunch, paying for the meal ourselves.
3. When we are involved in a conflict involving another family member we can put our pride aside and say, "I'm sorry that we ended up in a fight. Could we sit down and try to work it out again?"

others how real God's love can be. Don't be afraid to show in action what experiencing God's higher love means in your life.

(Your comments are always welcome. Please address: Charlie Martin, 1218 S. Rutherford Ave., Evansville, IN 47714.)

## Roncalli student to U.S. Senate

Laura Eisember will participate in the U.S. Senate Youth Program in Washington D.C. this week. She is a student at Roncalli High School in Indianapolis and one of two students selected from Indiana. During the week, Eisember will meet with President

Reagan, Vice President George Bush, some senators, a justice of the U.S. Supreme Court, several cabinet members and other government officials. The program is being sponsored by the William Randolph Hearst Foundation.

## 'Lifesigns' schedules for Feb.

The following are the schedules for the 'Lifesigns' series for February on the four Central Indiana radio stations that carry the program. All times are E.S.T. WICH-FM, 88.7, Indianapolis, Sunday at 11:30 a.m.; WWVY-FM, 104.9, Columbus, Sunday at 10:30 a.m.; WRCH-FM, 94.3, Rushville, Sunday at 6:30 p.m.; WAXI-FM, 104.9, Rockville, Sunday at 5:30 p.m.

Date Program topic  
Feb. 1 "Acting" — St. Monica, Indianapolis  
Feb. 8 "Mother Teresa" — St. Luke, Indianapolis  
Feb. 15 "Embarrassment" — Scaccia H.S., Indianapolis  
Feb. 22 "The Band" — Roncalli H.S., Indianapolis

## Cathedral H.S. banquet honors football team

Cathedral High School in Indianapolis will recognize its 1986 3A state football champions with a celebration on Sunday, Feb. 1. The banquet will start off with a social hour at 6:30 p.m. followed by dinner at 7 p.m. A program will follow to recognize the student athletes and to present awards.

Father Mark Svarczkopf, pastor of St. Catherine and administrator of St. James parishes in Indianapolis, will be the featured speaker at the dinner. All former Cathedral football players, students, coaches and fans are welcome. For more information or to register, call Sharon Nester at 317-542-1481.

## N.Y. Giants QB began career at Catholic school

Okolona, Ky. (NC)—The big feet, large hands and accurate fastball of the white-haired Little League baseball pitcher were what the football coaches at St. Rita School first noticed in the summer of 1968.

It was standard each summer for the coaches to scout the baseball diamonds of Okolona, a blue-collar, sports-minded suburb of Louisville. As they watched 10-year-old Phil Simms throwing baseballs, thoughts of strike zones gave way to end zones.

The coaches realized Simms had the potential to take St. Rita's football team to the annual Toy Bowl, the Louisville Archdiocesan championship game. Little did they know that 20 years later Simms would lead the New York Giants to their first Super Bowl win, setting new records for passing and earning the Most Valuable Player award.

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## Book reviews

## Duarte offers defense of his life

*Duarte: My Story*, by Jose Napoleon Duarte. G.P. Putnam's Sons (New York, 1986), 204 pp., \$18.95.

Reviewed by Fr. Alfred T. Hennessey, NC News Service

One of the most arresting features of this autobiographical memoir of the president of the war-ravaged nation of El Salvador is its preface, written by Father Theodore M. Hinchburg, president of the University of Notre Dame. I had known that the two men were friends, but had not been aware that the distinguished priest taught Duarte a course in Christian ethics more than 20 years ago at Notre Dame.

"I tried my best," Father Hinchburg asserts, "to convince him that 'Christian Virtues' were worth studying, worth contemplating, worth living by. I am prepared to testify that he has walked this difficult path with more risk than I, and with at least equal integrity."

This testimony from an American of such unimpeachable integrity caused me to read the book "with new eyes" (a phrase dear to Central American theologians), and to come away from it with a deeper understanding of Duarte's courageous and in many ways terminated personality.

In the account of his early life Duarte recalls these events and notes the continuing influence of Father Hinchburg. Later, in 1980, because of a military coup in El Salvador, he describes the crucial decision to renounce a very successful career in engineering and to enter the perilous arena of politics.

After participation in study groups on Catholic social teaching and much discussion, he also chose to join in the founding of the nation's Christian Democratic Party. Despite years of threats from death squads, exile, attacks on his life,

and now civil war, he has persevered in his goal of constructing a society based on Christian Democratic principles.

Highlights of the book include his description of seven years of exile in Venezuela, initiated by the military after he was deprived of the presidency by fraud in the 1972 election, and also the very painful experience of the kidnapping of his daughter Ines by guerrillas.

