

Pope says Card. Ratzinger's views not the pope's

NC News Service

Pope John Paul II has said it is Cardinal Joseph Ratzinger's "own opinion" that the church has deteriorated since the Second Vatican Council. The pope added that the council was a positive influence.

Cardinal Ratzinger, head of the Congregation for the Doctrine of the Faith, said in a book titled "Report on the Faith" that a "progressive process of decadence" has developed over the past 20 years "under the slogan of a so-called 'spirit of the council.'" The book was published in Italy May 30.

Responding to a National Catholic News Service question

on the cardinal's comment at the beginning of his Aug. 8-19 trip to Africa, the pope said that "what Cardinal Ratzinger said is his own opinion."

"He is free to express his opinion," the pope said. "His opinion corresponds to many events, but it cannot be understood in this (meaning), that the council, Vatican II, was a negative influence, a negative meaning for the church—no, the contrary."

In his book, the cardinal defined the "spirit of the council" as the belief that "everything which is new will always, no matter what, be better than that which was or that which is." This is a "pernicious anti-spirit" which discredits the council, the cardinal said.

The pope in a May 18 address to the Belgian bishops spoke of "disarray and division" in the church in some cases caused by misinterpretation or misapplication of the council's basic principles. But the pontiff has generally praised the Second Vatican Council and efforts to implement it.

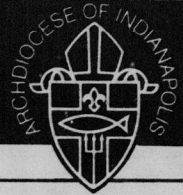
Last Jan. 25, the pope called an extraordinary Synod of Bishops for Nov. 25-Dec. 8 to discuss the applications of the council.

On Oct. 17, 1978, in his first major speech after being elected pope, he promised to promote "with action that is both prudent and stimulating" application of the norms of the council.

The CRITERION

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Indianapolis, Indiana



Three priests killed in rectory fire

Worst tragedy involving the death of priests in this archdiocese's memory

by Richard Cain

The stunned parish community of St. John the Baptist in Starlight is trying to pick up the pieces after a tragic early morning rectory fire claimed the lives of three archdiocesan priests Saturday, Aug. 31, in this small rural community located 15 miles northwest of New Albany.

Killed were Father Richard M. Smith, 57, pastor of St. John, and two visiting priests. They were Father William S. Fisher, 60, associate chaplain at St. Francis Hospital Center in Beech Grove, and Father Kenneth E. Smith, 56, former associate pastor at Holy Name Church in Beech Grove. Father Kenneth Smith was disabled and had been on sick leave with residence at St. Paul Hermitage in Beech Grove.

"I've never heard a story in the distant past of anything like this," said Father David Coats, personnel director for priests.

The three priests had been friends since graduating from St. Meinrad Seminary 30 years ago, according to Marie Miller, secretary and housekeeper for St. John, and had gathered to spend the Labor Day weekend together. "They got together frequently," she said. "Father Fisher was down every chance he got."

Miller said the two Smiths were not related.

THE FIRST report of the fire came when neighbors across the street from the rectory were awakened around 5 a.m. by a newspaper carrier who saw flames and smoke inside the old, two-storey brick rectory. "The fire was going full-blast when I got over there at 5 a.m.," Miller said.

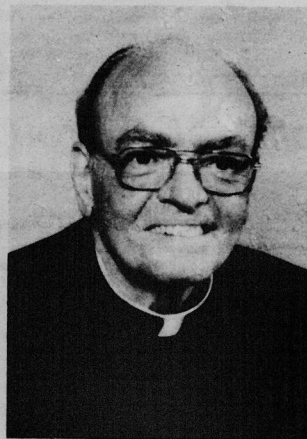
Two men from across the street tried to



Father Richard Smith

enter through a side door. But by the time they had gotten up the five steps inside the door, they were forced back by the smoke, she said.

Because of the dense smoke, it was almost an hour before firefighters were able to enter the building to retrieve the bodies. When they searched the upstairs bedrooms they found the bodies of the visiting priests but were unable to find the pastor, who had apparently never gone to bed as his bed sheets were not turned down, according to Miller. The two priests found upstairs were apparently trying to escape and one had a telephone in his hand when firefighters found his body.



Father William Fisher

Finally, an hour-and-a-half later, the pastor's body was found downstairs in the rectory office. "The fire was so terrific that they could not get to him," Miller said. She added that the pastor had injured his back several weeks ago moving an air conditioner and sometimes had trouble sleeping when lying on his back. He apparently was working late in the downstairs office and may have been sleeping on a reclining chair when the fire overcame him. His body was found just inside the door of the office.

Paul E. Brewer, chief of the Borden and Wood Township fire department estimated the damage at \$50,000. Two rooms were



Father Kenneth Smith

destroyed and the roof burnt off. "There is a lot of smoke damage in the back rooms," he said. "It was pretty well destroyed." All (See ARCHBISHOP CALLS on page 2)

Education special in this issue

A special 16-page supplement on Catholic education is in this issue, beginning on page 9.

Also, our religious education supplement "Faith Today" resumes with this issue. It begins on page 17.

Looking Inside

From the editor: The 2,000th anniversary of Mary's birth. Pg. 2.

AAA dollars at work: Pro-life office tries to get others involved. Pg. 3.

Abortion: Bishops accused of retreating on abortion issue. Pg. 3.

Commentary: Dale Francis on bishops' pro-life program. Pg. 4.

Television: Pledge to boycott advertisers brings little response. Pg. 5.

Faith Today: The case of the mysterious face. Pg. 17.

Women and the church: Women disagree in testimony before bishops' committee. Pg. 33.

Book review: A summary of progressive Catholic thinking. Pg. 34.

Local CHD plans to explore justice issues at Oct. meeting

Two bishops and a national Campaign for Human Development official will highlight the Indiana Conference on Church and Social Justice, Oct. 11-12 in Indianapolis.

CHD of the Archdiocese of Indianapolis will sponsor the conference, to be held in the Catholic Center. The schedule includes three keynote addresses, 14 workshops and the presentation of a dialogue process.

The first keynote will be delivered by James Jennings, associate director of the national CHD office, on "Social Sin, Secular Grace and Reconciliation." Jennings will also present a workshop comparing the emerging U.S. theology with the theologies of Europe and Latin America.

Another keynote address will be presented by Auxiliary Bishop Peter A. Rosazza of Hartford, Conn., a member of the bishops' ad hoc committee drafting the pastoral letter on Catholic social teaching and the U.S. economy. Bishop Rosazza will discuss the "Rationale and Themes of the Pastoral on the U.S. Economy."

In the third keynote address, Bishop William B. Friend of Alexandria-Shreveport, La., will discuss "Theological Bases and Historical Perspectives of the Church's Involvement in Social Justice."

The conference is being offered as an educational effort of CHD. Through the (See TWO BISHOPS on page 3)

the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The 2,000th anniversary of Mary's birth

by John F. Fink

This year the church is commemorating the 2,000th anniversary of the birth of the Blessed Virgin, and her birthday is observed on Sept. 8. I thought it might be well, therefore, to write something about Mary's early life—what little we know about it.

Mary's home town was Jerusalem. Most people think of her as coming from Nazareth because that's where she lived after she became betrothed to Joseph, where the Annunciation took place, and where the Holy Family lived for about 30 years after they returned from Egypt. But she was born in Jerusalem, the only child of St. Anne and St. Joachim. A church—St. Anne's Church—now stands on the site of their home. It is always included in Christian pilgrimages to the Holy Land.

What we know about Mary's birth and childhood comes from what is called the Protevangelium of St. James, the first bishop of Jerusalem (he was not the St. James who was St. John's brother). His writings are called "pseudepigrapha." They are texts that the church has said are not divinely inspired, and therefore not part of the Bible, but still useful as a supplement for church history. It is only from St. James' writings that we know the names of Mary's parents and anything about them, since they are not mentioned in the Bible.

We learn from St. James that Miriam (Mary is the English translation, of course) was born into a well-to-do family that lived next to the pools of Bethesda. The Jews used these pools for ritual baths and the poor, the blind

and the lame gathered there "waiting for the waters to move," hoping to be cured. Jesus cured a lame man at these pools and there has been speculation that Jesus might have been there because his maternal grandparents lived near by. Perhaps Mary, too, was visiting them at the time.

When Joachim built his home, it was outside the city walls, so it was considered a suburb of the city. St. James says that Joachim had wealth, which he probably would have had to have to build a home near these elegant pools. St. James also tells us that Joachim and Anne were well-versed in the Scriptures and known for their charity.

The pools are described in St. John's Gospel as having five porticos, and this is exactly what archaeologists have found. They also found stately columns and other architectural details that would have given the neighborhood a palatial atmosphere.

ALL THIS was destroyed by the Romans in the year 70 A.D. More than a thousand years later, the Crusaders built the first Church of St. Anne on the site where Mary was born. After the Crusaders were expelled by Sultan Saladin, the church was converted into a Muslim Koran school for awhile. The White Fathers have had possession of the site since 1878 and their archeological excavations have confirmed what St. James said in his writings.

We don't know where or when Mary met Joseph, a carpenter from Nazareth about 100 miles to the north—a long distance in those days. But most of Mary's relatives apparently were from around Jerusalem; the visitation to Elizabeth, for example, was in nearby En-Karem.

We also don't know when Mary left Nazareth for good. We know that she was in Jerusalem when Jesus was crucified and rose from the dead, that she was cared for by St. John after Jesus' crucifixion, and that she lived in

Jerusalem among the early Christians. Did she travel to Ephesus with St. John and die there? There is, after all, a site there that is claimed to be Mary's tomb. That's extremely doubtful though.

It's much more likely that Mary continued to live in Jerusalem until her death and then was interred in a tomb on the Mount of Olives. That's more likely because Transitus carefully recorded the location and description of her tomb and pilgrims often visit that tomb when going to the site of Gethsemani a short distance away.

There is also in Jerusalem the Church of the Dormition, where, it is believed, Mary "fell asleep." Later, after she was placed in the tomb, she was assumed, body and soul, into heaven. Therefore, her tomb, like her son's, is empty.

I SAID, AT the beginning of this column, that the church is commemorating the 2,000th anniversary of Mary's birth this year. We can't be technical about that because nobody really knows exactly when she was born.

Historians believe that Jesus had to be born before the year 4 B.C. because that's the year Herod died. If this were the 2,000th anniversary of Mary's birth, she would have had to be born in the year 15 B.C., which would mean that she was less than 11 years old when Jesus was born. We don't know how old she was when Jesus was born but she certainly was born prior to the year 15 B.C.

I think what happened is that someone in the Vatican suddenly realized one day that the 2,000th anniversary of Mary's birth passed without its being commemorated. With a "better late than never" attitude, it was decided to commemorate it this year. Actually, not much has been done by way of commemoration, at least in this country. I understand, however, that there have been special Masses, processions and other services in Jerusalem.

Archbishop calls for thorough investigation of fire's cause

(Continued from page 1)

the church's records were lost in the blaze. The nearby church was undamaged.

According to the state fire marshal's office, the blaze started in the first floor office around the copier. Judging from the level of the smoke and heat marks on the walls, the investigators estimated that the fire had been burning for 2-3 hours before it was discovered.

"It was a very, very solid home and held the fire and smoke in very well," said Jim Skaggs, chief of investigations for the fire marshal's office. When asked how the fire could have been burning for so long without waking up the priests, he said that the carbon monoxide level probably built up slowly and asphyxiated the priests. "There is a good possibility that we would have had two out of three still alive if the rectory had had battery-powered smoke alarms," he said.

After starting near the copier, the fire climbed up through the ceiling of the office, through a second-floor bedroom and into the roof before firefighters arrived.

Archbishop Edward T. O'Meara has called for a thorough investigation of the cause.

"WE'RE ALL in a state of shock," said Miller. "Father Smith was very well liked.

He was a terrific spiritual leader. He was considerate of everybody."

According to Miller, Father Smith had supported a parish youth group, a senior citizens group and established a Knights of Columbus chapter of which he served as chaplain. "He was willing to help out with anything anyone wanted to start," she said. She added that he had wanted to start a Legion of Mary group. "He was very devoted to the Blessed Virgin," she said.

The afternoon of the fire Archbishop O'Meara paid a brief visit to the parish and assured the parishioners that the weekend services would be covered. "He told us that we would be taken care of," said Miller.

In a statement made in New York City Saturday morning and released by the archdiocesan Catholic Communications Center, Archbishop O'Meara said: "I extend my profoundest sympathy, love and prayers to the families, parishioners and people that these three priests of the archdiocese served . . . and to their brother priests on the occasion of this tragedy. The loss of

Fathers William Fisher, Richard and Kenneth Smith is one which we all share with all who knew and were served by them in their 30 years of priestly ministry to the people of the Archdiocese of Indianapolis."

That evening Mass was celebrated before a large turnout by Father Wilfred Day, pastor of Sacred Heart Parish, Jeffersonville, and dean of the New Albany Deanery. The congregation consists of around 165 families. Father Day was administrator of St. John from 1971 to 1975.

Father Richard Smith was born in New Castle. After being ordained at St. Meinrad Seminary in 1955, his assignments included St. Mary of the Knobs, Sacred Heart in Clinton, Our Lady of Lourdes and St. Joseph in Indianapolis and St. Anne and St. Dennis in Jennings County before going to St. John's in Starlight in 1976. He also taught at Secunia Memorial High School in Indianapolis.

He is survived by his parents, Joseph and Kathleen Smith in New Castle and a brother, David, in Terre Haute.

Father William Fisher was born in

Indianapolis and graduated from St. Meinrad Seminary in 1955. His assignments included St. Andrew in Indianapolis and St. Michael in Brookville. He was a veteran of the army and also served as chaplain at Methodist, St. Vincent and Winona Hospitals in Indianapolis before going to St. Francis Hospital in 1976.

Father Fisher is survived by four brothers, Patrick and John of Indianapolis, James of Scottsdale, Ariz., and Paul of Bowie, Md., as well as by a sister, Providence Sister Ann Regina in Brazil, Ind.

Father Kenneth Smith was also born in Indianapolis and attended Catholic University in Washington before being ordained at St. Meinrad in 1955. His assignments included St. Charles Borromeo in Bloomington and St. Philip Neri and St. Mary in Indianapolis. He also served as an instructor at Ladywood High School, the Latin School and Marian College in Indianapolis and Our Lady of Grace Academy in Beech Grove and as chaplain at the Good Shepherd Convent in Indianapolis and at Our Lady of Grace Convent and St. Paul Hermitage in Beech Grove.

He is survived by his father, Reginald, who lives at St. Paul Hermitage.

The funeral service for Father R. Smith was held Tuesday at St. John in Starlight. Services for Fathers K. Smith and Fisher were held Wednesday at Holy Name in Beech Grove.

Louisville priest is stable after receiving heart transplant

LOUISVILLE (NC).—Father Joseph Hamilton, who at 56 is the oldest person to undergo a heart transplant at Jewish Hospital in Louisville, was listed in critical but stable condition Aug. 29, according to hospital spokeswoman Nancy Whitehead.

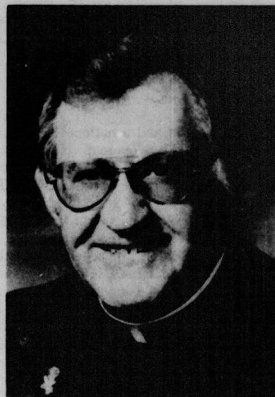
The priest, who is pastor of St. Francis Xavier Parish in nearby Mount Washington, underwent transplant surgery Aug. 15.

Father Hamilton had been awaiting a donor heart since June. He has been hospitalized since March, when he suffered a heart attack.

The spokeswoman said that the priest has been receiving an experimental anti-rejection drug since a biopsy of the heart tissue determined that he was suffering from mild rejection of the new heart.

Emergency surgery was performed Aug. 22 to drain fluid from his chest.

Father Hamilton was the 15th heart transplant patient at the hospital since the program began last year.



Father Joseph Hamilton



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Archbishop O'Meara's Schedule Week of August 31

SUNDAY, Sept. 8—Archdiocesan Golden Jubilee Mass (the simplest manner 50 years or more), St. Luke Church, Indianapolis, 2:30 p.m. with reception following.

TUESDAY, Sept. 10—Visitation with the Franciscan Sisters of St. Francis Hospital Center, Beech Grove, 8 p.m.

THURSDAY, Sept. 12—Confirmation at St. Michael Parish, Greenfield, Mass at 7:30 p.m. with reception following.



by Jim Jachimiak

Your AAA dollars at work

Pro-life office tries to get others involved

Work at the parish level is the key to the success of the archdiocesan Office of Pro-Life Activities.

"What we in the office are trying to do is to get other people involved," says Father Larry Crawford, director of pro-life activities. "The idea is not that we do everything for the archdiocese but that we equip the parishes to do things."

So the agency's parish outreach program is being expanded this year. With the hiring of Dan Clark as parish consultant, the part-time position was expanded from six hours a week to 20 hours.

Clark's job involves working with parish committees for pro-life activities, and helping establish committees in parishes which have none.

"Our principal job is to get a committee in every parish," Father Crawford explains. "We try to train or equip people so they can reach the many people in the church. It's becoming increasingly clear to us that the only way we are going to succeed is to reach the parishes and then in turn have the parish committees do the work."

PARISHES WHICH have pro-life activities committees will participate in the archdiocesan observance of *Respect Life Sunday*, Oct. 6. Parish chairpersons will be commissioned as part of the program,

which also includes a vesper service, dinner and presentation of the third annual *Respect Life Award*. Because of the renovation of SS. Peter and Paul Cathedral, this year's celebration will take place at St. Mary Parish, Greensburg. Father Crawford sees the *Respect Life* celebration as the beginning of a year of activities for his office and the parishes involved.

In addition to increasing parish outreach, Father Crawford also plans to emphasize a new *Post-Abortion Reconciliation Program* during the coming year. The reconciliation program is aimed at assisting women who have had abortions. It is being facilitated in each deanery by the Office of Pro-Life Activities, but includes trained people throughout the archdiocese.

The pro-life office was organized to implement the bishops' 1975 pastoral letter on pro-life activities. In general, the work of the office falls into the three areas stressed in the pastoral—education, pastoral care and advocacy.

Education is the goal of the parish outreach program. A newsletter is mailed from the office six times a year, and there are two major meetings each year for parish chairpersons at the archdiocesan level—one in the fall and one in the spring. In addition, Clark attempts to meet twice each year with pro-life chairpersons at the deanery level.



Father Larry Crawford

Education also means providing information about all of the pro-life issues as defined by the bishops: abortion, the aged, capital punishment, the handicapped, the homeless, the hungry, war and peace, and others.

A LIBRARY is being developed in the office, which is on the second floor of the Catholic Center. "It is here for anybody to

use and I wish they would use it more often," Father Crawford says.

He notes that students at the college and high school levels have found materials in the library useful for research. It contains books on abortion, medical ethics and other life issues. It also includes "a reasonable collection of magazines," plus a vertical file containing articles on a variety of life issues.

Copies of statements by the bishops on pro-life issues, plus a number of papal statements, can be purchased in the office. "As far as I know we have every statement that the bishops have issued on any of the respect life issues," Father Crawford says.

In the area of pastoral care, there are a number of services in addition to the post-abortion reconciliation program. The Office of Pro-Life Activities cooperates with St. Elizabeth's Home, a shelter for young unwed mothers. It also cooperates with other providers of emergency pregnancy services in the archdiocese.

Other pastoral work includes establishing parish committees, and establishing the Archdiocesan Pro-Life Advisory Council. The council includes a deanery chairperson from each of the 11 deaneries. The deanery chairperson communicates parish concerns to the office, and office ideas to the parishes.

The office also works closely with lay organizations interested in the pastoral aspects. A statewide program with the Knights of Columbus has been in operation for several years, and Father Crawford is planning a similar program with the Archdiocesan Council of Catholic Women (ACCW).

In the area of advocacy, a political alert/action system has been established. It involves the Office of Pro-Life Activities, deanery chairpersons and parish chairpersons. Father Crawford points out that the National Committee for a Human Life Amendment (NCHLA) considers this area to be politically organized.

Father Crawford works closely with the Indiana Catholic Conference (ICC) on all issues related to respect for life. In addition, the Life Roll gives the office the names and addresses of people around the archdiocese who are interested. "The Life Roll has given us to us and to persons in the archdiocese who use it political responsibility," Father Crawford says.

"Generally," he adds, "there are many more people involved in the issues because of this office. The church is seen as a visible, positive force."

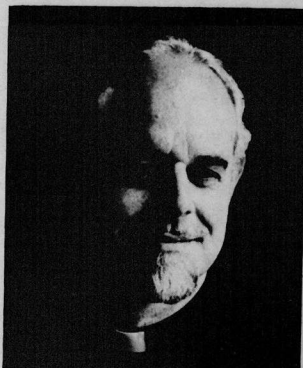
Two bishops to speak at CHD conference

(Continued from page 1)

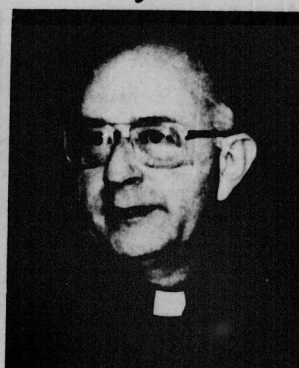
conference, CHD hopes to create an awareness of the relationship of social concerns to the teachings of the church, create greater understanding of the issues and give impetus to further inquiry and action.

Many of the issues which will be encompassed in the pastoral letter on the economy will also be workshop topics. The dialogue process presented on the second day of the conference can be used as a tool in studying the pastoral letter and other issues of concern.

The conference is also being promoted by CHD offices in the dioceses of Evansville, Fort Wayne-South Bend, Gary and Lafayette. It will take place from 10 a.m. to 9 p.m. on Oct. 11 and from 8 a.m. to 3:30 p.m. on Oct. 12. Detailed information will be mailed upon request. Phone the archdiocesan CHD office at 317-236-1550.



Bishop Peter A. Rosazza



Bishop William B. Friend

Bishops are accused of retreating on the abortion issue

by Liz S. Armstrong

WASHINGTON (NC)—In 1978, the U.S. Catholic Conference told the U.S. Supreme Court to overturn its 1973 ruling legalizing abortion. This year the USCC, public policy arm of the U.S. bishops, gave the high court some slightly different advice—and drew criticism that the bishops, or at least their attorneys, had retreated on abortion for failing in a court brief to urge that *Roe vs. Wade* be upheld.

But the USCC wasn't alone in its latest strategy regarding the Supreme Court: Leading pro-life groups took the same tack, citing the merits of the cases in question rather than claiming the 1973 ruling itself should be scrapped.

At the center of the debate are two abortion restriction laws, from Pennsylvania and Illinois, which the high court agreed to hear as part of its upcoming 1985-86 term. Neither statute outlawed abortion, but both demanded certain actions to save a viable fetus whenever possible in abortion and required that women be offered abortion-related information.

The Americans United for Life Legal Defense Fund, representing pro-lifers in the Illinois case, and lawyers for the National Right to Life Committee, filing a brief in the Pennsylvania case, also urged protection for both women and unborn babies—but did not directly call for overturning *Roe vs. Wade*.

