

THE CRITERION



GOLDEN DAYS—What is so rare as a day in August . . . a cool swim in 90 degree weather, a picnic lunch, an hour's fishing at a shady river spot are all that's needed to bring joy to a girl or boy. Then, the days grow short and the

classroom beckons once more. Time to put away the fishing poles and return Red to the backyard. It's happening all over Indiana right now. (Photo by Ruth Ann Hanley)

Pope recalls Hiroshima, pleads peace

CASTELGANDOLFO, Italy (NC)—Speaking in a sad but strong voice, Pope John Paul II recalled the horror of Hiroshima as he prayed for peace and pleaded for disarmament Aug. 30.

Addressing some 14,000 visitors to the papal summer residence at Castelgandolfo, the pope repeated words he had uttered at Hiroshima during his visit to Japan last February. "Let us promise each other," said the pontiff, "that we will work tirelessly for disarmament and the abolition of all nuclear weapons."

The pope said that he was repeating "with all my power" the invitation to peace and disarmament he had issued at Hiroshima, the city which still bears the scars of the first wartime atomic bomb.

Noting that he was speaking two days before the anniversary of the start of World War II, the pope said that its recollection offers the world a warning that there can happen "a new war, with the use of nuclear energy."

Recalling the specter of Hiroshima, the pope said in a mournful tone, "I bow my head to the memory of the thousands of men, women, and children who lost their lives in that terrible moment and of those who for long years have carried around in their bodies and in their minds those germs of death."

The pope lamented the fact that "since that fatal day, nuclear arms have increased both in quantity and in their destructive force."

As he has done many times before, most notably in his 1979 address to the United Nations, the pope pleaded for "all the world, all nations and all ideological systems, heads of state and leaders of military forces" to turn away from arms as a means of resolving differences.

After his message on disarmament, the pontiff prayed the Angelus and then moved (See POPE RECALLS on page 8)

Serra sponsors student essay contest

They're looking for 7th and 8th grade students with talented pens who know how one life can make a difference!
"They" are members of the Serra Club,

chief sponsors of an essay contest on vocation awareness.

The contest, co-sponsored by The Criterion, has as its theme, "How will I serve God and

Man?" It will be held in the Indianapolis area during the first weeks of September, culminating in publication of three winning essays in the Vocations Special edition of the Criterion, Oct. 9.

To enter the contest, students are to submit essays of a maximum 200-word length, to their school or CCD class. These will be judged by school personnel and the winner from each school will receive a parish certificate.

These winners will then go to a panel of judges from the Serra Club and The Criterion, and three top winners will be published in the paper as part of "Vocations Awareness Week," Oct. 11-18. Area winners also will be awarded a plaque.

According to Bob Langsenkamp, essay contest chairman, judging criteria will be: Creativity: 50 points, Theme Development: 30 points, Length of Essay: 10 points and Neatness: 10 points.

Langsenkamp notes that this year's contest is a revival of what once was an annual event. This year's committee includes Bob McNamara, Dr. Paul Kernell, John Geese and Richard Zink.

Serra Club is a Catholic men's organization whose purpose is to foster vocations to the priesthood and Religious life.

Looking Inside

This is it—a double dose of reading pleasure, the annual Criterion Education Special! It starts on page 11, telling such tales as how and by whom textbooks are chosen (page 17), what puppets have to do with religious education (page 14), what the new superintendent thinks the future holds for Catholic education (page 13) and a glorious centerfold look at classroom life in the olden days (pages 22 and 23).

That's not all! To read about an educator with unusual credentials and outspoken views, see page 2.

It's Labor Day weekend, and a little serious reading on page 37 will deepen your understanding of the church's social teachings and their implication for America's future.

Teachers have to learn too. On page 6 there's a complete listing of OCE's fall Religious Studies programs.

Tired of reading? Check out the latest in Criterion editorials on page 4—hope it hits the mark!

And on the light side, flip to page 43 and try Alice Dailey's excursion into her local friendly food store.

Happy reading!

the criterion

Vol. XX, No. 48 — September 4, 1981
Indianapolis, Indiana

Jesuit scholar shares views on route to world justice, Christian's role

by VALERIE R. DILLON

Physicist, philosopher, teacher, university president, diplomat, business ethicist, social critic, Jesuit...

Put them all together and they still don't equal the sum of Father Theophane Mathias.

This priest from Salem, India, is still reaching out to new opportunities:

- to experience pastoral life in a parish;
- to share Hindu mysticism with Western Christians;

to sensitize Americans to the plight of the poor nations of the world.

It's the latter challenge which brings Father Theo to Indianapolis. Last week he began teaching at Christian Theological Seminary in an advanced studies program called Chrysalis. His courses, "The Church and International Issues" and "Christians Amid Revolution," will be jointly taught with other worldwide scholars and the CTS staff.

Chrysalis is an interdenominational effort directed by CTS and participated in by the Maryknoll Fathers. It offers a Master of Sacred Theology degree for two fulltime semesters of work. Its purpose: to generate "a greater capacity to deal with world-wide hunger and more deep-seated economic, political and inter-cultural issues."

"One-fourth of the world is white Christian people who use 83 percent of the world's resources," states Father Theo. "Three-fourths of the world is non-white, non-Christian people who have to get by with 17 percent."

"This is, of course, a scandal from the

Christian point of view. It makes any talk of lasting peace impossible. If ever there's a war, it will not be between Russia and the United States, but between the poor and the rich."

In Father Theo's mind, American obsession with the Soviet Union is "ridiculous." He believes Russia is regarded as a friend by most Third World countries because "it has never been a colonizing country." Also it was a backward nation itself until recently, and "always adopts the side of poor nations in international forums."

THE PRIEST makes it clear he hates communism "for its contempt for the dignity of the human person." But he also sees a close parallel between Marxist economic theories and Christian social teachings.

Instead of a warlike stance toward Russia, Father Theo thinks the best course would be "helping to overcome communism by building up needy countries." The church's role is "to be the spokesman of the poor," and he hopes to reach three groups of Americans—people from churches, business and universities—the "influence groups" who can bring pressure to bear on government decision-making.

"I have a great interest in the United States," says Father Theo. "I don't care what France or Spain or Italy or certain other countries do—they don't influence the world. But I do care what China, Japan, the Soviet Union and the U.S. do."

What role can the individual American Christian play? Father Theo says there are two possible responses. One answer is: I do what I can, I donate to agencies. "But that's a trivial



SETTLED IN—Jesuit Father Theophane Mathias of India pauses for a moment from preparations to teach courses at Christian Theological Seminary. Father Mathias will be in Indianapolis for at least two semesters. (Photo by Valerie Dillon)

thing, really. It will not relieve the poverty of the Third World. It's also a little dangerous; it tends to pacify the conscience: I gave \$100 to Mother Teresa.

Instead, he suggests that improvement in the Third World countries will come only through a change of attitude of First World countries. "In today's interdependence, the possibilities for citizen action are there."

FATHER THEO urges concerned Christians to involve themselves in such groups as Bread for the World and the Christian Lifestyle movement "which recognize that in a democracy, people can change the policies of government with enough pressure."

Confessing he "really likes American people," the priest speaks of their friendliness, informality and humility. "Americans know they are the best technologically, but they're not so quick to assert superiority in cultural things. They are willing to learn."

A visitor to this country 16 or 17 different times, Father Theo was born 62 years ago in Madras in southern India into a family of 14 children. "In those days, very large families were the rule," he recalls. "But now they are very uncommon."

Their father was a surgeon who saw that all of his children were educated in Catholic schools and universities. Catholics make up only two percent of the population, but the church has "a gigantic network of schools and colleges—more than in any other country of the world."

The priest explains that the church can run these schools because of "massive financial support from the state." The Indian constitution provides that religious minorities such as Christians shall have the right to establish education systems and the government must not discriminate in its aid—a mark of India's "moderate liberal democracy," says Father Theo, adding "it's a fantastic country. It may be terribly poor—it is—but it loves freedom."

"Our schools cater to everyone. At least 50 or 60 percent, sometimes as high as 90 percent, are non Christians—Hindus or Moslems. In Jesuit schools, every Catholic boy or girl has religious instruction. Every Protestant child has Bible instruction, and every non-Christian has moral instruction. This is obligatory, right up to the university."

AT THE AGE of 20, Father Theo joined the Society of Jesus on completion of a master's degree in physics. He took the "usual" Jesuit

studies in India, France and Belgium, then got doctorates in physics in France and in philosophy in Belgium.

He has been president of three Jesuit universities in the past 15 years, and presently heads Xavier Institute in Jamshedpur, a business management school recognized as number two in its field in India.

For two years, the Jesuit was Indian delegate to the United Nations general assembly with an ambassador's rank. "That shows you what India is—permitting a Catholic priest to hold this position." He also represented the Holy See at UNESCO meetings.

But the one role which Father Theo has never before had a chance to play is that of parish priest. At Holy Spirit Parish in Indianapolis, he is getting that opportunity, saying Mass and preaching.

"I am thoroughly happy here," he says smilingly. "The welcome I received from all these priests—so warm, so brotherly—I really felt entirely at home. The parish is an active, innovative participative parish and I am enormously impressed. I will gain a lot being here. I don't know what I'll do for others, but I will profit a great deal."

Mature Living talks to begin Sept. 8

"Concerns of the 80's," tailored for older citizens, will be presented in two eight-week Mature Living discussion series at Marian College, Indianapolis.

A Fall Series will be held on consecutive Tuesdays, from 10 a.m. to 2 p.m., beginning Sept. 8, running through Oct. 27.

Topics will include: "Is Peace Possible?," Sister Rachel West, Sept. 8; "Search for the Spiritual," Sister Laverne Frietsch, Sept. 15; "Drought Prone Africa," Rick Bein, Sept. 22; "Stress Today," Julie Szempuch, R.N., Sept. 29; "Drugs and Problems," Robert Forney, Oct. 6; "The Cults," William Cisco, Oct. 13; "The Family Today—Yesterday," Sister Sheila Shine, Oct. 20; and "Multi-National Corporations," Mary Haugh, Oct. 27.

Participants are invited "to bring a sack lunch" or buy "a hot meal in the college cafeteria at a reasonable price."

A contribution of \$5 per series is asked for those who can contribute in order to defray expenses.

Noted youth leader to share ministry ideas Sept. 12

"Growing Together: Challenges for Youth Ministry," featuring Don Kimball, a national leader in the field, will be held Saturday, Sept. 12, at the Essex Hotel, Indianapolis, from 9:15 a.m. to 5 p.m.

The workshop is designed "to gather all persons working with high school youth to

spend a day together and with Father Kimball," said Mike Carotta, archdiocesan coordinator of catechists. A priest of the Santa Rosa Diocese (California), Father Kimball is especially noted for his work in media and music.

His ministry involves a radio show produced by and for young people in his diocese. The show is aired on 27 stations across the country and is distributed by Catholic Media Ministry, which the priest founded in 1971. Father Kimball's theory of youth ministry, called "the wedge," involves the entire parish and is looked on as a major innovation. Recently Father Kimball gave a weekend workshop for the Retreat International Program at Notre Dame.

The day's music and liturgy will be led by Father John Kirby and friends of St. Christopher Parish, Indianapolis.

Carotta believes the "Growing Together" workshop is "the single most important event for youth ministers this year." According to Carotta, "we are very fortunate to have a person of Father Kimball's experience and ability share the challenges of youth ministry with us. It also is a great opportunity for people who work so hard all year to rub elbows with other folks of the same unique ministry. They will enjoy Father Don and each other."

A \$7 registration fee is payable at the door or by contacting Marj Venneman at the Office of Catholic Education, 634-4453 or 1-800-622-4882. Lunch will not be provided.



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THE CRITERION

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Women Religious oppose nuclear build-up, inequalities

At the end of their five-day meeting more than 500 members of the Leadership Conference of Women Religious (LCWR) unanimously resolved to oppose production of the MX missile, the neutron bomb and other "planned instruments of destruction."

In a corporate statement the LCWR also approved committing its members:

—To be solidly united with the poor and the oppressed;

—To work toward the equality of all people, especially women, both in church and society;

—To do all in their power to eliminate racism in all its forms;

—To dedicate themselves to affirming the right of self-determination of all peoples, especially those in Latin America; and

—To work toward equitable distribution of the earth's resources for all people.

The Aug. 24-28 meeting in Indianapolis, the 25th anniversary assembly of the LCWR, focused on social justice and prophecy.

Installed on the final day of the meeting as LCWR president for 1981-82, Sister Bette Moslander, a Sister of St. Joseph of Concordia, Kan., recalled the words of Pope John Paul II at Hiroshima, Japan: "To remember the past is to commit oneself to the future."

"WHAT WE HAVE done today," she told

the assembly, "unanimously charts a new path for us. This does lead us into wild places, and we should have no illusions about that. What we have committed ourselves to together is the risking we have pledged ourselves to."

The retiring LCWR president, Sister Clare Fitzgerald, a School Sister of Notre Dame, described LCWR as an organization "called, summoned, sent at this moment in history to be a shaping force beyond itself." In a keynote address she reminded her listeners that nuns "do not live in a private sphere away from society."

Franciscan Sister Lauretta Mather of Milwaukee told the LCWR members that dehumanization, the legitimization of evil, violence, fear, idolatry and isolation are major evils permeating present society and also influencing religious congregations. She urged the LCWR members to disassociate themselves from these evils.

Elizabeth and David Dodson-Gray, directors of the Bolton Institute for a Sustainable Future, Wellesley, Mass., discussed future needs and dangers facing the earth's inhabitants.

Stressing the interrelatedness of all systems of the universe, the Dodson-Grays recalled that most Americans have been educated to tunnel

vision. "We are not used to thinking in the context of interrelatedness," they said. "We have been trained to think in terms of cause and effect. The reality is that events are results of many interacting causes."

The Dodson-Grays noted that the world continues to expand its use of energy from sources such as oil and nuclear power, which they called "non-renewable resources."

"WE NEED to switch our concentration to the use of renewable energy sources such as sun, wind and water," they said. "But when we work for this change, we are also working for a dismantling of economic power. Our systems are set up to make profit, not to develop sensible uses of energy."

In a demonstration expressing the LCWR's opposition to war, about 350 delegates participated in a prayer walk on the grounds of the Indiana Convention Center where the assembly was held. They carried a rough wooden cross, symbolizing the crucifixion of humankind by nuclear war.

A major feature of the assembly was an exhibit of art by Religious. The 137 pieces selected included paintings, sculpture, wood carving, ceramics, photographs and weaving. Among the 73 artists who contributed were Providence Sister Rita Roethel and Sister of

St. Joseph of Tipton Karen Vander Walde, both of St. Mary-of-the-Woods College, and Franciscan Sister Mary de Paul Schweitzer of Marian College.

Other new officers commissioned on the last day of the assembly included Sister Helen Flaherty, Sisters of Charity of Cincinnati, vice president; Sister Mary Canavan, Sisters of Charity of St. Elizabeth, Convent Station, N.J., secretary; and Sister Catherine Laboure Fitman, Sisters of Providence, Holyoke, Mass., treasurer.

The new vice president, Sister Flaherty, will become LCWR president next year. Holder of a master's degree from Xavier University in Cincinnati, she has done postgraduate studies in theology and counseling at Marquette, Notre Dame and Fordham universities and at the Jesuit School of Theology in Berkeley, Calif. She has been president of her congregation since 1979 and was vicar of Religious for the Denver Archdiocese for five years prior to that.

The 681 members of the LCWR represent more than 100,000 nuns in the United States and the organization serves as the official liaison between U.S. congregations of nuns and the Vatican Congregation for Religious and Secular Institutes.

Polish Church mediates union's access to state media

by JERRY FILTEAU

The Catholic Church in Poland again emerged as a mediating force in a government-labor crisis at the end of August, a year after the Gdansk agreement that has revolutionized Polish life.

The church's mediation in the latest crisis, over the access of the independent labor union, Solidarity, to state-controlled radio and television, also signaled another step in the rapid emergence of Poland's new primate, Archbishop Jozef Glemp of Warsaw and Gniezno, as a major force in Polish national life.

At a meeting in Warsaw Aug. 27 a commission of representatives of the government and the Polish bishops issued a public statement agreeing that objective and true reporting in the news media and in internal organizational bulletins is needed if Poland is to rescue itself from its grave economic crisis.

The communique said the commission had examined Poland's economic and social situation in light of a homily the day before by Archbishop Glemp. In it the primate had called for a month of calm and prayer, free from strikes, to cool tempers, increase production, and begin resolving the economic crisis that has sparked major food shortages in Poland.

Solidarity recently staged a successful two-day national press strike and has threatened other actions if it does not achieve its demands for its own newspaper columns and regular radio and television programs.

The government, in turn, denounced the independent union for engaging in politics and rejected any concession over the Communist Party's editorial control of the state-run media.

"The media cannot have an apolitical character," said the Communist Party's chief, Stanislaw Kania. "It exists to defend everything that is connected with socialism."

Trybuna Ludu (People's Tribune), the official party newspaper, linked editorial control of the media to Poland's international obligations, suggesting that the government could not treat Solidarity's demands as simply an internal Polish affair.

"Polish radio and television are a part of the communications network of the Warsaw Pact states," the paper said Aug. 28. "from this fact

certain consequences result . . . and Solidarity must be aware of these circumstances."

On Aug. 29 the government offered Solidarity two half-hour, prime-time slots on television, one on Sept. 1 and another Sept. 4, just before the scheduled Sept. 5 opening of Solidarity's first national congress.

Government press spokesman Jerzy Urban said, however, that the programs would be run "under the same control system as always"—a statement interpreted to mean that the government would not give up editorial control of the programs.

Any attempt to interfere with the state's exclusive control over broadcasting would "strike at the existing legal order of our country," he said.

Archbishop Glemp's widely reported comments on the latest crisis came in a homily at the national shrine of Our Lady of

Czestochowa, Poland's patroness, before a crowd of 300,000 people marking the Madonna's feast Aug. 26.

Following the line of prudence and moderation that was a hallmark of the 33-year reign of his predecessor, Cardinal Stefan Wyszyński, the new primate challenged both sides to approach the dispute with calm and understanding.

Each side has been "declaring its innocence and pointing out the mistakes, guilt and sins of the other," he said. "Let's inform each other honestly and avoid unnecessary bitterness and irritation."

He called for accurate reporting in the media, saying that "it is necessary to be informed honestly in order to avoid tensions."

But at the same time he urged Solidarity to avoid further confrontational strikes, asking for "30 days of peace and work" in the country.

The next day Archbishop Glemp, a long-time collaborator with Cardinal Wyszyński who was named successor to the recently deceased cardinal in July, met privately with representatives of Rural Solidarity, the recently recognized independent farmers' union that parallels Solidarity's year-old unionization of workers.

A statement issued Aug. 27 by a general meeting of the Polish bishops backed Archbishop Glemp's call for a month of calm and prayer.

That statement, along with the reference by the joint government-church commission to the archbishop's homily, gave strong indications that both the bishops and the government are looking to the new primate for the same kind of leadership which made Cardinal Wyszyński a leading force in Polish national life for more than a quarter of a century.



POLISH REFUGEES—A group of Polish refugees, who fled their troubled country, lunch at a refugee camp in Traiskirchen, Austria. There are some 6,300 refugees at the camp and another 12,000 living in Vienna. Numerous

tourists from Poland have chosen to not return to Poland, at least temporarily, as food strikes and other turmoil continue in their native land. (NC Photo from UPI)

EDITORIALS

Educators pay our debt

Education is a debt due from the present to future generations
—George Peabody

This week, with what we hope is justifiable pride, The Criterion publishes its annual Education Special. Thanks to prodigious efforts by the Criterion staff and superb cooperation from the Office of Catholic Education, this special offers a broad vision of the meaning, purpose and status of Catholic education in the archdiocese today.

If Peabody is correct, our underpaid, sometimes underappreciated teachers and educational administrators are paying our debt to the future. We salute them and thank them for caring enough to give their very best toward the growth of others.—VRD.

'Drugs: It takes guts to say no'

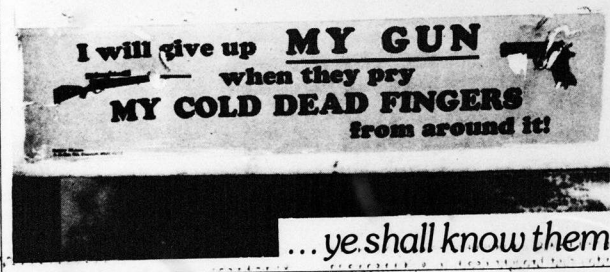
With that terse message, the Marion County prosecutor's office, underwritten by Hook's Drugs, has launched a media campaign to heighten awareness about drugs (see page 6).

Make no mistake. If a youngster wants to use marijuana, amphetamines or even heroin—it is easily accessible. Local studies show a "dramatic increase" in the availability of all illegal drugs to children as young as junior high.

Other trends emerge: The percentage of students who have tried drugs is increasing; amphetamine use has risen almost as much as marijuana; more students are using drugs more frequently, rather than just experimenting; younger students now consume alcohol and 20 percent of high school seniors have driven a car at least 20 times while "high."

Schools and parishes: we urge you to use the programs and materials available through the prosecutor's office and local agencies throughout the archdiocese. Our children's futures may depend on it.—VRD

By their bumper stickers...



WHAT SHALL WE BELIEVE?—As researchers report, young people seeking faith and purpose in life often turn to membership in cults. Father Sheerin discusses this situation below. (NC Photo)

Tug for young minds waged between cults, society

by Fr. JOHN B. SHEERIN, C.S.P.

A few years ago we heard frequently about the Unification Church (popularly referred to as "Moonies,") and the Hare Krishna movement. These cults, it should be remembered, are still in business.

Efforts in the state of New York to put some restrictions on cults have met with mixed success, according to newspaper accounts. Recently, the New York Supreme Court upheld the power of authorities to restrict the aggressive solicitations of Hare Krishna fundraisers at state fairs.

The cult had protested that the fund raising done by its members at the New York State Fair is a precious religious privilege protected by the First Amendment. Court records show there have been many clashes between the Hare Krishnas and the New York state police, as well as reports of harassment by fairgoers.

Some cults are said to resort to questionable tactics in recruiting new members. The New York Times says: "Notoriously, some cults virtually kidnap and brainwash young recruits, often holding them incommunicado and alienating them from their families."

Recently, the New York legislature passed a bill that would allow relatives to officially remove young people from a cult and hold them for a period of court-approved psychological counseling. I fear this particular bill will not solve the problem because it involves the state in questions of judgment concerning religious conversion.

IN A 1980 "World Year Book" article on thought reform, the noted Robert Lifton tells how the minds of young persons can be radically changed by some cultists. "The cult controls each recruit's surroundings by eliminating or monitoring all communications with the outside world, severely limiting sleep, changing the recruit's diet and supervising all conversations. These are the easiest ways to disorder an individual."

I should point out that Lifton is an expert on the subject—his study of brainwashing in China is a classic.

Lifton says most recruits to a cult are idealistic and searching for a purpose in life and membership in a community. The cult authorities may begin their efforts to mold a young mind by showing loving kindness and personal approval of the person.

The recruiters may try to make life look very attractive, and before long the recruits

feel they have no parental or family problems and no financial worries. Gradually, the recruit begins to accept theories and practices which were previously unacceptable. Perhaps the cult says, "Trust us and accept our belief system, little by little, and when you see the whole picture, then you ask questions."

Another article on cults in the "World Year Book" for 1980 describes how recruits are often required to question their own beliefs and then accept a cult doctrine and its practices.

CULT MEMBERS who have strong family ties may return to their homes. In other cases, family members have resorted to "kidnapping" their child away from the cult. Often, the kidnapped cult member is held behind locked doors while being "deprogrammed."

Sometimes relatives go to court to wrest a young person from a cult. The courts, however, strive to respect the religious freedom of the cult member.

In all fairness, I think we ought to remember that drugs or diabolical possession seldom enter into the activities of young cultists in the Hare Krishna and Moonie cults.

On the other hand, I think we should pay attention to the question posed by "World Year Book": "Should young men and women searching for God, community and a satisfying life spend important years of their lives selling peanuts on street corners and religious tracts in airports?"

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WASHINGTON NEWSLETTER

Debate continues between CHA and U.S. Bishops

by JIM LACKEY

WASHINGTON (NC)—Though the issue itself may be dead for the foreseeable future, the debate over national health insurance is still alive.

The latest action came earlier this summer when the Catholic Health Association began circulating a 43-page booklet "National Health Insurance: Why CHA is Taking Another Look." It traces the organization's initial embrace of the concept, its more recent misgivings, and its current, almost militant, opposition to a comprehensive health plan.

As counterpoint, there is the position of the U.S. bishops, who long have supported national health insurance. In November they likely will reiterate that support in a new pastoral letter on health care which includes a new call for enactment of a national health insurance plan.

When that happens it will mark the completion of the growing split between the two groups on the issue. Seven years ago their representatives appeared together before a



House committee to urge swift approval of public health insurance available to all.

In its new booklet the CHA says it initially supported national health insurance partly because of the early success of the federal Medicare and Medicaid programs. They not only provided affordable health care for the elderly and the poor but also improved the financial positions of hospitals themselves since there were considerably fewer bad debts from people who could not pay their hospital bills.

BUT ACCORDING TO the CHA, which represents 800 Catholic hospitals and nursing facilities, the 1970s brought a different picture. The growing costs of health care coupled with government regulations aimed at controlling those costs raised new questions about the feasibility of a health insurance program for everyone.

One of the major problems the CHA sees in national health insurance flows from what it calls a "structural defect" in the market for delivering health care services. Since most hospitals and physicians are paid by "third parties"—such as insurance companies or Medicaid or Medicare—there is little or no incentive for health care consumers to seek out less expensive health services or for hospitals

and physicians to cut back on the services provided.

At the same time medical knowledge and technology has expanded incredibly, giving doctors a limitless battery of tests and specialized services that they can provide as part of the art of healing.

That problem will become only worse under a comprehensive national health insurance plan, the CHA fears, because there will be no system "for controlling the excess demand that will inevitably result when all financial restraints on access to medical services are removed."

THE CHA THEN paints a scenario of increased government involvement in the regulation and even the "rationing" of health care as it tries to cap the expense of the program. Government might begin to apply a cost-benefit analysis to healing, denying care to the mentally incompetent, the old who are no longer productive, the autistic child whom nobody seems able to help, and others, according to CHA.

The booklet also maintains that government regulation of the health industry so far has failed to work by not addressing the basic structural defect of seemingly "free" health care. It also raises the fear that government

regulations might continue to threaten the very existence of church-sponsored health care since government would have more and more power to dictate the kinds of services hospitals and other facilities should provide.

The U.S. bishops, meanwhile, have rooted their support for national health insurance in the tenet that everyone—the poor, the middle class and the rich—has the basic right to adequate health care. Officials of the U.S. Catholic Conference, the bishops' public policy arm, have called the inability of over 10 million American families to obtain health insurance under the present system "a national scandal."

