

THE CRITERION

Archdiocese of Indianapolis



APPLES AND GOLDEN RULES—Schools may be on our minds at this time of year but Catholic educators are busy in a host of fields. A special supplement on Catholic education

features a host of local features and pictures in this week's Criterion. It begins on page 9.

Local group pickets Riviera Club

by Peter Feuerherd

More than 60 white and black members of a northside Indianapolis organization, Coalition to End Racial Discrimination picketed outside the Riviera Swim Club on Sunday afternoon (Aug. 24) to protest what they said is the club's racist admission policies directed against blacks.

Joining the group were a large contingent of Catholics from northside parishes, including Fathers David Lawler, pastor of Immaculate Heart parish, Donald Schmidlin, St. Joan of Arc pastor, Martin Peter, St. Thomas Aquinas pastor, Kenneth Taylor, associate pastor of St. Monica's, Cosmas Raimondi, associate pastor of St. Thomas, and Patrick Doyle, director of the Christian Formation Program at Chard High School.

The group charged that seven black and biracial families who live in the nearby middle-class, racially integrated neighborhood were denied admission to the club solely for racial reasons.

The club's admission policies, long a subject of controversy, currently are being challenged by a law suit which is expected to go to court this fall.

The seven families denied membership included a lawyer, a doctor, and a corporate executive. Asserting they were "highly qualified" for membership, Bill Paradise, a St. Thomas Aquinas parishioner and a leader of the protesting group stated, "We felt it was time to bring some

(See RIVIERA CLUB on page 2)

House vetoes IRS tax-exempt rulings

WASHINGTON—The House has passed a measure aimed at prohibiting the Internal Revenue Service from removing the tax exemption of non-profit organizations which publish or distribute voter education projects.

The vote, taken Aug. 20, was 205-188. All representatives from Indiana within the archdiocese voted in favor.

The House also passed two amendments aimed at making it more difficult for the IRS to implement regulations to remove the tax exempt status of non-public schools which allegedly discriminate.

The amendments, introduced by Rep. Robert Dornan (R-Calif) and Rep. John Ashbrook (R-Ohio), would stop the IRS

from implementing regulations that would require private schools founded or expanded at the time of public school desegregation to prove they were not discriminating in their enrollment or hiring practices.

To do so, the schools would have to show that they had a minority enrollment equal to a percentage of the minority population in a community. Or they would have to show that special circumstances prevented them from reaching such a percentage.

OPPONENTS of the regulations say the IRS went far beyond its previous regulations prohibiting private school discrimination

and introduced the new regulations without clear guidelines from Congress.

The Dornan and Ashbrook amendments were attached to the annual Treasury Department appropriations bill.

The question of publishing voter education projects has been a major concern in the Catholic press since the IRS issued a ruling in 1978 attempting to clarify to what extent tax-exempt, non-profit organizations could participate in political campaigns.

Some Catholic editors interpreted the IRS ruling to mean that they could not survey candidates on their political views

(See HOUSE on page 2)

THE CRITERION

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Profile on alcoholism offered by Kern; suggests Calix as spiritual answer

by Valerie Dillon

Profile of an alcoholic: a dirty, unshaven old sot, clutching his wine bottle as he sits on the curb of Anycity's skid row.

Right? Wrong, according to recent profiles drawn up by experts in the field.

The usual stereotype accounts for only about three percent of all alcoholics, states Vitus Kern, executive director of the St. Peter Claver Special Ministry on Alcoholism. The remainder may well be a middle-aged chairman of the board, a woman socialite, a church lay leader, a bright high school student, a retired couple moved to Florida, and just "all the kind of people you see around you."

Whoever, they are, estimates of their

number range from five to twenty-million Americans. In the Archdiocese, Kern puts the estimate as high as 10,000 persons. Each alcoholic is said to affect another four or five persons, which means some 50,000 people may be living with the chaotic effects of alcoholism in their lives.

Why do people drink? "It's a normal thing to do in our society," says Kern. "When we're old enough, it's available to us. We drink; we like the effect; it makes us feel relaxed—everything is okay. Soon, it becomes a habit, a pattern."

Such drinking leads to alcoholism in about one case out of ten. But when a certain line is crossed, Kern explains, drinking is out of the person's control. He or

she builds up a tolerance, and must drink more and more to get the desired effect.

WHEN IS A person an alcoholic? It's not necessarily someone who gets drunk every Saturday night, nor someone who goes on an occasional binge.

"It's not the amount of liquor you drink, but whether you build your life around alcohol," according to Kern. "To the extent that your life is dictated by alcohol—to that extent you're an alcoholic."

Compulsion is the key, the experts say, whether you must have a drink to stave off anxiety, tension or a dreaded confrontation with spouse or boss. The alcoholic drinks to escape anxiety, while most people build some sort of psychological defense to help them cope.

Science tells us that alcohol is not a stimulant but a depressant. It acts on the control centers of the brain, allowing the individual to feel and behave in ways that usually are repressed.

The impact is three-fold, states Kern: physical, mental and spiritual.

The chronic drinker may develop cirrhosis of the liver, paralysis, or delirium tremens, which can be fatal. There often are hallucinations, and gaps of memory filled in by the telling of imaginary fantastic experiences.

"Lying and alcoholism go together. The alcoholic will lie to justify drinking, to hide the amount of drinking, or without any apparent reason at all," Kern says.

BUT IT IS the spiritual aspect which concerns him most. He believes the addicted person "is in the control of Satan. He is possessed; alcohol has become his god."

"It's not enough," Kern claims, "to get the person sober. Not drinking is only a

small part of recovery. Total honesty . . . turning the lies around is what's necessary.

"Then comes the spiritual step—the 11th step of Alcoholics Anonymous, and that's where the Calix Society comes in," advises Kern.

What is Calix? Calix (Latin for "chalice") is a national organization designed to help Catholic alcoholics regain their spiritual life, even as they maintain sobriety. In Kern's view, Calix is the organization which makes AA's 11th step effective for Catholic alcoholics.

On next Friday through Sunday (Sept. 5-7), several thousand members will be in Indianapolis for the organization's 23rd Annual International convention. Calix Unit 35, which meets monthly at St. Francis Hospital in Indianapolis, and Calix Unit 1 of northern Kentucky, will act as co-hosts.

A golf classic at Valle Vista Country Club on Friday, addresses by Father Joseph C. Martin and Father James Schwertley, and a dinner dance on Saturday night will be highlights. The convention will close on Sunday with Mass, celebrated by Archbishop Edward T. O'Meara at Sts. Peter and Paul Cathedral and a communion breakfast following.

KERN IS chairman of the convention committee. His committee includes John Burch, president of the local Calix group, and Al Herberts and Helen Noone. In charge of the breakfast are Robert Kiser, Martin Strange, Charles Gwynn, Loetta Benson and Margaret Taylor, all officers of the St. Peter Claver Special Ministry on Alcoholism.

Calix Unit 35 has about 50 active members, and was reactivated, after several years of inactivity, about four years ago by Kern and Father Robert Kolentis, its spiritual chaplain. Its spiritual director is Father William Fisher.

Kern's dream is to expand Calix to other parts of the city, and eventually, to have a unit in every parish in the archdiocese.

House (from 1)

and then publish those views in a comparison of the candidates' positions.

The House-passed measure came in the form of an amendment, introduced by Rep. Philip Crane (R-Ill.), to the Treasury-Postal Service appropriations bill. The IRS is part of the Treasury Department.

Crane argued that the IRS had interpreted too broadly a law which prohibits such organizations from directly participating in election campaigns.

"ON ITS FACE, this IRS action conflicts with the First Amendment," said Crane. "By threatening organizations with a severance of their financial lifeline, the IRS is abridging their free speech, hampering their freedom of the press and obstructing the communication processes essential to their peaceable assemblies and petitions to the government."

Crane said his amendment would not prevent the IRS from removing the tax exemption from non-profit organizations which specifically endorse a candidate.

While most of the debate was couched in general terms, Rep. Charles F. Dougherty (R-Pa.), who supported the amendment, mentioned the impact the IRS ruling had had on a specific Catholic newspaper, the Catholic Standard and Times of

Philadelphia.

"Until a year ago the diocesan paper would list the candidates' response on perhaps 10 or 12 issues with no editorial comment by the newspaper and no statement of support," said Dougherty about the Philadelphia paper.

"What has happened is the paper has decided not to publish a voters' guide because they are afraid of losing their IRS status," he added.

(A spokesman for the paper said it has continued publishing the voters' guide despite the IRS ruling.)

OPPONENTS OF the amendment charged that since the organizations are tax-exempt and, in effect, subsidized by the taxpayers, the IRS should be free to remove the exemption for organizations which, while not openly endorsing candidates, attempt to cast those with contrary views in a negative light.

"When any tax-exempt special interest group lines up two or three votes that they have expressed their own preference for, then put them before the public, they have entered the political arena at the taxpayers' expense," said Rep. Peter Peyser (D-N.Y.).

Also objecting was Rep. Millicent Fenwick (R-N.J.), who said special interest groups can phrase their questions any way they choose in an attempt to cast a candidate in a bad light.

The full appropriations bill now goes to the Senate, which must approve the amendments and send the bill to President Carter before it becomes law.

Children of divorce program set

What happens to the children after a divorce? As a single divorced parent, how can I best raise my children?

These questions will be discussed at a "Children of Divorce" program to be held at Our Lady of Perpetual Help parish in New Albany on Sept. 6. The workshops and seminars will be offered for both children eight years and up and for divorced parents.

The program will begin at 9:30 a.m. and conclude with a liturgy at 3:00 p.m., with

visibility to this issue . . . We feel that persons living in this community should not be excluded from membership solely on the basis of their skin color."

He added, "It is not just a legal issue. We feel that there is an overriding moral issue to the whole thing."

Bill King, manager of the Riviera Club, refused to comment on the allegations, citing the pending lawsuit. He added, however, "We are a private club and we're defending our rights as a private club . . . We have a right to choose our members."

(Next week . . . A look at the involvement of northside churches with this issue)

Riviera Club (from 1)



PROTEST MARCH—Lloyd Short, St. Thomas Aquinas parishioner, carries a sign outside the Riviera Club to protest club's allegedly racist policies. Adding some levity, Short's sign asks would a famous television personality be admitted into the club? (Photo by Peter Feuerherd)



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Higgins urges care of poor in last Labor Day message



LABOR'S PAUSE—A man wipes the grease and grime from his hands and prepares for his annual Labor Day rest. In the words of Henry van Dyke, "Heaven is blest with perfect rest, but the blessing of earth is toil." (NC Photo)

WASHINGTON—In his final Labor Day statement before retirement, Msgr. George G. Higgins has called for a vigorous defense of the needs of the poor.

He said society must not ignore the poor even though there are tremendous economic pressures to do so.

"Under the pretext or pretense of managing our economy, social programs are being severely cut back, labor's right to organize is being effectively thwarted in many industries, unemployment has been allowed to rise to intolerable levels, and the poor and aged are being left to their own devices for survival," said Msgr. Higgins.

Msgr. Higgins, a member of the U.S. Catholic Conference staff for 36 years, announced his retirement earlier this year effective Sept. 1. He will be 65 next January.

The long-time labor advocate, who preached at the funeral Mass last January of AFL-CIO president George Meany, for many years has issued an annual statement for Labor Day.

This year's statement traces the recent history of the church's traditional advocacy of the poor and its teachings regarding the right to collective bargaining.

Msgr. Higgins complained that the effort to "turn back the clock" on society's concern for the poor raises serious questions for the future.

"Are we in danger of becoming an increasingly atomized society in which private gain is placed above social and religious values?" he asked.

"Will our national and global communities be torn apart by the struggle for limited resources? Will our economic problems be 'solved' at the expense of the

poor and the weak both at home and abroad?

"**THE ANSWER** depends upon our willingness to place the values of human dignity and equality at the heart of the debate over our nation's future," he said.

Msgr. Higgins said current economic problems are no greater than the problems faced by the country when it emerged from the First World War.

At that time, he noted, the U.S. bishops' conference, then known as the National Catholic Welfare Conference, predecessor of the USCC, issued the "Bishops' Program for Social Reconstruction."

"It was one of the most forward-looking social documents of its time, and it helped to establish the church in the United States as a leading proponent of a more just social order," said Msgr. Higgins.

The document, Msgr. Higgins noted, called for giving workers a "proper share" in industrial management as well as for minimum wage legislation, a major social insurance program, a full employment program, progressive taxation and a wider ownership of property.

"**THIS TRADITION** of vigorous advocacy on behalf of human dignity needs to be kept alive and creatively kept up to date in light of our current economic crisis," Msgr. Higgins said.

The current crisis, though, is not a temporary bout with inflation, but is a more serious problem of limited resources and a global economy "increasingly dominated by transnational corporate enterprises," Msgr. Higgins said.

Pope John Paul II, Msgr. Higgins noted, has spoken often on the rights of workers to organize. And in Brazil this year, the pope said that the task of building a just society rests with all: workers, government officials, scientists, technicians and communicators.

"The U.S. Catholic Conference has consistently held to this principle, but, for valid historical reasons, it has found it necessary to give special attention to the fundamental rights of working men and women and, more specifically, their right to organize for the purpose of collective bargaining," said Msgr. Higgins.

"The conference has also found it necessary to emphasize the legitimate and necessary role of government in guaranteeing the free exercise of this right and in effecting other needed social and economic reforms."

MSGR. HIGGINS also called on labor and management to expand the scope of collective bargaining in light of the current economic crisis. He said labor negotiations should explore such issues as plant closings and plant location, investment policies, the democratization of corporate governance, job enrichment and various forms of worker participation aimed at increasing productivity.

"In short, to repeat the words of Pope John Paul II, all those engaged in economic life, including rank-and-file workers, must have 'the practical possibility of taking part freely and actively in working out and administering decisions regarding themselves at all levels,'" said Msgr. Higgins.

After his retirement, Msgr. Higgins will conduct seminars at the Catholic University of America in Washington and serve as a consultant to the USCC and to Georgetown University, also in Washington.

Several questions remain in Episcopal clergy issue

WASHINGTON—While the U.S. bishops have taken the first steps toward admitting some married Episcopal clergymen into the Catholic priesthood, the move has raised several questions that have yet to be answered.

One is the number of such priests who might ultimately be admitted to the Catholic priesthood. Another is the future of relationships between Catholics and Anglicans worldwide. The Episcopal Church in the United States is a member of the Anglican Communion.

The first step came in an announcement Aug. 20 that the Vatican has approved a proposal by the U.S. bishops to develop terms under which the Episcopal clergymen, along with other members of the Episcopal Church in the United States, would be admitted to the Catholic Church with a "common identity" under which they would retain some elements of their Anglican tradition.

Calling the bishops' decision "truly historic and notably precedent setting," Archbishop John R. Quinn of San Francisco, president of the National Conference of Catholic Bishops, emphasized that many aspects have yet to be worked out, including a definition of the term "common identity."

He said Episcopalians who join the Catholic Church may be able to retain their liturgical prayers and maintain their common heritage as part of their common identity.

In Indianapolis, Episcopal bishop Edward Jones declined comment until "I see a statement on the matter." Bishop Jones said the announcement was a surprise and that all he knew about it was from newspaper reports.

"I am a member of the Episcopal Church Commission on Ecumenical Relations and to my knowledge none of our members were informed of this beforehand. I am totally in favor of

ecumenical bridges and I hope this will help ecumenism."

Archbishop O'Meara was out of town when the announcement came and Msgr. Raymond Bosler, the archdiocesan Director of Ecumenism, was not able to be reached for comment.

FATHER JOHN HOTCHKIN, secretary of the bishops' Ecumenical and (See EPISCOPAL on page 6)

Carter opposes tuition tax credits

DETROIT—President Carter, in one of his first campaign addresses after renomination, pledged continued opposition to tuition tax credits for parents of non-public school students.

In an Aug. 22 address to the convention of the American Federation of Teachers in Detroit, Carter said tuition tax credits would undermine public education.

"It's important to me to protect public education," said Carter. "We've fought together successfully against the proposal that would undermine public education, and that is tuition tax credits."

He added: "And we're going to continue that fight. Universal free quality education for all Americans is part of the greatness of our future as well as our past, and we do not want it endangered. And if you'll stick with me we'll not permit it to be endangered."

The pledge brought applause from representatives of the 575,000-member union, which has made opposition to tuition tax credits one of its major legislative priorities.

The union's president, Albert Shanker, testified before the Democratic platform committee earlier this year that tuition tax credits and school vouchers are "gimmicks" that would undermine public education.

Carter in 1976 pledged support for constitutional efforts to aid private education. But he threatened to veto a 1978 tuition tax credit bill because he said it was unconstitutional.

This year's party platform again supports "constitutionally acceptable" means of providing tax aid for students in private schools which do not discriminate.

Editorials

Faith necessary for our teachers

The excellence of this week's Catholic Education supplement, the first all-local education supplement *The Criterion* has produced, is no small measure of achievement. The local subjects were chosen, studied and written entirely through the determination and effective follow through of news editor Valerie Dillon and reporter Peter Feuerherd. The packaged design is the skilled work of general manager Dennis Jones and production director Dick Jones. What they have produced is a source of pride for us.

It is because they have drawn attention to a number of issues facing the Church in the archdiocese that the following comments are made.

September marks the specific beginning of the school year but we see parishes beginning their non-school religious education programs as well. It is a time to seek God's blessings for all religious education efforts as parish leaders renew their work once again.

It is a time that we as an archdiocesan Church renew our own internal demand for an effective religious education effort throughout. Specifically, we mean the efforts which will produce catechists and directors who are faithful to the Gospel and to the Church which preaches that Gospel.

Our Catholic school teachers and our CCD catechists have long been a source of pride to our Catholic communities. We take this opportunity to salute them and to thank them for the dedication and the enthusiasm they continue to show.

It is sometimes difficult though to convince teachers of the necessity of being strong examples and models of faith. Too often teachers have wanted to separate their "private" lives from their "professional" lives. In terms of faith there can be no separation. That is why a parish or a school must make a stipulation in hiring teachers that they be active participants in their faith and that they recognize their responsibilities as examples of faith to their students.

Next to parents, teachers exert the greatest adult influence over the young. Their influence remains essential. That is why we believe it makes little difference what

subject a teacher teaches; what is taught is the conviction of faith which is present or is lacking in the teacher.

We live in a society which continues to challenge our affirmation of faith. We can not afford to act as if faith in God and a willingness to carry out the Gospel were not absolutely necessary for our teachers.—TCW

A questionable new political force

One of the more questionable events of our time is the emergence of the ultra-conservative Christian as a political force in America. The rapid growth of lobbying groups like Moral Majority sounds on the surface like a good thing, but unfortunately, has all the earmarks of a new doomed to fail crusade in quest of the Holy Grail.

The concern for the moral decline of America is admirable. The solution isn't necessarily so. Reports are that members of such lobbying groups are quickly learning the political scene and moving into positions of power within political parties. In Florida, for example, a Baptist minister took a one-week course in politics sponsored by Moral Majority and is running for state senator in the Democratic primary. He persuaded members of his own congregation to become political activists. Forty-two of them won seats on the county's Democratic Central Committee in an election to fill 53 vacancies. The possibility of political naivete is not only much greater; it is much more dangerous.

Such interest on the part of religious groups should not be surprising. Even Pope John Paul is encouraging Catholics to become involved. The political state of the nation is disastrous. There are few things as undesirable in politics as naive, born-again Christians who go about trying to do good without having the experience or the knowledge. Like Professor Harold Hill these new recruits don't really know the territory. Much education is needed if they are to be an intelligent force for good.

The real problem with evangelical political activists is their own unbending rigidity. Politicians often try to convince people they speak the truth. The new wave of evangelical politicians often displays a self-righteous belief in their own authority. The inability to recognize one's own sinfulness, in other words, is enough to do one in. Less tolerance for human sinfulness is not only un-Christian, it is inevitably self-destructive.

A genuine concern for the moral direction of our nation is needed. Intolerant crusades are not.—TCW

Washington Newsletter

Bilingual education plan may affect church schools

by Jim Lackey

WASHINGTON—To some it is typical of the long arm of the federal bureaucracy reaching out to mandate a program that, at the local level, is impractical and unaffordable.

To others it is a necessary effort by the federal government to insure the full participation of minorities in the rights and privileges of residency in the United States.

In this case, "it" is the recent proposal by the U.S. Department of Education to mandate bilingual education programs in the nation's schools.

And in an interesting twist of bureaucratic fate, Catholic schools may be forced to follow the federal guidelines only because of their participation in a new federal program to rid classrooms of dangerous asbestos materials.

Most education officials will agree that children who are proficient in another language but not in English constitute a growing problem for the American educational system. Government agencies say the number of "limited English proficiency" school-age children is over 3.5 million.

Most are Hispanics, but many others speak Asian languages such as Chinese, Vietnamese, Korean and Cambodian.

According to the Department of Education, these students face two main

problems: they must be taught English and they must have the opportunity to keep pace with their English-speaking classmates who are learning other subjects.

Their problems directly contribute to high drop-out rates. The department says Hispanic students who primarily speak Spanish have a drop-out rate more than three times higher than Hispanic students who primarily speak English.

The government has tried to address the problem in a number of ways over the years through civil rights legislation, through mandates to provide equal education opportunities and through federal aid to stimulate bilingual education programs.