FOR EXAMPLE the NRLC brief stated that "the right of a woman to choose to terminate her pregnancy, while constitutionally guaranteed, is not absolute, and does not include the right to ensure that an abortion performed after the point of viability of the fetus results in delivery of a dead fetus rather than a live child."

The AUL attorneys, in their brief, similarly claimed that

Illinois' interest in saving a viable fetus is not "infringing upon the woman's right to terminate her pregnancy in any way" and "places no obstacle in the path of a woman exercising her right to terminate her pregnancy."

Thus both pro-life groups, while in a technical, legal sense referring to the woman's "right to terminate her pregnancy," did so in the context of fighting on behalf of the unborn child for restrictions on abortion.

The USCC's brief did much the same thing.

Written by USCC General Counsel Wilfred R. Caron, aided by Assistant General Counsel Mark E. Chopko, the brief focused on the specific points of the Pennsylvania law, adding that the USCC view would also be applicable in the Illinois case.

CARON AND CHOPKO stated that the Pennsylvania case "presents an important opportunity for this court to clarify its precedents governing abortion and to give appropriate recognition to the legitimate interests of the states without unduly burdening the woman's choice."

In a footnote, the brief reiterated that the Catholic Church seeks to protect life, starting with conception, and added that the bishops' request for clarification of the 1973 ruling did not "imply a willingness to compromise any aspect of that moral teaching."

Because the Reagan administration, through the Justice Department, filed its own brief with the Supreme Court, however, the USCC's brief suddenly got controversial: The Reagan administration specifically called on the court to dump its 1973 abortion ruling, while the USCC document did not.

It didn't take long for other abortion opponents, including Archbishop Philip M. Hannan of New Orleans, to complain about the USCC brief.

One militant anti-abortion group, the Ad Hoc Committee in Defense of Life, claimed in its Aug. 15 newsletter that the USCC brief "explicitly accepts a 'woman's choice' of abortion and drops any demand that the Supreme Court reverse its 1973 decision that legalized abortion-on-demand."

ARCHBISHOP HANNAN, for his part, called for a "clear and convincing explanation" of the brief, which, he added, "did not support the brief of the administration. . ."

The archbishop also contended that the USCC brief "admits that we accept as a constitutional right a woman's decision to have an abortion" despite the fact that this is "precisely the point that we are opposing."

Actually, the Reagan administration's brief was filed at the Supreme Court three days after the USCC's, making it difficult for either document to discuss the other. The administration brief was released to the news media July 15, the USCC brief the next day.

Ironically, the USCC's 1978 friend-of-the-court brief, urging the overturning of *Roe vs. Wade*, addressed a case involving an earlier Pennsylvania law requiring a physician to do all possible to save the life of a viable fetus in an abortion.

While that 1978 brief acknowledged that reversing the *Roe vs. Wade* decision would not be easy, it added that "to persevere in decisions which have been wrongly decided and wrongly arrived at can only produce new and greater difficulty."

Seven years later, when the latest briefs were filed, Chopko and spokesmen for NRLC and AUL said pragmatic support for merits of the specific laws in question seemed to offer the best chance of success with the court.

COMMENTARY

Critics of bishops' letter wage war of words

by Msgr. George G. Higgins

In the first draft of their proposed pastoral on the economy, the U.S. bishops called for an experiment in "economic democracy" comparable to the American establishment of political democracy at the birth of the republic. That section has drawn strong objections from a number of commentators who tend to equate the term "economic democracy" with "socialism."



For example: Educator Robert Spaeth observes in his new book, "The Church and a Catholic Conscience," that "economic democracy" is "a slogan popular among European socialists." Michael Novak,

author of several treatises on "democratic capitalism," thinks "economic democracy" has a suspicious ring to it. Daniel Seligman, a Fortune magazine columnist who thinks the whole pastoral is ludicrous, agrees.

With tongue in cheek, Seligman says in a recent column that he was allergic to "economic democracy" for exactly 15,586 days, that is, since Nov. 8, 1942, when he heard then-U.S. Vice President Henry Wallace say that "Russia, perceiving some of the abuses of excessive political democracy, has placed strong emphasis on economic democracy."

But, Seligman continues facetiously, he has changed his mind in recent days; "economic democracy" is a good idea after all. He hints obliquely that his eyes have been opened by the Coca-Cola Co.'s decision to reverse itself and start selling the old Coke again.

Coca-Cola made that decision in response to consumer demand. Seligman

calls that "consumer sovereignty," which, he says, must be what "economic democracy" means. Why, he asks, did it take "43 years for this noble thought to smite us between the eyes? Hint: We never liked the new Coke either."

There's ample room for honest debate about how best to achieve economic democracy in the United States. Commentators like Seligman, Spaeth and Novak, however, have muddled the waters by turning it into an exercise in semantics.

Have they forgotten that Gen. Douglas MacArthur, supreme Allied commander during the occupation of Japan, was directed to promote economic democracy in that devastated country? MacArthur, no mushy-headed neo-socialist, not only complied, but he claimed personal authorship of the 15 economic reforms imposed on Japan during his term of office.

Additional reforms were proposed, but never achieved. Had they been, observes D. Clayton James, the best of MacArthur's several biographers, they would have amounted "to a sweeping redistribution of political and economic power in Japan on a scale that had not been reached in the 170-year democratic evolution of the United States itself."

He adds that MacArthur's labor reforms—again, imposed under the rubric of economic democracy—"gave Japan a sound statutory foundation for a free, democratic labor movement that was even more progressive than American labor had been able to get into legislation."

Some will argue, as Seligman does, that "not everybody preaching economic democracy means the same thing by the



phrase." Precisely. That's what makes it all the more regrettable that critics have been so quick to dismiss the bishops' use of it as "socialistic." It would make just as much sense to describe it as a slogan popularized by Gen. MacArthur.

It's time to declare a moratorium on semantics and get down to a serious discussion of the concept the bishops had in mind. The term they use is unimportant, and they may well decide to use one less offensive to pious ears. But they will not run away from the concept—you can bet on that.

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Priests need to do more than celebrate Eucharist

by Fr. Eugene Hemrick

Is the day coming when the majority of priests no longer will be assigned to an individual parish but instead will become circuit riders assigned to territories?

With the prediction that there will be from 13,000 to 18,000 U.S. diocesan priests by the end of the century—down from some 35,000 in 1985—the concept of a circuit-rider priest is being talked about in some circles.



The circuit rider would be a priest whose main duties are to celebrate the Eucharist, to coordinate lay persons or deacons in charge of parishes and to ensure that all sacramental needs

are met. He would duplicate this role in several parishes.

At first glance, there seems to be a good argument for circuit riders when the causes for clergy burnout are reviewed.

The Rev. Roy Oswald, a Lutheran expert on clergy burnout at the Alban Institute in Washington, D.C., recently wrote that the clergy suffer from stress in the same ways as members of other helping professions. But what is especially unique to the clergy is the role-confusion, the overload.

Oswald goes on to say that there are three groups of parishioners in every parish: "One wants the pastor to be easily available to make house calls, to socialize and visit."

Another group "wants him to be out converting people and bringing in new members."

A third group "wants him to run all the church's meetings and business."

Those comments say nothing of the expectation that the priest be a counselor, good preacher and a leader in social justice.

It seems that the possibilities for burnout would be much lower if a priest was only responsible for celebrating the Eucharist and coordinating parishes. Lay ministers and permanent deacons would counsel parishioners, run business meetings, convert and preach and take care of daily chores at the parish.

In my view, it would be disastrous to confine a priest solely to the role of celebrant, even though the Eucharist is the essence of a priest's ministry.

Today there are many priests who have specialized in a particular church ministry. We have educators, psychologists, canon

lawyers, chancery personnel, clinical pastoral ministers and researchers.

In many cases, priests have strengthened their priestly identity by becoming specialists. They have come to use their particular talents to serve the church in a special way.

If a priest's witnessing was confined solely to celebrating the Eucharist, one has to wonder about the communal aspect of the Eucharist—which is the celebration of a community bound together by relationships. To bounce in and out of a parish leaves no time for the priest to establish himself with the community.

What opportunity would the priest then have to give depth to his homilies by living them out with those to whom he preaches? Worst of all, a priest who celebrates the Eucharist and is not close to the community acts contrary to the whole meaning of Eucharist.

Anyone who has ever taught knows that effective teaching requires that the teacher get to know the student. There is no substitute for the time this takes or for the need of personal example. This same principle holds true for a parish priest.

Whenever there is a crisis in which numbers are decreasing there is a tendency to trade off quality for quantity. In attempting to meet the eucharistic needs of parishes, this temptation is once again surfacing with the thought of introducing circuit riders.

Like all bad temptations this one needs to be avoided.

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Getting the pro-life story straight

by Dale Francis

This is a news story, published in the Aug. 23 issue of The Chicago Tribune, taken from the Tribune's own wire services, carried with a Washington, D.C. dateline:

"The National Conference of Catholic Bishops Thursday announced its annual anti-abortion campaign will include the issues of hunger, poverty and inequity, a move bound to stir renewed criticism from single-issue anti-abortion activists. 'It is critical to put an end to whatever directly threatens life, such as war, abortion and euthanasia,' the conference's Committee for Pro-Life Activities said in a statement. In the past, the Respect Life program has focused almost exclusively on opposition to legal abortion and efforts to overturn the 1973 Supreme Court decision making most abortions legal. The new multipronged focus reflects the influence of Joseph Cardinal Bernardin, chairman of the pro-life committee."



entirely straight. The bishops never have had an "annual anti-abortion campaign." It has always emphasized the whole spectrum of concern for human life. It began in 1972, before the Supreme Court's Roe vs. Wade decision that legalized abortion. Because legal abortion is a prevalent threat to human life, it has always been an important part of the Respect Life program. It is important to understand, however, that the concern for human life in all of its aspects has always been explicitly a part of the Respect Life emphasis.

Is it true that the emphasis on human life in all of its aspects is going to bring "renewed criticism from single-issue anti-abortion activists," as the news story says? Probably so. There are those who believe there should be greater emphasis on problems of peace or of poverty who criticize the Respect Life program because they think too much attention is given to the abortion problem.

Whenever you have enthusiasts for any cause, they believe their own cause should receive total attention. It is from the enthusiasts that actions to eliminate evils and to establish justice come. But it is good that there are enthusiasts for the cause of human life in all of its aspects. We need those who are deeply concerned about all that would in any way diminish the importance of the dignity and value of human life.

It is Cardinal Bernardin who nine years ago stated the principle of interdependence of all aspects of human life. He said in 1976, "Life, before and after birth, from the moment of conception until death is like a seamless garment. . . . If we become insensitive to the beginning of life and condone abortion, or if we become careless about the end of life and justify euthanasia, we have no reason to believe that there will be much respect for life in between."

The Respect Life program seeks to emphasize this interdependence of all issues that concern human life. Whatever denies or diminishes the dignity and worth of every human life is equally an attack on human life. This doesn't mean that there are not some issues that are more urgent and demand more immediate attention. Legalized abortion destroys millions of unborn infants and so there is obviously a natural urgency in the campaign against it. But if our immediate attention is given to the battle against legalized abortion, we must be committed to social and economic justice within society. And if the battle for social justice is the center of our immediate efforts, we must nevertheless be strongly committed against the evil of abortion.

Respect Life Week, which begins Oct. 6, is our reminder that our belief in the value of all human life commits us to a defense of human life from conception to death and at every stage in between.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

Imaginative sci-fi touched by humor and humanity

by James W. Arnold

The "Mad Max" films remain a very special breed of male-oriented action movies. At heart they are grunt-bash-crash films that appeal on the most primitive level, the cinema equivalent of the demolition derby.

But within that category, they are the Mercedes-Benz. They're also getting better, judging from "Beyond Thunderdome," the third in this woolly series from Australia. As he gets bigger budgets, presiding genius George Miller (producer-writer-director) can't be accused of failing to build on a provocative (and successful) idea.

As Spielberg and Lucas often do, Miller creates a world that didn't exist until he imagined it. The difference is that it's on our own planet, sometime in the near-future after civilization has been destroyed in a nuclear war. The action is typical tough movie stuff, two parts western, one part Schwarzenegger.

The hero (Max, played by Mel Gibson) is very upright, an ex-motorcycle cop now out of petrol, like the rest of the world. His wife and child were killed by crazies in the original film. The bad guys are mean, unwashed and bizarre, projections of today's surly street criminals into a context where there is no law except counter-strength and violence.

Max just sort of wanders around this barren landscape (the Aussie Outback) trying to stay alive, and trouble finds him. Usually, he's defending the weak—surviving families, women, children. He responds to them much as you and I would, but he's never romantically involved. The centerpiece of all the movies is combat of the fast, crunchy, acrobatic kind, often in high-speed vehicles in open spaces. The

degenerate villains die horribly but quickly. "Max" films are like extended versions of the Nazi truck convoy chase sequence in "Raiders of the Lost Ark."

None of this would be worth more than technical admiration, except for one thing. It's all played in this weird post-atomic environment where survivors are scraping out, for better or worse, a new civilization, built mainly on junk and remnants. These are ordinary folks, not geniuses, and the places have the look of a giant rummage sale, or a rec room built by Uncle George with leftovers from the local Dairy Queen. At worst, it's crazy fun to watch; at best, it's a touching observation of humanity under extreme stress.

In "Thunderdome," Max drifts into Bartertown, a frontier place where hundreds have come to bargain whatever they have for the necessities of life. Miller fills the screen with images—funny, horrific, sad—of varied transactions that would do justice to the markets of Dickens' England. The lady in charge (Aunty Entity, played with panache by rock star Tina Turner) lives in a Penthouse that is reached by a pulley-operated elevator. "I was nobody," she concedes, "until the Day After."

But the real power belongs to the aptly named Underworld, which is run by a dwarf-genius and a brawny imbecilic giant capable of beating off all challengers. The dwarf has invented a way to generate energy by using pig excrement to produce methane gas. The factory that comprises all of these elements—slave workers, squealing animals, piles of grain, furnaces, roaring machines built of spare parts—is a sight to behold. Whenever Aunty forgets who's boss, the dwarf creates an energy embargo—he has the giant close the pipeline, and the town goes dark.

Thunderdome itself is a gladiatorial arena covered by a geodesic framework, on which the rowdy spectators cling like monkeys. Inside, Max must fight the giant to the death, and the event is staged like a combination circus and TV game show, presided over by a sinister emcee. He



ACTION FILM—Rock star Tina Turner plays Aunty and Mel Gibson is Mad Max in the action fantasy "Mad Max Beyond Thunderdome," a Warner Bros. release. Some violence makes this mature fare, says the U.S. Catholic Conference, which classifies it A-III. (NC photo)

suggests that the new society has learned to confine violence to Thunderdome, but obviously he's wrong.

This moral and satirical comment, this "something extra," becomes clearer once Max leaves Bartertown. Lost in the desert, he's rescued by a band of feral children, victims of a long-ago air crash, who live in a beautiful oasis. They think he's the pilot who promised to lead them back to civilization. They're already changing their past into a legend, passed on by word-of-mouth from older to younger children, of the great "pox-a-clipse" and the hope of "Tomorrow-morrowland."

Just as their language has begun to evolve into a singsong polyglot poetry, the pop relics of the past have taken on mystical meaning: a Viewmaster with photos of old cities and resorts, a Bugs Bunny toy with a voice-tape that says,

"What's up, Doc?" and a revered photograph record that they have no means of playing (later, they get to play it, with ironic results).

When Max tells the kids he's not their savior, and that the cities are gone, they refuse to believe and take off on their own. He must save them—the film's last great battle. When they finally return to the ruins of Sydney to begin to rebuild, Max evolves into a hero of their mythology.

Miller clearly started his "Max" epics as crude entertainments, but they've grown into imaginative sci-fi touched by humor and humanity. Even now, they're definitely not for gentler tastes. "Beyond Thunderdome" is a rich example of the macho violence cycle at the top of its form.

(Recommended for mature fans of the genre.)

USCC classification: A-III, adults.



TV FARE—Bob Hoskins stars as Benito Mussolini, the fascist dictator whose rule of Italy led to the destruction of his own family, in "Mussolini: The Decline and Fall of Il Duce," an HBO Premiere Films production. The historical drama will air exclusively on Home Box Office cable stations in two parts beginning Sept. 8. (NC photo)

Boycott pledge gets little response

by Cindy Liebhart
NC News Service

A statement signed by nearly 1,000 U.S. religious leaders, including some 60 Catholic bishops, pledging to promote a boycott of advertisers who support offensive television programs has provoked little response from the networks, writers and advertisers, said the Rev. Donald E. Wildmon, the statement's organizer.

Released in June with 600 signatures, the statement urged the networks to end "anti-Christian bias" in television programs and calls for more programs that accurately portray Judeo-Christian moral values.

If their request is ignored, the religious leaders said they were prepared to use their "collective and individual influence" to promote a boycott of advertisers' products which support the offending programs.

During the past few years, the commercial networks have begun to air "an unacceptable amount of immoral sex, gratuitous violence and profanity which downgrades the dignity of human sexuality and disrupts peaceful social human relationships," the statement said.

Television programs rarely portray Christians in a positive light, but rather portray them as immoral or as "bungling, incompetent and ill-informed individuals," it said.

The signers called for a change in the moral content of programs beginning this fall.

By the last week in August, said Mr. Wildmon, a United Methodist minister and head of the Mississippi-based National Federation for Decency, NBC was the only network to have replied. "Basically NBC said, 'We're good guys. We

don't do stuff like that. We air only good, decent programs.'"

While the statement said a formal decision about the boycott would be made at the beginning of 1986, Mr. Wildmon indicated he is already "working on the nuts and bolts of organizing" it under the assumption that "nothing is going to change" with the new television season.

"There is a genuine contempt, or hostility, toward the Christian community" among the people responsible for television programs, Mr. Wildmon said.

Since June, approximately 400 new signatures were added to the statement, said Mr. Wildmon. The signers represent 98 Christian denominations and include the heads of 69 denominations.

Twelve Catholic bishops were listed among the 400 new signers.

Television programs of note

Sunday, Sept. 8, 9-10 p.m. EST (PBS) "The Beyond War Spacebridge." Linking Moscow and San Francisco is a live satellite presentation of the Beyond War Award, honoring the International Physicians for the Prevention of Nuclear War. The program also features performances by Soviet as well as American artists.

Wednesday, Sept. 11, 3-4 p.m. EST (ABC) "No Greater Gift." The story of a youngster who decides to become an organ donor in an effort to save the life of a friend is the season premiere offering of the award-winning "ABC After-school Specials."

Wednesday, Sept. 11, 8-10 p.m. EST (CBS) "Brass." Carroll O'Connor stars in a drama about a New York City chief of detectives.

TO THE EDITOR

Are the nuns excommunicated?

I have just finished reading both articles in your Aug. 23 issue concerning the Religious and laity who signed the well-publicized pro-choice letter which was published in the New York Times last fall.

I feel very sorry for these people, for evidently nobody has succeeded in convincing them of the danger which their disobedience entails.

As they call themselves Catholic, and Catholics are bound by Canon Law, let us examine what the new code has to say.

Canon Law #751 defines schism as "the withdrawal of submission to the supreme pontiff or from communion with the members of the church subject to him." The teaching of the supreme pontiffs of the Roman Catholic Church on abortion has been so clear that anyone who teaches or believes anything contrary to the supreme pontiffs is in schism. Moreover, our current Holy Father has reaffirmed the church's teaching on abortion (in Canon #1398) as a crime punishable by automatic excommunication.

Canon #1364 states that schismatics incur an automatic excommunication. These people, who are willingly and

knowingly attacking this church teaching, are automatically excommunicated. It would be against charity to say otherwise, for this would be allowing our neighbor to disobey the church. We must admonish our neighbor to obey the church. We must not fall into the false charity involved in saying that "everyone has a right to his/her opinion," for often one's opinion will lead one into hell. This is why Our Lord has given us a teaching church to obey so that we may not fall prey to our own (often misguided) opinions.

If you think this letter is cold, legalistic,

Wake up to the facts

Congratulations on a fine Catholic newspaper. I wish to especially commend you on your editorials of the past several weeks. They have been superb!

Those statistics regarding the church in the United States (Aug. 2 issue) are most frightening, to say the least. It is time that the members of our Catholic Church wake up to the facts and do something about them.

and uncharitable, then you have forgotten that to be Catholic means to subject oneself to the teaching authority of the church, for what the church binds on earth is bound in heaven. Our duty as Catholics is not to question the church's teachings, but rather to obey them.

Catholics should not compromise, we should catechize!

If these people do not want to obey this clearly defined moral teaching of the

Catholic Church (and Our Lord himself in the 5th Commandment), then they cannot be Roman Catholic. It is as simple as that.

We all need prayers, but let us especially pray for these people that they may stop their Luther-like attacks against the church and return to full communion with her before it is too late. Lord, have mercy on us!

Timothy A.M. Duff

Bloomington

The Moslem Koran and Mary

With Pope John Paul's August visit to Africa (his third), including nations rich in Mohammedan traditions (Togo, Morocco), plus the Holy Father's previous statements and overtures for dialogue with Moslem/Muslim religious leaders elsewhere, it will be a source of heartening insights to learn that Mohammed in his Koran ("bible-like" book) has some sur-

prising and inspiring professions of belief in regard to the Blessed Virgin Mary, Mother of God. Herewith are noted five separate instances where Mary is devoutly honored in the Koran:

1) Referring to the Blessed Virgin Mary, God in the Islam Koran says to the prophet Mohammed: "O Mohammed, attend also to her who kept her virginity and into whom we poured part of our spirit. Of her and her son we have made a sign for the universe."

2) In the Koran at least a hint of the Immaculate Conception can be found in the following lines: "O Mary, God has chosen you and purified you. He has chosen you above all the women in the world."

3) The Koran says that the mother of Mary (St. Anne), after years of sterility, conceived Mary and said to the Lord: "O Lord, I vow and consecrate to you what is already within me. Accept it from me."

4) The husband of Mary (Joseph), according to the Koran, asked Mary how she conceived a child without a father. Mary answered: "Do you not know that God, when he created the wheat, had no seed and that God by his power made the trees to grow without the help of rain? All that God had to do was say, 'So be it!' and it was done."

5) Addressing his daughter, Fatima, Mohammed said: "Thou shalt be the most blessed of all women in paradise, after Mary."

Further, it may be recalled that Mary's Portugal shrine (from 1917) at the village of Fatima is named after a Moslem maiden who moved into that region, married a Portuguese prince and converted to the Catholic faith. This Fatima had been named in honor of the daughter of Mohammed, Fatima.

There's no end to wonder about God's provident wonders, some sightings of which we can recognize and, on hindsight in mosaic-fashion, piece together as undoubted evidence of God's divine master plan vibrantly at work in the world today. In the unique office he holds, no wonder that the pope's role is so intimately engaged between Moslems and Christians, earth and heaven, people and God.

Father Aloys Held, O.F.M.

Cincinnati

So many of our Catholics feel that it isn't necessary to attend Mass on Sundays and holydays, receive the sacraments regularly, etc. Sorry, folks, but these are basic teachings of our Catholic faith.