But the CHA responds that rather than enact a comprehensive plan, "we should be thinking of how we can cover those who are presently falling through the cracks and/or finding themselves underinsured."

Of course the chances for enactment of national health insurance seem non-existent given the current budget-cutting Congress and administration. The more interesting question will be to see if the new booklet has any effect on the bishops' upcoming debate. A recent letter from CHA headquarters urged CHA members to circulate the booklet among "church and civic leaders who are in a position to influence future health care directions."

TO THE EDITOR

Holy Trinity has adult day-care

Ruth Ann Hanley deserves praise for the insightful article on nursing home care (Aug. 14). She says, "Often there are alternatives to nursing home admission: living with a relative, day care or group retirement facilities." But in her listing of Archdiocesan Facilities for the Elderly there is no listing of day care facilities. There is in fact a very fine day care for adults currently being run by Holy Trinity Catholic Church in Indianapolis.

Adult day care is perhaps a new concept to many persons. But it has found acceptance in Europe and is now in some places in the U.S. Holy Trinity Adult Day Care is the only such facility currently operating full time in the Indianapolis area. Adult Day Care is an intermediate step between independent living (alone) and total dependent living (nursing home). An adult day care can provide service for an individual who lives with someone (e.g. an elderly parent who lives with a son or

daughter who must work) or an individual who lives alone but needs minimum social help. It is a service which is needed by many persons: some for a short term (e.g. after hospitalization) or for a longer term (e.g. disability due to age).

Holy Trinity Adult Day Care is another example of the church's concern for, and service to all persons. It is an excellent facility in comfortable surroundings. It is barrier-free for wheel chairs and walkers. It is conveniently located in central Indianapolis. It has a full time nurse, serves two snacks and a hot lunch each day, and has a variety of activities five days per week.

The news that this kind of service is available needs to be spread around.

Father Larry Crawford
Pastor, Holy Trinity Church

Indianapolis

Quality of St. John's praised

I can't really express how deeply I appreciate the beauty of Saint John Church. Each time I attend Mass or celebrate Penance I pray to God in thanksgiving for this church and the Church Universal! Indeed, "Lord, to whom else shall we go?" as Peter said to Jesus.

But the particular quality I am praising at Saint John is the availability of the sacraments—the Eucharist and Penance. I have needed the quiet peace of Christ through the gentle words of the priests there many times. And they are always available.

There must be hundreds and thousands of busy, modern people who need to learn of the "saving grace" through these sacraments but because of so much bustle and "busy"ness in today's society don't "hear the Word." That's sad! But I go refreshed from Saint John Church with a kindness in my soul and am ready to greet my fellow workers and citizens in hopes that my joy in Christ and my readiness to say a word of cheer and remind many of the depth of spirit in the Catholic Church will somewhere take root!

Norbert Shott

Indianapolis

Shame on swimsuit

Though Ms. Oklahoma is to be commended for holding on to her Catholic school ideals,—how do you reconcile that esteem for Catholicity and her flagrant disobedience to a church that forbids contests that portray vulgar swimsuit contests? Shame!! Looked like you favor this.

Sisters of St. Francis of St. Joseph

Mishawaka

PATCO requests defended

I really appreciated the article by Msgr. Higgins concerning the controllers' strike (Aug. 28). Perhaps the only bright light in this whole stupid thing, as far as PATCO employees are concerned, is that, since they will not be granted "amnesty" and can never again be employed by the U. S. Government in any position, it follows they can never be drafted to go into the service of their country again. True, many of these "criminals" have already given years in the Armed Services, but this is no guarantee that, if the nation was in trouble, these same "criminals" would be exempt from being called again.

Msgr. Higgins asks how PATCO got into this trap. Perhaps it had something to do with the seven months negotiation with the government which was getting nowhere. Or perhaps it was because PATCO has had to fight the FAA for an upgrade of equipment to insure the safety of the airways for years. If a plane goes down, is the FAA ever at fault? Never! The blame is usually placed on pilot error or the error of the air traffic controller.

Have you ever been with a controller who has had to go to instant memory because the computer has gone down—and when it came back up, the controller has lost a "blip"? I have, and it's not pleasant! How would anyone like to have even one life depending on him and feel because of his failure—even if the failure is in equipment—that one life is no longer there?

Money was never a prime factor in this negotiation. Yet the press only concentrated on "raises in salary." In order to insure safety for hundreds of persons in the sky, controllers want a shorter work week. Other countries

have understood this problem, and their controllers work 32-34 hours a week.

I know we live in a Republican state. Does this mean that there is NO ONE who can give the other side of the story?

Mother of a PATCO employee

Indianapolis

Thanks offered for spiritual experience

As delegates to the third annual National Lay Celebration of Evangelization from St. Joseph's parish in Corydon, my partner in Christ and I would like to express gratitude to Archbishop O'Meara, Father Waldon, Mike Carney, Joe and Marilyn Himmelburg and "all" whose unselfish efforts made the celebration such a profound and exciting spiritual experience for us.

As expressed in last week's Criterion, we were also staggered and very enthused at the breadth of the vision of evangelization. To name all the wonderful things made known to us would take far too long, but we can't help but express deep appreciation for being part of the celebration and its part in ushering in "our second honeymoon with God and his beautiful church."

Praise the Lord for sending forth the Holy Spirit in such a mighty way.

Richard and Sandra Gettelfinger

Corydon

Stand on peace applauded

I enjoy the Criterion more each week, especially the stand its readers are taking for peace.

Marie Secrest (Aug. 21 letter) explains my feeling to the dot.

We must work hard for peace, also pray. Robert Lewis, the bombardier who pressed the button that brought death to 80,000 people in

Hiroshima, lost his inner peace, so he joined a monastery, according to a Catholic newspaper printed in Montreal.

I wonder how much inner peace will be lost if we drop a neutron bomb. I hope all who want peace will let it be known.

Elizabeth Boesing

Floyd Knobs

Prosecutor Goldsmith initiates anti-drug media campaign

"DRUGS: IT TAKES GUTS TO SAY NO."

That's the message of a 10-week multi-media advertising campaign being launched by the Marion County prosecutor's office throughout Greater Indianapolis.

The goal: increased awareness of parents and children to the dangers of drug experimentation.

The message will begin to go out on Sept. 8 in an attempt to counter peer pressure which experts say leads to an estimated 66 per cent of high school students to try drugs.

The terse message will appear on radio, television, inside public transit buses, in suburban and city newspapers. The campaign is being underwritten by Hook Drugs.

According to Sarah McNaught, in charge of coordinating community drug information for the prosecutor's office, the idea grew from an anti-drug panel the office has been offering to parents and teachers since 1979.

"When we spoke to the administrators vis-a-vis drug searches in cars and lockers, they would tell us that we also had to get the message to the parents," she said.

Mrs. McNaught revealed that "the highest percentage of requests (for the drug program) came from the parochial schools. 'Maybe one-half of all our requests.' She believes this is because 'it is easier to aggressively confront the problem in the parochial system.' Searches are allowed in lockers without a law enforcement officer present, because as one

teacher told her "It's in the handbook; this is what we do."

The problem, Mrs. McNaught declares, cuts across all socio-economic groups. "The drug abuse may change; in one area it may be glue sniffing, in another snorting cocaine." But the parents in all areas "have the same fears."

The prosecutor's office hopes parents will band together and approach the young people and that groups of parents from different schools will contact each other.

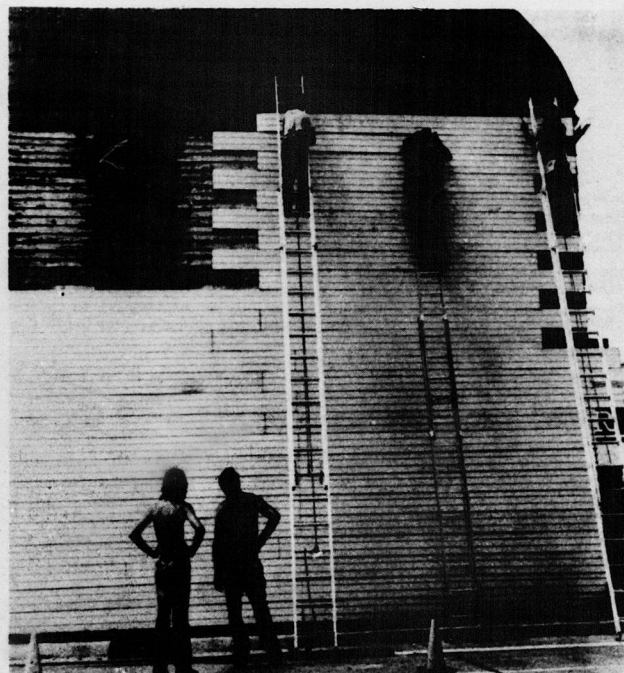
Here and there this has already happened. But the past approach was to present a legal, medical, psychological and resource panel and "hope we hit on what they need." The hope now is "that we can structure the program a little more to the particular group."

As prosecutor Goldsmith says, "There just has to be a better way to solve the problem in Marion County than locking young people in jail."

He revealed in a news conference that the extent of drug abuse has leveled off and the task now is to bring decreases.

Mrs. McNaught estimates that the office's panelists gave "perhaps 75 talks" in the last two years. But according to Goldsmith, there are still thousands of young and old who have little understanding of the scope of the drug problem and its dangers.

The media campaign is how they hope to change that.



LABOR ON A LADDER—As Labor Day approaches, these construction workers provide an interesting black and white pattern for a photographer—as well as new siding for an old Indianapolis house. (Photo by Ruth Ann Hanley)

Religious Studies Program sets fall schedule

The Religious Studies Program, featuring new workshops and seminars, is set to begin this fall.

This year's program includes four courses offered in each deanery during September and October, three archdiocesan-wide workshops, three different briefings available on request to parish or a cluster of parishes, and a comprehensive, 15-week Catechist Training Course. The Deanery programs are as follows:

A pair of four week courses on Thursday evenings from 7:30 to 9:45 p.m. beginning Sept. 24 at St. Mary's Parish, North Vernon. Sister Catherine Gardner, DRE at St. Columba, Columbus, and Father Robert Mazzola, pastor of St. Rose of Lima, Franklin, will conduct a course in Elementary Catechesis, "Helping Children to Become and Belong." Sister Shirley Gerth, DRE at St. Mary's and Father James Lasher, associate pastor at St. Mary's and St. Michael's parishes in Madison, will conduct a course on Confirmation: "A Challenge and an Opportunity." The course will review the new Confirmation policy and reflect on Confirmation catechesis for adolescents. Father Robert Drewes of St. Mary's Parish is coordinating this program and will handle registration.

At St. Charles parish in Bloomington the same two courses will be offered for catechists in Bloomington Deanery on Saturday, Sept. 26. Father Charles Fisher, pastor of Sacred Heart and St. Ann's, Terre Haute, and Susan Collamati, DRE at St. Ann's, will instruct the Elementary Catechesis course. Conducting the seminar on Confirmation will be Paula Sasso, youth minister at St. Patrick's Parish, Terre Haute, and a member of the Archdiocesan Confirmation Task Force and Diane Carver, DRE of the Religious Education Center at Terre Haute.

The program will run from 9 a.m. to 4 p.m. on Saturday. Jack Albertson, DRE at St. Charles, is coordinating this program and handling registration. Participants should bring a sack lunch.

In Tell City, Sister Diane Jamison, a member of the Archdiocesan Confirmation Task Force and Father Karl Miltz, chairman of the Religion Department at Roncalli High School, will conduct the courses on Confirmation. The program will be held at St. Paul Parish on Saturday, Sept. 26 from 9 a.m. to 4 p.m. Mrs. D. L. Marzilli, DRE at St. Paul's, is coordinating the program and will handle registration. Participants are asked to bring a sack lunch.

The New Albany deanery is offering the Elementary Course, conducted by Sister Elvira Dethy, DRE at Church of American Martyrs, Scottsburg, and Carole Strobeck, DRE at St. Mary's, New Albany. The Confirmation Course also will be offered by Father Paul Koestler, DRE at Our Lady of Perpetual Help, New Albany, and Jerry Finn, youth minister at Our Lady of Perpetual Help and St. Mary of the Knobs. The program will be held on four Tuesday evenings in October from 7:30 to 9:45 p.m. beginning Oct. 6 at Providence High School, Clarksville. Bob Leonard at the Aquinas Center, Clarksville, is coordinating the program and handling registration.

In Batesville, Glen Tebbe, principal of St. Mary's, Greensburg, and Sister Ellen Miller, pastoral associate at St. Mary's, will conduct a class on Elementary Catechesis while Father Tom Amsden, pastor of St. Lawrence Parish, Lawrenceburg, and Sister Rosemary Miller, DRE at St. Lawrence, will conduct a Confirmation course. The program is set for St. Louis Parish, Batesville, on the four Tuesdays in October starting Oct. 6 from 7:30 to 9:15 p.m. Father Robert Hoffer, pastor of St. Louis parish, will coordinate the program and take registrations.

In Indianapolis there will be four courses. Sister Nancy Brosnan, DRE at Nativity parish, Kathy Bets, DRE at St. Joan of Arc parish and St. Mary Francis Hession, DRE at St. Andrew's, are instructors for the Elementary Catechesis Course which will focus on catechesis for the sacraments of Baptism, Confirmation, and Eucharist. Father Stephen Jarrell,

director of archdiocesan Office of Worship and long-time member of the Confirmation Policy Task Force will lead the Confirmation Course. An Introduction to Scripture course will be offered by Father Frank Bryan, instructor and chaplain at Marian College and a course on Reverence for Life and Family will be offered by Judy Corbett, DRE at St. Luke's Parish and Dottie Wodraske, a catechist at St. Luke's. The program is being hosted by Marian College on Wednesday evenings in October beginning Oct. 7 from 7:30 to 9:45 p.m. Sister Rita Horstman of Marian will coordinate and take registrations.

For those in the Connersville Deanery, Mrs. Jackie Kenney, archdiocesan consultant for special education, will conduct a course on Elementary Catechesis. Father John Brandon, chairman of the Religion Department at Chastard High School, will teach the course on Confirmation. The program is scheduled for 9 a.m. to 4 p.m. on Saturday, Oct. 24, at Holy Family Parish, Richmond. Mary Kaye Tolen, DRE at Holy Family, is coordinating this program and is in charge of registration. Participants are asked to bring a sack lunch.

Registrations for the District programs are \$10 a person with special group rates. Eight hours of credit toward certification is given for each course. However, credit also will be given for time spent on any homework assignments.

Three archdiocesan-wide programs include:

A daylong workshop for those involved in youth ministry entitled "Growing Together: Challenges for Youth Ministry," featuring Father Don Kimball, is scheduled for the Essex Hotel, Indianapolis, on Saturday, Sept. 12 from 9:15 a.m. to 5 p.m. Registration is being handled by Mrs. Marji Venneman at the Office of Catholic Education. Registration fee is \$7 a person. Lunch is not included.

An inservice day for catechists of the Catholic high schools in the archdiocese and featuring Father Brendan Rosendall will be held at the Vocation Center in Indianapolis on Sept. 28.

The third Archdiocesan program will be *Breaking Open the Word: Leading Small Group Bible Sharing* which will take place on Nov. 14 at the Church of the American Martyrs in Scottsburg. This workshop will be led by Matt Hayes of the Office of Catholic Education. Registration must be in before Oct. 16. There is a \$10 registration fee. This workshop will offer some specific skills and resources for facilitating a small Bible sharing group in the parish.

The three briefings being offered by the Office of Catholic Education on request include:

The National Catechetical Directory: *Sharing the Light of Faith* which examines the content and importance of the directory.

The Ministry of the Catechist: Part I, which focuses on the importance of the ministry and explains the procedures for catechist certification.

The Ministry of the Catechist: Part II which is a one day session aimed at helping catechists reflect on their gifts and needs and considers the direction their ministry can take in the future. Interested parishes should contact Mike Carotta at the Office of Catholic Education.

The special Catechist Training Course will be taught by Sister Mary Frances Hession, DRE at St. Andrew's and a consultant for Sadlier Publishing Company. This is a basic catechetics course focusing on good catechetical theory and methodology. It will include classroom observation, practice teaching, methods and growth of adult Catholic faith. Topics will be belief, revelation, Trinity, sin, worship, Church and sacraments.

This course is intended for all catechists, professional or volunteer, and will be held at St. Andrew's, Indianapolis, on Thursday evenings from 7:30 to 9:30 p.m. beginning Jan. 7, 1982, through April 15. Marji Venneman will take registration at OCE, 634-4453 or 1-800-622-4982. Fee for the course is \$15 and is accredited 45 hours toward certification.

GENERALLY SPEAKING

School syndrome: joy, fear, adjustment

by DENNIS R. JONES

"I'm really excited . . . I can't wait until school starts. Does it start today?"

If these words were captured on a 45 r.p.m. record, every parent with school-age children would probably swarm to the corner record shop around mid-summer and fight the long lines for their very own copy. My wife probably would be first in line, clutching her grocery money in one hand, a bottle of aspirin in the other. This is the only song she's sung for the last few days.

But, standing right behind her would be our almost-5-year-old-son Jon, with a Sesame Street version . . . you know . . . "OK, boys and girls, that's e-x-c-i-t-e-d."

Going to school is about the only thing Jon has talked about all summer. He's in stark contrast to older son, Mike, who will be a fourth grader this year. You know the story, he's been there and knows it all . . . and if he's like his



"old man," he's telling himself that anything from this point on is either not worth the time it takes to learn or is so basically unimportant they shouldn't be teaching it anyway.

But as Jon begins kindergarten, he doesn't have those critical years of experience, knowledge and wisdom that his brother has accumulated in his first three years of school. So he had enthusiasm and optimism at the thought of beginning his first year, when he would walk into this new and "bigger" world.

For instance, the day before school started, my wife, Barbara, asked him if he was excited. His answer: "Yes, mommy, I'm REAL excited!" A couple of hours later, he walked up to her with a puzzled expression and asked: "Mom . . . what does excited mean?"

But his excitement changed to anxiety when he finally walked into the school building. He suddenly decided "this isn't going to be any fun." And after seeing about 30 other children in his room, he began to cry. Later he said that he was "afraid that the other kids wouldn't like him."

Comforting him with the assurance that she'd be at the bus stop after school, Barbara, with some apprehension herself, left Jon on his own in the classroom.

The first day with its new experiences, pressures and insecurity finally ended. Jon boarded the bus for home and when the doors swung open to our street, Barbara was there as she promised.

Day two . . . not so much different. Barbara again waited at the bus stop. But this time a different story. "Hi mom, here are my papers . . . see you later."

It had been quite an experience for Jon . . . he has grown up quite a bit. But, Barbara feels just a little hurt. Guess that's what makes being a parent something very special.



Mr. and Mrs. Robert T. Wuensch, will celebrate their 50th wedding anniversary on Tuesday, Sept. 8, with a Mass at 5:30 p.m. in Holy Spirit Church, Indianapolis. Robert Wuensch and the former Thelma Godron were married on Sept. 8, 1931, in St. Philip Neri Church by Father Francis Early.

They have four children: Ronald, Dennis, Sonja (Mrs. C. Joseph) Deiter and Michelle (Mrs. Richard) Sharpe. They have 16 grandchildren and one great-grandchild.

A reception will be held at Holy Spirit's Parish Center immediately following the Mass.



Mr. and Mrs. A.M. "Dutch" Kos will celebrate their 50th wedding anniversary on Sunday, Sept. 6, with a Mass of Thanksgiving at Our Lady of Lourdes Church followed by a reception at Secenia Memorial High School. The couple was married on September 7, 1931, in St. Patrick's Church, Indianapolis.

Their four children are hosts for the celebration. They include Jack Kos, Father Joseph Kos and Mary Lou Tuohy, all of Indianapolis, and Mrs. Richard L. (Peggy) McAllister of Vienna, West Virginia. There are also nine grandchildren and one great-grandchild.

Center on the weekend of Sept. 25-27. The Center is located on the property of Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove.

The workshop teaches the system of self knowledge. Its purpose is to serve as a tool for developing a clearer insight into and appreciation for one's own personality and the personality of others. For further information write or call Sister Paul Goss, O.S.B., 1402 Southern Ave., Beech Grove 46107, phone 317-787-3287.

Many improvements are needed at the Talbot House, 1424 Central Ave., Indianapolis, a half-way house for male alcoholics. The institution is a non-profit, non-funded one. To raise funds for the necessary improvements, a yard sale will be held at the Central Avenue address on Saturday and Sunday, Sept. 12 and 13, from 7 a.m. to 5 p.m. If you are looking for men's and women's good used clothing, tools, household items and knick-knacks, you may find just what you want at this yard sale.



Mr. and Mrs. John F. Schubert recently celebrated their golden wedding anniversary. They were married on Sept. 1, 1931, in St. Ann Church, Indianapolis. The former Mary E. Busald and John Schubert have been members of St. Ann for 62 years.

Their 11 children are John, James, Joseph, Richard, Paul, Mary Louise, Carolyn Hudnall, Margaret Roberts, Monica Myrtle, Rita O'Brien and Ann Bernabo. They have 36 grandchildren and 12 great-grandchildren.



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Chris Duffy, vice president and general manager of WTHR-TV, Channel 13, Indianapolis, will be leaving this position today (Friday) to assume an executive position with ANACOMP, an Indianapolis-based computer service organization.

It was through the efforts and support of Mr. Duffy that the Catholic Communications Center began production of the Sunday TV Mass nearly six years ago. A note of thanks to him from viewers will show their appreciation for the Mass on Channel 13 each Sunday morning. It is important, too, that the new management of the station be made aware of the many people who depend upon the Sunday TV Mass. A good response from viewers should encourage the management to continue their generosity in permitting the Communications Center to produce and broadcast the Mass. Address your notes to Christopher Duffy, WTHR-TV, Channel 13, 1401 N. Meridian St., Indianapolis 46202.

Jesuit Father Patrick H. O'Leary director of the Jesuit Retreat House, Cleveland, Ohio, will conduct the **Enneagram Workshop** at the Beech Grove Benedictine

Archbishop O'Meara's Schedule

Week of September 6

WEDNESDAY and THURSDAY, September 9 and 10—Bishops of Region VII meeting, Cardinal Stritch Retreat House, Mundelein, Illinois.

the QUESTION BOX

Creedal 'descent into hell' is clarified

by Msgr. R. T. BOSLER

Q Why did Jesus descend into hell, and what did he do there? Did he take the penitent thief with him? I have asked this of both Catholic and Protestant pastors, but their answers did not satisfy me.

A The Christian belief in the descent of Jesus into hell is expressed in the Apostles' Creed.

The English word "hell" is a translation of the Hebrew "Sheol," the Greek "Hades," and the Latin "infernus," words ancient people used to mean the place where the souls of the dead existed—not necessarily the place of eternal punishment, which is how the world "hell" is understood today.

The ancients looked upon the universe as having three stories: heaven, earth and the underworld. This is seen in Paul's words to the Philippians where he says "At Jesus' name every knee must bend, in the heavens, on the earth and under the earth." (2:10)

The dead were conceived as having some sort of limited existence under the earth. So, the first meaning of the creedal statement, "He descended into hell," is that Jesus joined the dead—and died in every sense of the word—before he rose.

As early as the beginning of the second century, St. Ignatius of Antioch linked the descent of Jesus into hell with the raising of the prophets of the Old Testament from the dead.



Another early Father of the Church, Clement of Alexandria, first saw a scriptural reference to this interpretation. The First Letter of Peter describes the death and resurrection of Jesus in these words: "He was put to death insofar as fleshly existence goes, but was given life in the realm of the spirit. It was in the spirit also that he went to preach to the spirits in prison." A few verses on the meaning of this is clarified with these words: "The gospel was preached even to the dead." (1 Peter 3:19 and 4:6)

Clement concluded from this that Christ converted the souls of even the pagan dead at this time.

Given this interpretation, you might conclude that the penitent thief joined the dead and with them was raised into eternal life.

Q Whatever happened to the Ark of the Covenant? Is it still in existence?

A Replicas of the Ark may be seen in some synagogues today, but the original disappeared long ago.

According to the First Book of Kings (6:19-38) in old Catholic Bibles, the Ark was preserved in the temple of Solomon in the holy of holies. It must have been destroyed with the temple in 587 B.C.

However, the Second Book of Maccabees (2:45) reports a legend that the prophet Jeremiah hid the ark in a cave and foretold: "The place is to remain unknown until God gathers his people together again and shows them mercy."

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

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Pope recalls (from 1)

from the courtyard of the residence to a balcony overlooking the main square of the tiny mountain town. There he spoke in eight languages to visitors who had come from all over the world.

Speaking in Polish he again recalled memories of World War II, mourning "the nearly 6 million of our co-nationals who lost their lives, not only at the front but in concentration camps and prisons."

The pope told the Polish pilgrims, "I think that all who lost their lives built together the foundation for the independence of the country."

The pontiff then called the crowd's attention to the presence of four young Franciscan seminarians who had walked with backpacks some 700 miles from Poland to Rome as a sign

of their love for the pope and devotion to the church. The journey took them 43 days.

The pope greeted especially a group of Ukrainian-Rite Catholic pilgrims from Cleveland, he thanked the citizens of Castelgandolfo and also a group of 2,500 Irish youths who had spent a week in Rome. To the Irish, the pope said, "Thank you. Thank you for your prayers. Thank you for your presence."

The pontiff clearly enjoyed greeting the pilgrims and seemed well on his way to recovery from gunshot wounds inflicted during the assassination attempt on May 13. At the end of his 35-minute appearance, the crowd cheered loudly, many of them chanting, "Long live the pope."

Smiling broadly, the pope joked, "He is living, he is living. He is convalescing."

Catechist Day planned in Oldenburg

The Batesville Deanery Catechist Day will be held on Saturday, Sept. 19 at Immaculate Conception Academy, Oldenburg, from 9 a.m. to 2 p.m. (EST). All catechists, pre-school through junior high, are invited to attend the sessions which will provide certification hours.

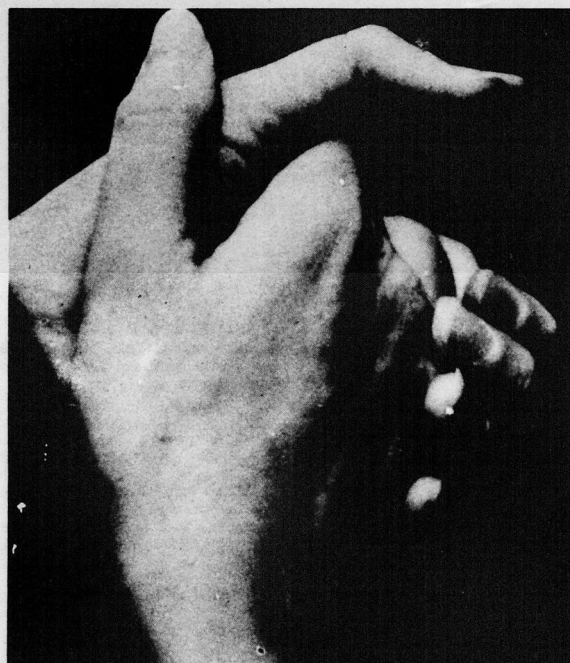
On the program are Maria McClain, DRE from St. Simon's Parish, Indianapolis; who will give a general session presentation, "Called to Share in the Work of the Lord." Other speakers and topics include: Sister Mary Paul Larson, Marian College, "Art and Religious Education"; Sister Jacinta Stein, St. Mary's School,

Greensburg, "Liturgy Preparation and Planning"; Sister Mary Ann Stoffregen, Oldenburg, "Vocation Education"; Sister Amy Kistner and catechists from Holy Family, Oldenburg, "Confirmation in our Parish"; and Mary Wilhelm, St. Louis, Batesville, who will give a demonstration lesson with an intermediate class. Mrs. Jackie Kenny, consultant for special children from the Office of Catholic Education, also will be present for part of the day.