It is heartrending, also, to relive the events of 1980—the

Tragedy brought forth recruits

## Why the Viet Cong fought

*Portrait of the Enemy*, by David Chanoff and Dean Van Toi. Random House (New York, 1986), 215 pp., \$17.95.

Reviewed by Glenn Smith, NC News Service

American B-52s raided targets outside Hanoi and Haiphong for months before the war in Vietnam spilled into seventh-grader Hoang Thien Loc's hometown. Loc fled to the countryside. The bombs fell nearby. Loc helped the rescuers.

"When we got there it was so awful that we were in a state of shock," he recalled. "The village had been hit with napalm." Tragedy brought forth recruits. The Northern People's Army swelled with such unlikely volunteers as Nguyen Van Hoang, an artist whose fiancée died during an attack.

"Immediately afterward I decided to go South and fight," Hoang said. "If I didn't join up right away I'd miss my chance to take revenge."

worst of times"—when El Salvador was catapulted into the center of world attention through the murders of Archbishop Oscar Romero of San Salvador in March and of four American women in December. Unfortunately, Duarte adds nothing new to the extant record of these events, and the failure to find the killers of Archbishop Romero is blamed on the church's lack of cooperation in the investigation.

This book does not answer the hotly debated question of whether Duarte is an ambitious political opportunist or a Salvadoran patriot. But it does graphically present his own rationale for believing he belongs to the latter category.

(Father Hennessey, a Jesuit, teaches theology at Fordham University and is the author of numerous books and articles on the church in Latin America and liberation theology.)

Loc and Hoang, and 30-odd revolutionary veterans, tell their stories in "Portrait of the Enemy." Authors David Chanoff and Dean Van Toi make a strong team: Chanoff is a lecturer in psychology at Boston College; Toi, also a scholar, was a student political leader and editor in Saigon before escaping to the United States.

Their previous books—"A Vietcong Memoir" and "The Vietnamese Gulag"—examined the political misfortunes of particular individuals. In "Portrait of the Enemy," however, Chanoff and Toi skillfully probe the psychological dimensions of the revolution through interviews with a cross section of the former Viet Cong, southern opposition leaders, and North Vietnamese who live in communities scattered throughout the United States, Europe and Southeast Asia.

The North Vietnamese who entered the ever-escalating war of the late-'60s were not the supremely dedicated, single-minded fanatics who propelled the Domino Theory. Instead the voices in "Portrait of the Enemy" echo the disillusionment and cynicism familiar to readers of Al Santoli's "Everything We Had," an oral history of American soldiers in Vietnam.

In Hanoi, army-aged youth tattooed themselves "Born in the North to die in the South" before trekking off to war. On the Ho Chi Minh Trail, they met returning casualties. "Some had lost their arms or legs, some had been burned with napalm. Some had malaria. They all looked like skeletons," recalled Nguyen Trong Nghi, a NVA political cadre. "We told each other that some day we would be like that."

For communist leaders, American military intervention brought new opportunity to an old war. National independence fighters, southern democratic factions and ethnic Chinese rallied to expel the foreigners. But on April 30, 1975, the day the 30-year war ended, victory was the communists' alone. The men and women who share their pasts in "Portrait of the Enemy" became unwelcome heroes in the nation they fought to create.

(Smith is a trade reporter who recently returned from four years in Taiwan and China.)

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## REST IN PEACE

(The Criterion welcomes death notices from families and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are placed elsewhere in The Criterion. Other priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† BAKER, Paul J., 68, St. Lawrence, Indianapolis, Jan. 7. Husband of Mary A. Smith; father of Fred H. and John Ann McCandary; grandfather of 11; great-grandfather of four.

† BELL, Paul J., 68, St. Lawrence, Indianapolis, Jan. 7. Husband of Mary A. Smith; father of Fred H. and John Ann McCandary; grandfather of 11; great-grandfather of four.

† BISHOPMAN, Anna J., 68, St. Louis, Belleville, Jan. 28. Husband of Bernard; father of Ben Froy; grandfather of Emma Froy; brother of Edwin, Jerome, John, Blanche, Colene and Anna Mae Oiler.

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# Theologian calls homosexuality 'defensive' behavior

by John Thavis

VATICAN CITY (NC)—A Catholic theologian, writing about the recent Vatican document on homosexuality, has called homosexual behavior a "basically defensive" way of achieving "temporary relief" from psychological problems.

For pastoral workers to accept homosexuality as normal or overlook its behavior "would be like giving drink to an alcoholic," wrote Jesuit Father Bartholomew Kiely, professor of psychology and moral theology at Rome's Gregorian University.