What keeps us in union with God? The answer is quite simple; it is the same as with any other friend. When one loses contact with a friend, you tend to forget him or her; out of sight, out of mind, so to speak. That love diminishes, so without daily contact with God, the need for him also diminishes. To think about him only occasionally won't do the trick. We need to go to him each day, whether it be in praise, petition, thanksgiving or just plain talk to let him know our feelings. This will nurture a good relationship, a deep love for him.

One of the most beautiful forms of prayer is the rosary. It helps us to know and love Our Lord and his mother through the meditation on the mysteries, which tell the complete life and death of Christ so very beautifully.

At Fatima in 1917, Our Blessed Mother appeared to the three children and asked us to say the rosary daily for peace and conversions. What a simple request. Such an easy way to bring about something we all want so very much.

Let us seriously get back to attending Mass, receiving the sacraments, prayer, living the beatitudes, and just being good, firm Catholics again. This will truly make a difference in our lives and in our world.

Thanks for helping us to take a good look at ourselves. Maybe it isn't too late to do something about it.

Dorothy Moody

Indianapolis

the pope teaches God's essence can never be understood by the intellect

by Pope John Paul II

Today I wish to continue my reflections on the Christian creed by speaking about the nature of God.

The God who revealed himself to Moses in the Old Testament is essentially distinct from the world. He is a transcendent being whose existence is intelligible to human reason, especially through the mirror of his creation, but whose essence can never be adequately defined or entirely understood by the human intellect.

Even when we reflect on the nature of God according to the analogy of being, we come to know more about God's dissimilarity to creatures than his likeness to them. God remains ineffable and inscrutable to the created mind. In the modern world, where the scientific orientation towards the "visible" and "measurable" takes on great importance, the inability to understand God becomes even more evident.

Although God has revealed himself through the patriarchs and prophets of the Old Testament, he remains a "hidden



God." Through the reincarnation of his son, Our Lord Jesus Christ, God has come close to humanity in a unique way. Yet he remains, in his essence, a hidden God, an inscrutable mystery who at one and the same time is known and incomprehensible.

During the course of our earthly pilgrimage we encounter God through the "darkness of faith." As St. John of the Cross affirms, it is out of this darkness, which accompanies the act of faith, that light shines—the supernatural which leads always to God.



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CORNUCOPIA

Ready for school again—I think

by Hilda Young

"You must be looking forward to school starting again," my husband remarked last night while reading the paper. "I see you are circling the classified ads for full-time work in exotic, overseas locations."

"It would be nice to spend a day that did not include my getting into a 150-degree car to drive however many children we have to some place their friends might be."

"Maybe you should loosen up a little and do the water slide with them next time they go there," he said.

"When I feel like doing that to my body, I will jump into the tub with my electric mixer."

"You have to admit the weather has been nice this summer," he said, trying to switch directions.

"Easy to say from someone who has never had the letters 'G.M.' branded into his flesh by sitting on a white-hot seatbelt buckle."

"I think the children are beginning to sense your hostility," he said, turning to the sports page."

"You mean my running the Grateful Dead cassette through the garbage disposal?"

"Actually I was thinking of you locking up the lemonade."

He hit a button with that one. "Hey, those kids think that refrigerator is a cross between a fountain of plenty and a peek show. If we put 20-pound weights on the door, those kids would have biceps like Mr. T," I said, my voice rising.

I went on. "I can make a gallon of Kool-Aid at 9 a.m. and two hours later it's gone. Putting a full pack of bologna in there is like waving a scuba diver in front of a great white shark. Six times this summer I have put Jell-O to harden and it was drunk warm."

"Relax," spouse said calmly. "I was just trying to make the point that it's nice to see school starting and the old routine returning."

I thought about it. Watching oldest son brush his teeth and eat breakfast at the same time. Making school lunches. School pictures. Yard duty.

"Hand me those classifieds again, will you?" I said to spouse.

vips...

➤ Margaret J. Pope will celebrate her 95th birthday with an open house 2-4 p.m. Sunday, Sept. 8, at the St. Augustine Home, 2345 W. 86th St. in Indianapolis. Friends are invited.



➤ George and Anelda (Stevens) Moll, R.R. 5, Batesville, celebrated their 40th wedding anniversary with a Mass at Holy Family Church in Oldenburg. The Molls have 13 children, Anthony and Joe from Maryland, Janey Obermeyer, Rita Paul, Betty Boggs, Dottie Hoff, Mike, Paul and Jerry of Batesville, Margie Pemberton and Barb Branigan of Indianapolis, Ruthie Koetter of Greensburg and William deceased. They also have 24 grandchildren.



➤ Dan J. Nicoson has been appointed special assistant to the president for development at Marian College in Indianapolis. Nicoson, who was director of development at Indiana Central University since 1973, was appointed Aug. 28 by Marian President Louis C. Gatto and will begin his duties Sept. 3. He will be responsible for all development activities at Marian, including annual, special and capital fund drives and a planned giving program.

check it out...

➤ Nevada Desert Experience is seeking participants to provide a year-long presence at the Nevada Nuclear Test Site, commemorating the 40th anniversary of the bombings of Hiroshima and Nagasaki. Participants decide how long they will stay

and are free to set their own schedule each day. NDE will provide orientation materials, transportation and accommodations for a fee of \$5 per day. For information, write Nevada Desert Experience, P.O. Box 4487, Las Vegas, Nev. 89127-0487, or call 702-646-4814.

➤ Graydon F. Snyder, dean of Bethany Theological Seminary, Oak Brook, Ill., will be the resource leader for the 1985 annual Faith and Order Conference scheduled for Oct. 29-30 at the Benedictine Center, 1402 Southern Ave., Beech Grove. The conference will explore the topic, "Can Morality Be Legislated?" It will address the government's role in legislation in the areas of gambling and abortion. The conference will begin at 10 a.m. Tuesday, Oct. 29, and ends at 5 p.m. Wednesday, Oct. 30. For details on registration, including a discount for seminarians and retired clergy, write to the Indiana Council of Churches, 1100 West 42nd St., Room 225, Indianapolis, Ind. 46206. Registration deadline is Oct. 22.

➤ Cardiologist Dr. Herbert Benson will present "Beyond the Relaxation Response," a discussion of effective stress management techniques, at the St. Vincent Professional Building Conference Center at

7:30 p.m. on Wednesday, Sept. 18. Dr. Benson is associate professor of medicine at Harvard Medical School and director of the hypertension section of Beth Israel Hospital in Boston, and has written several books on mind/body interaction. His appearance is sponsored by the St. Vincent Wellness Centers and the Biofeedback Society of Indiana. There is a \$5 admission fee for the seminar. For registration and directions, call 317-846-7037.

➤ A credit course, *Introduction to the Old Testament*, will be offered this fall at St. Joseph Campus Center, Terre Haute. The course can be taken for three or four hours credit by students of Indiana State University, Rose-Hulman Institute of Technology or St. Mary of the Woods College. Anyone not enrolled at those institutions can audit the course free of charge. It can also be taken for up to 45 hours of catechist certification credit in the area of Scripture.

➤ *Families in Remarriage*, a six-week skill-building group to help remarried couples with children cope with step-family life, is being offered by Catholic Social Services. The program begins Monday, Oct. 14, from 7 to 9 p.m. For more information, call CSS at 236-1500.



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82-year-old woman wins hot-air balloon ride

by Margot Bradbury

Margaret Meyers, 82, won a balloon ride as part of the August festival at St. Monica's Church in Indianapolis. She took the ride, too.

Mrs. Meyers won the ride in a drawing of parishioners who were the first to turn in their receipts for the festival. She bought all \$40 worth of her tickets, assigning one to each of her six children, and turned in the money within three weeks after receiving the tickets to sell.

"I was excited when I found out I won," she said. "They asked me which one of my children I was going to have go in my place and I said I was going to go myself. I can't do it any younger."

The pilot of the hot air balloon, Chris Martin, had planned to take Father Clem Davis as the third person on the ride, but Father Davis offered his place to Mrs. Meyers' only son, Bob.

Martin said that his oldest passenger so far was a 90-year-old man.

The 45-minute ride began at St. Monica's, 6131 N. Michigan Rd., and ended at 128th St. and Westfield.

"It was beautiful, so calm and peaceful up there," Mrs. Meyers said, adding that she especially enjoyed "the gorgeous scenery" during the sunset ride.



QUESTION CORNER

Being a baptismal sponsor

by Fr. John Dietzen

Q My sister has asked me to be god-mother to one of her children. I attend Mass each week and try to involve myself in the church's activities.

The problem is I have been living with a man for the last five years. Will the church allow me to be a god-mother? I know I can be a good one. (Indiana)



A I'm not sure you understand the responsibilities of a baptismal sponsor. Several times in the Rite of Baptism, the Catholic parents and sponsors profess their faith in the Catholic Church and its teachings, and promise that they will be models for the baptized children of a good and faithful life as Catholic Christians.

Because the following are necessary to fulfill these commitments, the church requires that Catholic sponsors shall have received the three sacraments of initiation, baptism, confirmation and the Eucharist, and be a practicing Catholic, that is one who lives according to the responsibilities of a member of the Catholic Church, in-

cluding reception of the sacraments of penance and Eucharist.

Q I have read that while a lie is never permissible one may limit or change a statement even though a deception may result. The book spoke of a "mental reservation" that may be used when there is sufficient reason to protect a secret, or when someone who has no right to the information asks a question.

In your opinion could the use of a mental reservation also be a serious sin if it caused serious harm to another person? (Pennsylvania)

A Many, perhaps most, moral decisions in our lives involve making a choice between two or more good things we should try to achieve.

The example you gave is a good one. Lying is wrong because good common sense ("reason") tells all of us that our faculty of speech is meant to convey honestly what is in our minds to someone else. We have an obligation to respect that purpose.

We have, on the other hand, another obligation to respect the right to appropriate privacy for ourselves and others. Suppose someone asks you for information which he or she has no right to know, and which you could reveal only at the cost of violating someone else's right to con-

fidentiality or privacy. You face a conflict of moral "values," the integrity of the power of speech versus the right of the other person to personal privacy. Without realizing you are doing it, you would quickly judge that the obligation to protect privacy at this particular moment takes precedence over the obligation to tell the truth.

We may call it a mental reservation, white lie or whatever else; but it comes down to a judgment on moral priorities in that particular circumstance. Here and now, what is the highest, most important good to be accomplished?

You could be adding consideration of a

third obligation ("good") in speaking of serious harm to another. Suppose the person asking you for information is a parent who would be seriously handicapped in providing the necessary care and guidance for his or her child without the information you can give.

The right of the parent to that information, and your obligation to give it, adds another dimension to the judgment that must be made in deciding whether to tell the truth or not.

Obviously making such decisions rightly requires a sincere desire to do what is good, sensitivity and delicacy of conscience, a habit of being morally honest with oneself and God, and much prayer, the more so as our decisions affect the lives of others.

(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.)

FAMILY TALK

How to encourage a friend who is depressed

by Dr. James and Mary Kenny

Dear Mary: I have an older friend who is hurting because his wife and children will not have anything to do with him. My friend raised a large family and was married for 43 years before his wife left him.

Although he admits he was no angel and had a drinking problem for a while, almost 10 years have elapsed since the divorce. My friend has grieved deeply and begged to be taken back.

My friend is quite ill and does require care. He wishes he could die as he has given up hope; however he cannot get his wife out of mind.

I have been contacted many times and tried to offer what help I could. However, even some of my friends suggested I abandon my friend, and they have washed their hands after a number of attempts.

What type of consolation might I offer?—Iowa.

Answer: Thank you for your letter showing such concern for an elderly man that others have apparently given up on. It is not clear what your friend's needs are, how you have tried to intervene or why others have given up and encouraged you to do so.

It is evident that your friend is elderly and alone, that he has focused on the rift with his wife and children, and that he feels hopeless and depressed because of this.

It would be wonderful if you could effect a reconciliation. However, nothing in your letter suggests this is likely.

You are not in control of his wife and children. You are able to offer friendship. How might you best help him?

A person focused on a single event and depressed as a result can be very difficult to deal with. Typically, despite all the efforts of friends, he continues to ignore positive efforts, continues to see only misfortune in his life.

Faced with such a situation, you put more effort in trying to bring him around, only to be frustrated. This can lead to anger, then perhaps guilt over getting

angry. Eventually, unable to be comfortable with your emotions, you do what others have done, wash your hands of the situation.

To avoid this, I suggest you schedule your visits. Decide when and how often you will see him and for what reason.

Plan an activity with each visit. You might take him shopping once weekly. You might go out for a meal once a week. You might play cards or fix a meal together.

Try to get him interested in an activity such as gardening, then visit him once weekly and garden with him. Take him to evening Mass, then out for a meal. Or take him to morning Mass where you join others for coffee and rolls afterward. Your friend might be drawn into conversation with friends.

When you visit your friend, he will probably want to talk about the misfortunes in his life. Arguing with him or even sympathizing will only focus on the misfortunes. Try instead to bring the conversation around to the activity you have chosen. Ignore remarks about his family and talk about the garden, the meal, whatever you are doing together.

You have taken on a difficult task, one which may not bring you much personal satisfaction. By scheduling the times you see your friend and planning an activity each time, you can keep your frustration level in bounds while being what this lonely man desperately needs, a friend. Bless you.

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

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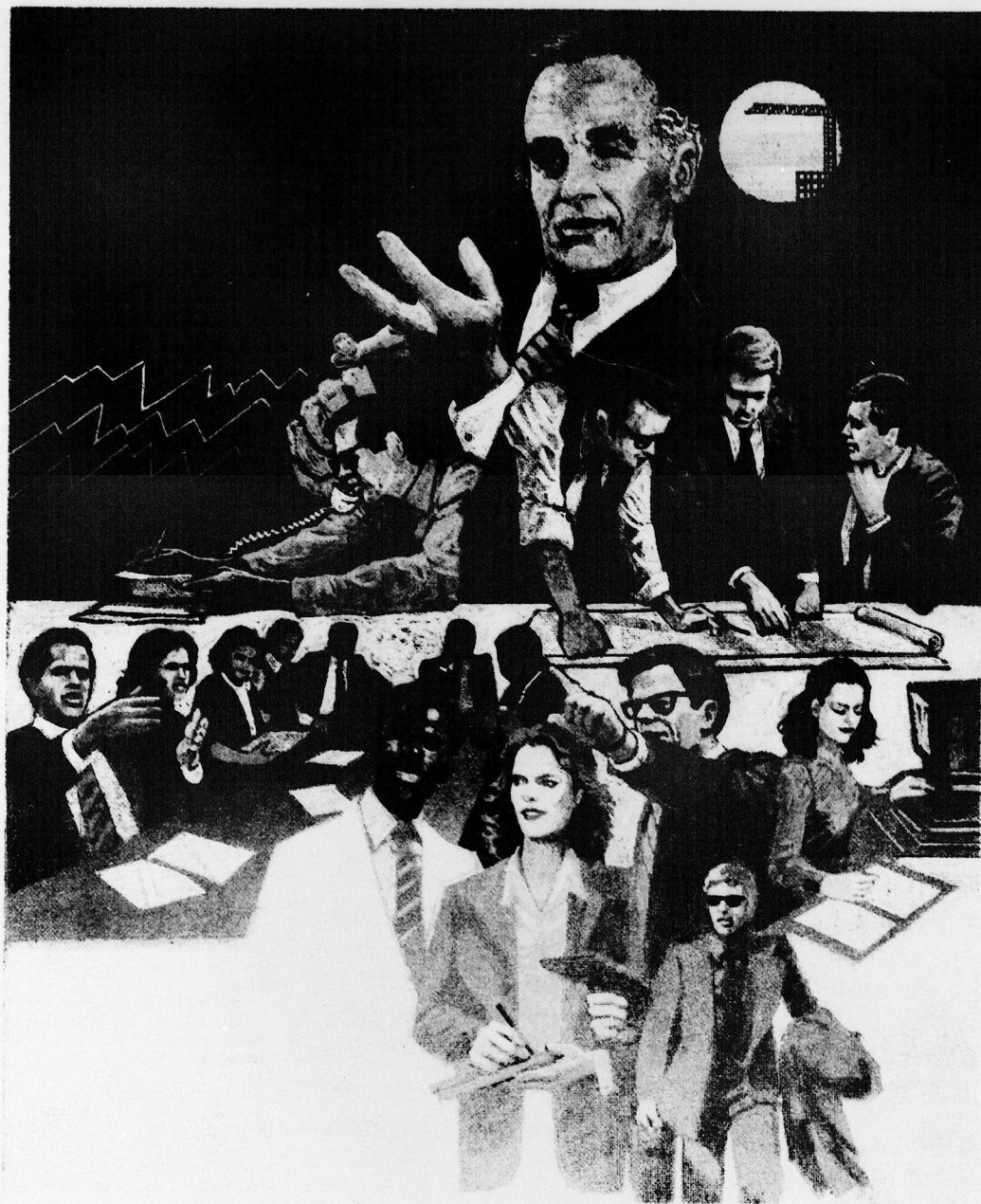
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September, 1985 TV Mass Schedule:

Date	Celebrant	Congregation
Sept. 1	Fr. James Bonke	Members of Nativity Parish, Indpls.
Sept. 8	Fr. Myles Smith	Members of St. John Parish, Bloomington
Sept. 15	Fr. John Ryan	Members of St. Anthony Parish, Indpls.
Sept. 22	Fr. Mel Bennett	Members of St. Alphonsus Parish, Zionsville
Sept. 29	Fr. Daniel Pfeilschifter, OFM	Members of Secular Franciscans, Sacred Heart Fraternity, Indpls.



Catholic Education...
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Catholic schools: the present and the future

The archdiocesan director of schools sees a great need for better marketing and development programs to show the people what the Catholic schools here have to offer

by John F. Fink

"I am very hopeful about the future of our schools," says Sister Lawrence Ann Liston, archdiocesan director of schools. "They are providing a strong education. They may not offer all the frills, but they provide a good solid basic education, preparing the total child for the future."

It was natural to ask Sister about the future of Catholic schools in the Archdiocese of Indianapolis, particularly since statistics indicate declining enrollment in most of the schools. Her answer to that was that there is a great need for better marketing and development programs, to show the people what the Catholic schools have to offer.

"We must tap new resources," she said. "They are there, but we must identify them and reach out to them."

Sister Lawrence Ann believes that part of the reason for declining enrollments is that the Catholic

community today has a different value system than earlier generations did. "What we in the past saw as priority, people no longer do," she said. "We must refocus on values that are important."

"Non-Catholics in our schools (there are about 3,250 throughout the archdiocese) recognize the values and quality we provide," she continued. "I believe that people are starting to revert back to faith. The pendulum is starting to swing in the other direction. People are realizing the value of a Catholic education. So I feel very hopeful about the future of our schools."

To get an idea of the present status of Catholic schools in the archdiocese, let's look at some statistics:

Total enrollment in the Catholic schools of the archdiocese last year (it's too early to have the statistics for this year) was 20,482. This included 15,314 in the 65 elementary schools and 5,168 in the nine high schools.



Sister Lawrence Ann Liston

There are now 31 Catholic elementary schools in Marion County and 34 outside the county. Six of the nine Catholic high schools are in Indianapolis (Brebeuf, Cathedral, Chatard, Roncalli, Ritter and Seccina), and three are outside the capital city (Our Lady of Providence in Clarksville, Shawe Memorial at Madison, and Immaculate Conception Academy at Oldenburg).

THE PAST FIVE years have shown a drop of about 7.6 percent in total enrollment. Enrollment at that time was 22,165, including 16,701 in elementary schools and 5,464 in high schools. Thus, elementary school enrollment has declined by 1,387 in five years and high school enrollment has decreased by 296.

Some of the attrition was caused by the closing of schools. Two schools were closed since 1979—St. Anne in New Castle and St. Francis de Sales in Indianapolis—and two Richmond schools were merged into one. Some of the decrease has also been blamed on the fact that parochial schools have to charge tuition while public schools do not, and on the fact that the birthrate has continued to decline.

There is overall attrition every year from first through eighth grades in the elementary schools. For example, the eighth grade classes that were graduated in May started first grade in 1977 with 2,267 pupils and finished with 1,474—a decrease of 793.

Much of this attrition was caused by the closing of schools (four schools were closed since 1977), but much of it also happens after the sixth grade when students transfer to junior high schools in the public school system. Last year's seventh grade classes had 411 fewer students than the previous year's sixth grade classes. Ten of the archdiocesan schools only have grades one through six.

Sixty-three percent of the students in the archdiocesan schools are located in the city of Indianapolis—8,802 in elementary schools last year and 4,152 in high schools, compared with 6,512 in elementary schools and 1,016 in high schools outside Indianapolis.

The largest Catholic elementary school in the archdiocese is St. Jude, which had 541 students last year. The largest outside the city of Indianapolis is St. Anthony of Clarksville, which had 398 students last year.

Of the 31 Indianapolis schools, only St. Luke, St. Mark and St. Pius X had a pattern of growth over the past five years. Of the 34 schools outside of Indianapolis, a pattern of growth was seen only by St. Mary of Aurora, St. Vincent de Paul of Bedford, St. Michael of Brookville and St. Mary of Greensburg.

Four of the high schools have been growing—Brebeuf, Cathedral, Chatard and Roncalli. Ritter and Seccina have been declining in enrollment; and Our Lady of Providence at Clarksville, Shawe Memorial at Madison, and Immaculate Conception Academy at Oldenburg have remained about the same the past few years.

ONE OF THE facts about the Catholic schools in the archdiocese is that the teachers are not paid very well. This fact is recognized by Dr. Frank Savage, archdiocesan director of Catholic education. In his article in this issue of The

(Continued on next page)



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The challenges that confront Catholic education

Among the challenges are development for total Catholic education, leadership training and justice in personnel

by Dr. Frank X. Savage
Archdiocesan Director
of Catholic Education

Hardly a week goes by without someone from another diocese calling or writing for information about some aspect of Catholic education in the Archdiocese of Indianapolis. The archdiocese has a reputation for doing great things in Catholic education. Boards of education, educational planning, adult education, adolescent catechesis, school evaluation and personnel recruitment are just a few areas of frequent inquiry from Catholic education colleagues across the nation.

There's no question that many good things have been done, and are being done, in education in this archdiocese. This issue of *The Criterion* highlights some of them.

But what are the challenges that confront us now and call us into the future? There are many, but here I would like to discuss three: development for total Catholic education, leadership training, and justice in personnel.

DEVELOPMENT is one of those buzz words in Catholic education today which most people take to mean raising money. However, development is much broader than that. It encompasses a number of elements critical to Catholic education.

To win friends we must have a clear vision and purpose, a carefully developed plan to give form to our vision, and a positive approach to inviting people to share the vision and values of our schools and educational programs. We must be



Frank Savage

convinced and communicate to others that Catholic education is so important that if it did not exist it would have to be created.

Friends who join us in our commitment to Catholic education will support us with their time and talent as well as their treasure. The initiation of positive coordinated approaches to development in Catholic education is a critical challenge facing us today.

A SECOND challenge is leadership training. Catholic education needs men and women who are leaders, not managers. Managers maintain; leaders call us to a future with new possibilities.

In the past our leaders came from the ranks of the clergy and Religious. Their training and for-

mation was integral to their vocation. Today and in the future more and more leaders are, and will come from, the laity. New modes of training lay men and women will have to be created.