Pre-registration may be made with parish administrators or with Sister Marie Schroeder, St. Mary's, Greensburg, 663-2852.

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LIVING YOUR FAITH

Outlook bad for labor: Fr. Higgins

by Msgr. GEORGE G. HIGGINS

The American labor movement has little to cheer about this Labor Day. Even if the political and economic climate unexpectedly improves and the administration's handling of the air controllers' strike paradoxically rebounds to labor's advantage, the movement would still have serious problems, at least in the short run.

Like all our major institutions, the labor movement is beset by a crisis of identity and credibility which only the painful process of self-criticism and internal renewal can resolve.

I'm confident labor can undertake this process on its own. However, some academic critics believe internal renewal is impossible and eventually labor will have to come to them for a solution. They apparently would have unions forsake democratic procedures and consult outsiders rather than their own members.

An extreme example of this approach was a recent article by Douglas McCabe, assistant professor of industrial and labor relations at Georgetown University's School of Business Administration. McCabe argued that "it is useless for the rank and file to hope that its present leadership will become statesmen of unionism."

He urged the labor movement to begin all over again, and he recommended two immediate steps. The first is "the drafting of a declaration of American labor philosophy, just as the Declaration of Independence codified the American political philosophy."

THE SECOND STEP is "to draft proper union constitutions adequate for implementing the principles in the declaration of American labor philosophy, just as the Constitution implements the political philosophy of the Declaration of Independence."



Who will draft these documents? The dues-paying membership, acting democratically through their duly elected leaders? No way.

"Unlike colonial America," McCabe said, "unionism today has no founding fathers in its ranks—willing and able to do the job; the rank and file can't do it in a bootstrap operation." The job requires creation of "an institute of labor philosophy staffed by three types of individuals: union officials, appointees of the U.S. Secretary of Labor and academic experts."

Academia has produced dozens of similar articles in the past 40 years. Typically they are elitist and condescending, but Professor McCabe's piece takes the prize. The article's contempt for labor leaders and the intelligence

of the rank and file are apparent, while its lack of confidence in the democratic process almost defies belief.

McCABE'S CONFIDENCE in the superior wisdom of "academic experts" as opposed to "power-hungry" union leaders is too self-serving to be taken seriously. There must be men and women in academia who know better than to believe that academicians are as smart and labor leaders as stupid as he has made them out to be.

I don't want to start a fight with McCabe. My purpose in citing his article is merely to suggest that this kind of criticism is counterproductive.

Both the rank and file and their leaders will scornfully reject criticism of this sort. They

know perfectly well that the labor movement has problems and that they need the help of objective outside experts. But they are not going to permit outsiders to take control of the movement and rewrite its basic philosophy.

Academicians who want to help the labor movement must, above all, understand that representative democracy is the very essence of a free labor movement.

Despite its limitations, the American labor movement still fits this category. Its democratic procedures are admittedly imperfect and even sometimes violated, but it is still the most democratic of all our major institutions, including our educational institutions. This is something for academicians to think about on labor's national holiday.

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Compromise is key with adolescent daughter

by Dr. JAMES and MARY KENNY

Dear Mary: I seem to be having two problems with my daughter. She is 12, a very good student, active in Girl Guides, but becoming very much a procrastinator. I have to ask her time and again to do a chore or finish an assignment. I feel that this will only become worse unless I find a solution soon.

The second problem has to do with dress. About a year ago I yielded to her persistent pleadings for jeans, and she wears them almost every day. I insist that she wear a skirt or dress on Sundays and on one school day each week. She now makes a big fuss about the dress on a school day.

Am I being unreasonable?

Answer: Welcome to the world of adolescence! You have described a very normal girl of 12.

Adolescents have a necessary developmental task. They must "grow away" from

parents in order to break the parent-dependent child relationship. Sometimes their attempts to grow up can become stormy.

With the onset of adolescence, parents become less important and age-mates assume a more vital role. In a sense adolescents reject their parents. While such rejection is normal and a sign of growing up, it is not easy for parents.

While parents must understand adolescent growth, they should not relax discipline. What do you do with a procrastinator? Nagging has not worked. She's getting worse. You need another approach.

Exactly what do you want her to do? Set the table? Clean the bathroom? Run an errand? Whatever the task, specify what you want done and give her a deadline.

If she misses the deadline, specify what penalty you will impose. An effective penalty for adolescents is to deny certain privileges until the job is done. Examples include not

going out with friends, no friend coming over or not talking on the telephone. Then stick to the conditions.

Don't nag. Just mean what you say.

Clothes are very important to the adolescent. To feel accepted the adolescent must dress according to the dictates of the peer group. This is normal and it will pass. Early adolescents think they must wear what their peers wear and approve. The corollary is that they must not like what their mothers like.

Given this attitude, how can parents survive a growing daughter? Compromise. If daughter agrees to wear a dress on Sundays, mother might agree that she can choose her own clothes for school.

A clothing allowance can be a godsend. Instead of arguing over every purchase, you might give your daughter a certain amount of money and within that limit let her select her own clothes.

Her choices will not always please you. However, clothing choices are very important to your daughter. Choosing clothes permits her to begin decision making, an important skill for adulthood. A poor clothing choice is a fairly harmless mistake.

You and your daughter will disagree about many things in the next few years. At each stage you can try to win her over and pressure her to think the way you do.

The other possibility is to allow her to take as much responsibility and make as many decisions as she can handle, even at the risk of making mistakes. If you want to help your daughter become an effective independent adult, the choice is obvious.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 67; Rensselaer, IN 47978.)

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Tips on preaching offered at seminar

HARTFORD, Conn. (NC)—"The Catholic laity will no longer accept inept preaching," Archbishop John F. Whealon of Hartford told participants in a seminar on preaching.

More than 600 bishops, priests and deacons attended the two-day seminar on "Effective Preaching in Evangelization," which preceded the third of three Catholic Lay Celebrations on Evangelization.

The keynote speaker, Jesuit Father Walter J. Burghardt, put it bluntly: "We preachers approach the pulpits with all the imagination of a dead fish."

Jesuit Father John Gallen agreed, advising participants that "when our people complain that the contemporary liturgy has lost its sense of mystery, listen to them because they are right. All the recent surveys indicate that what is going on in our parishes is dull and threadbare . . . and belongs in the shabby category of rationalism, especially when it comes to the homilies."

FATHER BURGHARDT, resident theologian at Georgetown University in Washington, cited several major problems as preventing effective preaching: fear of Scripture, ignorance of contemporary theology, unawareness of liturgical prayer and lack of proper preparation. But the most serious problem of all, he said, is the lack of imagination, which was the topic of his keynote address, "Preaching and Imagination."

"Without imagination the preacher limps along on one leg . . . If your homily is only a masterpiece of Cartesian clarity," he told the assembly, "you are in deep trouble. The homily should not be a laundry list of dogmas to be believed, but a fascinating wedding of all those

ways in which imagination comes to expression: vision and ritual, symbol and story, parable, allegory and myth, and the fine arts. Our ideas are triggered by sense experience . . . If I want to share my experience of beef burgundy with you, I don't hand you the recipe . . . I let you smell it, see it, taste it.

"This is the homily at its best, the homily that makes God's wonderful works come alive, immerses the hearer in the mystery and evokes a religious response. Response—that's the magic word."

Father Burghardt continued, "Even a more basic need is that we priests need conversion; we need fresh insight into our priesthood." He

confessed somewhat tongue in cheek that in the first half of his priesthood he had assumed that the people came to the liturgy to learn and that their responsibility was to "give ear to my homily and be seduced by its beauty." Now, 20 years later, he said, "I realize that the purpose of the homily is to help Christians see Jesus. People don't want catechesis or theology . . . They just want to see Jesus."

FATHER GALLEN, director of the Loyola Pastoral Institute, said, "You are witnesses and you must testify to what you have seen and heard. However, simply to testify is not enough. There must be some sign that you have

experienced what you are proclaiming. You will effectively evangelize when it is clear to others that you have seen Jesus, that you know God . . . not just know about God."

Passionist Father Barnabas M. Ahern, theologian and scholar, said that "the whole purpose of our prayer and our preaching is to find Jesus. Effective preaching will be the product of pondering the word of God, pondering the incarnated God, and pondering our own sense of personal insufficiency."

1. Preach straight from the heart.
2. Be a "person-person."
3. Take the first step.
4. Side with the underdog.
5. Mend hearts and heal wounds of shame.
6. Use ordinary objects (such as spit and dust) and
7. Avoid fanfare.

Curran offers proposal to help children learn

by DOLORES CURRAN

"No," admitted the man angrily, "I don't read. But that doesn't mean I don't want my children to." He was speaking at one of our community's periodic educational upsoars. A few years ago, we chose up sides for or against the fundamental school concept and there was a large and emotional gathering of parents who wanted to do away with everything but the three R's in the schools. As an addicted crowd watcher, I was intrigued by the contradictions on both sides of the issue.

Whatever the reason and however we approach it, with frills or phonics or whatever a particular parent promotes, we all want our children to read and write, teachers especially. They spend terrific amounts of time in pursuit of this elusive skill and still find kids at the end of the year who don't read well or aren't in-

terested in reading anything outside the classroom.

Contrary to what we would like to believe, this happens in parochial as well as public schools. Children who do not read, spell and add well do graduate from our parish schools, and from expensive preparatory schools, as well. A great deal of effort is expended on this dilemma at NCEA and diocesan school conventions.

There's some pretty good evidence, though, that the family makes more difference than the school. If parents are readers, children tend to read more and better. If the family expects children to drill and study at home, they are more apt to learn at school. Conversely, if children never see their parents read or if parents never question their children's study habits, the children are more likely to end up as statistics on the list of those we label functionally illiterate.

I have a modest proposal for teaching the three R's this year. All it requires are parents who care enough to carry out two educational functions: 1) turn off television during the week; and 2) supervise their children's homework.

In short, it's getting back to those good old days when parents were part of the fundamentals they're calling for. If there's no television consuming great gulps of children's time during the week, it frees them to read and

study. Many children in our culture spend more time in front of television weekly than in front of a teacher. So why would we expect them to read? They are viewers, not readers.

If parents expect and supervise an hour to two of homework nightly, their children are going to learn their fundamentals because parents aren't going to see their time wasted. If a child has no homework, this is an excellent opportunity to have him write until his penmanship is legible or spell until he can.

Any parent can teach spelling and writing. Simply start with the names of states, capitals, animals, trees, and junk food. If TV withdrawal symptoms are high, start with the names of programs, actors, and advertisers. Have the kids write new commercials for creativity as well as spelling and penmanship. For math, have them figure the number of minutes Gilligan's Island has consumed of their lifetime.

I agree with Francis Keppel that education is too important to be left to the educators. As parents, let's give ourselves a year of educating without television during the weekday and with parental supervision of homework—just a year—and see how our children fare on reading and writing tests in June. They just may be able to do both. What have we got to lose besides a few hundred hours of violence and a few extra measures of patience?

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THE WORD

by PAUL KARNOWSKI

This could be a confusing column. Today's scripture readings, if I understand them correctly, address the matter of correction. It seems that correction can be correct and incorrect at the same time: correct in content, but incorrect in manner. And sometimes no correction at all is incorrect. (If you understand all of the preceding, I stand corrected; I incorrectly assumed that all of the "in-corrections" and "corrections" would cause you to draw some incorrect conclusions.)

In the first reading, from the book of Ezekiel, God admonishes the prophet, "You, son of man, I have appointed watchman for the house of Israel; when you hear me say anything, you shall warn them for me." Ezekiel is to serve as a spokesman for God, speaking out against those attitudes and actions that are contrary to the will of God. He is to correct those who are straying from the path of righteousness.

The Gospel, too, talks about correction. Jesus urges his disciples to confront one another. "If your brother should commit some wrong against you, go and point out his fault. If he listens to you, you have won your brother over.

Both of these readings presuppose a need for correction: there is not a man or a woman among us who is never in need of chastisement. How we correct each other is another matter of consideration. In the reading from Paul's letter to the Romans we find an answer. Paul speaks of the one commandment that reigns supreme: "You shall love your neighbor as yourself."

Correction, as with any other task in the Christian community, must be performed in a spirit of love. Yet, when we correct one another, we often forget this precept. We are vindictive and judgmental to a loveless degree; we almost take glee in criticizing the shortcomings of others. Although we are justified in confronting one another, we forget the spirit of love. Correction can be correct in content, but incorrect in manner.

On the other extreme, we say nothing. We allow our neighbors to destroy themselves, denying them a chance to be accountable for their own actions. The lovelessness of apathy is apparent to all. Sometimes no correction at all is incorrect.

Correct me if I'm wrong, but it appears that our means of correcting one another could use some correction.

September 6, 1981
23rd Sunday in Ordinary Time (A)
Ezekiel 33:7-9
Romans 13:8-10
Matthew 18:15-20

EDUCATION SPECIAL



Army of volunteers keeps education wheels going

by RUTH ANN HANLEY

What business does a mother of seven children have slipping out of the house to a breakfast meeting at 7:30 a.m.?

Education business, that's what.

This year Ellen Healey began another stint helping the Catholic school system remain on target. She's one of an army of board members, room mothers, playground supervisors, cafeteria help, tutors, teacher's aides, athletic coaches, fund raisers, secretaries and teachers of religious education who help to hold together the network of parish schools through volunteer power.

Ellen began this year as president of the Archdiocesan Board of Education, and that 7:30 date was a meeting with the new Superintendent of Catholic Education, Frank Savage.

A short interview with Mrs. Healey disclosed that she spends about five hours a week on school business, through meetings, study and planning.

But her volunteering began at a much more low key level, as librarian at Immaculate Heart of Mary School.

Mrs. Healey says that job was the first volunteering she'd been able to take on with her seven children. At that time she had said "yes" to being a room mother, but because she missed the meeting, they gave her the left-over job of volunteer librarian.

She loved it, and for 13 years combined her appreciation of children and books into one volunteer package.

What finally moved her up to board status was the fact that the school committee decided to appropriate funds for the library, and it asked the librarian's opinion. Mrs. Healey was invited to join the committee.

AND THE COMMITTEE turned into the Board of Education at I.H.M. From there she became a deanery board member, then on to the archdiocesan board. Finally last year Mrs. Healey became president of the board, and still she's saying she loves it.

On a recent public radio program called

"Options in Education," experts pointed out that volunteer power not only cuts per pupil costs in Catholic schools (possibly by half) but that it maintains an interest which helps make schools better.

In these private schools, it was said, the thrust is to involve the whole family, whereas in public education it often is a question of taking the child out of the family.

Here in the archdiocese, no one has compiled statistics on the hours parents spend at school-level tasks, like librarian.

But the O.C.E. figures that with seven board members from about 100 parishes, each spending 30 to 50 hours per year, 35,000 hours are spent in parish board meetings alone.

The 17 members on the archdiocesan board level have a schedule similar to Mrs. Healey's, attending archdiocesan meetings and their own deanery meetings and serving on special committees.

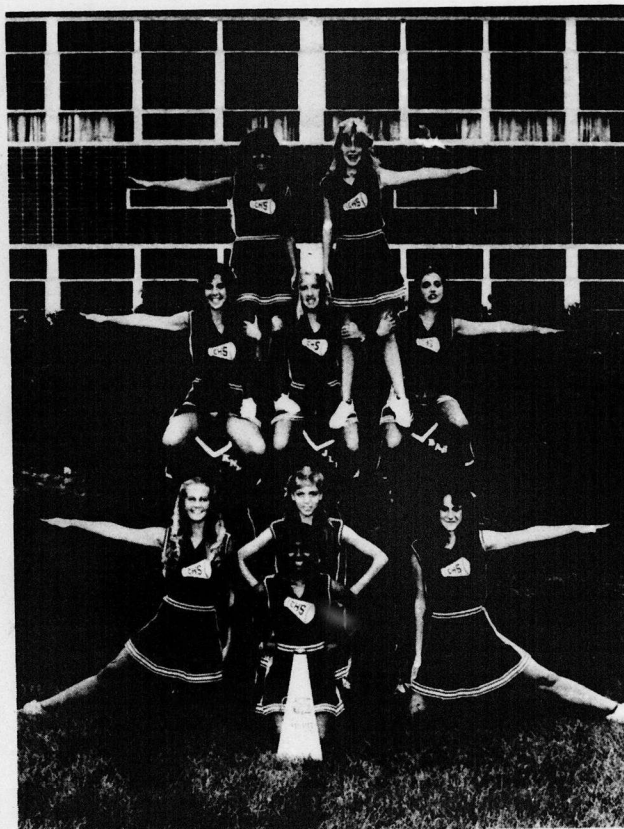
OCE DIPS INTO volunteer power for tasks in the central office, collating materials, statistics, and help with enrollment.

And Sister Mary Margaret Funk, archdiocesan Director of Religious Education, believes there are about 4,000 to 5,000 catechists in CCD, including pre-school, elementary, secondary, and adult education.

For most of these, volunteerism means a weekly commitment. In fact, she says "there is no parish without something happening in catechetics."

Sister Mary Margaret says the "old CCD model is dead." Today to run a program does not mean simply getting students and teachers together. A program needs to be supported by the parish in order to work well, she adds. She sees the religious education of adults as the real "phenomenon." Study, Scripture and prayer groups have sprung up and continue to multiply.

"You know," she says, "the word volunteer might not mean what people think." She describes it "not as a category of unemployed or marginal helpers," but "as a sharing group of some of the most skilled persons in the archdiocese."



TOP SQUAD—Chatard High School cheerleaders show the form they exhibited at a recent National Cheerleaders Association summer workshop at Butler University. They won the coveted 'Spirit Award,' based on cheerleading technique, unity, friendliness, cooperation, leadership and sportsmanship. Pictured from left to right, top to bottom, are Janie Zilson, Michelle Messick, Karen Parsons, Mary Ann Borgmann, Julie Welmer, Ken McCauley, Johnny Underwood, Brian Hannah, Kristy Ballinger, Hilary Dolbeare, Chandra Corey and Pam Boyd.

Moral maturity goal of religious education for teens

WASHINGTON (NC)—Parents and religious educators see the moral maturity of high school students as the most important goal of religious education, according to a survey.

A team of seven researchers at the Boys Town Center for the Study of Youth Development at the Catholic University of America in Washington surveyed more than 1,800 parents and educators from six denominations to determine the desired goals of religious education and youth ministry during the high school years. Five Catholics and two United Presbyterians (Northern) were in the research group.

Dean R. Hoge, a Presbyterian who was one of the group leaders, described the survey as the first study to involve the members of so many different denominations. He added that such a study "among diverse groups was not possible long ago" because of the animosity between denominations.

The denominations included the nation's three largest churches, Roman Catholic, Southern Baptist and United Methodist, as well as the Episcopal Church, the Presbyterian Church (Southern) and the Church of God (Anderson, Ind.).

Participants ranked the importance of each of 62 goal statements on the survey questionnaire. The statements were categorized in 10 groups, such as moral maturity, personal religious life and loyalty to denomination and parish. The moral maturity, stressing personal

responsibility in matters of sex, drug use and popular culture, was rated highest by all denominations except the Southern Baptist and Church of God.

Among Southern Baptists and members of the Church of God the highest rated items focused on the "born again" experience and personal commitment to Jesus Christ. In the other four denominations—Catholic, Episcopal, Methodist and Presbyterian—these items were the ranked lowest.

Dominican Father Paul J. Philibert, another member of the research team, noted that survey respondents preferred religious education programs featuring group church activity and teachers who are witnesses of the faith rather than programs with a strict curriculum and methodical instruction.

"Catholic parents and educators show up being fully as open, activity oriented and socially aware as the mainline Protestant churches. In the past, Catholics—often new immigrants to America—were noted for their authoritarianism, legalism and closed orientation," said Father Philibert. He added that social justice issues did not rank high for either Catholics and mainline Protestants.

Hoge said that "in most of the denominations, parents and educators are more concerned about imparting a sense of ideal human behavior to their youth than knowledge of religious principles."

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Total Catholic education is vision: Savage

by VALERIE R. DILLON

Once upon a time, people thought education was something that happened in a classroom, and when "graduation" came—at 14, 18 or 22 years of age, education stopped.

It was a rather common notion, too, that when a little child stepped into the classroom, he was an empty milk bottle, a receptacle waiting to be filled with knowledge and wisdom. The teacher skillfully poured in all the needed bits and pieces of information, the child received them right up to the brim, and presto!—he was educated.

We know better today, realizing that we become educated over a lifetime... that education is something which occurs in many ways and places—through classroom study, during work and play, while watching TV or a movie, in friendship, through sharing ideas and feelings, and so on. Our education begins when we are gently flexing and swimming in our mother's womb, and ends—in mortal life—as we reach toward eternity.

Our most critical education is religious in nature, but this concept too is not narrowly defined as it once was. Learning the catechism, memorizing the Ten Commandments, even reading the Bible cover to cover and quoting chapter and verse doesn't make us "educated." Religious education enables us to discern what we are as human beings, to discover how we relate to others and to our Creator.

In the Catholic Archdiocese of Indianapolis, one particular agency has education as its major (if not only) function—the Office of Catholic Education. OCE doesn't just run a school system or train teachers for CCD. Its province is "total Catholic education," and its vision links such education to faith and the lifetime process of deepening one's relationship with God.

Frank Savage, new archdiocesan superintendent of education, recently met with new principals and DRE/CREs, offering to

them his conviction that "education is not everything, but a part of the pie." Education, he declared, must be seen in the context of the total ministry of the church.

Savage described it as "exciting" to be in Catholic education at this point in the history of the church "when collaboration and interdependence" are part of the church's vision.

In his mind, the key concepts forming a vision of Catholic education are:

Ministry: The primary call to ministry comes from Baptism, once seen as the sacrament which washed away original sin, now understood as that which calls us to discipleship.

Shared responsibility: We're all in this together, all must claim responsibility for the mission of the church. No one has all the gifts nor answers, so we must operate as a team and interdependently. In so doing, we believe we are modeling the image of church appropriate for our time.

Total Catholic education: Education is a lifelong process and encompasses every age and stage of a person's life. Adult education is normative, most of that education takes place in adulthood. What we do with younger children is shaped by later adult education.

Administration: This means we are all enablers of others. Our responsibility is to call forth the best, to provide frameworks to enable others to give their best. It is almost like a stewardship of the resources—teachers, CCD instructors, volunteers, etc.

Education: Must be seen within the context of the total ministry of the church. Education is not the totality of church work, we are part of the pie. We take a collaborative, not a competitive stance toward other ministries, such as liturgical, evangelization and others. We can't afford the luxury of isolation.

Savage later shared with the Criterion more of his perceptions about education in the archdiocese and the challenges of its future.

Question: What is your general reaction to the education system here in the archdiocese?

Answer: Two things are most exciting. One, the archdiocese has given more than lip service to shared responsibility. A great effort has been made to involve all people in the educational ministry of the church. The second thing is related—the emphasis on long range educational planning. I don't know another diocese in the country that has developed an approach as well thought out and which puts responsibility at the levels that can make it operative.

Question: Why is planning so important?

Answer: We're coming into an age where needs are more complicated, resources are more limited and there's rapidity of change.

Those three elements necessitate some type of intentionality. We can't do the same thing we've always done year after year. The archdiocese's approach to planning will go a long way to help us be responsible.

Question: We keep hearing about "total Catholic education." Is that part of the change that makes planning so important?

Answer: The concept of total Catholic education and the nurturing of that concept (See CATHOLIC EDUCATION, page 19)



ORIENTATION—Frank Savage, new superintendent of education, shares a light moment with new school and religious education administrators in the archdiocese. He offered them his vision of total Catholic education. (Photos by Valerie Dillon)

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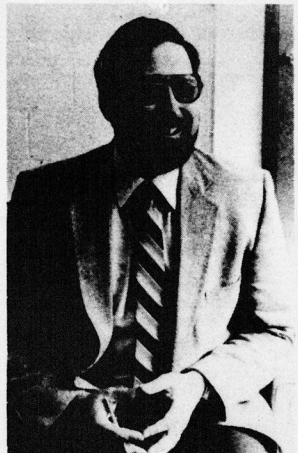
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Puppetry educational tool in religion classes

by RUTH ANN HANLEY

"If a teacher tells you something, she's just another human being, but if a whale says it, it sinks in."

That's the argument of Cheryl Sparks, puppet innovator, discussing the effectiveness of puppets as religious instructors.

Mrs. Sparks who has worked with the Church Federation of Greater Indianapolis presenting the Timothy Churchmouse Workshop for an Indianapolis TV station, has taken her skills in creating, producing and writing puppet shows to her parish, Immaculate Heart of Mary.

Together with students from the 6th, 7th, and 8th grades, she has been producing a type of morality show based on the Bible. "It's another media for making the gospel come alive," she says. The little kids get caught up in it and the older ones who work the puppets get to present these truths to the little ones in a fun way.

"I started thinking about it when my kids were in junior high and religion was such a drag. I hoped that through presenting it they would also get something out of it. From the way they volunteer to operate the puppets, I think they do."

Mrs. Sparks' latest script was of Jonah and the whale. It ran about 8 minutes. From beneath the stage the young voice representing Jonah, the prophet reluctant to obey the Lord, invested the wide-mouthed biblical puppet with the whining tone of a child complaining of weekly chores.

The young children watching jumped with delight when the homemade whale grabbed Jonah. One could not say "swallow" because it was more like a dog with a doll.

Immaculate Heart of Mary has used these morality shows for two years. It began with a Christmas presentation by Father Stephen Banet, former associate pastor.

FATHER BANET, now at St. Michael's parish in Greenfield, foresees a time when he will have perfected enough shows to present sacramental programs.

His interest began in Germany when together with another young priest he spoke to an American military chaplain who was using puppets to teach religion.

"What's so good about it," he says, "is that you can bring what goes on in the classroom and in daily life into the liturgy."

"For First Eucharist we should have nine themes and present them during the homily."

"Our first theme would be belonging, that might be the new kid moving into the neighborhood."

"Another might be acceptance—with the one disobedient puppet running to the ice cream store against his parents' wishes. How are the other puppets going to react toward him? Should they visit him anyway, even though they know what he did is not okay?"

"Puppets can make all kinds of things visible to us," declares Father Banet. "It's a powerful type of ministry. I've been thinking of using it for reconciliation. I remember asking a little girl once if it's hard to forgive those who hurt us."

