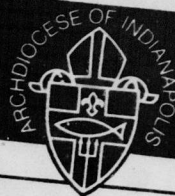


# The CRITERION

Vol. XXIV, No. 16, February 1, 1985

Indianapolis, Indiana



## Pope calls special synod on Vatican II

by Sister Mary Ann Walsh

VATICAN CITY (NC)—Pope John Paul II said Jan. 25 that he is calling an extraordinary Synod of Bishops this year to discuss the applications of the Second Vatican Council which ended 20 years ago.

The pope made the announcement during a Mass in the Basilica of St. Paul-Outside-the-Walls held at the end of the annual Week of Prayer for Christian Unity. It was the same place, and on the same date in 1959, that Pope John XXIII announced Vatican Council II.

Pope John Paul said the synod would be held Nov. 25 to Dec. 8 "to favor the further study and constant introduction of Vatican II in the life of the church, in the light also of new needs."

Archbishop Jozef Tomko, secretary general of the Synod of Bishops, said the 140 presidents of Catholic bishops' conferences would be called to the extraordinary meeting as well as eastern church patriarchs.

According to Cardinal Joseph L. Bernardin of Chicago, "the synod is another moment for renewal," and Bishop James A. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, said that "the announcement means that the bishops of the entire world will have an opportunity to collaborate with the Holy Father in a special way in seeking to make Vatican II even more pastorally effective in the life and mission of the church."

Meanwhile, Cardinal Silvio Oddi, prefect of the Vatican Congregation for the Clergy, said Jan. 28 that the synod will offer a chance both to correct "abuses" of the council and further develop its teachings.

"The pope wants to know how these reforms have been applied in practice," Cardinal Oddi said. "If there have been abuses, naturally they should be corrected. If there are teachings that have not been applied, perhaps now they should be."

He added that "there are many abuses in the celebration of the Mass today" that ought to receive attention at the synod. "Some changes that looked useful 20 years ago perhaps do not (look useful) today," he said.

Bishop Malone, in a Jan. 28 statement, declared that "for two decades, the church throughout the world has benefited enormously from the reforms of the Second Vatican Council." He added that the NCCB "looks forward to preparing for the synod and contributing to it to the fullest extent possible."

In Chicago, Cardinal Bernardin, in a

Jan. 26 statement, declared that "from my experience of past synods, I know that this meeting will provide a unique instrument for reviewing, evaluating and furthering the goals of the council." He said parishes, dioceses and universities have been holding

forums on the state of the church, 20 years after Vatican II ended, and that "Pope John Paul II, a scholar and a pastor, has captured this interest in an extraordinary way in his call for a synod."

"In an extraordinary synod, a special

component of which is the fact that its membership includes the presidents of the 97 episcopal conferences throughout the world, Pope John Paul II will be drawing on the wisdom and experience of the global church," Cardinal Bernardin added.

## The Pope in Latin America To bishops: solve social problems

by Agostino Bono

CARACAS, Venezuela (NC)—Pope John Paul II began his sixth trip to Latin America by challenging the Venezuelan bishops to find creative ways to meet their country's social problems while guarding against deviations from church teachings.

Oil-rich Venezuela "has abundant wealth, but this does not impede it from

having ample social stratas immersed in poverty, and even in extreme poverty," he said Jan. 26 at an evening meeting with Venezuelan bishops.

The papal speech came on the first day of an 11-day trip scheduled to take him also to Ecuador, Peru and Trinidad and Tobago. It also established social issues as a theme of the voyage.

"I know that you are justly worried by

this precarious situation of so many Venezuelans, a situation which is a denunciation of the poor distribution of the resources of society," the pope said.

The bishops were asked to solve these problems in their "new historical context" in a country which is progressing technologically and industrially but still has "striking social contrasts."

Needed are "new and effective pastoral incentives," he said. But Pope John Paul coupled this with a strong warning not to deviate from church teachings.

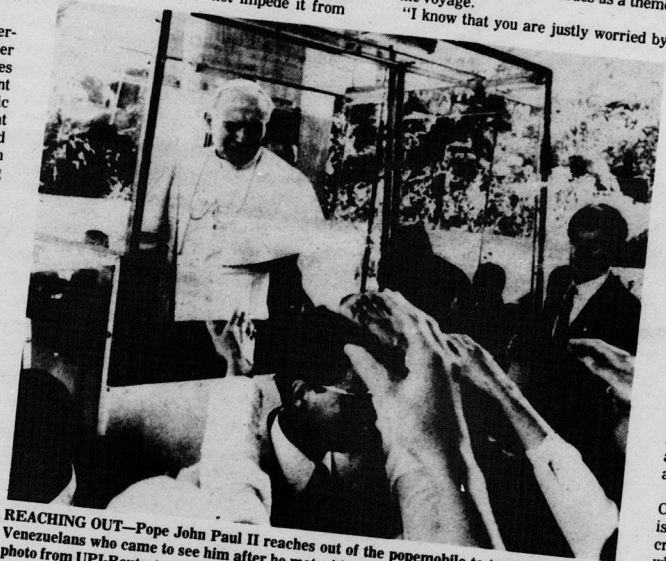
"You know very well that, unfortunately, there is no lack today of people, abusing the mission to teach received from the church, who announce their own theories rather than announcing the truth of Christ, sometimes in open contrast to the teachings of the church," the pope said.

"There is also no lack of those who disfigure the Gospel message, using it as an instrument in the service of ideological and political strategies, in search of an illusory earthly liberation, which is not that of the church nor that of the true good of man," he added.

THE POPE DID not mention liberation theology in his speech, but at an impromptu press conference on the papal plane taking him to Caracas from Rome, he said there are many branches of liberation theology, and some deviate from church teachings.

Last September, the Vatican Congregation for the Doctrine of the Faith issued a major document in which it criticized branches of liberation theology which incorporate aspects of Marxist social analysis such as class struggle.

When faced with deviations from church (See POPE URGES on page 9)



REACHING OUT—Pope John Paul II reaches out of the papamobile to touch the hands of Venezuelans who came to see him after he met with the Polish community in Caracas. (NC photo from UPI-Reuters)

## Next week is Catholic Schools Week

by John F. Fink

"Catholic schools provide a unique opportunity to share the Word of God with our young people and to help them grow in understanding," said Indianapolis Archbishop Edward T. O'Meara in proclaiming next week, Feb. 3 to 10, Catholic Schools Week with the theme "Sharing the Vision—Teaching Values." This issue of The Criterion contains articles about how our Catholic schools are doing that.

In a letter prepared for the observance (see page 17), the archbishop called Catholic schools "a gemstone" within the archdiocese's concept of total Catholic education and said that they "have been proven the single most effective way to proclaim the Gospel message to our young people."

Father Thomas G. Gallagher, secretary for education at the U. S. Catholic Conference, has said that Catholic schools "are an alternative to other forms of education, not competition," and articles in this issue show how the Catholic schools are cooperating with other schools to provide a good education for children.

Father Gallagher also pointed out that Catholic schools are not only an alternative way of choice, "They are also an alternative way of doing the work of education in a school environment. We have a message to share: Jesus is Lord, He is our supreme value, and in Him we are a community of brothers and sisters joined by the good news that we are beloved of the Father. That is why Catholic schools provide a service to our church, to the world of education, and to the entire world."

In a message for Catholic Schools Week, President Ronald Reagan said: "By providing a quality secular education firmly rooted in education for the spirit, Catholic schools represent all that is best about our system."

He continued: "Because of the great sacrifices American Catholics made to sustain the traditions of their faith, immigrants, the poor, and the disenfranchised found in Catholic schools a source of hope for the future."

During the week, schools throughout the archdiocese have planned special liturgies and other activities to, as Archbishop

O'Meara said in his proclamation, "give thanks, celebrate and recommit themselves to continue the tradition of quality Catholic education."

the CRITERION  
Serving the Archdiocese of Indianapolis

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# Things you should know about The Criterion

by John F. Fink

Since February is traditionally observed as Catholic Press Month, I thought I'd devote this column to telling you a little more about The Criterion.

I don't know what you visualize when you think about The Criterion's staff (if you ever do think about it), but you should know that our editorial staff consists of only three full-time people—Jim Jachimniak, Richard Cain and me. Jim first started at The Criterion as an intern while he was a student at Franklin College in 1981 and was hired full-time in May 1983. Rick started last August after he finished his studies for a master's degree in journalism at Indiana University; he had been our Bloomington correspondent.



There is one other very important person on the editorial staff—Cynthia Dewes, who works Mondays and Tuesdays preparing "The Active List," VIPs, Check It Out and the obituaries. She also usually writes the Cornucopia column and proofreads pages after they have been made up.

On the business side, three young ladies fill important roles in bringing you the paper each week. JoAnn Schramm not only takes care of all the circulation details but doubles as our accountant. Evelyn Curto is advertising director and she is assisted by Loretta Williams. Their efforts determine how many pages each week's paper will contain. Since I became editor last July, we had a low of 16 pages in two issues last August and a high of 40 pages—Oct. 12 and our Christmas issue.

Dick Jones heads our production department. He is responsible not only for seeing that the paper is produced properly but also oversees the Print Services department—the printing that The Criterion does for other agencies of the archdiocese. (More about that later.) Working with Dick in the composing room are Keith Mathauer, who, with Dick, does the paste-up work involved in making up pages, and Louis Stumpf, who sets some articles for The Criterion but whose primary job is pasting up jobs for Print Services.

The Criterion itself is printed by the Franklin Daily Journal and mailed by Faris Mailing, but the Print Services department has small presses that are run by Mike Greene. Herb Balch also helps out on a part-time basis.

There are two other young ladies with important positions in our organization: Darla King, as administrative assistant, handles the multitude of details that customer service departments must do in printing companies, and Rita Frame is our receptionist and office secretary.

Holding the whole operation together is Dennis Jones, general manager. I suspect that it is true that there is no such thing as an indispensable person, but Dennis comes as close to it as anyone can. He has been with The Criterion since 1967 in a variety of capacities and is extremely knowledgeable and hard-working. You can often find him still in the office at all kinds of crazy hours.

**SINCE THOSE OF** you who subscribe to The Criterion help us pay our bills and make it possible for the archdiocese to have a newspaper, you have a right to know something about our finances. The Criterion was included with other archdiocesan agencies in the financial summary that was published in our Nov. 8 issue, but that was hardly revealing.

In fact, I thought it was somewhat misleading because is showed only The Criterion's expenses, which totaled \$757,000 compared with \$590,000 in 1983. The main reason expenses were up was because the Print Services department was greatly expanded in 1984 as compared with 1983, so both income and expenses were up.

Print Services has two purposes: to provide printing for archdiocesan agencies more conveniently and less expensively than they could get it done elsewhere; and to provide a profit to The Criterion to help subsidize the paper so that subscription rates can be kept as low as possible. Subscription rates were not increased last year and they are not being increased this year.

Subscription income for our fiscal year that ended last June totaled \$439,000, up \$4,000 from the previous year because of additional subscribers. Advertising income, the other important element that permits us to keep subscription rates down, totaled \$190,000, an increase of \$47,000 with additional expense of only \$6,000. Print Services income was \$133,000 and other miscellaneous income (interest, Directory sales, and things like that) totaled \$12,000.

Total income, therefore, was \$774,000. Subtracting total expenses of \$757,000 left \$17,000 net income.

**I CAN'T END** this column without an appeal to all to renew your subscription to The Criterion this Saturday or Sunday. The rate is still only \$11 per year, or 22 cents per issue. There aren't many things you can still buy for 22 cents.

For our part, the staff pledges that we will renew our efforts to give you and the archdiocese a newspaper of which you can be proud—one that is worth much more than that 22 cents.

## Sr. Wolf to observe anniversary

by Carl Henn

A nun whose career has placed her in positions of high responsibility at five Catholic parishes in Indianapolis will celebrate her Golden Anniversary this Sunday, Feb. 3.

Providence Sister Marie Wolf, pastoral associate at St. Joan of Arc Church, will mark the 50th anniversary of her entry into religious life with a reception in the parish social hall after the 10:30 a.m. Mass. A dinner for family and friends will end the day's observances.

Sister Marie, as second in command, holds many responsibilities at St. Joan of Arc, where the pastor is the Reverend Father Donald Schmidlin.

Her ministry to "God's people" includes the baptismal and marriage preparation, a weekly Bible study class, visits to hospitals and nursing homes, spiritual renewal for those engaged in parish renewal programs, and "when there is time, I try to handle the nitty-gritties that come across my desk."

She feels that the woman's touch enriches the role of the male clergy—that one complements the other—and enables her to be a person "who cares about the



Sister Marie Wolf

## Fr. Smith to work for cause of Mother Theodore

Father Myles H. Smith, pastor of St. John the Apostle Church in Bloomington, has been appointed vice-postulator for the cause of Mother Theodore Guerin, foundress of the Sisters of Providence at St. Mary of the Woods.

Smith was named by Archbishop Edward T. O'Meara to assist the Sisters of Providence in representing in this country the cause for Mother Theodore's being declared a saint of the Roman Catholic Church.

His responsibilities include making the cause known locally, gathering reports of cures or favors granted and encouraging the postulator in Rome, Franciscan Father Antonio Ricciardi to advance the cause.

Father Smith, who has served the church in Indianapolis and New Albany in addition to Bloomington, replaces Msgr. James P. Galvin, former dean of the Terre Haute Deanery, chaplain at St. Mary of the Woods Convent and Motherhouse and administrator of St. Mary's Village parish.

sufferings and the joys of the wonderful people in this parish."

In 1976 Sister Marie departed from her traditional role as teacher and administrator and sought a parish that could best use her personal gifts. She became the pastoral associate at St. Joseph's Church in Indianapolis.

She also served in that capacity at St. John Church before assuming the post at St. Joan of Arc.

To accomplish the move from teaching to the personal ministry, she resigned as

principal of the parochial school at Holy Spirit Church. She formerly had been principal at St. Luke Church, and earlier had been in the group of sisters that established the parochial school at St. Thomas Aquinas Church.

Having lived a satisfying and rewarding life, Sister Marie feels gratitude to all those with whom she has worked during her half-century of religious dedication, and is looking forward to further service "wherever the Lord may lead me."

## Thomas Murphy to be made deacon Feb. 2 in Rome

Thomas Murphy, a former Indianapolis attorney, will be ordained a deacon in Rome tomorrow, Feb. 2.

Archbishop Edward T. O'Meara has gone to Rome to perform the ordination. Members of Murphy's family are also in Rome.

The diaconate is the final step before ordination to the priesthood. Murphy will be ordained to the priesthood after he finishes his studies at North American College, probably this summer.

Murphy, 53, has a varied background. While a member of the Indianapolis law firm of Hilgedag, Johnson, Secrest and Murphy, he was active in numerous civic and religious organizations, including a term in the Indiana House of Representatives.

He was long active in the Serra Club, the Catholic organization that encourages vocations to the religious life, serving as president of Serra International in 1978. He was also president of the Indianapolis Serra Club in 1970-71 and district governor



Thomas Murphy

in 1972-73.

He was president of the board of the Catholic Communications Center for the archdiocese. He also taught business law at Marian College for 13 years.

Murphy is a graduate of Cathedral High School, the University of Notre Dame, and Indiana University School of Law in Indianapolis. He began practicing law in 1961. He left his practice in 1981 to begin studying for the priesthood.

An accomplished organist, he once played the organ for a special Mass celebrated by Pope John Paul in St. Peter's Basilica.



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### Archbishop O'Meara's Schedule Week of February 3

**MONDAY through FRIDAY, February 4-8—Bishops' 1985 Workshop sponsored by the Pope John XXIII Center, Dallas, Texas.**

**SATURDAY, February 9—Consultation on the Bishops' Pastoral on Catholic Social Teaching and the U.S. Economy. Catholic Center, 9:30 a.m.**



## Guest editorial

## Catholic schools: called to dream with God

Recently I had a Day of Recollection for teachers, catechists and parents. The theme of that day was "Called to Dream with the Lord." It was a provocative theme which drew us into the scriptures to explore the dream of the Lord. What we discovered was a dream thousands of years old that is still a driving force today. The dream is a dream of the kingdom of God where the values of peace, justice, love and the dignity of the human person prevail.

The theme of this year's Catholic Schools Week, Sharing Visions—Teaching Values, is especially exciting in light of the above. For Catholic schools are places where the dream of the Lord is kept alive by Sharing Visions—Teaching Values. To be sure, Catholic schools provide quality education, innovative programs and even, in some cases, state of the art educational hardware. But at the deepest level, where unique identity is found, Catholic



by Frank X. Savage  
Executive Director of Catholic Education  
Archdiocese of Indianapolis

schools are communities of faith which hand on the dream of the Lord to young people.

In a real sense, though not totally perfect, the dream of the kingdom of God survives in a good Catholic school. In many different ways throughout the school environment the school says that the dream of God is real and believable. The values of peace, justice, love and the dignity of the human person are not only taught but they are also lived in the school community.

However, just because a Catholic school exists is no guarantee that the dream of God's kingdom is alive. Certain challenges must be met to keep the dream alive. First, develop a clear sense of how the dream of God is uniquely announced by the school. In other words, the school must have a clear vision and sense of purpose that shapes its identity.

Secondly, make sure that the vision and purpose of the

school is shared, enthusiastic and practical. If this is so the vision and purpose will give life and meaning to daily decisions.

Thirdly, take steps to insure that the school faith community is a part of the larger parish faith community. If divisions exist between school and parish every effort should be made to reconcile the differences. Such divisions are incompatible with the dream of God's kingdom.

Finally keep the dream alive by imagining and dreaming about possibilities for the future. If all the dreams have been dreamed and there are no dreams for the future then the dream of God will fade. Resist the devastating and demoralizing maintenance of the status quo. Your dreams, vision and imagination should thrust you into the future.

All ministries need a vision; Catholic schools are no exception. May the celebration of Catholic Schools Week rekindle our commitment to Sharing Visions—Teaching Values.

## Your AAA dollars at work

## St. Mary's Child Center serves special children

by Kevin C. McDowell

"No one ever keeps a secret as well as a child," Victor Hugo wrote in "Les Misérables."

Sometimes these secrets are keys to developmental delays in the child. It is the search for these keys that marks the work of the St. Mary's Child Center, now in its 25th year of work.

St. Mary's Child Center, located next to St. Mary's Church near the center of downtown Indianapolis, serves special children who are experiencing learning, behavioral and emotional problems. The center offer diagnostic testing and evaluation, remedial programs and counseling.

Janice E. O'Hara, caseworker at the center, said the developmental testing and evaluation of children is designed to discover at what level a child is functioning. If there are gaps, further inquiry is needed to determine why the gaps exist.

Mrs. O'Hara, who has been with the center since 1972, said that the testing and evaluation is primarily for pre-school and grade school children. Referrals come from schools, doctors, social workers, public health nurses, agencies or from the parents themselves.

William I. Brown, executive director, said St. Mary's saw 298 children last year, "the second best year ever. Usually we have between 270 and 275." Of these 298, 230 were tested for academic development while "under 20" received psychological evaluations.

Mrs. O'Hara said that a child may be referred to St. Mary's for testing and evaluation to determine why the child exhibits emotional or behavioral problems and how best the condition can be treated.

She said that clinical psychologist Paul Aleksis would see the child for two sessions, generally following the administering of a series of academic and personality tests by Mary Beth Robinson, the center's psychometrist.

The first person the parents would meet, though, is the caseworker. "The first appointment is just for sharing information. We want to determine if we are the right resource for them," Mrs. O'Hara said. "I meet with the parent while the child is being tested."

A full psychological evaluation involves the entire staff. They will meet to discuss their various findings. Psychiatrist Dr. Joseph Fitzgerald serves as a medical consultant.