In addition we have a responsibility to support the continuing education of our leaders. It is not right to burn out gifted and talented leaders (priest, Religious or lay) and then cast them aside when they no longer are useful. On the contrary, we should see that they are exposed to fresh ideas and are given opportunities to learn new skills.

A THIRD challenge facing us is justice in personnel. The eloquent social teachings of the church regarding just employment must be practiced by the church as an employer. The following questions will serve to illustrate the concern:

► Do we pay our employees a living wage as defined by the teaching of the church?

► Have we publicly acknowledged that our Catholic school teachers are subsidizing our schools by accepting salaries lower than their public school counterparts?

► Do we pay our parish directors of religious education (DREs) salaries commensurate with their training, experience and responsibilities?

► Do we actively recruit minorities for position openings?

► Do we discriminate against veteran teachers because their education and experience place them high on the salary scale?

► Do we use objective standards in hiring personnel?

I dare say that answering these questions will make many of us a little uncomfortable. However, the fact remains that we must reconcile our employment practices (conditioned or not by financial limitations) with the teaching of the church. Otherwise, as a church we undermine our own teaching by our actions.

A challenge can be viewed as a problem or a possibility. Possibility keeps us looking ahead with hope and anticipation. Possibility is more consistent with the Gospel vision that Jesus gave us. Let us choose to embrace possibilities rather than clinging to problems. Thy kingdom come, thy will be done!

Archbishop's letter for Catechetical Sunday

In the Gospel for Catechetical Sunday, Sept. 15 (Mark 8:27-35), Jesus asks Peter: "Who do you say that I am?" That question is addressed to each one of us through the experiences of life within the church in which we feel the presence of Jesus.

Our response to this question, beginning at baptism, is an ever-deeper confirming of a faith that permeates all aspects of our lives.

As we respond with our lives to this question, we impact those with whom we live and work. The early Christians used a word from the Greek language to describe this impacting—"resounding"—an echoing process. This word became the basis for our word "catechesis."

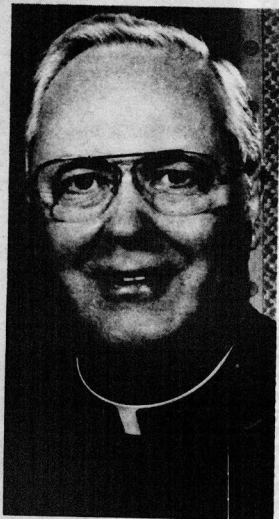
Our theme for this Catechetical Sunday is "Listen and Follow with an Open Heart." Each one of us—child, teenager, adult—is challenged to listen deeply for the presence of Jesus in our life and to respond in action. Each one of us is called according to his/her own stage of development and life circumstances to become an "echo-er" of the Good News of God. Our parish communities are also challenged to become more deeply catechetical communities that "resound" with the living presence of Jesus.

In addition to these challenges we also celebrate on this day those members of our parish communities who have responded in a very conscious way to become an "echo-er" by offering his/her time, talent and energy as a catechist. As catechetical leader of the archdiocese I am deeply indebted to each person who accepts this important role as one way of responding to the Lord.

As we celebrate Catechetical Sunday 1985, I pray that our archdiocese, your parish, your home may become places with "big and open hearts" that listen and follow.

Sincerely yours in Our Lord,

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



Teachers are not paid very well in Catholic schools

(Continued from previous page)
Criterion, he asks several questions that illustrate the concern he feels in this regard.

He asks, "Do we pay our employees a living wage as defined by the teaching of the church?" and, "Have we publicly acknowledged that our Catholic school teachers are subsidizing our schools by accepting salaries lower than their public school counterparts?"

It is the policy of the archdiocese that teacher salaries are 80 percent of the base pay of public school teachers. The salary scale for the present school year for licensed teachers in the Indianapolis deaneries ranges from a low of \$11,590 for a beginning teacher with a bachelor's degree to a high of \$20,650 for a teacher with a master's degree and 20 years' experience.

(School systems outside Indianapolis have their own salary scales. The archdiocesan office of Catholic education handles the payroll for the schools in the Indianapolis deaneries.)

Savage also asks, "Do we discriminate against veteran teachers because their education and experience place them high on the salary scale?" By this he means that some schools, hard pressed financially to live within its budget, might

hire teachers with less experience because they would not have to be paid as much.

Teacher salaries tie in with a problem that most Catholic schools will have to face within a few years—a serious shortage of teachers. The National Center for Education Statistics says that there will be a nationwide demand for more than 200,000 new teachers by 1991, but National Education Association president Mary Hatwood Futrell says, "By the 1990s we may need a million new teachers."

This teacher shortage will affect Catholic schools as it is predicted to affect public schools—perhaps more since the public schools pay their teachers more.

Sister Lawrence Ann acknowledges that it will be difficult to continue to find qualified teachers in the future. "Finance is an important aspect," she said. "This is why it is important to tap new sources."

There are about 1,300 teachers in the archdiocesan school system. About 83 percent of them are lay people. Most of them are graduates of Indiana colleges, both Catholic and non-Catholic. The percentage of those who were graduated from Catholic colleges was not immediately available.

Developing family-centered catechesis

by Richard Cain

To the 79 people gathered at Our Lady of Perpetual Help in New Albany last December 9, it may have seemed like any parish gathering. It began with a get-acquainted exercise. Then they watched a short film which was followed by a short discussion of the theme in family groups. Then there was an exercise, a puppet show and finally a closing evaluation.

The theme of "giving" was an old one. But the Advent Event, as it was called, was also an example of a new approach in religious education called family-centered catechesis. Briefly stated, family-centered catechesis is an attempt to involve the family as a unit (and especially the parents) more directly in the education of their children.

"It's really a turn around from the approach in the past (where the church was assumed to be the best educator," said Benedictine Sister Antoinette Purcell, archdiocesan coordinator of family-centered and childhood catechesis.

In another sense, though, there is nothing new about family-centered

catechesis. The church has always recognized the primary role of the parents in educating their children, according to Sister Purcell. The Vatican II Declaration on Christian Education states that the parents are the first and foremost educators of their children. (no. 3) And Pope John Paul II in his apostolic exhortation "Catechesis in Our Time" said, "Family catechesis . . . precedes, accompanies and enriches all other forms of catechesis." (no. 68)

In family-centered catechesis the traditional roles of the family and the church are reversed. "Our role is not to see how they (the parents) can help us, but rather to see how we can help them," said Sister Purcell.

THE CENTRAL importance of the role of the parents in passing on the faith has been supported by the studies of sociologists. In particular, studies by Father Andrew Greeley and Peter Rossi in 1966 and William McCready in 1979 have shown that the interrelationship between the father and mother has a profound impact on their children's faith development.

There are a number of different

forms that family-centered catechesis can take. Some models have catechesis taking place entirely among the family in the home. But, according to Sister Antoinette, this is not the goal in this archdiocese. "We're not expecting them to do all the formal education. . .," she said. "Only that the parents communicate what they believe with their children."

The parents' role is primarily one of modeling and talking about their faith. According to Sister Purcell all the elements of a formal catechetical program should be within the family. There should be a sense of community coming together. There should be worshipping together, both at Sunday Mass and through prayer at home. There should be a sharing of the word, the message of the gospel. Finally, there should also be an element of service so the family is not turned in on itself but reaches out to neighbors. Families can do this especially through living gospel values.

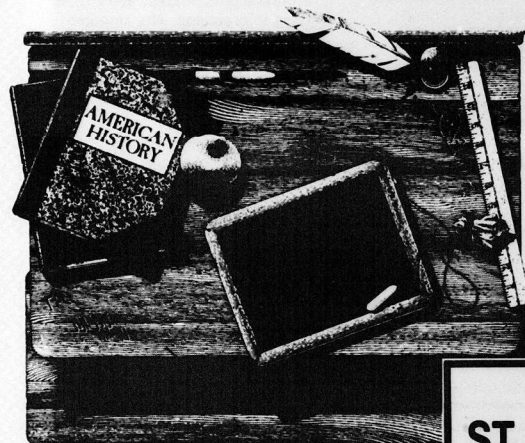
The most common form that family-centered catechesis has taken in the archdiocese is the parish catechetical event. "Bringing



Sister Antoinette Purcell

(families) together in a parish situation can give them 'permission' to do this free from distractions or feeling that this is weird because other parents are also there doing this," said Sister Purcell.

In these events, the input from the speaker ideally should be minimal, (See **FAMILY** on page 27)



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APA is a support group for Catholic principals

by Jim Jachimiak

Who knows a principal's needs better than another principal?

"We're all in the same boat with the same problems and joys," says Mickey Lentz, principal of St. Mark's School. And through the Archdiocesan Principals Association (APA), they can share those problems and joys.

Mrs. Lentz is president of APA, which is open to elementary and secondary school principals in the archdiocese. The group's main purpose is to serve as a support group for principals.

"The support is important," Mrs. Lentz says. In APA, "just knowing that everybody there is doing the same thing I'm doing helps. The teachers have that here in their building. They are all with their peers. But I've got to find someone who has the same needs I have."

In addition to being a support group, APA also serves as a liaison to the archdiocesan Office of Catholic Education. The organization seeks guidance from OCE and relays the principals' needs to Providence Sister Lawrence Ann Liston, arch-

diocesan director of schools. In addition, APA officers meet with OCE staff members once during the summer to plan their calendar and once in February to evaluate the past year.

Cooperation with pastors is also important, so Pastor-Principal Days have been held.

Mrs. Lentz notes that APA attempts to vary its activities from year to year. "I always wish I could do more," she adds, "but when the school year starts and everybody gets busy, to pull off three or four things is a feat."

At the beginning of each school year, APA sponsors a wine and cheese social for new principals. "We try to lighten the load" with that program, Mrs. Lentz notes. Last year, each new principal was presented with a "survival kit" including such things as Band-Aids and aspirin mixed in with OCE memos, various papers and other items.

Some activities, like a recent meeting on insurance, are strictly informational, but APA often combines informational and social activities. The idea is to provide

"support, social functions and relaxation, and at the same time improve instruction." But finding ways to improve instruction, Mrs. Lentz admits, "is easily said but not as easily done. Sometimes I think we all need to do that."

Luncheons, retreats, guest speakers and annual "Mental Health Days" are scheduled regularly. "My goal is to offer all that we can to the principals," Mrs. Lentz says.

APA has something to offer all principals of the archdiocese, Mrs. Lentz says, even if they are not able to participate in all of the group's activities. Members pay dues, which help cover the cost of the programs, and there is normally no additional charge for APA activities.

APA was formed in the early 1970s. Other officers, in addition to Mrs. Lentz, are Jeannine Duncan of St. Monica in Indianapolis, vice president; Jim Leffler of St. Pius X in Indianapolis, secretary; and Linda Seal of St. Barnabas in Indianapolis, treasurer. Officers serve one-year terms. At the beginning of each school year, each deanery board of education also selects a principal as deanery representative to APA.



Mickey Lentz

Mrs. Lentz served as vice president, "then took a year off and missed it." So she ran for president and is now in her second term. "The past and present officers and deanery representatives are really good to work with," she says. "It's really not that hard for me."

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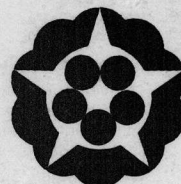
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The Catholic identity of our schools

Frank Savage: 'If we lose our Catholic identity, we lose our reason for existence'

by John F. Fink

Dr. Frank Savage, director of Catholic education for the Archdiocese of Indianapolis, has stressed the importance of maintaining a Catholic identity in the archdiocesan schools. "That is the only thing that distinguishes our schools from any other schools," he said. "If we lose our Catholic identity we lose our reason for existence."

Savage admits that it is sometimes difficult to distinguish a school as Catholic. "Perhaps it was easier when the schools were staffed almost entirely by nuns," he said. "Today, when the administration and faculty are almost entirely lay people, sometimes the Catholic identity can get overlooked."

Of the 73 principals in the archdiocese, 20 are women Religious, two are priests (at Brebeuf and Cathedral High Schools), and 51 are lay people.

Stress on the Catholic identity of the schools is deemed so important that it was the theme of a two-day workshop of Catholic school principals on August 12 and 13 at the Beech Grove Benedictine Center. It was the first time principals had been called together for a summer session.

During the August workshop, Providence Sister Lawrence Ann Liston, archdiocesan director of schools, told the principals that a committee has been preparing a Catholic identity instrument, which should be ready by October. It will be a tool that the schools will use to determine how well it is maintaining its Catholic identity. The principals will make a self-evaluation of where the school is and where it should be.

The goal is to provide standards of excellence for archdiocesan Catholic schools with quality indicators. The major use of the instrument will be to identify those things which are needed to make a school uniquely Catholic. It is intended that the instrument will be used in increased marketing and development efforts for Catholic schools in the future as they are able to point out the results of the survey. As Sister Lawrence Ann said, "We need to know ourselves in order to market ourselves."

According to Joseph Peters, archdiocesan coordinator of school services, the instrument will focus on 10 aspects: the leadership role of the principal; the organization of the faith community; education of the total person; parental involvement; philosophy; tradition; faith



Joseph Peters

development; the religious education program; witness and worship. Various criteria in each of these areas will be given to the principals from which they can make an evaluation and a plan of action to improve those areas in which improvement is deemed necessary.

ELABORATING on the 10 aspects to be studied, Sister Lawrence Ann said that they start with leadership

because of the conviction that it is up to the principal to provide the leadership that will, or will not, give the school a Catholic identity. Organization of the faith community is a recognition that the school is only a part of the whole parish and must be integrated into the community.

Total person indicates that the Catholic school must help the students develop spiritually, intellectually, emotionally, and physically, she said. Parental involvement recognizes that the parents are the students' first teachers and partners in education. This is especially important in regard to preparation for the sacraments.

Most schools have a written philosophy, Sister Lawrence Ann said, but the Catholic identity instrument will help them determine how this philosophy is lived out in everyday life. Gospel values and attitudes must be applied to all subject areas, not just religion courses, she said.

Tradition indicates the heritage of the church, its authenticity, she said. It is based on Vatican documents and other guides to the faith.

Faith development concentrates on the personal aspect, helping the students become more Christ-like, while the religious education program is task oriented, showing how to develop the faith, Sister said.

Witness is a service concept, she said. It concerns training the

(See IDENTITY on page 26)

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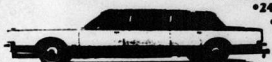
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Catechist certification system works by balancing standards and practicality

Catechists can be certified through individualized and independent study programs

by Richard Cain

Thanks to an innovative and realistic archdiocesan certification system, Catholic parents can be reasonably confident that their children are being taught religion by qualified catechists, according to Mike Carotta, archdiocesan coordinator of adolescent catechesis and catechist formation. The new archdiocesan certification system was first promulgated in 1981 and went into full effect Sept. 1.

Under the new system all those who serve as school or parish teachers of religion must be certified according to the level required for their position. There are three basic levels of certification: intern catechist, catechist and master catechist. The only exception is that new teachers are given a one year grace period to become certified.

CERTIFICATION AT the intern catechist level is required for volunteer catechists in parish programs and grade school teachers who teach religion part-time. Certification at the catechist level is required for all other catechists. Since the underlying goal of the certification policy is continuous growth, intern catechists must renew their certification every year and catechists every five years. "Catechesis is a sacred ministry," said Carotta. "It is therefore non-negotiable that catechists grow."

Given that, the question facing archdiocesan school and religious education administrators has been how to do it conveniently without sacrificing quality. Their solution

was to decentralize and individualize the process.

INSTEAD OF offering set classes at centralized locations, the Office of Catholic Education in consultation with principals and parish administrators of religious education designed a set of basic requirements and assembled materials in individual learning packets. Lists of speakers were also drawn up who could give presentations on topics at the request of individual schools, parishes or deaneries. Presently, the list includes 35 presenters available to speak on 50 topics.

For intern catechists, a total of 40 clock hours of study is required in three areas:

- fundamentals of catechetics,
- Catholic faith and life, and
- scripture, liturgy and prayer.

For catechists, a total of 130 clock hours of study is required in the above areas as well as in catechetics II, Catholic faith and life II. Catechists must also have taught for two years, completed a self-evaluation, been observed by the administrator and participated in a spiritual growth event.

Means for achieving certification include attendance at workshops, college courses and individual reading of books, listening to audio tapes or viewing of visual programs in consultation with the catechist's administrator. A total of 12 hours is accepted for personal retreats.

In this way, catechists can work toward certification according to their needs and at their own rate. "Certification used to be perceived as a real burden," said Carotta.

"Now it is seen as not that difficult and as something worth doing."

COMPLIANCE SO FAR seems to be good. "People are working toward compliance," said Frank Savage, executive director of Catholic education for the archdiocese. Although the archdiocesan education office attempts to monitor the degree of compliance, the responsibility for implementing the policy lies with the parish boards of education.

This year the Office of Catholic Education has issued around 300 certificates, according to Carotta. As of two years ago, half of all teachers in parish programs were certified.

As with any system, the archdiocesan certification program is not without its problems. The main problem is one of catechist turnover. "People will teach a year or two and then they're gone," Carotta said. "By the time we get them certified, they're halfway out the door." The most frequent causes of high turnover are moving, burn-out because of the weekly strain or changes in family situation such as pregnancy, according to Carotta.

"The weekly model (of catechesis) is burdening our catechists," he added. "It is separating the families. Mom is taking one child on Tuesday night and another on Thursday. By the time we say to the parent, 'What about you?' they are overloaded." According to Carotta the answer seems to be family-centered catechesis.

Neither can the system guarantee to weed out every incompetent catechist. "Someone could be

completely certified but still not be effective," Carotta said. "Some people will always have a theological axe to grind. But it is up to the parish administrator of religious education or the principal to monitor that situation."

PRINCIPALS ALSO sometimes complain about the added responsibility and paperwork. "It gives me something more to worry about," said Art Politz, principal of Shawe High School and Pope John XXIII Grade School in Madison. But they also appreciate its goals. "It's a rational program," Politz said. "It says, 'let's put it on paper and see what you've got.'"

There is also the problem of making sure that the requirements achieve their goal of real spiritual growth among the catechists. "Some of the courses are so easy (that) if you breathe and keep reading, you'll get credit," Politz said. "(But) I don't have an easy answer for it."

Still, catechists themselves see the system as valuable. "It (has) a lot of good programs," said John Ford, a catechist for five years at St. Barnabas. "When you have these sessions with other catechists, you find you're not alone in your problems. You exchange ideas with other catechists on how to do things."

The system also offers encouragement to the parish administrators of religious education. "(Certification) is an ideal we believe in and are committed to," said Franciscan Sister Diane Jamison, director of religious education at St. Barnabas parish in Indianapolis and president of the Association of Parish Administrators of Religious Education in the archdiocese. "Catechists are beginning to look at personal spiritual growth and that's one of the essential reasons for certification. As long as catechists are growing, they can help others to grow, too."

OCE helping principals become more effective leaders

by John F. Fink

"The key to excellence in our schools is the leadership of the principals. If we can help principals become more effective leaders, we can strengthen our schools."

That is the opinion of Sister Lawrence Ann Liston, director of schools for the Archdiocese of Indianapolis. On this premise, the Office of Catholic Education (OCE) devotes a considerable amount of time and effort toward trying to develop leadership among principals.

First of all, the OCE makes sure that all principals are fully licensed, which means that they must have a master's degree plus additional schooling. They must also have continuing education in order to retain their licenses.

There are new principals in 17 of the archdiocesan elementary schools this year, including some who have been transferred from other schools. The OCE met with the new principals on August 14 to familiarize them with departmental services, resources and practical helps in their new positions. The OCE will meet with the new principals every six weeks during the school year.

All principals attended a

two-day workshop Aug. 12 and 13 at the Beech Grove Benedictine Center. Although the theme of the meeting was "Catholic Identity, Who We Are," there was considerable emphasis on leadership because the OCE is convinced that it is the principal's leadership that will greatly determine whether or not a school maintains a Catholic identity.

During the workshop, principals were given the opportunity to explore the skills needed for leadership: communications, strategic skills for change, empowerment of other people, and the management of change and conflict.

The August workshop was a follow-up to a similar workshop last March at which principals were able to identify their leadership styles.

TIM FALLON, founder and president of Human Service Training, Inc., a Michigan-based consulting and training organization, spoke to the principals about leadership at the August workshop. Characterizing leaders as "map makers" and managers as "map followers," he said that a good leader has a vision where no map exists. "Managers do things right; leaders do the right thing," he said.



IN TRAINING—New principals attend a workshop during an Aug. 14 orientation program for new administrators from around the archdiocese.

He also told the principals that leadership is more like sailing than power boating.

Another workshop is being planned for next March.

In addition to these workshops, principals also attend deanery meetings of principals each month.

Finally, principals are deeply involved on various committees that give input for improving Catholic education in the archdiocese and evaluating the various programs that exist in the schools.

SISTER LAWRENCE Ann said that the OCE is also working on a five-year staff development plan for teachers, which will be administered by principals. This plan, which she

hopes to have ready by January so it can be put into effect next school year, will have three aspects—spiritual, personal and professional, with the professional aspect further divided into three areas—skills, academic and culture.

The OCE is also developing a comprehensive administrator's handbook that should serve as a prime resource for principals. It will coordinate in one notebook all the various guides, policy manuals, forms and other things principals need to administer schools. Sister Lawrence Ann said that about two-thirds of the book were distributed at the principals' workshop in August and she hopes to have the rest in about six weeks.

Faith Today

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By Neil Parent
NC News Service

The Case of the Mysterious Face

The scene began with a slow scan of the bodies — literally hundreds of them. They lay scattered like so many stalks of wheat felled by the reaper's sickle.

Pausing from time to time, the camera's eye focused on a clenched fist, a bloodied tunic, a bootless foot. Finally, it rested on the face of a young soldier. He lay there on the side of the dirt road, facing upward, his bare head propped against the back of a fallen comrade.

Seeing this German soldier's boyish face on television some 40 years after the Battle of the Bulge in which he died, I was struck by its distinct lack of expression. It was the eyes more than anything else. They were open wide and locked in a vacant stare at the gray sky.

In a way it was fitting that as a stranger I should be deprived of intruding into this young man's last moments of life by somehow reading his face. Whatever his final thoughts, whatever his feelings, death had completely extinguished their traces.

Even so, his face communicated with me. He was Aryan and terribly young.

□ □ □

The face is truly a wondrous thing. It is not only the beacon of our personalities, it is the calling card of who we are as a member of a people, a tribe, a nation. Our face bears the image of thousands of years of genetic shaping. We are not just humans; we are Asians, Africans, Europeans and so on.

Indeed, taken together, the vast array of human faces bespeaks the incredible complexity and diversity of the human family.

"The face is the mirror of the mind, and eyes without speaking confess the secrets of the heart," wrote St. Jerome, fourth century scholar and translator of the Bible.

Our thoughts and feelings can take shape instantly on our faces — and just as quickly dissolve. A furrowed forehead, pursed lips, a raised eyebrow can and often do speak volumes. No wonder so much human interaction entails our searching each other's faces

for clues to deeper meaning.

But, if the face is a window to the heart, it is also its mask. Not infrequently, we feel compelled to hide behind our faces rather than speak through them.