THE DEPARTMENT of Education's latest proposals are the result of a 1974 Supreme Court decision which said that earlier efforts did not go far enough to ensure that students with limited knowledge of English would receive a meaningful education.

In brief, the new proposals mandate that schools receiving federal education funds teach basic courses in languages besides English when there are students needing such instruction. That differs radically from the general practice of giving students crash courses in the English language and then placing them in English-speaking classrooms.

Those who don't follow the new guidelines could lose federal education funds.

Almost immediately after the proposal was issued Aug. 5 a howl of protest went up from public school districts across the country. One main argument was that it

would be impossible to find bilingual instructors who also are certified to teach general subjects such as math and science.

Other districts said the number of different languages spoken in their schools would make the program even more prohibitive. One, in a suburb of the District of Columbia, said the international make-up of the Washington area means that 56 different languages are spoken in the school district.

Though the brunt of the program will be on public school districts, Catholic school officials have a stake in the issue too.

Currently, Catholic schools receive no funds directly from the Department of Education. Some federal funds come indirectly to Catholic schools through local school districts and others come from other agencies, such as school lunch programs operated by the Agriculture Department.

But an asbestos control act signed into law earlier this year could change all that. Under the asbestos program, public and private schools could receive federal funds to detect and later to remove asbestos from classrooms.

THE CATCH IS that the program is administered by the Department of Education, meaning that those who participate would be subject to compliance with other Department of Education regulations, including the bilingual education mandates.

The U.S. Catholic Conference is expected to file written comments before

the Oct. 6 deadline on the department's bilingual proposal stating that while the effort to ensure equal education to English and non-English speaking students is laudatory, the proposed means to accomplish that goal are seriously deficient.

The department has scheduled six hearings from New York to San Francisco during September to hear further comments on the issue.

The proposal is likely to please no one. While the school districts are opposed, some Hispanic groups also are criticizing the department for not going far enough to ensure equal education for minority groups.



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Living the Questions

Conscience plays role in discussion of arms race

by Fr. Thomas C. Widner

Muarice J. Dingman is the Roman Catholic bishop of Des Moines, Iowa. In a pastoral letter he sent to the Catholics of his diocese this past month, Bishop Dingman urged his people to form their consciences on the issues of atomic warfare and disarmament.

In his letter Bishop Dingman cited Pope John Paul II as saying "consciences must be mobilized" regarding the threats in society to the future of man. The Pope addressed this at a June meeting of the United Nations Educational, Scientific and Cultural Organization.

Bishop Dingman stated that he as a bishop is "in the business of forming consciences."

I have tried with these three articles to provide a thumb-nail sketch of what it is to "form one's conscience" and to explain how important this is for Catholics. We cannot shrug it off and expect someone else to make moral decisions for us.



Second Vatican Council, the Council Fathers declared all are bound to follow their consciences faithfully in all activity and that we are not to be forced to act in a manner contrary to our consciences. Moreover, we are to act in accord with our consciences especially in religious matters.

THE CHURCH HAS traditionally upheld the notion that one cannot be prevented from following even a conscience which is incorrect unless the action is injurious to oneself or to others. And no one may persuade another to act against his/her own conscience. With respect to the former this means that one cannot commit suicide or kill others in order to compensate for one's sins. With respect to the latter this means, for instance, that the government cannot force someone to take part in military service if one is convinced in conscience that all forms of war or combat are gravely sinful.

Bishop Dingman raises an interesting question of conscience for which there is not necessarily an out and out answer. In traditional moral theology, a person may in conscience go to war to defend one's country if one's country is attacked by a hostile enemy. This is the 'just war' theory.

But, Bishop Dingman says, "St. Augustine, who gave

the 'just war' theory, would be hard pressed to say that an atomic bomb like the one at Hiroshima preserved the proportion of good over evil." The 'just war' theory depends in part on whether or not the good that will result from war can be greater than the evil it produces. Presumably the good is peace. The question some ask is—can peace ever really be achieved through war?

MANY BELIEVE THAT the destruction that can be potentially wreaked on any nation through nuclear weapons is now so great that no war can be morally justified. There are those who disagree. It is the responsibility of the individual Catholic to know what others say, others who know what they are talking about, both in favor of and against, in order to make their own decision in conscience. This is absolutely necessary, for example, if Catholics are to exercise in any responsible way their right to vote for or against candidates for political office who favor or disfavor increased spending for defense.

Conscience is not just something built into us. It is something we form. It is a learned decision. If it were just built into us, we wouldn't have to take responsibility for it. But we do.

Israeli control of Jerusalem good for Jews, Christians

by Marcia Goldstone, Ph.D.

(The following is a reaction to a news story and a reprinted editorial from the *Philadelphia Catholic Standard and Times* in the Aug. 15 issue of *The Criterion*.)

Jerusalem—the physical, geographical actuality of the city—has a crucial central place in Jewish religion, history, and peoplehood. Since the time of the Patriarch Abraham, who built an altar on Mount Moriah, there have always been Jews in Jerusalem—the longest continuing presence in the city is Jewish.

Until this very day, the observant Jew remembers Jerusalem in his daily prayers, and all synagogues throughout the Jewish world have been built to face Jerusalem. It has always been a Jewish city, as it was for a millenium before Jesus walked

there. Indeed, the city has had a continuous Jewish presence since the 1840's, a full half century before the time of modern Zionism.

While all the major Biblical faiths have deep interest and continuing involvement in Jerusalem and the Holy Land, their relationships are not exactly parallel.

To Islam, Jerusalem has significance for its religious shrines although it is not Islam's chief devotional focal point, ranking third behind Mecca and Medina. Under Islamic rule, Jerusalem never served as a political capital nor has any Islamic school of note been established there.

UNLIKE ISLAM, world Christianity makes no demand that any part of Jeru-

salem be relinquished by Israel to become an independent Christian entity. Christian interest involves the questions of preservation and accessibility of the holy places, and the security and stability of the Christian population.

Lamentably, the Vatican Statement makes no mention of Israel's laudable administration of all holy places. Nor does it mention the painful condition which prevailed under the previous administration when, in violation of the Armistice Agreement, Jordan did not permit Jews to enter the Eastern sector of the city in order to pray at the Western Wall and other holy places. Indeed, the Jordanian government instituted the deliberate destruction of the ancient Jewish quarter and desecrated the Mount of Olives from whose tombstone roads were paved and latrines were built.

It is also worth recalling that during that time Moslem Arabs living in Israel were never permitted access to Jerusalem, while Christian Arabs were allowed to enter the city only for Christmas and Easter.

While the assertion has been made that under the Israelis, the "presence of living communities of faith other than Jewish has diminished considerably," the facts speak otherwise. The Moslem population has, in fact, risen from approximately 55,000 in 1967 to approximately 100,000.

WITH RESPECT to the Christian population of the city, the most radical change occurred under the Jordanian administration when a population of 25,000 in 1948 had dropped to 12,500 in 1967. There has been a drastic decrease in Christian emigration from Jerusalem since that time and the Christian residents today number some 12,000. The overall Christian population of Israel has, in fact, tripled since the establishment of the state.

As the Vatican must surely know, Christian emigration from the entire Middle East has been a consistent phenomenon of the 20th century and has involved all of the countries of the region.

For example, there has been a very substantial reduction in the Greek Orthodox community of Egypt as well as the Christian communities of Lebanon and Jordan.

The Vatican indicates that the Jerusalem question cannot be reduced to "mere free access for all to the holy places," clearly refers an international juridical structure applied to Jerusalem, and rejects as inadequate any local or regional solution. By this statement, the Vatican appears to contradict the basic premise of the Camp David process, which, despite all the difficulties involved, still represents the only genuine peace effort in that area today and is, therefore, surely deserving of support.

FURTHER, there is nothing in the experience of cities like Berlin to suggest that some sort of "internationalization" represents a workable solution. Indeed, we should be wary of confusing the concept of internationalization of Jerusalem with the notion of international control of the holy shrines within the city. Those two possibilities represent very different ideas and Israel has repeatedly indicated that a "special status" for the holy places of Christianity and Islam could be developed. Groups of Christian authorities, both Protestant and Catholic, have repeatedly testified that never has there been such free access to all the holy places as since 1967 when Jerusalem was reunited under Israeli jurisdiction.

Finally, your readers might find it interesting to know that nowhere in the Vatican Statement does the name "Israel" appear. Nor has the Holy See ever extended official recognition to the Jewish state. There is obviously a need for continuing interreligious dialogue on this issue, so that Christians can increase their own understanding of the ties between Jews, Judaism, and Jerusalem.

Hopefully, such an enterprise would help to maintain the peace of Jerusalem.

(Dr. Goldstone is executive director of the Indianapolis Jewish Community Relations Council)



SUMMER'S LAMENT—On a farm near Holy Cross, Iowa, four friends meditate on the joys of the fading summer and hope that the new school year offers a little fun along with the work. (NC Photo)

Question of Anglican orders reactivated



Archbishop John R. Quinn

WASHINGTON—The question of the validity of ordination in churches of the Anglican Communion has arisen again in connection with the decision of the U.S. Catholic bishops, approved by Pope John Paul II, to develop provisions for admitting married clergy of the Episcopal Church to priesthood in the Catholic Church.

The Episcopal Church in the United States is one of the member churches of the Anglican Communion, the group of churches in communion with the See of Canterbury, principal diocese of the Church of England.

Since the establishment of the Church of England in the 16th century after King Henry VIII's break with Rome, the question of the validity of the ordination of priests and bishops in that church, and in those in communion with it, has been a matter of controversy.

The question continues to be controversial, despite the declaration by Pope Leo XIII in 1896 that Anglican ordinations are invalid. Theologians disagree about whether or not that declaration, in the bull, or most solemn form of papal document, titled "Apostolicae Curae," was infallible. Pope Leo himself later said he intended to settle the question irrevocably.

Episcopal (from 3)

Interreligious Affairs Committee, said the common identity would not be in the form of a new rite like the Catholic Eastern rites.

"It's more like a vicariate for the Vietnamese," Father Hotchkiss said. "The church is finding different ways to allow different cultures, this time a religious culture, to maintain their heritages." "It's ecumenical movement," added Archdeacon James H. Gambrill, vicar general of the Episcopal Diocese of Newark, N.J.

HE SAID THE Episcopalians who would want to join the Catholic Church are "dissidents" who have two objections in the Episcopal Church: the ordination of women and the revisions in the Book of Common Prayer.

They might not be satisfied in the Catholic Church either, he said.

Raising a similar view was Atonement Father Charles LaFontaine, co-director of the Graymoor Ecumenical Institute, who asked, "Will they (the Episcopalians) be able to handle changes in the Roman Catholic Church."

He said the decision "opened a can of worms" and seemed to be made without full consideration of its consequences. "Perhaps that's the way the Holy Spirit works in the church," Father LaFontaine said.

Archbishop Quinn said that the women's ordination issue might have been the "last straw" for the Episcopalians seeking entry into the Catholic Church, but he and other Catholic officials said certain Anglicans have expressed the desire to join the Catholic Church long before women's ordination became an issue.

"No doubt it (ecumenical relations) will be strained at some point," said Archbishop Quinn. But he reiterated that the decision was in response to requests by individuals and was not an effort to steal Episcopalians away.

In a communication on the U.S. bishops' decision concerning the Episcopal clergy, Cardinal Franjo Seper, head of the Vatican's Congregation for the Doctrine of the Faith, said it is possible for married clergymen among the Episcopalians wishing to become Catholics to be ordained and to function as Catholic priests after ordination. The doctrinal congregation will consider cases individually.

BISHOP THOMAS Kelly, general secretary of the National Conference of Episcopal Bishops, said the Episcopal priests will be ordained either outright or conditionally. Some who have traced the history of their orders to show apostolic succession will not be reordained, he said, but that would be a small group.

The requirement that the Episcopal clergy be reordained is based on the Catholic Church's position, expressed by Pope Leo, that Anglican, and therefore Episcopal, orders are invalid.

After extensive study and consultation with an investigative commission he had appointed, Pope Leo reached that conclusion because of the defectiveness of the ritual used in the ordination of Anglican bishops and priests from 1552 onwards, with slight modifications.

That ritual was developed by Archbishop Thomas Cranmer of Canterbury, chief architect of the Protestant Reformation in England from 1547-53, with the assistance of English churchmen who agreed with his views and several foreign reformers.

THEIR WRITINGS show their

agreement with Martin Luther, John Calvin and others in rejection of the Catholic doctrine of the Mass and the sacrificing priesthood and their denial of any real objective presence of Christ in the sacrament of the Eucharist. The ordination rite embodied their views.

According to Catholic doctrine, the sacrament of Holy Orders principally confers the priestly powers of consecrating the body and blood of Jesus Christ and of offering the sacrifice of the Eucharist. For an ordination rite to be valid, the form, or words used, must signify the bestowal of these powers.

The Anglican ordination rite, Pope Leo said, not only makes "no clear mention of sacrifice, or consecration, or priesthood, of the power to consecrate and offer sacrifice, but, as we have already indicated, every trace of these and similar things remaining in such prayers of the Catholic rite as were not completely rejected, was purposely removed and obliterated."

Pope Leo noted that Catholic authorities in the 16th, 17th and 18th centuries, considering Anglican ordinations, had found them defective in form.

In recent years, however, there have been several requests for a reappraisal of Pope Leo's declaration.

In 1973 the Anglican-Roman Catholic International Commission (ARCIC), jointly appointed by the pope and the Anglican archbishop of Canterbury, issued an Agreed Statement on Ministry and Ordination. The 18-member commission agreed on essential matters concerning the doctrine of ordained ministry.

That agreement and the agreement reached in 1972 by the same commission on the doctrine of the Eucharist put "Apostolicae Curae," ARCIC said, "in a new context." In 1979 ARCIC called for a reappraisal of Pope Leo's declaration.



VISIBLE SUPPORT—Flowers and a picture of Pope John Paul II hang on the fence of the Lenin shipyards as citizens of Gdansk, Poland, concerned over the strike in their community, peer inside. The pope said he is praying for "peace and justice" and his concern was expressed in three papal telegrams to Polish religious leaders sent as Polish Catholics celebrate the Feast of Our Lady of Czestochowa, Aug. 26. (NC Photo)

Generally Speaking

Free at last ... it's the first day of school

by Dennis R. Jones

Couples without children and single adults will never realize those precious moments that always seem to happen when your little "baby" goes off to school for the first time.

You've watched him grow through the terrible twos, the mischievous threes and the inquisitive fours. But now, at the tender age of five, he will begin his formal education ... alone.

Even though he has been up early all summer long to watch Captain Kangaroo, today Mr. Green Jeans is the Captain's only friend. Though he is awake at his usual early hour, he remains in bed pretending to be asleep, frightened at the thought of being sent away to school.

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After eating, you decide to go to the drugstore, and with car keys in hand you blurt out "Anybody wanna go with me?" Foolishly, you realize that you're the only one there.

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Question Box

Lutheran pastor responds about saints

by Msgr. R. T. Bosler

Q In your recent answer to a Lutheran's question concerning what scriptural basis Catholics have for praying to the Virgin Mary, you hopelessly garbled invocation of the saints with intercession of the saints. As a Lutheran pastor, I wish to say that the Lutheran Church has never questioned the teaching that the Virgin Mary and other saints do indeed intercede in heaven for the church on earth. Your Scripture references upheld this, the intercession of the saints, but they did not justify the Catholic practice of invoking the saints.



A My regular Catholic readers may be confused by the distinction between intercession and invocation of the saints. The two notions are so intimately interwoven in our Catholic devotion to the saints that the question that comes immediately into our minds is what is the importance of the intercession of the saints if we can't tell them what we want them to pray for or where is the communion of saints without communication.

The practice of invoking the saints is very ancient. The oldest prayer to the Virgin is preserved in a papyrus of the fourth century, which some scholars now think originated in the third. By the time of the

Reformation, prayers to the saints in popular devotion had become a major abuse in Christendom, so much so that for many Christians, Christ had become so distant in his divinity that he was only approachable through the Virgin or the saints. The reformers reacted against these abuses by eliminating all invocation of the saints as unscriptural. They argued that intercession of the saints, a belief based upon Scripture, had been corrupted by the introduction of invocation. This is still the position held by the majority of Protestants.

There are some present-day Protestant theologians who are calling for a new look at the 16th-century rejection of the invocation of the saints. Karl Barth, the staunch evangelical theologian, was one of these. Max Thurian, a member of the Protestant monastic community of Taizé, in France, has written the following: "Since we ask for Christ's intercession, why should we not believe in the intercession of those who live in intimacy with him? They are not more separated from us now than when they were alive . . . To ask that they should intercede with God for us is no depreciation of Christ's unique intercession, any more than when we ask someone to pray for us or make intercession ourselves . . . All true intercession is an intercession in Christ through the Holy Spirit."

Notice how Thurian uses intercession as the equivalent of invocation and how he shares our Catholic sense that the saints are close to us as is Jesus in our prayer

life. I personally feel that our Catholic practice of invoking the saints helps keep the invisible spiritual world something real for us, and that in rejecting the practice because of abuses, Protestants lost a part of Christian heritage they might seriously consider restoring.

My response to the Lutheran pastor is a respectful refusal to accept the Reformation's distinction between intercession

and invocation. The ancient Fathers of the church made no such distinction. Invoking the saints was a part of their liturgy. They did not question this practice; they worried about the danger of confusing the cult of the saints with the adoration due to God alone. Had their teachings been more available for the instruction of Christians, there probably would never have been the abuses against which the reformers reacted, and the Lutheran pastor and I would have nothing to argue about.

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

What does it take to set up a successful youth program?

by Father Jeff Godecker
(Fourth in a series)

What does it take to set up a youth group that has good identity with its parish, feels its own sense of fellowship, and has members who are highly involved?

First, may I suggest that to form a successful youth group, it takes a minimum of three years. People who want "instant group" will predictably fail.

Second, it requires a unique blend of both adults and youth in the planning and decision-making. Youth without adults rarely follow through. Adults without youth involved in the decisions and work usually will find the young people drifting away.

Third, it requires adults who are willing to remain adult while allowing the "kids" to remain kids. The most disastrous youth groups are those that are either ruled by a harshly parental adult or by an adult who really still is an adolescent.

One dimensional groups normally fail. CCD groups that seek only to "teach" in a classroom fail 80 percent of the time. CYO groups that remain only social or



athletic also fail with one or two notable exceptions.

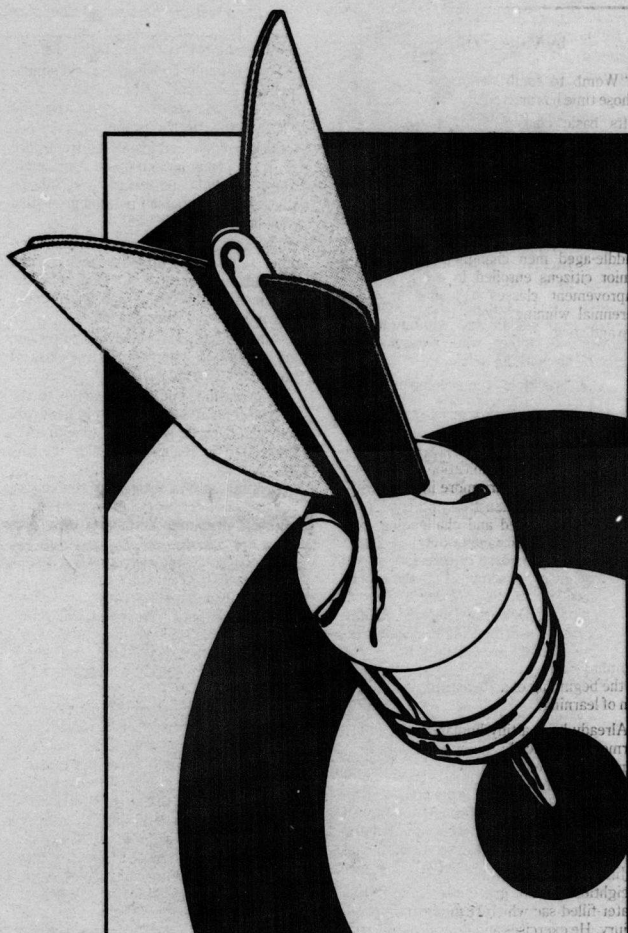
Groups in which faith and Christian community are not a visible part of the group are betrayals to the mission of the church. Faith and spiritual development are essential components of the success of any Catholic youth group. Entertainment can be found in 1,000 places. The places and times for spiritual development are few and far between.

Spiritual development, however, cannot be forced. There can only be an invitation. The invitation must be personal and often the risk is rejection. But there are those who accept.

Mostly, today, it is a question of being present to youth in both their own environment and in the church environment. It is largely a question of the time that is spent, a time not simply of quantity but of quality, time in "initiating relationships" with youth, time for availability, time for listening and time for sharing. More than anything else, ministry to youth is a ministry of personal presence.

Finally, some one person has to be responsible and accountable for developing the youth program. No such program happens without someone as a prime mover, a catalyst, and a convener.

Youth ministry will not happen without one person spending time to bring together those who are willing to share in the ministry.



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'Womb to Tomb'

A Catholic Education Supplement to The Criterion

by Valerie Dillon

"Womb to tomb" education—an idea whose time has arrived!

Its basic concept is that as human beings we have the ability to learn and develop from the beginning of life until the end.