We try hard to work with the school," Mrs. O'Hara added. "A school history is important. We send out a form to the school for the teachers to fill out. It is very important to us to have input from the teachers. A teacher sees the child five to six hours a day in group situations.

"When all of this is over, we establish very definite recommendations, which we



SELF-DISCOVERY—Program director Connie Sherman (left) and assistant Pam DeWitt-Miller practice language skills with a pre-school class at St. Mary's Child Center. (Photo by Kevin C. McDowell)

put in summary form. We then meet with the parents. We have been digging information out; now we give it back."

An academic evaluation is similar, but does not require the full staff.

The center also provides classes for pre-school children. Known as the Self-Discovery Program, morning and afternoon sessions have about 16 children each. Connie Sherman is director of the Self-Discovery Program. She is assisted by Pam DeWitt-Miller and Amanda Abel, as well as by speech therapist Debbie Ann Farley.

"The Self-Discovery program is a pre-school developmental program. All the children in it have a specific or non-specific delay of some kind, such as in speech, expression, fine motor or large motor coordination or socialization. The little one is not performing on or near the level where he belongs. The idea is to get them in here and pull them up and move on," Mrs. O'Hara said.

Center personnel prefer not to use labels to describe a class of children. Brown said the center prefers to describe their areas of concern as "developmental delays. The federal or state government may use the same term, but they may mean mentally retarded or neurologically impaired. We mean only that a child is not functioning at the age level that he should be."

Mrs. O'Hara supported Brown's observation. "These children are not 'retarded.' Some may be on the lower level of intelligence, but we don't like to label them. We want to give them a chance. We're here to meet their needs and build them up."

The Self-Discovery Program provides

exercises designed to improve the children's skills in speech and language, fine and large motor coordination and socialization. "They're learning how to play, how to share, how to do the normal things that kids do."

Mrs. O'Hara added that some of the children referred to St. Mary's are abused or battered children. "We try to give them everything we can."

Sometimes the developmental lag exhibited by the child is not due to a specific problem with the child but with the child's parents.

"One thing that bothers me most is the mismanagement of children," Mrs. O'Hara said. "Parents should realize what it means to be a parent. It is the most important thing in the whole wide world. It is a responsibility that requires time and energy. Some people are so careless. They don't know what they're doing to their children."

Mrs. O'Hara cited alcoholism, stress and divorce as situations that commonly adversely affect children. "In some cases, the children don't have problems, the parents do. Divorce, even so-called 'nice' divorces, hurt the children. Their loyalties are divided. The children become battlefields."

There is now more awareness concerning physical abuse of children, but Mrs. O'Hara says that emotional abuse is more prevalent and less likely to be recognized as such.

"You can't expect all homes to be 'Better Homes and Gardens' or Norman Rockwell. But children are getting a lot of double messages. One parent doesn't care, another expects too much. The basic things

a child needs are love and security. But some parents get their priorities mixed up. They begin to worry more about 'my job' or 'my partner.' They forget about the child. There is no structure, no consistency. Then when a problem surfaces, the parents tend to blame the school."

St. Mary's is funded primarily by the United Way and the Archdiocese of Indianapolis. It also receives individual contributions, conducts three fund-raising activities a year and charges fees for its work. These fees are on a sliding scale and are based on the income of the family requesting assistance. St. Mary's serves all special children regardless of race, class or creed.

In addition to the services provided the children, the center also provides counseling and support for the parents. Brown, besides serving as executive director, is also a family counselor.

The St. Mary's Child Center Guild supplies volunteers who serve directly in the Center's programs and behind the scenes, particularly in fund raisers. Students from the Indiana University School of Nursing and from IUPUI's Department of Psychology also serve St. Mary's in order to gain clinical experience. "This gives us as much one-to-one with the children as we can get," Mrs. O'Hara said.

"I wish I could preach and scream until parents realize how important they are. Parents are the models. They are the first people the child meets. How you handle life's crises is how your child will handle them."

"A child is the most precious thing you can have."



MOST PRECIOUS THING—Janice E. O'Hara, caseworker at St. Mary's Child Center, says that some deficiencies in children are the result of problems that parents are having. (Photo by Kevin C. McDowell)

# COMMENTARY

## New help in making life and death decisions

by Antoinette Bosco

New York Gov. Mario Cuomo recently set up a commission to study some of the moral and ethical issues surfacing as technology gallops ahead into areas that have to do with life and death.

He is right to do so. As we become powerful enough to make decisions about how life will begin and how to sustain it artificially when the end approaches, we ought to know why we're making the choices we are.



Having sat in on many commissions and study groups, I have some sense of how the arguments will go. Points will be raised, tangents dismissed, sources quoted and probably some fine insights placed on the table.

This is a necessary and important process. But while the decision-making process goes on, so will the reality: People are near death and loved ones have to decide whether to keep them alive by machine; couples agonize over their inability to conceive a child and look to a laboratory for help.

People will be in the here-and-now situation demanding that they act, that they make a decision which can at best be called "morally ambiguous."

As a nurse put it recently: "How do you deal with an order attached to an apparently dying patient's chart which says 'Do not resuscitate.'"

In some medical circles "do not resuscitate" is used so frequently that it is referred to by its acronym, DNR. Fur-

thermore, in some cases, the patient has not given a clear consent to this order.

A recent MacNeil-Lehrer TV newscast discussed this issue. A speaker, concerned with the escalation of DNR orders, made an important point: A patient after resuscitation may live only a few days or a week, but if that person wants that extra time of life, he or she has the right to have it.

This issue hits close to home for me. A few days after Christmas, my niece's boyfriend's father suffered a heart attack. Bill and Joanne stayed all night at the hospital and it was Bill who was given the responsibility of making a fateful decision—to pull or not to pull the plug of the machine keeping his father alive.

In that hour of crisis all he had on his mind was—did this really happen? Did his vigorous, 70-year-old father, just back from a cruise, really have a heart attack? Was that him, in a coma, possibly dead, dependent on a machine?

He told me that it's fine in theory to say you'd give permission to "pull the plug" if a loved one apparently was unable to live on his or her own. But when you're looking at a person you love, you're only praying for that life to continue.

Bill refused to have that plug pulled or to authorize any "do not resuscitate" orders. He held to the hope that his father was strong enough to come back on his own.

The most powerful issues we will ever deal with are life and death—and the love that makes sense of both. Technology is entering that arena, for good or ill, and the new ethics must be explored, not as an academic exercise, but as a very human one.

The discoveries of commissions like Gov. Cuomo's will be the support base for the Bills who are there facing the person, the plug and the dilemma.

## Latin Mass nice, but need to live in present

by Dick Dowd

Of all the things that distinguished us Catholics from other religions when I was growing up, the two most remembered are fish on Friday and Mass in Latin.

We had Gorton's fishcakes every Friday night for as long as I can remember. And I started to learn my Latin before I was in second grade. Billy Mann, later Father Billy Mann, and now deceased (Lord rest him), taught me—slowly, faithfully, carefully.



I was worried, sometimes, when I stumbled over the Suscipiat (we now say, in English, "May the Lord accept the Sacrifice . . .") that perhaps the poor priest was offering an invalid Mass because of the ineptitude of his server.

My parents, though, were very proud of the boy who rang the bells, moved the book, bowed, genuflected and knelt straight as an arrow on the hardwood floor of St. Ann's Church in the holy of holies, inside the altar rail, where even the sisters who taught him were not allowed to go. That was the reward for learning the Latin.

With all of my generation I marveled that the priests could pray, in Latin, not only the Mass, but also their daily Office.

We had a Jesuit high school Latin teacher, Father Power, who used to keep us up to date with the church calendar by giving us his translations of the Second Nocturn—that part of the daily Office

which told the life of the saint of the day. Because those biographies were mostly legends, he even introduced us to what he said was a wry but famous church expression: "To lie like a Second Nocturn."

As I write I have a Roman Missal (circa 1937) at my side, filled with holy cards and ribbons, English on one side, Latin on the other.

The first glimmer for me that all had not been the same as my missal since St. Peter celebrated Mass in Jerusalem, came one day when I chanced to get hold of another English translation of the story of the Mass. I was eight and had been an altar boy for almost a year.

In one book, it quoted Jesus saying to his apostles: "Do this in commemoration of me." In another book He said: "Do this for a commemoration of me."

"What did he really say?" I asked Msgr. Ford as he was trying to get vested for early morning Mass. "He couldn't have said both," I argued.

It was obvious to the harassed monsignor that, despite my careful rote knowledge of the Latin Mass, I didn't have the vaguest idea of what I was saying. I knew nothing about languages and didn't suspect, then, that the liturgy had gone from the Aramaic, spoken by Christ, to Greek, to Latin, and in the Eastern Rites to all the local languages: Serbian, Croat, Russian, etc.

All this comes to mind with the surprise news from Rome that the Tridentine Mass, the Mass in the missal I have at hand, the Mass Billy Mann taught me to serve, is to be permitted once again, under careful circumstances for those who wish to attend.



## Vigilante justice appealing but not the answer

by Dale Francis

The problem I had with "Death Wish," both when I saw it a few years ago and a few weeks ago when I saw it again, was that I found myself enjoying it and identifying sympathetically with the character played by Charles Bronson. I didn't like that.

For those unfamiliar with the film, an architect in New York City finds his life totally devastated one day when hoodlums break into the family apartment, rape his wife and daughter, and leave his wife dead and his daughter forever in the darkness of shock. The police tell him there is little chance of finding the men who committed the crime.



He goes on assignment to a project in Arizona for a year. While he is there, he spends all his free time in programs of training in martial skills and marksmanship. When he returns to New York, he resumes his professional career but late at night he places himself in areas where he risks attacks by muggers. When they come at him with knives or guns, he kills them.

As he continues his vigilante campaign, each of his executions sensationalized by the news media, other people begin to stand up against hoodlums and the crime rate begins to fall drastically—something the police don't dare to report.

When he is finally wounded, police discover his identity. But the public prosecutor wants nothing to do with bringing him to trial. So his identity is not made public and he is released with the provision that he leave the city. He is taken to Chicago. On his arrival there, he sees a gang of hoodlums harass a young woman. He rushes to her defense and the hoodlums run away, shouting back warnings at him. He raises his finger and aims at them. You get the idea that he will continue as a vigilante.

The emotion I felt in watching it was, I'm sure, an emotion most would experience. There is a satisfaction in seeing those who act criminally and sadistically against others receive instant retribution. In a time in which crime has accelerated and there is fear—and reason for fear—on the streets, the quick, uncomplicated solutions have a special appeal.

There is no doubt that vigilante justice has an emotional appeal. That is understandable. But it is wrong. We must insist on rule of law and order, not just in its application to criminals but to those who oppose criminals. We can and must insist on its firm application but we cannot bypass it. A just society cannot exist without it.

I'm glad, for those who feel the loss, that it will be permitted. I hope it will bring some folks back to the church, to the sacraments, and out of the schism they've gotten themselves into.

I know it will never reach my children in the same way it reached me. But then again, neither will the Second World War, Barney Oldfield, Man of War, Franklin D. Roosevelt or my father.

Each of us lives in his or her own time. My children, the first born in the '60s after my father's death, were reared after the Vatican Council on an English liturgy and continued change in the church. They do not have the freeze-frame view of things that persisted in my youth.

They do not want to worship in a language they barely understand whose allusions they'll never learn and whose images need footnotes to be appreciated.

"Nemo dat quod non habet" is an apt Latin aphorism we learned from Father Power. "No one can give what he does not have." Some folks, alas, think the Tridentine Mass will give them the church of the past, which they and I loved. I cannot.

Like a child grown, the church has changed. Our job, much like the parents of grown children, is to glory in the present, to appreciate the changed church for what it is and not seek to stifle the growth or cram it into Buster Browns and short pants to relive the joys of the past, however pleasant they might have been.

The Latins were right: No one can give what he doesn't have. The past is present only to God himself and to those in glory. As you can readily agree, that leaves both you and me out.

the criterion

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# ENTERTAINMENT

viewing with ARNOLD

## Forster's 'Passage to India' is superb

by James W. Arnold

E.M. Forster's "A Passage to India" (1924) is hardly typical movie material, and so its production in any form, but especially by a filmmaker of the stature of David Lean, now 76, is a cinematic event of significance.

While Lean is known mostly for the kind of grandly serious epic productions now out of favor in the industry ("Bridge Over the River Kwai," "Lawrence of Arabia," "Dr. Zhivago"), he is also a painstaking craftsman whose early career was marked by stunning film adaptations of Dickens ("Great Expectations," "Oliver Twist"). It seems logical that, late in life, he should attempt what has generally been considered unfilmable, that as an Englishman he should approach the novel regarded (by academics anyway) as the greatest by an Englishman in his lifetime.

As a consummate "novel of ideas," "Passage" has a built-in appeal for a mature artist: it purports to explore "the difficulty of living in the universe" on the deepest level. When it was finished, Forster felt he could write no more, although he lived nearly a half-century. If there was to be an appropriate time, it is arguably now, when the culture is awash in interest in India, ranging from "Gandhi" to "Indiana Jones and the Temple of Doom."

To say that the story is multi-dimensional is like saying Manhattan has tall buildings. It is the 1920s in India, near the height of the British Raj period, but feelings of nationalism and independence are simmering. A kind, elderly English lady, Mrs. Moore (the formidable Peggy Ashcroft), escorts an inexperienced young woman, Adela Quested (Judy Davis), out to a provincial city where her son is the magistrate (the young people are "almost" engaged). Both women are enlightened and liberal, and quietly shocked by the blatant colonial arrogance of their Anglo-Indian hosts. With the best intentions, they hope to meet "real Indians" and escape the Anglo enclave to explore the "real India."

The chance soon presents itself. Mrs. Moore encounters a likeable, outgoing

young Moslem, Dr. Aziz (Victor Banerjee), who has obvious affection for the English. He arranges to take the women on an expensive excursion to some ancient caves in the grand style, complete with elephant transport. But the trip turns sour.

While in the caves, both women undergo experiences (physical? psychological? mystical?) that shatter their lives. Mrs. Moore withdraws into a vague despair and soon dies. Adela runs from Aziz in panic, claiming he has tried to rape her. The bewildered, apparently innocent doctor is put on trial, a symbolic victim in the struggle between nations, races and perhaps sexes.

The other major characters are the sensible schoolmaster Fielding (James Fox), a nice-guy observer whose compassion for all is of little immediate help, and Godbole (Alec Guinness), the eccentric Hindu mystic whose detached, cheerful fatalism seems strange but is Forster's (if not the movie's) ultimate consolation.

The story is pessimistic because people who begin with good will are totally defeated. Some want to believe that personal friendship can heal public ills, but Forster argues that private virtue cannot overcome the barriers men have erected among themselves. At least, "not yet, and not there."

"Passage" as a novel is probably the most intellectually chewed-over text of the 20th century. Few English professors haven't had an opinion on what happens in the Marabar caves—as ambiguous in the film as in the novel—and what it means.

The consensus (oversimplified) is that for Forster, the agnostic liberal humanist, the caves and their frightening echoes are a powerful symbol of the disorder of an unreasonable universe, suggesting depths far beyond the ken of any human philosophy. In their dark presence, the intellectual props of the Western women simply collapse. Adela loses her naive reliance on pure reason. Mrs. Moore loses her simple Victorian Christian faith in a sort of pleasant, benign bookkeeper God without terror or mystery.

Forster's idea is that the truth at the heart of the universe, suggested in the caves, is more complicated and scary than we or Jimmy Swaggart imagine. It is truly a mystery, "a nice name for a muddle." Forster believed that Hinduism, with its acceptance of contradiction and refusal to



INDIA IN 1928—Actress Judy Davis stars as Adela Quested, "a sensitive young woman of immense intellectual curiosity," in Columbia Pictures' "A Passage to India," a film "well worth seeing," according to the U.S. Catholic Conference. The USCC classifies the film A-II—adults and adolescents. The Motion Picture Association of America rates it PG—parental guidance suggested. (NC photo)

pin down God in definable categories, was the most viable philosophy.

Actual Christian belief, which perhaps Forster never understood, is that while the Ultimate remains a mystery, Christ has come as a mediator for the unknowable and sign of his awesome love. (The Hindu prays that the Lord will come, but "knows" it won't happen.) All this may sound crazy, but Forster's point has value for us: too many writers of sermons and letters to the editor believe they comprehend what the God of Wonders is thinking and planning this week.

Those familiar with the novel will find the movie an intelligent visualization of Forster's characters and incidents, with images to reinforce the theme. (E.g., after Mrs. Moore's experience in the cave, she sees the moon as a giant, lifeless pockmarked globe.) But others may miss the philosophical baggage, so carefully weighed in Forster's prose, completely.

Thus one emerging viewer was heard to

ask a friend, "Do you suppose Adela went back to Aziz?" She had interpreted the whole tangled tale as a love story, and the Marabar incident as a fantasy of wishful thinking by the sexually repressed heroine. Well, there's some of that in the film, somewhat encouraged by Lean's image of erotic oriental idols in the jungle undergrowth. There's also plenty of gentle (and sad) satire of the muddle the Britons had made of their rule and stewardship in India.

In all, "Passage" is a superbly wrought, photogenic rendition of a strange, provocative story. The soul of it lies beyond the power of even Lean's film to comprehend: it needs language. It's not the one film I would take to a desert island, but it makes a heckuva prelude to discussion over coffee.

(Satisfactory for mature viewers.)

USCC classification—A-II, adults and adolescents.

## Black writer offers her view of the black experience

by Henry Herz

NEW YORK (NC)—Noted author, poet and teacher Maya Angelou takes a reflective look at her life and work during an interview with historian Nell Painter in "And Still I Rise: Maya Angelou," airing Sunday, Feb. 3, on PBS during Black History Month (check local listings for time in your area).

Fundamentally, the program is a warm and free-flowing conversation between two black women, the older one sharing with the younger what she has learned from her experience and study of the black world. The program, much more relaxed and personal than a standard interview or oral history, was taped in Miss Angelou's home in Winston-Salem, N.C.

Much of the conversation is devoted to the injustice suffered by black Americans in the past and present. Miss Angelou feels that the dream of racial equality died with Martin Luther King Jr., and that the promise of the civil rights movement has yet to be realized.

The result, according to Miss Angelou, has deprived young blacks of hope. "There is nothing more heartbreaking than to see a young person become cynical, to go from knowing nothing to believing nothing," she

says. A further consequence of this, she adds, is the turn to drugs for escape.

For all her disappointment in the halting progress made in race relations, Miss Angelou still believes in the goal of working to make all minorities "part of the fabric of this nation."

Another major thread of conversation revolves around Miss Angelou's profession as an author and her method of working, from 5 a.m. to noon every day.

Along the way, Miss Angelou comments on matters such as the advantages and liabilities of fame, her experience as a film and TV producer, the myths of black sexuality, the black nations of Africa and most Americans' bad sense of history ("a disposable culture places no value on the past").

Although the program is one woman's perspective of the black experience, Miss Angelou is addressing the white viewer as much as the black.

### Recent USCC Film Classification

1984 . . . . . A-II

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A . . . . . recommendation from the USCC is indicated by the \* before the title.



TV AUTOBIOGRAPHY—Noted author Maya Angelou exudes her characteristic *joie de vivre* in the special "And Still I Rise: Maya Angelou." This production of the University of North Carolina Center for Public Television airs Sunday at 10 p.m.

Point of view

# What nuclear war would be like

by Joe Kraemer

Hot! That's what it's like on a humid August afternoon. It's 11:52 a.m. and you are there. A cool breeze hints at a cooler evening to come and the traffic horns bark about you. Then the Marion County air raid sirens go off, but as an Indianapolis resident you assume it's a test. However, the grim-faced anchorwoman in the store window television set tells otherwise: "This is not a test. A Soviet ICBM will detonate near Indianapolis in 15 minutes. God help us all."