The article in the Jan. 12 English-language edition of the Vatican newspaper, *L'Osservatore Romano*, was a commentary on a letter published last fall by the Congregation for the Doctrine of the Faith. The letter to the world's bishops called the homosexual inclination an "objective

disorder" and a tendency toward moral evil. It has been sharply criticized by homosexual groups.

Father Kiely said the homosexual condition, even if discovered to have a biological "predisposition," should not be considered normal. He said homosexual tendencies or relationships are motivated by dependency, power and "sexual gratification in the narrow sense."

He described homosexual behavior as "a strategy by which the homosexual person attempts to defend himself or herself against underlying problems, more or less unconscious, for which solutions have not been found."

He cited a 1979 study which concluded that a majority of homosexual men surveyed had "too close a relationship" with their mothers and a difficult relationship with their fathers. The relationships with their

mothers were found to have had a "more or less hidden erotic quality," he said.

In homosexual behavior, the theologian wrote, one person is trying to use the other as "part of a defensive system." This contradicts the Christian meaning of human sexuality as reciprocal self-giving, he said further.

"Homosexual behavior, like other ways of defending, can bring a person temporary relief; but in the long run, it does not meet or solve the person's deeper problems and does not help toward self-transcendence," he said.

Since it does not correspond to the "integral good" of the person, homosexual behavior is "intrinsically disordered" in a moral as well as psychological sense, he said.

He suggested that pastoral workers encourage "depth-psychotherapy" for homo-

sexuals. He cited a study which he said found that 30 to 35 percent of male homosexuals can overcome their problems, he said. That is the opposite of accepting homosexuality or permitting its behavior, he added.

Pastoral programs should aim at getting homosexuals to overcome their problems, he said. That is the opposite of accepting homosexuality or permitting its behavior, he added.

"That would be like giving drink to an alcoholic; it would favor a defensive strategy that is intrinsically disordered both morally and psychologically," he said.

Father Kiely said that for some people, "it will probably be impossible to change" their homosexuality. Their "effective freedom may be impaired to different degrees," he said.

In pastoral care, such people "must be protected from discouragement" even in the face of repeated failures, he said.

## Anglican-Catholic panel sees agreement on justification

by Robert Nowell

LONDON (NC)—An Anglican-Catholic ecumenical panel said there is no difference in the churches' view of justification, one of the most divisive theological issues of the 16th-century Reformation.

"We are agreed that this is not an area where any remaining differences of theological interpretation or ecclesiological emphasis, either within or between our communions, can justify our continuing separation," the Anglican-Roman Catholic International Commission said in a statement published Jan. 22.

"We believe that our two communions are agreed on the essential aspects of the doctrine of salvation and on the church's role within it," the statement said.

The 1945-63 Council of Trent defined justification as "the change from the condition in which a person is born as a child of the first Adam into a state of grace and adoption among the children of God through the Second Adam, Jesus Christ."

Work on the justification statement was completed at the Anglican-Catholic commission's last meeting, held at Llandaff, Wales, from Aug. 26 to Sept. 4, 1986. Its publication was approved by the authorities of both churches, including the Vatican Congregation for the Doctrine of the Faith.

In a preface, ARCIC co-chairmen Anglican Bishop Mark Santer of Kensington and Catholic Bishop Cormac Murphy-O'Connor of Arundel and Brighton, noted that "the subject of justification and salvation is so central to the Christian faith that, unless there is assurance of agreement on this issue, there can be no full doctrinal agreement between our two churches."

The document places the question of justification in the con-

text of "Salvation and the Church"—the statement's title.

It said that the "balance and coherence" of the doctrine of salvation "had become partially obscured by the course of history and controversy."

"In our work we have tried to rediscover that balance and coherence and to express it together," the statement said.

The statement noted discussion of justification in the 16th century had become confused by different understandings of the word.

Reformation theologians tended to follow the New Testament Greek usage in which "dikaiosun" usually means "to pronounce righteous," whereas Catholic theologians tended to use

the Latin word "iustificare" to mean "to make righteous."

"Protestants took Catholics to be emphasizing sanctification in such a way that the absolute gratuitousness of salvation was threatened," the commission statement said. "On the other side, Catholics feared that Protestants were so stressing the justifying action of God that sanctification and human responsibility were gravely depreciated."

Describing justification and sanctification as two aspects of the same divine act, the commission said: "God's grace effects what he declares."

"By pronouncing us righteous, God also makes us righteous," it said.

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# Low salaries seen as cause of teacher turnover

(Continued from page 1)

\$12,120 for a teacher with a bachelor's degree and no experience to \$21,920 for a teacher with a master's degree or more with 20 or more years' experience. There are lower scales for unlicensed teachers.

The scale for next year, approved by the IEOC last Wednesday, runs from \$12,140 for a teacher with a bachelor's degree and no experience to \$22,500 for a teacher with a master's degree or more with 20 or more years' experience. The base pay was increased 0.4 percent.