Often, we see this expressed in newspaper stories about women returning to school after years of child-rearing . . . middle-aged men changing careers . . . senior citizens enrolled in self-help and improvement classes . . . and in that perennial winning photo of Grandma in cap and gown, diploma in hand.

But the earliest part of life's spectrum—the "womb" part—has seldom if ever been dealt in to the picture. At best, we've verified that newborn babies are surprisingly able to manipulate their environment through crying, smiling and more subtle forms of communication. We know too that little tots learn more in their first year or two of life than at any other period . . . and that varied and challenging experiences are important to toddlers' cognitive and emotional development.

Now we'd like you to meet James Christopher Smith—our youngest student, already involved in education. His classroom is the womb.

Jimmy Smith is a three-month-old fetus, at the beginning of a 70-year-plus continuum of learning.

Already he is a tiny human being, fully formed, genetically unique, organically complete, systems all functioning—and no bigger than his father's thumb!

His heart, about the size of a pea, vigorously pumps blood through microscopically fine veins.

Jimmy floats, swims, dives freely, weightlessly and gracefully within the water-filled sac which cushions him from injury. He exercises and grows strong.

HIS TINY ARMS and legs thrash randomly about, touching, feeling, exploring his world—educators would call it "tactile experiential learning." Sometimes, Jimmy tangles with, then frees himself from his "lifeline," the umbilical cord through which food and waste travel between the placenta and himself.

One very important "subject" which Jimmy must learn while in the womb is "the art of feeding." So, he sucks and swallows small amounts of fluid, learning this skill for that momentous day after birth when he must suck and swallow if he is to survive. Very soon, too, his curious mouth will encounter that perfectly-shaped gadget—his thumb—and joyfully he will suck it!

By the time Jimmy is three months into his life, his eyes open and shut and can perceive light and darkness. By birth,

though still not able to distinguish shape, he will reach for the lightest and brightest object—one reason manufacturers paint toys in bright colors.

His hearing already is acute in the womb. He listens and responds to the noises outside of him: his mother's body, her heart's "thu-rmp-thu-rmp," the growling of her empty stomach when she resists that late-night snack. He even hears noises from the world not yet his: a car horn, the alarm clock. He "learns" his father's voice as it shouts at Jimmy's "big brother" yet unseen.

If the noise is loud and sudden, Jimmy may instinctively jump. After birth, this same sensitivity will bring a shriek of surprise and fright.

Jimmy already is something of a rhythm-master through his experience in the

womb—his own graceful motions floating in the amniotic sac, coupled with the constant rhythm and tempo of his mother's bodily movements.

LATER, WHEN he is a toddler, his parents will delight as he rocks and sways in perfect time to hi-fi music, not realizing he learned the beat in utero.

James Christopher Smith, that little person in the womb, and the richly complex life he leads, comes as a distinct surprise to most of us. A few years ago, we would have questioned whether a 12-week-old fetus (we surely would not have given him a name) could have experienced life or learned anything at all.

We might have described him as simply part of his mother's body. Or perhaps as a mass of tissues or as a "quiet little vege-

table" growing in the dark of his mother's womb.

But we know now that he is none of these things. And for that we can thank medical advances and the new science of fetology, with its ever-deepening knowledge of the unborn. More than seven-thousand papers a year on the subject add to that knowledge.

Some expectant parents, excited at the new insights, have questioned whether "cultural experiences" before birth might enhance their child's intellect and potential. So far, the response from science has been basically "no." But then, how can we say for sure?

Jimmy Smith's as "student" would have been laughed at until recently. But today, when someone says "womb to tomb learning," we say "bet your life!"



A FETUS AT 49 DAYS (Photo courtesy of Landrum B. Shettles, M.D.)

Little tots toddle off to education

A child's first day of school... it's a lump-in-the-throat experience for most parents—a signal that your little one—your first, your fifth or worst of all your baby—is leaving home for the big world.

Children are going off to school at an earlier age than ever. Today, about 40% of young mothers are in the work force; most often they are trying to supplement their husband's income or else they are the sole support in single-parent families.

Some mothers have relatives at home

only too glad to care for the little ones. Or there are friendly neighbors willing to add another tot or two to their own brood. But, more and more, day care centers or nursery schools are a needed alternative.

Hence, three and four-year olds can spend a busy, supervised day at play and learning—experiencing give and take, discovering the rules of sociability, getting the first taste of the three R's. For many children, a nourishing hot lunch is an important part.



NURSERY SCHOOL—A teacher who "just loves the kids" helps bring life to St. Andrew's nursery program in Indianapolis. Carolyn Greimer assists one of her charges by helping him stay within the lines while coloring and acknowledges "I keep very strict discipline." With many working mothers in the parish, a number of the children come in the early morning and remain until 5 p.m.



A HELPING HAND—Rolanda Hardin gives an assist to a nursery school student as he struggles to match shape to form in one of several study activities at St. Andrew's nursery school. (Photos by Valerie Dillon)

At five, many children enter kindergarten; in fact 60% of American kids now go to kindergarten, though the Catholic school systems here and elsewhere often do not have extensive kindergarten programs.

The very first kindergarten was begun in 1837 in Blankenburg, Germany, by Friedrich Froebel. His philosophy: "I shall not call this an infant school, because I do not intend the children to be schooled, but to be allowed under the gentlest treatment to develop freely."

EXPRESSING this notion, the word "kindergarten" comes from two German words meaning "children's garden."

A more serious approach was begun earlier by Robert Owen, who established "infant schools" to train very young children in good habits. One of the first of these was at New Harmony, Indiana.

The first kindergarten in this country was started in 1856 in Wisconsin by Mrs. Carl Schurz. It was a school for children of German immigrants.

Today's kindergartens are a mixture of play and work, fun and discipline. Most involve such "fun" activities as drawing, painting, dancing, story books, as well as

(See TOTS on page 29)



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is more
dangerous than
an idea which is the
only idea we have.*

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by Fr. Thomas C. Widner

Since 1972, the defense of religious education has turned into an offensive ploy.

On the attack before that time were the changing attitudes of an American Catholic public. While religious education still continues in some sense to be on the defensive, in the past eight years it has made forward moves. It is much healthier than it has been for years.

What is the state of Catholic religious education today? Especially, what is its state in the Archdiocese of Indianapolis? To get some insight into that, I spoke with Father Gerald Gettelfinger, former superintendent of education, and now archdiocesan chancellor, about the past. He very recently ended ten years as superintendent.

I also talked with Benedictine Sister Mary Margaret Funk, Archdiocesan director of religious education and with Father Jeff Godecker, assistant director in charge of adult education. To them I put the question of the future of religious education.

"To understand the past," Father Gettelfinger emphasized, "you have to go all the way back to the Second Vatican Council. The net effect of that Council in terms of religious education was to discard the rote approach to learning in favor of an experiential kind of learning. We did away with the importance of learning information in favor learning how to live."

THE ONLY problem with this, Father Gettelfinger said—and it is a big problem—is that this shift has never been communicated well. The principles on which this event was based have not been expressed well to those on the receiving end. Religious education thus lost its roots.

"What we've discovered since then, of course," he added, "is that our religious education cannot be entirely one of information nor entirely one of experience."

Father Gettelfinger believes that we learned this better by the mid-1970's. In the methodology of religious education, we began to see a blending of the two.

"The principles are rooted in our belief or moral code," he stated.

In the 1960's there was a loss of continuity. A division occurred between parents and teachers. The problem here, Father Gettelfinger said, was that "parents didn't know what to teach. They might get smashed down by an educator at school for teaching their children something other than what they were learning in school."

"Kids in school in the late 60's didn't always learn the rudiments," he continued. "Parents were confused and didn't always see religion being taught in the Catholic school."

THERE WERE no specialists in religious education, as there were specialists in school administration, he said. "That led to the shocking discovery for some that ordination and vows to the Religious life did not necessarily make people good teachers of religion."

Thus the life of the Church turned to the adult. And we began to see that the religious education of children depended very much on what parents did—their attitudes, their convictions, their lifestyles. "We could no longer assume that things

worked the way they did before," Father Gettelfinger noted.

Catholic schools went through the period of "demythologizing" the priest and nun, he said. The question that surfaced was "How can we have a Catholic school without priests and nuns?"

Much of the crisis in Catholic schools at this time occurred because of the changing purpose of the schools. They no longer were required for what they had originally been intended. Catholic schools had been a means by which an immigrant population entered the mainstream of American society.

New purposes had to be found. In doing so it became evident that the Catholic school by itself was not enough, and in some cases, it was not necessary at all. It seemed as though the public school often provided better opportunities at assimilating the immigrant into our culture.

"WE ARE FACED with an illiteracy in translating the teachings of the Vatican Council into the language of contemporary man," Father Gettelfinger said. "We need new ways of understanding our theology."

The Catholic school and/or religious education program should do this. It no longer needs to concentrate solely on making its students good members of society.

"Catholics have no support system for their beliefs," he added. "Except in peripheral areas like strengthening marriage preparation programs, our religious education in schools and in non-school programs needs to concentrate on helping people apply faith life principles to their daily lives."

"A gap has been left in our devotional lives as well," he regretted. "What is there to take the place of May processions and the other kinds of devotional practices we fostered in the school?"

It is clear that Catholic education should deal with the devotional level as well.

In summarizing the strengths of the present system in the archdiocese, Father Gettelfinger spoke primarily of the "perseverance through purification" of all those who have contributed to the growth of religious education.

"THE HARDEST thing for us to learn was that our religious education doesn't cease with high school or with grade school. We knew this before the bishops issued their 1972 pastoral letter on Catholic education, but that gave us the impetus to act. Archbishop Bishop established a religious education office. We had 12 Religious women in all the districts of the archdiocese. The CCD programs have always been as strong as the local pastor who supports them. And we can't say enough about the Religious women who for years volunteered to teach catechetics on Saturdays and in summer school."

Father Gettelfinger spoke highly of the recognition by Marian College of the need to place people in Catholic school administration and in religious education administration. Marian College has committed itself to developing programs geared

specifically toward meeting the religious education needs of the church.

"But for the future," he stressed, "we need to develop our theology of having a Catholic school. That needs to be rediscovered."

IF THE FUTURE of the Catholic schools seems more optimistic, the question of non-school religious education seems as vague as ever. Father Andrew Greeley, nationally known researcher, recently stated that the sociological data he has collected shows that such efforts in the last 10 years have produced absolutely nothing. Father Greeley continues to decry the quality and quantity of religious education received outside the school.

Sister Mary Margaret Funk believes the future of such programs depends on the

parish and especially on the pastor in the role of manager.

"CCD as a one-hour-a-week class is definitely dead," Sister Funk stated, "and is even now a question of a variety of programs. There are retreats and parent support groups and other programs as well as classroom instruction."

So Sister believes the future revolves around the parish and the pastor's role in effectively managing the various elements which come together there. "The biggest problems we face in the Religious Education Office often have to do with the poor relationship of pastor, principal and DRE."

WHILE FATHER Jeff Godecker agrees that management is a problem, he (See RELIGIOUS EDUCATION on page 32)



FAMILY AFFAIR—Boys Town, Nebraska, carries through the spirit of the Year of the Family with its billboard campaign in Omaha. All religious education is ultimately directed toward the family and its individual members. That education is directed toward a recognition of the relationships of love between individuals and among them—a love which ultimately rests in the individual's recognition of himself/herself as a child of God. (NC photo)

What makes a good teacher? Here are 13 qualities

by Fr. Jeff Godecker

It's been said that it is not what we teach but what they learn that counts.

Carl Rogers, a well-known psychologist, in *The Freedom to Create* points out that certain qualities and attitudes of the teacher enhance learning.

Over the years, I have been audacious enough to add and subtract from these qualities based on my own experience. I can validate them to the extent that on those days when I judged myself to have succeeded as teacher, the qualities were present—at least somewhat! Here's the list:

1. The Quality of Genuineness. I am more effective in dialogue if I can be real, if I don't put on a mask. I am able to teach when I am a person and not some faceless embodiment of a church law or curriculum requirement. I teach when I am in touch with my own feelings and can communicate them.

2. The Attitude of Being a Learner. I teach only when I also am learning. I don't have to know all the answers, don't have to "have it all together." But I teach best when I too am part of the learning community I am trying to create.

3. The Quality of Affirmation. I teach when I prize the learner as person, and his or her feelings and ideas. I teach when I recognize the goodness, beauty and truth of each person . . . caring in a non-possessive manner. I teach when I am aware of the uniqueness of the individual, accepting and respecting his mistakes, fears, hesitations and achievements, when I know the learner on more than a casual basis and I am able to call forth his unique gift. No one learns until I—or someone—reveals that something deep inside is valuable, worth listening to, and very sacred to the touch.

4. The Attitude of Listening. I teach when I am able to listen in an understanding way, and am able to step inside a person and see and feel what he sees or feels.

5. The Quality of Availability. I teach when I can create a climate of active concern . . . convey that I am there for those people on this day. I am there by taking the initiative, by listening, by being supportive.

6. The Quality of Being Specific. I teach when I and the group can deal with



the real, with the here and now, with actual tangible experience. I teach when I am more concerned about concrete ways of living than ideas. I teach when I deal with the substantial first, then "transubstantiate" what God entrusts to us and turn it into spirit.

7. The Quality of Confrontation. I teach when I am able to confront and challenge, giving direction rather than allowing persons to be passive. I teach when I don't leave things as they are, when I am able to help people out of old patterns and into new ways of looking and doing.

8. The Quality of Intensity. I have only an hour to teach, not a lifetime. I must concentrate on the quality rather than the quantity or regularity. I teach when I am deeply present and involved, with passion and enthusiasm.

9. The Quality of Being a Model. I teach by way of example. I teach when with great humility I am able to say as Paul said, "Imitate me as I imitate Christ." I teach when I can appeal to my own lifestyle. I teach with my own life. My word is my life.

10. The Quality of Structuring. I teach when I am able to structure the learning situation. I do not simply wander from thing to thing with no direction or purpose. I clearly know what I want to accomplish.

11. The Attitude of Prayerfulness. I teach when I rely on the strength and grace of God. I teach when I know that I am poor and needy, that my own life isn't all that it should be. I teach when I know I can't do it all by myself, when I am aware

of weaknesses that need to be healed and strengths that need to be affirmed.

12. The Attitude of Trust. I teach when I am genuinely able to let go of other people's lives, when I am able to say, "I don't know what is best for you." I teach when I trust people enough with their own lives that I am able to give them the freedom to struggle, search and find . . . and to make their own mistakes.

13. The Quality and Attitude of Faith. I teach when I have faith and share it. I teach when I know I have been given the gift of Jesus Christ and have been able to respond to it. I teach when there is enough of the music and poetry of God inside me that in my life and in my classroom I become the words of His poem, the notes of His song, and the steps of His dance.

Private education part of American tradition, 'doing own thing'

"Doing your own thing" is common and acceptable these days, fitting nicely with the popular notion of individualism.

Yet, "doing your own thing" really is as old as this nation and had its birth in the founding of the American dream of individual freedom.

This concept of freedom—sometimes doubted, often bitterly contested and fought over—was based on a belief in diversity, on men and women being free to speak, to worship, to live in their own individual ways. A multiplicity of peoples, races, religions, and cultures has created the almost-melting pot that is America.

In short, most people look on pluralism and variety as healthy and strengthening factors in American life.

In such a context, the dual system of public and private education evolved.

First, children learned in their homes. But as schools began to be established, many if not all of these first institutions of learning were started by religious sects. Gradually, the system of public education grew and largely replaced the essentially Protestant school system.

When waves of Catholic immigrants—first Irish and German, later Italian, Polish, Slavic and French—appeared on our shores in the late 1800's and early 1900's, the Catholic educational system thrived.

Thus, for 200 years American children have been educated by a conglomerate of schools—Protestants, private non-religious, public, Catholic, Jewish, Baptist, Lutheran, etc.

But, almost always, the choice of where John and Mary and Sara and Kathleen and

Benjamin and Thomas would learn their reading and history and ciphering was left, as a basic choice, to their parents.

This right has been supported and upheld through the years, but most notably in a 1925 court case in Oregon, when the state tried to make attendance at one kind of school compulsory. Said the United States Supreme Court in denying this attempt:

"The fundamental theory of liberty upon which all governments in this union repose excludes any general power of the

state to standardize its children by forcing them to accept instruction from public teachers only.

"The child," it adds, "is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations.

For significant numbers of Catholic parents, and for myriad reasons, this choice has been education in a Catholic setting.

*What you are is God's gift to you.
What you make of yourself is your gift to God.*

Catholic schools won't be haven for opponents of busing

"Catholic schools have not been, nor shall they become, havens for those wishing to avoid social problems confronting them in the public sector."

Policy 7106, adopted by the Archdiocesan Board of Education in June, 1971, came in response to the possibility of court-ordered school busing for purposes of integrating Indianapolis public schools. This year the rule may face its most severe test.

Policy 7106 is designed to prevent a flight to Catholic schools by parents disgruntled with busing. The policy calls for school principals to reject non-Catholic applicants who transfer their children to avoid public school integration.

Active Catholic parishioners who want to transfer their child to Catholic schools are not bound by policy 7106.

The policy, explained Department of Schools director Steve Noone, "has over the years been rather effective. It has given principals a well-thought out procedure for the acceptance of non-Catholic students."

The procedure calls for principals to interview non-Catholic applicants to, as Office of Catholic Education guidelines put it, "carefully screen all applicants to ascertain clearly that their reasons for attending the Catholic school are related to the religious goals of the school."

Noone said the rules, although clearly defined, are often difficult to implement. He described the application procedures as "a complicated situation" because often the motivations for non-Catholic parents wanting their children to attend Catholic schools are unclear.

Noone explained that the rules sometimes put principals in a dilemma about the need for evangelization, the role of Catholic schools in delivering the message of the Gospel to all, and the social justice goal that Catholic schools not be a haven for parents wanting to flee public school integration.

Despite these difficulties, Noone added "the policy, in general, is being followed" by local education boards and school principals.

Catechist training programs to be offered by OCE in the fall

The Religious Studies program, official archdiocesan program for training of catechists, will be offered in each deanery this fall.

Designed to help catechists grow in their ministry as well as to meet certification requirements, these district programs will have individualized formats based on needs in that particular area.

Also scheduled are two archdiocesan-wide programs for high school catechists and other persons who work with youth. A day-long workshop entitled "Growing Together: The Challenge and Vision of Ministry to Youth" will be held at St. Columba Parish, Columbus, on Sept. 6. An inservice day for instructors of religion in the Catholic high schools in the archdiocese will be held at Roncalli High School, Indianapolis, on Sept. 29.

The district programs include:

—A set of four-week courses in Indiana-

polis at Our Lady of Grace Convent, Beech Grove, on Oct. 7, 14, 21, and 28, beginning at 7:30 p.m. Courses include Sacramental Preparation and Formation, Faith and Moral Development, and an Integrating Seminar for those persons who have been in religious education for more than four years.

—A day-long program on faith at St. John Parish, Bloomington, on Oct. 25, beginning at 9:30 a.m.

—A set of four-week courses at St. Maurice Parish, Napoleon, on Sept. 29, Oct. 6, 13, and 20, beginning at 7:30 p.m. Courses include The Gospels, Sacramental Preparation, Creative Catechetics, and Fundamentals of Catholic Faith and Life.

—A set of four-week courses at Our Lady of Providence High School, Clarksville, on Sept. 30, Oct. 7, 14, and 21. Courses include Fundamentals of Catholic Faith and Life, Bible Study, Faith and Moral Development, and Sacramental Preparation.

—A set of four-week courses at St. Bartholomew Parish, Columbus, on Oct. 1, 8, 15, and 22, beginning at 7:30 p.m. Courses include Faith and Moral Development, Creative Catechetics, Bible Study, and Fundamentals of Catholic Faith and Life.

—A day-long program on catechetics at St. Elizabeth Parish, Cambridge City, on Sept. 27, beginning at 10:00 a.m.

—A day-long program on Catechetics at St. Paul Parish, Tell City, on Sept. 13, beginning at 9:30 a.m.

—A day-long program on faith development at the Terre Haute District Center, Terre Haute, on Sept. 20, beginning at 10:00 a.m.

The fee for each program is \$10, with registration at the door. Further information is available from parish directors of religious education or from the Religious Education Department of the Office of Catholic Education.

Campus ministry

Campus ministry is an often-forgotten phase of Catholic education. Below is an excerpt from a letter by Archbishop R. G. Weakland, O.S.B., which appeared in the Wisconsin Catholic Campus Ministry Association newsletter:

"Ten years ago the University Campus was indeed the place where the action was.

Today, there is less interest, less money, and less enthusiasm for campus ministry. But it is still the place where the future leaders of our society are being formed.

The religious dimension must penetrate and challenge the whole academic scene. The ecumenical dimension of campus ministry must be developed with sincerity and clarity.

In the decade of the 80's it is important that we strengthen our religious witness in all universities and on all campus and especially of our state university system."



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New catechist certification program announced

"The ministry of the catechist is a true vocation, an authentic call of the local community to ministry that is rooted in the baptismal life of the person."

This view, stated by Father Jeff Godecker, coordinator of catechists for the archdiocesan religious education department, underlies a newly-announced certification of catechists program.