For example, it would be unthinkable for us to weigh down others with our more troubling thoughts and feelings each and every time we meet.

At the same time, wrongly deceiving another breaks down the trust on which human communication is built. "A false face must hide what the false heart doth know," wrote Shakespeare in "Macbeth."

As much as possible, our faces should harmonize with our hearts.

□ □ □

A special challenge in relating to others is not to interject our own predispositions and prejudices. We too easily and frequently assign meanings to a face because its skin color, shape of the nose or slant of the eye is different from our own.

We read the face as we are wont to read the person; we see what we want to see. Unfortunately we are often much more comfortable remaining with our prejudices than facing up to them.

On a purely human level, this presents problems of its own. But when we remember that every human is a bearer of divine life, to foreclose on an authentic human encounter because we cannot or will not go beyond the face's most apparent image is to foreclose on God as well.

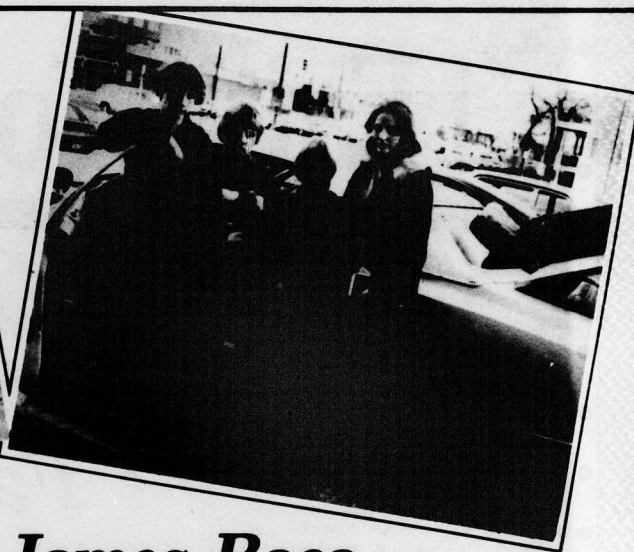
Is God to be identified only with the comely face, a particular skin color or a look of intelligence? Don't we also encounter God in the unattractive face, the heavily lined or weary face, the faces of the retarded, the face different from ours?

To fail to seek the mystery behind such faces means to fail not only at meeting other humans, but also to fail at discovering the face of God.

What lies behind the human face? You may discover the way to a person's heart. Or you may find the path blocked by the face. Either way, writes Neil Parent, an encounter with the human face is an encounter with the divine.

(Parent is the representative for adult education in the U.S. Catholic Conference Department of Education.)





Photos by James Baca

By Joe Michael Feist
NC News Service

From time to time, James Baca cruises Denver's back streets and seamy neighborhoods. He drives slowly through poor sections of the city, sections like the one he grew up in, searching for those who have fallen between the cracks, lost hope or been abandoned.

And when he finds them, he photographs them.

Baca, the award-winning staff photographer for the Denver Catholic Register, says he feels a "sense of mission" about his profession.

"I believe I'm here for a purpose," he said in a recent interview. "I love people and the church is all about people. If we're doing a story on some poor family and my pictures are used and some good comes out of it, that makes all the difference."

Baca, 35, was raised in an impoverished Denver household. "I have a soft spot in my heart for people who are down and out, maybe because of the way I grew up," he said.

So, as part of his work, Baca consciously seeks out the disadvantaged and the poverty-stricken to tell their story in the Register.

"I'm out trying to find the guy living in a box under a bridge. I know where the bridges are and I'm not scared to go down there. I'm not intimidated."

A few years back, Baca discovered a woman, her three children and a puppy living in a car. The woman, recently widowed, had been evicted from her apartment.

"She was devastated and crying to me," Baca recalls. "She didn't know what to do. It was very, very hard for me to ask if I could take some pictures of these people at their worst. But I said (the paper's readers) need to see this, they need to be aware. After talking a long time, they let me."

Baca, who has worked for Denver's Catholic newspaper for nearly five years, feels he must "proceed with caution" when working on such an assignment.

"I never want to make someone

uncomfortable," he said. "I want to let them know I'm not there to embarrass them in any way."

Baca said he usually takes time to get to know his subjects. "We sit down, have a cup of coffee and talk." Then, he added, he tries to capture the essence of the person on film.

When the pictures of the family living in a car appeared, they were "flooded with checks" and offers of assistance, Baca said. Being able to tell these kinds of photo stories, he added, is what

makes his "the best job in town photographywise."

"Living in Colorado," Baca noted, "I could take all the pretty pictures in the world." But, he quickly added, he prefers the satisfaction that comes from "making people aware" of the sometimes desperate needs of the poor.

(Feist is associate editor of Faith Today.)

Images of the world that Jesus

By Father John Castellet
NC News Service

1. Jesus was involved with flesh and blood people who were wedded by nature to the world around them.

On one occasion some people brought a deaf man with a speech impediment to Jesus. They begged Jesus to lay hands on the man (Mark 7:32).

Jesus could have gone ahead and cured the man while telling the people to forget their gestures like the imposition of hands. Instead he acceded to their request and, in fact, went beyond it.

"He put his fingers into the man's ears and, spitting, touched his tongue; then he looked up to heaven and emitted a groan. He said to him, 'Ephphatha!' (that is, 'Be opened!')."

Why all these gestures, signs

and words when Jesus could simply have willed the man's cure?

Part of the answer is found in the second chapter of the New Testament letter to the Hebrews: "Surely he did not come to help angels, but rather the children of Abraham" (that is, human beings). He entered into their world with its language, its symbolism, its people.

2. God revealed himself in the very earthy history of his people.

In fact, to accomplish his purposes God used ordinary, sometimes scandalously ordinary, human beings: "God chose those whom the world considers absurd to shame the wise; he singled out the weak of this world to shame the strong" (1 Corinthians 1:27).

In similar fashion, God chose everyday things of the world as signs and vehicles of his presence:

things like water and bread and oil — and the wood of the cross.

Actually, a sacrament is basically a sign and vehicle of God's presence and power. And the whole sacramental system is summed up in one key verse: "The Word became flesh" (John 1:14).

Absolutely speaking, God could have spoken through some spiritual, mysterious inner voice — and he sometimes has done this. But the most effective way for him to speak to flesh and blood people was through one who shared their humanity to the full and spoke their own language: Jesus.

God is encountered through the humanity of Jesus.

3. Everything God created reflects in some way his power, his beauty.

Focusing on the human condition

Katharine Bird
News Service

"You put your camera around your neck in the morning along with putting on your shoes, and there it is, an appendage of the body that shares your life with you."

That's how photographer Dorothea Lange spoke about her camera in the book "Dorothea Lange: Photographs of a Lifetime" (Perturbo Inc.).

Ms. Lange, who died in 1965, is renowned for her expressive photographic portraits. While working for the U.S. Farm Security Administration for five years, she traveled extensively compiling a record of the Great Depression in the United States.

One of her most famous photographs is "White Angel" taken in San Francisco in 1932.

There she zeroes in on an old man leaning on a fence with cupped hands and compressed back, his back turned on his companions. His shoulders are hunched over, his crumpled hat pulled over his forehead.

More than five decades later the photograph still conveys the pain the man felt. It compels viewers to draw into focus the misery caused by joblessness and poverty.

That may well be just what the

photographer intended. Explaining the philosophy that guided her work, Ms. Lange said once: "The camera is an instrument that teaches people how to see without a camera."

A photograph has the remarkable ability to help people see what's going on in their world more clearly and sharply. By focusing in on a person's anguish or sorrow or joy, a photograph brings an event to life for viewers.

A photograph can do that, explained Father Ernan McMullin, because it "freezes a moment in time." A photo makes an event "concrete and brings it home immediately in a way that words in a book don't," he added. An avid photographer since childhood, Father McMullin is former chairman of the philosophy department at the University of Notre Dame.

On occasion, an especially moving photograph can touch a chord of compassion in people and lead them to take action that responds to the situation the camera has captured.

Robert Coles, in an introductory essay in Ms. Lange's book, said: Her Depression-era "photographs marshaled public sympathy for a necessary relief program...and persuaded a reluctant Congressional committee to vote funds for that program by focusing in on the misery and hopelessness caused by the Depression."

For Coles, artists such as Ms. Lange "produce texts or pictures that pulse with moral passion, awakening our own connection to the individuals who are their subjects."

Another photographer with that ability was Margaret Bourke-White, a renowned Life magazine news-photographer in the 1920s and 1930s. She is a favorite of Father McMullin.

Assigned to cover developments in India, Ms. Bourke-White "frequently caught scenes of human suffering in Calcutta's slums with poignancy," the philosopher said.

Photos introduce us to conditions of life and ways of living that differ sharply from what most of us are used to, Father McMullin said.

Great photographers, he concluded, have the unique ability to allow us to grasp the possibilities for the human family "in ways we ordinarily would not by providing access to a world" beyond our own.

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

FOOD...

...for thought



This is the last known photograph of Abraham Lincoln. It was taken April 10, 1865, four days before the president's assassination. The photographer was Alexander Gardner, an assistant to Mathew Brady.

Down marbled corridors deep within a magnificent columned structure in Washington, D.C., paintings of the men and women who make up the American drama are on display. Here, in the Smithsonian's National Portrait Gallery, are images of American Indians and western explorers, philosophers and schemers, heroes and villains.

A special gallery in the museum contains a number of photographs taken by Mathew Brady, the great 19th-century chronicler of American leadership. The dominant public figures of the 1860s are here: Jefferson Davis, president of the Confederate States; Union Generals Ulysses Grant, William Sherman and Philip Sheridan; Henry Ward Beecher, Protestant clergyman and writer; and Cardinal John McCloskey, the first American cardinal.

And there are the haunting images of Abraham Lincoln, with eyes sunken, face wrinkled and the sad expression of a man watching his children engage in a savage struggle.

People seem to be drawn to the Brady photographs. But why? What value is there in studying the stern expressions of men and women in stiff poses and peculiar dress? What relevance does it have?

These same questions were asked in Brady's time. One answer was offered in the Oct. 6, 1860, edition of the New York Times.

Brady's photographs, the newspaper said, are "the means which we shall bequeath to our posterity of knowing what manner of men and women we Americans of 1860 were. All our books, all our newspapers, all our private letters...will not so betray us to our coming critics as the millions of photographs we shall leave behind us."

"Our children's children may look into our very eyes and judge us as we are. Perhaps this will be no great advantage to us, but, in our children's children's name, we ought to thank Mr. Brady and those who labor with him to this end," the newspaper said.

What manner of men and women are we today? What are our forebears? More tolerant? What will our children's children, flipping through a worn and faded photo album, discover in our eyes?

...for discussion

SECOND HELPINGS

"A Way in the World: Family Life as Spiritual Discipline," by Ernest Boyer Jr. "The great gift" of family spirituality is that family members can find God in the routine activities of daily life, writes Boyer. In family life and especially in parenting, people have a "direct participation in the cycles of eternity and the opportunity to see within the processes of individual love the working of a greater love," he says. Boyer tells how his great-grandfather "spoke of God as of someone present right there in the room, listening and responding to all that was said and yet somehow also touching all the rest of the universe." (Harper and Row, 10 E. 53rd St., New York, N.Y. 10022. \$12.95.)

1. When you take your camera to a family gathering or on a trip, what is it that you are trying to capture on film? Why is it important to you?

2. Think of a photograph that you would hate to lose. Why do you value it so highly? What does it say to you?

3. A photograph is just one way of focusing on and, in a sense, contemplating the people and the world around us. But why would the people of the church want to contemplate the people and the world around them? What do they see there? What do they seek there?

faced

"The heavens declare the glory of God, and the firmament proclaims his handiwork" (Psalm 19). But having made men and women in his own image and likeness, they especially reflect his creative love. To the extent that they do this, they are sons of God's presence and love.

Thus, every time a fellow man being is encountered, God is encountered.

And one's response to a man being becomes a response to God.

Jesus of Nazareth, the perfect image of the Father, put this quite simply: "I assure you, as often as you did it for one of my least brothers (or sisters) you did it for me" (Matthew 25:40).

Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

CHILDREN'S STORY HOUR

Saturday views by Jenny

By Janaan Manternach
NC News Service

It was Saturday. Jenny's best friend, Alice, was sick. None of Jenny's other friends were around.

"It's so nice outside," Jenny thought as she stood by the open door. "I don't want to stay inside all day."

She turned off the television and went to her room. She opened her closet and found the camera her grandparents gave her for her last birthday.

"Maybe I'll just go out and take pictures," she said to herself. "That's better than sitting here all day."

So she went out into the back yard. She noticed a beautiful red rose on one of the bushes her mom had planted a few weeks before.

"I wonder what the rose looks like to a caterpillar," she thought. So she lay down flat on the ground near the rose and took a picture of it from below.

"How does it look to our dog?" she wondered. So she knelt down near the rose and took a picture

from the side.

Then she walked down the street looking for things to photograph. She saw Tom, a classmate, cutting a lawn.

"Tom," she called out, "let me take your picture with my new camera."

Jenny took a picture of Tom pushing the lawn mower. He stopped and she walked over to him. "Smile!" she said. Tom stood there trying to smile. Jenny clicked the shutter when she saw just Tom's face and shoulders through the lens.

"Go take my dad's picture," Tom suggested with a laugh. "He broke his leg playing softball."

Jenny saw Tom's father sitting on the front porch. She went over and snapped his picture. "Take a picture of my leg and cast," he said. Jenny sat down on the step, bent over his broken leg and took the picture.

Just then it began to rain. Jenny ran home. A real storm was blowing up. She watched through the rain-splattered window. "Maybe I can take a picture through the window," she thought. It seemed

too dark but she tried it anyway.

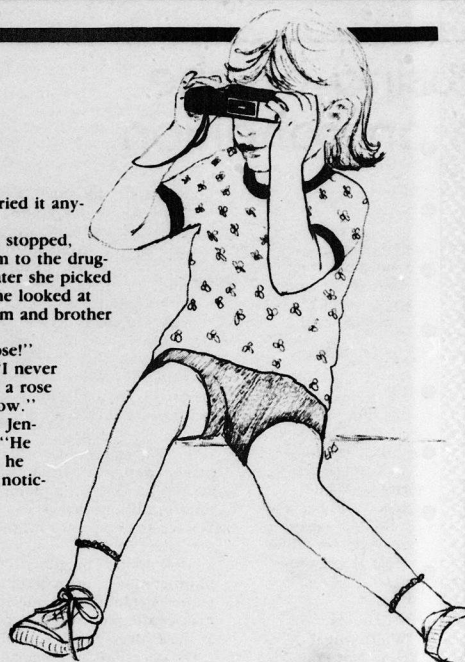
When the storm stopped, Jenny took the film to the drugstore. Two days later she picked up the pictures. She looked at them with her mom and brother during dinner.

"Look at that rose!" her mother said. "I never saw how beautiful a rose could be from below."

"Look at Tom," Jenny's brother said. "He looks so stiff. And he looks sad. I never noticed that before. Maybe he feels lonely."

"And there's his dad. Even with that broken leg he's smiling," Jenny's mom observed.

"I'm going to take more pictures," Jenny decided. "Taking pictures helps me notice things I don't see otherwise. That picture through the window during the storm is beautiful."



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

WORD SCRAMBLE

Unscramble the words below. All the words are connected with a camera.

Example: 1. meacar [] [] [] [] [] (camera)

2. cuofs [] [] [] [] []

3. tivegane [] [] [] [] [] [] []

4. mlfi [] [] [] [] []

5. ensl [] [] [] [] []

6. huerfts [] [] [] [] [] [] []

Answers: 1. focus, 2. negative, 3. shutter, 4. film, 5. lens, 6. camera

HOW ABOUT YOU?

☐ Did Jenny and her family discover any good points about other people by looking at photographs? Do you think that some of the best aspects of your personality are sometimes overlooked by other people?

Children's Reading Corner

"Emma," by Wendy Kesselman, tells about a woman whose family gave her a painting of her village on her 72nd birthday. But it wasn't how Emma remembered the village. So she bought paints, brushes and an easel and painted her village as it was pictured in her memory. One day one of her grandchildren noticed a painting she had done. Then the whole family wanted Emma to paint another. From that day on Emma painted everything she saw and remembered. Read the story and talk about it together. Talk about why we treasure the pictures in our memories. Do we learn something from these memories — about ourselves and about others in our lives? (Harper and Row, 10 E. 53rd St., New York, NY 10022. 1980, paperback, \$4.95.)



Together

Sister Elenita Barry, MM, worked with Navajo children in western New Mexico for more than 10 years. Supported by a grant from the Catholic Extension Society, she taught Navajo children the saving Word of the gospels.

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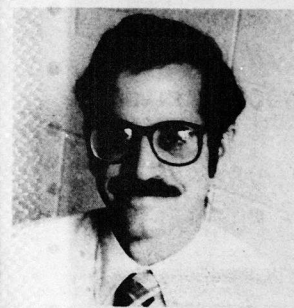
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Bishops' committee approves vision paper on adult religious ed.

by Matt Hayes

A vision paper entitled, "Serving Life and Faith: Adult Religious Education and the American Catholic Community," has recently been given approval by the National Conference of Catholic Bishops' Committee on Education, for publication by the United States Catholic Conference, Department of Education. The paper was developed through a three-year process of consultation, at one time involving more than 600 Catholic adult religious educators.

(Editor's note: The author, director of religious education and coordinator of adult catechesis for the Archdiocese of Indianapolis, was a member of the committee that developed the paper.)



Matt Hayes

The purpose of the paper is twofold: "To offer a perspective on adult religious education within the American Catholic Community"; and "to stimulate further discussion and analysis of the church's educational ministry with adults."

The audience for the paper is all Catholic adults, who, as a "right and responsibility . . . never cease learning in the faith." More specifically, it is addressed to all who work in the church as ministers to adults as learners; and, more pointedly, to those "who provide learning opportunities for adults."

The paper is composed of six chapters, the first five focusing upon different viewpoints of adult religious education within the American

Catholic community, while the final offers a listing of "challenges" that flow from the vision articulated.

THE MINISTRY of adult religious education is situated within the church's ministry of the Word, and has specific goals within this larger ministry:

"Adult religious education programs are intentional learning experiences that deepen, expand, and make explicit the learning in faith that is, hopefully, already a part of the participative life of the believing community. They are an essential expression of the church's educational mission that enables adults to become more fully human, more faithful disciples of the Lord, Jesus."

As part of the ministry of the Word, it consciously and intentionally strives to enable believers to see connections between life and religion: to help "individuals and communities understand and live the Gospel to the fullest extent possible"; to help them exercise "a prophetic voice in today's world" by focusing "the light of the Gospel on the issues of our time"; and, to assist adults in sharing their faith with the next generation.

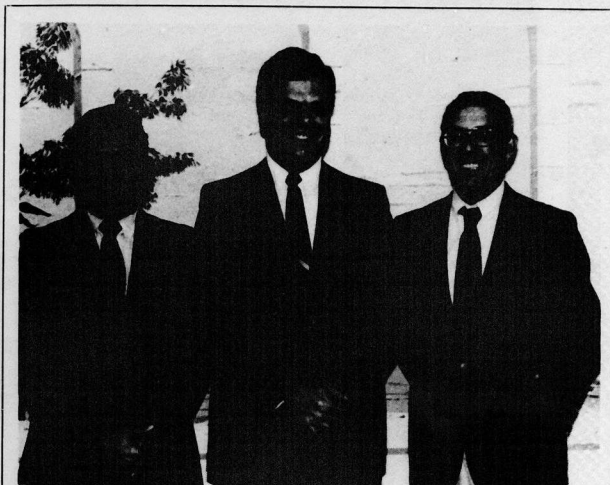
A central idea in the paper focuses upon the reality that God's revelation is available to each person, and each is called to respond by opening him/herself to the continuous discovery of truths through conversion of mind, heart, and will. This dynamic process intimately involves learning—which comprises three dimensions of knowledge, attitudes, and action. "True learning reaches into the very depths of our being; it expands the mind, opens the heart, and challenges the will."

THE ADULT learner is described as a disciple who continually seeks the Truth of Jesus, revealed within the Scriptures, the teaching church, and his/her life experiences. One of the summaries of the life of the early church, in Acts 2:42, is offered as a model for the disciple/learner: "They devoted themselves to the apostles' instruction and the com-

plications for us on our journey of faith.

What does it mean to listen? Well, in the first place, listening is more than hearing. We are constantly bombarded with sounds (words, noises, sounds, music), but to preserve our sanity, we filter out most of what we hear. We also frequently do not take the time to make sense out of what we hear. Listening involves discovering the meaning behind what we hear.

As disciples of the Lord we believe that the Lord speaks to us in many different ways. We know the Lord calls us in the world around us, the events of our lives and, most especially, in the scriptures, the liturgy and the teachings of the church. However, we often hear the call without listening, without taking time to make sense out of what the



NEWLY INSTALLED—New officers of the Archdiocesan Board of Education (ABE), installed in August, are, from left, Dan Hartman, vice president; David Moebis, secretary; and Harold Hayes, president.

munal life, to the breaking of bread and the prayers."

A learner in faith is inwardly motivated ("devoted") to listen to "God's life-giving Word" that comes through Scriptures, the church's teaching, and life experience ("the apostles' instruction"). This learning takes place within, and builds up, the community ("communal life"); it also involves the encounter of God in rites, sacraments, and symbols; and empowers the believer to action ("the breaking of bread"). Most importantly, there is "no true learning without spiritual discipline" ("the prayers").

The adult educator is described as "a minister to discipleship" who strives for the following attributes: spiritual, person-centered, knowledgeable (of learning theory, methods, and developmental aspects of adult life), skillful (in program planning, teaching/facilitating, administering, delegating), realistic (in regard to tensions, frustrations, and ambiguities), and collaborative. Collaboration is so important to the adult educator because learning in faith is the responsibility and work of many who work with adults in noneducational ministries.

The process of adult education is characterized as: relational—respecting the thoughts, feelings and life circumstances of learners in educational design; life-centered—focusing upon learners' life-tasks and central issues of the day; actualizing—enabling learners to take responsibility for their own learning;

communal—building up the context of informal and continuous learning; liberating—helping learners responsibly form consciences enlightened by the Gospel; developmental—life long; integrative—requiring collaboration with other ministers; transcending—raising up the communal and global responsibilities of the learner/disciple.

THE FINAL chapter of the paper articulates several challenges to the American Catholic community as it seeks to "engage the world of the 21st century with the same courage and vision as did the earliest Christians of the first century." Specific challenges are addressed to groups within the church: adult Catholics, pastoral ministers, councils and boards of education, directors/coordinators of religious education, faculty members of Catholic higher education institutions, and bishops. To all within the church, it states:

"Adult religious education is no mere educational 'icing on the cake,' something to be undertaken when the needs of the rest of the church's teaching mission have been met. It is essential to who we are and what we do as church. It enables us to live renewed lives, lives devoted to gathering of all God's children in love and peace."

The paper will appear in *Origins*, published by the United States Catholic Conference, in mid-September.

'Listen and follow with an open heart' is Catechetical Sunday theme

by Frank X. Savage

The bishops of the United States have designated Sept. 15 as Catechetical Sunday. Even though the national observance of Catechetical Sunday is still a week

away, it seems appropriate to share a few reflections on the theme of Catechetical Sunday as part of this Total Catholic Education feature.