She said it was easy—"you just forgive."

"Then I asked what she would do if she had a best doll and a friend came over to play and broke it. And she answered without hesitation, 'I'd hate her!'"

That's the type of real life situations that puppet shows can provide.

Father Banet says many of his puppet plans

for his new parish are still "in his dreams." But he will begin a sacramental program this year.

USING PUPPET shows for education is not a new concept. Mrs. Sparks calls them "the shape of an idea in motion." And throughout history they have been used for social commentary, entertainment, art and therapy.

Small articulated figures have been found in Egyptian tombs, in Rome, Greece, and Mexico.

In the middle ages, morality shows in churches spawned marionettes, which drew their name from the Virgin Mary.

In America, Indian medicine men used figures manipulated by hidden strings to awe people during religious ceremonies.

A lot of their know-how has been lost. But Mrs. Sparks says it is easy to put together a puppet show today.

Her stage is made from plastic pipes (at least 8 or 9 feet to give her large puppets room to maneuver). Although wide-mouthed puppets are more difficult to make, she chose them because of the popularity of the muppets. "If you have younger operators," she says, "you might find it easier to use hand puppets and a five or six foot stage." Another suggestion is that "big-mouthed puppets are not a beginner's project; you must have someone who knows how to sew."

Mrs. Sparks says her puppets and stage curtains were made from donated material. The children learned to operate the show during a mini-course at school.

And her daughter Susan admits liking it. "Working with the puppets is fun," she says, "it got easier each time."

Helpful Books for Puppeteers

Basic patterns: Give Puppets a Hand, by Violet Whittaker, from Baker Book House, Grand Rapids, Michigan. (about \$5)

Production: The Puppet Book, by Bill Hawes, from Puppet Productions, Inc., P.O. box 83008, San Diego, CA, 92148 (about \$5)

Story lines: Bible Puppet Plays, by Ewart A. and Lola M. Autry, from Baker Book House, Grand Rapids, Michigan. (about \$3)



ME AND MY PAL!—Susan Sparks has fun with one of her mother's puppets, used to teach religious education. Mrs. Cheryl Sparks finds they appeal greatly to young children. (Photo by Ruth Ann Hanley)

Religious ed stronger than ever: Sr. Funk

by VALERIE R. DILLON

Teaching religion once was the province of priest and sister.

Today "it's the lay people doing it," declares Benedictine Sister Mary Margaret Funk, archdiocesan Director of Religious Education. "Of 4,000 catechists in the archdiocese, 75 percent are lay, and more than half of our DREs are lay people."

Sister "Meg," as she's better known, quickly makes clear she sees lay person involvement as a strong plus. "They bring with them their own faith and spirituality from their particular walk of life," she explains. "It's a peer ministry, like to like, and it's an amazing strength."

What makes Sister Meg especially pleased is it's the "best" of the laity who are teaching. "If you look around, it's the heavyweights, the leaders in our community, the mainstream folks who are doing it."

From her perspective, the content of religious education also is stronger, focusing on "a deeper understanding of Scripture, a more thorough approach to liturgy and sacraments, a longer approach to history and traditions and on multiple forms of piety."

WHAT DOES SHE mean by "a longer approach?"

She offers, as an example, "if we were teaching about Mary, we wouldn't start with the piety of the 1950's. Instead, we'd go back to Scripture and to the councils and the way they described Mary. Especially we'd look at the old art and music depicting Mary."

The purpose, she says, would be "to put people's belief in touch with the whole of tradition and allow them to decide how to express it. It puts devotions in perspective."

Sister Meg believes that religious educators must teach the difference between spirituality and piety. "Spirituality is the whole love a person has for personal prayer and public worship. Piety is one aspect of the culture's or person's worship," explains the nun.

"What isn't optional is spirituality, while piety can take many forms. The Rosary is one devotion among many," she says, but speaks of the "prayer explosion of today"—charismatic prayer, daily communicants, Bible study, one on one prayer, meditation including eastern forms and liturgical forms such as the divine office.

"It is not optional to pray," concludes Sister Meg, "but the way to do it is."

"IF WE'VE MADE any mistakes in religious education, it's been that we haven't offered transitions from the old to the new—we just leapt. And some people don't recognize the

new approaches as logical followups of tradition."

For instance, she observes that 10 years ago, the best thing a parish could do would be to schedule a lecture series. "Now it would be ranked tenth, because we think that interiorization is the key, not mere information." But, Sister Meg points out, "when people are asked to break into discussion groups, they say, 'that's shared ignorance; they're not used to reflecting on their feelings.'"

Penance is another example. "We did a very thorough job introducing kids to the new rite of reconciliation, but—except for their parents—we did next to nothing for adults. We've taken away their practice, but not replaced it. We left the guilt but took away the remedy."

What are some goals in the near future? Sister Mary Margaret has at least two:

—Adult catechesis: "That somehow we can unify the approaches of all those other burgeoning themes—evangelization, family life, separation and divorce—and make a distinction between education to and services of."

—Youth ministry: "To learn what it means to be church to youth. They are neither children nor adults, and we need to figure out how to be there for them . . . to let go of them, and to nurture their faith."

Noone gives optimistic schools assessment

by VALERIE R. DILLON

Catholic schools are holding their own and their future is on the upswing.

That's the prognosis of Stephen J. Noone, archdiocesan Director of Schools, who reports that enrollment in 1981-82 will be "virtually the same" as last year—roughly 16,500 students in elementary schools and 5,300 at high school level.

According to Noone, the decline in enrollments over the past several years has slowed down and he predicts that by 1985, "we should begin to see growth in numbers of elementary age students in the general population."

But other factors also influence his positive expectations. One is that the education sector has "a better sense of public relations." Says Noone, "We are doing a better job of attracting kids."

He also believes the growth of Catholic kindergartens have helped to stabilize the schools. Last year, seven new ones were added in the archdiocese. Noone points out that kindergartens establish a contact with parents and children and increase the probability of a child staying in the school.

WHAT MAY BE the most significant plus is what the educator called "the increased stature of private education, a generally more positive attitude among parents."

Noone, in his fifth year at the Office of Catholic Education, was principal of Chastard High School for seven years before that. He remembers in the late 60's when the attractiveness of public education was very great, with more variety in programming and finer facilities.

But now, claims Noone, people are beginning to see "that the products of Catholic schools—the children—are achieving at a

higher level than public schools." Catholic students "do very well" on standardized tests, scoring higher than their public school counterparts.

Noone adds that today's parents look more at the end result than at "beautiful facilities, swimming pools and program variety." They've learned that "a solid education in reading, math, science and religion prepares students very well for high school."

FOR THE PAST four or five years, no Catholic elementary schools have had to close although there have been consolidations.

Parish schools are stronger, declares Noone, because "the parishes have made a conscious choice to have a school. Planning has forced parish leadership to look at their school from an evaluative perspective."

Noone applauds the shift by the school community which now is "really trying to identify where it fits in with total education in a parish." He says the schools now ask: What's our role?

"Ten years ago, they thought Catholic education equalled Catholic schools. But there's great consciousness among administrators today that their school isn't the total, but a part of the total."

Noone is happy about the "good relations" he observes between Catholic and public schools. Especially outside of Marion County, many services are shared with the local Catholic school, including transportation, health services, dual enrollment for special education, remedial reading and math tutoring and cafeteria service.

One weak area is special education. Noone cited several local Catholic school programs plus the work of consultant Jackie Kenney but admitted "we do very little as an educational system."

"WHAT WE'VE BEEN able to do for some



OPTIMISM—That's what Stephen J. Noone, archdiocesan director of schools, feels about the future and excellence of Catholic schools. (Photo by Valerie R. Dillon)

students is to arrange with the public school to provide resource teachers or dual classes. We can't go too far in 'mainstreaming' if the particular child's needs are too great and we don't have teachers trained to meet those needs."

The expense and professional expertise required are why little has been done, Noone says, but "I don't think we have any excuses."

What does he see as the greatest strength of the archdiocesan Catholic school system?

"People strength," he declares, and he places administrators at the top of that list—"a

stronger group of administrators who are qualified, committed to Catholic education, and committed to putting good teachers into the classrooms."

Parents are another "people strength."

"If you look at a public school, you have to ask how can a parent influence what goes on?" But, observes Noone, "parent involvement is a traditional aspect of Catholic education, and even moreso today. Put that parent involvement together with good principals and teachers and motivated students—that equals people strength."



WELCOMING STATUE—A little girl, book bag in hand, begins her first day of school. (NC Photo)

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Textbooks get close study by educational experts

You can't tell a book by its cover, nor by its pictures, nor even by the promises its publishers make to educators about results in the classroom.

And that's why there is a group of religion specialists, teachers and parents who scrutinize and evaluate every textbook and religion book used by children in Catholic schools and CCD classes in the archdiocese.

A curriculum maintenance process requires that textbooks for each area of study receive evaluation and updating on a six-year cycle.

The purpose: to ensure that the books parishes use are of the very best quality possible, both educationally and religiously.

Right now, under guidance of the Office of Catholic Education and John Guarino, coordinator of curriculum, a religion textbook subcommittee is preparing a list of recommended religion texts. Chaired by Providence Sister Nancy Brosnan, DRE at Nativity Parish, the committee is made up of 10 teachers, most of whom are parents and three of whom are parish Directors of Religious Education.

Since January the group has met about eight times. So far, it has looked at three Grades 1-8 series, and has decided not to recommend one of the three. Four more series are to be studied.

WHEN IT FINISHES its work, the committee's recommendations will be turned over to OCE where Guarino and Benedictine Sister Mary Margaret Funk will finalize recommendations.

Under an archdiocesan policy, parish schools and religion programs must use recommended religious textbooks. If a parish wants to teach from a non-recommended book, it must be approved by the education office.

"It isn't that we're condemning books not on our list," says Sister Mary Margaret. "It's that some books don't meet the philosophical approaches we want today. If exceptions are granted to parishes, we will probably monitor them."

Another subcommittee made up of Guarino, Sister Mary Margaret and other educators have already finished scrutinizing curriculum materials on family life, sex education, pre school religion and sacrament preparation, all of which are included under catechesis.

What do the evaluators look for? In all subject areas, they want books which have content and physical appearance appropriate

to the age of the student, are attractive looking, contain lesson plans easily communicated and contain supporting audio-visuals and appropriate activities.

On a deeper level, acceptable books will be free of racial, sexual and religious discrimination, will reflect correct Catholic traditions, teachings and ethical values, and will be designed to invite parental participation.

"WE SCOUR THE books for sexism, racism, triumphalism— notions that the Catholic Church is the ONLY church," declares Sister Mary Margaret. They haven't found much sexism, but did find some nun/priest stereotypes. Only one black priest was seen in one series. In another, religious life was portrayed as "the state of perfection."

Involvement of parents has become very important. Virtually all publishers now include parent handbooks, sections for parents, "celebration" books with home liturgies and prayers, reading resource lists or handouts so that parents can enhance the learning and stay abreast of what is being offered.

In one evaluation, parents at All Saints Parish in Columbus were invited to write comments about a proposed textbook series. Sister Mary Margaret explains that "we, the educators, should decide if the books are professionally done . . . but parents should decide if there's a 'fit.'" Adds Guarino, "The needs of children, parents and local community are different in different places."

Sister Nancy's subcommittee also must measure religion texts according to how well they meet the criteria of the National Catechetical Directory. She says one thing they are watching out for is dualism, a religion vs. secularism approach. "All of life has a capacity to be holy," explains Sister Nancy. "One of the ideas we're seeking is that 'God is revealed in the lives of all people and in situations and events.'"

Self concept is another vital area. To be acceptable, according to the criteria guide, texts must help students "deepen the sense of his/her own self-worth and the dignity of all persons." Adds Sister Nancy: "It's extra important to start with their life. Lessons should move from the child's experience to the faith development."

THE NUN SAYS her committee is trying to (See TEXTBOOKS, page 26)



LOOKING FOR QUALITY—Frank Guarino, Sister Nancy Brosnan and Sister Mary Margaret Funk look over textbook guidelines as part of their evaluation of religion texts used in schools and CCD programs. (Photo by Valerie Dillon)

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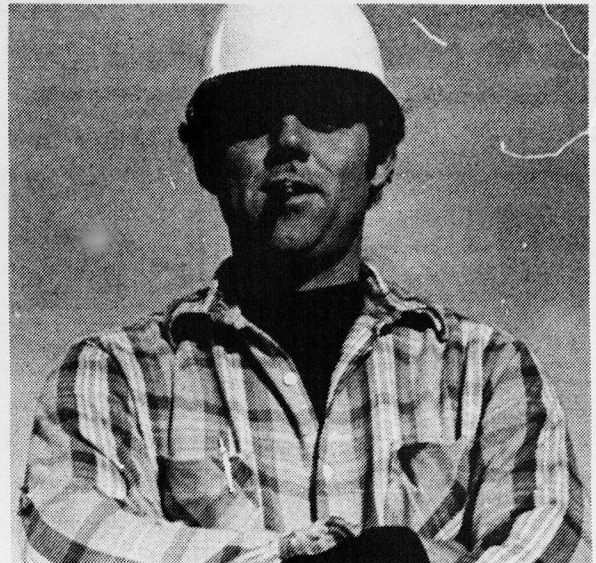
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Gregorian University showcased

The Story of the Gregorian University of Rome from 1561 to Vatican II, by Father Philip Caraman, S.J. Paulist Press (New York-Ramsey, N.J., 1981). 157 pp., \$6.95. Reviewed by Magr. Charles E. Diviney, NC New Service

There are two groups of people who will enjoy this book, those who went to the Greg, as the Gregorian University of Rome is often affectionately called, and those who did not.

Former students will revel in reliving and recalling the history of their alma mater. Others will be fascinated by this brief, brisk story of one of the world's greatest universities.

I feel sure there is no other alumni directory that contains the names of 19 saints, 24 blessed and 16 popes. I also think that there is no other institutions of learning that so closely reflects the ebb and flow of Catholic Church history as this one which was founded by St. Ignatius of Loyola in 1561.

Originally intended to attract students from all over the world and originally staffed only by the Jesuits, it now has scholars from 85 countries and a staff not only of Jesuits, but

secular priests, members of other religious orders of men, women Religious and lay people.

At the beginning it was theological school but eventually it was joined by the Biblical Institute and the Institute of Oriental Studies to provide a satisfactory training for the clergy who would be loyal to the Holy See. But also through its scriptural studies, the Gregorian stemmed the tide of modernism and by its Oriental Institute, reached out to those of an Eastern culture and historical background.

Nearly every major theological controversy since the 16th century was in some way connected with the Gregorian, whether it was the case of Galileo, Jansenism (the controversy about free will), or modernism.

Many of the ecclesiastical greats of the past people these pages, including Cardinal John Newman and any number of the popes beginning with Gregory XIII in whose honor the university took its name.

Father Caraman says he decided not to mention any living personages in his book with the exception of Jesuit Father Charles Boyer who was 96 and was still teaching when the book was being written. However, a footnote tells us he died shortly after it was completed.

He also feels history need not be dull and he enlivens his narrative with such tid-bits as the fact that in the early days of the Gregorian, lay people would inflict corporal punishment upon fractious scholars. This was abandoned however when the students began to carry arms in self-defense, or the story of the Jesuit who scored great success in debates with the Lutherans by adapting a successful disguise.

Then, too, he tells how the Spanish

celebrated an alleged victory in a theological debate with fireworks, bull fights and fancy balls. One can only think of how dull theology has become today.

Finally there are some intriguing insights into the lives of some of the extraordinary graduates of the Gregorian. To mention but two, Matteo Ricci and his experience with the Chinese, and Roberto DeNobili and his success with the Brahmins in India. These men were

great visionaries. Too bad their visions were not realized.

The epilogue has these appropriate words which can be used to sum up this review, "The Roman College, now the Gregorian University, while revering its host of heroes and martyrs, sees its mission today in terms of revealing Christ to all human kind stretching out, knowingly or not, toward God from Ricci's China to DeNobili's India, a mission best fulfilled by three foundations working together as a single unit."

(Magr. Diviney is a consultant to the bishop of Brooklyn.)

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"The teachings of our modern popes, the Second Vatican Council and my fellow American bishops point unmistakably to the centrality which justice and peace concerns occupy in authentic catechesis. We hardly need the reminder that such catechesis and the action that flows from it are urgently, even desperately, needed in our world and in our time." (An excerpt from a 1981 message on catechesis by Bishop Frank J. Harrison of Syracuse, N.Y.)

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Keystone at the Crossing

Schools looking at negotiated tuition

The cost of financing Catholic schools is still a problem for parents, pastors, principals, parish school boards and bishops.

But one helpful program is the process of negotiated tuition sometimes called the Denver Plan because it was developed in the Archdiocese of Denver by the late Father Edmund Olley who was an education official of the archdiocese.

The concept of negotiated tuition is simple, Father Olley said. "You start out by letting parents know what the per-pupil cost in the school is—what it actually costs to educate one child in the school.

"You then ask the parents what they can afford to pay of that cost. And you try to get as close to the actual per-pupil cost as possible."

In the past, he pointed out, "we seldom informed people what the real per-pupil cost was."

It is pointed out to parishes initiating the negotiated-tuition approach that before such programs can successfully be instituted, a public relations program must be implemented. Each school—using all the professional service and advice available—must tell its story. The diocesan newspaper, as well as neighborhood and community papers, are useful media.

CATHOLIC SCHOOL officials, it is emphasized, must tell and show people how good those schools really are. The public relations effort should be organized and ongoing.

Michael Franken, principal of Sacred Heart of Jesus School in Boulder, Colo., who directs workshops on negotiated programs, pointed out that the process yields another non-financial benefit to the school: It leads to direct communication between the school and the school community.

In the actual negotiations—generally held at the time of school registration—qualified, trained negotiators sit down with parents to arrive at a financial pledge the parents can handle. At that time parents learn the actual cost of educating each pupil.

From there, parents, with the aid of the school representative acting as a negotiator, figure out how much of that cost they can meet. Payments can be spread over a 12-month or a nine-month period. It is considered important that negotiators for the school be qualified and well trained.

"We use trust and honesty in this process . . . Parents don't have to show me their income tax returns to prove how much they can afford . . . There are no questions asked," Franken said.

The real negotiating that goes on is in the conscience of

parents, he said, who have to decide "what dollar value they place on children's education and what dollar value they can afford."

After the parents make their pledge, he said, they have the opportunity to volunteer time and talent to the school if they want to. No parent, he added, is obligated to volunteer services, but many feel they should contribute some time to the school.

MANY SCHOOL officials who have negotiated-tuition programs think that negotiations at registration time should take place after an explanation of the school's curriculum in which parents are given some knowledge of what their child will be learning. Those who explain the curriculum should be positive and enthusiastic, not only about the curriculum but about the children too.

Sister Jarlath McManus, associate vicar for Catholic education in the Archdiocese of Denver, says that pastors reported a 200-percent increase in income for the school after using a negotiated-tuition program.

One pastor, she said, reported that when using an arbitrary set figure for tuition, 67 percent of parish income had been going to the school. As a result, some other valuable ministries were neglected. But after the first year of negotiated tuition, only 37 percent of his parish's income was going to the school.

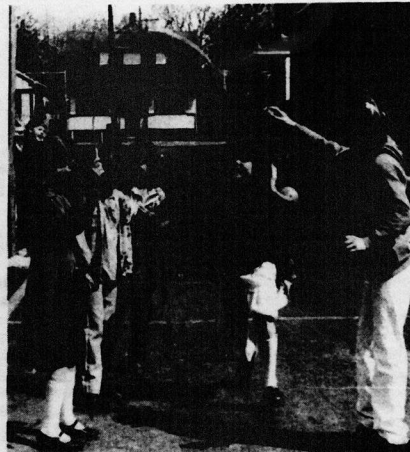
"That type of thing is very characteristic when negotiated tuition is introduced," Sister McManus said.

Some pastors, she added, feared negotiated tuition would help the school but harm Mass collections. That has not happened, Sister McManus said, probably because parents became aware that they really had not been contributing enough to support the school and recognized that they probably had not been contributing enough in the regular Sunday collections.

STEPHEN J. NOONE, archdiocesan director of schools, reports that most parishes in the Archdiocese of Indianapolis continue to support the elementary schools through subsidy generated in free-will offerings in the Sunday collection.

Some parishes use the tithing program for all families; a number combine tithing with a minimum, per-Sunday commitment require of school families. A few parishes have moved to a per-family tuition paid directly to the school.

Noone agrees that informing school families of the real costs of school operations tends to produce greater willingness of families



PERENNIAL PASTIME—Jumping rope is a great way to spend recess as these St. Philip Neri students display. When snow falls, new fun must be found. (Photo by Ruth Ann Hanley)

to share a greater part of the expense. He conducted a series of workshops for principals, teachers and board members last year on school costs and future trends in education.

Noone found in these sessions a real thirst for background information and diocesan trends as boards of education continued to grapple with the task of financing education in the future.

The most recent and accurate statistics on archdiocesan Catholic elementary schools are from the 1979-80 school year. Forty-nine schools reported a per-pupil average cost of education of \$726. The average parish subsidy (through Sunday offerings) for these same schools was \$604, or 83.2 percent of the total per-pupil cost.

Noone said he sees negotiated tuition as a "viable option" which several parishes in the archdiocese are beginning to explore.

Catholic education (from 13)

flow out of Vatican II. The mandate to develop the National Catechetical Directory, the document "To Teach as Jesus Did,"—these created the prophetic, pastoral approach to total Catholic education. A tremendous amount of church teaching has moved us away from restrictive notions that the child or the adolescent is our prime goal. Education involves the whole church and all people.

Question: It's become complicated, hasn't it, to run an educational system?

Answer: Yes. The scope of education is broader. And we're no longer a homogeneous church; there are legitimate pluralities out there. We can't make assumptions about "typical Catholic parishioners." Also, we can't assume any longer that a family is a husband, wife and children; there are more and more single parent homes. The changed role of men and women is another factor. We can't operate out of stereotypical roles. The questions we must ask are "What is necessary for them as persons? What are the changing educational needs?"

Question: Given this shift, are there challenges you feel Catholic education faces?

Answer: The challenge of diversity and the challenge to respect the past and where people are. You can't travel roughshod over what people hold sacred. I do think that in any community, at either extreme, there's a place for raising questions, for presenting another perspective. There must be an opportunity to inform people what ideas people on the other side of the family are talking about. We must be able to say, "there's your way and there are other ways too."

Question: You've been superintendent since July 1. What goals, short or longterm, have you set up?

Answer: What I feel I have to do is to make the archdiocese my own . . . to make this my archdiocese, my church. After I accomplish that, then I can deal responsibly with other questions. It's premature to go beyond that. Actually, there's a pretty clear direction already set for the next few years. Next year, the diocese and parishes will be doing goals for the next three years.

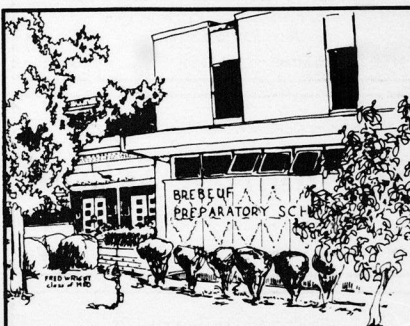
It's a cardinal principle that you can't set or change directions until you know needs, and you can't know needs until you know the people. It's kind of humbling for me, in the sense of being in charge—but knowing that you have to be patient and dependent on other people.

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Church opposes required creationism teaching in Minnesota

by NC News Service

Catholic officials in Minnesota and the Clarion Herald, newspaper of the Archdiocese of New Orleans, have opposed the enactment of laws requiring the teaching of "creation science" along with evolution in public schools.

Two states, Arkansas and Louisiana, have enacted laws requiring the teaching of "creationism" in any classroom where evolution is taught. And Georgia may take the same step in January.

An editorial in the July 30 issue of the Clarion Herald called the Louisiana law "an unfortunate example of a misguided political attempt to plant religiously grounded beliefs in scientific terrain."

On July 21 Gov. David Treen of Louisiana signed a "creationism bill" into law. The law requires that the "scientific creationism" theory be given balanced representation in Louisiana public school classrooms with the theory of evolution, which is taught as scientific fact.

Treen said the law does not make the teaching of creationism mandatory nor provide for the teaching of any religious belief. But state Superintendent of Education J. Kelly Nix said he believed the new law requires teachers to include instruction in creationism in science curriculums. That requirement will necessitate teachers' workshops and new course guides and library books as well as textbooks, Nix said.

The American Civil Liberties Union

(ACLU) plans to challenge both the Louisiana and Arkansas laws in court.

THE CLARION HERALD editorial noted that Pope Pius XII in 1950 in his encyclical "Humani Generis" said that both anthropologists and theologians should study general evolution.

The editorial said that the inspired writers of the book of Genesis "did not intend to produce a scientific cosmology, nor did they intend to indicate how God accomplished his creation."

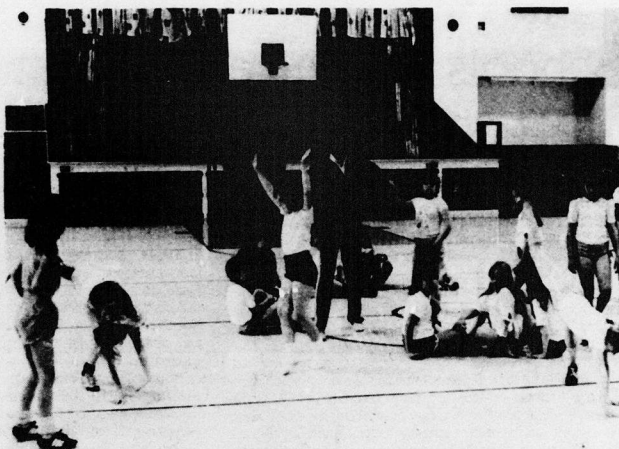
"Genesis is not a scientific tract," the editorial said. "It is intended to transmit the religious truth that God is the author, creator and governor of the universe."

The New Catholic Encyclopedia states that "general evolution, even of the body of man, seems the most probable scientific account of origins" and that the Bible "remains silent about the way in which God has unfolded, and is unfolding, his creative plan," the editorial pointed out.

The conclusion that the universe was created by an eternally existing uncaused cause, called God, seems inescapable, the editorial said.

"The teaching of evolution in the scientific curriculum," it went on, "is not going to include reference to an uncaused cause, because that is metaphysical rather than scientific, and it spills over from the philosophical to the theological-religious."

The creationism law, the editorial said,



GYM DANDY—Handstands and cartwheels are the order of the day when students at Little Flower School have physical education class in the school auditorium. Their instructor, Anna Agresta, offers a word of encouragement. (Photo by Valerie Dillon)

"may be simple in its intent, but it seems inevitable that it will be cumbersome, confused and ineffective in its application."

IN MINNESOTA the state Catholic conference and the director of education of the St. Paul-Minneapolis Archdiocese expressed support for the stand of the National Education Association (NEA) against laws demanding that "creation science" be taught along with evolution in public school classrooms.