Some 5,000 men and women serve as catechists in the archdiocese, teaching religion to children and young adults. According to Father Godecker, persons called to this ministry need to become aware of its "great dignity" and must seriously be challenged "to be worthy stewards of the Gospel."

What changes have been made?

They involve both philosophy and procedures and are contained in a newly-published document, "The Ministry of Catechist Guide." This guide will be available for each parish at Educational Leadership conferences in October.

Certification of catechists, Father Godecker stated, is no longer to be seen as an isolated reality, but as part of "a larger context of helping persons to see the dignity of their ministry as catechists."

"Within this larger context of the ministry of teaching are the common standards of formation and training which are called certification of catechists."

"We want to make it possible," Father Godecker said, "for catechists to be faith-filled, informed and skilled in their ministry. That is why the archdiocese has a program for certification."

To some extent, the procedures have been simplified, he pointed out. The levels of certification in the archdiocese are now limited to three:

—"Intern Catechist" for those who

have had only minimal training;

—"Catechist" for those who meet the standards believed to enable a person to be a good religion teacher;

—"Master Catechist" which is a recognition of those persons who, because of their ability and long experience, are able to contribute to the development of other catechists including parents.

When a person has reached the first or second levels of certification will be a decision of the parish director of religious education or principal, and that decision will be ratified by the Office of Catholic Education.

Achievement of the Master Catechist level will be a decision of the Office of Catholic Education.

The qualifications for certification have been upgraded in other ways. An interview with the educational administrator is now required. Some kind of evaluation and observation for purposes of helping the catechists grow is required for the Catechist and Master Catechist levels.

Training in specific areas of knowledge and teaching skills is to be a part of each catechist's formation.

The Office of Catholic Education is urging all principals and directors of religious education to broaden the vision of certification to include recruitment, interviewing, selecting, training, evaluating, and retaining catechists. Further, the administrators are encouraged to "raise the consciousness of their catechists to the dignity and obligations of this ministry of the word."

The timetable calls for each educational administrator to gradually implement all elements of the new certification program between now and 1985.



Classroom sex education not so controversial now

The biggest news about sex education in the classroom is that it's hardly news at all these days.

Although some public schools still are embroiled in debate over the content and rationale of human sexuality courses, the controversy appears virtually dead in the Catholic schools of the archdiocese.

Director of schools Steve Noone announced the Office of Catholic Education won't take an "advocacy role" in

promoting such programs "any more than we would for any other course." He added that "things have been quiet for three years, following a period of hot debate waged between anxious parents and sometimes cautious but convinced school administrators."

It was in 1973 that the Office of Catholic Education first designated *Becoming a Person*, a first to eighth grade curriculum, as the archdiocese's official family

life program. A number of schools adopted it, most without significant opposition.

Praised by the majority who used it, the Benzinger program had five basic themes: the family, understanding yourself, relating to others, psychosexual maturity, and appreciating values. But some severe critics charged that it omitted specifically Catholic teaching, and was "soft" on controversial sexual questions.

Now revised, the Benzinger program is still used in several parishes. However, Noone reports that its status as the only official curriculum may soon end. The Office of Catholic Education has recommended to the archdiocesan Board of Education, that a variety of curricula be sanctioned. The primary reason: "not every program fits every need."

NOONE SAID other criteria will be included:

—That schools may use only "approved" programs.

—That teachers must have inservice training.

—That parents must be invited to take part in planning, presenting and evaluating the school's program.

Also, under the proposed policy, parents must always have the freedom to provide alternative family life programming to their child without any fear of reprisal.

In Noone's mind, the new policy scheduled for October action will be

implemented for several reasons: People better understand the need for it; publishers have integrated broader concepts more totally; there's been a seven-year opportunity to "sort out what's effective; and finally, new policies will allow for local decision-making and greater flexibility in programming and text selection.

Already, at least one parish, is moving to act on the new guidelines. With archdiocesan approval St. Luke's Parish, in Indianapolis has held a five-session program to prepare teachers, parents and religious educators who wish to provide young teens "with sound Catholic teachings on life and the family."

MRS. DOROTHY Wodraska, is parish facilitator for the program, Reverence for Life and Family, which she says is "heavily Catholic."

Another training program will be offered to adults in the fall, as well as a 15-session course for ninth graders from the parish.

"The program is intended as an alternative to those offered in public school settings," said Mrs. Wodraska, adding, "especially those courses with strong input from Planned Parenthood."

"Our program includes segments on abortion, birth control, homosexuality, premarital sex, and conscience: what it is and how to form it. We will teach what the church teaches."

Educational wisdom

If you give a man a fish, you feed him for a day. If you teach a man to fish, you feed him for a lifetime.

The person who makes no mistakes usually does not make anything.

Education is a person going forward from cocksure ignorance to thoughtful uncertainty.

The end of learning is to know God, and out of that knowledge to love him.—*Milton*

Instruction ends in the schoolroom, but education ends only with life.—*F. W. Robertson*

The secret of education lies in respecting the pupil.—*Emerson*

The wisest man may always learn something from the humblest peasant.—*J. P. Senn*

As knowledge advances, science ceases to scoff at religion; and religion ceases to frown on science. The hour of mockery by the one and of reproach by the other, is passing away. Henceforth, they will dwell together in unity and good-will. They will mutually illustrate the wisdom, power and grace of God.

All the scholastic scaffolding falls, as a ruined edifice, before one single word—faith.—*Napoleon*

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Parents tell why they send kids to Catholic schools

by Peter Feuerherd

They come from all kinds of communities—urban, suburban, small town and rural. Most are Catholic, but close to 10% are not. Even with this diversity, parents who send their children to Catholic schools have remarkably similar reasons for doing so.

Community and caring ... discipline ... Christian values ... personal attention—these are a few of the most-repeated reasons expressed by parents. They seem to more than make up for tuition costs and what is a real financial drain for some parents.

Mrs. Kizzie Aldridge, one of these parents, has a daughter who graduated from Madison Shawe High School and a son who plans to attend the same school next fall. She thinks the extra expense for her children's education is worth it.

"I always went to a Catholic school. I think they get a better education. They learn more religion although they don't teach them the religion I learned."

Mrs. Patsy Barnes has a child at the same school. A convert to Catholicism, she appreciates the learning atmosphere at Madison Shawe.

She added, "We like it because each child is treated individually. Each one feels very, very special."

NON-CATHOLIC parents, for the most part, agreed with their Catholic counterparts on the value of teaching religion in the school. They also appreciated

what they see as a superior education of Catholic schools versus public schools.

Robert Behrman, although not a Catholic, sends his son to St. Charles school in Bloomington because "We're concerned about his education. We want him to reach as high as he can reach. To do that he needs to be challenged by his teachers and peers."

He added, "We also like the idea of teaching Christian education and values in the school."

Parents, both Catholic and non-Catholic, asserted that a strong sense of discipline is another reason to send their children to Catholic schools.

"The discipline is a lot stronger. The teachers care a lot more about the kids," explained Mrs. Martha Voelker, who has children at St. Michael's parish school in Brookville and at Oldenburg Academy.

Mrs. Nancy Howard, a Baptist, has two children in St. Charles parish school in Bloomington. She explained that she liked St. Charles "because of the discipline. The public school doesn't give discipline. These teachers seem to be concerned about the children."

SOME PARENTS explained that the cost of Catholic school education puts only a small dent in their pocketbooks. Others, being less affluent, make substantial sacrifices to keep up with rising tuition costs.

Mrs. Aldridge, a widow, explained that

(Continued on next page)

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Bloomington, Ind.

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Principal — Mr. Ross Myers

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St. Vincent De Paul School

Principal — Sr. Margaret Geiser, O.S.B.

School — 903 18th St., (812) 279-2540
Convent — 1723 S. "I" St., (812) 275-2779

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Our Lord Christ the King School

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Indianapolis

keeping up with her children's tuition is a difficult task.

"My husband died nine years ago. Ever since then, I've been fighting to get my children through the Catholic schools."

Patsy Barnes explained that school costs have caused her family "some" financial sacrifices, "especially in the last few years with the economy the way it is."

Yet, she added, one of the top priorities in the family's budget is the cost for Catholic school education. "Everything else works itself out," she added.

Charles Berman, a graduate student at Indiana University, financially supports his family through part-time work, aided by his wife's part-time employment. He stated that paying for tuition at St. Charles school "hasn't been real easy."

Yet he added, "We're not starving ourselves doing it. We were very pleased to find out what St. Charles costs and we were tremendously pleased by the results."

Martha Voelker lives outside the parish boundaries of St. Michael's in Brookville, so she pays extra to send her child there. The family also contributes to her daughter's tuition costs at Oldenburg Academy.

"YOU JUST TRY to make room for it... You make allowances for it," she explained how her family pays for tuition costs.

The parents interviewed said they send their children to Catholic school because they value the features of the particular school they send their children to.

Mrs. Shirley Shelton sends her child to St. Joan of Arc school in Indianapolis "for a good, down-to-earth education... They give an opportunity to learn and be religious at the same time. It makes for a better life."

Mrs. Joan Walton, who works as a pub-

lic school teacher, has two children who have graduated from St. Joan of Arc.

"I like the individual attention that a child gets. I like that they teach religion in school," she explained.

The great feature of Our Lady of the Greenwood school, according to Mrs. Nancy Naberhaus who has three children enrolled there, are the teachers.

"The teachers do a super job with the children. Everyone seems close and united helping each other out."

Mrs. Gail Foster, a non-Catholic, discovered Our Lady of the Greenwood school after following a school bus that turned into the parish property. She took a walk through the school halls, and was pleasantly surprised at what she didn't hear.

"I WAS AMAZED. The children were quiet and working."

After that experience, Mrs. Foster pulled her son out of the local public school. She has not regretted the decision since.

"The school seems to be a close-knit friendly community. There seems to be a good relationship between teachers and students. There is discipline as well."

Mrs. Mary Lenahan of Holy Spirit parish, Indianapolis, is highly qualified to give testimonials on the value of Catholic school education. Ten Lenahan children have gone through Holy Spirit school with an eleventh just starting out this year as a first grader.

Despite the costs, Mrs. Lenahan believes that sending her children to Catholic school has been worth it.

"We still believe in Catholic education for the children... I like the closeness of it... They are being exposed to the kind of life I want them to have."

"We feel like it's an extension of the family," she added.



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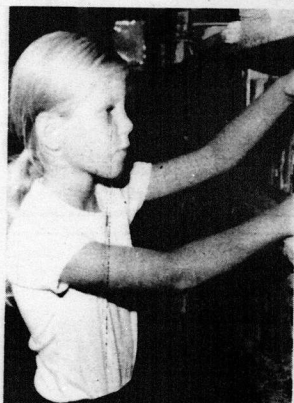
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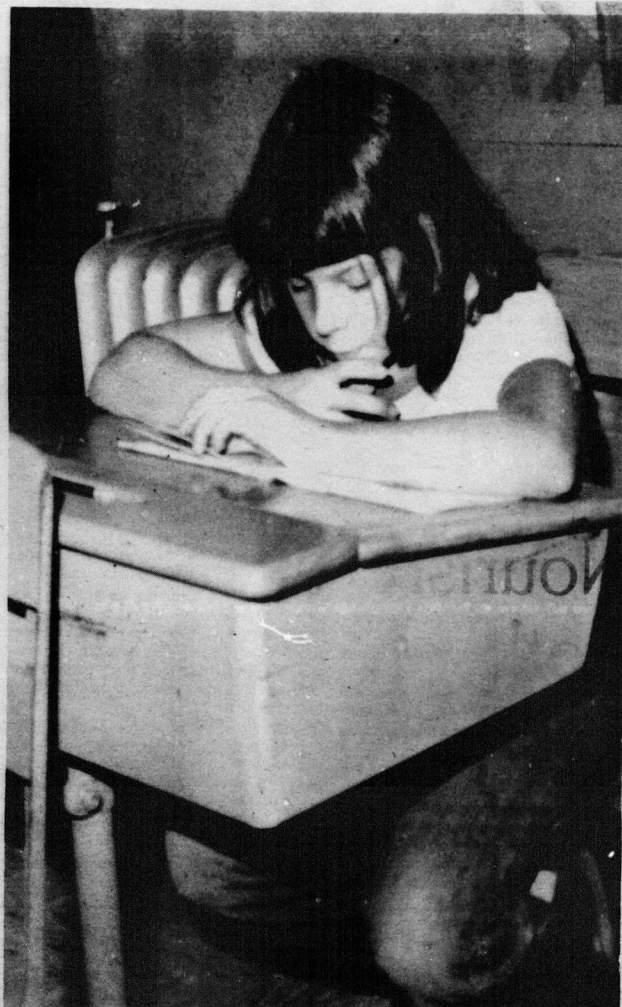
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A new school year begins at New Alsace: a school in any location is still school



IT'S ANOTHER YEAR OF SCHOOL AT ST. PAUL'S, NEW ALSACE—It's the first day of school in the small rural Catholic school in southeastern Indiana, and the students pictured here are getting into the swing of it all. At left Michele Fuchs puts a book back after browsing through it in her classroom library; at the top left, fifth and sixth grade librarians Judy Meyer, Tina Graf and Patty Fette look over books they will give out to their classmates; at the top right, Andrea Seevers grapples with a difficult lesson; and at the bottom right, Franciscan Sister Clarissa Dillhoff works with some of her kindergarten class. (Criterion photos by Peter Feuerherd)



KNOW YOUR FAITH

Nourish others as neighbors

Consider the boat people from Southeast Asia, Cuba or Haiti. Think for a moment of the genocide in Cambodia, the ongoing threat of war in the Middle East, political terrorism or the famine in Africa.

A cursory glance at a newspaper reveals that people in many nations endure massive suffering and truly frightening problems. In the face of such pain, the people of nations such as the United States or Canada sometimes are tempted to shrink into themselves, to focus on their own needs and crises. After all, even people in those nations experience anxiety, faced with inflation, rising unemployment, the energy crisis, the drug culture and other problems.

Given the sheer scope of world problems, the number of persons any one person can help during a lifetime seems pitifully inadequate. So people understandably wonder whether it wouldn't be better to devote energies and resources to neighbors they can see rather than to those they've never really seen who live in Africa or Asia or South America.

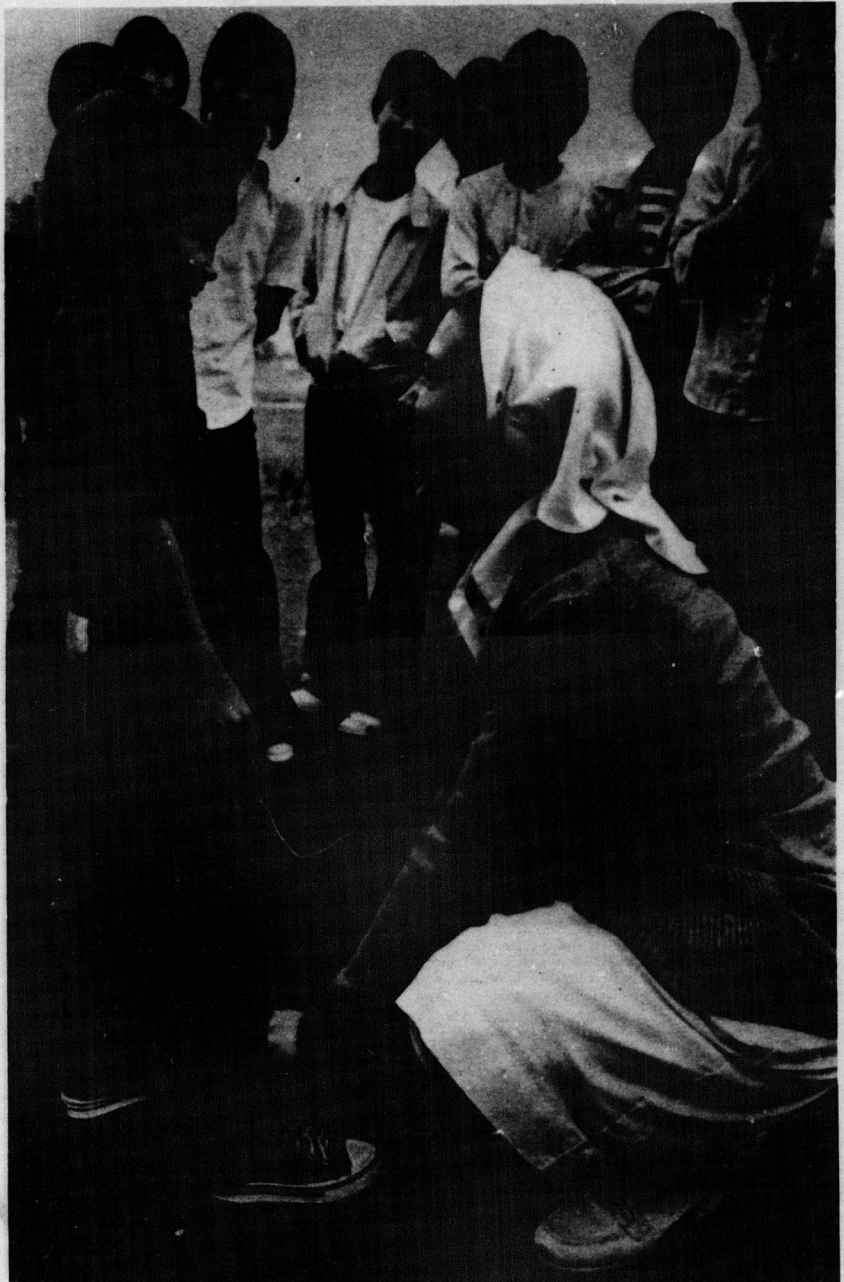
What is a Christian's obligation toward people in other lands? Where and how should this concern be focused—on food, or shelter, or spiritual instruction?

For the person of faith, the lesson taught by Scripture is simple and unequivocal. There is no love of God without love of neighbor. Being responsible for ourselves means being responsible for our neighbor, regardless of race, creed, color or where the neighbor lives.

THE ABILITY to respond to others is basic. Adam and Eve, created in the image of God, establish a relationship of mutual concern for each other. Mutual caring has been a fundamental part of the human picture from the time of creation. And to turn inward by seeking only what satisfies oneself has long been regarded as the stuff of tragedy.

In the parable of the Good Samaritan, Jesus explains his understanding of neighbor. For him, neighbor goes far beyond one's immediate community, including even the alien and the stranger. Jesus states clearly that in helping the needy, Christians are helping Jesus himself: "I was thirsty and you gave me to drink." (Matthew 25:35)

Pope John Paul II's many travels outside the Vatican serve as a reminder that Christians belong to a worldwide family. The pope clearly indicates that being a Christian



GIVING OF OURSELVES—Many opportunities exist for Christians to give from our substance as well as our surplus through organizations helping refugees. (NC photo by Chris Sheridan)

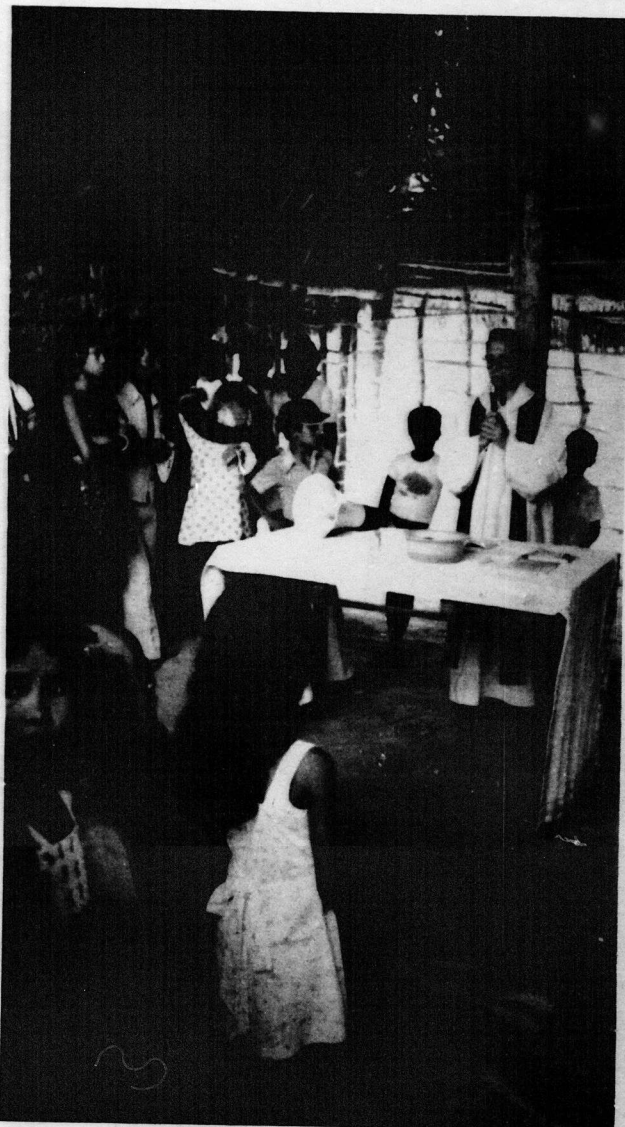
involves concern for needy members of this large family wherever they may live.

While visiting Upper Volta in Africa during May 1980, the pope sounded the following twin themes: People need spiritual nourishment but they often need physical nourishment too.

In that African nation which has been afflicted by

severe poverty and drought, Pope John Paul explained that the assistance given by more privileged nations to suffering nations is a matter of "international justice."