"Listen and Follow with an Open Heart" is the theme chosen for this year's observance of Catechetical Sunday. The key words, "listen," "follow" and "open heart," are full of im-



Lord is saying, without discovering the meaning of our lives. To listen, we must block out the noise of our lives, put aside our busy routines and spend time in silent prayer and reflection. We must listen to God's word before teaching it to others. Otherwise we may teach our own word rather than God's Word.

What does it mean to follow? To follow is to accept the challenge to walk in Jesus' footsteps. The Gospel for Catechetical Sunday has Jesus saying (Mark 8:34): "Those who wish to come after me must deny themselves, take up their cross and follow in my footsteps." To follow is to claim the values of Jesus as our own and let these values shape our lives. To follow is to accept that continually we experience the dying of Jesus so that the life of Jesus may be revealed (II Corinthians 4:10).

What does it mean to have an open heart? To have an open heart is to have the same attitude as Mary, the mother of the Lord. With an open heart we freely say, "Thy will be done." With an open heart we demonstrate a constant willingness to change, to embrace the unknown and to let go of the old. There is a kind of transparency about "open heart" people. They are not bogged down with excess baggage that keeps them from responding to the call of the Lord. On the contrary, all that they are and all that they have are placed in service of the Lord.

The theme of Catechetical Sunday is a challenge to every member of the church. Let us use this time to renew our commitment to the catechetical ministry of the church. Let us support one another as we listen and follow with an open heart.



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New theory of post-confirmation catechesis is beginning to take shape

The theory is good enough, says Carotta; the question now is how to implement it

by Richard Cain

The present archdiocesan confirmation policy requires that there be some form of post-confirmation catechesis. But the question of what form it should take is only now beginning to take shape, according to Mike Carotta, archdiocesan coordinator of adolescent catechesis and catechist formation.

The issue stems in part from confusion about the meaning of confirmation. In the practice of the church confirmation has carried a double meaning. It is one of the three sacraments of initiation (the other two are baptism and eucharist). But it is also seen as the sacrament of maturity in which the believer receives the fullness of the Holy Spirit and the power to bear witness to his or her faith in the world.

Placing too much emphasis on the second meaning while ignoring the first causes adolescents to see confirmation as a kind of graduation. But this is not the way the sacrament should be viewed, according to Carotta. "If we say that it is the sacrament of maturity, then we are saying that after it we don't need any more catechesis," he said. "Really it is a sacrament of initiation which requires some maturity. It should be the last of a first step."

The question of how to handle post-confirmation catechesis also touches the basic issue of how to handle adolescent catechesis in general. The traditional pattern has been to emphasize doctrine and to organize its presentation by grade level. But this model by itself is incomplete for two reasons, according to Carotta. For one, it assumes that students in the same grade are at the same level of faith development when often they are not.

"We catechize presuming that adolescents have made certain choices when in fact many have not made those choices," he said. "(The question is) do we continue doing that or do we recognize that and adapt our catechesis to meet their needs whatever choices they make?"

ACCORDING TO Carotta, the alternative is to base adolescent catechesis not on grade level but on faith level. "We should have pre-confirmation catechesis for those who are curious about the Catholic-Christian faith. Confirmation catechesis would be for those who are ready, and post-confirmation catechesis is for those who are really committed and willing to deepen their commitment.

But organizing adolescent catechesis according to faith level rather than grade level is not without its problems, according to Carotta. Separating youth based on their faith commitments can create the sense of haves and have-nots. There is also the problem of separating friends who are the same age but may not have the same level of faith commitment. This in turn leads to the problem of how one's faith level is determined. He indicated that the only viable way may be through self-determination involving some type of self-assessment.

Besides its inability to take into

account differences in faith level, the traditional model is also incomplete because it fails to minister to the whole person, according to Carotta. A program that ministers to the whole person "is critically important with teenagers," he said. "You can't just meet their doctrinal needs without meeting their social, psychological and relational needs as well."

JERRY FINN, coordinator of youth ministries for the New Albany Deaneery sees post-confirmation catechesis as fitting into a total pattern of youth ministry within the parish. It can be visualized as being like a funnel. At the open end of the funnel are the relational ministries. These consist of a wide variety of social activities and retreats designed to involve youth in the faith community. This in turn would draw them into the funnel where they would like to know more about the beliefs that define that community. This is where catechesis would come in.

Somewhere along the line would come what Finn likes to call the "aha moment," a time when the adolescent understands what the faith community is about and why he or she wants to belong. This in turn would lead to service. An ideal form of service for adolescents is peer ministry in which those who are committed reach out to their peers through the relational ministries and help draw them into the funnel.

"Hopefully, post-confirmation catechesis shouldn't be something forced, but a natural outflow (where the youth) plug into the parish and youth ministry," Finn said.

In this way, confirmation is seen not as a graduation, but as a commitment to serve others. This in turn requires further growth which post-confirmation catechesis helps to encourage and channel. Finn gave as an example of this approach, the program at St. Mary of the Knobs parish where youth who have been confirmed are directly involved with those preparing to be confirmed.

Besides peer ministry training, post confirmation catechesis could include Bible studies, morality courses and courses on peace and justice. "If confirmation is a free choice to become a mature member of the faith—which it is supposed to be—then post confirmation catechesis can be some exciting stuff," Carotta said.

ANOTHER PROBLEM the traditional model poses for post-confirmation catechesis is the weekly structure of classes. "We're finding that the weekly model is forcing the kids to make too many choices," said Carotta. "They are trying to work or do homework or Sunday night they want to just relax and be with their families." Carotta said it is also hard to get catechists to make a commitment to teach a weekly class.

Among the alternatives he proposes are occasional retreats (often called catechetical weekends) or ongoing classes that meet once or twice a month. Carotta argues that the loss in frequency of contact is more than made up by the quality of

the contact in the alternative models. "Parents may feel better with the system of weekly classes," he said. "But if they look at it closely, they'll see that more catechesis will go on, plus a lot more can be done (with the alternative models)."

Some feel that occasional retreats or classes are not systematic to ensure that the adolescents are getting a complete picture of their faith. But Carotta questions why parents should feel that their children need to learn everything before they leave school. "Why do we give them answers to questions they aren't asking and won't ask until much later?" Instead, he argues that the catechetical programs should be giving them what they need as adolescents.

Some of these issues may be resolved when a national "vision paper" now being prepared by the



Mike Carotta

National Federation of Catholic Youth Ministers in collaboration with the United States Catholic Conference and the National Catholic Education Association and the National Conference of Diocesan Directors of Religious Educators is released. The theory is good enough, according to Carotta who has been involved in the preparation of the paper, the question is how to implement it.

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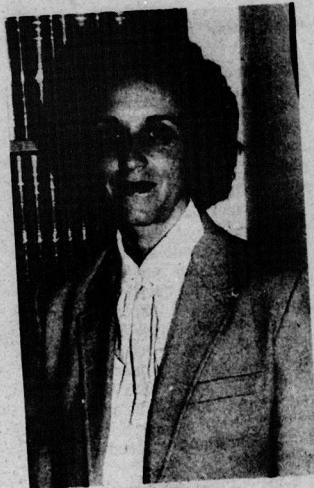
At the archdiocesan level the Office of Catholic Education (OCE) is organized in such a way that it can respond to the needs of all those involved in Catholic education. It is for those who receive instruction in Catholic schools and those who do not, and it is for Catholics of all ages—children, adolescents and adults.

Because of its emphasis on, and organization for, total Catholic education, the Indianapolis OCE is well-regarded by other Catholic education offices throughout the country.

Dr. Frank X. Savage is the executive director of Catholic education for the archdiocese. He manages the OCE and provides assistance and information on educational planning, policy and budget development.

He also provides assistance in problem-solving for total Catholic education and in resolving personnel disputes. He conducts workshops and retreats for education boards, catechists and school faculties.

Ellen R. Brown, as coordinator of boards of education, offers support and training on board skills and educational issues to parish and deanery boards of education. She offers guidance in developing



Ellen Brown

educational plans and policy and provides resources and assistance to board committees, especially regarding contract negotiating, search, assessment, executive and budget matters.

Sister Lawrence Ann Liston, a Sister of Providence, is director of schools. She assists the Catholic schools in the archdiocese by interviewing and recommending principal applicants and by providing

orientation, support and professional growth opportunities for principals.

She also serves as a liaison with local, state, national and archdiocesan agencies and provides guidelines for Catholic schools on participation in programs sponsored by these agencies. She is also a resource for staff development, curriculum development, public relations, planning and general administrative concerns.

G. Joseph Peters assists Sister Lawrence Ann as coordinator of school services. His services focus on staff development, financial development, school development programs, legal concerns, personnel management, general school management concerns, public relations and marketing of Catholic education. He also coordinates the formal process of evaluation of schools.

Matt Hayes, as director of religious education and coordinator of adult catechesis, is responsible for the religious education of those who are not in Catholic schools. He is a resource person in the area of adult catechesis, building and maintaining a parish Adult Catechetical Team (ACT), conducting a needs assessment, programming, audiovisual and human resources, program design and publicity.

Hayes also provides assistance on

parish scripture study, RCIA and parish Renew. He offers support and information to directors/coordinators of religious education on contract negotiations, assessment, job descriptions, religious education program evaluation as well as the administration and management of religious education programs.

Sister Antoinette Purcell, a Benedictine, is coordinator of family-centered and childhood catechesis. This includes supplemental and alternative programs for pre-school and elementary religious education such as intergenerational learning experiences, sacramental preparation programs and vacation bible schools. She also coordinates the formation program for administration in parish religious education.

Mike Carotta, as coordinator of adolescent catechesis and catechist formation, provides assistance in planning for adolescent catechesis which includes the selection of printed or audiovisual resources, retreat options and resource persons. He is also a resource for planning catechist formation programs, applications for catechist certification, implementing the religious studies program and selecting printed and audiovisual resources for catechist groups. He interviews all prospective DRE/CREs seeking employment in the archdiocese.

In addition to these staff members, ten other people serve as support staff for the OCE in order to serve the total Catholic educational needs of the people of the archdiocese.

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Gives support to directors of rel. ed

by Jim Jachimak

One problem ministers may face, says Franciscan Sister Diane Jamison, is knowing where to turn for support. In the archdiocese, directors of religious education (DREs) have APARE.

Sister Jamison is the newly installed president of APARE, the Association of Parish Administrators of Religious Education. "There is a need in the church today for religious education administrators to be ministers in a very real sense," she says. She tells her fellow DREs, "The demands of ministry are challenging and, at times, overwhelming. APARE is able to minister to you, the minister."

Sister Jamison is beginning her sixth year as DRE at St. Barnabas Parish, Indianapolis, and has been active in APARE since she took that position. She cites two ways in which she has benefited from membership in APARE. The first is "the professionalism that it brings to the position of DRE—the fact that we do have a professional organization to belong to." The second is the support of other DREs.

APARE attempts to foster spiritual and professional growth among parish administrators of religious education. It also serves as a corporate voice for those administrators.

"The organization is in place to dialogue with several different groups of people," says its president. APARE's primary goals, she notes, are support for and dialogue with its members, and dialogue with the Office of Catholic Education (OCE).

SISTER JAMISON also hopes to establish dialogue with the Arch-

diocesan Board of Education (ABE) and to develop some support systems at the deanery level. Each deanery may choose a representative to APARE's executive council, and for the first time, all 11 have done that this year. As a result, Sister Jamison expects it to be easier to bring the DREs of each deanery together. "That speaks very loudly to all of us that we have finally reached each and every deanery," she says.

In addition to deanery representatives, the executive council includes Sister Jamison and the other APARE officers—Patricia Witt of St. John Parish in Bloomington, vice president; and Karen Oddi of St. Barnabas, secretary-treasurer. Sister Jamison describes the council as "the planners and dreamers of the organization" and "a sounding board" for members. The entire council meets every other month, and the officers meet monthly with Matt Hayes of OCE. Sister Jamison sees the OCE meeting as "a sounding board going in both directions."

Membership in APARE is usually around 60, and Sister Jamison expects that to be the case this fall as new memberships are received. Religious education administrators in the archdiocese are a diverse group, and APARE reflects that. The organization includes full-time and part-time DREs, as well as full-time and part-time coordinators of religious education (CREs, who do not hold master's degrees in the field). It includes volunteer and paid administrators, male and female, lay and religious.

APARE has three types of memberships. Regular membership is open to all parish administrators of religious education in the arch-

diocese. Regular members receive APARE's newsletter, have voting privileges in the organization and can attend APARE events at reduced rates. Associate membership is open to former members and anyone else interested in the organization who is not a parish DRE or CRE. Associate members cannot vote or hold an office, but have all the other benefits of regular membership. The third group includes anyone who wishes to be placed on the APARE mailing list. There is a \$15 fee for regular and associate membership, and a \$7 fee for mailing list only.

APARE is considering membership in the National Association of Parish Coordinators and Directors of Religious Education (NPCD), Sister Jamison says. NPCD is affiliated with the National Catholic Education Association (NCEA).

Among the programs offered by APARE are a number of in-services, some of which are co-sponsored by OCE. An annual retreat is held in March.

A convention for DREs and CREs, held every two years, is growing rapidly. The first was held in 1980 for administrators from the Archdiocese of Indianapolis. Last year, administrators from the other four Indiana dioceses were invited. APARE and the other four dioceses will sponsor the next convention, in October 1986, which will be open to participants from other states as well.

The convention is one way in



Sister Diane Jamison

which APARE is extending its service beyond its own membership. "One of our goals is to serve not only the membership of APARE, but all religious education administrators," Sister Jamison points out. At the same time, "we would like to make APARE as practical as possible for its membership."

Geography does present a problem. "Distance is probably the major obstacle to the functioning of the organization," Sister Jamison observes. "So we move around the diocese. We don't have everything in Indianapolis."

Programs are offered at easily accessible locations around the archdiocese, and the executive council moves its meetings from deanery to deanery.

Catholic school development vital

by Patricia Felstritzer

"Development" is the key word for Catholic education planners and practitioners as the new school year begins. Insisting that there is no time for further discussions about the financial plight of American Catholic education, the National Catholic Educational Association (NCEA) urges strong development efforts in all Catholic educational institutions—NOW.

The need to build and expand development, along with models of successful programs now in place, is the focus of the September issue of the NCEA journal *Momentum*.

The need is especially critical in urban areas where the greatest number of Catholic schools are located (47.4 percent elementary, 57.8 percent secondary) and the low income, minority student population is concentrated. For, despite the 32 percent decline in Catholic school enrollment since 1970-71, ethnic minority enrollment increased by more than 27 percent.

SHARING, a parish-to-parish development model, is the Archdiocese of Chicago's response. The Chicago archdiocese enrolls the largest number of Catholic school students (178,888 in 1983-84). Of these, nearly 31 percent are minority. Under the SHARING program, parishes from more affluent areas are linked with their counterparts in poor areas to share almost \$2 million annually.

In her *Momentum* article about

SHARING, Sister Cathy Campbell, consultant for public relations for the Chicago Office of Catholic Education, reports that finances are not the sole benefit of this development effort. Cultural and racial understanding among members of the community have broadened as well. Families from Chicago's 400 SHARING parishes gather for picnics and Christmas festivities, students visit one another's schools. Each spring parish representatives renew their identity as a sharing community of faith as they celebrate a liturgy in Chicago's Holy Name Cathedral.

Development is viewed as an invitation to the entire Catholic community—and to the community at large—to promote quality Catholic education. The theory and practice of this concept is detailed in all the issue's articles, including:

- The spiritual dimensions of giving and getting
- BLOCS—Business Leadership Organized for Catholic Schools—the \$77 million campaign in the Archdiocese of Philadelphia
- The Diocese of Worcester, Mass. development model for parish religious education programs
- A statistical update on development programs in Catholic high schools
- Specific strategies such as fund raising, deferred giving, volunteers, and money management
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A good religious ed. program should show. . . .

How faith makes lives intelligible and sensible

by Richard Cain

A good religious education program should do two things according to Benedictine Sister Mary Margaret Funk, prioress of Our Lady of Grace Convent. It should show Catholics how their faith can make their lives intelligible and sensible.

By intelligible she means that the Catholic faith should help people make sense of their lives and the world around them. By sensible she means that the faith should show people how to live out their lives in a religiously meaningful way. And according to Sister Funk, most religious education programs are seriously failing in both these tasks.

Sister Funk should know. From 1972 to 1982 she served as the archdiocesan coordinator of directors of religious education and then as archdiocesan director of religious education. She also has masters degrees from Catholic University in religion and religious education and from Indiana University in adult education. In addition, she was involved in a recent National Catholic Education Association project that

attempted to identify elements that make religious education programs successful.

The problem has its roots in the particular course the renewal engendered by Vatican II has taken in religious education. In many cases before Vatican II the emphasis was on imparting information about the faith—dogmas to be accepted about God, Christ, the church and human destiny, a code of moral behavior to be followed and specific norms for worship, prayer and sacramental life.

But as Vatican II stressed, information about our faith is incomplete unless it leads to deeper conversion, the personal experience of Christ and a commitment to lifelong growth through his spirit within us. So since Vatican II the emphasis has shifted to creating happenings where people can express and reflect on their personal experiences of faith.

HERE IS WHERE the problem lies. "The common tendency is for people to stop with a good experience," Sister Funk says. "We



Sister Mary Margaret Funk

express an experience but we don't critique it. No one works with the experience long enough and so it degenerates into a 'good experience.'"

According to Sister Funk, critiquing an experience means matching it with the whole Catholic tradition. Otherwise our faith becomes merely a subjective religion. We are skilled in handing on the tradition through information. But catechetics as a discipline isn't developed enough to hand on the tradition through process. We don't know enough about how to help people critically reflect on their faith.

In order to foster critical reflection, Sister Funk suggests that a religious educational experience be followed by a guided discussion. It would begin with someone describing the experience in his or her own words. Sister Funk calls this "naming the experience." Someone else then would be asked to repeat what the first person said. The first person is then asked whether the second person's description was the same as what they had meant and how he or she felt at hearing it.

The point behind this exercise is to see that whenever we experience something we also name it—that is, categorize it in our minds. A discussion process like this helps those involved in the experience better understand what effect the experience has been having on them. "Critical reflection is listening carefully to the way I name it," she says. It also involves "taking ownership for the words I use."

When repeated over and over, this process helps people to get in touch

with their faith. It also helps them better understand what they have in common with how others interpret that faith. Ultimately, people will come to see that there is a whole tradition of naming these faith experiences.

BESIDES SUFFICIENT opportunities for critical reflection, Sister Funk lists a number of other elements that need to be present if a religious education program is to be successful. First, the program must have a high degree of participation of those involved in the program. It is equally important that there be a sense of ownership of the parish program among the whole community, not just the people involved in the program. That fact that only a few people show up for a program is a sign that one or both of these elements is missing. "I think numbers mean something," says Sister Funk.

Parishes can sometimes give the impression of being active when in fact the activity only involves a small minority constantly involved with itself, according to Sister Funk. The people involved feel like they are doing holy things when in fact they are only taking up staff time and avoiding the responsibility of reaching out to others.

Second, there should be quality content. It should be more than subjective experiences. "People value intensive peak experiences," Sister Funk says. "(But) if that has not follow up then it becomes very detrimental—especially to adolescents. They then distrust their religious instincts."

Third, the catechists should model the faith that they are teaching. The faith of all those involved in support positions should also be evident to the participants.

Fourth, a good program should aim at covering all aspects of the faith and including the whole tradition. People should avoid "overly selective programs that put all their eggs in one basket like scripture study," according to Sister Funk.

Finally, there should be specific outcomes from the program that can be observed. "Some think that it can't be described, that it is some mystery," she says. "I think we know when we have a good program."

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Catholic identity of our schools

(Continued from page 15)
students to reach out to others and thus to put their religion into practice.

The evaluation of worship is three-fold, Sister said. First is the liturgical church year—is it evident in the classrooms? Second is the liturgy as an integral part of faith—is there planning, particularly on the part of the students? Finally there's prayer life—are the students taught and encouraged to pray?

SPEAKERS AT the workshop at the Beech Grove Benedictine Center emphasized that it is up to the principal to determine the Catholic identity of the school. Tim Fallon, founder and president of Human Service Training, Inc., a Michigan-based consulting and training organization, told the principals that they must be whole persons in order to lead the schools. He helped the principals discover the meaning of leadership in the spiritual sense, exploring the dimensions of spirituality.

Father Joseph Schadel, a former lay principal at St. Roch's, Indianapolis, was celebrant of a special Mass for the principals. In his homily, he told the principals that, to the question "Who are we," the answer must be, "We are disciples."

The sole purpose of Catholic schools, he said, is to carry out the command, "Go make disciples of others." Only to the extent that they help toward that sole purpose, he said, should principals take on "mistaken identities" of disciplinarians, supermen, magicians, fund-raisers, etc. Father Schadel is a teacher of religion at Ritter High School and associate pastor at St. Michael's parish, Indianapolis.

Dr. Savage and Sister Lawrence Ann are determined to preserve the Catholic identity of the archdiocesan schools and they are making sure that this message gets across to school administrators and faculty members throughout the archdiocese.

Help for administrators of rel. ed.

Office of Catholic Education offers formation program for parish administrators

by Richard Cain

Ideally, each of the archdiocese's 145 or so parishes and parish clusters would have a full-time professionally trained administrator of religious education. But in reality, for many parishes that is simply not possible. At present about half are staffed by such people, usually called directors of religious education (DREs). The rest are staffed by people with some training in religion but not in the field of religious education, usually called coordinators of religious education (CREs), or by volunteers.

In order to give these other people

more adequate training and support, the Archdiocesan Office of Catholic Education has designed a formation program called Ad-ministry. "This is an attempt to assist at least minimal preparation of those who are involved in parish administration of religious education," said Benedictine Sister Antoinette Purcell, archdiocesan coordinator of family-centered and childhood catechesis.

The program, which was designed by the education office, consists of eight evening sessions led by a DRE. "We tried to pull out from the job description of a DRE what are the

skills needed and built on that," said Sister Purcell.

Each of the sessions looks at a different aspect of the administration of religious education. They include faith development, a vision of catechetics, leadership skills and conflict management, time and office management, board/pastoral staff relationships, volunteer recruitment, catechist formation and program development.

The three main goals of the program are to provide skills, help administrators become more aware of resources and to build supportive networks. "There is often not a lot of

support for parish administrators of religious education," said Sister Purcell. "We are looking for this to build a network among religious educators so they will have others to turn to for help and who care."

The program will also be useful for those interested in entering the field of religious education administration and who would like to find out more about it, Sister Purcell said.

The program will also stress the importance of the faith development of the administrator. "It will help the person to get in touch with his or her own faith development and deepen that experience so that he or she can share his or her faith with the catechists and all with whom he or she comes into contact," she said.

In order to make it as easy as possible to attend, the program is being offered in seven locations around the archdiocese. Based on the response to the program, the education office hopes to design a second phase.