At 12:10 a Soviet SS-18 missile, armed with a 20-megaton warhead, explodes above Monument Circle. This is one of the largest warheads in the Soviet arsenal and is 1,000 times more powerful than the bomb dropped on Hiroshima.

The blast digs a crater more than 500 feet deep and half a mile wide. Winds blow at more than 650 mph. A fireball with an initial temperature of 600,000 degrees Fahrenheit covers a six-mile-wide area, incinerating everything flammable. Within two miles of the blast, radiation levels measure 30,000 rems. A dose of 1,000 rems causes death. All of this happens within five seconds. More than 100,000 people resided in this five-mile radius before the attack. Less than 5,000 of them will survive, and almost all will be seriously injured and will soon die.

Large nuclear stockpiles, with the United States and the Soviet Union presently holding more than 25,000 nuclear weapons, are held for deterrence purposes,

or so we are told. But look at the numbers! How many nuclear bombs does it take?

Our Defense Department would like us to be reassured, however, that in the actuality of nuclear conflict, less than 5 percent of all U.S. land area will be affected by blast and heat from these bombs. A comfort, I'm sure, to those who make up this five percent, which entails a good portion of the U.S. population.

Let's talk fallout. FEMA, the Federal Emergency Management Agency in charge of civil defense, tends to leave that subject alone. Their films on evacuation depict stick figures being escorted by helpful policemen and situated in relocation sites by cheerful hostesses. It's enough to make me look forward to The Day After. FEMA also notes that nuclear war is no worse than any natural disaster, but stops short of accusing Smokey the Bear of being more dangerous than any type of nuclear showdown. This report cost us, the taxpayers, \$81,871.

We are told that fallout is simply dust. It can be washed off your vegetables and fruits. However, serious questions remain as to how long this radioactive dust stays around and how long it stays dangerous. FEMA seems a little misled in telling us that two weeks underground should enable us to escape the dangers of fallout, while scientists tell us it takes 4.5 million years for the most common types of uranium to disintegrate naturally. Quite a difference in shelter-stay time.

The information we have about bombs is primarily from tests run from 1945 through 1963. But an actual nuclear war will not last 18 years, only a matter of hours. One bomb will not devastate our home state of Indiana, but Pentagon sources tell us that more than a dozen Soviet nuclear warheads probably would hit our state in the event of

all-out war. What if FEMA is right in estimating the loss of 45 million Americans (their best estimate)? These people will die painful deaths through burning, or from the weight of a crumbling building, or slappings from glass, or lingering deaths from radiation sickness.

What if only another 20 or 30 million would suffer sublethal radiation sickness, or snapped bones, or disfiguring burns, while the rest of us huddled, week upon week, in makeshift shelters, overheated and short of supplies, not knowing if Billy in the corner was vomiting due to fear or sickness, and whether the winds would shift and make us and our families the next victims? And what would we emerge to? A world sapped of ozone and pitted with mass hunger and epidemics and cold and anarchy?

What if the world did not end? Is war acceptable then? Is there satisfaction knowing that little Yuri suffers the same fate in some Soviet countryside?

This is not a pleasant topic. Nuclear war is not an idea whose time has come, as many people think. Nuclear war equals destruction, and believing otherwise is a grave joke. Nuclear war may leave many questions open to debate, but if you held a loaded gun to your head and you weren't sure whether it would make you a corpse or just a vegetable, wouldn't you rather go on wondering? Nuclear war is the ultimate

concept in human selfishness: thinking we have the power to wipe out millions of years of history and condemning our children to a future without one.

I am not about to advocate freezes, races or apathy. No, Mr. Shultz, I want America to come first, but I want it to be an America of compromise and new ideas. I would like to see new trade, science and diplomatic programs advocated between our country and the U.S.S.R. I would like to see interdependence between our nations and the basic return to common sense. And no, Mr. Gromyko, we are not plotting the downfall of your country.

But what can we as Indiana citizens do? We still have senators, representatives, a president, a government, a vote, a democratic country, a United Nations, our minds, our instincts, our freedom and our mouths. Then God will help those who help themselves.

These are make-or-break times: times which will decide a bright future or a gloomy one. The decision to let nuclear bombs fly will only be made once. It would do our politicians well to forget dwelling on technicalities and focus on the overall nuclear madness. The current talks may be the last opportunity we will have to save mankind.

The decision is ours who live in the world of today. Will we be able to say to our grandchildren at some distant day in the future: "Once upon a time there was an arms race," or will it be, "Once upon a time there was a world. . . ."

(Joe Kraemer is a junior at Richmond High School and a member of St. Andrew Church in Richmond.)

## TO THE EDITOR

### Greatest prayer

I feel compelled to respond to the letter "Mass an Ordeal" (Criterion Jan. 18).

To me the Mass is the greatest prayer. I feel that personal attitude has much to do, in my case, with motivating myself to become involved in the Mass. I find myself run down, tired and about to collapse by week's end. Then I go to Mass and find that some during my greatest prayer, I am refreshed and renewed, ready to go on.

I feel privileged to have the Mass to participate in.

May I suggest to "Name Withheld by Request" that you look inside of yourself and, after doing so, take another look at the Mass. Let us not forget that we as Americans take many things for granted, even life. Many of our fellow Catholics do not share our privilege of the Mass, our greatest prayer.

Joseph A. Devine

Indianapolis

### Watch with Him

"Name Withheld by Request," don't you remember when Jesus, our brother, chose a few of His very close friends to watch with Him, for just an hour one night, long ago? You remember how they met Him out at Gethsemani. If they were here and read your letter they would no doubt understand your feelings, because they could not keep awake. So I hope you understand how they felt when Jesus came back and awakened them a last time. The police were there to arrest Him.

Mary Etta Abernathy

Indianapolis

### Deserve plaudits

Too often the excellent and dedicated work of our journalistic peers in the secular media go unnoticed and unrewarded. One cannot ignore the contributions of two outstanding Catholics who have toiled under daily deadline pressures for many years.

I am referring to Tom Keating and Isabel Boyer LaCivita, both of The Indianapolis Star who recently left their respective positions. Keating established his reputation as a daily columnist of the highest magnitude for compulsion and insight on a myriad of topics. Ms. Boyer

was no less effective in the difficult position of religion editor, which she handled with exceptional ability.

Both will be missed and deserve the plaudits of the entire community that they served so well over the years.

Paul G. Fox

Indianapolis

### Thank you

We want to thank all the members of the Indianapolis Deanery Council of Catholic Women for their Christmas donations to the veterans at the two V.A. hospitals. The veterans were very appreciative.

Mary Arszman, Rep. USCC

Ruth Krefel, Deputy

Indianapolis

### Wants stamps

The senior citizens at St. Francis Retirement Village would welcome your cancelled stamps.

Sorting them gives them something to do, which is good therapy.

Leave a small margin of paper around them if possible, to protect the perforations.

Proceeds from the sale of the stamps helps keep expenses down.

Thank you. Send third class mail to:

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### Contribution to IFAD

The International Fund for Agricultural Development (IFAD) is the only international organization that focuses on increasing food production in the poorest, food deficit countries, and on owners of small farms and landless laborers within those countries. IFAD could play a major role in African agricultural recovery.

Bread for the World is urging the U.S. to help. Call or write your U.S. senators and representatives, asking them to write to Secretary of State George Schultz urging an additional special U.S. contribution of \$180 million to IFAD for Africa for 1985-87.

Mary Rita Crowe

Rochester, N.Y.

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## CORNUCOPIA

# Friendships reflect God

by Cynthia Dewes

Friends come in all shapes, ages, sexes, and opinions on soap opera. Unlike relatives, who share the same variousness, they are ours for the choosing. They are not thrust upon us by birth, but by chance or (sometimes) by design. We may marry them or we may see them only every 15 years. But, like roses, a friend is a friend.

Babies make primitive attempts at friendship. They take each others' measure with quiet absorption, then use intimidation techniques such as snatching bottles or pulling hair. "Gimme that!", "That's mine!", or "I'll hit you!" are demonstrations of the pint-sized violence tots display in social situations. Adults say, "Isn't that cute?"

When we grow older and use the same techniques, the adults turn on us and we have to relearn communication. The old methods aren't cute any more. Kids no longer snatch or punch (when the grownups are watching) to get their way. Instead of pulling hair they establish a pecking order with other methods of dominance.

We used to admire a fellow second grader who excelled at creating elaborate pencil tattoos on his arms. Aside from the fact that he has probably long since died from lead poisoning, he was the grubbliest boy in the class. His face and hands were always streaked with graphite, and he smelled strange. But he had a definite place in our pantheon of boy heroes.

Hero worship may continue into adulthood as a basis for friendship. Remember the plain girl whose best friend was the class beauty? Now in middle age she's a loyal sidekick who collects signatures for Mrs. Block Captain. And the pimply youth who hung out with the football captain is now the important man's press agent, accountant, or office manager. You know, the Erich von Stroheim role in "Sunset Boulevard."

Then there's the love/hate friendship. One of my pals can't stand the mention of raising kids, the Church, social reform, or informal dinner parties. Nevertheless she has style, a quality I have always admired, and we share similar interests in the arts. As long as we stick to glitter and stay away from substance, we enjoy great times together.

Nobler motives for friendship do exist, but the bottom line is "I like you. I want to be with you." With you in person, with you in spirit, with you in shared pleasures, with you in memory. There are the friends we party with, the friends we work with, the friends of our youth. Some friends share music or shopping or sports with us, and

others are prepared to search hearts and minds together. Friends are always present for us, in one way or another.

We marvel at the friendships we enjoy, like facets on brilliant gems. I like to think they simply reflect the craftsman who created them.

## vips...



St. Francis Hospital Center announces the promotion of Jill Mounsey to the newly created position of community relations manager. Her duties will include editing the hospital's quarterly donor magazine, coordinating monthly Community Outreach programs, and planning hospital special events. Paul Hankins will replace Mounsey as public relations assistant at the hospital.



The 50th Wedding Anniversary of Mr. and Mrs. Alonzo Burton Nees, Sr. will be celebrated with an anniversary Mass at 5:30 p.m. on Friday, Feb. 8 in Holy Spirit Church, followed by a family dinner at Hollyhock Hill restaurant. Alonzo Nees and the former Mary Margaret Bolin, both of Brazil, Ind., were married February 8, 1935. Their five children are: Nancy Carr, Mary Eileen Wehmann, Alonzo, Jr., Patricia Klanar, and Dr. Michael. They also have 14 grandchildren.

Wednesday and two other instructors teach classes on Mondays.

Fleming is enthusiastic about Stratton's teaching skills. "He gets the kids to respond. Just super," she said.

## Bernardin breaks shoulder

CHICAGO (NC)—Cardinal Joseph Bernardin of Chicago suffered a broken right shoulder Jan. 22 when he fell on ice.

The cardinal, who was reported resting at his residence Jan. 23, fell in a parking area while waiting for a meeting of the archdiocese's Presbyteral Senate at the Dominican Priory in River Forest. Cardinal Bernardin, 56, was taken by private car to nearby Oak Park Hospital, where his right arm and shoulder were put in a cast.



Mr. and Mrs. Paul A. Koehl will celebrate their 50th Wedding Anniversary with an 11 a.m. Mass in St. Anthony Church, 379 N. Warman Ave., on Saturday, Feb. 9. A reception hosted by the couple's fourteen children will follow at Holy Family Knights of Columbus Hall. Paul A. Koehl and the former Lovada Schmitt, lifelong residents of Indianapolis, were married Feb. 9, 1935. They have 55 grandchildren and eight great-grandchildren.

## check it out...

IUPUI Catholic Campus Ministry and Student Center will sponsor a Spring Break Alternative work week in Appalachia March 10-16. Students will participate in a

week of service to the poor at The Young People Who Care Center in Clearfield County, Pa. Registration deadline is Feb. 28. Cost \$65. Call Father Jeff Godecker 632-4378, Paul Wagner 924-2803, or Keith Brehob 632-4378 for more information.

A contemporary forum on Paul and the Torah will be held on Monday, March 4 from 9 a.m. to 3 p.m. at Christian Theological Seminary, 1000 West 42nd St. This fourth annual spring forum on Christian/Jewish relations is sponsored jointly by the Indiana Jewish Community Relations Council and CTS. Registration deadline is Feb. 26. \$20 fee includes lunch. Make checks payable to: Jewish Community Relations Council and return to 1100 W. 42nd St., Indianapolis, Ind. 46208. Call 926-2935 or 924-1331, Ext. 115 for more information.

Licensed family day care providers or others considering offering such care are invited to attend a Purdue University program entitled "Enhancing Day Care for Children" on Thursday, March 14 from 7 to 9 p.m. EST at the Marion Co. Cooperative Extension (INB building), 9245 N. Meridian, #118. \$7.50 per person enrollment, which includes a packet of information, is due by Feb. 28. For enrollment or information call Joyce Andrews, Home Economics Secretary, at 848-7351 or 253-0871.

St. Boniface Parish in Fulda will hold only one Mass on Sunday mornings, at 9 a.m. EST. Saturday evening Mass will stay the same as before.

Roncalli High School will hold its annual Placement Examination for eighth graders on Saturday, Feb. 2 at 8:30 a.m. Roncalli buses will provide free service for local southside parishes. Students will leave Roncalli approximately at noon.

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## Having Some Problems "Springing" Up Around You?



Why Not Give Ted Deane A Call

If your old sofa looks as though it's on its last legs, don't be too quick to bundle it out of the house. Resourceful homeowners are discovering that many old pieces have a value you can't buy today and they are restoring them through reupholstery. The economics of reupholstery works for them, too. For dollars and cents it can be one of today's best buys.

### THE VALUE IS IN THE FRAME

If your old sofa (or chair) has a good frame, it's well worth reupholstering. A frame is the essential element in the structure, and if it's solid there's no point in going out and buying a new one. So, what's a good frame? One that's made of hardwood — oak or maple, for example. Hardwood is strong and has longevity. A clue is its weight. Hardwood is heavy. That's why furniture salespeople will often lift up one end of a sofa when showing it to a customer. They are demonstrating the frame's weight. And the frame is what your upholsterer can check out.

## TED DEANE UPHOLSTERING AND TRIM SHOP

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## St. Joan teaches art basics

by Steve Polston

"We're going back to the basics of art instruction," Kathy Fleming, St. Joan of Arc School principal, said.

Fleming is pleased with the art education program at St. Joan of Arc, because the students are getting a more rounded approach to art instruction. She said students are taught about texture, shape and color, perspective and weight and then their instructor helps them develop their imaginative skills.

Mark Stratton, St. Joan of Arc art instructor, said he teaches art history and the influences of art in society and construction of products to the lower grade student and printing and abstract arts to the higher grade students.

Stratton said he enjoys working with the children because they all have diverse backgrounds. There are 85 students in art education at St. Joan of Arc school; Stratton teaches class four hours each

## QUESTION CORNER

# Accepting forgiveness for abortion

by Fr. John Dietzen

**Q** I had an abortion in 1978. I feel terrible about this. After I had the abortion I went to confession. The priest I talked to told me I was forgiven; I felt very guilty and still do.

I learned only recently that someone who has had an abortion is automatically excommunicated. Is this true? I assumed that when I went to confession I was absolved of all sins. The priest never said otherwise.

Please advise me of what to do. I never would have considered abortion but the father of the baby said it was the only way. At that time I was so mixed up that I listened to him. I now feel alienated from other Catholics and my faith. (Ohio)



**A** You obviously recognize you did something that was very wrong. As hard as this is to do sometimes, it is the first big step to forgiveness and healing of our hearts.

When we have done something seriously wrong it is equally difficult sometimes to

admit another truth, that God's power and willingness to forgive us is much larger than our sins. Because of the sorrow and obvious desire for reconciliation which you expressed in your letter, God surely has forgiven you. As you say, it is quite another thing to forgive yourself; that is where our faith comes in, and our trust in his goodness and re-creative love.

As for the excommunication which may be incurred for procuring an abortion (which requires, for example, that the individual is aware of the penalty of excommunication for the act), it is highly unlikely that this happened in your situation. In any case, you can assume that if an excommunication did exist it was taken care of by the priest in the sacrament of penance.

**Q** What do the letters INRI stand for on the top of the crucifix? Sometimes the letters are IHS. I have been told that means "I have suffered." Is this true? (Idaho)

**A** The Gospel of John (19:19) tells us that Pilate placed an inscription on the cross of Jesus which read, "Jesus of Nazareth the king of the Jews." The other Gospels have a similar passage.

The letters you indicate are an abbreviation for those words, which in Latin

would be "Iesus Nazarenus Rex Iudaeorum."

The symbol IHS is the first three letters, "iota," "eta" and "sigma," of the name of Jesus in Greek. This symbol was used long before the English language developed, so it could not have been an abbreviation for English words.

(A free brochure answering questions Catholics ask about confession is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

(Questions for this column should be sent to Father Dietzen at the same address.)

1985 by NC News Service

## FAMILY TALK

# Al-Anon helps relatives of alcoholic cope

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** I read your answer to a mother whose adult son was a heavy drinker. Where an alcoholic is present, four to five additional people may become emotionally, physically and spiritually sick. Everyone begins to blame everyone else.

I wish you would have mentioned Al-Anon to the mother and the wife. If the son decided to get help in AA, the mother and the wife would remain sick until they got help for themselves.

The problem is the disease of alcoholism.—Kentucky

**Answer:** Thank you for reminding us of Alcoholics Anonymous and its partner group for relatives, Al-Anon. Of all the self-help groups, AA and Al-Anon are the most successful in accomplishing their purposes.

The relatives of alcoholics and all our readers can benefit from literature you sent, particularly the pamphlet, "A Guide for the Family of the Alcoholic," published by Al-Anon Family Group Headquarters, Box 182, Madison Square Station, New York, N.Y. 10159.

The family sometimes needs more assistance and counseling than the alcoholic. The family needs to learn how to stop its unconscious support of drinking and how to start an effective program for recovery. The family also needs help in coping with problems caused by the excessive drinking.

The alcoholic may be suffering from an illness, but one which has a tremendous effect upon the spouse, parent, sister, brother and child. The more unsettled these persons become, the less constructive their help will be. The interaction between alcoholic and family must be changed if the alcoholic is to recover.

While the problems of alcoholism do not lie in the bottle but in persons, recovery cannot begin until the alcoholic is able to break away completely from the bottle and stop drinking alcohol. Recovery is similar to the construction of a large building. Many persons may contribute, but the cornerstone must be put in place by the alcoholic or the structure fails.



No one can take the alcoholic's place and stop the drinking for him or her. Choices must be made and action taken by the alcoholic of his own free will if recovery is to last.

The alcoholic controls the family, especially the wife, husband or mother in some frightening ways. The alcoholic drinks repeatedly, and the family screams, cries, pleads, prays, threatens or practices the silent treatment to no avail. So the family tries to cover up, to shield the alcoholic from the consequences of the drinking. If the alcoholic continues to be in control, it is because the family does not know how to respond to this situation.

Love fades. Compassion cannot exist. Resentment, fear and even hatred take its place.

The only way love can be kept alive is for family members to learn how not to suffer when drinking is in progress and to refuse to undo the consequences of the drinking. The family needs patience and understanding of the illness, but firmness as well in confronting the alcoholic and refusing to pay the price.

As St. Paul said, "Love is always patient and kind . . . Love takes no pleasure in other people's sins, but delights in truth."

This same point of patience plus honesty is stressed in the literature and the Serenity Prayer central to AA and Al-Anon: "God grant me the serenity to accept the things I cannot change, courage to change the things I can and wisdom to know the difference."