LeRoy Brown, outgoing education director of the Minnesota Catholic Conference, said that, while he prefers the presentation of both the creation and evolution theories in public schools, he does not believe government should require that both be taught. A law mandating

equal time for the creation and evolution theories would be an "administrative nightmare," Brown said. To ensure compliance with the law, the state would have to assign people to monitor classrooms, he said.

Brown said he would rather rely on "enlightened teachers" to present both sides.

Francis Scholtz, St. Paul-Minneapolis archdiocesan director of education, said he agreed with Brown. Legislatures should not be "dictating" to the schools on this matter, Scholtz said. By passing such a law, a legislature would be "acting like a giant school board," he said.

People "need to rely on professional educators," Scholtz added.

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Schools deal with growing non-Catholic enrollment

by VALERIE DILLON

What makes a school Catholic when most of its students are not?

Growing numbers of non-Catholic parents here and elsewhere are choosing to send their children to parochial schools, forcing Catholic schools to deal with the question.

In the Archdiocese of Indianapolis, there is a trend toward increasing non-Catholic enrollment in the diocese's 76 elementary schools. According to figures from the Office of Catholic Education, this enrollment was only 2 percent five years ago (in the 1976-77 school year). By 1980-81, non-Catholic students had

risen to 11.5 percent of all children in the Catholic system.

A number of Catholic schools in Indianapolis' central city now have significant numbers of non-Catholic students. During the past school year, this enrollment was between 85 and 90 percent at Holy Angels School, 68 percent at St. Frances de Sales, 65 percent at Holy Cross, 52 percent at St. Andrew's, 50 percent at St. Rita's and 43 percent at St. Joan of Arc.

All Saints and St. Philip Neri both have more than 20 percent non-Catholic enrollment.

According to Stephen J. Noone, archdiocesan director of schools, central city principals meet on a regular basis. Last year they discussed a variety of approaches for dealing with the issue of non-Catholic students in large numbers.

Some approaches they have used include making church attendance required for non-Catholic parents, explanatory doctrine classes for parents, required participation by parents in parish/school activities, tapping into the non-Catholic family's Bible tradition and developing tie-ins with evangelization and Rite of Christian Initiation of Adults (RCIA).

AT HOLY ANGELS School, the trend is more and more toward non-Catholic enrollment, reports Sister of St. Joseph Marian Weinzapfel, school principal. All children, regardless of their faith, participate in religious instruction. The only exception is sacramental preparation, which takes place during the first part of Sunday worship.

Sister Marian says that the Catholic teachers instruct the children, but that "all the staff is expected to offer Christian witness. The faith witness of non-Catholics also is important."

At its last meeting, the parish board of education passed a resolution requiring an enrollment pledge where parents must promise to attend worship services weekly at the church of their choice. "Religion really is the core of what we're about," Sister Marian says. "Either religion is a value in the family or it isn't."

"Parents who come to us generally have a strong religious background. They are pleased that time is spent in the classroom for religious purposes," states the principal.

In the fall of each school year, parents hear about the philosophy of the school and its relationship to the parish. Explains Sister Kathleen Karbowski, director of religious education, "we speak of the different levels of commitment which parents bring, some seeking simply good academics, some wanting a school with a Christian flavor, others who want an association with the church."

"WE BELIEVE the Catholic Church has something to offer the black community—that is a surprise to many parents. But this is the vision we offer them."

Most of the children come from Baptist backgrounds with a strong scriptural basis. "Some of them possibly know more Scripture than some of our teachers," Sister Kathleen laughs. "So we stress Scripture in our liturgies."

Liturgy themes, she says, must be concrete, and those that deal with stories make the greatest impact. "Some of the best liturgies we've had have used the story of David and Goliath. We ask, 'what made it possible for David to win?' and the children act it out. Then Father preaches about good winning out over evil, and we might get feedback from the children on fighting."

According to Sister Kathleen, "when we celebrate a liturgy, all the children understand that Mass is half the liturgy of the Word. They don't feel alienated—don't say, 'this is Catholic.'"

"We're still pioneering, we're still trying to find what works."



PRAYER—Catholic or not, prayer is an important part of the day for students in parochial school. Two young students fold their hands and listen attentively at St. Frances de Sales School. St. Frances is one of several Indianapolis schools with high non-Catholic enrollment.



HI JINKS—St. Frances boys gleefully leap down the stairs at day's end. (Photos by Ruth Ann Hanley)



Welcome Back to School from the South District Catholic Schools

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Holy Name Catholic School — Miss Judy Livingston (principal)

Nativity Catholic School — Mrs. Lois Wellhammer (principal)

Our Lady of the Greenwood

Catholic School — Ms. Barbara Shuey (principal)

Roncalli Catholic School — Mr. Bernard Dever, M.S. (principal)

St. Ann Catholic School — St. Regina Verdeyen, S.P. (principal)

St. Barnabas Catholic School — Mrs. Linda Seal (principal)

St. Jude Catholic School — St. James Michael Kesterson, S.P. (principal)

St. Mark Catholic School — Mrs. Annette Lentz (principal)

Sf. Roch Catholic School — Miss Sherry Meyer (principal)



These recollections of school days in the early 1900s are from the memoirs of the late Emma Kuechly, excerpted by her daughter, Ruth Ann Hanley of the Criterion staff. Mrs. Kuechly attended St. Augustine School in Cincinnati.

When I was in school we wore high button shoes and long underwear from October to May. Not till May 1 could we change to summer underwear even if the weather turned sizzling. In that case we just rolled it up above our knees though it seldom stayed put.

And around May 1, to extend the wear in our high button shoes, my mother would take a sharp knife and cut off the tops; sometimes even the toes.

Back in my school days it was such a privilege to carry Sister's books that I rose 15 minutes early to meet her streetcar.

Mass started at 7:30 then, and school ended at 4 p.m. In between was recess at 9 a.m. and a two-hour lunch from 11 to 1.

But lest you become envious thinking about that two hour lunch, remember our parents never let us be idle for long. No, lunchtime was a time for chores. What I most remember is standing on a box pumping our box-type washing machine with both hands (later we had one that would operate with only one.) I hung the wash in the attic and ran errands to the butcher. Mama did her own baking, so often when I came home from school heavenly smells would greet me. To this day nothing quite equals Mama's hot cinnamon cake with a slab of sweet butter.

RECESS WAS our playtime. But since we had a very small yard, the sisters let us out a few classes at a time, and girls and boys separately, just as we were taught in the classrooms. We might have fussed then about unequal treatment because the boys had a distinct advantage. Though no child was allowed to leave the school yard to buy treats, the boys' side was flanked by a candy store, the window of which opened into their yard. As for the girls we had to be content with a dill pickle or a big dough pretzel sold from a wash basket by a little old lady outside the fence.

We sang our ABC's. Living across from the school I learned much before I entered. RAT rat, CAT cat would drift through the open window tantalizing me to sing along.

Possibly my mother had a hard time sending her youngest to school for she kept me home though I was six

years old. Until the day my message: "Mama, Sister was to keep Emma home till she

That did it. Mama marched to the store, purchased a school sponge and gave me a bath sponge. A happier child you could not find. Though, when you opened the damp sponges could knock the boys never bothered; they and rubbed it with a sleeve.

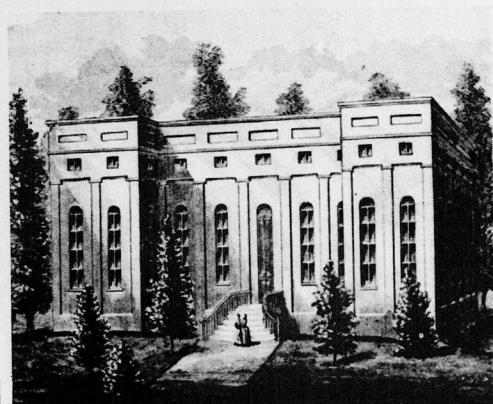
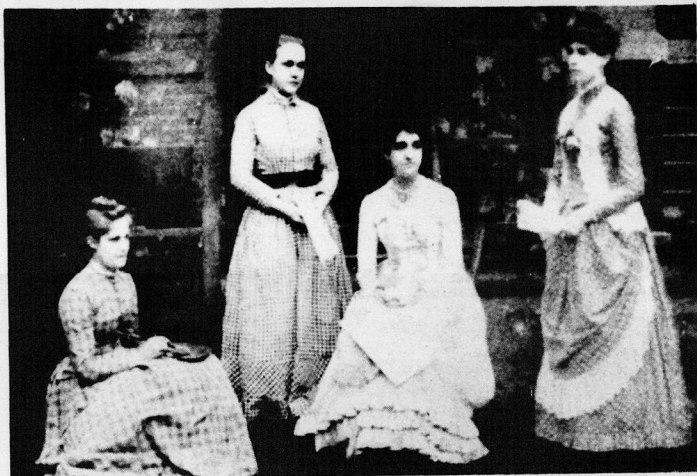
WE DIDN'T GET paper at 4th grade or 3rd reader as treasured a pencil with a eraser were unheard of so Mama sh

For a long time we used time moved on we used Eng and songs. Writing meant demanded that your arm you moved your finger wh with a small metal clicker little noise maker had its attention when we genuflect order.

Friday afternoons were when we sewed. In the older to make vestments. We were clean. But one girl, Clara, that kept her hands constant same piece of embroidery time she finished you couldn't all liked her, but she never vestment.

When I look back I'm dancing and gymnasium tw and volleyball and rings and my favorites.

JUST LIKE KIDS today they tried to keep secret periodically to examine he behind us in the back of allowed to look back. We di one child at a time Sister w and only when he shook his the name of the child.



the 'olden days'? Catholic school

Sister brought back this to know if you are going married?"

me to the local dry goods store, slate, slate pencil and powder can to hold the never saw. Incidentally can the smell from those over. Maybe that's why just spit on their slates

pencils until we reached used to call it. How we sharp end. Sharpeners opened ours with a knife.

erman in school, but as more except for prayers the Palmer Method which freely over the desk. If writing, Sister cracked it called a "signal." That later uses too, as to call and to call the class to

our favorites for that was the sisters taught us white aprons to keep them and some sort of condition wet and she sewed the most a year so that by the recognize it. Poor girl, we was allowed to work on a

mazed at what we had: a week, with centerball parallel bars. Those were

we figured out everything When the doctor came for lice he would work the room and we were not have to. For as he took didn't sit at her desk up front head would she write down

Actually, the whole process was somewhat unnecessary. Whether we had them or not our Mama doused our heads with the coal tar every Friday night and followed that with a fine tooth combing which really hurt.

We didn't have TV, of course, or even a radio. (I can remember much later our first crystal set.) But we had a lot of benediction and processions both in church and in school. My friend, Helen Reynolds, was always given a banner because she was so tall—but never very strong. Invariably when we practiced or marched she would faint and have to be carried out. Nonetheless, next parade they'd give her a banner again.

In our neighborhood we never lacked for amusement after school since we had grocery, butcher shop, blacksmith, brewery, baker and ice house. It was always a big moment in our lives when the ice house would clean out. They opened a large double door into the alley and threw all the shavings out so that everyone could scoop them up and take them home to make ice cream.

SINCE I PLAYED with the butcher's children, I watched the animals get slaughtered. First they would put a rope around the neck of the calf to get it off the wagon, then drag the reluctant animal to its execution. Often we wondered who was dragging whom. When the butchers finally got it inside, they tied the legs and hoisted it on a big hook. We would take to our heels, as the butcher reached for his sledge hammer, returning some time later to watch him parcel the meat.

At the brewery there was a wooden fence half way up the door that allowed us to watch the polished machinery at work. Once in a while, when they flushed the machinery with water it would gush into the gutters and make a perfect wading spot. At the blacksmith shop we could watch them shoe horses.

When you ask what we did in those days, I wonder what we didn't do. We had fireworks displays and amusement parks, pan candy, a waffle man, a scissors grinder, an organ man with a monkey, an umbrella man who mended umbrellas, pull taffy, cards and comics, croquette, horse and buggy rides, a five-cent flop (that's what we called the first movies), ice skating, baseball, and so many family reunions and fun times together that I wonder how a child today ever fills his time.

Because, no matter what anyone says, our childhood was lived in the very best of days.



TURN OF THE CENTURY—Photos, counter clockwise, are of Mt. St. Francis minor seminary, St. John Academy's graduating class (1885), (on left) St. Meinrad Grade School, (at right) St. Philip Neri First Communion class, (on left) parishioners of St. Michael, Dogwood, (at right) students of St. Louis School in Batesville, a woodcut of St. Mary-of-the-Woods College, and the Silver Jubilee of Fr. Aloysius Fischer at St. Martin, Siberia. Pictured below is St. Agnes Academy and some of its students. Above is Emma Bruehl Kuechly on her First Communion Day. Her recollections are printed here.



Jesuits seek better service of other churches

Target is eastern Catholics, Orthodox

WASHINGTON (NC)—The Jesuits in the United States have submitted proposals to their superiors in Rome which would allow them to serve Eastern-Rite Catholics and Eastern Orthodox Christians better.

In a telephone interview, Jesuit Father John Long, director of the John XXIII Ecumenical Center at Fordham University in New York City, said officials of the 10 U.S. Jesuit provinces are awaiting a response to their proposals from the office of the Jesuit superior general.

The work at the John XXIII Ecumenical Center has had a worldwide orientation and has been considered as preparation "for some work in the Middle East or the Soviet Union with the Orthodox Church," Father Long said. The new thrust, he continued, is to focus on the 4 million to 5 million Eastern Christians in the United States and to consider how Jesuit colleges and universities, high schools, periodicals and other institutions and activities can serve them.

"My objective and the objective of the people here (at the center) is to get the American aspect organized," Father Long said.

He said that Maronite-Rite and Melkite-Rite Jesuits in the Middle East would be responsible for dealing with members of their rites and Eastern Orthodox Christians in the countries of that region.

Some members of Eastern-Rite Catholic

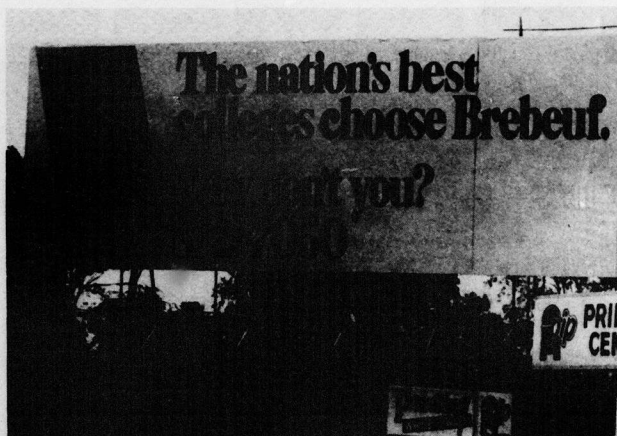
churches are joining the Jesuits in the United States, Father Long continued, and they are at present integrated into the Latin-Rite Jesuit organization.

The question that he and other Jesuits have sought to answer, he said, is "How can the Jesuit organization, which includes Eastern-Rite Catholics, help Eastern-Rite Catholics and other Eastern Christians in the United States?"

That question raises more specific questions, such as how Loyola University in Chicago, which has large numbers of Greek Orthodox attending classes, work with them, he went on. He pointed out that, because several hundred Greek Orthodox students are enrolled at Fordham, a Greek Orthodox priest has been appointed to the campus ministry staff.

The Jesuits in the United States are also "taking a look at our own academic programs to see whether enough attention is being paid to the Eastern Christian tradition," Father Long said. "What we're discussing is that we have on our own faculties people qualified to give programs in Eastern theology, philosophy and history."

Until now a Jesuit stationed at the generalate in Rome has been a delegate of the superior general to coordinate all Jesuit activities related to Eastern Christians, Father Long said. The reorganization of those activities will also consider the role of the delegate, he added.



SHOUT FROM HOUSETOPS—Brebeuf Preparatory School finds a novel way to advertise its educational excellence—this billboard at corner of Fall Creek Parkway and Meridian in Indianapolis. (Photo by Ruth Ann Hanley)

Christ ideal model: Pope John Paul

"As young people, you look to the future. You are not stagnantly fixed in the present. You must therefore decide in what direction you want to go, and then keep an eye on the compass. Young people do not like mediocre ideals. They prefer to launch out into the deep. It is your right—or rather, it is your duty—to aim high. Your aspirations must be sublime; your ideals must be high.

"Dear young people, strive to build a character that is strong, rich and consistent, one that is free and responsible, sensitive to genuine values, a character that accepts the superiority of 'being' over 'having,' one that

perseveres in challenges and shuns escapism, facile compromise and heartless self-centered calculation.

"In going forward along the path of truth, sincerity and authenticity, you have an ideal model. The model for you is Christ: Christ in his humanity, Christ the man. Notice that he is not only your goal. He is also the way that leads you where you are going. And on the way he acts as a shepherd; he even goes so far as to give himself as food for your journey." (Pope John Paul II, speaking to university students in '81 in Manila, the Philippines)

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New Albany

Atlanta school gives haven to black youngsters

by GRETCHEN KEISER

ATLANTA (NC)—A teen-age girl pranced down the hall of St. Paul of the Cross school in Atlanta. Oblivious to the heat, which hovered as usual in the mid-90s—she kept singing the song a group of children had been rehearsing in a classroom: "I am a bundle of poss-i-bil-ities."

The Bill Gaither song, "I Am A Promise," was the theme for the Archdiocese of Atlanta's three day camps, which operated this summer to provide a safe haven for the city's black children, after a series of murders of young blacks.

Despite the hot weather, abundance of young people, a "learn as you go" plan of operation and the invariably ill-timed bus breakdowns, the people who worked in the camps were unabashed when asked about the venture. When they spoke about the volunteers—some of whom were from across the country—their eyes filled with tears.

"Some of the kids looked like they were just starved for someone to listen to them," said Merlin Todd, the co-director of St. Paul of the Cross camp. The sisters and volunteers who came from Georgia and from Virginia, Pennsylvania, New York, Kansas, Texas and New Jersey, embraced young people, listened to them, talked to them, said Todd. "It's been beautiful."

"It's been a giving, loving situation, as much from the kids as from the staff themselves," he said.

From the onset, it was clear volunteer help would be crucial.

ST. PAUL of the Cross had sponsored a day camp before but it had served only about 100 children. Camp Promise was planned to serve 700-800 in three parishes.

St. Paul's and the other parishes, St. Anthony's and St. Peter and Paul, Decatur, Ga., all got more registrations than they anticipated. Over the summer, 900-1,000 youngsters went to camp.

Also underestimated was the interest demonstrated by volunteers.

Religious communities and provinces in at least 11 states responded to a call for help. Students came from Virginia. Parishes, often tapping members involved in the Cursillo movement, sent volunteers, materials and financial support.

Those from out-of-town, many teachers, brought skills in music, art, special education and work with the learning disabled. They brought inspiration as well, local participants said.

"To have a group like that assembled from around the country, many coming alone or in groups of twos and threes to respond to a need in an area where many had never been before—it was such a confirming, uplifting experience... for me, for all of us," said Mcgr. Jerry Hardy, archdiocesan chancellor.

He added that the contribution of seminarians and deacons was especially appreciated.

ALL THREE camps had a corps of paid staff, people like Brenda Hunsucker, a mother of six who ran the cafeteria and alternated as



JOY RIDE—Archbishop Thomas A. Donnellan of Atlanta joins in with the singing and talking aboard a bus from the Perry Homes housing project headed for Camp Promise. The archbishop toured the day camp at St. Paul of the Cross school. (NC Photo by Gretchen Keiser)

bus driver at St. Peter and Paul camp. "I think we have accomplished what we set out to do," she said. "We wanted to keep the kids off the street." After they got home, they were "too tired to be out."

At two camps, workers said they were became aware of the children's fears by their reactions to minor incidents. Once, children said, they saw a man in the woods around St. Paul of the Cross and their descriptions became more and more frightening. No one was ever found, but the incident revealed the depth of fear present in the children, workers reported.

For at least some children, fears seemed to be alleviated by the care they got at the camps. Aleta Paschal, a young camper, said she had been frightened by the murders of Atlanta's children.

"The camp made me feel better—knowing that someone was here to watch us all the time and at you didn't have to be on the streets," she said. "And your could have fun here and take your mind off your troubles."

"A lot of the kids have been deprived—of material things, of emotional things too," said Jim Adams, a deacon who is director of St. Anthony's. "They were shy and inhibited. Now, they're just so trusting, open and receptive to us. They're not afraid to hug you. A lot want to hug you to death."

"The kids have really made it for us. They needed us. We needed them," he said. "It hasn't been a one-way street. There's more of a need, something we can give them, to say: 'You don't have to have a threat of violence or fear to have us do something for you.'"

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Young students invited to join Mission Possible Club

by Jennifer Petrone
Illustrated by Virginia Powell

Many of our readers already know about the Mission Possible Club for they are members. But for those of you who are not in the club, this column is especially for you.

The Mission Possible Club was started for readers of the "Kids' Kingdom" column three and a half years ago. The name, Mission Possible, signifies the fact that anything at all is possible if you work with God. Any mission or project we begin can be successfully completed with God as our boss. Each of us acts as

agents working on special missions given to us by God.

The main purpose of the Mission Possible Club is prayer, and the way we go about it is somewhat unique. New members are given a list of other members called Prayer Pals. The new member chooses a name from the list and begins a very special correspondence—prayer. It is the new member's job to pray for that certain person and his or her family. Addresses of the prayer pals are also provided so that the two prayer friends can write to each other if they wish. Each one prays for the other. Think of the number of prayers being offered each day across the United States (and now Africa) as our members—now over 500 strong—pray for each other!

Members of the club automatically begin receiving the Mission Possible Club News-Epistle when they join, which currently comes out four times a year, each one on a feast day of Mary. News-Epistles contain articles, prayers, pictures, games and lists new members. Those who join the club will also receive a Mission Possible Club membership card. Also throughout the year the News-Epistle contains information on how to receive a "Sunshine Spreader" club button.

Another development of the club is Sunshine Chapters. Children in a neighborhood form a chapter, think of a name for it and register with the club. They then receive a certificate stating their name and official chapter number. The Sunshine Chapters hold regular meetings where they pray and do activities which help those around them.

Would YOU like to become a special agent for Christ by joining the Mission Possible Club? If so, fill in the form shown in today's art block and mail it to the Mission Possible Club. No money is necessary, but we do ask that you enclose a stamped self-addressed LONG envelope. Join today!

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PLAY TIME—Providence Sister Lawrence Ann Liston, St. Philip Neri principal, and Kathy Hodgson of the school staff, lead happy students out for recess, as Charlie Brown calls out from a wall mural. (Photo by Ruth Ann Hanley)

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choose materials which will "make religion more relevant to the child's life, will give greater awareness to social justice issues, and will move students away from memorization to an interiorization of the message."

"It's a positive movement, for sure," she adds.

Other things sought in religion texts are Scripture as a focal point in each lesson, prayer as an integral part, good liturgical opportunities and information about other religions presented honestly and accurately.

By January, 1982, recommended book lists in the broad category of religion will be out to archdiocesan schools and parishes following final approval by OCE and Archbishop Edward T. O'Meara.

A longrange goal of Sister Mary Margaret is to survey results three years from now, to see if use of a particular text accomplished a particular goal.

The problem, she says is not being unable to find enough good books, but having too many. "It's overchoice," she declares. "There has been a proliferation, a mushrooming of materials."

"The key thing we're looking at is trying to recommend the very best," summarizes Guarino.

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Unlikely Woods' match up revel in diversity

by JO GONDA

Dear Mima and Papi:

I'm writing this little note to let you know that I have a good healthy. This place is beautiful, it has lots of trees, like a wood I love it... Miss you a bunch.

Adriana.

Adriana Nunez and Yumiko Ueyanagi are an unlikely match up. But they are roommates, attending classes together and sharing new experiences on a 67 acre campus that "has a lot of trees, like a wood" north of Terre Haute. Adriana and Yumiko are students at the English Language Institute of Saint Mary-of-the-Woods College.

Established in 1975 to provide intensive training in the English language and American culture, the Institute in recent years has been attended primarily by Spanish-speaking young women from Latin America. This summer the student body took on a decidedly oriental flair with arrival of the first group of 14 Japanese students.

ELI faculty and staff were privy to the fascinating dynamics of integrating traditionally outgoing Latin American students with a group of traditionally quiet Japanese women.

What happens when two diverse cultures come together to live and work? If life were a TV sitcom, such as Hogan's Heroes or Phil and Miki, the cross-cultural encounter would be characterized by zany situations, hilarious mix-ups and misunderstandings.



CRAMMING—Adriana Nunez studies for a test on English prepositions.

Instead, the residence hall of ELI students has become an informal classroom for intercultural learning and personal growth.

RESIDENT STAFF members place a special emphasis on communication in handling intercultural differences. "We are always willing to help with a problem, but not assume it," explains Providence Sister Stephanie Collins, assistant dean of residence.

ELI staff members have discovered that each culture has a different way of dealing with the details of dorm life. If a Latin finds her study disturbed by a loud radio, she asks the volume be turned down or turns the radio off herself. But Japanese students, faced with the same problem, would rather endure the disturbance than cause hurt feelings. And until the resident staff was able to foster better communications between the groups, the Japanese "endured a heck of a lot," chuckles Sister Stephanie.

ELI faculty and staff members agree the majority of students leave the Woods with more than increased English skills. Sister Stephanie assesses the impact of the program with a personal reflection: "I love these girls. I've seen a lot of personal growth. By the time they leave the Woods they are becoming young women."

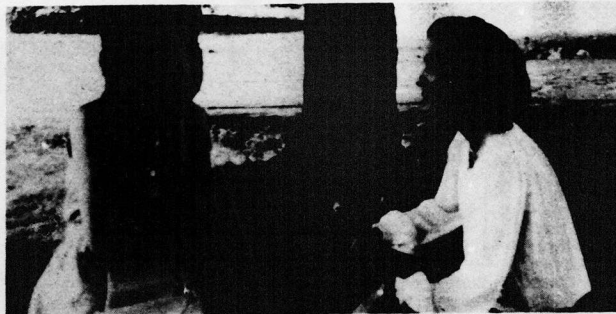
ONE YOUNG Japanese woman, tired after a long day of classes and study, makes the following entry in her journal: "Americans and Latins always ask why-why-why. We were never taught to question."

Yumiko Ueyanagi of Japan was shocked when she first saw Latin and American students raising their hands in class. "Almost all Japanese students from junior high school up don't do this." Asked why Japanese students refrain from class participation, Yumiko replied simply—"They are very afraid to be wrong. It is very bad to be wrong."

Adriana and Yumiko do not deny their cultural differences. They revel in them. Their friendship is a celebration of diversity. Watching them interact is like watching international diplomacy's finest hour.

Quite fluent in English, Adriana has served as Yumiko's unofficial translator and guide since her arrival at the Woods. "Of all my friends," says Adriana, "Yumiko is most dear. I want to learn her custom. Japanese girls are quiet, organized and patient."