The program is not intended to supplant the need for formal religious education training, according to Sister Purcell. In fact, there are a limited number of degree programs available in the archdiocese. Marian College in Indianapolis has an undergraduate degree program in religious education. St. Mary of the Woods College near Terre Haute offers a master's degree in pastoral theology through its external degree program. St. Meinrad Seminary also offers master's degrees in religious education and in pastoral studies through its summer program. "Maybe this will encourage some to pursue more formal training."

Family-centered catechesis should include everyone

(Continued from page 12)

mainly offering directions. "Most of what happens comes from the activities within each group," she said.

IN THIS AS in most family-centered catechetical models, the word family is given a broad meaning. Family means not just parents of school-aged children, but bringing generations together within the parish format. "We are talking about families through all their stages from newlywed to the empty nest and widows," said Sister Purcell. In fact, the method can be made to include everyone for families with only one parent or single people can combine with each other to form a "family."

Sister Purcell stressed that everyone has a part because catechesis is the responsibility of the total parish community. "Even if I am a grandmother, I have the responsibility for passing on the faith."

Family-centered catechesis has proved especially helpful in smaller rural parishes where often there are not enough youths to make class sizes adequate. The director of religious education at St. Mary's in Mitchell, Benedictine Sister Catherine Gardner, has been using the parish event model of family-centered catechesis for two years. About twice a year she will gather the whole parish together in families.

"We needed something different to give the teachers a break."

The first use of the method, however, took place in one of the archdiocese's largest parishes, Holy Spirit, in 1977. There Sister Purcell (then DRE) used it to overcome the natural divisions of the parish into those families whose children attended the parochial school, those whose children attended CCD classes and those who didn't have children.

Perhaps the greatest benefit is the sense of renewal that comes from the young and old energizing each other, according to Sister Purcell. "There's that sense of what I believe is what you believe, too," she said. "Teens can see that it's not just their parents but others who say it, too."

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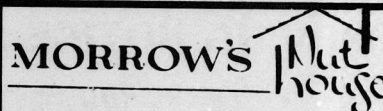
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OCE Resource Center has variety of materials

by Jim Jachimiak

No matter what a person's role is in the parish, the Resource Center of the Office of Catholic Education can probably help.

The resource center, located on the second floor of the Catholic Center, offers materials for "just about every area," says its manager, Toddy Daly. "You name it; it's here." Audio-visual materials make up most of the resource center's collection—films, filmstrips, videocassettes, audiocassettes, records, slide sets, and kits which include a variety of materials.

There are also some books available. Some of them have been purchased by the resource center, but most were sent by publishers. "If we see them as things that might be of some use, we keep them," Daly says. "But we're not a print library at all."

The resource center offers a catalogue listing all of the available materials, and finding the materials is being made easier through the use of the computer. The catalogue includes information about each item—suitable age level, length of time of audio-visual materials, and a summary of the content. The computer index system "will be a little more extensive," Daly says. "We see that as a very big help."

The center offers 2,000 titles, Daly says, but its entire collection includes 12,000 items. Many of them are geared toward school or parish religious education programs. Elementary-level religion texts on the list of books adopted by the archdiocese are available for review, as are some high school texts. Also included are samples of vacation Bible school and pre-school programs.

Other materials are geared toward other parish programs—adult education, Bible study, catechist certification, family-centered catechesis, liturgy aids, the Rite of Christian Initiation of Adults (RCIA), sacramental programs, sexuality, social justice and youth ministry, plus some music.

Daly sees a trend toward videocassettes, and the resource center is attempting to keep up with that. "Video is the coming media," she says. "We're going to see more in that area. However, I don't feel that films are going to go out." Videocassettes are usually less expensive than 16mm films, she points out, but only time will tell if they will last as long.

Daly keeps records of what is used at the center, and she has found that both films and videos are among the more popular items.

Parishes which subscribe to the resource center's services pay a fee

FRIENDLY ASSISTANCE—Toddy Daly assists a patron of the OCE Resource Center.

which entitles them to borrow materials. "When a parish subscribes, that entitles all organizations of the parish to use the materials," Daly says. Parishes which do not subscribe may rent materials as they need them.

"We don't want any parishes to feel that they can't use the resource center," Daly says. If the subscription fee presents a problem, "we would prefer to work something out."

Daly adds, "We are here for the parishes so we are totally service."

Last year, 95 parishes were subscribers. Some churches from outside the diocese, and some non-Catholic churches, use materials from the resource center as well. The center also has an agreement with Christian Theological Seminary which makes materials available to students there.

Because of the distance involved, there are fewer members outside the Indianapolis area. Some outlying parishes borrow materials from the center through the mail. "There are a number of parishes to the south doing that and for the most part the people are very satisfied with the mailing," Daly says.

The archdiocesan center is not connected with resource centers located in some of the deaneries outside of Indianapolis. However, Daly says, the deaneries "get a lot of encouragement from us to do that."

In addition to providing a variety of materials, the center itself is open to the public for use as a library. It is open on weekdays from 8:30 a.m. to 4:30 p.m.

Whatever their reason for being there, she adds, "we really encourage people to let us help them. That's what this place is all about."



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The SUNDAY
READINGS

by
Richard
Cain
Isaiah 35:4-7
Psalm 146:2, 5-10
James 2:1-5
Mark 7:31-37

23RD SUNDAY IN ORDINARY TIME SEPTEMBER 8, 1985

A useful and enriching exercise in meditating on passages from scripture is to place oneself in the shoes of the people in the passage and imagine how it would have felt to act and experience what happened as they did. Once one has done this, another helpful exercise is to reverse the process by imagining how a scene like that might take place today in one's own life and culture.

Let's try this with this Sunday's first reading. In this reading, the author of the passage is given the task of proclaiming to an oppressed people that their freedom would soon be at hand. The nation was Israel and their oppressors were the Babylonians.

The images the author selected to convey his message were taken from everyday life of that time, finding water in the desert and being healed of a serious handicap. Much of the land there is dry and desertlike. Medical knowledge was primitive and most serious diseases or injuries meant death or permanent disability. So to the people of that time, the images of finding water in the desert and of handicapped people leaping and singing for joy at being healed beautifully conveyed the emotional significance of the author's message.

IF TODAY you were given the happy task of proclaiming to an oppressed people that their freedom would soon be at hand, how would you do it? What forms might their

oppression take in today's world? What images would you pick from daily life to convey the depth of joy that your message means?


Let's try this now with the gospel reading. In this passage from Mark's gospel, Jesus is asked to heal a deaf man with a speech impediment. The way in which Jesus went about healing the man may seem to us magical or strange. But how would you heal someone in a culture like that—especially if you were known to have been born and grown up in that culture? To have healed the man using customs and techniques alien to that culture would have called attention to how the healing was accomplished rather than to the significance of the healing.

IN CONSIDERING the motives behind Jesus' action, we have no reason to doubt that he healed the man first of all because he loved him and did not want him to suffer. For nowhere is it mentioned in scripture that Jesus refused to heal anyone who came or was brought to him for healing. But the way in which Mark has constructed this passage tells us that Mark believed Jesus also had a larger purpose in mind.

The Greek word "mogilalos" ("one who has a speech impediment") which Mark selected to describe the handicapped man is not the usual one he used for that meaning. In fact the word appears only once in the New Testament, here in this

the Saints *by Mike*

ST. CLOUD, Hermit



CLOUD, ALSO KNOWN AS CLODOALD, LIVED IN FRANCE BETWEEN 520 AND 560. MEMBERS OF A ROYAL FAMILY, CLOUD AND HIS BROTHERS WERE RAISED BY THEIR GRANDMOTHER, ST. CLOTILDA. HIS BROTHERS THEODOALD AND GUNTHER, WERE MURDERED BY THEIR UNCLE IN A PLOT TO SEIZE THE THRONE, BUT CLOUD, AGE 8, WAS SAVED BY BEING SENT TO PROVENCE. CLOUD BECAME A HERMIT AND A DISCIPLE OF ST. SEVERINUS. HE MADE NO ATTEMPT TO CLAIM THE THRONE WHEN HE BECAME OF AGE. HE LATER BUILT A HERMITAGE IN NOGENT NEAR PARIS, WHICH IN TIME BECAME KNOWN AS ST. CLOUD. HIS FEAST IS SEPT. 7.

passage. It also appears only once in the Greek Septuagint translation of the Old Testament, in the passage from Isaiah from which the first reading is taken. The Septuagint is the form of the Old Testament with which Mark would have been familiar.

It would seem that Mark consciously used this unusual word because his Greek listeners would immediately have been reminded of the prophesy of Isaiah. Mark wanted them (and us) to realize that Jesus' healing was a sign, an image in action proclaiming that the deliverance promised long ago in the first reading was now at hand.

Imagine now that you have the same task as before, to proclaim a message of deliverance. But this time you are sent to people who have at best only a dim and

unfocused sense of how they are oppressed. In fact, some of them consider what is oppressing them to be examples of how they are free! How would you go about explaining in word and action to these people that a deliverance they desperately need but may not appreciate is at hand?

The oppression I am speaking of here is alienation from God. And the message, of course, is Jesus, the good news proclaimed through his words and actions that God is with us working to deliver us from sin, injustice, oppression and death—all the fruits of this world's alienation from him. How would Jesus have gone about proclaiming this message if he were incarnated in you and your life situation with all its limits and potentials? That is what he is calling you to do!

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The Active List



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

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

September 6

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

September 6-7

A 24-hour retreat for all medical support personnel will be held at Alverno Retreat Center, 8140 Spring Mill Rd., Indpls. 317-287-7338. The retreat will begin at 7 p.m. on Friday and end at 6 p.m. on Saturday.

September 6-7-8

A Women's Serenity Retreat conducted by Father Rip Collins will be held at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

September 7

The Men's Club of St. Paul Parish, Sellersburg, will sponsor a Septemberfest for the benefit of

the school. Booths, German food, music and beer garden.

The World Apostolate of Fatima (The Blue Army) will hold a First Saturday Holy Hour with exposition of the Blessed Sacrament at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd. Everyone welcome.

Nativity Parish, 7200 Southeastern Ave., will sponsor a Big Auction Under the Tent at 10 a.m. Featured items are furniture, appliances, glassware, bikes, etc.

September 8

The Golden Jubilee Anniversary Mass sponsored by the Family Life Office will be held at 2:30 p.m. EST in St. Luke Church, followed by a reception in the gym.

St. Monica's Second Annual Tent Revival, co-sponsored this year by Augusta Christian Church and Salem Lutheran

Church, begins tonight on St. Monica's grounds, 6131 N. Michigan Rd. from 7 to 9:30 p.m. Singing, witnessing, prayer.

St. Maurice parish in Napoleon will hold a consignment sale starting at 12:30 p.m. in St. Jude Church, 5353 McFarland Rd. Everyone welcome.

A chuckwagon buffet with live country music will be held on the east parking lot of Secenia Memorial High School. The cocktail hour is 5 p.m. with dinner being served at 6:15 p.m. Tickets are \$6 per person. For information call 317-897-4314.

September 9

The Auxiliary of the Beech Grove Benedictine Center will hold its first meeting of the fall at 12 noon at the center. New members are welcome.

The third session of the Children of Divorce program, sponsored by Catholic Social Services, meets at 7 p.m. at the Catholic Center. For information call 317-336-1500.

St. Mary's, Fifth and Perkins in Rushville will hold its annual Fall Festival from 9 a.m. to 6 p.m. Chicken or ham dinners will be served from 11 a.m. to 2 p.m. There will be a drawing for \$1,000

and other prizes. Also country store, bingo, homemade candy, pillows, flea market, breads and rolls and produce.

September 10

A Mature Living Seminar, "A New World to Many of Us," will be offered 10 a.m.-2 p.m. in Marian Hall Room 251 at Marian College, 3200 Cold Spring Rd. in Indianapolis. Conventual Franciscan Father Leopold Keffler, assistant professor of Biology at Marian College, will present slides and a talk on the people, places, plants and animals on the island of San Salvador in the Bahamas.

September 11

The Spiritual Leadership Program, Unit II (Series I) will begin at the Beech Grove Benedictine Center. For information call 317-788-7581.

September 12

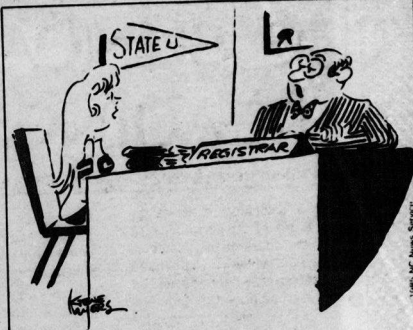
The Spiritual Leadership Program—Unit I (Series II) will begin at the Beech Grove Benedictine Center. For information call 317-788-7581.

A 10-week series for women who wish to explore and enrich their vocation as homemakers will meet each Thursday from 9:30 to 11:30 a.m. beginning today. Babysitting will be provided. Call Alverno Retreat Center to register, 317-287-7338. David Reuter, facilitator.

A nine-week Bible study series will be held at Alverno Retreat Center, 8140 Spring Mill Rd., Indpls. on Thursdays from 7:30-9 p.m. beginning tonight. The topic tonight will be on the Gospel of Luke, following the poor Jesus.

September 13

The Indianapolis Cursillo Community will hold a city-wide Ultraya tonight from 7:30 to 9 p.m. in the Catholic Center



"Is there anyone besides Tom Selleck we can notify in case of emergency?"

September 14-15

Cafeteria, 1400 N. Meridian St. in Indpls. Everyone is welcome to attend this evening of song, discussion and friendship.

There will be a turkey supper from 5 to 8 p.m. in the St. Anne parish hall in Hamburg. It is sponsored by the St. Anne's Ladies Society. There will also be raffish, crafts and a country store.

September 13-15

There will be a charismatic retreat at the Mt. St. Francis Retreat Center. For more information call the center at 812-923-8817.

There will be a women's serenity retreat at the Fatima Retreat House, 5353 E. 56th St. in Indpls. The suggested offering is \$55. For more information, contact the house at 317-545-7681.

September 14

The play "Mass Appeal" will be performed at 8 p.m. at St. Lawrence by professional actors. Admission by donation with proceeds going to the Benedictine Missions in Africa.

St. Gabriel, 232 W. Ninth St. in Connersville will hold its Fall Festival. Saturday from 6 to 10:30 p.m. (EST) there will be a chili supper, games and other refreshments. Sunday from 11 a.m. to 6 p.m. (EST) there will be all you can eat fried chicken dinners (served until 3 p.m.) and games, amusements and refreshments. Adults \$4.50, children under 12 \$2.

St. Louis parish in Batesville will hold its Festival Saturday 6:30-10:30 p.m. and Sunday beginning at 10:30 a.m. Dinners, carving of the Last Supper in solid wood, quilts, a grandfather clock, drawing for \$1,000 and other prizes, country store and drawings for pork and beef. For dinner reservations call 812-934-3204.

September 15

Indianapolis area Pre-Cana Program, Catholic Center, 1400 N. Meridian in Indpls. 12:45-3:30 p.m. Pre-registration required. Call 317-236-1506 for pre-registration and more information.

(Continued on next page)

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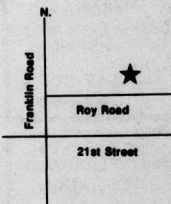
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5	16,185	1,349	312	23,033	1,920	443
6	18,525	1,544	357	26,363	2,197	507
7	20,865	1,739	402	29,693	2,475	572
8	23,205	1,934	447	33,023	2,752	636
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SCHOOL LUNCH PROGRAM—Catholic schools in the archdiocese have announced their policies for free and reduced-priced meals for children from families unable to pay the full price. The chart above shows eligibility guidelines for national school lunch and breakfast programs, as set by the U.S. Department of Agriculture. Application forms are being sent to all parents and guardians of students in each school. To apply for free or reduced-priced meals, the family should fill out the form and return it to the school. School officials will review the application and determine eligibility, and families may appeal the school's decision. The information on the application is confidential and will be used only to determine eligibility. Each school has a copy of the complete policy for public review, and applications may be submitted at any time during the year.



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THE ACTIVE LIST

(Continued from page 30)

St. John Academy will hold its 26th annual alumnae reunion brunch buffet. Graduates and friends will meet at St. John Church in Indpls. for Mass at 11 a.m. followed by the brunch at the Atkinson Hotel. Reservations can be made until Sept. 7 by calling Patricia Gaffey Beaupre at (317) 547-2284. Alumnae not attending are asked to send their name, address and class to update the mailing list.

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. Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 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.; Central Catholic School, at St. James Church, 5:15 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 457, 1366 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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YOUTH CORNER

Is pre-marital sex always wrong?

by Tom Lennon

Question: Why does the church teach that sex before marriage is so bad? Is it really always seriously wrong? (Nebraska)

Answer: To get a fresh look at the problems here presented, let's reverse the questions somewhat and ask: "Why is it good to abstain from sexual intercourse outside of marriage?"

Through such abstinence you can enhance your freedom. Here are some examples and I would invite

you to think of other ways in which abstinence will give you a greater measure of freedom.

Abstinence frees you from the possibility of getting one of the venereal diseases. If you are not knowledgeable about such diseases, get some sound information fast and don't depend on what classmates say. Such diseases can spell serious trouble.

Abstinence frees you from the possibility of an unwanted pregnancy and being tempted to seek an abortion, a tragedy that could haunt you for the

rest of your life. Note well that no contraceptive is 100 percent safe.

Abstinence frees you from possibly being treated as a sex object and the haunting question: "Will he (or she) drop me quickly after one sexual encounter?"

Abstinence frees you from the horror of finding out that your sexual partner has already been in bed with other schoolmates.

You may be interested too in the ideas of Doris, a young woman who sent a letter this way several years ago. She said in part:

"Rick and I have always respected ourselves too much to engage in casual sex. I always felt that if I ever got married, I would want to be radiant and that my white wedding dress would be not just for show but would really mean something.

"During these past two years, Rick and I have been tempted many times to have sexual intercourse. During these times we had to seriously reconsider why we, unlike many of our friends, had decided to wait until our wedding night.

"First, we love and respect ourselves too much to do anything that would harm us physically, emotionally or spiritually. We love and

respect each other. We continue to strive to be genuine, real human persons, not unfeeling machines. We refuse to put on masks, to be someone that we aren't.

"This self-control of our sexual desires has made us stronger persons. We feel

that we are also growing in self-control in many other areas of our personalities.

"Recently, I remember reading that 'what we ultimately admire in others is goodness.' I love Rick because I see God in him. His love for me has shown me a

little of God's great love for me.

"We have remained virgins because we have chosen and continue to choose the real happiness that Jesus wants for us. He has given us more than we've ever dreamed.

"Our world tells us that 'everyone's doing it.' Well, not everybody is doing it."

(Send questions and comments to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)

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St. Nick Center has fall plans

The St. Nicholas Youth Center has successfully completed its summer program, according to Divine Word Father Arthur Kelly, director of the inner-city youth center.

The major accomplishment of the summer program was the employment of around 100 inner-city youths with money supplied by the City of Indianapolis. The youths helped to renovate the youth center, raised tomatoes with the help of parishioners from St. Francis Episcopal Church in Zionsville, conducted neighborhood cleanups and helped build a chapel and an emergency shelter at the center.

The youth center is now preparing for its fall program which will include an open house and a membership drive. The fall program should begin Sept. 13 or 14,

according to Father Kelly, and will include a recreation program, counseling and tutoring as well as programs on group dynamics and a new peer modeling program. The open house will be held Sept. 29, from 2 to 6 p.m. at the center, 1644 Roosevelt Ave. on the near northside of Indianapolis.

The membership drive is planned for Oct. 11. "We'll invite the kids in to discuss

the program and hopefully get some members from that," he said.

The youth center is also continuing its fund drive. The center has applied for grants and help from a number of local foundations and organizations, including the Lilly Foundation, the Indianapolis Foundation, the Church Federation of Greater Indianapolis and United Way.

Retreat offered Sept. 21 for high school freshmen in Connorsville Deanery

The Connorsville Deanery Youth Ministry Commission is continuing its series of retreats for high school youths. A retreat for freshmen will be held Sept. 21-22 at St. Michael parish, 354 High St., Brookville.

"The retreat involves a couple of days in which a person has an opportunity to put together some of his or her feelings and relationships with our faith in Christ," said

Father Steve Shafflein, associate pastor at St. Andrew in Richmond.

Leading the retreat will be a team of youths and young adults from the deanery. Freshmen interested in the retreat may contact their parishes for information, or they may contact Father Shafflein, 240 S. Sixth St., Richmond Ind. 47374, 317-962-3902.

Indy, Terre Haute Deanery Youth Masses are Sept. 15

Youth Masses will be held Sept. 15 for all youths in the Terre Haute Deanery and for all youths in the four Indianapolis deaneries.

The Mass for Terre Haute Deanery youth will be held at 7 p.m. at the Religious Education Center, 2391 Ohio Blvd., in Terre Haute. The celebrant will be Conventual Franciscan Father Cyprian Uline, administrator of Holy Rosary in Seelyville. Following Mass there will be a free movie and refreshments will be served. Since

this is the first Mass of the school year, a special committee made up of youths from the various parishes is organizing it, according to Linda Shipp, Terre Haute Deanery youth coordinator.

The Mass for youths in the four Indianapolis deaneries will also begin at 7 p.m. at St. Ann, 2850 S. Holt Rd. in Indianapolis. The celebrant will be Father John Beitans. Following the Mass there will be a dance until 10 p.m. The cost is \$2 and music will be supplied by a disc jockey.

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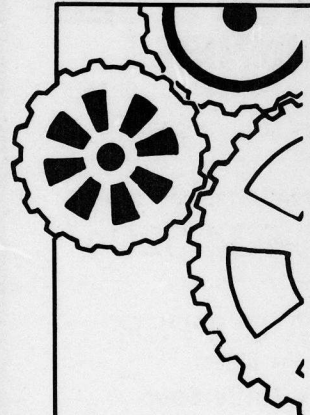
Workshop for youth ministers in Tell City Deanery on Sept. 14

A Deanery Youth Ministry Workshop will be held in the parish hall at St. Paul Church in Tell City Saturday, Sept. 14, from 9 a.m. to noon. It is open to all adults and youth and will be led by Rick Etienne, coordinator of youth ministries for the Tell City Deanery.

The workshop will look at

the use of contract agreements by youth boards, meeting formats, the history of leadership theory and leadership styles.

The cost is \$1. Interested people are asked to register by Sept. 9 by calling Etienne at 812-547-2728 and leaving a message.



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'Lifesigns' schedules for Sept.

The following are the schedules for the 'Lifesigns' series for September on the four Central Indiana radio stations that carry the program. All times are E.S.T.