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

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*James D. Barton*  
Archdiocesan Director

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# the Saints *by Luke*

**PAUL MIKI** WAS BORN IN 1562, THE SON OF A JAPANESE MILITARY LEADER. HE WAS EDUCATED AT A JESUIT COLLEGE. HE JOINED THE JESUITS IN 1580 AND BECAME KNOWN FOR HIS ELOQUENT PREACHING. HE WAS CRUCIFIED ON FEB. 5, IN 1597, WITH 25 OTHER CATHOLICS DURING THE PERSECUTION OF CHRISTIANS UNDER THE "TAIKO" RULER OF JAPAN IN THE NAME OF THE EMPEROR.

SOME OF THE OTHERS WHO WERE CRUCIFIED WERE: FRANCIS, A CARPENTER, A BYSTANDER; GABRIEL, THE 19-YEAR-OLD SON OF A FRANCISCAN PORTER; FATHER DIEGO KISAI, TEMPORARY COAJUTOR OF THE JESUITS; JOACHIM SAKAKIBARA, A FRANCISCAN COOK; PETER SUKEJIRI, SENT BY A JESUIT PRIEST TO HELP THE PRISONERS; COSMAS TAKEYA, WHO HAD PREACHED IN OSAKA; AND VENTURA FROM MIYAKO, WHO HAD GIVEN UP HIS CATHOLICISM ON THE DEATH OF HIS FATHER, BECAME A BONZE AND WAS BROUGHT BACK TO THE CHURCH BY THE FRANCISCANS.

THEY WERE ALL CANONIZED AS THE MARTYRS OF JAPAN IN 1862. THEIR FEAST IS FEB. 6.

## ST. PAUL MIKI and Companions



# The SUNDAY READINGS

FOURTH SUNDAY IN ORDINARY TIME

FEBRUARY 3, 1985

by  
Richard  
Cain  
Deuteronomy 18:15-20  
Psalm 95:1-2, 6-9  
1 Cor. 7:32-35  
Mark 1:21-28

What is your basic approach to others—do you love them or do you use them? Because God has made us his prophets, our approach to others indicates our underlying approach to God.

The first reading is taken from the book of Deuteronomy, which lays out the agreement between God and the Israelites in contract form. Read the section on the prophet (Dt. 18:9-22) from which the first reading is taken.

Each of us has a basic need to have a healthy, growing relationship with God, our maker and fulfillment. Yet, as the Israelites found at Mt. Sinai, for us in our fallen state to experience God as He is would be more than we could bear.

We need a mediator, someone to represent God and speak His words to us. This is the role of the prophet. In this section of Deuteronomy, God promised to send a prophet who would be His faithful representative. At the same time, God forbade us to have any connection with those who falsely set themselves up as links with the divine. Eight other forbidden ways of interacting with the divine are listed here (Dt. 18:10-11). These forbidden approaches are like magic and have at their root an attitude of trying to gain leverage on or control of God.

Instead of trying to manipulate Him through false prophets, God has asked us to trust Him by obeying His words as spoken by His true representative. We can know someone is the true prophet by whether His prophecy comes true.

This is the approach Mark and the other Gospel writers took in their account of Jesus' life and message: to show that Jesus was the fulfillment of prophecy. In this Sunday's Gospel reading Mark described Jesus' powerful teaching and miraculous healings in order that we might be convinced that Jesus had the authority of the prophet and Messiah promised by God.

There is something curious about Mark's account of Jesus healing the possessed man. It is almost as if Jesus was trying to prevent His true identity from being known. When the demon inside the man identified Jesus as the "Holy One of God" (another way of saying the Prophet-Messiah), Jesus ordered him to be silent and commanded him to leave the man. To

those who believe in a magical view of the world, to know someone's name is to know his identity and to have some control over him. In ordering the demon to be silent, Jesus put a stop to the demon's futile attempt to control Him.

Christians have long spoken of the power of the name of Jesus. We begin the Mass "In the name of the Father and of the Son...." But do we really know what we are doing? What does it mean when Jesus said that any prayer we make "in His name" He will answer (John 16:23-24)? When we pray, do we pray to manipulate God or out of love for Him? We pray out of love when we are willing to accept His answer in a way and form we do not expect.

Jesus, the true prophet, has also shared His role as a prophet with us. All prophets before Jesus derived their prophetic office from Him through their prophetic witness to His coming. The church, to which Jesus gave the fullness of His spirit on Pentecost, speaks prophetically through its guarding, interpreting and preaching of Jesus' life and message, the Gospel. That is why we can properly speak of the church as having a teaching authority.

Each of us, having received the spirit of Jesus through baptism, Eucharist and confirmation (our initiation into Christ's church and its mission) in turn becomes His prophet, carrying on His saving life and message to those around us. That is why when we use rather than love one another, we abuse Christ.

Prophets are a people set apart. In the second reading, Paul stressed that Christians should not feel obligated to get married, just because it is the thing to do. To remain single has the spiritual advantage of leaving the person to be available to God and his work in a more flexible way. Both singleness and marriage are good; the key is to choose our life state as a loving response to how God is working in our life.

Prophets are above all worshipers. The psalm beautifully illustrates the attitudes present in worship that is pleasing to God. It is in our joyful worship of the Father and our earnest love for all—both in the name of Jesus—that we fulfill our role as prophets proclaiming through our love, the love of God for us.

# Pope urges Venezuelan bps. to solve social problems

(Continued from page 9)

teachings, church leaders should respond by explaining church doctrine, rectifying errors and "correcting with charity and firmness those who are in error," the pope told the Venezuelan bishops.

Pope John Paul urged the bishops to take up social challenges because "the faith cannot be only believed. It also has to be practiced and applied to life."

"There are no sectors of individual or social activity which can escape its orientation," he added.

The pope told the bishops also to develop programs to improve family life and to stimulate vocations. He called the lack of vocations an "endemic evil."

This has been eased partly by foreign missionaries, "but this does not exonerate you from making new efforts to try to resolve the problem by using the creativity and dynamism of the church in Venezuela," the pope said. Venezuela has one priest for every 6,800 Catholics.

Earlier in the day, during his airport arrival speech, the pope said he hoped his presence would give an impetus to renew efforts to solve Venezuela's and Latin America's problems. He asked that these

efforts become "translated in new goals for the recuperation of family integrity, in terms of greater social justice and in search for new initiatives in the field of education, work and civic harmony."

A motorcade ride from the airport gave Pope John Paul a chance to see some of Venezuela's social contrasts. The route took him by the shantytowns, called "ranchos," which are built on pieces of ground carved out of the hills surrounding downtown Caracas.

## St. Meinrad reaches 90% of goal

Benedictine Archabbot Timothy Sweeney has announced that St. Meinrad Seminary had reached the 90 percent mark in its effort to raise \$1.5 million in matching funds for a grant of \$500,000 from Lilly Endowment of Indianapolis. Archabbot Sweeney stated he is deeply grateful for the generosity of so many friends and alumni of the seminary in helping it meet the Lilly challenge, and he is confident that St. Meinrad will raise the remaining 10 percent by the Feb. 28 deadline.

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# Anti-abortion bills introduced

by Liz S. Armstrong

WASHINGTON (NC)—Hardly had Congress returned to Washington before a spate of proposed legislation went into the hopper in both chambers, including proposals against abortion.

Two senators introduced anti-abortion constitutional amendments—identical in key wording—on Jan. 22, the anniversary of the Supreme Court decision legalizing abortion.

The proposed amendments, S.J. Res. 19, sponsored by Sen. Jake Garn, R-Utah, and S.J. Res. 21, offered by Sen. Charles E. Grassley, R-Iowa, respectively, both specify:

"... The word 'person' as used in ... the Constitution of the United States applies to all human beings irrespective of age, health, function or condition of dependency, including their unborn offspring at every stage of their biological development.

"No unborn person shall be deprived of life by any person, provided, however, that nothing in this article shall prohibit a law permitting only those medical procedures required to prevent the death of the mother."

The only difference in the two measures is a minor, technical change in language of the last, non-substantive amendment section on states and federal government enactment of related legislation.

GARN TOLD his colleagues that, on Jan. 22, "it is fitting that we join together on this anniversary to both censure the

(Supreme) Court's grievous error and to mourn the deaths of those millions of unborn children who have become victims of it." He said the amendment, if passed, would "allow the Constitution to once again protect the lives of unborn children. ..."

Grassley, in a similar vein, said that "protection of innocent human life is ...

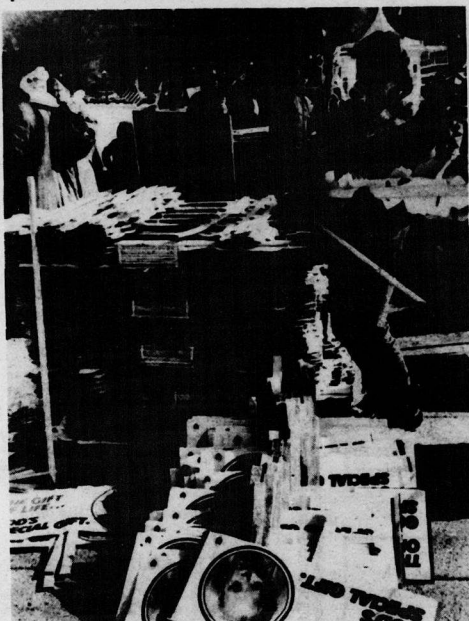
the right most worthy of inclusion in the Constitution."

No doubt the inclusion by Grassley and Garn of language to permit abortion if the mother's life is threatened will be duly noted by pro-lifers. Such a life-of-the-mother exception has caused dissension among pro-lifers before and the White

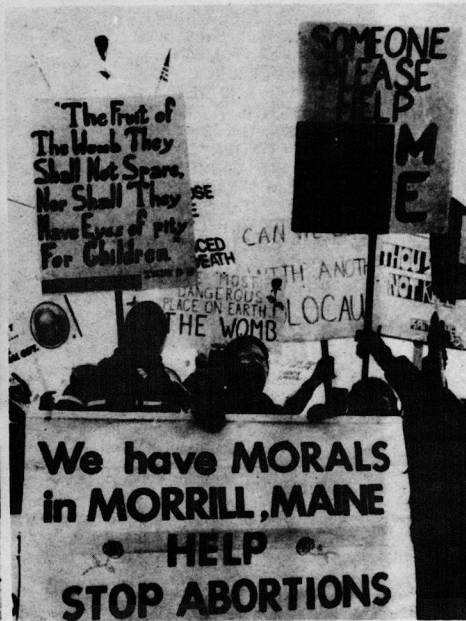
House recently had to clarify its position on it.

During his remarks to pro-life marchers, President Reagan said he, too, supported the so-called Paramount Human Life Amendment, a perennial proposed constitutional ban on abortion that does not provide a life-of-the-mother exception. The White House later said that is not what Reagan meant.

Nellie Gray, president of the March for (Continued on page 11)



LIFE SIGNS—The Campagna family of Chicago constructed and donated 3,000 placards for participants in the 12th annual March for



Life in Washington. Other marchers brought their own signs to express their feelings on abortion. (NC photos by Rick Reinhard)

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# Anti-abortion bills introduced

(Continued from page 10)

Life, has promoted the "paramount" amendment, arguing for no exceptions.

An essay in her March for Life program book says that "the 'exceptions clause for the life of the mother' has been very damaging because some members of Congress believe such statutory language is absolutely necessary to save the mother..."; that "abortionists have cleverly pleaded for favoring the life of the mother over the life of a fetus"; and that, in the past, "the abortionists were eager to see this one exception" so they could later add exceptions for rape and incest, "and on and on, until there was no stopping of abortion at all."

"This 'exceptions clause' must be removed and replaced with the proper pro-life 'equal care and protection for both the mother and her pre-born child,'" the March for Life book asserted.

AFTER REAGAN seemed to endorse the "paramount" measure, the White

House issued a statement saying that the president "believes that abortion should be prohibited except when the life of the mother is endangered."

According to Dr. John C. Willke, president of the National Right to Life Committee, the best hopes for a successful anti-abortion amendment lie with a measure, like the Garn proposal, that includes the life-of-the-mother exception.

While some pro-lifers criticize the exception, Willke assured reporters, the "bottom line" is that "no one in this movement would kill a mother to save a baby. No one."

However, as Sen. Orrin Hatch, R-Utah, an abortion opponent, said Jan. 22, right-to-lifers count too few votes to pass an anti-abortion amendment in this Congress—a situation that suggests questions on the life-of-the-mother exception and congressional consideration of the Garn and Grassley proposals may be of limited consequence, at least until the shape of Congress changes.

## Castro promises to review anti-Catholic bias in Cuba

WASHINGTON (NC)—Cuban President Fidel Castro promised to discuss anti-Catholic bias in Cuba with his country's bishops, said Bishop James W. Malone, president of the U.S. bishops' conference.

Bishop Malone, along with Archbishops Patrick F. Flores of San Antonio and Bernard F. Law of Boston, traveled to Cuba Jan. 21-25 for the National Conference of Catholic Bishops, which had been invited by the Cuban bishops to send a pastoral delegation. During the trip they worshipped with and met with Cuban church people and spoke with government officials.

The bishops said they did not expect a meeting with Castro, who invited them on Jan. 23, the third day of their trip.

During the five-hour meeting, the NCCB group "mentioned in particular the de facto discrimination which exists against practicing Catholics," Bishop Malone said in a Jan. 28 statement on the trip. He said that Castro told them that pressure against Catholics was not government policy and "pledged to review this matter in detail with the Cuban bishops."

Practicing Catholics report they are discriminated against in employment. In addition, openly religious Cubans are barred from membership in the Communist Party, a prerequisite for some government positions.

BISHOP MALONE said Castro was told that Catholics seek no special privileges but "they ought not to suffer discrimination in jobs, education and other areas of social life." The bishops also mentioned reports of

children "who encounter difficulties when they attend catechetical instruction."

He said the Cuban leader "seemed open" to the Americans' urging for "intensive and continuing dialogue" between the Cuban bishops and the "highest authority" of the government.

Bishop Malone said the Americans also noted some positive elements in Cuban society, including improvements in literacy and health care. They noted "limited, but real improvements in communications between the church and the government."

The U.S. bishops also told Castro they hoped that Cuban prisoners with relatives and friends in the United States would be released "along with others who have completed prison terms," and allowed to rejoin their families, the NCCB president said. He said they promised help from the NCCB for resettlement of freed prisoners.

Bishop Malone said the discussion also touched on easing financial requirements for travel from the United States to Cuba.

THE AMERICANS spoke of the "warm bonds which exist between so many in the U.S. and Cuba," the bishop said.

Bishop Malone said the NCCB group was "touched" by the dedication of Cuban priests and Religious they met.

He cited their "commitment to work together and with all the People of God, to preach the Gospel."

Bishop Malone said Castro hosted a reception Jan. 23 for the U.S. bishops, the papal pronuncio, the Cuban bishops, members of the government, and representatives of women Religious.



HAVANA MEETING—Cuban president Fidel Castro meets, from left, Archbishop Bernard F. Law of Boston, Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, and Father David Gallivan, of the NCCB Secretariat for Latin America. The meeting, which took place at the presidential palace in Havana, was the first with U.S. bishops since Castro took power in 1959. (NC photo from Wide World)

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# A friend's parents part

Be supportive by being available

by Tom Lennon

**Question:** A friend of mine has parents who are getting a divorce. What can I do to help him through this? Also, should I talk to him about it or ignore it? (Oregon)

**Answer:** What your friend likely needs above all else at this time is plenty of supportive friendship. So be a strong and good friend.

Let him know that if he wants to talk about his parents' divorce, you will be a willing listener. If he prefers not to talk about it and wants to speak of other things when he's with you, let him know that's OK too.

If you think he likes to do things that will distract him from the painful situation at home, try to be ready with ideas for things the two of you can do.

But don't become hyper

about planning activities and keeping up a steady stream of talk about things other than the divorce. Just be a relaxed friend. Easy does it.

Perhaps you can have him over to your house a bit more often—for supper, or for studying, or for just watching TV.

If you see signs that he wants to escape the pain through the use of marijuana or alcohol point out that drugs do not provide a realistic escape. They are much more likely in the long run to create still more pain and trouble than he has now.

A better way to provide release from the tension and pain is physical exercise, whether it's just shooting some baskets or taking a long, long walk with him.

If your friend chooses to talk about his parents, listen sympathetically. If you're

unsure of how to respond, you might say things like, "It must be very hard for you," or, "That would be tough to take."

Better not talk about how your parents resolve their conflicts. That might sound like you're bragging about how good your parents' marriage is.

If your friend does press you for such information, tell him about your parents simply and in a matter-of-fact way. He might find this useful years from now when he's married.

When the divorce is final, don't suddenly cool down on your friend. He may need you more than ever when one of his parents lives away from him.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)  
1985 by NC News Service

## A missionary experience

Raymond Schafer of St. Patrick parish in Madison, a student at St. Meinrad College, was one of a number of volunteers who spent part of this winter serving the people of Lewis County, Ky.

The volunteers were post-graduate and college men who participated in a program sponsored by the Glenmary Home Missioners of Cincinnati. They came from 21 states, Ontario and England, representing 38 dioceses and 41 colleges

Each volunteer spent one day at the Vanceburg Health Care Center. This facility is the home of about 100 physically and mentally handicapped people.

Various work projects took place in Lewis County this winter. Land was cleared and the volunteers dug the foundation for a new home for a family of seven. Other activities included the moving of gravel and wood and visiting the folks of the county. A post-Christmas

party was held for the children of the county.

The Glenmary Home Missioners have run such volunteer programs for 26 years. A grant from the Catholic Extension Society helps support the programs. Glenmary will sponsor similar sessions this summer. For further information, write to Glenmary Summer Volunteer Programs, c/o Glenmary Home Missioners, P.O. Box 46404, Cincinnati, Ohio 45246.



REHEARSAL—Four students from Our Lady of Lourdes School do-si-do during a rehearsal for the Indianapolis East Deanery Musicales this Sunday at Father Thomas Scecina Memorial High School. (Photo by Steve Polston)

## Musicales Feb. 3 at Scecina

Indianapolis East Deanery Schools will present a Musicales at 2 p.m. at Scecina Memorial High School, 5000 Nowland Avenue, Sunday.

Seven hundred fourth through eighth graders will participate in the program, the first joint musicale the deanery schools have collaborated on.

Sister Marie Geiger, Holy Spirit principal, said music practices have been going on since September and that three music instructors from the deanery taped the music and wrote the choreography last summer before the fall term began. She said those teachers are from St. Simon, Little Flower and Holy Spirit.

The program Sunday will open with a 10-minute slide presentation showing scenes from the nine schools of East Deanery. The nine schools are Holy Cross, St. Simon, St. Philip Neri, St. Michael, Holy Spirit, St. Bernadette, St. Rita, Little Flower and Our Lady of Lourdes.

There are various themes in the music—patriotic, religious, spiritual and music from the '20s.

The first combined practice was two weeks ago. Sister Geiger said she was impressed "that it all came together."

Sister Geiger said the music program is about an hour in length.

## CYO seeks new director

by John F. Fink

A search has begun for a new executive director of the Catholic Youth Organization (CYO) of the Archdiocese of Indianapolis. The new director will replace William Kuntz, who died Oct. 29.

The CYO is an organization for the youth of the archdiocese administered through a central office with participation directed through the parishes. Activities are conducted in five fundamental areas: spiritual, athletic, social, cultural and service.

The new director will be responsible for encouraging participation in programs at three levels: grade school, high school, and single adults. He should have experience and capability in administration together with at least three years' experience in working directly with youth, according to the search committee.