SUCH ASSISTANCE is a "question of charity" as well, the pope said. So, in Upper Volta he launched "a (See **NOURISH** on page 20)



SERVING DISTANT LANDS—In Balsas, Brazil, Verona Father James Molinari administers the sacrament of Baptism in a rural chapel. Although the number of people we actually encounter in a lifetime is limited, Christians are encouraged to serve those in distant lands as well. (NC photo)

Discussion questions for 'Know Your Faith'

1. Pope John Paul II conveys a message to Christians during his international travels. It highlights how each individual Christian belongs to a worldwide, far-flung family. Our brothers and sisters have many different cultures and faces, he seems to be saying. Why is he doing this, do you think?
2. How can conditions in your country make people less likely to share their belongings with people in other countries?
3. What message did Pope John Paul II send to Christians everywhere while visiting Upper Volta last May?
4. According to Father John Castelot, when was the name, "Catholic Church," first used for Jesus Christ's church? Who first used this term?
5. Why does Father Castelot call St. Paul a realist?
6. In what way did Santiago help Tom Lennon? Have you ever had a pen pal?
7. Ways to help people in other countries are suggested by various authors this week. What responsibility do you have, and what responsibility does your parish have toward people in poorer countries? Discuss what you, or your parish, currently are doing or can do.

Communities which

by Father John J. Castelot

Christians profess to be a universal community of love. But if we love, we care; and if we care, we share with those who are in need.

The church of Christ had humble beginnings, just like Jesus himself. The coming of the Holy Spirit did not effect an instantaneous creation of a Catholic Church that was universal. It was not until the second century that Ignatius of Antioch could use the term, "Catholic Church" for the first time, meaning the church throughout the Mediterranean world.

As historian Philip Hughes said in "A History of the Church": "Unity is of the highest importance, as willed by God. Unity in each local church, unity of belief between all the churches of the world . . .

St. Ignatius looking beyond the local churches to the one great church has found for that unity the name which henceforth it will forever retain . . . the Catholic Church."

But even in the first century, the faithful understood the importance of unity in the local community and had a keen realization that the local church did not stand alone but was joined with all other communities by a bond of love and peace. The principle of that unity was the Spirit of Christ: "All are one in Christ Jesus." (Galatians 3:28)

HOWEVER, anxious as Paul was for the unity of his individual churches, he never let them forget the other communities, especially those in need of help. Paul's success in doing this may be

A letter to Santiago

by Tom Lennon

By now, Santiago, you must be an adult, probably living in Lima, Peru, perhaps a husband and father, and, I hope, maybe not quite as poor as when I knew you.

You were only a young boy when the mailman brought you to my living room. The postmark on the thick envelope was Chimbote, Peru.

Inside the envelope were several documents from the Foster Parents Plan agency that was, so to speak, sponsoring our temporary friendship. Your picture was enclosed and I saw a child looking very serious, standing stiffly at attention, dressed in his best but poor clothes.

The agency told me all about you, Santiago. Your family was poor. Your father had deserted you. Your mother worked hard 12 hours a day washing clothes for people. You had one sister, and all of you lived in a clay hut that I found hard to visualize.

I've saved all your letters, Santiago. In your first letter, you introduced yourself very formally, or at least the translator of your Spanish made it sound formal.

"My name is Santiago. I will like to write to you very much every month, and I hope you like writing to me. I am 10 years old, but I am not very good in arithmetic."

YOUR FOURTH letter shocked me with news that I had already heard on television. "A terrible earthquake came here. It made me very nervous. We are afraid another one will come. Our clay house was completely destroyed. I also lost my copybook in the earthquake. It was my best copybook."

At the time I had some extra green stuff and so, in addition to the regular monthly support donation, I sent your family \$100. You wrote back, "With your wonderful gift we have built a new house of reeds. But it is near a river and lots of times the mosquitoes keep me awake at night and it is hard to pay attention the next day in school. Thank you for your gift and for writing to me every month."

Later the river flooded and destroyed your house again. I wondered how you all kept on going.

Sometimes I wasn't sure what to write to you, Santiago. So I wrote to you mostly about what my life was like when I was 10, about some of the big snows, and the trouble I had with arithmetic, and how I was sick too often. I tried to encourage you, for in almost every letter you said you were not a good enough student. I suspected your teacher told you that, and I suspected she was wrong.

ONE DAY, Santiago, I had a bad time at work; everything went wrong. When I came home that night, I felt like cursing the whole world. But, in my mailbox was your monthly letter. Without a great deal of enthusiasm I opened it and read it. I shall never forget this part:

"Mr. Lennon, you have told me that your father died when you were very young, and it made you sad. You know that my father left us and never came back, and so I feel very sad like you did. But, Mr. Lennon, now I think of you as my father. You have helped me so much, and I love you and will never forget you. You will always be my father."

Your letter made me cry that night, Santiago. You did so much more for me than I ever did for you.

Nourish

solemn appeal to the whole world" not to shut its eyes to the drama of the afflicted Sahelian region of Africa. He proclaimed: "I, John Paul II, bishop of Rome and successor of Peter, raise my pleading voice, because I do not want to be silent when my brothers and sisters are threatened . . . I launch an appeal to everyone."

Responses to the needs of people in other nations can take many forms. For example, Christians give financial aid through missionary societies. American parishes have a tradition of responding generously to special appeals, giving aid to people devastated by natural and political disasters. And, in the past few years, Christians have led the way in responding to the great need for refugee resettlement.

h share

gauged by a passage from Second Corinthians (8:1-4), where he directs that community's attention to the generosity of the churches in northern Greece (Macedonia):

"Brothers, I would like you to know of the grace of God conferred on the churches of Macedonia. In the midst of severe trial, their overflowing joy and deep poverty have produced an abundant generosity. According to their means . . . and voluntarily, they begged us insistently for the favor of sharing in this service to the members of the church."

The community referred to is the one at Jerusalem, which, it seems, had fallen on very hard times.

It is especially remarkable that the generosity of the Macedonian churches was not motivated by a desire to share only their surplus wealth. On the contrary, their generous response came "in the midst of their severe trial." This response to the plight of their distant Jewish brothers and sisters was not a grudging reaction to arm-twisting on Paul's part; they actually begged for this favor.

STILL, EVEN though Paul holds up this ideal for imitation, he is too realistic to make unreasonable demands. "The willingness to give should accord with one's means, not go beyond them. The relief of others ought not to impoverish you; there should be a certain equality. Your plenty at the present time should supply their need so that their surplus may one day supply your need, with equality as a result." (II Corinthians 8:12-14.)

It is easy for people to get so wrapped up in narrow, parochial concerns that they forget they are only one part of the Body of Christ. If Christians in the United States enjoy a degree of affluence today, it is only because, when they were a struggling mission church not so long ago, thousands of their brothers and sisters in Europe came generously to their aid.

The plight of our brothers and sisters in poorer parishes, even in our own metropolitan areas, should not remain unknown to us, nor should their cries for help go unheard. At the same time, awareness that we are united in Christ with churches throughout the world is vital. The Christian who cares about others is challenged by situations near home and far away too.

from 19)

Then, of course, some Christians respond in person to appeals from abroad, serving as catechists, agricultural or business experts and teachers. In many parishes there is frequent prayer for other peoples. And there are many educational efforts today designed to increase awareness in the church of the plight of poor nations and the interdependence of peoples.

Finally, in this necessarily incomplete list, quiet efforts are often made by national groups of bishops to respond to the action requests they receive from conferences of bishops in other nations with special needs.

The world family is very large and a bit overwhelming. The needs of this family are very great and quite compelling.



The Story Hour

The parable of 'a rich fool'

by Janaan Manternach

One day Jesus was talking with a crowd of people. Someone said to him, "Teacher, tell my brother to give me my share of our inheritance."

Jesus thought for a moment. He answered the man with a question, "Friend, who has set me up as your judge or arbitrator?"

Jesus did not want to become involved in the man's family dispute. But he sensed that this man was too much concerned with money and possessions.

So Jesus said to the crowd "Avoid greed in all its forms. Wealth and possessions do not assure you a long or happy life."

He went on to clarify his point by telling them a story, a parable.

"There was a rich man," Jesus began. "He was a farmer whose harvest was very good. He was looking over his barns and bins to see where to store the fresh grain."

"What shall I do?" he asked himself. "I have no place to put what I have just harvested. I know what I'll do. I will tear down my grain bins and build bigger ones."

THE PEOPLE were listening carefully. They envied the rich farmer who had more grain than he could store. His solution seemed to make sense. The people in the crowd wished they were in that farmer's shoes.

Jesus went on with his story. "Here is what the man was thinking to himself as he dreamed of his bigger barns filled with grain. 'I have blessings in reserve for

years to come. Now I can relax. I'll eat heartily and drink well. It's time just to enjoy myself.'"

The crowd liked the story. They were thinking that the farmer had the right idea. He had worked hard, made a fortune. Now all he needed to do was enjoy the good things of life. Any of them would do the same.

Well, Jesus surprised them with the way the story turned out. "This is what happened to that man," Jesus continued. "As he was gloating over his possessions and a future of pleasure, God said to him, 'You fool! This very night you will die. To whom will all this piled-up wealth of yours go?'"

THE PEOPLE looked at one another in surprise. They were not expecting the story to end like that. Then they looked down. Each person looked into his or her own heart. The crowd became quiet.

Jesus told them the moral of the story. "That is how it is with anyone who grows rich for himself instead of growing rich in the sight of God."

As the crowd began to break up, Jesus turned to his disciples. "That is why I warn you not to be concerned about what you are to eat, or what you are to wear. Your father knows you need such things. Seek first his kingship over you. The rest will follow."

(Children's Story Hour biblical quotes are paraphrased.)

Suggestions for parents, teachers and youth using the children's story hour for a catechetical moment:

PROJECTS:

1. Say a prayer often that you will never become greedy like the rich man and that you will use what you have to help others.
2. Covenant House, 460 W. 41st Street, New York, N.Y. 10036, is a place where runaway children can stay and get the kind of help they need. Some children who stay there are as young as 11. The place was founded by a Franciscan priest, Father Bruce Ritter. If you have some money that you would like to use to help children in great need, you may want to send it by check to Father Ritter at the above address.

After reading the story, "The parable of 'a rich fool,'" talk together about it. Questions like the following may guide your conversation.

QUESTIONS:

- What prompted Jesus to tell the crowd they should avoid greed?
- What did Jesus do to clarify the point he made about greed?
- Why was the farmer in Jesus' story rich?
- How was the farmer going to make space for his new grain?
- How did Jesus' listeners feel about the farmer's plans?
- Why were the people surprised at the end of the story?

Our Church Family

'Ancient' traditions not so old

by Fr. Joseph M. Champlin

For most American Catholics, their understanding of Church history tends to be identical with their memory or lived experience.

The former practice on Sundays of priest and parishioner reciting at the Mass's conclusion several "Hail Marys," the "Hail Holy Queen" and other petitions is an excellent case in point.

One man, anxious for their return, wrote to me: "These prayers were performed at the end of Masses as far back as I can remember prior to Vatican II."

The writer could also add the practice dates back as long as he can recall—considerable length of time since I recently passed the golden milestone of my life.

But a half century in church history is a relatively brief period. Given this fact, just how far back must we return to discover the addition of these prayers at the end of Mass? Less than a hundred years.

On January 6, 1884, Pope Leo XIII mandated them for the universal church. Closer to our times, Pope Pius XII designated those petitions to be recited chiefly for the conversion of Russia.



We may thus state that these prayers had the approval of Rome, were obviously in themselves good, but can claim only recent vintage and not look to the ancient traditions of our church for support.

AT VATICAN II, the council Fathers commanded a reform of the liturgy and gave this fundamental norm to govern the revisions:

"For the liturgy is made up of unchangeable elements divinely instituted, and of elements subject to change. These latter not only may be changed but ought to be changed with the passage of time, if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become less suitable."

It would appear those experts who followed that directive in revising the liturgy judged the prayers after Mass as out of harmony with the inner nature of the liturgy and less suitable since they, among other elements, were dropped from the new Order of Mass.

In 1969, when Pope Paul VI issued the renewed Roman Missal, he made these observations:

"The rites have been simplified, due care having been taken to preserve their substance. Elements which, with the passage of time, came to be duplicated or were added with but little advantage have now been discarded... On the other hand, certain elements which have suf-

fered injury through accidents of history are now restored to the vigor which they had in the days of the holy Fathers. Among these are... the Prayer of the Faithful..."

A KEY POINT in this discussion is the introduction of the General Intercessions, Prayer of the Faithful or Bidding Prayer. That original element of the Mass liturgy enables the people to "exercise their priestly function by praying for all mankind."

Rubrics for the Order of Mass specify:

"It is desirable that a prayer of this type be normally included in Masses celebrated with the people, so that they may pray for Holy Church, for those in authority, for those oppressed by various needs, for all mankind, and for the salvation of the entire world."

Petitions for specific intentions, e.g. for a greater devotion to Mary, for those suffering a disaster, for the conversion of certain peoples, should be worked into the general intercessions after the homily or creed rather than made part of a special prayer service at the end of Mass.

Such an addition becomes one of those less suitable intrusions mentioned by the Roman directives. It implies we were not praying at the Eucharist for our real needs and now that Mass is over we are going to pray for this or that vital concern.

the Saints by Luke

St. PHILIP BENIZI



ST. PHILIP BENIZI WAS BORN IN FLORENCE, ON THE FEAST OF THE ASSUMPTION, 1233, THE VERY DAY THE ORDER OF SERVITES WAS FOUND. IN HIS YOUTH HE LONGED TO BE A SERVANT OF MARY, BUT FEELING UNWORTHY, HE YIELDED TO HIS FATHER'S WISH AND PRACTICED MEDICINE. EVENTUALLY, HIS DOUBTS WERE SOLVED, WHEN, ACCORDING TO LEGEND, OUR LADY, IN A VISION, BADE HIM TO ENTER HER ORDER. PHILIP ENTERED AS A LAY-BROTHER AND THOUGH RELUCTANT, WAS MADE NOVICE-MASTER. AS HIS RARE ABILITIES WERE DISCOVERED, HE WAS ASKED TO BECOME A PRIEST. AS TIME WENT ON HE BECAME GENERAL OF THE ORDER. WORD OF HIS SANCTITY SPREAD SO RAPIDLY THAT WHEN THE CONCLAVE MET AT VITERBO AFTER THE DEATH OF CLEMENT IV, THE CARDINALS DELIBERATED ABOUT ELECTING PHILIP AS POPE. HEARING OF THIS, HE HID HIMSELF IN A CAVE ON MONTE AMIATA, UNTIL A NEW POPE HAD BEEN ELECTED. PHILIP THEN RESUMED HIS MISSION OF PROPAGATING DEVOTION TO THE PASSION OF JESUS AND THE SORROWS OF MARY. AS HE WAS DYING, HE ASKED FOR THE CRUCIFIX WHICH HE CALLED HIS "BOOK." HE DIED ON AUG. 22, IN THE OCTAVE OF THE ASSUMPTION, 1285. THE FEAST OF ST. PHILIP BENIZI IS AUG. 23.

THE WORD THIS WEEKEND

AUGUST 31, 1980
TWENTY-SECOND SUNDAY IN ORDINARY TIME (C)

by Paul Karnowski

Pride. People confront it in various ways. Carly Simon sings, "You're so vain, you probably think this song is about you." My mother-in-law says that some people act like the song "How Great Thou Art" was written for them. We all know someone who, upon reading the book *I'm OK, You're OK*, would agree with only the first half.

In today's Gospel, Jesus tells a parable about a man who goes to a wedding; if the man sits at the head table, he risks the embarrassment of being asked to move down; if he sits in the lowest seat, he may be asked to move up. Jesus concludes by stating: "Everyone who exalts himself shall be humbled and he who humbles himself shall be exalted."

There's a certain amount of poetic justice in that statement, a certain conclusiveness that allows us to misinterpret. We can too easily picture ourselves peering over the shoulder of Jesus and telling someone, "See!! We'll get even... sooner or later!!" Of course, such an attitude is anything but humble.

TRUE HUMILITY is a virtue that is both difficult to define and hard to achieve. If humility is simply a lack of honor, we're all in trouble. We've all been "exalted" at one time or another: there

are birthdays, anniversaries, graduations, and weddings. Furthermore, we know that it is a good thing, even a virtue, to have a knowledge about ourselves; it is good to know what is unique about us, to know what makes us different from any other person. But this is not humility.

NOR IS humility self-deprecation. If we walk around beating our breasts and belittling ourselves, we can easily fall into the sin of pride. For pride occurs when we convince ourselves that we are fundamentally different from others. (It has nothing to do with personality; everyone is unique in that respect, which is a good thing.) Someone with a lot of money or talent can convince himself that he is set apart from the rest of the human race; a person who constantly puts himself down in the face of others, does the same thing, effectively placing himself in a different category.

If humility really is the opposite of pride, then humility should be defined as an awareness of our "sameness;" an awareness that we all face the same basic problems... a recognition that we all have the same fears, concerns, and needs, no matter how distinct our personalities. It is for this reason that Jesus urges his host to invite the lame, the blind, and the beggars to his parties—not because they are different, but because there is no difference.

Sir. 3:17-18; 20:28-29
Heb. 12:18-19, 22-24
Luke 14:1, 7-14

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Federal nutrition regulations announced for 1980-1981 year

Federal Child Nutrition Program regulations have been announced for the new school year.

These regulations determine the eligibility of children to receive free meals and free milk or reduced price meals. A large number of Catholic schools in the archdiocese participate in this program and are encouraging individual eligible families to seek its benefits.

Families may obtain application forms at participating schools. Information provided on the application is confidential, and will be used only to determine eligibility. Applications may be submitted at any time during the year. A simple statement of income and family size is required plus a signed certification by the parent or guardian that information provided is correct.

Children from families whose income is at or below the levels shown on the chart are eligible for free or reduced price meals or free milk. Also, families not meeting these criteria, but with unusual expenses such as exceptionally high medical costs; shelter expenses higher than 30% of income; special education expenses due to a child's mental or physical condition, or

disaster or casualty losses are urged to apply.

According to regulations, in certain cases foster children may be eligible for benefits. If a family has foster children living within the home and wishes to apply for such meals and milk, the family should contact its school.

Under provisions of the policy, school principals will review applications and determine eligibility. If a parent is dissatisfied with the ruling, he or she may wish to discuss the decision informally with the principal, or may make a formal appeal to the pastor, requesting a hearing.

If a family member becomes unemployed or if family size or income changes, the family should contact the school to file a new application. Such changes may make the children eligible for reduced price meals, or for extra benefits such as free meals and milk.

In the operation of a school nutrition program, no child may be discriminated against because of race, color, national origin, religion, handicap or age. The schools have copies of the complete policy, which may be reviewed by any interested party.



NEW ADDITION TO ST. JOAN OF ARC SCHOOL—Michael Scherer, St. Joan of Arc art teacher, puts the final touches on a colorful mural that now adorns the front hallway of the school in Indianapolis. The mural was designed by Scherer who was assisted this summer by his artistically-minded students. It depicts the school's patron saint seeing the vision of an angel telling her to go forth and save France. (Criterion photos by Peter Feuerherd)

Jackson: Catholic schools are oases in educational desert

LOS ANGELES—The Rev. Jesse Jackson, founder and head of the black self-help group Operation PUSH (People United to Save Humanity), has called Catholic schools "oases in the middle of educational deserts."

In an interview in Twin Circle, a national Catholic weekly published in Los Angeles, Mr. Jackson, an associate minister at a Chicago Baptist church, said Catholic schools were such oases in the last few years "in part because the public schools are traumatized by a collapse of moral authority."

In public schools "the educators are less believable; there is a cold war that exists between parents and teachers in too many instances," he said. "The administrators are, by and large, detached, political and very overt in their racism. There has been a tremendous amount of tension around the issue of desegregation, so that the public schools have become battlegrounds during the last 20 years. And the casualties have been the children."

In Catholic schools, on the other hand, "the nuns and priests seem to remain

more believable and more trustworthy," Mr. Jackson said. "And because they have moral authority, which grows in part from the affirmative relationship they have with parents—indeed, the relationship they demand of parents—they are able to demand discipline. And discipline is perceived as therapy, not as punishment, when it comes from moral authority."

"LASTLY, I would say that the success of the Catholic schools in the city has been from their whole approach to education: a concern for a developed mind as well as strength of character and health of body. And there is the religious factor as the undergirding force for our entire life pattern."

Mr. Jackson said that, although two of his children attend Catholic schools, he opposes tuition tax credits for parents who send their children to non-public schools. "If people make the decision to send their children to private schools, then they should be prepared to make that financial sacrifice."