Yumiko enjoys Adriana and her Latin friends "because they are very friendly and



PERFECT MATCH UP—Yumiko Ueyanagi (left) of Japan and Adriana Nunez of Venezuela relax after language classes at St. Mary-of-the-Woods College. Yumiko plans to visit Adrian's family during Christmas holidays. (Photos by Donna Pitts)

cheerful," and although she cannot understand everything they say, she does understand their gestures.

THE INSTITUTE is geared to teach the fundamentals of English to young women aged 15 and up. All leave with at least survival skills in the language, although many advance enough to be considered bilingual. Pat Deany, acting director of ELI, wants his students to go home with more than a good knowledge of English. "I want them to carry back good memories, feelings of friendship, even love, for the people they met here."

The institute runs for two five-month terms during the regular academic year and a three-

month session during the summer.

For the last three semesters, there has been a waiting list. Current enrollment is held at 75 to promote a good balance on campus between American and international students.

An important future goal, according to Deany, is "social integration between the resident and ELI students." He believes this is an important way to tap the "tremendous potential" for mutual exchange of knowledge and insights between American and international students.

ELI's fall enrollment figures, the largest ever, include students from Venezuela, Mexico, Columbia, Costa Rica, the Dominican Republic, Hong Kong and Japan.



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Creative Learning Materials for **Today's Child** Caring for the Future

Pluralism now felt in classrooms

by DAVID GIBSON

Not long after my daughter began first grade, she told me there was a boy in her class who did not speak English. "What language does he speak?" I asked. "Spanish," she answered, "like some of the people on 'Sesame Street!'"

I was surprised and curious. When I was growing up in a Midwest town, no such thing ever had been heard of. I guess I thought people who spoke foreign languages lived in other countries or in New York City. I wondered how the boy would do, whether he would be happy and what my daughter would learn from the experience. Soon I learned that the boy gradually was learning to speak English. By the end of the year, I gathered he had progressed amazingly in that regard.

I realize that this educational approach to students from other countries is somewhat controversial. But I tell the story simply to show how immediate—how much a part of everyday life—America's pluralism is today.

Nowadays everyone expects to see large numbers of Spanish-speaking people in New York City or in Los Angeles or in the cities of Texas. But how many people realize that Washington, D.C., and Cleveland and Chicago and Yakima, Wash., have significant Spanish-speaking populations?

Then there are the black people of the nation; the American Indians; the descendants of immigrant groups like the Irish, the Germans, the Italians, the Poles, the Swedes and Jewish people. Southeast Asian refugees constitute one of America's newest ethnic groups.

Recently the U.S. bishops' Committee on Social Development and World Peace published a statement on U.S. ethnic groups. It suggested that Catholics, members of a church that embraces people of varying races, languages and cultures, should have a special concern for ethnic groups.

The committee urged Catholics and others to welcome ethnic diversity, not regarding it as a sign of division, but as a sign of the richness of the American heritage.

All Catholic educators were asked to try to make Catholics more conscious of the broad range of cultural experience that is part of the church's life.

The importance of this task was underlined by Mario Paredes in a recent address to New York's superintendents of Catholic



schools. Paredes is director of the Northeast Catholic Pastoral Center for Hispanics, Inc.

"In New York state, more than 50,000 Hispanic students are enrolled in Catholic elementary and high schools," he said. In California, more than 73,000. Statistics show that the last decade has seen the Hispanic portion of those enrolled in our schools grow. Nationwide, 17 percent of the Roman Catholic school population of 3.3 million is black or Hispanic."

The image of America as a "melting pot" is an image that needs to be unlearned, the bishops' committee suggested in its statement on ethnic groups. It said the popular image of the melting pot seems to suggest that at some point all groups and cultures in the nation will mingle in such a way that a "nearly homogeneous America" will result; one day we will all be of a single pattern.

Said the committee: "Attractive as this (image) might appear at first glance, any measure of reflection would indicate this would not and indeed should not be the future for America. The total homogenization of peoples within a nation is no less disastrous, as history shows, than that same process among nations."

For my daughter, this entire subject is by no means abstract. She goes to school and plays each day with close Jewish friends. Our next door neighbors are black. The mother of another close friend is Vietnamese. The teacher she had for two years is married to a Peruvian. Then there is the Spanish-speaking boy, now bilingual, of her school. At home she hears often of her German ancestors.

Ethnic differences are part of the fabric of her life. For teachers and for parents, the need to promote awareness, understanding and care is the result.

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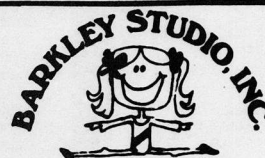
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Satellite age near for U.S. church

by RUSSELL SHAW

Next year, if everything goes according to plan, the U.S. Catholic Church will take a 46,000-mile leap into the world of contemporary media. The potential for Catholic schools, as well as the rest of the church, is enormous.

During 1982 the National Catholic Telecommunications Network will go into operation, beaming programs and other services to Catholic dioceses throughout the nation by means of a satellite hovering 23,000 miles out in space.

But what is the NCTN? And what will it do?

A brainchild of the U.S. Catholic Conference Communication Department, the telecommunications network has taken shape during two years of planning. Simply stated, the project will link U.S. dioceses electronically via satellite.

Earth stations (transmitters) located in New York and probably at a West Coast site will direct the NCTN signal—five hours a day, five days a week, to begin with—to a leased communications satellite. The satellite will relay the signal to the receivers ("downlinks" in the jargon of the trade) located in the participating diocese.

What happens then will vary according to local circumstances. In some places, NCTN programs will be fed into local cable TV systems and carried into subscribers' homes. Other dioceses may choose to use some or all of the programing on local over-the-air TV stations. Some may opt for a combination of delivery systems.

Whatever system is used, the NCTN opens the door to a new array of services for schools, parishes and other institutions, as well as for individual viewers in dioceses which join the system.

Planning for the telecommunications network thus far has focused mainly on the technological, financial and legal questions involved. But material prepared for the bishops last June suggested various programing possibilities and other services for which NCTN provides an opportunity. These include:

- Programs to aid preparation for reception of the sacraments, especially baptism and matrimony.
- Programs directed to the continuing education of priests, Religious and lay people.
- Programs in the health-care field, directed to patients as well as doctors and nurses.

On the subject of Catholic schools and other educational programs, this was said:

"The seven dioceses (with instructional television systems) now offer their schools many hours of televised instruction daily. Building on that experience, we will offer about 15 hours weekly of televised instruction to all our dioceses."

The satellite system will even be able to provide such non-program services as teleconferencing—meetings conducted live via television. And it can be used for the transmission of data.

A good deal of program material already exists, but much more will have to be created. The NCTN promises to be not just a transmittal system but a catalyst for new production.

Besides programs for institutions and parishes, the materials prepared for the bishops envisioned the possibility of programs for general audiences, perhaps including news and public affairs shows, talk shows and variety programs, cultural features and even soap operas. Material for special audiences—migrants, shut-ins, youth and ethnic groups, and even a televised college for the poor—is also envisioned.

The Catholic Church is far from the first religious body to enter the satellite communications field. Several evangelical networks are on the air, and other denominations are moving in this direction. With the advent of NCTN, however, the church will jump into electronic communication with both feet. The material sent to the bishops explains why:

"In the last analysis, NCTN will be judged by how well it helps accomplish the evangelical and catechetical work of the church. By investing the time, talent and creative energy of its leadership and members in this venture, we are saying that the Catholic Church will make a dramatic and sustained new bid for the hearts and souls of all our people. . . .

"We will bring the Gospel into the communications marketplace where values are chosen. We will make the living love of a holy people visible to a world that has forgotten such love still exists. By this effort we will transfigure the world of communications, learning and utilizing its skills and bending its enormous potential to the service of the kingdom of God."

Plainly, this is a large order. But then NCTN—in several senses—aims high.

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TELEVISION FIRST—Martha Mooney, camerawoman for Eternal Word Television Network, chats with Mother M. Angelica of Our Lady of the Angels Monastery in Birmingham, Ala., while engineer Mike Mooney prepares the set. The monastery became

the first Catholic satellite television operation in the nation when it recently was licensed by the Federal Communications Commission. (NC Photo)



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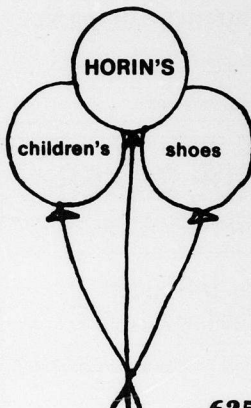
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Campus survey tells concerns

Parents who tell their college age children, "These are the best years of your life" may have forgotten all the worries and cares that go along with that period in life.

A recent 22-page survey, "Campus Ministry in Indiana," reveals that the primary religious concern of college students surveyed is "what to believe," the most critical campus "social life" problem is drinking, and their biggest future concern is in finding a job and fears over war.

The study was done last fall by Jim Davidson and two other faculty members of the Department of Sociology and Anthropology at Purdue University. Through the Indiana Office of Campus Ministry, they surveyed some 40 campus ministers and about 100 students at 15 schools in Indiana. Included were Marian College, Butler University, Indiana University, Ball State, Purdue, and IUPUI.

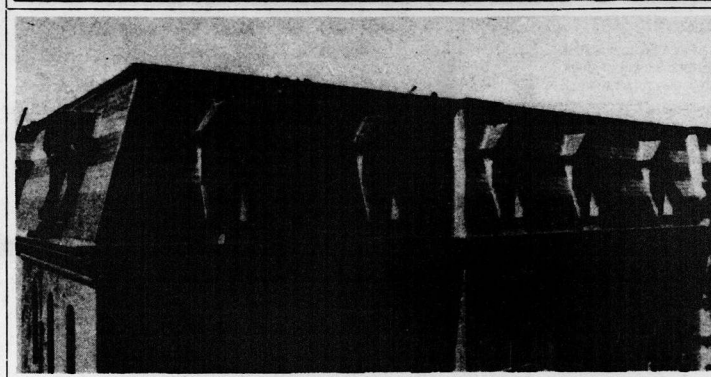
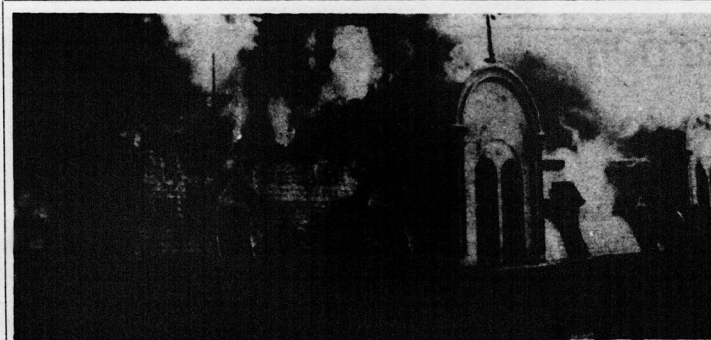
The sociologists acknowledge that those who responded are "not representative of all campus ministers or all students," and they feel that the students tended to have an above-average interest in religion.

Overall, 75 percent of all surveyed said religion was either fairly important or very important to them. This figure was about the same on both private and secular campuses.

According to a summary of the survey, "Among the students reporting involvement in the church, about half attended campus churches and half attended churches in the community." A majority, especially those on private, church-related campuses, saw religion as being at least fairly important to students in general.

Results of some of the areas probed were:

Education. The most important concern was the pressure of school life and making good grades. Second was concern about the value of education—whether college was relevant to life. Third was the rising cost of education and



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less financial aid.

Career Decisions. Overriding concern was whether students could find jobs after college. Also they worried over what field in which to major.

Religion. Students were concerned with the nature of "truth," and questions like "Is there a God," "Who is God?" and "Where does God fit into my life?" They also were trying to sort

out different doctrines to see where they can place their faith.

Politics. Greatest concern was over the possibilities of war and/or draft. Also, some students had concern over student apathy.

Family Life. Ambivalent feelings about independence—wanting to break ties with parents but feelings of homesickness—was a major problem. Other areas of concern focused

on communication with parents, having parents accept them and the questions of whether to marry and whether to have children.

Social Life/Peer Pressure. Following drinking as the number one concern was wanting to be accepted but not get in with the "wrong crowd," and the pressures of drug use and sexual involvement.

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Students not returning to '50s' values

WASHINGTON, D.C.—A survey of attitudes of incoming college freshmen reveals a return to the 1950s in some respects—but not in areas of personal freedoms, according to a researcher at Catholic University of America.

Dean R. Hoge, professor of sociology, and a staff member of the Boys Town Center for the Study of Youth Development at Catholic University, said his research reveals the church is seen by college youth as a resource rather than as an authority in their lives. It's a conclusion he says both churches and colleges should consider in their ministries to youth.

"Freshmen are coming into college more and more with their attitudes already set," said Hoge. "There is today less impact of college on college students than in the past, especially as far as values are concerned."

Hoge's analysis of the research included his own studies and the annual American Council of Education freshman survey in about 300 colleges and universities. The research shows that in attitudes and values, American college freshmen are a part of today's "me" generation, also called the "mercenary" generation. Hoge said their attitudes are "practical and privatistic."

"This trend probably will continue," he said, adding that he found the data somewhat "depressing." "I see no reason to expect a change. Probably we will see more of the same."

Hoge's own surveys include statistics dating back to 1948 at Williams College and 1952 at Dartmouth and the University of Michigan.

Breaking his subjects into religious groups, Hoge said the survey reveals "a greater change among Catholic students, and

the community alongside them, than in any other religious group." The Catholic community has been the fastest-changing religious group in the nation in the last decade or two, he explained.

"The demand for personal freedoms has consistently gone up since the 1950s," he added. "The implication for the Catholic Church is that there is a collision course ahead," said Hoge. "It will be harder and harder for young people to find authentic Catholic faith while at the same time accepting the church's moral teachings, especially in the whole area of sexuality. In past religious history, a situation like this tended to produce some division or some splitting into different religious life styles."

"The sexual revolution," he added, "has been important for understanding today's problems of church authority. I'm quite convinced that it has not played itself out. In Europe it has advanced farther than here."

Hoge has been presenting the results of his work to university and area campus ministers and leaders. Recently, he spoke to an ecumenical group of campus ministers in the Washington, D.C. area.

Brother Joseph Izzo, campus minister at Catholic University, said he believes Hoge's research to be "very worthwhile and productive." Knowing what religious attitudes students are "operating from helps ministers to help young adults grow in the understanding of their faith."

Brother Izzo, who has worked with young adults for nine years, said he has witnessed a move toward more conservative attitudes in politics, but a greater liberalism in sexuality, which have made roles of the campus ministers more difficult.

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NCEA president sees golden age ahead
in Catholic education effectiveness

by KATHARINE BIRD

Father John Meyers is celebrating 35 years as a priest and a professional educator. He has been president of the National Catholic Educational Association since 1974. In an interview, Father Meyers discussed some of his views on Catholic education from his office at Dupont Circle in Washington, D.C.

Question: Father Meyers, what do you find most exciting about Catholic education today?

Answer: I think schools today are entering a golden age of effectiveness because they have overcome many of the crises of the past five years. Research today shows they have never been more effective.

—We are seeing improved quality in academic and religious education.

—The qualifications of teachers have been upgraded.

—Schools in the inner city, working among very poor people, have survived despite great odds and are doing very satisfying work.

—Our schools are having a strong impact on the faith life of students. Generally speaking, students are devoted to Christ and to the church. And students today are much more literate about their faith at a time when the world and religion are much more complex.

Of course, the real criterion of success is whether people get to heaven! Obviously, it is difficult to gauge that success.

Question: Aren't a lot of young people drifting away from the church today?

Answer: A recent study of young Catholics up to age 30, done by the National Opinion Research Center in Chicago, revealed that around the ages of 21 to 23, many young adults seem to fall away from the church. But then, by the age of 30, many come back—often as young married couples. Those who do usually are graduates of Catholic schools.

Another fascinating thing for me: Today a high number of first-, second- and third-graders in Catholic schools are the children of young parents who are products of the post-Vatican II church. This shows that the desire for Catholic education has persisted despite all the changes in the church. This is a compliment for our schools and dioceses.

Question: What do you find worrisome about Catholic education today?

Answer: An urgent issue today is the almost 50 percent of Catholic youths who are not enrolled in any formal religious education programs. In the last 10 years, this number has increased dramatically. Today, approximately 22 percent attend Catholic elementary and secondary schools and another 30 percent are enrolled in religious education programs outside the school.

But at a time when students are raising serious questions about religion, too many are without formal help in studying and answering their questions.

It seems to me that no one is disturbed about this enough.

Question: What should the relationship between parents and schools be?

Answer: NCEA research shows the best schools result when parents and teachers reinforce each other's efforts. So parents should know and understand what the school is doing. And the school has a responsibility to cooperate with parents in achieving educational goals. Schools also can help parents grow in their own faith.

One area where schools and parents are cooperating today is in educating students about human sexuality. Many school systems are doing this through programs such as Sadlier's "Look at Life" or Benzinger's "Family Life Program." The Archdiocese of St. Paul-Minneapolis has a human sexuality course also. Then, too, an office of the U.S. bishops recently issued guidelines for education in human sexuality.

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Love, communication is parental role in education: archbishop

by DAVID GIBSON

What active part can parents play in the ongoing education of their children—especially in their religious education? Recently a Canadian archbishop suggested that by paying attention to the general atmosphere of love in the home and by making the effort genuinely to communicate with their children, parents accomplish more than they think.

Archbishop Joseph Plourde of Ottawa, Ontario, wrote: "Today young people feel a deep need to find in their parents people who can talk to them clearly, sincerely and honestly. I know this for a fact, having lived among young people for several years."

Archbishop Plourde is not alone in urging families to pay attention to the need for communication with their children. In Baltimore, Archbishop William Borders recently called on families to make each Monday evening a family night at home. He proposed that beginning Jan. 1, 1982, parishes not schedule meetings or classes for Monday evenings so that family members can stay home together.

The archbishop recommended that families not turn these Monday evenings into joint ventures in television viewing. Rather, he said, he hoped families would use the evenings for discussion, for prayer and for relaxation. The archdiocese will prepare materials to assist families in this.

Why? Why would an archbishop become so concerned about this?

Archbishop Borders said he made the recommendation because he knows how difficult it is in modern society to find a time when family members can get together.

The archbishop did not say the evenings had to be of an entirely religious nature. But he did say:

"If family life and religious values are both important... then it seems appropriate that parents serve as religious role models for their children. If we are to be imitators of Jesus' way of life, then it is important for us to realize that a child will believe something from his or her parents when he or she sees those parents actively participating in moments that are of a significant religious nature."

Many of us who are parents think it is our role in our children's education to establish a set time for getting homework done; to juggle schedules so children can get to their after-school religion classes; to consult with teachers; perhaps to try to discover how math is done today or what on earth the schwa sound is; and to pay for the educational needs of our children in music, sports, languages training, etc.

Communication within the home: How important can it be in terms of supporting a child's education?

Archbishop Plourde suggested it is invaluable. Children, he said, want to hear from their parents not what can be learned from books, but what gives meaning to their parents' lives, what values they hold, what causes them to accept what youth rejects. "Young people expect parents to share their life experiences with them."

This is not always easy for parents to do, he admitted. Among other things, it "forces parents to reconsider and re-evaluate their experience, their lifestyle, their way of thinking and of expressing themselves."

Second, Archbishop Plourde said, dialogue is necessary if parental authority is to be exercised effectively. In the exercise of authority today, parents give explanations; they motivate, invite, guide and enlighten children, he explained.

"Young people know that authority is necessary, but they want the kind of authority that stimulates by passing on a tradition

which is rich in experience," Archbishop Plourde said. He urged parents not to surrender the exercise of authority just because they find that dialogue now is part of its exercise.

Dialogue, the archbishop said, is the kind of communication in which people share ideas, dreams, ambitions, and talk over their difficulties; it is indispensable for really knowing another person. He thinks dialogue is essential for people who wish to make judgments that are not rash or ill-founded.

The kind of dialogue Archbishop Plourde describes is a kind of sharing in which people seek to understand each other. It is just as necessary in the relationship of husbands and wives as in the relationship of parents and children. In fact, he said, "their conjugal love remains the strongest witness on which parents can base their authority."

Dialogue. Communication. Understanding. Quiet periods together with one's teen-agers and children. Perhaps everyone will agree that, when they are achieved, these are enjoyable ingredients of family life.

But how many parents think these factors are necessary ingredients in their support for their children's education?

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GREETING—A father greets his children with a hug on arrival home. Such love, says a Canadian bishop, is a factor in children's learning. (NC Photo by Strix Pix)

Kung offered position at Ann Arbor

ANN ARBOR, Mich. (NC)—Father Hans Kung, the Swiss-born priest whose right to teach as a Catholic theologian was suspended by the Vatican in 1979, has been offered a permanent professorship at the University of Michigan.

Peter Steiner, dean of the College of Literature, Science and Arts at the university, confirmed that an offer had been made in July to Father Kung, a professor of ecumenical theology at the University of Tübingen, West Germany, and director of the university's ecumenical institute.

Father Kung has not accepted the offer up to now, Steiner said, but will discuss it with university officials in the fall. "We are leaving open when he would begin."

Acknowledging that Father Kung is not a scripture scholar, Steiner said: "At a university sometimes, one has positions whose descriptions change according to the one who fills them. We are interested in him as a distinguished scholar and writer on a number of matters. We feel it is possible to design courses that he would want to teach. He has written back to say he will visit Ann Arbor and lecture here."

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Criteria for meal subsidy eligibility is announced

The Office of Catholic Education has announced that due to current legislation by the U.S. Congress, a change has been made in the current income poverty guidelines used to determine eligibility for free and reduced-priced meals for children unable to pay the full price of (meals and milk) served under the National School Lunch, School Breakfast and Special Milk Programs.

Local school officials have adopted family size and income criteria for determining eligibility.

Children from families whose income is at or below the levels shown are eligible for (free or reduced-priced meals or free milk). Also, there are no special hardship provisions.

Application forms are being distributed to all homes in a

letter to parents. Additional copies are available in the principal's office in each school. The information provided on the application is confidential and will be used only for the purpose of determining eligibility. Applications may be

submitted at any time during the year.

In certain cases foster children are also eligible for these benefits. If a family has foster children living with them and wishes to apply for such meals and milk for them, they should contact the school.

Under the provisions of the policy, school principals will review applications and determine eligibility. If a parent is dissatisfied with the ruling of the official, he may wish to discuss the decision with the determining official on an

INCOME POVERTY GUIDELINES For Free Meals and Milk and Reduced-Priced Meals

Family (Household) Size	For Free Meals & Free Milk* Must be at or below figures listed			For Reduced Price Meals Must be at or between figures listed		
	ANNUAL	MONTHLY	WEEKLY	ANNUAL	MONTHLY	WEEKLY
1	\$ 5,600	\$ 467	\$ 108	\$ 7,970	\$ 664	\$ 153
2	7,400	617	142	10,530	878	203
3	9,190	766	177	13,080	1,090	252
4	10,990	916	211	15,630	1,303	301
5	12,780	1,065	246	18,190	1,516	350
6	14,570	1,214	280	20,740	1,728	399
7	16,370	1,364	315	23,290	1,941	448
8	18,160	1,513	349	25,840	2,153	497
Each Additional Family Member	1,790	149	34	2,550	213	49

*The special milk program at schools serving meals will be terminated on September 30, 1981.

informal basis.

If he wishes to make a formal appeal, he may make a request orally or in writing to the pastor for a hearing to appeal the decision. The policy contains an outline of the hearing procedures.

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 of the family eligible for reduced-priced meals, or for additional benefits such as free meals (and milk) if the family income falls at or below the levels shown above.

In the operation of school nutrition programs, no child will be discriminated against because of race, color, national origin, religion, sex, handicap or age.

Schools have a copy of the complete policy, which may be reviewed by any interested party.

Priest hits vocational conformity

MILWAUKEE (NC)—Father Virgilio Elizondo, president of the Mexican American Cultural Center in San Antonio, Texas, urged vocation personnel not to demand that the poor and minorities conform to white middle class American customs in order to become priests, nuns or brothers.

At the annual meeting in Milwaukee of the National Catholic Vocation Council Father Elizondo said that today

minorities do not find seminary studies to be their biggest difficulty. "We've never asked for watered down standards for minorities," he said. "The poor deserve the best. But we must re-examine the ways we prepare people. Many of our minorities who have entered convents and seminaries have found them too high class, too rich."

Hispanic families often do not want their sons or daughters

to enter convents or seminaries because they are afraid they will lose them, Father Elizondo said. "They enter a convent or seminary. Then when they come home they become ashamed of who they are."

He urged the vocation personnel to live among minorities. "Go out to the poor to learn from them," he said.

"Celebrate their feasts. Sing their songs. Know their aunts and uncles, their relatives. Minorities are not hateful. They want you around."

"Die a little. Open the doors of your convents and seminaries—not only to invite us in, to invite yourselves out," he said.

How to blend faith and different cultures was "the most burning question the early church had to face if it was going to go beyond the bounds of Judaic Christianity," Father Elizondo said. After the Second Vatican Council, Catholics realized that Catholicism did not have to be European, he continued.

Now minorities are beginning to reject the "conviction of mainline America" that they were born inferior, he said. "The low number of minority vocations is not because minorities didn't volunteer to serve. Latin Americans were not thought sufficiently developed to receive the grace of orders."

The section of the book of Genesis which speaks of the aftermath of the flood presents the diversity of humanity, not "as a curse but as a sign of God's genius," Father Elizondo said. Noting that people travel abroad to experience different foods, different peoples, different customs, he said, "When you see great diversity of people, you see the genius of God."

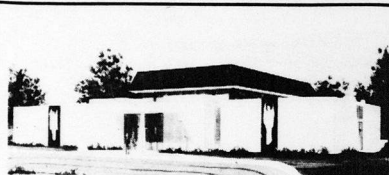
When God comes to the world, he comes "from the bottom up," Father Elizondo said. Christ came to the world as a Galilean and Galileans of his day were looked down upon, he said.

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TIGHT SECURITY—Italian plainclothes police stop nuns entering a small courtyard at Pope John Paul II's summer residence at Castelgandolfo, Italy. Parcels and containers were checked before the pilgrims were allowed in to hear the pope's Sunday Angelus talk (NC Photo from World Wide)

Others take over Vatican duties while pope recuperates

by Fr. RICHARD P. McBRIEN

When President Reagan was shot last spring, people were concerned not only about his health but also about the smooth running of the government. We remember, with mixed emotions, the Secretary of State's declaration, "I'm in control here."

When it comes to the Pope and to the Catholic Church, however, our reaction is one of naivete, or of pious indifference. Not that we aren't profoundly concerned about the Holy Father and his physical condition. People the world over—Catholic and non-Catholic, liberal and conservative—pray for his quick and full recovery.

But many of us seem to think that, in the interim, the Catholic Church somehow runs by itself. Priests continue to say Mass and administer the sacraments. Sisters and lay persons continue to teach catechism, staff the hospitals, and plan parish programs for the young.