The CYO has grown considerably since it was originally established by Bishop Joseph E. Ritter in 1939 with Father Charles Schoettelkotte as the first director. He was succeeded by Father Maurice Dugan in Jan. 1940, by Father Richard Langen in Sept. 1940, and by

Father Richard Kavanaugh in June 1943. Father Kavanaugh served for 12 years and was largely responsible for organization of the CYO on the archdiocesan level. A great deal of expansion of activities and participation occurred between 1943 and 1955. Father John P. Elford served as director from 1955 to 1967.

William S. Sahm was

hired as executive secretary in 1954. He became executive director in 1967 and served in that capacity until his death in 1973. He, in turn, was succeeded by Kuntz.

Applicants for the position of executive director should request application materials from the Search Committee, c/o Pastoral Services Secretary, P.O. Box 1410, Indianapolis 46206.

## 'Lifesigns' programs announced for February

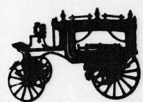
The following segments of "Lifesigns," a radio program for youth, will be broadcast this month:

At 10:30 a.m. on WWVY-FM (104.9), Columbus: "Pain," Feb. 3, with students from Scecina Memorial High School, Indianapolis; "Free Time," Feb. 10, with youth from St. Patrick parish, Terre Haute; "Life After Death," Feb. 17, with youth from St. Michael parish, Indianapolis; and "Trouble," Feb. 24, with youth from the Indiana Boys' School, Plainfield.

At 11:30 a.m. on WICR-FM (88.7), Indianapolis: "Advertising," Feb. 3, with youth from St. Andrew parish, Indianapolis; "MTV," Feb.

10, with youth from St. Bartholomew and St. Columba parishes, Columbus; "Male/Female," Feb. 17, with youth from St. Catherine parish, Indianapolis; and "Prejudice," Feb. 24, with youth from St. Andrew parish, Indianapolis.

At 7:30 p.m. on WRCR-FM (94.3), Rushville: "Sin," Feb. 3, with youth from St. Christopher parish, Speedway; "Being Young," Feb. 10, with youth from St. Lawrence parish, Lawrence; "Divorce," Feb. 17, with youth from St. Luke parish, Indianapolis; and "Marriage," Feb. 24, with youth from Our Lady of the Greenwood parish, Greenwood.



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## Life with Father

By Ruth Ann Hanley  
NC News Service

Jesuit Father George Montague writes in his book, "Riding the Wind": "All the books that I have read and all the sermons that I have heard have never moved me so powerfully, nor made me feel the touch of the Lord so closely as the encounter with a brother or sister whom the Lord has touched."

When he was a chaplain at a large city hospital, Father Joseph Kos got to know the problems of the handicapped and elderly firsthand. Today he not only talks "about" how to treat these people in homilies on Sunday, he has had the opportunity to put it into practice every day.

Father Kos lives in a country rectory in Fortville, Ind., where he is pastor. For four years he shared the rectory with a housekeeper in her 70s, Anna Maier.

For the last of those two years the priest and Mrs. Maier were joined by Art Madaras, now 91. Often Father Kos got up at night to help Madaras, who was confined to a wheelchair.

And he washed his housekeeper's feet, Father Kos says, because "it was the only thing she still couldn't manage."

Mrs. Maier uses a wheelchair much of the time. But when she can she prefers to walk. Father Kos understood that. "She'd rather do for herself," he comments.

Mrs. Maier and Father Kos had been friends a long time. He stayed at her former parish while he worked at the hospital.

When Mrs. Maier reached for objects with her cane or figured out ways to carry the serving tray

to the table, Father Kos was appreciative. He knew she had come a long way. After a fall, doctors feared she'd never walk again.

Madaras is another of Father Kos' friends. After Madaras' wife died and he had a stroke, Father Kos became his guardian. He visited Madaras in the nursing home and saw how unhappy the man had become.

When Father Kos was offered the small rural parish, it seemed like a good move for him and also a fine solution for his friends. "I don't know what I would have done about Art if this hadn't been offered," he says. "Anna could have gone to her daughter but Art had no one."

The priest reports that Madaras was happy to be in a house where he felt connected again to someone he loved.

At the time, Madaras didn't need full-time nursing home care. But, because of increasing infirmity, the old man recently returned to a nursing home.

And Mrs. Maier wasn't ready to retire four years ago. After caring for a 28-room parish house in Indianapolis, she felt she still had spunk.

She was proud she could "give Father a free night" to spend at his mother's. On such occasions she took over the priest's care of Madaras, helping him as much as she can. "I can get up and help him," she insisted then.

Just recently, at the age of 82, she retired and now lives with her daughter.

Some people find it incredible that a pastor would pursue this lifestyle willingly. I find it is one way he made the good news visible.

(Ms. Hanley is a free-lance writer in Indiana.)

## One priest's ministry to 'h

By Father David K. O'Rourke, OP  
NC News Service

Not long ago I took part in a program for couples whose marriages were not performed in accord with church law. As a consequence they see themselves as religious outsiders, are distressed by their situation and want to do something about it.

Our program was designed to help the couples move back to active participation in church life.

I think of this as I attempt to describe my work as a priest. For what we were trying to do lies at the heart of the priesthood.

The program came both from my personal desire to help people who say they need help and from the church's quite similar public mission.

The stories couples in the program told are familiar. The situations are common: the early, unprepared marriage; disillusion as human realities replace fantasy and romance; feelings of failure and rejection. And then with time and maturity the sense that there is hope that life might be happy again.

The couples reported that, after

they married again, they began to wonder where they stood with the church. Their questions were not always answered with accuracy or sensitivity and they resigned themselves to being, as they put it, "outside the church."

In this situation they came to us.

Our diocesan program for couples who see themselves in this situation is, to my mind, a good example of the meaning of the priesthood put to work.

—It combines human kindness and good theology.

—It combines the priest's individual mission with his public role.

Sometimes we get the impression that a priest acting conscientiously and with human sensitivity is going to find himself bucking the church's institutional side. We have this prejudice, I imagine, because we live in an age that tends to see institutions as cold and inhuman.

But this opposition is as much a product of unfounded fears as it is based on experience. In our program I believe that institutional strengths and personal kindness were joined in a useful, creative

## The priesthood: Vocation

By Father Robert Sherry  
NC News Service

Allow me to introduce two friends, Father Jerry Dover and Father Miguel Solle. They're fictional characters, but they're true to life.

Let's eavesdrop on their discussion.

"Stereotyping seems to be a national pastime," Father Solle is saying. "The poor, the rich, politicians, lawyers, truck drivers, garbage collectors, social workers — just about everyone gets categorized by their race, creed or job sometime."

"That reminds me, Miguel," Father Dover comments. "About two months before the presidential election I was waiting for the light to change before walking across a street. Out of nowhere, a man started shouting in my ear: 'Religion and politics are the same thing, aren't they, Father?'"

"He kept on shouting it over and over," Father Dover continues.

"How did that make you feel?"

"I felt he was accusing me of the whole church-state debate going on then," Father Dover responds. "He wasn't interested in my personal view. He was only

attacking me because of the Roman collar I was wearing."

"Don't you sometimes feel like you're treated more as a symbol than a real person?" asks Father Solle. "Sometimes I get the impression people think I say things or do things because as a priest I have to."

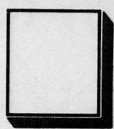
He adds, "Many people don't seem to realize I'm a priest because I want to say or preach certain ideas or truths. I really believe them."

"Same here, Miguel," says Father Dover. "I live and preach Jesus' truths because I believe them, not because someone makes me do it."

"Another thing that irritates me," says Father Solle, "is when I'm at a public dinner and someone shouts: 'You say the prayer, Father. That's your job.'"

"I don't like that either, Miguel," Father Dover agrees. "It's like they think priesthood is just a job. To me it's an expression of who I am. It's my life. It's not a matter of sticking a quarter in me and watching a meal blessing pop out."

"You're right, Jerry. But it seems to me if people ask you to lead in prayer today, what they really hope is that you can cap-



# Faith Today

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# THE PRIEST

By Katharine Bird  
NC News Service

"There are as many stories about vocations as people to tell them," says Father Robert Sherry, a priest of the Diocese of Rockford, Ill.

He is director of the U.S. bishops' Committee on Priestly Formation.

"The young often wait for a visible, tangible sign of what God wants" of them, he said. But, in Father Sherry's 14 years experience in vocations work, this seldom happens. In fact, he is skeptical of people who come to him with accounts of a sudden call from God. "Too often it's an isolated religious experience with no past and usually no future," he said.

More frequently, Father Sherry continued, uncovering a vocation is a slow, gradual process played out with little fanfare or drama.

He says a "sense that God was calling me" to the priesthood began in his early youth. The feeling persisted, nourished by encouragement from happy priests and support from family and peers. He was ordained in 1966.

Father John Castelot, a priest of the Archdiocese of Detroit, began to think about becoming a priest after watching his boyhood pastor in action. "Everyone loved him. I wanted to be like him and made him the model for my own ministry," the biblical scholar said.

Father Castelot was ordained 43 years ago and teaches at St. John's Seminary in Plymouth, Mich.

Father Castelot has helped out in the same parish for 15 years. "I

**Vocations**

A special rapport can develop between a priest and a congregation at Mass. "It tells me we're all on a journey together, we're taking time to recognize what it is and to reach out to God together," comments one priest.

know the people and they know me," he said. "There's a wonderful sense of belonging" that comes from worshiping with the same people week after week.

The first part of the Mass, with its scripture reading and homily, especially interests him. Homilies give me a chance "to translate the abstract truths of Christianity into the concerns of daily life — to make them real for people," Father Castelot explained.

The strong bond with people that is experienced during worship was also singled out by Father Sherry. Sometimes a special "rapport is set up between me and the congregation," he explained. "It tells me we're all on a journey together, we are taking time to recognize what that journey is and to reach out to God together."

When this happens, "it's a beautiful realization that I'm doing what I want to do — being an effective leader of prayer."

□ □ □

Belonging to a support group of priests that meets regularly is im-

portant to Father Sherry. "Talking over life's affairs, its burdens and problems and joys, and praying together with people I trust" is very beneficial, he said.

Just knowing that the group exists, that he can share his feelings with understanding friends, helps Father Sherry deal with the exhaustion he sometimes encounters in trying to be "available to people," he said.

He noted that Father Vincent Dwyer developed a model of life-sharing groups that many priests find useful. A Trappist, Father Dwyer has done pioneering work on what priests need in "an age of transition," Father Sherry said. "There's no growth without relationship" in this view.

What qualities does a vocation director look for in prospective candidates to the priesthood? Father Sherry said that in the initial exploratory interview the top quality on his list is "some involvement in a service-related responsibility."

He pointed to an estimate by sociologists that only 10 percent of the population possess this

kind of service orientation. Since service is an important dimension of the priest's role, a person with a history of service establishes a basis for his interest in the priesthood, Father Sherry thinks. It indicates a person "is willing to give himself to others."

He added that the type of service varies considerably. It might be teaching religious education classes, volunteering at an alcohol or drug abuse center, or simply liking to help people and choosing a field of study — like law — that furthers this interest.

Other qualities that the priest looks for include a willingness to learn and to work with others, and some experience in leadership positions.

Father Sherry also asks prospective candidates to talk about their vision of the church and the role of a priest today. This can be quite illuminating, he said. Having people "formulate their dream" helps him assess how realistic an individual's thinking about the priesthood is, he said.

Father Sherry said he hopes to see prospective seminarians focus on the qualities and skills they will need to be priests.

He likes to see a "real connection" between the talents an individual possesses and the values he wants to live by. Ideally, Father Sherry concluded, the individual will talk about continuing his service orientation and adding a "priestly dimension" — as a leader of prayer, in the search for justice or in caring for the needs of families, youths or adults.

(Ms. Bird is associate editor of Faith Today.)



# urting families'



way. This program is not just an example of personal kindness by staff members, as important as that is in the church. It also represents an attempt to realize a goal the bishops of the United States established several years ago in their "Plan of Pastoral Action for Family Ministry." They said that assisting "hurting families" should be a goal of the U.S. church.

Trying to ease the pain of these couples' hurts is part of my work as a priest. My conscience requires that I respond to them as sensitively as my own limitations permit.

But as a priest I do not work only out of my own conscience, basic as that is. I also have a public role in the church, and in this program I put that to best use.

First, I was teaching, correcting the misapprehensions of people who are members of the church because they are baptized. That baptism is enduring regardless of the canonical quality of their marriages.

I was also trying to implement a goal the bishops and our own diocese — developing a sense of

reconciliation with couples who feel estranged from the church.

And for couples who can and do choose to make use of it I was explaining the procedures of church marriage tribunals, a service used by approximately 50,000 U.S. couples each year.

My ministry comes from a combination of personal strengths and idealism, institutional roles and expectations, community support and public need. It is impeded by failings, single and collective, public and private.

But in a world as needy as ours we have to go beyond those failures to be as effective as we can.

(Father O'Rourke is associate director of the Family Life Office in the Diocese of Oakland, Calif.)

# or stereotype?

ture what is in the deep recesses of their hearts," Father Solle says.

"They want you to feel what they feel and to know what they're thinking but have never expressed, and put it, reverently, in the language of the day. All in 25 words or less," he adds.

"But the heart of the priesthood is in celebrating the Eucharist, preaching the word and forgiving sins," responds Father Dover. "All the rest is really non-essential."

"My experience is that if Mass, preaching and forgiving are not related to human lives, they miss hitting the human struggle and fall on deaf ears," Father Solle counters. "That's why God became human — to redeem us by participating in our struggles, loneliness and triumphs."

"A priest has certain responsibilities because he is ordained," says Father Dover. "Priesthood does make us different, Miguel."

"But only in our role in the faith community, Jerry," Father Solle reflects. "We are brothers to all people. All people are called by God to be holy and true to their vocations. We are no holier than anyone else."

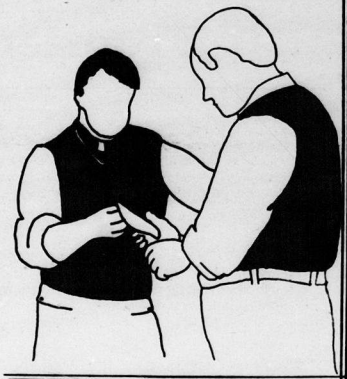
"But people expect us to be authentic leaders in holiness. If we're not that, well, anyone could

do what we do," says Father Dover.

"Aren't you reducing a vocation to a stereotype again, Jerry?" asks Father Solle.

"Maybe, Miguel. But I don't see it that way. I like to think I'm nailing down my own identity," his friend answers.

(Father Sherry is director of the U.S. bishops' Committee on Priestly Formation.)



# FOOD...

## ...for thought

"I personally feel priests should start telling the stories of their ministry," Father Eugene Hemrick was saying in a recent interview. He meant that there is a need for accounts to be heard of the work priests carry out and the value they see in their lives.

Personal stories about what the priesthood means in action will help to bring into view the operative forces within the priesthood, Father Hemrick feels. Won't this foster understanding of the driving forces in the lives of priests? he asked.

In fact, that word "understanding" is basic to what Father Hemrick has in mind. As he explains it, a priest can state that he sees his priesthood as something "good." But storytelling about the priesthood in action enables others to see what the word "good" means in this case.

Much is written in today's church about the value of storytelling among the church's people.

—This is a way for Christians to reveal the significance they see in the events and developments of their own lives.

—It is way of pointing to the concrete action of God in one's life; it helps bring to life the Christian's many references to

God's presence in the world.

—And it is a way to discuss faith in the context of life's actual events without depending on abstractions or difficult definitions.

When a priest tells the stories of his ministry and life, Father Hemrick suggests, he allows others to see the priesthood as he sees it. Father Hemrick is the U.S. Catholic Conference research director.

Father Hemrick thinks that a negative picture of the priesthood has developed for many people. But there is a side of a priest's story that isn't being heard much, he believes. And most priests he knows do find value in their lives as priests.

"If you get to the core of what they're doing, there's a real value — and that value isn't surfacing," he observed.

The kind of storytelling he has in mind fosters a more meaningful relationship between priests and the people they serve, Father Hemrick believes. It could help others to identify more closely with priests. It could help others really to know priests, Father Hemrick said — to be able to say "I can identify better with you now because I know where you're coming from."

## ...for discussion

1. There are as many stories about vocations as there are people who tell them, says Father Robert Sherry in an interview this week with Katharine Bird. What does he mean?

2. Do you think it is important for lay people and priests to share the stories of their vocations with each other? Why?

3. How does anyone discover what his or her vocation is? Does the message come like a thunderbolt — suddenly and in an absolutely clear way?

4. Every vocation seems to require some kind of commitment. Do you think it is hard to make a genuine commitment? Why? Why not?

## SECOND HELPINGS

Twelve priests tell stories of their lives in the 31-page booklet titled "Diocesan Priest." It is "designed to share some reflections on and some personal experiences of the call, the lifestyle and the ministry" of diocesan priests. Father George Rueger, a Massachusetts priest, writes: "I was ordained at a time when our success as a priest depended so much on work, results and dedication to duty. Today our ability to relate with others and to call forth their talents is the most important task. What does it mean to be Father of the parish family?" He states: "Each priest is surrounded, not simply by the divine mysteries which he celebrates, but the mystery of his own call; the silent workings of God in his own life and even the failures bring him new growth." (National Catholic Vocation Council, 1307 S. Wabash, Suite 350, Chicago, Ill. 60605, \$1.75)

# CHILDREN'S STORY HOUR

## A priest for the poor

By Janaan Manternach  
NC News Service

He was a good priest. Father Romero was bright. He was honest. He prayed. He cared about people.

He knew that most people in his country, Salvador, were very poor. He was aware that half the people in his Central American country earned less than \$10 a month. He knew, too, that most of the land was owned by a handful of rich families.

Father Romero helped rich and poor alike. He was kind and generous to the poor. He was popular among his fellow priests.

His bishop liked him and named Father Romero his private secretary. The bishop also put Father Romero in charge of the seminary where young men studied to become priests.

In 1970 the pope named him a bishop. Seven years later the pope named him archbishop of San Salvador, capital of his country.

As Archbishop Romero listened

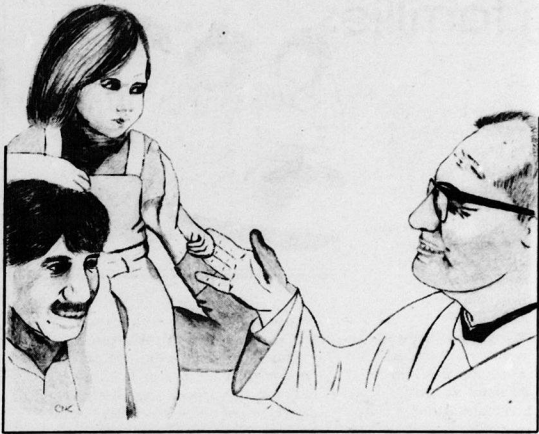
to the priests of the diocese and to poor farmers, he became more aware that the poor remained poor because they were kept from owning land and earning enough money.

Then something tragic happened. More and more priests became victims of violence. Some members of society objected to the efforts by the priests to help the poor.

Archbishop Romero gradually stood up and spoke out for justice and against violence. He started a weekly radio program. Each Sunday he spoke of Christ's Gospel. He condemned the injustices that hurt the poor. He urged people to respect each other.

His weekly radio sermons became the most popular program in the country. Many poor families listened with earphones. They were afraid of what would happen if they were known to listen to the archbishop's radio program.

The more popular Archbishop Romero became with the poor,



the greater the danger he was in. He regularly received threats of death. Even some of his fellow bishops disagreed with his strong statements.

But the archbishop believed that the church must stand with the poor and speak up for them. He began to speak out more clearly against those who caused the violence. He challenged the leaders of his country to stop the violence and injustice.