FAMILY INCOME SCALE

For Determining Eligibility for Free Meals & Free Milk and for Reduced Price Meals

Family (Household) Size	(A) For Free Meals & Free Milk Must be at or below figure listed			(B) For Reduced Price Meals Must be at or between figures listed		
	ANNUAL	MONTHLY	WEEKLY	ANNUAL	MONTHLY	WEEKLY
1	\$ 5,230	\$ 436	\$ 101	\$ 8,150	\$ 679	\$ 157
2	6,900	575	133	10,760	897	207
3	8,580	715	165	13,380	1,115	257
4	10,250	854	197	15,990	1,333	308
5	11,930	994	229	18,600	1,550	358
6	13,600	1,133	262	21,220	1,768	408
7	15,280	1,273	294	23,830	1,986	458
8	16,950	1,413	326	26,440	2,203	508
Each Additional Family Member	1,680	140	32	2,610	218	50

by Fr. Gerald A. Gettelfinger
Chancellor of the Archdiocese

Family reunions are great occasions for reminiscing. Invariably, you will hear someone say: "Don't Aunt Margie and Uncle George look great! To look at them, you'd never believe they have been married for 50 years. They sure look super for having raised all those kids—and to think of all that's happened around them since they got married. It sure was different back in 1930 than it is here in 1980! I hope I hold up as well as they have through thick and thin."

Well, that's what reunions are for—to remember; and in remembering, to be rejuvenated, refreshed, renewed and to enjoy a host of other lively results. That is why I have looked forward to 1980, the 'Year of the Family,' in fact, to the whole decade to be known as the 'Decade of the Family in the Church.' It should be a great reunion for us all: just imagine all the reminiscing we'll be doing.

Memories that we dredge up at family reunions are, of course, glorified and pain-free records of today's happenings. Somehow, we have the uncanny ability in the remembering to remove the pain of the past and admire the stability and strength of those family members who survive. Every family has its own experience to recall—a wealth of memories by which to be guided, strengthened and nourished. Memories, therefore, are critical ingredients to our family's health and well being. Especially memories that are satisfying; but more than that, memories that are reassuring for us because they build up our confidence for tomorrow.

For almost two decades, I have had a love affair with Catholic education. I began it both as a parish priest and as a teacher. In particular, my love affair has been with one member of the Church's educational family, the Catholic school. I taught religion in the Catholic elementary school at St. Matthew's in Indianapolis; I taught Latin and Religion at Chatard High School for nine years, along with the challenge of being its principal for three years. All that during the decade of the 60's.

MY LOVE AND admiration for the Catholic school, one member of the Catholic educational family, never waned but grew immensely during those years—years in which the Catholic school was tried, buffeted, attacked, shaken, and abandoned by many from both inside and outside the family. With turmoil raging around the

Catholic school in what will be known as the Vietnam-world and post-Vatican II Church, the school as a member of the family lost a lot of self-confidence. The Catholic school had fallen from the ranks of the most favored status. Tattered and torn, the Catholic school limped in the decade of the 70's.

My love affair with this member of the Catholic educational family continued through the 70's in my role both as the superintendent of Catholic schools and superintendent of Catholic education.

I stand in admiration of the Catholic school. It has survived—and will continue to survive! I know the scars the Catholic school bears from those years because I know the battles it has survived. The joy in recalling the struggle is not only the fact that the Catholic school has survived, but also the fact that it has regained its self-confidence as a fearless and mature member of the family. It is no longer dependent upon the most-favored status, but has come to recognize itself as a responsible, health-eager contributing member of the Catholic educational family. Part of its survival, of course, is its endurance change.

One very popular activity at family reunions is leafing through the family photograph album. I find that there is no better way to experience change in our lives than to look at one's own life in pictures. Time alone takes its toll, however, we all tend to change with the times—just look at the dress or hair styles in the family album.

THE CATHOLIC school, too, has changed. It too has recognized that in order to meet the needs or the limitations of the day, change was required. The Catholic school is responsive to the need of the day. Its number and size may have been altered in the last two decades; however, you will find that its lean, trim look will make it capable of quick and certain response to the needs of the Catholic educational family and the larger Church family.

The Catholic school may have limped into the decade of the 70's—it marches into the 80's with the singlemindedness of a well-disciplined soldier. Its mission is clear since it is the same mission given the apostles of old. If the gospel is not the mission of the Catholic school, it is no longer authentic and will die. The Catholic school has survived, and will survive, because of its authenticity, not in spite of it.

I look forward to reminiscing in the 1990's in order to review the journey of the Catholic school to see what marvelous change another decade has wrought for this authentic member of the family.

(Father Gettelfinger's remarks were originally printed in the Feb. 5 issue of *The Criterion*.)



Catholic schools: a love affair a survival story a bright future

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Church seen as key to transition and future's hope

by Sr. Judith Shanahan
Acting Superintendent of Education

Once again, as parishes and districts, we are beginning our total Catholic Education efforts for the year. Coincidentally we also begin a new decade. I always feel excited, hopeful and reflective at such times.

A recent experience strongly colors my excitement, hope and reflection. A month ago I attended the First Global Conference on the Future in Toronto, Canada. (See *Criterion*, Aug. 22, p. 13) With 6,000 representatives from across the globe, I reflected on past and present, and dreamed and planned for the future of our planet. I was deeply stirred as women and men spoke to the current breakdown of the industrial era so evident since the mid-50's in crises in government, education, family, health, energy, foreign affairs, etc. I was challenged repeatedly to think globally so that I might act locally (the conference theme). I wondered how the Catholic community, especially those of us who serve in the ministry of education, might respond to global needs in this decade of transition.

In any era of profound change, old cultural values are



challenged and new values emerge. The more rapid the change—the greater the shock to the human spirit. Somehow, some persons and communities seem able not only to survive but to grow and flourish with change.

These persons and communities actively shape the future rather than passively react to it. Futurist Alvin Toffler in his book *The Third Wave* proposes that three elements characterize those who shape the future: community—structure—meaning.

ON REFLECTION, I believe these three elements are the particular gifts which the church, and specifically those of us involved in the catechetical ministry of the church, bring to the future.

The healthy human spirit seeks relationship and reaches out for community. Loneliness and alienation, which know no age limit, are painful signs of our time. Catholic education can be, and must be, both an experience of and a means to community. The sharing in community of our common personal experience of Jesus' action in our lives can help shape the future.

The second element necessary for growth in a period of transition is structure. Normlessness and the questioning of fundamental moral principles pervade our world. The teachings of Jesus provide a fundamental moral code which can transcend change, providing children and adults with guides for decisions about the future of our globe.

The church and Catholic education do propose a structure of beliefs. We do stand for someone and for something. As Catholic educators clearly sharing our belief structure with Catholics and non-Catholics alike, we are shaping the future of our planet.

THE THIRD ELEMENT necessary for growth in an age of transition is meaning. Men and women, young and old now ask the question of life's meaning with heightened poignancy. Many of the affluent among us seek life's meaning in wealth and status.

The poor—denied access to wealth and status—may seek meaning in violence, rebellion and ultimately despair. Some persons among both the rich and poor have found life's meaning in their common wealth and status as children of a loving God. The joyful sharing of this latter meaning of life is at the heart of total Catholic education.

This is a new year, a new decade, a new era. Now is the opportunity for Catholic educators to shape the future by sharing community, structure and meaning. The future belongs to those willing to pay the price to create it. I challenge myself, the archdiocesan community and every person involved in Catholic education to pay the price of this new creation.



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Parents say handicapped students get little help

by Peter Feuerherd

They are called "handicapped," "special," and "developmentally disabled" by the professionals in the field. Sometimes they are called less kind things by the ignorant.

They are blind, deaf, mentally retarded, or have other handicaps. The archdiocese serves them through the diagnostic services of St. Mary's Child Center, a special program at Secena High School for teenagers, and a few religious education classes in scattered parishes.

Recently, the Office of Catholic Education hired E. Jackie Kenney to a new position as consultant for handicapped persons.

Despite these efforts, parents assert and professional religious educators admit that the archdiocese is not doing nearly enough.

Mrs. Evelyn Froehlich, a parishioner of St. Joan of Arc in Indianapolis, has a 19 year old daughter, Annette, who has Down's Syndrome, popularly known as Mongoloidism. Last year Annette graduated from Secena, an archdiocesan high school that offers an innovative program for the handicapped, with both special classes and "mainstreaming" with other students in regular classroom settings.

The Secena program is supported by tuition payments and fundraising by the Guardian Angel Guild, a Catholic charitable organization that aids the handicapped.

Although her daughter encountered some cruelty from a few students at Secena, Mrs. Froehlich explained, "It was a more caring and Christian environment than a public school."

HAPPY with the program at Secena, Mrs. Froehlich believes that the church's concern for the

handicapped should go beyond one innovative school program.

"Catholics proclaim they care about the sick, the old, and the handicapped. They really should have more programs rather than less."

Mrs. Froehlich has sent her daughter to recreation programs for the handicapped at different Protestant churches. One of these, a program of recreation and a support group for parents at an Indianapolis Methodist church, had 15 participants, 14 of whom were Catholic.

The archdiocesan church, she asserted, has a "head in the sand approach" towards the handicapped. Efforts like St. Mary's Child Center and the special program at Secena High School are merely a "drop in the bucket" in meeting the needs of handicapped people, she asserted.

There have been numerous attempts in the archdiocese to start parish programs for the handicapped to meet complaints like Mrs. Froehlich's, but few have lasted.

Providence Sister Dorothy Rasche, now director of religious education at Holy Rosary parish in Seelyville, was instrumental during the mid-1970's in starting the Special Religious Education (SPRED) program for the handicapped in St. Lawrence parish, Indianapolis.

THE SPRED program, the nun explained, uses "symbolic catechesis" as a teaching tool because many handicapped youngsters do not have the ability to grasp abstract concepts about God.

"We have the children come to the realization that God is Spirit and Father . . . We draw from within the child the mystery. We don't put it into words for the child."

At its peak, the program at St. Lawrence included about ten children in weekly sessions. The program disbanded last year after the nun who succeeded Sister Dorothy was transferred to another archdiocese, and because only two children showed up for the beginning of classes.

Mrs. Elizabeth Snelz, a St. Lawrence parishioner, has a 13-year-old daughter Angela with Down's Syndrome who attended the SPRED activities. Mrs. Snelz believes that the program was helpful to her daughter who was



SECENA SPECIAL—These four pizza lovers are gathered for this summertime treat while considering the new school year coming up. They are part of Secena High School's special education group. They are (from left to right) Margaret Lowe, religion teacher; Dan Sinclair, Little Flower Parish; Lisa Dohrenwend, St. Thomas Aquinas Parish; and Pat Sexton, Nativity Parish. (Photo by Peter Feuerherd)

trained to receive first Holy Communion in the class.

"It was a place she could go where she could be accepted," said Mrs. Snelz. Programs like the one conducted at St. Lawrence are important, she explained, but there may not be enough interest in any single parish to make them run well.

"Maybe the solution would be for neighboring parishes to get together," she stated.

SUE Helinsky, a parishioner at Our Lady of the Greenwood parish, has a similar story to tell about a once successful program of religious education that fell apart. Mrs. Helinsky, who has a degree in special education, directed a program based at Our Lady of Grace Convent, Beech Grove, for about 14 children from Indianapolis' south side.

A combination of problems, including what Mrs. Helinsky called a lack of support (See **HANDICAPPED** on page 31)

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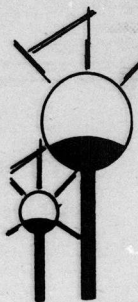
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Innovation, identity key to college survival

by Valerie Dillon

How can a small private college survive in today's economic crunch?

With a sense of oneself, with a balanced educational and career-oriented curriculum, and with a willingness to experiment and pioneer—that's how two Catholic colleges in the archdioceses are making it.

Marian College in Indianapolis, and St. Mary-of-the-Woods near Terre Haute have decidedly different approaches as well as student bodies. Yet, an innovative spirit and a willingness to plan for the future have carried both institutions through hard times to what apparently is a stable and bright future.

At Marian, Dr. Louis Gatto, president, reports that last year's enrollment was 17 percent higher than the previous year. This year, applications are 30 percent ahead of 1979.

Providence Sister Jeanne Knoerle, president of St. Mary-of-the-Woods, said "things look very good" in terms of resident students with a 35 percent increased enrollment over last year.

What accounts for the larger student bodies, given decreasing enrollment on many college campuses?

Dr. Gatto points to the desire of many students to get a private education with academic excellence and individual attention.

"OUR CLASS size is 15 or 16, our students aren't taught by graduate assistants, we have fine programs, and our tuition base is well under the national average," Gatto states.

About 30 percent of Marian's student body is non-Catholic, but "we have a Catholic heritage and a philosophy which flows out of that."

"People assume that a private college is elitist," according to Gatto. "Not so for us. We don't have the large numbers of middle and lower income students that a state university might have. But we do

have a large percentage of such students."

Sister Jeanne attributes the larger student body at St. Mary-of-the-Woods in part to "a change in our marketing approach," which didn't so much change the curriculum but altered how the Woods talked about it.

"Young women today emphasize careers; they have so many more options, so we offer a variety of internship opportunities," she said. These are carefully monitored and structured, and give the students a chance to really test their interests. They have included an opportunity for one student to study theater management at the Kennedy Center for the Performing Arts in Washington, D.C., several journalism internships, a stretch in state government in Indianapolis for one young woman, as well as business and other job-related internships.

St. Mary of the Woods' identity as Catholic and an all-woman's college remains very strong. About 85 percent of the students are Catholic and are from "relatively strong Catholic backgrounds."

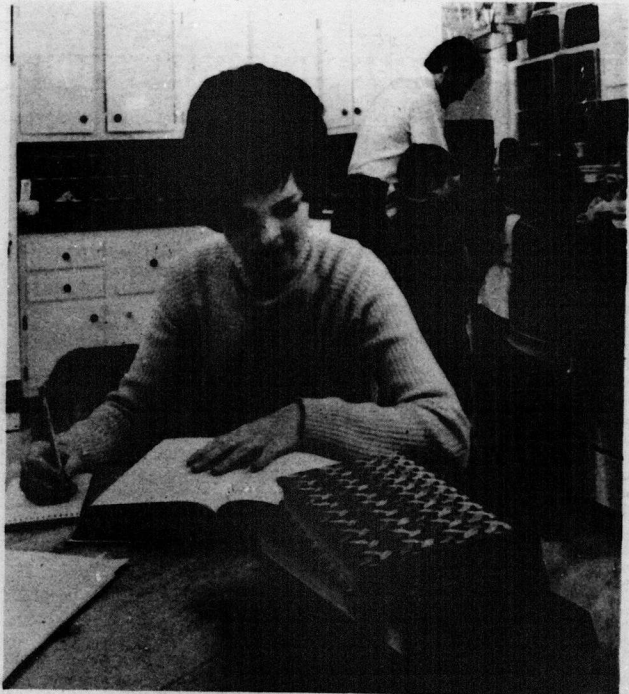
"We are the oldest Catholic college for women still open," Sister Jeanne said. "We feel some responsibility for such colleges."

ACKNOWLEDGING that the institution "evaluated the coed thing," the administrator explained that because of the presence of two other colleges in Terre Haute (Indiana State University and Rose-Hulman Institute), the women at the Woods "are not isolated."

Instead, Sister Jeanne believes that what the Woods does best is to educate women, "providing models of women who are competent, who enable students to sense that women can operate effectively and professionally in the world."

What innovations have appeared on both campuses as part of their forward look?

At Marian, a new program with Catholic (See COLLEGE SURVIVAL on page 32)



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Campus ministry: doing well at seven colleges

by Peter Feuerherd

Catholic campus ministry in the archdiocese is alive, and sometimes quite well, in the seven colleges and universities served by campus ministry organizations.

A number of priests involved in these efforts are pleased by what they sense is a deeper interest in personal spirituality among college students today. At the same time, many of these same campus ministers lament what they perceive as a lack of interest in social justice issues by young people.

Father Martin Peter, pastor of St. Thomas Aquinas parish in Indianapolis and campus minister for nearby Butler University, noted that students of today are much more interested in organized religion than their counterparts of the 1960's. Today, Butler students are an integral part of the St. Thomas Aquinas parish community; he said that it is not even surprising to find students at St. Thomas for weekday Masses.

Yet the priest added, "The student of today is hard to get out of his/her own little world... It is difficult to get them involved in any kind of social justice issue."

That "little world," added the priest, combines a heavy emphasis on studying for good grades to get a job at graduation in a tight economy and a heavy social emphasis on the "Greek" fraternity and sorority system on campus.

FRANCISCAN Father Christian Moore, who heads the Catholic Center at Indiana State University in Terre Haute, explained that students today are "more into faith." Yet he noted, "It varies. There is a great variety among the students themselves."

Students at Indiana University in Bloomington are searching for a "more personal faith," according to Father James Higgins, director of St. Paul's Catholic Center there.

"The students are more open to faith than they were ten years ago. It's a very fertile field... They are looking for security... now they feel that there's more stability in the church."

Father Edward Hilderbrand, Catholic chaplain for Depauw University, a Methodist school in Greencastle with a 20% Catholic student population, said that

young Catholics today are in a "back-to-basics" mood about faith. He attributes this to "suffering from a post-Vatican II catechetical void."

"A lot of these students do not know what their faith background is," the priest explained. The most common question Father Hilderbrand gets in campus work is "Father, what does it mean for me to be a Catholic today?"

THE PRIEST believes that many Catholic students were "bewildered" and "caught in the transition" in the catechetical changes that affected the church after Vatican II. Today, he asserted, many Catholic students are looking for stability in their faith.

The campuses in the archdiocese are as varied as the students that attend them. Each campus poses different challenges to the campus minister, and different programs are offered to meet those challenges.

IUPUI, a massive urban Indianapolis commuter school, is a unique challenge for any campus minister. Students, for the most part, live at home, and any kind of campus program is hard to develop.

Father Charles Noll, the new IUPUI campus minister and pastor of Assumption parish has tentatively planned a series of inquiry classes and discussion groups for interested students, along with daily Mass for the fall semester. He hopes that parents of IUPUI Catholic students will remind their children of the services of the IUPUI Catholic Center.

Indiana University, a giant campus with a large dormitory population, has lots of student activities. St. Paul's Center emphasizes programs for interested Catholic students.

THE CENTER will offer an extensive program this fall, including pre-Can, church history and medical ethics classes. A September 7 Mass at dawn will welcome in the new school year, and a special Latin Mass will be celebrated September 12.

The Indiana State University Catholic Center emphasizes building strong community among the Catholic students on campus. To meet this end, a weekend training session for student leaders is set (See CAMPUS MINISTRY on page 31)



CATHOLIC STUDENT CENTER—Ready to serve the thousands of commuters at the Indiana University-Purdue University Catholic Center, Indianapolis is Father Charles Noll, newly appointed chaplain. Looking at the outdoor sign advertising center activities with Father Noll is Annette Miceli, a nursing student from Holy Spirit Parish, Indianapolis. (Photo by Peter Feuerherd)

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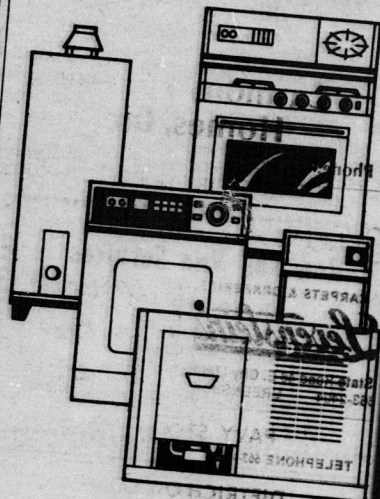
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Tots (from 10)

reading and math readiness activities.

Within the Catholic sector, kindergarten often has that "something extra."

For instance, there is the St. Pius X program in Indianapolis. A parish spokesman reports that enrollment this fall is 40 children, double last year's number. This will result in morning and afternoon sessions.

ALSO, AN enrichment program has been added to supplement the morning session for parents who wish a full-day kindergarten for their children. This will provide varied experiences in music, movement, creative dramatics, creative art and language development. The children also will be introduced to foreign language.

Most significant, according to the organizers, both programs are designed to give the little ones a rich experience with an emphasis on Christian ideals. Christian education will focus on building feelings of self-worth, respect for others, the joy of God's gift of life, delighting in the wonders of His creation, and appreciating stories from Christ's life.

Mrs. Kay Smuck will return as kindergarten teacher; Mrs. Flora Walker will teach the enrichment program.



WORK IS PLAY—At least it is for tiny children who attend nursery school which offers a variety of activities. At St. Andrews the program is directed by Maurita Washington. It includes prayer, story-time, outside play and "work activities"—tracing, alphabet, numbers—as well as a nourishing breakfast and lunch for all-day students. (Photo by Valerie Dillon)

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Catholic colleges cost less in the archdiocese

WASHINGTON—It will cost you an average of 12 percent more to pay the tuition of your college-age child this fall.

And if you send your son or daughter to a private school, according to new government statistics, the increase in this year's tuition bill will be even greater.

But an exception is here in the archdiocese, where the two Catholic colleges, Marian and St. Mary of the Woods, are below national figures.

Tuition has been increasing substantially at America's colleges and universities over the past few years. But, according to the

National Center for Education Statistics, this year's average increases are the first of the double digit variety.

The 12 percent increase forecast for 1980-81 may mark the beginning of an era in which higher education is seriously threatened by both demographic and economic factors: projected enrollment declines and increased expenditures due to inflation," said the center, a division of the U.S. Department of Education.

THE CENTER conducted a telephone survey of

494 institutions in June. It found that four-year public colleges and universities are increasing their tuition between 10 and 11 percent.

Four-year private colleges and universities are increasing their tuitions an average of between 14 and 16 percent.

In contrast to these increases, Marian College in Indianapolis has raised tuition from \$2360 to \$2640, an 11 percent hike. Room and board will be raised only \$100.