Many Catholics, even today, would be hard-pressed to say exactly what a priest does from Monday through Friday, or what it actually takes to run a parish. How much more difficult it is for them to imagine what a Pope does in the course of a week or what it takes to run the universal church.

Do they picture him at prayer most of the day, or reading quietly in his private study? Perhaps he has to spend several hours planning his trips to different parts of the world, or preparing talks and sermons.

And then, of course, there are the necessary exchanges of correspondence with bishops from every continent. The Holy Father needs to know, from time to time, how things are going with the church in Africa, Asia, Latin America, and the like.

EVERY SO OFTEN he has to pray over some diocesan vacancy created by the death or resignation of the bishop. Whom shall the Pope appoint? Who would be the best man for the job? What does the Apostolic Delegate or the Nuncio recommend?

And then there are always so many visitors to Rome: bishops, priests, sisters, important political figures, sometimes a sports hero or a movie star.

By the time the Pope kneels down for his night prayers, he's probably ready for a good night's sleep. And popes always have to rise so early in the morning, don't they?

Well, that isn't exactly how the Catholic Church is run. It may describe some of the Holy Father's routine, but not all of it.

The Catholic Church is a very large international organization, suffering, by its own recent admission, an annual deficit in the range of \$25 million. It employs thousands of workers at all levels in the Vatican alone. No sooner was the Pope in office when some of them were threatening a strike for higher wages.

And then there are the cardinals, bishops, monsignori and simple priests who work in the various congregations of the Roman Curia (comparable to the departments and agencies of any government). There is a complete foreign service, there are departments to regulate the activities of religious congregations, finance offices, secretariats to maintain contacts with non-Catholics, and even a kind of C.I.A. to identify and monitor dissident thought and activity which might prove harmful or embarrassing to "the Holy See."

EACH OF THESE departments, agencies, secretariats, etc., is staffed by human beings, whatever their titles, whatever their manner of dress, whatever their devotional habits. Because they are all human beings, they are all, like the rest of us, sinners.

They can be devoted or ambitious, compassionate or vindictive, sincere or hypocritical, humble or proud, courageous or fearful, forthright or deceitful, just or unjust, selfless or power-hungry.

At the Second Vatican Council the whole range of these human traits was engaged on the floor of St. Peter's and behind the scenes alike.

And there was a winning side and a losing side at Vatican II. Many of the people in the Curia were on the losing side. They viewed the council's support for collegiality as a direct threat to their own authority and power. And it was. But they lost.

Now that Pope John Paul II lies ill, the losers at Vatican II are trying even harder than before to reverse the result. According to consistent reports from Rome, they're not spending their time reading letters from parochial school children while the Holy Father convalesces.

To suggest these reports are far-fetched is to assume that the twenty-third chapter of Matthew's Gospel is fiction.

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Joy of owning home is dream for many

by ANTOINETTE BOSCO

Month after month there is bad news about out-of-sight interest rates. A devastating scenario for housing is part of the picture.

Purchasing a home becomes ever more prohibitive because the price tags on houses in many areas of the nation are unbelievably inflated. In addition, interest rates pump the monthly cost of a large mortgage far beyond what most people can afford.

Lucky people, like myself, already have a house. People who want to buy a house for the first time—newlyweds, single adults, young families—may find they can't handle the payments. For many, becoming a homeowner is a fading dream.

I find this sad. I believe people willing to work for a home of their own should have the chance.

My feelings about owning a home probably go back to my adolescent days and to my father. He arrived in this country in his early teens with nothing more than the poor clothes he was wearing.

Determined to make a life for himself, my father became an apprentice to a butcher. At 23 he married and eventually his family included eight children.

I was the second child. In my elementary school years, we rented a series of flats located in older sections of the city. Always, my father would talk about the day we'd have our own house.

That day came when I was 13. I'll always remember my father after the movers had gone and we were deposited amid furniture and

boxes in a house that we'd call today a handyman's special. My father was excited and happy, almost childlike in his joy. For him, owning a home was a way of defining us as a family.

When I had children of my own, I finally understood why my father had been so determined to have his own house. Living in a place owned by another always made me feel like an intruder. Being a tenant sapped my freedom and made me excessively concerned about the children putting a scratch on the wall or of owning a kitten or puppy.

The desire to own a house was my father's dream repeated in me. Fortunately, I was able to raise my children in the security of their own home almost from the beginning.

I don't see a house as just a place. It is a center where the major activities of living should take place, where we are nourished physically and spiritually.

Many people identify so closely with their houses that this truth comes out even in dreams. Some psychologists and dream researchers maintain that when we dream of a house, it is likely to be a symbol for ourselves.

I know not everyone can or should own a house. I know not every house is a haven. Some of the worst sins have been committed by family members in a house that should have been full of love, but was destroyed by hate. These situations are the ultimate in earthly tragedy.

Jesus is my reference in placing such value on our dwellings. I always thought it fascinating that he referred to heaven as "my Father's house," and promised this was a place of "refreshment, light and peace." It is, of course, also a model of what our own houses should be.

I only hope the economic situation relaxes enough so that our children in their adult years will have the joy of buying their own homes.

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St. Michael's Parish

Bradford, Indiana

Fr. Albert Diezeman, pastor

by VALERIE R. DILLON

The sleepy little town of Bradford is only a pinpoint on Indiana's map, 100 miles or so straight south of Indianapolis. It's got 35 houses and a post office. No stores. But it also has St. Michael's Church, and, for a lot of folks, that's enough.

Some 900 Catholics from Bradford, 30 outlying farms and the nearby towns of Palmyra, Greenville, DePauw, Ramsey, Georgetown and New Salisbury have built their social, educational and communal lives around their church.

Every Sunday morning they come in for Mass, some "from considerable distances, 15 or 20 miles," reports lifetime resident Norbert Hoehn. Their pastor, Father Albert Diezeman, admits "there's no gung ho liturgists around here," but he claims there's an especially good Mass, with lay ministers and readers, sometimes a youth choir. For a country parish, he declares, there's far better than average liturgical participation.

He is backed up by Kathleen Kruer, who's been playing the church organ for 30 years (since she was a young girl) and who boasts that the people sing "real well."

For 8 a.m. weekday Mass, 25 or so people show up.

Religious education programs are flourishing at St. Michael's. Parish native Clara Fessel, who began teaching at St. Joseph's in Corydon 35 years ago, is coordinator of religious education. The CCD program draws 175 pre-school to 6th grade students and 120 youth, 7th grade through high school.

They are taught by 35 certified teachers, 12 of whom already have the new catechist certification.

Last February, 51 young people from the parish were confirmed by Archbishop O'Meara, with "great participation" by parents. Says Clara: "We followed the new Confirmation guidelines; parents came to sessions and Father preached four Sundays on the sacrament."

AND THIS summer, Bible school brought out 110 elementary children and a small group of junior high students. The high school group recently had sessions on Christian dating and on natural family planning. Parents were invited to these sessions and many attended.

Adults have scripture classes as part of the parish's continuing education effort.

The deep spiritual thread which runs through St. Michael's comes out in the pride

parishioners express at the sons and daughters they've given to religious life. Three native sons have become priests—Father Albert Busald and Resurrectionist Fathers Andrew Gettelfinger and Joseph Jacob. The parish claims a list as long as your arm of Benedictine Sisters plus one School Sister of Notre Dame.

Despite an obvious emphasis on youth activity, St. Michael's adults also have a St. Anne's altar group, a men's club, a parish council and a parish service club patterned after the St. Vincent de Paul society. A senior citizen organization is "very successful, very social," and 150 people attend covered-dish socials where they eat, play cards and sing. It's open to the entire Methodist-dominated community.

The work of the service group has become a parish-wide affair. Members send get well and birthday greetings to senior citizens, visit newcomers and make Christmas baskets for shut-ins and the elderly. Recently, the 6th grade students got involved, fashioning Christmas socks and making cookies and gifts to put into the baskets. Second graders chipped in money.

THE PARISH COUNCIL has 12 members. Hoehn, in his first year on the council, was a trustee until that system was eliminated to make way for the council.

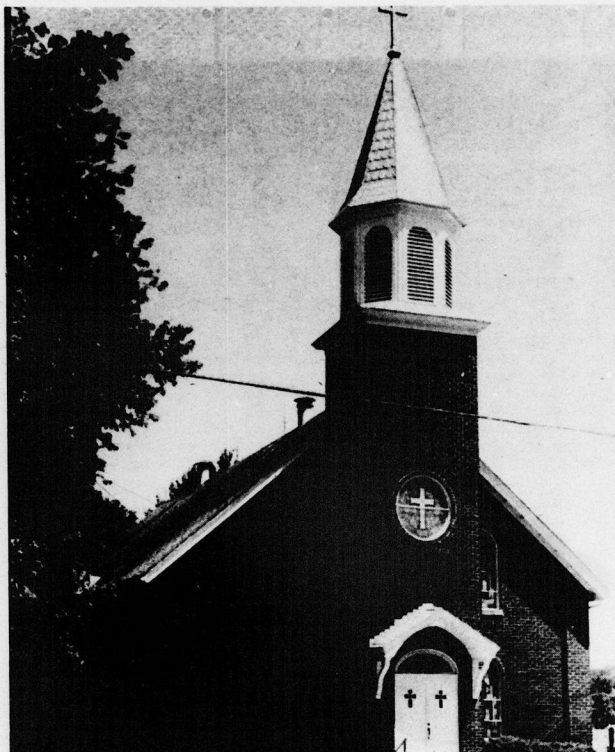
"Shared responsibility" may now be an "in" thing in the church, but at St. Michael's it's long been the fabric of parish life. Father Diezeman admits that "like in most places, if you run up a trial balloon, somebody is sure to take a shot at it." But, he adds, "If I ask someone to do something, it gets done, no matter what it is."

The people and pastor both are eager to show off their parish hall, put up in 1974. The air-conditioned brick building houses 11 classrooms, a kitchen and a large community hall used for meetings, socials and community-wide affairs.

The secret of all this activity may lie in the stability, continuity and traditions of life in this southern end of the archdiocese.

"We don't have the turnover other communities have," explains Clara. "New people who move in say it's a beautiful church," reports lifelong resident Agatha Uhl, a parish secretary, census taker and volunteer in mailings, care of the sacristy and anything else that's needed. She adds proudly, "We still decorate our church with flowers, statues and banners."

Father Diezeman, pastor for eight years and born and raised in nearby Navilleton,



believes that Catholicism is "a little more established here than in other places." In his mind, what contributes most to the parish is "the strong family life" of its parishioners.

About 10 years ago, after a century or more of little influx, newcomers began to arrive from Kentucky—young couples who now number 50 or 75 families. According to the pastor, "people are accepted if they step forward," but—with a smile—Agatha Uhl says "... yes and no."

A GLANCE AT last year's St. Michael's Directory gives a key to its stability: children grow up, marry, stay in the area and have children of their own. Among some 325 families listed, there were 19 Uhl families, 13 each of Fessels, Gettelfingers and Jacobis and 10 or so Kieslers and Books's. Ethnically, it is heavily German.

But the first priest to serve the people was a French clergyman, Father Badin, back in 1829. When a log church was put up in 1835, priests came when they could on horseback from

Kentucky, crossing the Ohio River on their mounts.

When the log church and its grounds got too small, the parish hunted for a new location. Two groups of parishioners each began to build a church on separate sites. But the acre of land donated by Fred Erns won out, and the other foundation was abandoned.

The new church was dedicated on Sept. 29, 1855, by Father Joseph Wentz of New Albany. A parish school opened in 1891 with Benedictine Sisters from Ferdinand in charge. The school was forced to close 10 years ago.

Fire destroyed the church in 1922, but once again the parish built a new church, with Father John B. Gorman as their pastor.

Asked what gives his tiny country parish such resilience and vitality, Father Diezeman, who last year celebrated his 40th year in the priesthood, says simply:

"I see a great deal of faith here... a real dedication to the church. People have a feeling of belonging."



PARISH LEADERS—Active members of an active parish gather at the crucifix in St. Michael's sacristy, marking the site of the first church. From left are Kathleen Kruer, Agatha Uhl, Father Albert N. Diezeman, pastor, Clara Fessel and Norbert Hoehn. (Photos by Valerie Dillon)

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INDIANAPOLIS, INDIANA

Statement reflects Church social teaching

WASHINGTON (NC)—Following is a partial text of the 1981 statement for Labor Day written by the Office of Domestic Social Development of the U.S. Catholic Conference. The statement is entitled "Reviewing and Renewing the Church's Social Teaching."

This year marks the 100th anniversary of the American labor movement, as well as the anniversaries of three Catholic encyclical statements on social and economic issues. These anniversaries occur at a time when sweeping changes are taking place in American public life. There is a sense of crisis in the nation along with a willingness to try new approaches and to seek new solutions, particularly in the economic arena. An important public debate is underway about economic policy and about the role of government in meeting human needs in our society.

In the spirit of contributing to that debate, this Labor Day statement offers some brief reflections on the social and economic changes facing America and on the Catholic Church's teaching on economic justice as embodied in the papal encyclicals of the last 90 years.

The economic crisis that is being felt throughout our society has created a turning point in American life, a time of decision when our fundamental values are being tested. We must decide, in effect, the very identity of our society.

The issues involved have been made all too real by the historic action taken by Congress this year on the budget and tax bills. These actions are massive in scope and constitute a dramatic shift in the social priorities of our nation.

The combined actions of the Congress on budget cuts and tax cuts constitute one of the largest redistributions of wealth and income in America's history. This shift in resources from low and moderate income families to the wealthy is almost unprecedented in its scope and in the severity of its impact.

THE BUDGET CUTS—totalling over \$35 billion—will fall most heavily on the poor. Literally millions of families, who now rely on assistance in such basic necessity areas as nutrition, food stamps, Social Security, housing, Medicaid, legal services, and employment, will be deeply affected.

While federal spending on human needs is being severely cut back, spending on military programs is scheduled to increase at historic rates. The United States is already spending 25 percent of its national budget on military programs. Under current projections, that would increase to almost 40 percent by 1986.

The tax cuts approved by Congress this year are the largest in history, costing the federal Treasury over \$700 billion through fiscal year 1986. These cuts are heavily weighted to benefit the wealthy, almost certainly widening the gap between the rich and poor in our society.

These congressional actions on budget cuts and tax cuts are important in themselves; but in a larger sense, they are extremely significant because of what they symbolize—a dramatic shift in our commitment as a nation to use government policies as a tool for building a more equitable and just society, a substantial retreat from our common goal of providing a minimally adequate standard of living for all our citizens.

This radical shift in philosophy is cause for all of us to stop and reflect. What vision of America do we hold and live for? Do we want to be known as a nation of compassion, a nation visibly committed to human rights and human decency? Or will we be a nation where the strong and the wealthy prosper at the expense of the weak? Will our primary commitment be to the common good, or to private gain? Will compassion or competition be our guiding force?

Ultimately, our questions and decisions have to address the subject of government and its role in creating the kind of society we seek. For we live, not as isolated individuals, but as social beings who share common goals and common goods.

CATHOLIC SOCIAL TEACHING

Catholic social teaching can contribute much to this important debate. For at its core the debate has to do with basic values and moral principles. It is rooted in our fundamental beliefs about the nature of the human person and about how we should live together as a society. A brief look at some of the major themes that permeate the Catholic social encyclicals over the past 90 years will perhaps suggest some guiding principles that are relevant to the current American reality.

Beginning with "Rerum Novarum" in 1891, the church has developed a body of teaching on human rights that is profound in its meaning and challenging in its ramifications. Throughout the past century this teaching has been renewed and applied in different social, economic and political settings. "Rerum Novarum" (1891) was written in the context of the Industrial Revolution, while Pope Pius XI's "Quadragesimo Anno" (1931) came in the midst of the Great Depression. The two great encyclicals of Pope John XXIII, "Mater et Magistra" (1961) and "Pacem in Terris" (1963), reflect the concerns of a world characterized by growing interdependence and complexity.

These statements, which make up the core of the church's human rights teaching in the past century, do not propose specific and concrete programs as answers to complex social and economic problems. Rather they offer moral guidelines—normative ethical standards that can be used in building a just society where human dignity and basic human rights are respected.

DIGNITY OF THE HUMAN PERSON

The foundation for all Catholic social teaching is the dignity of the human person. In the words of the Second Vatican Council "... the beginning, the subject, and the goal of all institutions is and must be the human person."

Made in the image of God, the human person is endowed with a special dignity, a dignity which is protected by a set of basic human rights. These rights are universal and inherent in the very nature of the human person. They are not granted by any human institution nor can they be surrendered. Among these rights delineated by the Catholic tradition are those associated with the right to life and to an adequate standard of living. In the words of Pope John XXIII:

"... every person has the right to life, to bodily integrity, and to the means which are suitable for the proper development of life; these are primarily food, clothing, shelter, rest, medical care, and finally the necessary social services. Therefore a human being also has the right to security in cases of sickness, inability to work, widowhood, old age, unemployment, or in any other case in which one is deprived of the means of subsistence through no fault of his own."

COMMON GOOD

The "common good" is a second theme which is integral to Catholic social teaching. Although this teaching strongly emphasizes the human person, it is not an individualistic ethic. On the contrary, the human person is seen as essentially a social being, and human rights are rights held in community. In the words of the Vatican Council, "The social nature of humankind makes it evident that the progress of the human person and the advance of society itself hinge on one another."

The common good is not so much the

summation of the goods of individual citizens as it is a set of social conditions which facilitate human development. It is not so much a static order as it is a goal to accomplish. It stands as a call to responsibility whereby we are all required to work for the general welfare of the entire human family. We are called to establish social institutions and structures which protect basic human rights and reflect the dignity of every person.

ROLE OF GOVERNMENT

Because human rights in the Catholic tradition are considered in an essentially social context, the role of government is a subject which takes on great significance in that teaching. The papal encyclicals begin with the idea that the very reason for the existence of government is to promote the common good by protecting human rights and promoting human dignity.

Pope John XXIII expressed this point clearly in "Pacem in Terris":

"The chief concern of civil authorities must therefore be to ensure that these rights are acknowledged, respected, coordinated with other rights, defended and promoted... For to safeguard the inalienable rights of the human person, and to facilitate the fulfillment of his duties, should be the chief duty of every public authority."

SUBSIDIARITY

While the Church's social teaching takes a strong position on the need for government intervention to protect basic rights, it also provides a useful guiding principle that warns against unnecessary centralization of power. Called "subsidiarity," this principle is described in "Quadragesimo Anno" as follows:

"Just as it is wrong to take away from individuals what by their own ability and effort they can accomplish and commit it to the community, so it is an injury and at the same time both a serious evil and a perturbation of right order to assign to a larger and higher society what can be performed successfully by smaller and lower communities."

Through the principle of subsidiarity, the church's teaching emphasizes the importance of the many forms of human relationships and organizations that exist at the various levels of society—the family, the neighborhood, the parish, the labor union, the professional organizations and voluntary associations that are so vital to a healthy society.

DISTRIBUTIVE JUSTICE

The principle of distributive justice is presented by the church's social teaching as a tool for deciding among competing claims and rights in society. This is a particularly relevant guide in the realm of economics. Thus Pope John XXIII wrote, "Economic arrangements are to be assessed not so much from the sum total of goods and wealth possessed, as from the distribution of goods according to the norms of justice." And his successor, Pope Paul VI, taught in "Populorum Progressio" that "... No one is allowed to set aside solely for his own advantage possessions which exceed his needs when others lack the necessities of life." When conflicts arise between the claims of those in need and those who are well off, Catholic social teaching gives special priority to the needs of the poor.

DIGNITY OF WORK

Finally, it is appropriate in the context of this Labor Day statement to call attention to a theme that is found throughout the encyclical documents of the past 90 years—the dignity of work and the right of workers. From the extensive treatment given this theme in "Rerum Novarum" (1891) to the most recent statements of Pope John Paul II, the church has emphasized the importance and dignity of human labor.

Adequate employment is considered to be a basic human right. Thus, "Quadragesimo Anno" declared, "The opportunity to work must be provided for those who are able and willing to work." More recently, Pope John Paul II reiterated the importance of employment: "A fundamental concern of mine and all—rulers, labor leaders and businessmen—must be this: to give work to everyone. Providing employment must not be taken lightly or considered a secondary aspect of the economic order and of development. It should be a central element in the aims of economic theory and practice."

CONCLUSION

The challenge facing all of America is to transform the present crisis into an opportunity to build a more just society. We must move ahead with a deep sense of hope—a hope that not only wishes for, but also works for a better future. This requires a conscious attempt to resist the temptations of despair, resignation, or alienation.

Rather, is it not possible to build on positive values, to use the symbols and themes of our religious tradition as cornerstones for the construction of a better future? Is it possible to construct a social and economic system which is so rooted in respect for the dignity that all human rights are guaranteed to a society that is so committed to fulfilling the development that none of its members go without basic necessities? Are we not capable of developing an economic policy in which the dignity of work is so important that full employment is the first and most important goal, a policy in which jobs are guaranteed for all? Can we not build a public consensus that the common good takes precedence over private gain, that the poor should be fed, clothed and housed before the rich are permitted to accumulate luxuries?

These are some of the questions and challenges that face us. Difficult as they are, we dare not shy away; for our response is our future.



LA photo by Joseph Pugliese, who repaired shoes from his uncle a century ago in Fort Plain, N.Y. (NC photo by J. Squires)

THE ACTIVE LIST

Sept. 5

A meeting of the Fifth Wheel group will be held at 1520 E. Riverside Dr., Indianapolis, at 7:45 p.m.

Enochsburg will be held on parish grounds from 11 a.m. until 7 p.m. Take Interstate Highway 74. The parish is located between Greensburg and Batesville.

is scheduled for St. Peter parish in Franklin County. The hours are from 10:15 a.m. to 2 p.m. (EST).

N. 17th Ave., Beech Grove, at 12:30 p.m. ***

An inquiry class for those interested in learning more about the Catholic faith will be offered at 7:30 p.m. on four consecutive Tuesdays, Sept. 8 through 29, at Nativity School, Indianapolis. Father James Bonke and Sister Nancy Brosnan will conduct the sessions. Attendance at the sessions does not necessarily mean that a person desires to become a Catholic. The sessions are purely informational.

Franciscan Father Justin Belitz will conduct an adult education course, "Successful Living," at Alverna Retreat Center. The classes will begin on Sept. 8 and continue on Tuesday and Thursday for four consecutive weeks. For information call 317-257-7338.

Sept. 9

St. Mark parish will have its regularly scheduled luncheon/card party in the parish hall, Edgewood and U.S. 31S, Indianapolis. Luncheon will be served at 11:30 a.m. followed by the card games at 12:30 p.m.

St. Matthew's Parish Picnic Sunday, Sept. 13th (Starting at 2:30 p.m.)

Dinner Catered by FRIEJE'S
4:00 p.m. to 6:00 p.m.

CYO Football Games starting at 1:00 p.m. followed by games, prizes and square dancing.

Adults — \$4.00 Children — \$2.00 Under 5 — Free
Reservations Necessary — 545-8221

Sept. 12

The athletic department of St. Paul parish, Sellersburg, will sponsor a dance at Father Gootee Hall beginning at 9 p.m.

A day of recollection will be held at Kordes Enrichment Center, Ferdinand, Ind., beginning at 10 a.m. The program will end at 4 p.m. Write Benedictine Sister Betty Drewes, R.R. 3, Box 200, Ferdinand, IN 47532 for registration.

Sept. 13

A Monte Carlo night will be sponsored by St. Francis de Sales parish, 2191 Avondale Pl., Indianapolis. The hours are from 6:30 to 10:30 p.m.

The annual fall festival at St. Mary parish, Fifth and Perkins St., Rushville, will be in progress from 9 a.m. to 6 p.m. Ham and chicken dinners will

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Sept. 6

The St. John parish picnic at

Sept. 7

A Labor Day holiday picnic

The Ave Maria Guild will meet at St. Paul Hermitage, 501

Local Knights recognized

Nineteen Knights of Columbus Councils in the archdiocese received Supreme Council recognition for the 1980-81 fraternal year ending June 30.

Receiving the coveted Star Council Award for achieve-

ments in program, membership and insurance quotas were Rushville 769, Connersville 861, Columbus 1414, Aurora 2111 and Brazil 4377.

The Columbian Award for outstanding programming went

to Greensburg 1042, Bloomington 1096, Bedford 1106, Tell City 1172, Lawrenceburg 1231, Lanesville 1808 and Indiana 3660 and 5290.

Terre Haute 541 and Mooresville 7431 received both the Columbian Award and the Founders' Award for attaining insurance requirements.

Brookville 1010 and Jeffersonville 1348 won the Father McGivney Award for conducting a successful membership program.

Madison 934 and Martinsville 6273 received both the Columbian Award and the Father McGivney award.

Engraved plaques symbolic of the citations will be presented at a future council program.

Music is focus of workshop

The blending of black, gospel and traditional church music will be the focus of a workshop at Our Lady of Mount Carmel Church by Grayson Brown, a leading composer and musician. Sponsored by the parish, the workshop is scheduled from 9 a.m. to 4:30 p.m. Saturday, Sept. 12.

The workshop is open to persons of all faiths, but is especially designed for local parish music and liturgy directors, clergy, choir directors, and church musicians and singers.

Grayson Brown is nationally recognized as the leading composer of contemporary religious music combining a black tradition with gospel and traditional church music. His original music for Catholic liturgies is widely used. He has produced two record albums and a number of music books in use throughout America.

Brown will teach practical methods for church musicians, singers and all who design or lead worship to introduce spirited music and other lively elements into their liturgies.

Workshop fee is \$7 per person in advance or \$10 at the door. Lunch is included.

Persons wishing to register should send name, address, telephone number and position in parish or church along with the fee to Jim Sullivan, P. O. Box 338, Carmel, Indiana 46032; Phone (317) 848-1488.

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Labor Day Picnic

September 7

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be featured along with other festival activities.

An evening of prayerful music will be presented by Father Carey Landry and Carol Jean Kinghorn at St. Rose of Lima parish, 114 Lancelot Dr., Franklin, at 7 p.m. Write the parish or call for tickets, phone 317-736-3929 or 317-736-5609.

St. Matthew parish at 4100 E. 56th St., Indianapolis, will hold a parish picnic beginning at 2:30 p.m. Reservations are necessary for the catered dinner to be served from 4 to 6 p.m. Call 317-545-6221.

Reunions

St. John Academy alumnae will have a reunion brunch on Sunday, Sept. 20. The event will begin with Mass at 11 a.m. at St. John Church, Indianapolis. Brunch at the Atkinson Hotel will follow the Mass. Reservations should be made by Thursday, Sept. 10. Call Helen McGrath, 894-4361, or Mary Jo Keegan, 353-2473.



OBITUARIES

† BECHT, Robert B., 56, Holy Family, New Albany, Aug. 28. Husband of Mildred (Dulworth); father of Sue and Ronald Becht; brother of Arville, Charles, Clarence and Louis Becht.

† BELL, Bertha Mae, 28, Memorial Mass, Holy Angels, Indianapolis, Aug. 28. Mother of Mary Alice Kirby; daughter of Charles W. Kirby; sister of Robert, Daisy, Betty and Sheila Kirby.