He knew his life was in danger,

but he continued to speak out — until March 24, 1980. At 6:30 that evening he was celebrating Mass in a hospital. Two men walked to this scene after the homily. They shot the archbishop through the heart.

A fellow bishop called him "St. Romero of the Americas."

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

### Hidden Words

Find the words hidden in the puzzle below. They can be vertical, horizontal or diagonal. All the words are in this week's children's story.

A	F	K	S	U	A	N	T	E	V
B	P	O	O	R	F	S	J	Q	I
W	T	O	K	Q	E	R	R	U	O
L	P	U	P	I	E	O	O	O	L
C	G	V	R	E	D	J	M	W	E
S	Y	P	J	A	I	L	E	P	N
O	M	X	V	H	D	X	R	R	C
G	T	L	Z	V	D	I	O	M	E
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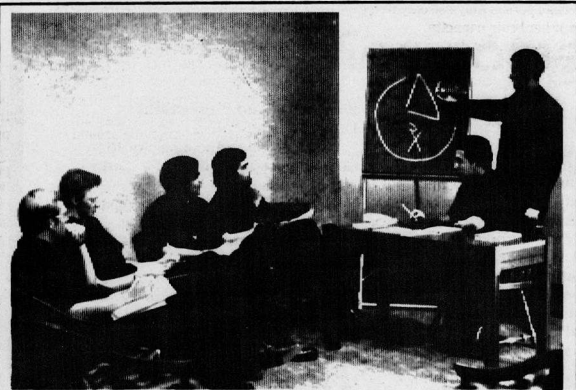
SALVADOR, ROMERO, POOR, RADIO, PRIEST, VIOLENCE, SEMINARY, POPE

### HOW ABOUT YOU?

Find El Salvador on a map of Central America. See if you can find the city of San Salvador where Archbishop Oscar Romero lived.

#### Children's Reading Corner

"The Dancing Man" is a story by Ruth Bornstein. Children and adults might enjoy reading it together. Afterward they might talk about how people's special interests and deep desires affect the ways they live their lives. In the story, Joseph, who lives in a village where life is dreary and hard, sees how the world dances. He longs to dance with the world. In a mysterious, wonderful way he is given a pair of dancing shoes long before they fit him. But one day the shoes do fit and Joseph leaves his people to begin a new life. In the end he passes the shoes on to another child in the same way they were given to him. (Seabury Press, 815 Second Ave., New York, N.Y. 10017. 1978. Hardback, \$6.95.)



### Frontier

There is a frontier ruggedness about young men studying for the priesthood in Alaska. They have to be tough. After ordination, planes, boats and snowmobiles will take them to remote missions in Eskimo villages, logging camps and outposts in the Aleutian Islands.

With funding from the Catholic Church Extension Society, they are now able to pursue the priesthood with intense missionary zeal. They are part of a team that brings God's Word to isolated people here in the United States. But that team can't do

the job alone. It needs new members. It needs you.

Join us. Become a member of the Extension team. Although you won't be present in the home missions personally, your impact will be felt in this holy effort. Together we will bring Christ to those living in remote home mission areas.

Write for a free subscription to Extension magazine today and discover the difference you can make. Together, and with God's grace, we can achieve His missionary goals here in our own beloved country.



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Sharing Vision —  
Teaching Values

# schools week

## Franciscan Sisters apply brain research to school

by Richard Cain

Jeremy was a case to challenge any teacher.

Born in the hills of Kentucky, he had never been to kindergarten. When he entered Sister Rose Marie McCann's first grade class at St. Francis Seraph in the slums of Cincinnati, he had never seen a book or even the alphabet.

But what concerned Sister McCann the most were his drawings. Everything was black. "He never touched any of the other crayons."

Sister McCann had attended a series of workshops on developing more of the brain's potential. Applying what she had learned to her class, she began using a series of centering activities designed to tap the right brain, the part most connected with the imagination and creativity.

The effect was dramatic. Soon Jeremy's drawings began to include color. "He was an extremely bright, imaginative child by the end of the year," Sister McCann said.

Jeremy's story is but one of many the Franciscan Sisters of Oldenburg hope will emerge through the use of new educational techniques designed to make better use of the brain's potential.

"We use only a tiny fraction of our potential," said Sister Sarah Page, an educational consultant for the Sisters of St. Francis in Oldenburg. According to Sister Page, the average person may use only five percent of his or her brain capacity.

Much of the wasted potential may be the result of overly rigid and restrictive classroom environments and teaching techniques which fail to take into account the different ways in which people learn.

**THE TRADITIONAL** format came out of the industrial era which stressed obedience, punctuality and rote memorization, according to Sister Page. "We now know that many children learn better if they can move around and talk. Children will learn much faster if they are in an affectionate environment."

The traditional teaching methods are less adequate in helping students like

Jeremy because they usually make use of only part of the brain. The new methods aim at stimulating different parts of the brain simultaneously and getting the different parts to work together.

Although the brain is a single organ, it has several parts. The largest of these, the cerebrum, is divided into two halves, the left brain and the right brain. The left brain is adept at handling abstractions such as language skills and analytical thinking. The right brain is best suited to handle concrete operations like imagining and motor control.

Because the skills handled by the left side of the brain have been seen as more practical, schools have tended to emphasize left brain activities such as lectures and note-taking. The use of guided meditations, art, music and dance as learning activities, which more make use of the right brain, tend not to be given as much emphasis.

**BECAUSE PEOPLE** learn best in different ways, it is important for teachers to identify a student's learning style. It is equally important for a teacher to recognize his or her own learning style for it will tend to influence how he or she teaches. "It may be best to frequently change teaching styles so all students are given a chance to learn in their learning style," said Sister Page. "Children also have to learn to be flexible, to learn in other styles."

Classroom environments should also take into account the fact that children have different learning styles. For example, not all students learn best sitting in a desk, according to Sister Page. Some learn best lying down or moving around.

Research into the brain has also shown that children learn faster during some periods in their lives than during others. These periods of faster learning occur when the brain is growing very rapidly, preschool to second grade, fifth and sixth grades and eighth and ninth grades. "That's when we need to give them the most new stimulating information," said

(See NEW METHODS on page 25)



**NEW LEARNING METHODS**—With the help of soft music, Franciscan Sister Rose Marie McCann leads her fourth grade class at St. Monica in Indianapolis in a guided meditation entitled "I'm a Raindrop." (Photo by Richard Cain)

## Working with public schools helps parochial schools

by Richard Cain

Although Adam is enrolled at All Saints parochial school in Columbus, he benefits from many services provided by the local public school system. Each morning he rides the public school bus. His lunch is provided through the public school hot lunch program. For eighth grade shop class he will walk over to a nearby junior high school. And if he does well enough in math, he can take the eighth grade algebra class at the junior high, too.

Many programs and services outside the classroom at All Saints are also provided by the public schools. Because of its size, All Saints has no track or football programs. But Adam can participate in the track or football programs at the nearby junior high. If he makes one of the All Saints basketball teams, he will practice in the gym of a nearby public school. If he has a problem, a specialist comes from the public school to do speech, hearing or psychometric testing.

Adam's situation at All Saints is only one example of the cooperation that has developed throughout the archdiocese between parochial and public schools. The amount of cooperation varies and usually depends on the size of the school district. "In smaller public school districts, more services are often available to the non-public schools," said Providence Sister Lawrence Ann Liston, archdiocesan director of schools. It is most active at the junior high level, where the public schools can offer a much broader program than a parish-based parochial school.

**SOME PUBLIC** school systems also cooperate with parochial schools in obtaining federal education aid. For example, the Vigo County Public School Corporation meets with an administrator from St. Patrick parochial school in Terre Haute at the beginning of the year to advise the parochial school on federal monies available for education programs. "They've been very good to us," said Jane Pychinka, principal of St. Patrick's.

But cooperation is not without its problems and constraints. Sending

parochial school students to the nearby junior high for shop classes means that the parochial school must work around the public school's calendar and daily schedule. "We have to work into whatever time they have available," said Sister Liston. The parochial school must also follow the public school guidelines for whatever service is being used.

The amount of cooperation is also much more limited when the parochial school draws from students living in different public school districts. "The fact that all our students come from the same public school system makes it easier," said Benedictine Sister Anna Rose Lueken, principal of All Saints in Columbus.

**COOPERATION WITH** the public schools does not take away from the distinctiveness of a Catholic education, but enhances the quality of education that the Catholic school can offer, according to Sister Lueken. "The two together are working for the good of the children. The parents still realize that religion, values and moral training are primary in our curriculum."

Despite the fact that cooperation between public and parochial schools in other states has been occasionally challenged in the courts, archdiocesan school officials know of no serious problems or cases occurring in this archdiocese. Minor challenges do happen however. When All Saints in Columbus requested that the public school speech therapist come to All Saints rather than having the children walk across the street to a public school, questions were raised. Ultimately, the Bartholomew County school board voted to have the speech therapist come to All Saints for the safety of the children and for the sake of efficiency, according to Sister Lueken.

Barring any difficulties, cooperation between parochial and public schools in the archdiocese is likely to continue and even increase. Possible areas for greater cooperation in the future include gifted and talented programs and diagnostic testing services.

## Catholic schools work

The celebration of Catholic Schools Week 1985 marks the beginning of my sixth year as the Archbishop of Indianapolis. Reaffirmation of Catholic schools here is truly a joy.

Called upon to proclaim the Gospel message, the faithful in the archdiocese have made it so much easier through dedication to the concept of total Catholic education. Catholic schools are a gemstone within that effort.

To sustain the work to achieve the goal of total Catholic education we are blessed with an active and vital system of boards of total Catholic education. The participation of laity with religious and clergy in making decisions for Catholic education is a most creative way to guarantee the presence of Catholic schools which have been proven the single most effective way to proclaim the Gospel message to our young people.

May God continue to bless all who are directly involved with Catholic schools as well as those who are so critical in the decision making processes which insure the lasting presence of Catholic schools in our time; schools which excel in religious formation while providing sound education in all areas. With God's blessing may our Catholic schools always meet that lofty goal!

Sincerely yours in Our Lord,

*Edward T. Chieva*

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

# Catholic schools making use of federal aid

by Jim Jachimski

Two federal programs are making it easier for private schools to remain competitive with public schools.

The programs—known as Chapter I and Chapter II—allow schools around the archdiocese to offer services which they otherwise might have to do without.

Participation in programs funded by Chapter I, primarily remedial programs, is limited to students who live in areas designated as economically deprived. In some cases, that includes the entire school district; in others it includes only certain areas within the district.

Any school—public or private—may apply for Chapter II funding, provided by the Education Consolidation and Improvement Act of 1981. Chapter II allocations are made on a per student basis, using enrollment figures from the previous year. If an allocation is approved, the school can use it to support such programs as library materials, computer equipment, teacher training and programs for gifted students. Within certain guidelines, the school is free to choose which programs to support.

Funding for both programs originates with the federal government. States receive their allocations, then distribute funds to eligible public school systems. Funds are distributed to eligible private schools from local public school systems.

Chapter I supports a number of programs at St. Joseph School in Shelbyville. Principal Janet Hearne noted that special education aides offering remedial help in mathematics and reading are hired with Chapter I funding.

Aides in reading and math spend half of each school day at St. Joseph's. "They are provided through the public school system," the principal pointed out. In addition, a speech therapist from Blue River Special Education Services spends two mornings there each week. Blue River

also provides a psychometrist and a hearing therapist when they are needed.

In New Alsace, St. Paul's School has used Chapter II funds to purchase a videocassette recorder this year. But Chapter I is not needed at St. Paul's. "We already have a speech therapist and a nurse who come in through the public school," Franciscan Sister M. Sharon Raben, principal, explained. Speech therapy and psychological testing are offered by the public school corporation when needed. The Sunman-Dearborn School Corporation "just gives it to us," Sister Raben noted.

Sarah McNeil, principal of St. Vincent de Paul School in Bedford, said her school is using its Chapter II funding for library materials this year.

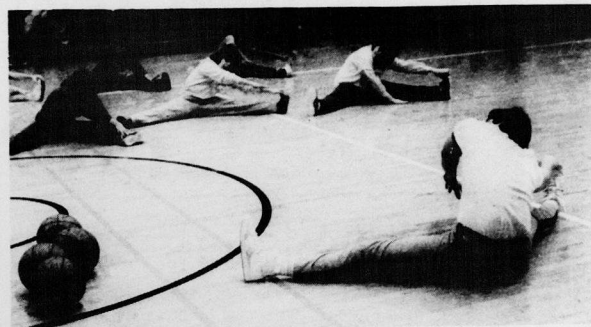
The program is administered by the North Lawrence Community School Corporation, she said. "We have very good cooperation and very good service from the county. Some counties are not so blessed."

Another plus for St. Vincent's, she said, is Joint Services, which offers guidance counseling and testing. One-to-one counseling with student, teacher or parent is offered "as needed for the child's progress in school." Public and private schools in Lawrence County and three other counties participate. "They are very quick to respond to us when we request it," she said.

St. Patrick School in Terre Haute benefits from both Chapter I and Chapter II.

Remedial reading and mathematics programs are offered under Chapter I. "I hire the people myself but they are paid by the Vigo County School Corporation," said Jane Pychinka, principal at St. Patrick. The public school corporation also sends its own supervisors and checks the progress of students in the program. About 10 students in grades K-2 participate. But not everyone who attends St. Patrick lives in a designated Chapter I district.

(See FEDERAL FUNDING on page 25)



**GETTING PHYSICAL**—An elementary school physical education major from IUPUI takes his 10 students through some stretching exercises at the IUPUI Natatorium. The students are from All Saints School, which sends 100 students to the natatorium each week for physical education class. (Photo by Steve Polston)

## Center helps students find the way they learn best

by Steve Polston

The Early Prevention of School Failure Modality Center at St. Philip Neri finds the specific ways individual five-year-old children learn best. It uses those methods for teaching the child.

Pam Pugh at St. Philip's said the kindergarteners have a 20-minute session each day in the Modality Center in which the teacher works with the student in the student's special area, whether by ear, by sight, touch, smell or taste.

The manner in which the child learns best is passed on to his parents and other teachers. The information is used to decide if a child's chronological age and academic age are appropriate for the materials he is studying.

Pugh said there are 34 children in the fourth year of the St. Philip program. She said five to eight children at a time work in the Modality Center.

This intense sharing with the instructor in the center "gives a direct advantage to

the child," Pugh said. "The school and the parents have received it well," she said.

After the kindergarten stage, parents are counseled on the wisdom of either keeping their children in kindergarten or allowing them to move on. Pugh said some parents do keep their children on the kindergarten level because they realize their children really aren't ready to move on.

The methods of teaching the child found to be best in the modality center are passed on to the first grade teacher who knows that materials can best be presented to a certain child in a certain way. A lot of guesswork has been effectively removed from the teaching/learning processes.

Pugh said the child's status is charted throughout that first year; the progress recorded in the first year is used to project what progress will be made in later education.

In 20-minute sessions each day, the students and teachers key in on those areas where learning is done best.

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# Helping the gifted child

by Richard Cain

Jason looks and acts like a normal child. He is playful, curious and affectionate. But those having the opportunity to spend time with Jason soon realize that there is something special about him. "He is a child with a light on inside his head," is the way his mother likes to describe it.

Jason is what educators call a gifted and talented child. Although not a verbal child, he is unusually adept at manipulating his environment. When he was two and three, he would build enormous towers standing as tall as five feet. The towers would have intricate parts each with a function which Jason could explain.

Jason's mother realized his unusual gifts and talents meant he also would have unusual needs—especially in the area of education. ("Gifted children) are more of a challenge to teach. They have more enthusiasm. They tend to act up more."

After looking at several schools in her area, she placed Jason in the gifted and talented program at St. Monica School in Indianapolis. ("The other schools) tried to cater to the gifted child's needs, but they couldn't move any faster." Jason's mother also liked the way the program at St. Monica allowed for students to be at different levels within the same classroom. "Every gifted child is different," she said. "I have two of them and they are as different as night and day." Jason's sister Stephanie also is enrolled in the program at St. Monica.

Despite the fact that their resources are often more limited than those available to the public schools, Catholic schools are making a special effort to meet the needs of the gifted and talented. "The difficulty for Catholic education is that it takes additional staff," said John Guarino, archdiocesan coordinator of curriculum. Since November 1983, Guarino has headed the Gifted and Talented Study Group whose task has been to develop guidelines for programs within the archdiocese.

Still, there are some generally agreed upon traits. Gifted and talented children tend to see things differently, said Guarino.

"They tend to process information more quickly and to seek a higher application." Their unusual capabilities can lie in such areas as the intellectual, creative, artistic, in leadership capacity or in a specific academic field. In an average school, approximately four percent of the children will be gifted and talented.

Because gifted and talented students do not fit into the normal mode of the regular classroom, there is the constant risk that they will be misunderstood and labeled as behavior problems. "The students that concern me are the ones who get into trouble because of their genius and because they know it and are bored," said Guarino. "Unless we have a screening procedure to go after these children, we may miss

them." Screening procedures presently under consideration would be based on IQ tests, classroom work, teacher and parent recommendations and other indications of unusual potential.

Once the students are identified there remains the problem of how best to meet their needs. The most commonly used approach is periodically to pull the students out from the classroom for additional enrichment activities. As many as half the schools in the archdiocese have this type of enrichment program, according to Guarino. Another approach is to place the students full-time in their own classroom with a special gifted and talented teacher and curriculum. This is the approach used by St. Monica and St. Mark in Indianapolis.

Gifted and talented students especially benefit from small groups and individualized programs, according to Guarino. "The key thing is training the

teacher to be creative in offering these very bright students options in learning."

If the reception parents have given the program at St. Monica is any indication, the demand for such programs is already there and growing. "We've had to turn people away," said Jeannine Duncan, principal at St. Monica. "Students come from as far away as Noblesville, Carmel, Plainfield and Brownstown which shows that there is a need."

Guarino expressed the hope that the study group's research would be completed by Sept. 1985. The results would then be made available to archdiocesan schools through in-service programs.

Whether gifted and talented programs become common or whether the nature of education itself is revolutionized remains to be seen. "This is something that is going to take a long time," Guarino said. "But we are willing to meet the challenge."

## Gessell screening helps place students

by Steve Polston

It could be called "happiness insurance." What they do call it, however, is Gessell Screening.

At St. Charles School in Bloomington, the five-year-old students (kindergarten age) are screened to find their academic ages. If their academic ages—which should be five years—matches their chronological age, then the children are ready for the kindergarten or first year programs, Sister Mary Marcellus Moeller, principal, said.

Sister Moeller said the Gessell Screening is not an intelligence test but is, rather, a placement process. The children are screened in 20-30 minutes to assess such things as their language capabilities, eye-hand coordination and their school age, she said.

After the screening is done, the examiner and principal discuss with the parents the possibilities for happiness and success for the child, Sister Moeller said.

They ask questions like: is the child ready for kindergarten (or first grade)? will he be able to cope with the workload? will he be able to concentrate on the tasks assigned by the teacher? is he ready to take responsibility? can he follow instructions?

are his eyes ready to focus on the black-board or a book for a long period?

Sister Moeller said the idea is to find the appropriate setting for the child. If the child is ready for first grade, for instance, then he is sent. If not, his parents are asked to allow the school to keep him at a lower grade level.

Fifty percent of all children are over-placed, Sister Moeller said. This leads to frustration, tension and eventually to unhappiness, she said.

The screening is done with the parent present in a one-to-one situation. It is very personal and children usually enjoy the experience. Most of them feel very smart afterward, Sister Moeller said. She said the screening consists of a simple group of tasks or tests that the child is asked to perform or respond to. As the child goes through each phase of the test, the examiner records the child's responses. These are then compared to norms of behavior which are derived from analyzing behaviors of thousands of children who have taken placement tests. From this comparison, a developmental age is determined for the child.