- Date WICR-FM, Indpls., Sunday at 11:30 a.m.
- Sept. 1 "Priests & Nuns" — Roncalli H.S., Indpls.
- Sept. 8 "Teachers" — Secena H.S., Indpls.
- Sept. 15 "Feeling Good" — St. Christopher, Spdw.
- Sept. 22 "Courage" — St. Christopher, Spdw.
- Sept. 29 "Looking Good" — St. Christopher, Spdw.
- WRCR-FM, Rushville, Sunday at 6:35 p.m.
- Sept. 1 "City Living" — Chatard H.S., Indpls.
- Sept. 8 "Athletics" — Roncalli H.S., Indpls.
- Sept. 15 "America: The Pledge" — Ritter H.S., Indpls.
- Sept. 22 "America: Part II" — Ritter H.S., Indpls.
- Sept. 29 "Making Out" — Chatard H.S., Indpls.
- WWWY-FM, Columbus, Sunday at 10:30 a.m.
- Sept. 1 "Money" — St. Bartholomew & Columba, Columbus
- Sept. 8 "Experiencing God" — St. Christopher & Luke, Indpls.
- Sept. 15 "Dating" — St. Lawrence, Lawrenceburg
- Sept. 22 "Parents" — St. Joseph, Shelbyville
- Sept. 29 "Making Changes" — St. Mary, North Vernon
- WAXI-FM, Rockville, Sunday at 10:30 a.m.
- Sept. 1 "Parents" — St. Joseph, Shelbyville
- Sept. 8 "Making Changes" — St. Mary, North Vernon
- Sept. 15 "Nuclear War" — Ritter H.S., Indpls.
- Sept. 22 "Teen Pregnancy" — St. Elizabeth Home, Indpls.
- Sept. 29 "Important Things in Life" — Ritter H.S., Indpls.

Women tell bishops' committee of their concerns

Panel hears diverse and conflicting testimony from various groups on role of women in the church

by Mary Claire Gart

CHICAGO (NC)—A committee of U.S. Catholic bishops considering a pastoral letter on women heard diverse and sometimes conflicting advice from different national Catholic women's organizations at a hearing in Chicago Aug. 23-25.

Depending on who was speaking, the committee headed by Bishop Joseph Imesch of Joliet, Ill., was told at various times that the bishops should:

- Promote stronger family values.
- Lead the pro-life fight.
- Back the Equal Rights Amendment and equal pay for equal work.
- Promote ordination of women.
- Teach clearly why it is impossible to ordain women.
- Help reconcile women alienated by male-dominated church structures.
- Ignore such claims of alienation because they reflect a bias of a small but vocal minority.

Sister Mariella Frye, staff coordinator for the committee, said that the committee agreed at a meeting following the hearings to issue a brief statement clarifying its plans.

The statement itself was not yet drawn up as of Aug. 27, she said, but its basic thrust was that even if the committee decides against writing a "pastoral letter," it will make some clear form of "pastoral response" to the many pastoral issues being raised by women in national and diocesan-level hearings.

"They're not bound to a pastoral. If a better way can be found, they might address it that way," said Sister Frye, a Missionary Helper of the Sacred Heart.

THE HEARINGS in Chicago drew representatives of groups as diverse as National Marriage Encounter, the National Right to Life Committee, Women for Faith and Family, the Consortium Perfectae Caritatis, and the U.S. division of the Grail.

"We're just in the listening stage," Sister Frye said during a break in the hearings, held in the O'Hare Hilton at Chicago's O'Hare airport. "A handful of dioceses have already held consultations, but many dioceses are just beginning to hold hearings this fall," she said.

Her advice to women speaking at diocesan hearings, she said, was that they should "just be open and honest and express how they feel."

At the national level, Bishop Imesch's committee held a preliminary hearing in Washington last March, at which it asked Catholic women's groups what general directions they thought the pastoral should take.

For the Chicago hearing the committee asked speakers to address three basic questions: what contributes to alienating women in society and the church today, what contributes to reconciling them, and what particular issues should the bishops address.

Although the hearing itself was closed to the press, copies

of written testimony were made available to National Catholic News Service. Sister Frye said the witnesses generally followed their written testimony closely.

HELEN HULL Hitchcock, wife of conservative Catholic historian and columnist James Hitchcock and founder of Women for Faith and Family, objected to the questions about alienation and reconciliation raised by the committee, saying that these "imply a state of oppression, or at least exclusion," which "is simply untrue."

The idea that women as a group are alienated from the church or from the rest of society "reflects the bias of a vocal, disaffected minority," she said.

She presented the committee with a computer list of nearly 17,000 names of women who have signed her organization's "Affirmation for Catholic Women" and said that more than 3,000 other signatures had come in but were not in the computer list yet. The declaration affirms "distinct roles for men and women" and backs church teaching and discipline on issues of marriage, family life and the role of women in the church and in society.

Another witness, however, Mary Bohlen of the Grail, an international Catholic women's movement, said that she had finally left the church after many years of active involvement because of the frustration and alienation she felt at the inability of women to participate fully in its life.

"While the situation of women in society is far from perfect, demonstrable progress has been made. . . . The same cannot be said for women in the Catholic Church," she said.

REPRESENTATIVES of the Theresians, a organization of Catholic women promoting vocations, and of National Marriage Encounter, a support organization for Catholic couples, also cited inequality of women—and particularly lack of access to ordained ministry—as major causes of alienation of women in the church.

"It is so humiliating" for Catholic women to be "second-class citizens in our own church," said Patricia Mullen, one of three Theresian leaders giving testimony.

"The church is impoverished because the gifts and talents of all its members are not being used. There is a concentration of decision-making, leadership and authority with men," said the National Marriage Encounter testimony presented by Polly Hessel and Nancy Beaudry, both of Green Bay, Wis.

Mrs. Hitchcock said, however, that the "loud voices of dissent" on such things as the ordination of women serve "to undermine the authority of the church, to damage the effectiveness of the magisterium (church teaching authority) and to weaken the Catholic faith."

Dominican Sister Mary Assumpta Long, representing the Institute on Religious Life, said that proponents of women's ordination "apply concepts like democracy, civil rights, equality, power structure, and so forth, to the church. By doing this these proponents attack the very essence of the church. They try to harm her sacramental nature."

BARBARA WILLKE, representing the National Right to Life Committee, urged more church support for pregnant women. "Look at the everyday operation of the parish," she said. "Is the welcoming of new life so impressive that it can counter the profound anti-family, anti-baby propaganda of the secular world?"

She said Catholic lay persons are on the forefront of the pro-life movement, but often they feel disappointment at the "minimal efforts" that some priests and bishops give to it.

Other organizations represented by witnesses at the hearing included the Auxiliary of the Knights of Peter Claver, the Association of Contemplative Sisters, St. Joan's Alliance and the North American Conference of Divorced and Separated Catholics.

Commenting on the diversity of views the bishops were hearing, Sister Frye conceded, "We won't ever come up with a document that will please everyone."

"But it will be a credible document," she added. "I have faith in the work of the Spirit, which is still alive in the church."

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Book reviews

Midlife and spiritual direction

One book succeeds, one fails to unite psychology and spirituality

SPIRITUAL DIRECTION AND MIDLIFE DEVELOPMENT, by Raymond Studzinski, OSB. Loyola University Press (Chicago, 1985). 156 pp., \$12.95.

MIDLIFE DIRECTIONS, by Anne Brennan and Janice Brewi. Paulist Press (New York, 1985). 186 pp., \$7.95.

Reviewed by
Fr. J. Michael Beers
NC News Service

"I said just now that we have no schools for 40-year-olds. That is not quite true. Our religions were always such schools in the past, but how many people regard them as such today? How many of us older people have really been brought up in such a school and prepared for the second half of life, for old age, death and eternity?"

Father Studzinski turns around these challenges first posed by psychologist Carl Jung and gives ample evidence that religion has a most valuable role to play in

the human response to that period in life from 35 to 55 for which another psychologist, Elliot Jaques, coined the name "midlife crisis."

But Father Studzinski is not content with a merely psychological study done and presented in the abstract—these are life issues at stake here, and he appreciates that fact with the sensitivity of an experienced and, I suspect, well-seasoned spiritual director.

Neither is he uncritical of his sources, whether they be author Gail Sheehy, psychologist Erik Erikson, Thomas Merton or St. John of the Cross. His approach, rather, is that of the well-balanced weighing of the benefits to be derived from both psychology and spiritual theology.

Obviously from the title of his book, Father Studzinski distances himself from those who hold strictly to the "critical" side of this period; he looks to it more as a time of simple "transition."

With this decidedly

positive view of midlife, he argues convincingly that, with good spiritual direction, the individual can make of midlife an opportunity for true conversion. This will be especially so under the direction of one who is a true "mentor" or "sponsor."

This is no mere exercise of stylish jargon, but an appreciation of the direction relationship which includes, as author Douglas Steere has written, "the hidden presence, the patient, all-penetrating Listener, the third member of every conversation whose very existence, if it is not ignored, rebukes and damps down the evil and calls out and underlines the good, drawing from the participants things they did not know they possessed."

Understood in this way, spiritual direction has a decidedly contemplative side insofar as it "enables people to discover an image of themselves as rooted in God."

Schooled in the classic

traditions of Ignatian discernment and Salesian spiritual direction, Father Studzinski provides the spiritual director a superbly

informative reflection on what it means to be the privileged guide of spirits and the Spirit.

Like Father Studzinski, Sisters Brennan and Brewi are influenced by Jungian theory in their approach to spiritual direction. Unfortunately, the favorable comparison ends there, since "Midlife Directions" fails in the integration of psychology

and spirituality which is the real strength of his eminently balanced study. Having subtitled their book "Praying and Playing: Sources of New Dynamism," the sisters might well have spared us the coy psychology and in their stead given us a source for truly dynamic prayer.

(Father Beers is assistant pastor of Sacred Heart Parish, Allentown, Pa.)

Fr. Drinan publishes essays

GOD AND CAESAR ON THE POTOMAC: A PILGRIMAGE OF CONSCIENCE, by Father Robert F. Drinan, SJ. Michael Glazier, Inc. (Wilmington, Del., 1985). 231 pp., \$15.

Reviewed by
Anne Bingham
NC News Service

I had been looking forward to this book because I had assumed, from the title, that it was Jesuit Father Robert Drinan's recollections of his decade in Congress. My enthusiasm dimmed, but only briefly, when I discovered it was a collection of essays on social issues.

Being afflicted with a severe case of world-weariness these days, I found

Father Drinan's writing offers hope that this whole mess we're in—and I refer to the worldwide human condition, not necessarily any given crisis or political mindset—can somehow be resolved without deep-frying the whole planet.

The book consists of 43 essays on human rights issues here and abroad, including the death penalty and the ERA; arms control and the lack thereof; Soviet Jews, and the poor. Especially the poor: refugees, victims of Reaganomics, Third World countries, Amerasian children, political prisoners. An appendix includes four pieces on Watergate and attendant folly.

Many of the pieces first appeared as Father Drinan's column in the National Catholic Reporter. Some few are excerpts from the Congressional Record. One is a remarkably lucid commencement address, and the others first saw publication in America magazine and other

journals. Most are short and all were written within the last 15 years.

Although the book probably won't convert anyone who considers the word "liberal" a synonym for Marxism, Father Drinan's arguments are clear, concise and presented in the context of the Jesuit mission to clarify and implement the social teachings of the church.

It's a good summary of progressive Catholic thinking on some of the critical issues of our time, and would be helpful to researchers, students of high school ability and beyond, and social justice committees on all levels. Harried diocesan editors in search of a quick editorial could do worse than crib from this small book.

I just wish he hadn't used up such a good title on a book of reprints. What'll he do for his memoirs?

(Ms. Bingham is managing editor for the Allied Industrial Workers International Union in Milwaukee.)

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.)

BROOKS, Harold E., 55, St. Roch, Indianapolis, Aug. 18. Father of Connie Twemey, Carmen Riddle and Christopher; brother of Farrell Horning, Dorothy Sprong, Helen Munn, Doris Davies, Jean Swiftland and Ray.

COMELLA, John M., 36, St. Catherine of Siena, Indianapolis, Aug. 22. Husband of Claire Kriesse Comella; brother of Pauline Gutsch.

DORSEY, Helen M., Our Lady of Lourdes, Indianapolis, Aug. 20. Wife of John E.

FENNIMORE, Charles, 70, Holy Spirit, Indianapolis, Aug. 23. Husband of RoseMarie; father of Cheryl Brown.

FLAMION, Albert L., 92, St. Augustine, Leopold, Aug. 12. Father of Willard, Mark, Ray, Donald, Andrew, Verona, Evelyn Harpenau, Rosemary Etienne, Cornelia Harpenau, Jean Etienne and Sue Hessig; grandfather of 27; great-grandfather of 22; step-grandfather of eight; great-great-grandfather of two.

GENTILE, Louis Thomas, 84, St. James the Greater, Indianapolis, Aug. 23. Husband of Freida Romano Gentile; father of Marie Whitten, Sister Rosita and Robert Michael.

HOLDCRAFT, Stanley, 63, St. Lawrence, Lawrenceburg, Aug. 20. Husband of Leola; father of Stanley Jr. and Michael; brother of Otis, George, David, Helen Pope and Norma Walton; grandfather of three.

KNAUS, Sr. Mary Walburga, 87, former teacher at Sacred Heart High School in Indianapolis; Aug. 18.

KREITZER, Charlotte M., 50, Our Lady of the Greenwood, Greenwood, Aug. 17. Wife of Jack W.; father of Susan Capozzi and 12.

Darrell; daughter of Oneita Clephane; sister of Marion Clephane, Jerrell Clephane, Dolores Moore and Nancy Woods; grandmother of two.

MORTON, Catherine Joan Connelly, 68, St. Christopher, Speedway, Aug. 21. Wife of John William; mother of John Michael, David and William Paul.

SIMMERMEYER, Marie, 84, St. Anthony of Padua, Morris, Aug. 18. Wife of Otto; mother of Robert, Leo, Thomas, Michael, Theresa Sparks, Mrs. Oliver Ertel and Mary Ellen Burks; grandmother of 30; great-grandmother of 26.

SUTTON, William, 55, St. Christopher, Speedway, Aug. 22. Husband of Patricia; father of Joanne E. Cantrell, David William and Mark Edward.

THOMPSON, Gail Sr., 66, Holy Spirit, Indianapolis, Aug. 22. Husband of Mary; father of Debbie Morton, Lynn Guider, Kelly, Gail Jr. and Steve M.; brother of Gene, Norman and Ralph.

TONGES, Edward, 81, St. Anthony of Padua, Morris, Aug. 20. Father of Larry, Ronald, Joan Barry and Mary Behlmer; brother of Sylvia Dockmeyer; step-brother of Joseph Tonges; grandfather of nine; great-grandfather of one.

VanABEELE, Frederick R., 68, St. Mark, Indianapolis, Aug. 23. Husband of Phyllis; father of Richard, John, Thomas and Peter VanAbeele and Andrea Poehls; step-father of Carol Sewell and David Pickering; grandfather of 10; great-grandfather of one.

YEAGER, Lillian, 61, St. Anthony of Padua, Morris, Aug. 22. Wife of Edwin; mother of Ryan, Terry, Walley, Carole Ryan, Lauren Voegel and Lou Ann Volk; sister of Wilfred Bedel, Raymond Bedel, Norbert Bedel, Marian O'Dell, Ruth Nordmeyer and Alma Doll; grandmother of 12.

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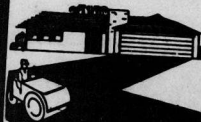
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Film classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

- A-I—general patronage;
- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults, with reservations;
- O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

The Adventures of Buckaroo Banzai	A-II
Alamo Bay	A-III
All of Me	A-III
Almost You	A-III
Amadeus	A-III
American Dreamer	O
American Flyer	O
Animals Are Beautiful People	A-I
Baby: Secret of the Lost Legend	A-II
Back to the Future	A-III
Beverly Hills Cop	A-III
Birdy	O
The Black Cauldron	A
Blood Simple	A-IV
Body Double	O
Body Rock	A-III
The Breakfast Club	A-III
Breakin' 2	O
Electric Boogaloo	A-II
Brewster's Millions	A-III
The Bride	A-III
The Brother from Another Planet	A-III
Camila	A-IV
The Care Bears Movie	A-IV
Cat's Eye	A-II
Choose Me	O
C.H.U.D.	A-III
City Heat	A-III
The Coca-Cola Kid	O
Cocoon	A-III
Code of Silence	A-III

Comfort and Joy	A-II
Cotton Club	A-III
Country	A-III
Crimes of Passion	A-II
D.A.R.Y.L.	A-II
Day of the Dead	O
Desperately Seeking Susan	O
Dune	A-III
The Dungeon Master	A-III
The Emerald Forest	A-IV
The Evil That Men Do	A-III
The Explorers	A-III
The Falcon	A-III
and the Snowman	A-III
Falling in Love	A-II
The Family Game	A-II
Fandango	A-II
Fast Forward	A-III
Firstborn	A-III
The First Turn-On	O
The Flamingo Kid	O
A Flash of Green	A-III
Flashpoint	A-III
Fletch	A-III
Follow That Bird	A-I
Fraternity Vacation	O
Friday the 13th, Part V—A New Beginning	O
Fright Night	O
Garbo Talks	A-III
Ghoulies	A-III
Girls Just Want to Have Fun	A-II
The Gods Must Be Crazy	A-II
The Goonies	A-II
Grace Quigley	O
Heartbreakers	O
Heaven Help Us	A-III
Heavenly Bodies	O
The Heavenly Kid	A-III
The Home and the World	A-II
Impulse	O
Into the Night	O
Irreconcilable Differences	A-III
Johnny Dangerously	A-III
A Joke of Destiny	A-III
Just One of the Guys	O
Just the Way You Are	O
Key Exchange	O
The Killing Fields	A-II
King David	A-III
Ladyhawke	A-II
The Last Dragon	A-II
The Legend of Billie Jean	A-II
Lifeforce	O
Lily in Love	A-II
The Little Drummer Girl	A-III
Little Treasure	A-IV

Lost in America	A-II
Lost in the Dust	O
Mad Max Beyond Thunderdome	A-III
The Man With One Red Shoe	A-II
Maria's Lovers	O
Mass Appeal	A-II
Mask	A-IV
The Mean Season	A-III
Micki and Maude	O
Mischief	O
Missing in Action 2: The Beginning	O
Missing in Action	A-III
Movers and Shakers	A-III
Moving Violations	O
Mrs. Soffel	A-IV
National Lampoon's European Vacation	O
Night of the Comet	O
Night Patrol	O
A Nightmare on Elm Street	O

Real Genius	A-III
Red Sonja	A-III
Return of the Living Dead	O
The Return of the Soldier	A-II
Return to Oz	A-II
The River	A-II
Runaway	A-III
Rustlers Rhapsody	A-II
Perfect	O
Sam's Son	A-II
Savage Streets	O
Secret Admirer	O
The Secret of the Sword	A-I
The Shooting Party	A-IV
Silent Night, Deadly Night	O
Silverado	A-II
The Slugger's Wife	A-III
A Soldier's Story	A-II
Starman	O
Stick	O
Summer Rental	A-II
A Sunday in the Country	A-I
Supergirl	A-II

The Sure Thing	A-III
Sylvester	A-III
Teachers	O
Ten Wolf	A-III
Test of Love	A-II
That's Dancing	A-I
The Terminator	O
Thief of Hearts	O
Torchlight	A-III
Tuff Turf	O
Turk 182	O
2010	A-I
Until September	O
A View to a Kill	O
Vision Quest	O
Volunteers	O
Warning Sign	O
Weird Science	O
Wetherby	A-III
The Wild Life	O
Windy City	A-IV
Witness	A-IV
Year of the Dragon	O

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Schools seek alternatives to Supreme Court ruling

by Stephen Overman
NC News Service

As school doors open this fall, many Catholic administrators are scurrying to overcome what one called the "administrative, logistical and legal nightmare" that resulted when the Supreme Court struck down two programs aiding private school children.

Some diocesan and public school systems have asked the courts for a transition period to bring their programs in line with the court ruling. Florida Catholic schools were given a yearlong grace period Aug. 27 by the state commissioner of education.

The Supreme Court ruled July 1 that a New York City program in which federal Chapter 1 (formerly Title I) funds were used to pay public school teachers to teach low-income students in private schools is unconstitutional. In a Grand Rapids, Mich., case the court struck down auxiliary services such as remedial math and reading, art, music and physical education programs which were provided by public school teachers in private schools.

Although the ruling immediately affected only the New York and Grand Rapids programs, it has caused public and private school systems to seek new ways to comply with federal Chapter 1 requirements in order to avoid similar court challenges.

U.S. SECRETARY of Education William Bennett, in an Aug. 15 letter to

public school officials, said the public school systems must continue to offer programs to assist disadvantaged children in parochial schools.

With public school teachers prohibited from going to the private schools, the school districts may bus private school students to public classrooms, hold classes at neutral sites such as public libraries, or set up mobile classrooms in trailers.

Meanwhile, Americans United for Separation of Church and State announced Aug. 29 plans to sue Bennett for what its director called an attempt to block the Supreme Court ruling. The Rev. Robert Maddox said his organization would also seek an injunction to prevent the Department of Education from deducting the administrative costs of implementing Chapter I off the top of local allocations.

Ralph D. Turlington, Florida commissioner of education, announced Aug. 27 in Tallahassee that Catholic schools involved in the transfer of remedial education programs to neutral sites would be given a year to make the transition.

Applications for federally funded remedial math and English programs had already been approved when the U.S. Supreme Court made its ruling, said Cecil Carlton, chief of the state's Bureau of Compensatory Education, so Turlington's decision offers some relief.

However, some districts may elect not to take the year since the support of the education department does not make them immune to lawsuits, Carlton added.

Thomas Horkan, Florida Catholic

Conference executive director, called it a major step that would "alleviate the pressure" on Catholic schools.

JOSEPH MCTIGHE, executive secretary of the New York State Council of Catholic School Superintendents, said Aug. 27 that the high court ruling has resulted in an "administrative, logistical and legal nightmare" for the Catholic and public school systems in his state.

Father Thomas Gallagher, U.S. Catholic Conference secretary for education, said "everybody is suffering—the public and the private schools—because of the arrangements that have to be concocted" as a result of the Supreme Court decision.

"Everybody loses," he said, because more expensive arrangements must be made from the pool of money already allocated for the programs.

Also, many constitutional questions haven't yet been answered, Father Gallagher said, about how and where the services can be provided.

While most public school officials have been struggling to work things out, according to Father Gallagher, some professional organizations have shown "vindictiveness" against private school students and do not want them to receive any services.

McTighe said New York officials were "scurrying around" trying to meet the state education department's Sept. 3 deadline for submitting plans to comply with Chapter I requirements.

"The most effective way was ruled unconstitutional," he said, and setting up mobile classrooms or electronic instruction requires more time than is available. Busing students to public school classrooms may be the only workable interim solution, he said.

IN THE CHICAGO Archdiocese, which has the largest U.S. parochial school system, parochial school students usually take part in auxiliary programs when the public schools open, which was Sept. 1 this year. But Mercy Sister Mary Brian Costello, superintendent of schools, said that as a result of the court ruling, the parochial students "will not have the services that is theirs by law."

She said she was hoping for a "five- or six-month" delay to find the necessary sites. Without the delay, students will simply not receive the services until later in the school year.

Before the court ruling, New Jersey Catholic students received auxiliary state services in trailers on parochial school property. Now, according to William F. Bolan Jr., New Jersey Catholic Conference executive director, those trailers may have to be moved if the court decision is interpreted to prohibit teaching on church-owned grounds, not just in school buildings.

Bolan said Aug. 27 that the New Jersey Catholic Conference hopes that not only will the mobile classrooms be allowed to remain but that federal Chapter I programs could be offered in trailers rented from the state.

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