At St. Mary of the Woods in Terre Haute, tuition last year was \$2795. This year it is \$3145, a 13 percent increase. Charges for room and board will be raised from \$1430 to \$1575, a 10.2

percent increase.

A random survey of Catholic colleges and universities by NC News Service shows that while many are not experiencing tuition increases in the 14 to 16 percent range, most have had to raise their tuition by at least 10 percent.

SEVEN Catholic colleges and universities contacted by NC News gave the following figures:

—The University of Notre Dame's tuition this year is increasing \$500 to \$4,630 per year, a 12 percent increase;

—Marquette University in Milwaukee is increasing its tuition this fall \$300 to \$3,620, a 9 percent hike;

—The University of San Francisco's tuition this year is being raised \$450 to \$3,850, a 13 percent jump;

—Georgetown University in Washington is raising its annual tuition \$520 to \$4,970, a 12 percent increase;

—St. Ambrose College in Davenport, Iowa, is increas-

ing its tuition \$15 per credit hour to \$110 an hour, a 16 percent increase;

—St. Leo College in St. Leo, Fla., is raising its single semester tuition \$165 to \$1,500 per semester, a 12 percent increase;

—The University of Dayton in Ohio is raising its annual tuition (which does not include additional fees) \$274 to \$2,874 per year, an increase of just over 10 percent.

The National Center for Education Statistics also reported that since 1977, private institutions have raised their tuition by 25 to 27 percent, while public institutions increased their tuition by only 19 to 21 percent over the same period.

The average 1980-81 tuition at a private university was placed at \$4,479, according to the center's statistics.

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Handicapped (from 26)

ficent funding from the South District Board of Education, the unavailability of the Beech Grove convent for continued use, reluctance of some parents of handicapped children to come forward to support programs, and Mrs. Helinsky's own inability because of family obligations to continue in a leadership role all caused the program to disband.

Mrs. Helinsky explained that she continuously ran into obstacles getting the program off the ground. She spent hours organizing teachers, gathering textbooks, and even paid for supplies out of her own pocket.

"The parents of the kids that did come were fantastic. That's what was sad when it closed because they had their hopes up," she explained.

The South District Board, Mrs. Helinsky added, refused funding requests, saying the program for the handicapped was too expensive for the number of students involved.

South District board representatives stated that the reason for the funding

denials was because less than half of the parishes in the district were involved in the Beech Grove program. The program, they said, could have been better financed by individual parishes.

MRS. HELINSKY attributed the lack of support for her efforts to "ignorance about what a special child needs . . . I don't know if the parents of the handicapped scream loud enough."

In describing these obstacles for a relatively small effort, Mrs. Helinsky asserted, "Trying to get something on the level of the archdiocese will take years. I realize it will be a monumental task."

Mrs. Kenney of the Office of Education, has just begun to tackle the "monumental task" that Mrs. Helinsky described.

A former director of religious education at St. Pius parish, Indianapolis, she now is going over what the archdiocese has to offer the handicapped in religious education. What Mrs. Kenney has discovered are some excellent parish programs—but they are few and far between, and many,

like the St. Lawrence and Beech Grove efforts, have fallen apart after a few years.

Yet she believes that the problem goes beyond religious education.

First, Mrs. Kenney states, parishes need to include the handicapped into the life of the parish, for instance, giving them the chance to serve as ushers and altar servers.

"THE REAL NEED for special children is to feel included. Parents need to know that when they bring their child to the church that he's one of the parishioners."

Confirmation is an especially important sacrament for the handicapped, said Mrs. Kenney, because it offers the opportunity to welcome them fully into the Christian community.

"They don't have any experience at all to know that they belong. That's why Confirmation is so important to them."

Getting the handicapped into the mainstream of parish life is one goal of a special effort sponsored by the St. Vincent de

Paul Society of St. Monica's parish, Indianapolis. The program is under the direction of associate pastor Father Kenny Taylor.

"It's an attempt to make the handicapped part of the parish at large," the priest explained.

Father Taylor and a small group of parishioners join with the members of New Hope community, a northside residential home for the mentally and physically handicapped, for a monthly evening Mass and social. Some parishioners also help to transport New Hope residents to Sunday Mass at the parish church.

OTHER PARISHES, like St. Paul's in Tell City, are beginning efforts to reach out to the handicapped. The southwest Indiana parish plans to begin a high school and adult religious education effort in October. The Tell City class will be based on the SPRED program.

Some religious educators want to get the message across to parishes and schools that religious education for the handicapped should not be looked upon as a burden. Instead, they see it as an opportunity.

Margaret Lowe, a religion teacher at Sececina High School who works with its special education program put it this way: "Those handful of kids make Sececina a different sort of school."

Jackie Kenny recounted the story of an Indianapolis parish which had difficulty getting participation from the Sunday congregation during the Prayer of the Faithful. A retarded woman, unencumbered by shyness, became the first parishioner to regularly offer public prayer petitions. Soon much of the rest of the congregation followed.

The handicapped are "special" people, she asserted, because "they are people who teach us patience, trust, and endurance."

Campus Ministry (from 28)

for early fall. The Terre Haute group plans to have four other retreats for students during the year.

Students today, explained director Father Moore, are looking for "an experience of God and a fellowship in Christ. You don't get that by just going to church."

If the Catholic Center does not provide Christian community on a campus, the priest added, evangelical Protestant groups like Campus Crusade for Christ will. He noted that such groups have made inroads in attracting Catholic students on the Terre Haute campus.

Projects sponsored by the ISU Catholic Center this year will include "sharing groups" in dormitories, a Christmas vacation outreach trip to Appalachia to help poor people there, a class in contemporary Roman Catholicism, fellowship groups, and marriage preparation.

Depauw University Catholic ministry will sponsor biweekly campus liturgies, an August 31 welcoming liturgy and dinner for incoming students, and participation in varied programs at nearby St. Paul's parish in Greencastle.

ONE OF THE goals of the Depauw campus ministry program, said Father Hilderbrand, is to integrate the college students with the rest of the parish.

Butler University Campus Ministry has similar goals, Father Peter said. Butler students are involved in all aspects of St. Thomas life, including volunteering to teach CCD classes and participating in the Sunday liturgies.

Programs, the priest asserted, are not effective campus ministry tools at Butler because of intense competition for students' time on campus. Instead, the priest emphasizes what he described as the "ministry of presence," and what another campus minister has jokingly referred to as the "ministry of loitering."

Father Peter and associate pastor Father Cos Raimondi do not devise many programs; instead they spend a lot of time counseling and talking to students in the cafeterias and "Greek" houses. The idea is to meet with students where they

gather, instead of waiting for students to come to the campus ministry office.

The two Catholic colleges in the archdiocese, St. Mary-of-the-Woods and Marian, also offer campus ministry programs. Campus ministers on those two campuses see a tremendous advantage in working in a church institution.

"YOU CAN'T GET away from the Catholic atmosphere at St. Mary-of-the-Woods," stated campus minister Providence Sister Kathleen Desautels.

Yet she noted that like any other college campus, St. Mary's has students who decide, at least for a while, to drop out of the practice of their faith. But the atmosphere of a Catholic campus can even help these students who are temporarily "fallen away" from faith practice, the nun asserted.

For these students, she explained, "It's a plus if they are not sure of their faith stance . . . They have ready access to have those questions answered."

Plans for this year's campus ministry activities at "The Woods" include a day in January when classes will be suspended at the college so that students can attend a special all-day religious program.

Marian College campus ministry plans a varied program for the fall, including an opening school Mass, student retreats, vocations discussions, a student-run retreat program for the residents of the Indiana Youth Center reformatory, luncheon discussions for faculty and students, and a workshop on draft registration.

FRANCISCAN Sister Sue Bradshaw, history professor and campus minister at Marian, explained that ministry at a Catholic college "has different challenges and different advantages."

"The philosophy of the church is the philosophy of the school . . . A big part of campus ministry here is the teaching of the word through the philosophy and theology departments."

"We don't have to struggle for an entry into the campus," she said, noting the advantages.

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and sunshine

Religious education (from 11)

disagrees with the notion that the CCD class is dead.

"If so," he states, "then most of what is going on in the archdiocese is dead."

Father Godecker believes that CCD in itself is an inadequate experience. "What goes on in our classrooms is an experience isolated from what goes on in family life, in school life, in our work, in our liturgies, etc. We are following the Sunday school model for educating our young as well as our adults, and the problem with that is that it has nothing to do with anything else we do."

Father Godecker sees religious education moving very slowly in the next ten years. "There will not," he envisions, "be the great distinction between 1980 and 1990 like there was between 1970 and 1980."

Moreover, he says, "our bishops are calling for us to diversify the structures of religious education. What we have now is basically a structure which works well for a white, middle class parish. It hardly works for the black, the poor, the Hispanic, the rural, and other minorities. And we still haven't solved the problem of which is more important—imparting information or providing experience—the problem which Father Gettelfinger mentioned earlier. We need to bring those two together."

ANOTHER TASK faced by religious educators, according to Father Godecker, is the need to develop a strong, family-centered religious education. "All scientific evidence we've gathered points to this," he says. "The problem is that the family is not a strong unit in our time."

That's why Father Godecker believes existing family-centered programs are weak. They all presume a strong family unit. A survey of some 250 eighth graders taken in another part of the country revealed that their fathers spent an average of 15 minutes a week with them.

"With that kind of thing going on," Father Godecker states, "family programs will not work. Unless the family is a nuclear unit, unless it is communicating among its own members, family-centered religious education programs will not work."

For Sister Mary Margaret the future of religious education appears to hinge on the new Rite of Initiation for Christian

Adults (RCIA) rather than on family programs.

"I see something like centrifugal force at work," she observed. "The rite calls for catechists to train converts in a lengthy two-year program of instruction before becoming Catholic. A whole approach to teaching the sacraments then becomes effective because these converts become teachers of their own children. This eventually becomes the education track for involving the whole parish in some way in training each other."

AS A RESULT, Sister Mary Margaret believes that nearly everyone in a parish will become involved in sacra-

mental preparation. With the all-encompassing effect the Rite of Initiation for Christian Adults will have, CCD itself will likely fall away. In such a system the initial enthusiasm of converts influences others.

"We already see this happening in some places," she claims. "The zeal to be baptized and received into the church extends to the zeal to receive the other sacraments."

Religious education in the future then becomes much more a matter of personal commitment expressed publicly rather than simply an acquiring of information for identity purposes. Whether or not religious education directors and catechists

can build this attitude of faith will depend a great deal on their own personal zeal and commitment now.

Father Godecker sees new problem though. "Religious education," he thinks "is going to be only one of many ministries competing for funding and attention in the Church. Right now it is getting the most attention, but liturgy is catching up and other ministries like evangelization and the divorced are making themselves known. Education gets the most funding in the Church today but many other things will be competing more for that funding in the future."

"There is a great need to integrate all of these ministries into the life of the Church. In the long run their advancement will help religious education. In the short run, however, we will only see the demand for greater funding."

College survival (from 27)

family structures. And, again this year, Marian will offer a beginning sign language class for those who wish to learn to communicate with the deaf.

"We're trying," Gatto explained, "to meet changing educational needs of society. Colleges are going to have to keep pace with the marketplace, but still not sell liberal arts down the river," he concluded.

ONE OF St. Mary-of-the-Woods' most successful and creative programs—the Women's External Degree program (WED) will continue this year with larger numbers than ever. WED serves women whose college education was interrupted by a family or change in geographic location, but who now wish to continue or begin college level work.

—MANY HIGH school teachers who must teach religion need more background and study.

—Catholic principals may have professional training, but there is an added dimension of need when they administer a non-public school.

According to Gatto, a complete range of credit and non-credit courses will be offered at the center, as well as seminars, workshops and adult education offerings.

Another innovative program mentioned by Gatto includes a "career-ladder nursing program—possibly the only one of its kind in the Midwest," which will enable practicing nurses at various educational levels to apply their experience for educational credit.

Also scheduled for this fall on the Marian campus are an eight-week series of Mature Living Seminars, designed for senior citizens. The first will be on day-to-day lifestyles in African and American

Another program which serves the older student is the Lifelong Learning Center, which offers a series of short-term courses, ranging from foreign language to swimming.

A program which "looks at new markets we need to serve" is the English Language Institute (ELI), which began in 1975, and provides English language training to international students.

Sister Jeanne noted that students in the program then can go on to college, while some may return home. The number participating was 28 last year; this year it is 58.

Like most other colleges, both Marian and St. Mary-of-the-Woods no doubt have weaknesses and problems. But they also seem to have a resiliency and identity that make their future look promising.

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Convention hears how to evangelize

by Liz Schevtchuk

WASHINGTON—Participants at the Second Annual National Catholic Lay Celebration of Evangelization in Washington Aug. 21-23 were told to remember cultural aspects when evangelizing within a community.

That was just one of the messages offered during 32 workshops to help lay evangelists spread the "good news" to inactive Catholics and the unchurched.

The approximately 1,700 participants reflected the church's diversity in the United States. The crowd consisted of clergymen, Religious, blacks, Hispanics, Indians, whites and various age groups. They heard advice on evangelizing just about any group or nationality in the United States today.

A common theme was that evangelization works best when the evangelizers respect the particular cultural, ethnic, community or individual needs of the people to be reached. In an ecumenical outreach, awareness of the partner denomination's religious heritage and beliefs is also crucial if the joint Christian evangelization is to succeed, participants were told.

"Evangelization happens in a cultural context," said Judy Solberg, who worked as an evangelizer in the rural, low-income, mountainous coal country of Virginia. Residents, most of Protestant heritage, often were very religious, praying, reading the Bible and following strong beliefs of right and wrong, but they weren't church-goers, Ms. Solberg said.

HER METHOD was listening, first to known inactive Catholics and then to other unchurched. Ms. Solberg often worked with the local ministerial association.

Because of people's reluctance to get involved with the Catholic Church, she suggested beginning with prayer services and similar celebrations instead of Masses. "For a lot of people in the area the Catholic Church is boring," she said. "To reach these people the church is

really going to have to offer something special in terms of community."

Like other workshop speakers, Solberg also counted social justice a part of evangelization. "A lot of people know about the church through its services," she added. As one old woman told her, "There's only two churches worth anything anymore—the Catholic Church and the Salvation Army—because they care about people."

Caring about people also motivates Catholics in the New Life Prayer Community who evangelize residents of Lorton prison outside of Washington.

In the harsh prison atmosphere, where inmate violence can become murder, New Life members offer a Christian "presence" through the Eucharist, prayer and counseling sessions, and the folk music of their guitars.

"EVANGELIZATION is reaching out and touching someone," said Bill Jaroma, spokesman for the group. "The church is not a building, it's a presence." Their presence involves talking intimately with someone about personal faith experiences and empathizing. Apparently, it works. New Life reports that 90 percent of the men it has assisted belong to parishes or prayer groups after leaving and stay out of trouble.

Others report drastic changes in their lives even while still imprisoned. Danny Thompson, a Lorton inmate who says he was in and out of jails for 25 years before being converted, provided the testimony.

"I found acceptance, I found something I believe everybody in the world wants and needs," he said. "I found peace and I found freedom."

On the Sioux Indian reservations of South Dakota, native American lay deacons and a Jesuit priest are working together to overcome the problems of a "dependent church" which for too long ignored the Indian's culture as a means of evangelization.

Within the Diocese of Rapid City, S.D., the new formation program for the Sioux and the Sioux Spiritual Center are helping

to train Indian church leaders who will take over from missionaries who for decades ran the local church.

THE INDIANS have incorporated Sioux symbols and practices into celebration of the sacraments. For example, Catholic medicine men will participate with sacred pipes and other symbols at baptisms, a permanent deacon, Ben Black Bear, said.

He and his colleagues discussed travel-

ing together with other Catholics and Christians toward God, while respecting each community's culture and visions.

In a major conference address, Marj Latovich, a seminarian working in Catholic-Methodist evangelization program in inner-city Cleveland, put the same idea in an ecumenical perspective. "We must have open doors, open hearts and open hands," he advised.

The religious cultures of the various denominations or faiths can enrich each other, and their joint evangelization to the unchurched "is going to be an authentic witness," he said. "There can still be unity with difference and distinctions."

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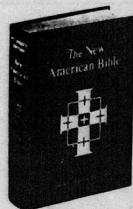
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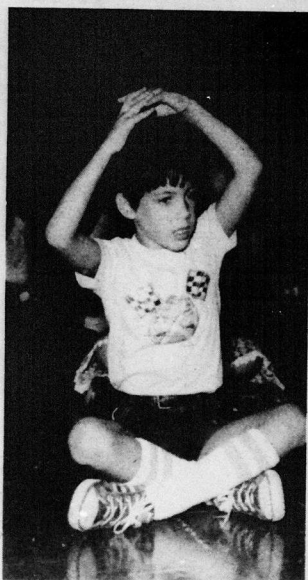


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CLIMBERING UP FOR SCHOOL—Third graders Jessica Althman (left) and Michael Thibault (right) of St. Simon's school, Indianapolis, enjoy a "jazzercise" session to celebrate school's opening. Led by Mrs. Linda Martin, a local "jazzercise" instructor, the program combines physical fitness with movement to a disco beat. (Photo by Peter Feuerherd)



the Active List

August 30

The annual Mount St. Francis picnic, west of New Albany, will be held with a variety of entertainment and choice food beginning at 11 a.m. See this week's ad for complete information and a coupon worth a free hot dog and a coke.

August 31

St. John parish picnic at Enochsburg located on I-74 between Greensburg and Batesville will begin at 11 a.m.

When chicken dinners and turtle soup and sandwiches will be served. An ad in today's *Criterion* welcomes you to the event.

Sept. 1

Acts II under the direction of the Archdiocesan Vocations Center, 520 Stevens St., Indianapolis, will meet at the Center at 8 a.m. for Mass. The group will then leave for the St. Anthony parish picnic at Morris, near Batesville.

A Labor Day picnic at St. Peter parish in Franklin County

will get under way when chicken dinners will be served from 10:15 a.m. to 2 p.m. There will be other refreshments and amusements.

Chicken and roast beef dinners will be served at St. Anthony parish picnic in Morris. There will be fun, food, games.

Sept. 2

Professor Jan Lambrecht, a Belgian Jesuit, will be guest lecturer at St. Charles parish, Bloomington, from 7 until 9 p.m. The adult education team hosting the program invites the public to attend.

Sept. 2-25

A successful living course that covers six major areas of anyone's life will be held on Tuesday and Thursday evenings (eight sessions) at 7:30 p.m. at Alverno Center, 8140 Spring Mill Road, Indianapolis. Call 317-257-7338 for information.

Sept. 3

A seminar—Living Word II—will be held from 7:30 to 10 p.m. at Fatima Retreat House, Indianapolis.

Marian College is offering a sign language class every Monday and Wednesday through Dec. 17 from 6:30 to 7:20 p.m. For information contact the registrar at the college, 317-924-3291.

Sept. 5, 6

The annual Oktoberfest at German Park, 8600 S. Meridian St., Indianapolis, is a family affair with entertainment throughout the day for all ages. The event, with plenty of food is sponsored by the German American Klub.



CELEBRATE LIFE—Preparations are underway for a "Celebrate Life" dinner dance cosponsored by four pro-life organizations. Committee members (left to right) Carla Leppert, Maria Panozzo and Margaret Mooney arrange flowers for the event.

Pro-life dinner dance Sept. 13

"Celebrate Life" is the theme of a dinner dance, to be held at the Hyatt Regency, Indianapolis, on Saturday, Sept. 13.

Sponsored by Indiana Right to Life, Right to Life of Indianapolis, Saint Gerard Guild, and Birthright of Hamilton County, the

affair will begin with a 6 p.m. social hour, followed by a dinner.

The Rev. Dr. Bob Holbrook, founding member of Texas Right to Life, Inc. and National Coordinator of Baptists For Life, Inc., will be the after-dinner speaker. Dancing will be provided

afterward.

Honorary chairman of dance is Charles E. St. Ming, Sr. Mrs. M. Mich Leppert and Mrs. Alfred Panozzo are event chairmen. Reservations must be made with Mrs. Panozzo at 317-253-7748 or Mrs. Leppert at 317-49-4171.

Sept. 5

The First Friday nocturnal adoration will be held at Holy Spirit Chapel, Indianapolis, from 9 p.m. Friday to 6 a.m. Saturday.

Sept. 5-7

An intensive journal workshop and a togetherness program for married couples will be offered at Alverno Center, 8140 Spring Mill Road, Indianapolis. Complete information is available from the Center, 317-257-7338.

Sept. 6

A day-long workshop for persons working with high school youth will be held from 9:30 a.m. to 5:15 p.m. at St. Columba parish, 1302 - 27th St., Columbus. The program is cosponsored by the Religious Education Department and Archdiocesan Youth Ministers. Contact Charles Eble at St. Columba rectory for registration forms.

Sept. 7

John Michael Talbot, noted guitarist, will present a concert at Immaculate Heart parish, Indianapolis, immediately following the 9:30 a.m. Mass.

Sept. 8, 9, 11

Six new programs are scheduled by the St. Vincent Wellness Center, 622 South Range Line Road, Carmel. Call 317-846-7037 for full details. Start-

ing dates and classes include Sept. 8: Caesarean Birthing; Eating Well to Feel Good; Sept. 9: Introduction to Stress Management; Smoking Withdrawal; Sept. 11: Yoga for Stress Management and Seminars in Parenting.