Sister Moeller feels it is important to

know that there are no right or wrong answers on the screening exam. What the child does or says is appropriate for his academic age.

Sister Moeller said there are things she tells parents concerned about their child's academic successes. For instance, unready children do not usually "catch up," she said.

Waiting will not hurt the child but pushing can do irreparable harm.

Five-year-old boys are, on the average, six months less mature than five-year-old girls.

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About 33 percent of five-year-olds are not ready for kindergarten.

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Presently there are 30 children in St. Charles' kindergarten program.

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# Preparing for school

by Jim Jachimik

"When you go to school and go into education, they tell you that each child is different," Marita Washington says. "Yet in our educational system, we set it up so they are all the same—at the age of five, the whole world is ready for kindergarten."

But that is not the case at Small World, a pre-school program based at St. Andrew parish in Indianapolis and directed by Mrs. Washington.

Small World, now in its 10th year, is unconventional in several respects.

First, there is the curriculum itself. "The amount of time which is spent on the curriculum makes us unique," Mrs. Washington believes.

The day opens at 6:30 a.m. with free time and breakfast. Prayer and the Pledge of Allegiance are recited at 8:30 a.m. and each day's lessons are taught between 8:30 a.m. and noon. Nap time is 12:30 p.m., followed by free time until 5:30 p.m.

The program is highly structured and discipline is stressed. "During the prayer and pledge, there are no toys out. Those are all put away, and (the children) know it." Parents must bring the children to school and pick them up. The program teaches them that "there's a time and a place for everything."

Small World is divided into three levels: three-year-olds, four-year-olds and kindergarten. "They have to master the

material before they go on to the next level," Mrs. Washington explains. She notes that most pre-school programs allow parents to decide whether their children will advance. But Small World emphasizes that "children learn at different rates, and some need more time than others."

For that reason, children at Small World are grouped according to ability. Within each class, there are several groups. One group might be working independently while teachers and aides work with the others. "If Group 1 is ready to move to page 7 and Group 2 needs to stay on page 3, that's what they do."

The program at Small World also builds confidence in the children. "We have nursery rhymes like everyone else has," Mrs. Washington explains, "but our children have to get up in front of everybody and recite them."

"We believe in trying all the theories and philosophies of education—whatever works for each student," Mrs. Washington says. "But we don't get locked into any one theory or philosophy."

**SMALL WORLD** stresses not only academic development, but spiritual and social development as well. "Parents are pleased with the emphasis on religion," Mrs. Washington says. "I think that's an edge we have by being in the Catholic school system."

Only about 10 percent of the 180 pupils at



**SMALL WORLD**—Mynelle Gardner uses flash cards to instruct her kindergarten class at Small World Kindergarten and Day Care, a pre-school program based at St. Andrew's parish in Indianapolis. (Photo by Jim Jachimik)

Small World are Catholic. But they all make the sign of the cross when they pray together, and they use the Catholic form of grace before meals.

"Our staff is also unique," Mrs. Washington says. "We have a very dedicated Christian staff. We call ourselves our 'Small World family.'" The 20 staff members—the director, teachers and aides—come from a number of different religious backgrounds. "Yet religion is never a problem," according to Mrs. Washington.

"There is a difference here," she believes. "Parents comment on that a lot."

She points to increasing achievement test scores, and to the performance of Small World graduates once they enter the parish school at St. Andrew. Second and

third grade classes there are split into two sections according to ability. "All of them at the top half of the third grade were at Small World," Mrs. Washington points out.

Individual attention given to children at Small World allows some to succeed even though they might have been diagnosed as having learning disabilities in the normal school setting, Mrs. Washington says. "I don't believe all the children who are in special ed. I know learning disabilities exist but I don't believe that many children have learning disabilities."

But while she is pleased with Small World's record, Mrs. Washington is careful not to become complacent. "We're pleased with where we are," she observes, "but not so comfortable that we want to become stagnant."

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# Learning disabled are receiving help

## Cathedral offers unique Language and Study Support Program

by Steve Polston

Bringing order to chaos and making sense out of confusion is what the Language and Study Support Program at Cathedral High School is doing.

Betsy Gallagher, program director, said the program turns despair into hope for intelligent high school age students who have specific language disabilities. The program is, she said, unique in Indiana because it offers four hours credit to its pupils. Currently there are about 30 students in the Language and Study Support Program.

Gallagher's students have trouble learning but are helped when an educator like Gallagher works with them to discover what tools can be used to make learning easier.

Gallagher said her students have not only uncovered specific learning deficiencies but, too, special learning tactics—tactics that the learning disabled students and teachers of those students have developed. For instance, some of Cathedral's learning disabled students learn best by hearing information presented repetitiously, while others learn best by seeing information presented in certain ways. Some learn through a combination of the two.

Children with specific learning

disabilities exhibit a disorder in one or more of the basic psychological processes involved in understanding or in using spoken or written language. These may be manifested in disorders of listening, thinking, talking, reading, writing, spelling or arithmetic. They include conditions which have been referred to as perceptual handicap, brain injury, minimal brain dysfunction, dyslexia, and developmental aphasia. They do not include learning problems which are due primarily to visual, hearing or motor handicaps, to mental retardation, emotional disturbance, or to environmental disadvantage.

The Cathedral students are enrolled in a class which utilizes their special ways of learning to assimilate the same literature their peers in grades 9-12 are reading and discussing in the college-bound English/literature courses. The course credit the students receive is the same, but the way the material is studied is different.

Gallagher's students listen to tape recordings of their readings, simultaneously reading the material in the conventional means; the idea, Gallagher said, is to stimulate all the receiving/learning equipment. Before and after the material is read and heard, Gallagher describes plot, character, theme and setting to her students repeatedly. She

insists they take notes while reading; she also insists appropriate steps are taken by the students before their papers are written—participation in synoptic reviews and discussions.

The learning disabled students can be characterized in numerous ways. They might be disorganized, have poor study habits, short attention spans and unusually poor grades considering their intellect. They all have trouble sorting out information.

Relying on taped materials and an increasingly aware faculty, the special class at Cathedral High School provides intense remedial work in language skills while students receive support and guidance in their other classes.

Gallagher said that mixed up with instruction in coming to understand the specific skills and weaknesses of each student, the student learns to modify his study habits and curriculum to better meet his specific handicaps. Along the way, juniors and seniors and their parents participate in counseling on college's offering admission and support for their learning disabled students.

The program is small and every freshman and sophomore is instructed for 100 minutes a day in two 50 minute sessions. Because the program is small, Gallagher said, she is involved in the students' per-

sonal lives to some extent. She said she is aware of how the student is performing in his other classes at Cathedral.

"These students, like everyone, have great strengths in some areas and some weaknesses in other areas of social, emotional and academic growth. Helping each student to cope takes patience, understanding of the student's needs, a willingness to meet him more than half way and perseverance," Gallagher said.

The learning disabled, she said, often suffer great emotional pain due to poor relations with parents, brothers and sisters and friends. Relatives pressure the students in the wrong ways, often by measuring their progress in relation to students who learn well. For instance, the student—having been pressured inappropriately for years—may feel stupid or criticize himself for being lazy.

All the Specific Language Disability (SLD) students at C.H.S. are college-bound and some SLDs have made the honor roll.

Gallagher believes it is not unreasonable to expect some to attend college and counsels parents and students to choosing colleges with curriculum and the appropriate support programming designed for SLDs.

When offering hope to dyslexics and their parents, Gallagher points to the successes of prominent dyslexics, like Thomas Edison, George S. Patton IV, Woodrow Wilson, Albert Einstein, Hans Christian Andersen, Gov. Nelson Rockefeller, John Lennon, John, Robert and John-John Kennedy, Charles (Prince of Wales) and Demosthenes and Moses, who had speech defects.

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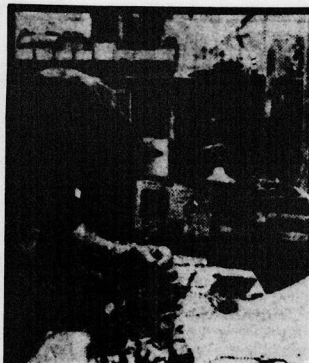
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**CATHOLIC SCHOOLS**  
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## Learning with computers

by Steve Polston

Not only have they moved into the computer age quite nicely, thank you, but the students, faculty and staff of Nativity School are LEARNING there.

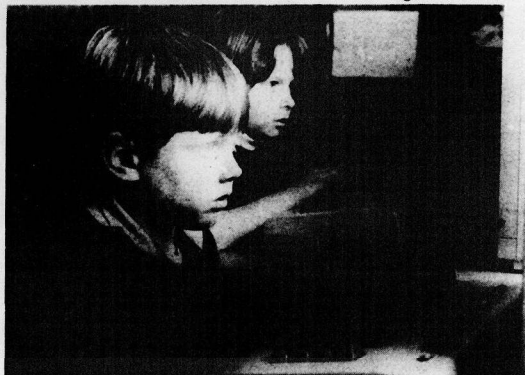
Lois Weilhammer, principal, said the 15-station IBM PC/jr. lab was donated by the National Computer Training Institute (NCTI). NCTI maintains the hardware for the school; the school agrees to let NCTI hold adult night classes at Nativity School, so essentially NCTI receives free rent for its education program, Weilhammer said.

Al Hamilton, computer instructor, is on hand from 8:30 a.m. to 2:30 p.m. each Friday to instruct students in grades 3-8. All the students are enrolled in the computer curriculum; grades 3-8 include computer literacy in addition to normal coursework. Hamilton is the programmer, too.

Hamilton said that Weilhammer uses the school's Apple-II computer to do her administrative work and some parish work, too. Weilhammer said she uses a program to keep track of each student's reading progress and that a parish volunteer does the data entry. "We press a button and zip ... it's printed out on paper," Weilhammer said.

In addition to the 15-station IBM PC/jr. lab and the Apple-II, the school has three Commodore 64s in use at the second-grade level. The Commodores have word games that challenge the students to alphabetize, spell and think more critically.

Carol Knych, second grade instructor, said her students "know the schedule and are always ready to have their turns at the terminal." She said the schedule allows for individual time for each student throughout the morning until lunch time.



**EASY AS ABC**—Joey Gault and Jenny Hampton, second graders at Nativity School, play an alphabetizing word game on the school's Commodore 64 computers. (Photo by Richard Cain)

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# Counselors work with teachers, parents, students

by Jim Jachimiak

When a child develops a problem at school, there is also likely to be a problem at home. So a school counselor may see only "the tip of the iceberg," says Dave Henry.

Henry is program director for Catholic Social Services' school counseling program. He supervises 13 counselors who serve 22 area Catholic schools.

"The focus of our attention," he says, "is to maximize the child's educational potential."

But there is another aspect to their work. "Children are symptom-bearers of greater problems in the family," Henry points out. "So you have to go deeper and work with the child."

Signs of trouble in students might include failing grades, underachievement, not doing homework, being a distraction in class, not getting along with classmates or being the "class clown."

When such problems develop, a student might be referred to the CSS school counseling program. Most referrals come from principals and teachers, Henry says. Others come from students themselves or from parents.

Once the referral is made, a school counselor will make an initial assessment by talking to the teacher and the student. Records pertaining to the student will be reviewed and parents will be interviewed.

The next step is "to come to some kind of agreement as to a treatment plan for the child," Henry says. Generally, the counselors prefer to do that through "routine contact at the school."

Through working with the student, counselors often find that the problem stems from divorce, separation or other family problems. "The problems are really greater than what you see—it's kind of the tip of the iceberg."

When the school counseling program began in 1969, it primarily involved individual counseling with students. Now, much of the counselors' time is spent training teachers what to do for children with problems, and working with children in small groups.

"We do a lot of referral out to other resources," Henry adds. That includes private clinics, mental health centers and other agencies.

He notes that in some cases, counselors find "a lot of things below the surface"—emotional or physical abuse, for example. When that happens, the child is referred to Child Protective Services or a similar agency.

Henry notes that counseling at the high school level differs from counseling at the grade school level. The types of problems at each level are different. Elementary school children have problems relating to their peers. High schoolers are dealing with questions about alcohol, drugs, sexual activity and contraceptives, and choosing a college or a career.

There is a high level of confidentiality at the high school level. Counseling is done on an individual basis, with little contact with parents.

At the elementary level, much of the counseling is done in groups. In addition, "parents are so actively involved that you don't have the same kind of confidentiality."

Henry's staff is involved in 19 elementary schools and three high schools. Most schools have a counselor on site for two days each week. Schools which participate in the program sign contracts with Catholic Social Services (CSS), the agency which includes the school counseling program. "We try to adjust our fees to the financial needs of the parish," Henry notes.



**SCHOOL COUNSELORS**—Program Director Dave Henry (left) is with some of the school counselors on his staff, from left, Robyn Waks, Mike Cesnik, Pui Yuk Yeung, Linda Evans, Joyce Kuntz, Ella Vinci and (in rear) Marsha Goldfarb. (Photo by Jim Jachimiak)

## Essay contest offers \$1,000 Marian scholarship

A \$1,000 scholarship to Marian College will be the winning prize in an essay contest open to seniors of all Catholic high schools in Indiana.

The contest is sponsored by the Secular Franciscan Order of the Sacred Heart Fraternity.

The scholarship will be awarded to the writer of the best essay in the Rock of Wisdom Essay Contest. It will be a one-time-only award for use during two consecutive semesters in the 1985-86 school year.

Subject of the essay will be "Wisdom." The contest is

being held to encourage interest in the Old Testament, and quotes from the Bible can be used to support the theme.

Entry forms are being distributed through the English and Religion Departments of the Catholic high schools.

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

## February 1

First Friday devotions of Rosary and Way of the Cross will be conducted at 11:40 a.m. preceding the noon Mass in St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

A Reverse Raffle will be held at St. Catherine Church at 6:30 p.m. \$15 per person. Call 783-3158 for tickets.

## February 1-2-3

A Men's Weekend Retreat on the theme "From Conflict to Recollection" will be conducted by Fr. Leo Pignat at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

## February 1-5

A five-day Parish Community Retreat will be conducted for American Martyrs Parish, Scottsburg, and St. Francis Xavier Parish, Henryville, beginning at 7 p.m. Fri. in the parish hall. All ages, Catholic and non-Catholic, invited.



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## February 2

Chataud High School will hold its Placement Test for incoming freshmen from 8:30 to 11:30 a.m. The test is required for consideration for scholarships.

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd. Everyone welcome.

The Fifth Wheel Club will hold its regular monthly meeting featuring installation of 1985 officers at 8 p.m. in the Catholic Center, 1400 N. Meridian St. Reservations for Feb. 16 dinner and Cabaret show must be in by this time. Call Mary 862-6510 or Betty 784-3239 for reservations.

The Roncalli High School Placement Examination for eighth graders will be held at 8:30 p.m. \$5 test fee will be collected at the time of the test. Free bus service to and from southside parishes.

## February 2-3

New Albany Deanery Catholic Youth Ministry will sponsor a Mid-Winter Youth Rally called "Movin' Right Along."

## February 3

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

Indianapolis East Deanery Schools will present a Musicales at 2 p.m. at Secina Memorial High School, 5000 Nowland Ave. \$1 adults, grade or pre-school children free.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

## February 4

Beech Grove Benedictine Center Auxiliary meeting will feature "Valentine Floral Arrangements" by Heidi Babbitt at 1 p.m. in the Center.

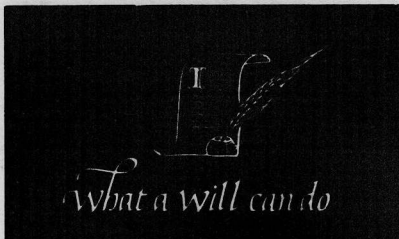
The 2nd annual "Faith, Family, Football" awards night sponsored by the archdiocesan high schools will begin with 6 p.m. Mass at St. John Church, followed by a banquet at the Indiana Convention Center. Call 251-1451 for information.

The Scripture Study Series continues at Alverna Retreat Center, 8140 Spring Mill Rd., from 9:30 a.m. to 2:30 p.m. For information call 257-7338.

The "Breaking Through" enrichment series conducted by David W. Reuter for homemakers will be held from 9:30 to 11:30 a.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

St. Ann Parish, 14th and Locust Sts., Terre Haute, continues its Scripture Study Program on the Acts of the Apostles at 9:30 a.m. and at 7:30 p.m.

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Program sponsored by Catholic Social Services will hold a session at 7 p.m. in the Catholic Center, 1400 N. Meridian St. For information call 236-1500.

\*\*\*

St. Paul the Apostle Parish, 202 E. Washington, Greencastle, continues its Scripture Study Program on the Acts of the Apostles from 7 to 9 p.m. Call 653-4974 or 653-2121 for information.

## February 5

The concluding session of the "Families: Messages, Memories, Meaning" Program co-sponsored by St. Vincent Hospital and St. Monica Parish will be held from 7:30 to 9 p.m. at the church, 6131 Michigan Rd. N.W.

A free introductory lecture in the Silva Method of self-mind control will be given at Beech Grove Benedictine Center from 7:30 to 9:30 p.m.

## February 6

A Leisure Day on the theme "Solitude: A Creative Time" will be conducted by Fr. Paul Koetter at Fatima Retreat House, 5353 E. 56th St., from 9 a.m. to 2 p.m. Call 545-7681 for information.

The Know Your Faith tape and discussion series continues at St. Paul the Apostle Parish, 202 E. Washington, Greencastle, from 7:30 to 9 p.m. in the Parish Center.

## February 7

The "Breaking Through" enrichment series conducted by David W. Reuter for homemakers will be held from 9:30 to 11:30 a.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

Holy Angels Parish Social Issues Commission will present Eunice Sowaci of Swaziland speaking on "A Christian Perspective of South Africa" at 7 p.m. in the school, 2822 Northwestern Ave. For information call 926-3324.

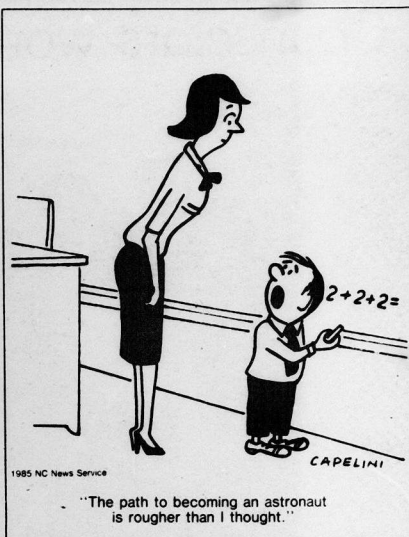
## February 8-9-10

A Charismatic Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for more information.

"Beginning Experience," a recovery weekend for separated/divorced/widowed persons will be held at the Beech Grove Benedictine Center. Limited to 30 persons. \$75 cost. Call Margaret Locher 738-3254 or Jim O'Donnell 786-0366 for information.

## February 9

The Single Christian Adults will host a St. Valentine's Dance at 8 p.m. in St. Lawrence



cafeteria. Admission \$2. Munchies, beverages provided. DJs. Call Cindy 359-3230 for information.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 6 p.m.

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# New methods try to teach whole person

(Continued from page 17)

Sister Page. "At other times we have to let them slow down and assimilate what they have already learned."

These periods of more rapid brain growth do not happen at the same time for boys as for girls. "We may need to introduce math and science earlier to girls when they're ready for it," said Sister Page.

She has been asked by the Sisters of St. Francis to initiate a program to educate the sisters in recent brain/mind research and its application to improving classroom learning and teaching strategies.