† BELL, Kingston Edmund III, 1, King Edwin II, 6, Berkins Mischell, 3, and Bertina LaShell, 4, Memorial Mass, Holy Angels, Indianapolis, Aug. 28. Children of King Edward Bell; grandchildren of Mable and James Bell Sr. and Charles W. Kirby.

† BORITZKI, Jason Michael, Holy Name, Beech Grove, Aug. 28. Son of Robert and Dorothy Boritzki; brother of Jeremy, Damon and Michael Boritzki; grandson of Carl and Zena Boritzki and Dorothy Kiesel.

† BURKE, Nellie, 75, St. Patrick, Indianapolis, Aug. 31.

† CONWAY, Frank V., Jr., 55, Sacred Heart, Indianapolis, Aug. 27. Husband of Margaret; father of Patricia Wray, Linda Spikerman, William, Daniel and Dennis Conway; son of Rose Conway; brother of Roland and Robert Conway, Mary Daley and Rita Kennedy.

† FONN, Frank F., St. Anthony, Indianapolis, Aug. 28. Father of Barbara Ingram; brother of Edna Fonn.

† GLENN, Mrs. Maurice, Christ the King, Indianapolis, Aug. 31. Mother of Michael; sister of Miriam Rouls and Mildred Taylor.

† HELLEG, Stella Rose, 40, St. Michael, Bradford, Aug. 29. Daughter of Josephine Wooley; sister of Jo Thrasher, Loraine Byrn and Mary S. Ashley.

† HIGGS, Frances Elaine, 48, SS. Peter and Paul Cathedral, Indianapolis, Aug. 27. Wife of Donald A.; mother of Nancy Broshers, Marci, Valerie, Phillip, Michael, Chris and Wayne Higgs; daughter of Elizabeth Noll.

† HOLZER, Christina, 91, Sacred Heart, Indianapolis, Aug. 27. Mother of Franciscan Fathers Werner and Peter Holzer, Marie, Leona, Melvin and Francis Holzer; sister of Charlotte Eckstein and Mathilda Yeager.

† KERSTING, Ellen Marie, 63, Miraculous Medal Chapel, Indianapolis, Aug. 28. Mother of Joanna Ray.

† KLAPHEKE, Joseph H., 64, St. Mary of the Knobs, Floyd Knobs, Aug. 29. Husband of Agnes (Didiot); father of Jackie Payne, Joyce Wilson, Janet and Juanita Klapheke; foster father of Emma Bir Pepper; brother of Joan Barnes, Mary Lee and Frank Klapheke.

† LOONAM, Bernard J., 71, St. Matthew, Indianapolis, Sept. 1. Husband of Elizabeth; brother of Providence Sister Maureen Loonam, Esther Roesch and Robert Loonam.

† LUCKRITZ, Lorraine, 83, St. Mary, Greensburg, Aug. 28. Sister of Helen Wright.

† MALONEY, Thomas R., 79, St. Malachy, Brownsburg, Aug. 28. Husband of Beatie; father of Sally

Happel, Paul and Stephen Maloney; brother of Marguerite Bradley, Ellen Price, Anne Konop, Loretta McDonald, Ellen Johnson, Beatrice Wiley, Bernard and John Maloney.

† MEISSEL, Mary C., 81, Little Flower, Indianapolis, Aug. 28. Mother of Alice Mae Putland and Mary Laverne Stephens; sister of Earl Tretry and Emma McKinney.

† MISSEI, Raymond F., 63, St. Mary, New Albany, Aug. 29. Father of Dolores Karier, Mary Krueer, James and Paul Missei; brother of Elnora Vochem, Amelia Dethy, Bertha DeMarsh, Mary Thomas and Alfred Missei.

† O'CONNOR, Norbert Sarto, 72, Our Lady of Lourdes, Indianapolis, Aug. 27. Husband of Doris; father of Judy Fenoglio, Eileen Wilkerson, Kathleen Cukay, Clare Bradshaw, Michael, Kevin, Brian, Kiernan, Daniel, Terrance, Timothy, Malachy and Margaret O'Connor; brother of Rosemary Welch, Jean Carton, Martha Jacobs, Aloysius and Catherine O'Connor.

Father Buchanan dies

SCOTTSBURG, Ind.—The funeral liturgy for Hubert A. Buchanan, 77, was celebrated at American Martyrs Church here on Monday, Aug. 24. A son, Father Donald Buchanan of Plainfield concelebrated the Mass with other priests in the area.

In addition to Father Buchanan, other survivors include his wife, Evelyn (Smith) Buchanan; two daughters, Jo Nell White and Mary Buchanan; two other sons, Hubert and James Buchanan; and two brothers, Raymond and William Buchanan.

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ST. MONICA'S 25TH—It was an exciting day at St. Monica Parish on Indianapolis' northwest side last Sunday, Aug. 30, as the parish celebrated the 25th anniversary of its founding. Archbishop Edward T. O'Meara was on hand to celebrate Mass with Fathers Albert Ajamie, pastor, and Kenneth Taylor, associate. Later, at a reception in the parish hall, he greeted hundreds of parishioners. In top photo, the archbishop trades hand slaps with a young member of the parish as her family looks on in delight. Above, Archbishop O'Meara received a surprise memento of the occasion—a pale blue St. Monica tee shirt, held up for inspection by Father Taylor. Said the archbishop: "Just my size—Medium!" St. Monica's has the largest geographical boundaries of any parish in the archdiocese, extending to the Marion/Boone County line on the north, to Lafayette Road west, to 44th/46th streets south, and to Hoover Road on the east. Founded by first pastor, Father Paul Utz, the parish is noted for its diversity.

YOUTH CORNER

'Telling all' violates spirit of love

by TOM LENNON

Question: Is it good to tell a new boyfriend or girlfriend about previous loves or experiences?

Answer: So much depends on what you tell and why you tell it. Certainly no harm is done if you mention that Englebert Hammerstein, whom you dated for seven months, had wonderful taste in clothes.

But suppose a young man tells his date

about a previous love in this way: "Sherry was a strange one. I liked her in a way, and she was interesting to talk to most of the time. But there's something cold about her. I think she hates sex, because she sees her parents fighting all the time. Her parents ruined our friendship. Really, I think her parents are ruining her life."

What's to be gained by such revelations?

And if you were Sherry, would you want something like this said by your former

boyfriend to the young woman who succeeds you?

More important, what would you think and feel if your next date begins telling you the intimate details of his last romance? Would you wonder if someday he'll be talking about you to another woman—and maybe even laughing?

Would you feel like revealing much of your heart and mind to him, or would you clam up and perhaps tell him to shove off forever at the end of the evening?

What is said and what happens between a man and woman who care deeply for each other involves much that is intimate, highly private, and, in a sense, almost sacred.

The intimate words and deeds of people are not meant to be broadcast later—unless there is a powerful and compelling reason for doing so. Such revelations, without a sound reason, are a violation of the spirit of love.

Perhaps some words from long ago are useful here. In the Bible's Book of Tobit an old man says to his son, "Do to no one what you yourself dislike."

Question: I read about the TV special on the Trappist monks in Massachusetts. I was surprised to learn about them. I am curious about what kind of young man would join such a group of people.

Answer: A friend of mine, Tim, who is 22, will enter a Trappist abbey in October. Perhaps some information about him will partly answer your question, although not every monk is a carbon copy of this young man.

Tim is of average height, about the same size as his twin brother. His long hair is a rich auburn, as is his beard.

He plays the guitar well and is a good artist; painting has given him many hours of enjoyment.

After high school Tim went to work in the

office of an insurance company. He was on the job there for three years and then quit to go to college for a year.

He had an active social life—parties, dancing, drinking and general fun. He showed me a color print of one of his former girl friends, and she is lovely indeed.

After a time the social life wore thin for Tim. Emptiness . . . hollowness . . . hunger—call it what you will—made itself felt. Something was missing in the loud, frantic parties and the drinking sessions.

Certain questions became more insistent. What is the meaning of life? What will bring me the deepest happiness?

In high school an English teacher had urged Tim to read "The Seven Story Mountain" by Thomas Merton. This is an autobiography of a young man who became a Trappist monk in the 1940s.

More and more Tim found himself thinking about God, about a deeper relationship with the Lord, and about the possibility of becoming a monk.

He made a number of visits to a Trappist abbey. He talked a number of times to the vocations director there and to the abbot. He took long psychological tests and was interviewed by a psychologist.

Sometimes he thought the last thing in the world he wanted to do was become a monk. Sometimes he wanted to forget the whole thing.

But the idea kept returning.

His parents, other relatives and friends didn't really understand why he was thinking of doing this.

Last December he considered going to college for three more years before becoming a monk. But he decided that was a cop-out. He will enter a Trappist abbey this fall when the silent Kentucky hills are drenched in a multitude of leaves of every color.

Then Tim's quest for God and his prayers for all the people of the world will intensify. A lifelong task and adventure will get underway.

A final bit of information: Young women who want to dedicate their lives to God in somewhat the same way Tim is doing can become Trappistines.

(Questions may be sent to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

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Carpenter signs up to play pro hockey

WASHINGTON—Catholic prep school hockey star Bobby Carpenter, who was the top U.S. player picked in the National Hockey League (NHL) draft in June, has signed a contract to play for the Washington Capitals.

Carpenter, who turned 18 in July, is to receive about \$500,000 over the next three years to play for the Capitals or their farm team in Hershey, Pa.

The signing was announced at the Capital Center in the Washington suburb of Landover, Md., Aug. 27, at a news conference attended by representatives from the White House and the Maryland State House, congressmen from Carpenter's home district in Massachusetts and the Maryland suburbs, Carpenter's family, his high school coach and former Boston Bruins hockey star Bobby Orr, who has been advising Carpenter.

Many sports experts say Carpenter, who played center on the team at St. John's Prep in Danvers, Mass., could be among the great players in NHL history.

Orr, who led the Bruins to two Stanley Cup championships and several regular season first-place finishes, said Carpenter has a chance to be great. "It will take time and a lot of help from the Capitals," Orr said. "But he has been blessed with ability and he will work his butt off. Ten months ago, I saw him skate for the first time and I saw him do things anticipating plays, that 17-year-olds don't do. And he's a tough little guy who'll stand up to the physical testing he's going to get in the NHL."

The week before the news conference, Carpenter notified Providence College that he would not be using the grant-in-aid it had awarded him.

Explaining his decision, Carpenter said, "Ever since I started skating, I've wanted to play in the National Hockey League. If I didn't do it now, when I had the chance, I figured I'd regret it later."



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TV PROGRAMMING

Spirit of Mother Teresa captured

by HENRY HERX

NEW YORK (NC)—According to producer-director Ann Petrie, there are other aspects to Mother Teresa's apostolic work and spiritual depth than those usually shown by the media. As an example, she said: "This tiny and fragile-looking woman is an incredibly dynamic leader with enormous management ability and sense of organization extending to her communities in 40 countries around the globe. That's one of the things about her I wanted to get on film."

Ms. Petrie was talking about her one-hour documentary, "The World of Mother Teresa," which premiered on PBS last January to generally enthusiastic reviews in secular as well as religious publications—including this one. The reason she was talking with the press about it just recently was to help publicize the fact that PBS is rebroadcasting the program this Tuesday, Sept. 8 at 9 p.m. (EDT).

All filmmakers hope their works will find a public but Ms. Petrie feels a special commitment toward this one. She explained, "Mother allowed me to make this film because she had something to tell Americans and I owe it to her to make them aware of that." If they aren't, it won't be any fault of Ms. Petrie, who has interrupted work on a new project to organize a sort of one-woman publicity campaign for the rebroadcast.

Her documentary shows the variety of Mother Teresa's work for India's "poorest of the poor" and how much this has inspired her co-workers there

and around the world. The Missionaries of Charity—the order of nuns founded by Mother Teresa—are also shown carrying out their mission in caring for the lonely and the abandoned, the sick and the dying.

But what is central to the film, however, is its vivid portrait of Mother Teresa herself. We see her being honored with the Nobel Peace Prize and the Star of India but also at home among her family of nuns, orphans, volunteer workers and, everywhere, the poor of India. For Ms. Petrie, getting the scenes of this remarkable woman in spon-

taneous action is the film's greatest accomplishment.

MS. PETRIE gave some examples of what she meant: "There's a segment of Mother's trip to the housing development financed by her Peace Prize. On the way, we were stopped by a broken bridge but Mother refused to turn back. She kept talking to the authorities until finally they let us pass. That is so characteristic of her—she is simply deaf to negativity."

Another example Ms. Petrie cited took place at a ceremony turning over some land donated to Mother Teresa for a leper community. "She accepted it gratefully in the name of the lepers but then, before touring the site, she asked the local bishop if water was available for growing crops. Told that it wasn't, she said simply, 'That won't do,' and one felt confident that the deficiency would soon be remedied."

These kind of scenes characterize Mother Teresa as practical and unpretentious as she is dedicated and determined. If any one scene could be said to sum up what her film is all about, according to Ms. Petrie it would be the moment

during an interview with Joyce Davidson Susskind when Mother Teresa suddenly asked the interviewer, "What did you come here for?"

Without waiting for a response, Mother Teresa answered her own question: "You have been enriched by coming here ... You have been enriched with something mysterious for which there is no explanation. I think that the American people and the European people have much and that you find that muchness suffocating."

EVEN IN cold print and in truncated form, that's a powerful and sobering statement, something that we need to hear and reflect on. It is even more forceful in the context of a film that has introduced us to a very warm and loving woman whose generosity of spirit is contagious.

It was meeting Mother Teresa at the 1976 Eucharistic Congress that convinced Ms. Petrie she had to make this film. Her brother, a priest working in a leper mission in India, finally got Mother to agree but it was never easy pinning her down either before,

during or after production.

Ms. Petrie explained that "she really dislikes publicity enormously. It's her lowest priority and then, too, she lives in constant crisis and in action. When I finally stopped fretting and just did what I could, everything was fine. She lives in a world of miracles and the

whole production is one of miracles."

Asked what Mother Teresa thinks of her film, Petrie said that she has not yet seen it. "I screened it for my brother and the others in the community but Mother found an excuse to be outside the house on that particular evening. However, she has told me that she knows from letters that the message people have gotten from the film is that God still loves the world and it pleases her that it has helped them to see her work as God's love in action."



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Ocean adventure offers photo beauty

NEW YORK (NC)—Breaking the summer monotony of reruns are the occasional pilots for unbought series and similar failed projects on the order of "Key Tortuga," a tale of sunken treasure off the Florida coast, airing Friday, Sept. 11, 8-9 p.m. (EDT) on CBS.

The adventure starts well with the captain (Scott Thomas) of a charter fishing boat stumbling upon the wreckage of a Spanish treasure galleon, to the delight of his son, daughter and trusty mate (Paul Winfield). As ruthless hijackers move in to steal the treasure, however, the story becomes slack and predictable, wasting the efforts of all concerned, including several tired sharks.

What it does offer is a boat tour of the Florida Keys and the playful antics of two trained dolphins who out-act everybody in the film. It's not for the kids, however, because of some heavy-handed violence, including the wounding of one of the dolphins. But if you can forget about the formula plot and enjoy picturesque photography, it's an alternative to watching the unimpeachable rerun of "Benson."

Sunday, Sept. 6, (ABC) "Directions," the weekly news program on religion, presents a reprise of "California, Here I Come," a look at unemployment's effect on the affluent middle class. The program chronicles Mexican-Americans in the Salinas Valley. (Please check local listings for exact time in your area.)

Tuesday, Sept. 8, 4:30-5:30 p.m. (EDT) (CBS) "The Haunting of Harrington House." Roscoe Lee Browne stars in this "CBS Children's Mystery Theater" story about a

young girl's investigation of the mysterious happenings scaring guests away from her father's hotel.

Wednesday, Sept. 9, 9-10

p.m. (EDT) (PBS) "Make a Joyful Noise." Glenda Smith-White stars in this original "gospel opera" about a young woman who is looking for direction in her life and finds it in religion.

Wednesday, Sept. 9, 9:30-11 p.m. (EDT) (NBC) "America—Black and White." Garrick Utley anchors this "NBC White Paper" on the state of relations between the nation's two principal racial groups as inflation and a faltering economy increase the pressures on both.

Friday, Sept. 11, 10-11 p.m.

(EDT) (ABC) "Genetic Gold Rush." The social, moral and economic issues surrounding the controversial potentials of genetic engineering are examined in this "ABC News Closeup" report.

Saturday, Sept. 12, 12 noon-12:30 p.m. (EDT) (ABC) "The Puppy Saves the Circus." A lively little pup who's lost his memory finds a home when his delightful tricks save the fortunes of a small family circus in the season premiere of the "ABC Weekend Specials."

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Foibles of supermarket life spill from Dailey's basket

by ALICE DAILEY

It took a recent supermarket strike to make a lot of us appreciate the pros who normally operate the cash registers... especially after bouts with substitutes who had to work out on paper how much three 20-cent doughnuts cost or what a third of 80 cents was.

Some recent observations of one cashier alone would almost fill a book which could be titled, "A Day in the Life of Ivana Won't-Get-Rich."

On a typical day Ivana busily stocked shelves until her supervisor nodded toward a cash register. As the lane opened up, a line of people swooped into it.

The first in line complained, "Why do youse people always wait until the lines is clear to the back of the store?"

Ivana smiled. "I go where my boss sends me."

The next fellow's purchases totaled \$1.89. He didn't have cash or a pen to write a check. He didn't know the date either.

A woman who had brought the whole daily paper with her, began to search for cents-off coupons. After much rustling she managed to tear a few coupons from the middle. In the midst of the bottleneck a supervisor squeezed into the small space, delivering brown cash envelopes and offering suggestions. Through it all Ivana maintained a cathedral-like calm.

THEN THERE WAS this big dude wearing only cutoff jeans and a face full of hair. He had a hefty order but never moved a finger to help as the girl struggled and stretched clear to her toes to reach some of the items in the basket.

A mouthy person, loudly protesting food prices, moved up. She pulled out books of food stamps and picked up one book, set it down, picked up another, then went back to the first one. The cashier asked courteously, "would you like me to help?"

"I can do it myself!" she snapped.

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discovered I had forgotten the chief item I went for, a detergent booster.

Back at the store Ivana was still placating the tides of humanity. While she delivered a envelope to the office, a waiting customer grumbled, "no matter what line I get in there's always a tie-up. Run to the office! Run out of cash register tape! Get produce weighed! Wait for poky people to put their change away!"

An old bird with young ideas leaned way over to Ivana. "Remember what I told you. Anytime you want go out, say the word. I could show a girl a good time." She smiled.

Then the mouthy woman was back and began unloading her sack of groceries. "Just look at that there total you rung up—\$14.58! I don't even have no ten dollars worth in there!"

"Ma'am, that's not the total. That's the time of day."

The woman snorted. "There ain't no fourteen o'clock. Any three-year-old knows that!"

Ivana said soothingly. "That's naval time, or ship's bell time I think it's called." She re-sacked the items and the woman stomped out. "Ship's bell time! Why do them bigshots always try to mix people up?"

Once back home I hang its laundry out to dry. But the rooftop sign near an apart-

THE NEXT IN LINE, a woman, filled the entire counter with groceries, her purse, a checkbook and a shawl. She asked loudly, "Honey, how's your old grandma? Deef as ever?"

Ivana winced. "She does have a hearing aid but she won't use it."

"Still livin' with you?" The cashier nodded. "Honey, lemme have your pen. How much I owe you. \$15.80? I'll just

write out the check for \$15 even. I got change." She dug into her purse and threw 18 pennies, one by one, onto the counter.

Ivana whispered to me: "Will you please put the 'lane closed' sign behind you? And to a man who had just come up she said, 'Sir, this lane is closed but the next one is opening up.'"

He said in a bantering way, "Not quittin' already. Why, it's only 3:15."

As she moved to leave, a

teenaged boy brought an old woman up to her. "Mom, Grandma insisted on coming over with me. And listen. I gotta split or I'll be late."

Ivana sighed. "Wait right here, Grandma, and I'll bring my car to the door so you won't have to walk so far."

The old lady whined. "Why don't you bring your car to the door for me? You know I can't walk far."



SOLAR LAUNDRY—Wilton Cleaners in Chicago doesn't really hang its laundry out to dry. But the rooftop sign near an apart-

ment tenant's line adds a touch of irony to the scene. (NC Photo by F.J. Heller)

Parish battles to close adult movie theatre

BALTIMORE (NC)—The pastor, staff and parishioners of St. Patrick Parish in the Fells Point section of Baltimore have joined other members of the community in a battle to close a newly opened adult movie theater in their neighborhood.

On Aug. 14 parishioners and other members of the community held a prayer vigil from 11 p.m. to midnight before the showing of the midnight feature at the Cinema X Theater.

Although a city judge rejected the suit by a newly formed neighborhood group, CUB (Clean Up Broadway), to have the theater closed on the grounds that it "would cause harm to both the community and its children," CUB is planning another legal attack. CUB also pickets outside the theater daily from 6 p.m. to 9 p.m. and late at night whenever there is a midnight show.

Father Blair Raum, pastor of St. Patrick's, other members of the parish staff and parishioners have joined with Beverly Holland, a neighborhood resident and mother of two children who heads CUB, in the effort to close the theater.

"We see our presence on the picket line as moral," Father Raum said. "When you talk about the city, then you talk about problems in housing, poverty, drugs and pornography. If we took the Gospel literally, then few of these problems would exist."

Noting that the theater is located just three doors from St. Patrick School, Father Raum said, "Our school has been around for a long time. We have been committed to Catholic education since 1815. We can't tell our children one thing and have them walk out the door and see us tacitly okaying this."

Equity Court Judge Martin Greenfield turned down CUB's request for an injunction to halt the theater's operation for insufficient evidence. Ms. Holland said, "although we had many affidavits proving the harmful effects of pornography."

A new trial has been set for October, when CUB will try to prove that Cinema X owners made major structural changes without a permit.

Explaining her determination to rid the neighborhood of the adult movie theater, Ms. Holland said, "I'm terrified. My child has to go past that movie house every time she goes to school. I'm afraid of the type of people who may go to that place. Suppose they see one of the films and decide to grab a child, my child or any child. Many critics will laugh and say this will not happen. But no one thought Atlanta would happen either."

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VIEWING WITH ARNOLD

'Victory'—upbeat sports mix

by JAMES W. ARNOLD

"Victory" is the ultimate sports underdog film, echoing all those yarns in which the prisoners defeat the guards, the townies beat the fraternity kids, the Christians overcome the lions, and the Bad News Bears win the national championship.

In this case, it's Nazi prison camp inmates taking on the German national team in front of the whole world at a soccer stadium in occupied Paris during World War II.

The impossible does happen, and it's uplifting, certainly, provided you're willing to accept all the "Rocky"-type miracles that occur along the way. The amazing American hockey victory in the 1980 Winter Olympics has, in fact, validated the possibility of sports miracles in fiction for years to come.

The movie seems to be after exactly that kind of "high." The stakes in this game are even higher, since the Nazis themselves have staged the contest as a propaganda show, fixed the referees and encouraged their stalwarts to play rough and dirty. Next to them, the Soviets at Lake Placid were lovably sympathetic amateurs.

Most of the sports action is escape artist (Sylvester Stallone) who is always anxious to go over (or under) the barbed wire.



THE GAME is first proposed by a liberal ex-jock German officer (Max Von Sydow) as a sort of mutual morale-builder and break in the monotony of waiting-out-the-war. His counterpart (Michael Caine), a former English soccer star, agrees if he can pick his team from POW camps all over

Germany (the actors are well-known European stars) and properly equip and train them.

Under the circumstances, it's totally insane—a masculine version of the situation in "Playing for Time," where an inmate elite orchestra was given privileged status inside a women's death camp.

For a time, we're not encouraged to take the match seriously. It seems a prime example of the exploitation of sport for political purposes. The Nazis want their propaganda victory. The British have a moral debate about whether Caine is collaborating with the enemy, but eventually decide to use the game to stage an

elaborate escape for the POW team.

The detached American (Stallone) plays a reluctant key role, first escaping the camp to contact the French Resistance, then being coaxed to return to help set up the plan. (The situation strongly recalls "Bridge on the River Kwai.")

But Huston and his writers are only conning us. Instead of escaping at half-time as planned, Caine and his athletes (although they're getting crunched, 4 to 1) become obsessed with the idea they can beat the Germans. As one of them (the legendary Pele) explains to the dumbfounded Stallone, "If we leave now, we lose more than a 'game.'"

crowds is breathtaking.

Finally, when the huge French crowd bursts onto the field, simply sweeping the armed Germans away like so many toy soldiers, to swallow up their heroes and carry them safely away, Huston has his perfect metaphor for the victory of the spirit and imagination over the merely logical and rational.

The truth of it is questionable, but the image is lovely. En route, "Victory" asks us to overlook a half-dozen improbabilities in plot and character. Despite the cruel wartime circumstances, it's a film with few nasty moments and little realistic bite. But if it's something positive you need, "Victory" provides a capital "P" to go with its "V."

(Wholesome upbeat mix of sports and POW genres; no sex or language, minimal violence; satisfactory for all ages).

NCOMP rating: A-1, morally acceptable for all.

Pope John Paul previews film of his life

CASTELGANDOLFO, Italy (NC)—A major international film which cost \$10 million to produce has been previewed with pleasure by the chief character it portrays, Pope John Paul II.

On Aug. 29, in a second-floor room of his summer residence, the pope and 40 invited guests were given a private showing of "From a Far Country: John Paul II."

When the 140-minute movie had ended the pontiff, reportedly visibly moved, stood motionless for a moment, then embraced the film's director, Krzysztof Zanussi.

The pope said to Zanussi, "May God repay you for your work. May God repay you for my Poland."

The film is a story of Poland's last 50 years and also a biography of Karol Wojtyla, who is woven inextricably into the history of Poland's Catholicism and the nation's struggle for freedom.

Made with the approval both of the Vatican and of the Polish government, the movie traces the life of Pope John Paul from his infancy through his election as pope in 1978 and ends with scenes of the pontiff's visit to his native country in 1979.

The movie portrays the childhood of Karol Wojtyla, his amateur acting career, his wartime work in the mines during the Nazi occupation of Poland, and his relationship with a girl who fell in love with him before he entered the priesthood.

The pope is played in the film by the Polish actor Cezary Morawski.

The Vatican cooperated throughout as the movie was filmed. The pope read and approved the script, and he gave permission for the use of the Sistine Chapel and the papal waiting rooms for the filming of certain scenes.

Several times as the film was being shot the pope met with Zanussi and Morawski, and once the entire cast of 120 actors and actresses (though not the 5,000 extras) was entertained at the Vatican.

Zanussi indicated that the filming required the collaboration of seven Vatican congregations.

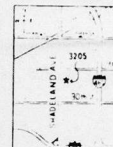
The film seems destined to fix in the minds of millions of international viewers an image

of the pope and of the papacy.

The movie was produced by Transworld Films.

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