Sept. 9

"Faces of Change" is the theme for the Mature Living Seminars to be held at Marian College. Designed for senior citizens the series will be held

on eight consecutive Tuesdays from 10 a.m. to 2 p.m.

Sept. 12-14

A spirituality and fellowship weekend for separated and divorced persons will be held at Alverno Center, Indianapolis. Call 317-257-7338 for details.

Father Rip Collins will conduct a serenity retreat at Fatima Retreat House, Indianapolis. Call 317-545-7681 for complete information.

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K of C sets up \$1-million educational fund

ATLANTA—A \$1 million investment research fund to improve all aspects of Catholic education will be established by the Knights of Columbus.

The education fund was approved by the Knights at the 98th annual meeting of the Supreme Council of the fraternal organization of Catholic men. Representatives of the 1.3-million-member organization met in a five-day convention in Atlanta.

The Knights also went on the record

opposing abortion funding, the Equal Rights Amendment and pornography.

A resolution on the educational fund followed Supreme Knight Virgil C. Dechant's annual report. The resolution cited the need for research to solve increasing problems of funding, administering and staffing Catholic schools.

Research projects, to be supported by earnings from the fund, will be selected by the National Catholic Educational Association, assisted by an advisory panel of

bishops and scholars representing the United States and Canada and subject to the concurrence of the Knights of Columbus board of directors.

THE SUPREME Council also adopted a resolution opposing the use of public money for abortion and calling for the adoption of a right-to-life amendment to the U.S. Constitution.

Resolutions were adopted in a closed-door session of supreme officers and 418

delegates representing jurisdictions throughout the United States, Canada, Mexico, Puerto Rico, Guatemala and the Philippines.

Other resolutions expressed appreciation to the Canadian government for that country's actions permitting American diplomats to escape from Iran and called for prayers for release of the American hostages and for flying the U.S. flag as a symbol of national unity. The Knights also voted to invite Pope John Paul II to attend the 100th annual meeting of the Supreme Council in Hartford, Conn., in 1982.

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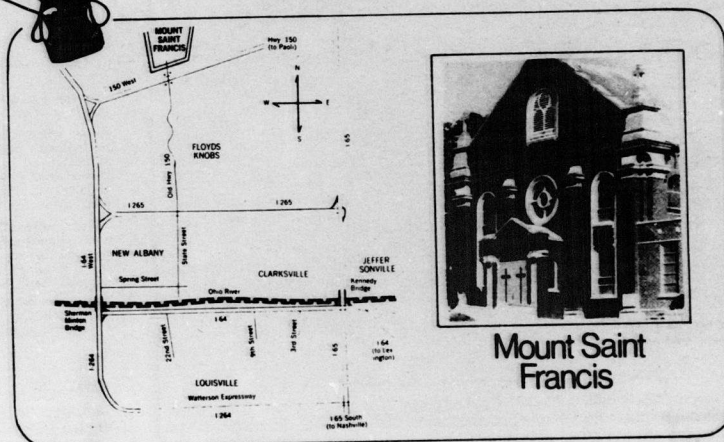
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Remember them

- † **BOLAND, Nettie M.**, 90, St. Patrick, Terre Haute, Aug. 19.
- † **BOOTY, Bernard A.**, 75, Our Lady of Lourdes, Aug. 16. Husband of Rose; brother of Wilfred J.
- † **BRAMELL, Lucille**, 73, Little Flower, Indianapolis, Aug. 22. Mother of James (Pete) and William.
- † **BURKHART, David**, 76, St. Mary Greensburg, Aug. 9. Husband of Catherine; father of Lucille Meyer, Maurice, Norman, Anna Bueing, Mary Summers and Dotie Burkart.
- † **CHAPIN, Mary**, 88, Immaculate Heart, Indianapolis, Aug. 29. Mother of George G. and Alfred.
- † **DeVILLEZ, Helen**, St. Paul, Tell City, Aug. 28. Mother of Chester; sister of Clarence Genet.
- † **FEENEY, Jack F.**, 36, Little Flower, Indianapolis, Aug. 16. Husband of Alice M.; father of Danny, Moly and Pattie Feeney; son of Helen Feeney; brother of Judy.
- Fahey, Mary Helen Powers, Paul and Bill Feeney.
- † **FULTON, Mary Katherine**, 64, St. Bridget, Liberty, Aug. 21. Wife of James; mother of Phyllis Stidham.
- † **GILLASPY, Ella B.**, 81, St. Ann, Indianapolis, Aug. 22. Mother of Delilah R. Baker, Mary Pope, Edward and Joseph M.
- † **GUNTY, Raymond**, 37, Little Flower, Indianapolis, Aug. 21. Husband of Suzanne; brother of Edward Guntz.
- † **HENDRICKSON, Virginia**, 79, Holy Spirit, Indianapolis, Aug. 19. Wife of H. D. Hendrickson.
- † **JAMES, Ernest Neil**, 16, St. Michael, Charlestown, Aug. 23. Son of Mr. and Mrs. Mayfield James; brother of Karen, Kathy, LaDon, Daniel and Steven James; grandson of Mr. and Mrs. Albert Ernst and Mr. and Mrs. Henry Epple.
- † **KEEN, Alice M. (Pruitt)**, 61, St. Michael, Greenfield, Aug. 20. Mother of Fred Keen and Barbara Anderson.
- † **KUEHN, Josephine**, 88, St. Gabriel, Connersville, Aug. 8. Mother of Rita Risch and Mary Robbins; sister of Sister Assumpta, O.S.F. and Harry Hofmeyer.
- † **MADDEN, Helen**, 72, St. Mary, Rushville, Aug. 18. Sister of Evelyn Stack, Louis, Raymond, Edwin and Alvin Retzner.
- † **MACATANGAY, Aurora**, 38, and **Arlene**, 13, St. John, Bloomington, Aug. 14. Wife and daughter of Dr. Edelmo Macatangay; mother and sister of Anne Marie, Eric and Edwin.
- † **MARKEY, O. Nadine**, 84, St. Joan of Arc, Indianapolis, Aug. 23. Mother of Betty Lynch, Mary Martin, Patricia Heim, Ruth Kelley, Barbara Bucher and James Markey.
- † **MURPHY, Eula E.**, 79, Little Flower, Indianapolis, Aug. 19. Sister of Rose and Victor Craney.
- † **O'DONNELL, Lawrence (Bill)**, 70, St. Philip Neri, Indianapolis, Aug. 19. Husband of Edna; father of Martha Studer, Anna Marie Mitchell, Dolores Studer, Frank, Joseph, Thomas and Henry Hofmeister; brother of Julia Huffman.
- † **PIERCE, Florence (Babe)**, 77, Our Lady of Lourdes, Indianapolis, Aug. 23. Mother of Marjorie Bush and Marcia Irvin; sister of Edna Porter and Carrie Mountain.
- † **RANDALL, Harry**, 68, St. Lawrence, Indianapolis, Aug. 23. Husband of Florence; father of Sally Young, Gloria Tanner and William Whitaker.
- † **ROCKLIFF, Julia Laurent**, 81, St. Benedict, Terre Haute, Aug. 21. Sister of Irma C. Brennan.
- † **RODGERS, Florence Lee**, 76, St. Jude, Indianapolis, Aug. 18. Cousin of Irene Hines, Helen Griffin and Kathleen Stoessel.
- † **SMITH, Roy E.**, 91, St. Joseph, Terre Haute, Aug. 22. Father of Rosemary Jones and Donald Smith.
- † **TOON, Audry**, 47, Little Flower, Indianapolis, Aug. 18. Wife of Harold R.; mother of Enid Connelly; stepmother of Tina Stark, Tony and Terry Toon, Logan and Bob Alexander; daughter of Lillian Ketchum; sister of Sharon Staudt.
- † **TROUY, Gertrude**, 79, St. Mary, New Albany, Aug. 21. Sister of Anges Korte, John F. and Robert Trouy.
- † **TURNER, Paul L.**, 30, St. Augustine, Jeffersonville, Aug. 21. Son of Elizabeth Turner; brother of Margaret Troost; grandson of Freda Turner.
- † **WATSON, James Jr.**, 34, St. Bridget, Indianapolis, Aug. 21. Son of James (Bazzy); brother of Betty Harless and Barbara Sullivan.
- † **WILKING, Amelia**, 71, St. Anthony, Indianapolis, Aug. 18. Sister of Mary Schneider.

Services for Mrs. Burkert

Mrs. Ruth Burkert, the mother of Father Gerald Burkert, pastor of St. Jude parish, Indianapolis, died Thursday, August 21 at St. Francis Hospital in Beech Grove.

Father Burkert and priests of the Indianapolis area concelebrated a funeral liturgy on Monday, August 25 at Sacred Heart Church, Indianapolis.

Besides Father Burkert, other survivors include husband John, son John Jr., sisters, Naomi Schmitt, Eunice Moxley and brothers Cyril and Burt (Bud) Kuchler.

Father Thuis funeral

ST. MEINRAD, Ind.—Benedictine Father John Thuis, 78, a monk of St. Meinrad Archabbey, died here Monday at the archabbey. The funeral liturgy was celebrated in the archabbey church on Thursday, Aug. 28.

A native of Vincennes, Father John (Vincent) entered St. Meinrad Seminary in 1915 at the age of 13 and spent the remainder of his life at St. Meinrad. He entered the monastery in 1920 and became a monk in 1921. He was ordained to the priesthood in 1927 and taught Latin, English, Greek, religion and chant in the seminary.

Among his other duties, Father John was community procurator for 22 years and directed the abbey and seminarian concert band for 28 years.

The archabbey's sandstone quarry was under his direction from 1955 until the quarry closed in 1969. He retired in 1973.

He had two Benedictine brothers, Abbot Columban Thuis of St. Joseph Abbey in Louisiana and Father Stephen Thuis of St. Meinrad and a sister, Sister Rose Dolores Thuis, all deceased.

Survivors include a step-sister, Mrs. Raymond Heider of Terre Haute and a stepbrother, Chester Manning of Effingham, Ill.

Memorial contributions may be made to St. Meinrad in care of Archabbot Timothy Sweeney, St. Meinrad, IN 47577.



DEDICATION—Archbishop Edward T. O'Meara visited St. Mary's shrine in Navilleton on Aug. 15, the Feast of the Assumption, using the occasion to dedicate the parish's shrine. Father Bernard Gerdon, pastor, stands with the bishop at the shrine which is fashioned from field stone and bears a marble statue from Italy, donated by parishioners. (Photo courtesy of New Albany Tribune)

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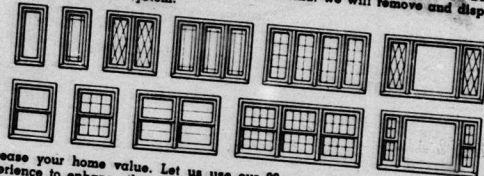
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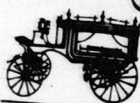
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 - Cable TV can benefit all types of people in all walks of life.
 - Cable TV can be a teaching aid in the classroom and bring the teacher into the home.
 - Cable TV can even make your home safer with low cost, computerized security and medical alert systems.
 - Cable TV has many other uses and benefits **you** should know about.

A citizens' group has been formed to ask all city officials to take more time and give the people the opportunity to learn how Cable TV can affect them.

You have the right to know.

Please join us and sign up others to support the people's needs and wants in this critical decision. Send your name and others' to:

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Come to learn and ask questions at the public meeting of the Board Of Public Works, Tuesday, September 2, 1980, at 4 p.m. in the City County Building.

The Citizens' Task Force for Cable Television is supported
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TV Programming

'ABC News Closeup' tackles diverse issues

The daily television newscast doesn't have the air time to be much more than a headline service about events recorded by camera crews. These regular newscasts keep viewers informed of what is happening, but they seldom get into the causes of events or their relation to other events or issues.

In-depth reporting is needed, however, because it puts into a context what otherwise might appear as only isolated events. Viewers need not only current updates on the day's news but also periodic reports that provide perspective on the larger meaning of those events.

That is the reason why each of the networks maintains a unit to examine and report in detail on topics and issues of national importance. A great deal of money is spent on these news documentaries, despite often discouragingly low ratings, partly because they are a showcase for the network's news talent but also because they represent the conscience of the news department.

High ratings or low, these documentaries provide the scope, not possible in a newscast, to focus public attention on a single issue of national concern, such as the "CBS Reports" on the plight of migrant workers. They also provide background to an ongoing story, such as the "NBC White Paper" on energy resources.

The example that comes immediately to mind, however, is the "ABC News Closeup" that tied together several local stories about chemical waste dumps into an examination of the danger to the nation's health and environment posed by the indiscriminate dumping of toxic wastes across the country.

"The Killing Ground" aired in 1979, and by showing the human tragedy—particularly of those living on Love Canal's poisoned land-fill—added a sense of urgency the need to clean up such toxic waste sites. How little has been done since the program first aired was the point of the recent broadcast, "The Killing Ground—an Update."

In an interview the week prior to the broadcast, ABC's Pamela Hill commented, "The update is better than the original because it shows just how inadequate government and industry have been in improving conditions in the last year and a half." Richard Richter, her colleague, added, "Unfortunately, it is a subject that is going to be in the news for many years to come."

MS. HILL is vice-president and executive producer of the ABC News documentary unit doing the "Closeup" programs. For them there is no such thing as a new season. It is more like a revolving door because at any given time they are working on six or seven projects in various stages of completion in order to fulfill their schedule of one "Closeup" a month.

The program being readied for late September airing is a "Closeup" on the riot that occurred at the New Mexico penitentiary in Santa Fe last February—the most brutal in U.S. history. It is the anatomy of a prison riot, getting into the conditions and grievances that erupted so tragically.

Although state officials changed their minds and refused cooperation after the project had started, the unit was able to locate and interview enough former guards, inmates and other eye-witnesses to reconstruct the riot and what preceded it. "The program would have been better, obviously, if we had had the state's cooperation," Ms. Hill said. "But what we were able to get shows a shockingly scandalous administration of a prison."

IN FACT, ABC is still in litigation with the state of New Mexico over the barring of its reporters from the Santa Fe prison. Prospects



THAT'S SHOW BIZ!—Peggy and Bill Yates and their nine children have been producing and staging plays for many years, to the delight of children and children-at-heart all along the Eastern seaboard. One of their most popular productions is "Hansel and Gretel," which they put on at Yates Musical Theater in East Orange, N.J. (NC Photo)

of winning are dim, however, because the Supreme Court ruled in a previous case that the news media do not have any greater right of access to a prison than the public does.

Ms. Hill feels strongly that without the press being able to report independently on prison conditions "tremendous abuses are possible" and because it is part of the story, she says the program will examine whether the public interest is served by placing prisons off-limits to the press.

The October program, if all goes well, will examine the highly complex but critically important issue of the MX, the mobile missile system that Congress has funded for development. It concerns nuclear strategy and the tremendous instability of the military balance between the two superpowers.

WITH the development of more accurate nuclear weapons by the Soviet Union, the arms race has entered a new era of so-called "surgical nuclear strikes" and "winnable situations." It is a topic that will figure prominently in the presidential campaign and the "Closeup" program is

trying to tell viewers, according to Richter, "For heaven's sake, pay attention because this issue may be the end of civilization."

Other "Closeup" programs in various stages of development include one devoted to political turmoil in the Caribbean (with the focus on Jamaica), urban unrest among the long-term jobless and organized white-collar crime. As Richter summed up the schedule, "We always pick the happy topics."

A "Closeup" program they hope to do in the next year is the birth of a Broadway play from conception to production. It is something that has never been done and could be a fresh look at popular culture. It is an innovative idea and demonstrates Ms. Hill's determination to make "ABC News Closeup" the best documentary series on TV, not only in terms of quality but of public interest as well. See for yourself how well she has succeeded.

TV Programs of Note

Monday, Sept. 1, 9-9:30 p.m. (EST) (CBS) "M.A.S.H." Exhausted after working 48 hours without sleep, members of the 4077th experience dreams that reveal their fears, yearnings and frustrations. This is a rebroadcast of the episode awarded a Humanitas Prize from the Human Family Institute earlier this year.

Wednesday, Sept. 3, 9:30-11 p.m. (EST) (NBC) "White Paper: Cuba and the Caribbean." Marvin Kalb reports on how Soviet-

supported communism has failed to solve Cuba's serious problems and how Castro is trying to export his unsuccessful revolution to weak and unstable neighbors in the Caribbean.

Saturday, Sept. 6, 10-11:30 p.m. (EST) (PBS) "A Family." This award-winning television drama from Japan focuses on two people praying in a temple, an elderly woman who has made the trip for her ailing husband and a 20-year-old disillusioned with life.

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Viewing with Arnold 'Raise the Titanic'

by James W. Arnold

"Raise the Titanic" is the first disaster movie-in-reverse. A great artifact of human engineering is restored, rather than destroyed, and by human ingenuity rather than stupidity and greed.

That alone would make it refreshing, but there is more good news. "Titanic" is one of the few movies ever made on this epic big-budget scale that is genuinely beautiful to look at. Further, while its script will win no Pulitzer prizes, it amuses, convinces and absorbs. Best of all, the film delivers on all the promises it makes when it persuades you to buy a ticket.

Producers Martin Barger and William Frye not only raise the Titanic, but spend a few delicious sentimental minutes allowing us to explore it and then sail it right up New York harbor. Nothing has been stinted on special effects, and nothing essential is fudged. It's an honest and, at times, awesome achievement.

"Titanic" is not to be confused with current real world efforts to locate and probe the treasures of the legendary British liner that sank after hitting an iceberg off Newfoundland during its proud maiden voyage in April 1912.

It's a speculative thriller based on Clive Cussler's novel, which works the derelict hulk into a U.S.-Soviet competition to find a rare mineral more potent than plutonium. The world's only known mine was picked clean 70 years ago and the ore was crated in the hold of the doomed ship.

The movie's delightful assumptions are that (1) no one would ever finance such

a fantastic salvage unless the balance of world power were at stake, and (2) undoubtedly nobody would go to see it unless the project involved spies, confrontations and life-or-death crises on several levels. It's a marvelous example of serving popular taste so you can go ahead and film what you want to film.

Like "The Exorcist,"

"Titanic" begins in the past and in unexpected places, giving its story breadth and significance. (Alec Guinness plays a fine scene in England as a survivor of the shipwreck).

THE PLOT does have aimless characters and holes, e.g., there doesn't seem much reason for a Washington Star reporter played by Anne Archer, except to add otherwise lacking feminine charm. One wonders why politicians and journalists don't raise hell over what must be a very expensive government project.

But regardless of how they got there, the heart of the movie puts Navy officers Jason Robards and Richard Jordan and scientist David Selby in the North Atlantic heading a task force to look for the dead ship.

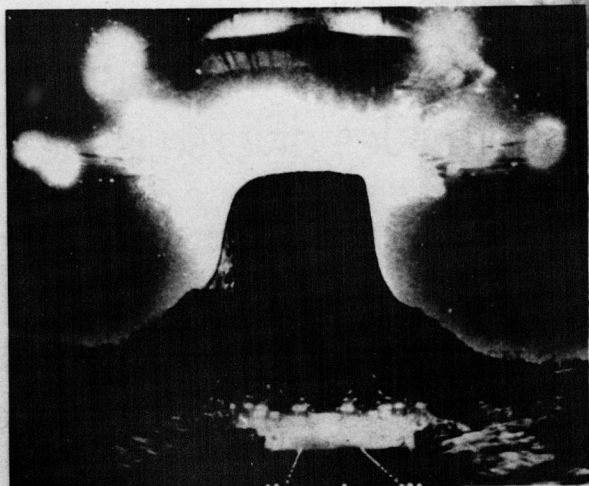
We watch the search of the eerie depths by baby subs equipped with sonar and searchlights, endure a few tragic mishaps and then the real excitement of discovery. (The first glimpses of the derelict are pure poetry).

The actual raising has to be done in a frantic hurry, with explosives and huge ballast tanks, and the rise to the surface is a roaring spectacle of bubbling sight and sound, the hulk hissing to the sunlight, awash in flowing and ebbing waves.

WHAT happens next transcends the genre. Jordan goes aboard alone, walks the deck and enters the ghostly main hall, dripping water like torrents of rain, and stands in awe amid the magnificent sea-encrusted pillars, staircases and art objects as the sun pours through the vast cracked domed skylight. Any fool can float the Titanic in a movie, but only artists will pause to provide this kind of touching, civilized moment.

Most of "Titanic" is action over, on and under the ocean, choreographed to the haunting music of John Barry, who is arguably the best in the business. (He warmed up for this with the scores for "King Kong" and "The Deep"). The images are gorgeous, but the music provides the final touch of class, a beautiful poignance that fits perfectly.

The film's quality is frankly a surprise since Frye and director Jerry Jameson last collaborated on the ridi-



'CLOSE ENCOUNTERS' IN RETURN APPEARANCE—At the Devil's Tower in Wyoming, the scientific team seeking knowledge of the mysterious phenomenon of the skies is faced with the awesome spectacle of the arriving alien spacecraft. This is a scene from "The Special Edition of Close Encounters of the Third Kind," a longer version of Columbia's science fiction hit released in 1977. Playing now at local theaters, the movie treats viewers to an inside look at spacecraft. (NC Photo)

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