Increases that are based on years of experience in the approved new scale range from 4 percent to 0.4 percent. Morgan said that the smaller increases were in categories that were already close to the goal of 60 percent of the public school teachers' salaries.

Tom Hornbach, one of the Chatham teachers, said that the current pay scale "doesn't allow a person who must support a family to teach in the system, and I'd think that's the type of person the church would want in the system." He said, "I qualify for the free lunch program and for Project Safe (a program that provides free gas for those in danger of having their gas heat turned off)."

He said that his salary (\$15,321 for a teacher with a master's degree with seven years' teaching experience) "just isn't livable" and that he must work two other part-time jobs in order to support his family. He said that the teachers "are not asking for the same pay as the public school teachers, just for a living wage."

(Under the wage scale approved for next year, Hornbach's salary will increase to \$16,600, the scale for a teacher with a master's degree and eight years' experience. This is an increase of \$1,100, or 7.6 percent.)

Hornbach said that most of the teachers in the Catholic school systems do not have to support families. "Of the 32 teachers at Chatham, I figured that only five are heads of families," he said. The others are either

single or use their pay to supplement their husbands' incomes, he said.

According to the archdiocesan Office of Catholic Education (OCE), 81 percent of the teachers in the archdiocese's elementary schools are women (500 out of 600 teachers, including 35 Sisters). In the four Indianapolis inter-parochial high schools, the percentage of women is 56 percent (180 out of 180 teachers).

Hornbach said that he is particularly concerned about "the problem of retaining quality teachers, people who want to teach but also raise a family."

Bob Yost, principal of Chatham, admitted that teacher turnover is a problem. "They come in for a few years and then have to decide if they can afford to stay," he said. Last summer he interviewed 20 people for seven openings, he said. "Some of these interviewed withdrew their applications after learning the salary," he said. "One applicant would have had to take a \$5,000 cut."

According to OCE figures, of the 523 full time, licensed teachers in the Indianapolis diocese, 370 have been teaching for 10 years or less (72 percent) and 125 have been teaching for more than 10 years. Thirty-eight teachers with no experience were hired at the beginning of the school year.

"Salaries will never be equal to those in the public schools, and people must realize that," Yost said. "But there are trade-offs. We offer a good environment for teaching. Our teachers are very dedicated to teaching. They see it as their vocation, more than just a job," he said.

During the Jan. 20 meeting of Chatham teachers with school administrators, one teacher said that "continuity is a huge problem because of teacher turnover. It's amazing what we are able to produce despite our lack of continuity," she said.

Another teacher asked, "Why are people not concerned about the salaries of teachers? We need help. What can be done for us? Why don't people care about this problem?"

Yost said he thought part of the problem is that emphasis has shifted away from schools to senior citizens because of smaller families and an aging society.

Salary administration in the archdiocese outside the city of Indianapolis is handled on a local basis. Those school administrators contacted by The Criterion said that, although their teachers would naturally like to be paid more, there seems to be general satisfaction with their salaries.

Helen Martin, president of the New Albany Deacons board, said that the policy in that diocese is to pay 87.5 percent of the previous year's salary scale for the Clarksville public school system. She said that the teachers seem to feel that's fair.

Robert Larkin, principal of Our Lady of Providence High School in Clarksville, agreed that the master of teachers' salaries has not been an issue in the New Albany Deacons. "This is probably because our salaries are higher here than those paid in Indianapolis," he said.

The New Albany scale for beginning teachers with a bachelor's degree is \$13,051 this year—\$803 higher than that for the Indianapolis diocese. The top scale is \$25,941 for a teacher with a master's degree plus 30 additional credit hours with 16 or more

years' experience. In New Albany the top scale is reached in 16 years instead of 30 years as in Indianapolis. Larkin said that he has had no difficulty getting and retaining teachers, even in specialized fields such as math and science.

Savage expressed his opinions about teachers' salaries during his meeting with the Chatham teachers: "If the key factor in the quality of education is our personnel, and it is, we must do all we can to hire and retain qualified people. We are feeling ourselves if we think we can provide quality education with mediocre personnel," he said.

He said that teachers' salaries are a national problem, not just local. A limited survey of other midwestern dioceses showed that the salaries paid in Indianapolis are actually higher than those paid elsewhere, he said. "We're dealing with limited resources and we must increase the resources," he said.

He said that "it appears that Catholics are generous when it comes to meeting specific needs—like an earthquake in Mexico or a famine in Africa. But they don't seem willing to contribute regularly for routine parish expenses, including Catholic schools. Catholics are well behind Protestants and Jews when it comes to titling," he said.

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