Not all teachers are comfortable with the new techniques. Sister McCann, who now teaches fourth grade at St. Monica's in Indianapolis, used to prefer a very traditional teaching style. "I had taught

that way for a long time because it was successful for me."

Having reached a plateau, she was thinking of leaving teaching when she attended a workshop on untapped human potential and its application to education. "The idea of using these activities helped me become enthusiastic about teaching again."

At first, she used it infrequently, mostly at the beginning or at the end of the day. "Now I've become so used to it," she finds it particularly helpful when other methods don't seem to be working. "If I am teaching a new subject and I see a difficulty, I use it."

The students also seem to like the new methods. "They love it," said Sister McCann. "You can tell. If on a Friday af-

ternoon, I ask them what they would like to do, it always turns out to be one of these activities."

At first, parents tend to be concerned when they hear about the new methods, said Sister McCann. "But I have never run into anyone who objected to it once I explained what we were doing and why we were doing it."

The idea of teaching the whole person is really nothing new. Sister McCann sees the new methods as another way of applying the old Catholic educational principle of teaching both the body and the soul. "We've always used that concept when we taught religion. . . . But you wonder why it was never applied to other subjects."

If Jeremy's case is any indication, it may be an idea whose time has come.



Sister Sarah Page

## Federal funding programs raising education quality

(Continued from page 18)

Library materials and programs for gifted and talented students are financed through Chapter II at St. Patrick's. Psychological testing, along with services for those with learning disabilities, are offered through the Covered Bridge Special Education District.

The federal programs "enhance the children's education, for both remedial and gifted students," Ms. Psychinka said. "I don't see any negatives to them at all."

In Indianapolis, St. Michael's School uses its Chapter II funds for "various and sundry things," said Principal Virginia Kappner. "In the main, we try to stick as closely as possible to things that would benefit the whole school." The Chapter II program supplements an enrichment program designed to benefit all grades.

She noted that "we have probably purchased more library books than anything else." In the past, microscopes and other science laboratory equipment has been purchased, as well as some audio-visual equipment.

Holy Angels Model School, also in Indianapolis, is supported by both Chapter I and Chapter II. Principal Sister Marion Weinzapfel, a Sister of St. Joseph of

Carondelet, has found Chapter I to be "a wonderful supplemental program for kids who need help."

But the program does present some problems. "With kids being bused all over town, it's a real tricky thing who qualifies," Sister Weinzapfel said. The nearest public school to Holy Angels is not eligible, but many of the students at Holy Angels come from public schools which are.

Holy Angels uses Chapter I funds to pay the salaries for a math aide and a reading aide.

With Chapter II funds, Holy Angels has obtained a disk drive and software for a computer. It is used primarily at the third and fourth grade levels, and third grade teacher David Hachey coordinates the program.

Holy Family School in New Albany receives Chapter II funding. "For at least the last three years we've spent it all on computers," said Providence Sister Ann Clare Lancaster, principal. Two computers were purchased with Chapter II money this year.

Allocations are limited, but Sister Lancaster doesn't let that interfere with the school's programs. "Usually I go over what I've got and I have to pay the difference," she said.

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# Parent movement demands quality for learning disabled students

by Steve Pelston

The impetus to get better support for language disabled students in schools "has to be a parent movement. That seems to be the way to get change," Mary Cunningham, a former reading coordinator for the Archdiocese of Indianapolis and a former psychologist in the public schools system, said.

Marie Sippel, Washington Township Public Schools' Project Read coordinator, concurs. "Since the state regulation was passed in 1974 (Public Law 94.142), stating that all children's needs will be met no matter what, parents get involved in their children's rights. There are more and more educated parents bringing their children into schools and they know what to expect of an education," she said.

When that law was passed, the universities educating teachers "came along," Sippel said. The universities began training their teachers the processes for coping with language disabilities.

"It's been a long time coming," Sippel said, "because coping is not easy. It's not a textbook thing. You don't have a textbook that says, 'Teacher says this; pupil responds this way,'" she said.

Sippel is a resource person for two schools in the archdiocese, spending some in-service days training the teachers in the skills needed to teach language disabled students. The training benefits the student, eventually, because he is taught to develop his skills that will help him learn.

Cunningham, now retired, said parents know their learning disabled students are usually of average or above average in-

telligence, but aren't getting the support they need to learn how to overcome their language processing difficulties.

Larry Bowman, principal at Bishop Chatard High School, said that parents who send their children to Catholic schools are interested in quality, whether the program is for giftedness, basic or regular learning.

"We'd better start meeting those needs or we'd better stop taking these students. You can't sit still, you know," Bowman said.

Toward that end, Bowman said, Chatard is seeking to build a program for learning disabled students similar to that at Cathedral High School. The program would help all Chatard's feeder schools of the North Deaneary (there are nine) to meet the needs of their learning disabled students.

Presently, Chatard is helping a few learning disabled students, Bowman said, by supplying tutors for their reading and math work. This is inadequate, he feels, and he hopes the new program at Chatard will meet the underlying needs.

To meet those underlying needs may take as much as \$18-23,000 annually at Chatard, since Bowman foresees that school's facilities and staff becoming the resource center for the deanery's language disabled students.

This would include the cost of hiring a coordinator and one or two staff persons and resources for teaching. Testing for entry into the program and for checking the status of students in the program may come free to Chatard, Bowman said, since "a couple of psychometrists are friendly with Catholic schools."

Whether or not the program at Chatard

becomes a central resource for the North Deaneary, Bowman thinks initially—for the first three years—it will help approximately five to seven students. The program would start off on the freshman grade level.

Bowman estimates there are 50-60 students in the North Deaneary who could be helped by such a program.

All those interested in aiding the learning disabled emphasize the fact that much harm can be done to these children early through a lack of understanding by teachers and parents. Successes are possible, but they often come slower, Betsy Gallagher, Language Study and Support director at Cathedral High School, said.

In the archdiocese, and in some public schools, the Orten-Gillingham Reading Program is the guide for educators interested in initiating programs that would

better help the students who are developmentally disabled.

The program, started in Bloomington, Minn., by Orten, a psychologist, and Ann Gillingham, Cunningham said, focuses on left and right brain functions and most importantly, the brain functions that people use to process information.

The program realizes the need for specific methods of teaching those with specific problems.

In the early 1920s, Orten and Gillingham met a 16-year-old boy—boys are more apt to be developmentally disabled than girls—who couldn't read or write, yet had at least a 140 I.Q. Gillingham drilled the boy, and later several other students in a classroom setting, in phonics and in other ways of understanding the connections between the spoken and the written word.

Cunningham said neurologists at Harvard Medical School are now dissecting brains of dyslexic donors and have found that their left hemispheres—the language processors—are usually less developed physically than their right hemispheres. Cunningham said many dyslexics are concept and math oriented.

## MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† AMIG, Carol J., 42, Sacred Heart, Jeffersonville, Jan. 15. Wife of W. Eddie Sr.; mother of W. Eddie Jr., Christopher, Teresa J. and Melissa C.

† ANDERSON, Margaret, 66, St. Michael, Cannelton, Jan. 18.

† BROSNAN, Joseph J. Sr., 79, St. Pius X, Indianapolis, Jan. 13. Husband of Trudy; father of

Mary Jane Owens, Dan, Joanne Frazier, Franciscan Sister Janet, Marge Rieser, Joseph J. Jr. and Donna Monahan; brother of Esther Wilson; grandfather of 18; great-grandfather of one.

† CUMMINGS, Jessie, 85, Christ the King, Indianapolis, Jan. 17.

† GARCIA, Vicente V., 79, St. Roch, Indianapolis, Jan. 20. Husband of Celia S.; father of Maria Tucker, Guadalupe, Antonio, and Raul.

† HARPENAU, Walter, 78, St. Paul, Tell City, Jan. 19. Brother of Edith Collignon, Hilda Miller, Albert, Andrew and Earl.

† HEMMER, Josephine Bigham, 78, Little Flower, Indianapolis, Jan. 18. Mother of Thelma Earle.

† HOPWOOD, Robert, 46, Holy Spirit, Indianapolis, Jan. 17. Husband of Janice; father of Cynthia, Lorrie, Dawn, Kimberly, Kevin and Robert; son of Martha.

† KRAUS, Arthur C. Jr., 55, Our Lady of Perpetual Help, New Albany, Jan. 21. Husband of Rose Marie (Johnson); father of Steve, Kevin, Tony, Karen Moore, Mary Ann and Jeannie; brother of Janet Gutgsell, Nancy Scharrer and Ruth Hutchens; grandfather of two.

† NORTON, John F. S., 81, Little Flower, Indianapolis, Jan. 18. Husband of Margaret; brother of William.

† O'NEIL, Nora, 92, St. Augustine, Jeffersonville, Jan. 18. Aunt of Mary Catherine Mitchell, and Nora Jean, James F. and David C. O'Neil.

† O'REILLY, Gertrude, 88, St. Mary, Rushville, Jan. 19.

† PFLANZ, Nellis M., 79, St. Joseph, Corydon, Jan. 2. Mother of 10; grandmother of 47; great-grandmother of 25.

† RAIS, Alice, 85, Holy Spirit Indianapolis, Jan. 19. Mother Charmaine Kremer; grand mother of three.

† RASCHKE, Stephen Lee, 2, Christ the King, Indianapolis Jan. 19. Son of Charlene; brother of Linda Kinghorn.

† SHINNEMAN, M. Todd, 11, Holy Spirit, Indianapolis, Jan. 14. Son of Beth; brother of Troy M. and Travis M.; grandson of Betty and Merlin Shinneman and Marie Ebaugh; great-grandson of Lillian Meeker.

† SWARTZ, Katherine A., 84, Holy Name, Beech Grove, Jan. 21. Mother of Mary Margaret Wilkins, Suzanne K. Wells, Roy M. Jr., and John D.; grandmother of 13; great-grandmother of 13.

† WATSON, Julia, 100, St. Mary, New Albany, Jan. 21.

† WEINGART, Adam F. Sr., 76, Holy Name, Beech Grove, Jan. 17. Husband of Anna M.; father of Lavonne M. Schnabel, Virginia L. Wilson, Margaret A. Little, Eileen E. Berry, Corina L. Dennis, Robert L. and Adam F. Jr.; brother of Josephine Skinner, Pauline Bissing, Regina Dressling and Rosie Taylor; grandfather of 23; great-grandfather of nine.

† WELCH, Steven A., 39, St. Mary, New Albany, Jan. 19. Husband of Connie; father of Steven A.; stepfather of Greg Gore; son of Clara; brother of Robert; grandson of Edna Zeller.

## Sister Twohig buried Jan. 23

ST. MARY OF THE WOODS—Ninety-year-old Providence Sister Alice Marie Twohig died here Jan. 21 and was buried from the Church of the Immaculate Conception on Jan. 23.

Sister Alice Marie, the former Alice Twohig, was born in Chicago. She entered the Congregation of the Sisters of Providence at St. Mary of the Woods in 1911, and made her final vows in 1921.

## Ex-Fire Chief Wade dies Jan 22

Retired Indianapolis fire chief James D. Wade died here Jan. 22 at the age of 83 and was buried from St. Matthew Church, of which he was a member, on Jan. 24. He was the father of Father Joseph P. Wade, pastor of St. Patrick parish, Terre Haute.

Wade was a native of Washington, Ind. He served the Indianapolis fire department for 35 years, and was district chief

from 1966 until his retirement in 1968. He belonged to Mater Dei Council #437, Knights of Columbus, and the Indianapolis Museum of Art, where he worked after his retirement from the fire department.

In addition to Father Wade, he is survived by his wife, Joy Kelly Wade, a daughter, Providence Sister Rita Ann Wade, and another son, James D. Wade Jr.

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## Book review

## Bible and modern life

SOURCE: WHAT THE BIBLE SAYS ABOUT THE PROBLEMS OF CONTEMPORARY LIFE, by Father John L. McKenzie. The Thomas More Press (Chicago, 1984). 228 pp., \$14.95.

Reviewed by  
Fr. J. Michael Beers  
NC News Service

The name of Father John L. McKenzie is already well-known to American Catholics for his 40 years of service as a priest-scholar, though he tells us in "Source" that he

dislikes the idea of hyphenated ministry.

From "The Two-Edged Sword" and "The Dictionary of the Bible," Father McKenzie established a well-deserved reputation for scholarship and for that very rare skill of relating the fruits of research in language, intelligible and popular, yet uncompromising of the truth.

We find that skill in no way dulled by the years, but amply evident in "Source," the first volume of "Basics of Christian Thought," a new series undertaken by the Thomas More Press.

As the subtitle of this book indicates, Father McKenzie is concerned with the application of Scripture to particular contemporary problems. He treats quite a variety: from sexual morality, divorce and married life to personal holiness, prayer and the hereafter.

By his own admission, he does at times tread a treacherous path in drawing conclusions where Scripture is silent; at other times, however, his arguments are weakened by his dismissing or ignoring texts that would

be most appropriate.

Too often his attitude toward contemporary problems is less critical than it is merely cantankerous; he is especially given to an anecdotal style at the expense of objective analysis.

Admittedly, he is not a disinterested, disengaged observer of the human scene. He has as much at stake in the resolution of contemporary problems as the rest of us, but that hardly justifies the frequent intrusion of mere opinion as though it were a papal pronouncement.

Papal pronouncements, incidentally, are often given short shrift if they fail to concur with the author's opinion. Along these lines, he criticizes "modern-day

Docetists" for embracing what he terms their "heretical concept of the Institutional Church."

I, for one, had surely thought and hoped that the wearisome catch of the '60s had been accorded its long-deserved rest, but here it is fresh from Father McKenzie as he equates the celibate clergy counseling those experiencing marriage difficulties with tone-deaf music critics and color-blind art critics, as though marriage counseling were the only activity of the priest and celibacy had a bearing on this one ministry alone.

In this discussion Father McKenzie particularly comes across as short on objectivity. He considers only the negative drawbacks

necessitated by celibacy, while ignoring the great benefit of many centuries' experience and outright dismissing the Scripture texts that value this gift.

Certainly "Source" provokes many questions of the reader, as its author has of himself: "I have not embraced causes uncritically for 40 years. . . ."

(Father Beers is assistant professor of theology at Allen-ton College of St. Francis de Sales, Center Valley, Pa.)

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# Experts at Vatican doubt space weapons will work

by John Thavis

VATICAN CITY (NC)—Scientists from the United States and the Soviet Union expressed doubts about the feasibility of space-based weapons systems during a four-day conference at the Vatican, the president of the Pontifical Academy of Sciences said Jan. 25.

About 30 international experts reached a consensus about the "technical aspects" of such weapons and have endorsed a report that soon will be sent to Pope John Paul II, Carlos Chagas said at a Vatican press conference. He said he did not know whether the pope would make the report public.

Chagas said that neither the academy-

sponsored conference nor the conference's final report touched on the moral or political issues raised by the use of weapons in space.

The meeting was limited to a technical discussion of possibilities, he said, so that the academy would not be seen as interfering in arms negotiations between the United States and the Soviet Union.

Chagas emphasized that he did not want to reveal the conclusions of the conference before the pope had received the report. He said, however, that some of the participants doubted whether a space-based defensive weapons system, such as that proposed by President Reagan, could work. The Reagan proposal, popularly known as the "Star Wars" system, is under study in

the United States and has been sharply criticized by the Soviet Union as an incitement to the arms race.

The report drawn up by the participants, Chagas said, represented "a consensus on the entire complexity" of the technological issues involved. Those issues included current capabilities, cost and potential efficiency of such systems, he said.

"We have only presented the facts, because the moral decision is the pope's," Chagas said. He said the meeting did not specifically pertain to Reagan's proposal and made no attempt to "establish any comparison" between the U.S. and Soviet positions on the issue.

Pope John Paul met Jan. 24 with participants on the final day of the conference. His remarks to the group were not made public by the Vatican.

Father Theodore Hesburgh, president of the University of Notre Dame, participated in the first day of the conference. He told National Catholic News Service that most of the scientists were against placing weapons in space and had doubts about the "Star Wars" proposal.

"Almost everybody said it's unworkable today, costly and cost-inefficient," he said.

Father Hesburgh said he told the group "that we ought to make space out of bounds for military activity." He said he thought he expressed a consensus of the group.

## Church leaders defend sanctuary as movement wins victory

by NC News Service

As the sanctuary movement won its first court victory Jan. 24, church leaders defended the religious beliefs of sanctuary workers who transport and shelter illegal Central American refugees.

Jack Elder, director of Casa Oscar Romero in San Benito, Tex., was acquitted in Corpus Christi of transporting illegal Salvadorans. Sixteen others, including two priests and three nuns, were indicted Jan. 14 in Tucson,

Ariz., and face trial in April. One of Elder's co-workers had been convicted in May 1984 and placed on probation.

In Indianapolis, an ecumenical group held a rally at Christian Theological Seminary to declare their support for the 16 people indicted in Tucson.

Backers of the sanctuary movement say Central American refugees face persecution and death if they are deported, but the U.S. Immigration and Naturalization Service has classified most as economic

refugees, making them ineligible for political asylum.

THREE southwest bishops, Bishops Thomas J. O'Brien of Phoenix, Manuel D. Moreno of Tucson and Jerome J. Hastrich of Gallup, N.M., said they support the religious views of Americans who shelter the refugees. They urged President Reagan to allow the refugees to stay in the United States while fighting continues in their homelands.

In their letter to Reagan, dated Jan. 17, the bishops said, "The persons involved in the sanctuary movement are acting on their moral and religious convictions that the refugees from Central America are victims of political instability, terrorism and the interplay of regional and international forces beyond their control. Their participation in offering sanctuary is consistent with our national history and with biblical values."

Archbishop Rembert Weakland of Milwaukee said giving shelter to Central American refugees is one more attempt by the church to "protect the sacredness of human life." The bishop said

in a Jan. 21 interview that he was convinced that the lives of refugees would be endangered if they would be forced to return to their homelands.

Msgr. Daniel F. Hoye, general secretary of the U.S. Catholic Conference, in comments on the Jan. 14 indictments, criticized U.S. policies toward Central America that "entangle people of good faith in criminal prosecutions" and called for a moratorium on deporting Salvadorans. He noted that the USCC, public policy arm of the U.S. bishops, has supported legislation to temporarily suspend deportation.

In a Jan. 22 statement he said a moratorium on deportations "would largely eliminate the source of confrontation between persons pursuing their religiously-based beliefs to help displaced Salvadorans and the government."

ELDER, 41, who was acquitted Jan. 24 of illegally transporting Salvadorans, is director of Casa Romero, a shelter sponsored by the Diocese of Brownsville. He was indicted by a federal grand jury in April 1984 for

giving three Salvadoran refugees a ride to a local bus station from the shelter.

Elder said he based his action on religious conviction, but Steve Cooper, his attorney, said the case rested on the fact that Elder did not further the illegal journey of the Salvadorans in the United States.

If he had been convicted, Elder could have faced up to 15 years in prison and \$6,000 in fines.

In a pre-trial hearing, U.S. District Judge Hayden Head Jr. ruled that freedom of religion could be used as a legitimate defense in the case, but that argument was not used in the trial itself.

At the pre-trial hearing,

Bishop John Fitzpatrick of Brownsville testified in support of Elder's actions.

SISTER OF St. Francis Darlene Nicgorski also addressed the religious conviction issue at a rally in Phoenix Jan. 23.

Sister Nicgorski, one of 16 people indicted Jan. 14 and arraigned Jan. 23 on charges of smuggling illegal aliens, said, "If I am guilty of anything I am guilty of the Gospel. In my heart and conscience, I have not done anything wrong."

About 750 people attended the Phoenix rally, which included a prayer vigil and speeches by people involved in the sanctuary movement.

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