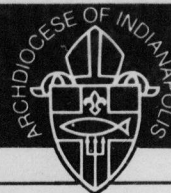


# The CRITERION



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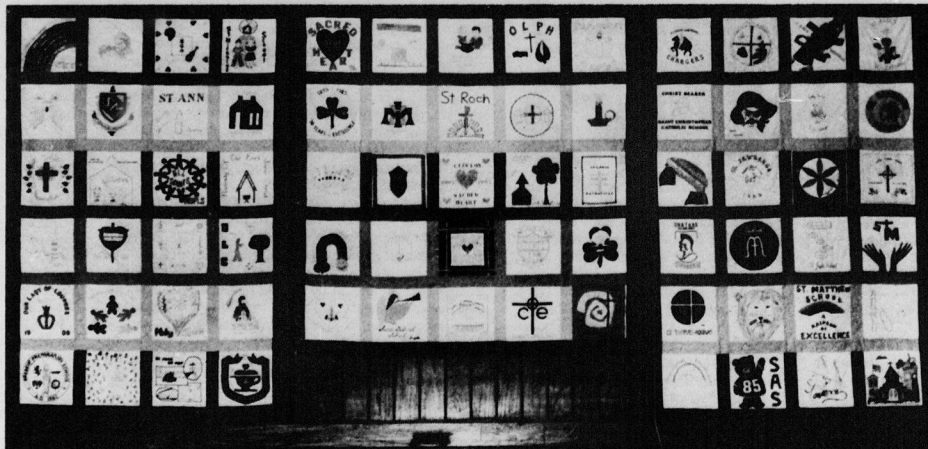
## Next week is Catholic Schools Week Schools throughout archdiocese to celebrate 'A Rainbow of Excellence'

The 74 schools of the Archdiocese of Indianapolis will join the nationwide celebration of "Catholic Schools Week," February 2-8. The celebration is held each year to commemorate and highlight the contributions of Catholic schools in American society.

This year's theme is "Catholic Schools—A Rainbow of Excellence." The rainbow symbolizes the diverse groups served by Catholic schools—students of numerous racial, ethnic, national and socio-economic backgrounds—a rainbow of God's people. It also symbolizes the rainbow of diverse and excellent programs offered by the schools. And the rainbow symbolizes the light of Christ—his love which permeates the activities of the Catholic school.

An all-school liturgical celebration will be held at 10 a.m. on Friday, Feb. 7 at St. Joan of Arc Church, 4217 Central Ave., Indianapolis. Archbishop Edward T. O'Meara will be the main celebrant along with priests of the archdiocese. Student representatives will participate.

Each school has contributed a hand-sewn cloth square which has become part of three huge rainbow quilts which will be unveiled at the liturgy. The quilts feature unique symbols of each school in word and pictures and the rainbow colors unify the separate squares into a visual representation of the unity of Catholic schools in their mission.



**BLANKETING THE ARCHDIOCESE**—Three large quilts were prepared by schools around the archdiocese to mark Catholic Schools Week, Feb. 2-8. See story and more photos on page 18. (Photo by Richard Cain)

Proclamations of Catholic Schools Week have been made by Archbishop O'Meara

for the archdiocese, Gov. Robert Orr for the state of Indiana, and Mayor William Hudnut for the City of Indianapolis. The proclamation from Archbishop O'Meara is

on page 10 of this issue. A special letter from the archbishop is on page 2. This issue of *The Criterion* also contains numerous articles pertaining to Catholic schools.

U.S. Education Secretary Bennett says Catholic schools have advantages because. . .

## Catholic schools are free to instill moral values

by Stephanie Overman

WASHINGTON (NC)—The advantage of Catholic schools is their clearly defined character that frees them to instill moral values, U.S. Education Secretary William J. Bennett said Jan. 23.

Bennett, a Catholic who describes himself as "a partial product of Catholic education" because he attended Catholic elementary and high schools, has often stressed the need for teaching moral values and for what he calls the "three Cs"—content, character and choice.

In an interview with National Catholic News Service in conjunction with Catholic Schools Week Feb. 2-8, Bennett said Catholic schools can be unambiguous about their goals of instilling moral values, "and that provides an advantage."

"I don't think the public school has to buy out of moral education because it is not conducted under the auspices of a church,"

Bennett said. But Catholic and other religious schools, he said, "may have something of an advantage in light of their freedom and ability to express clearly and directly the relationship of the religious end to the education end which in most cases centers on an issue of moral development and character."

Catholic schools also can have an advantage in teaching to "three Rs"—reading, writing and arithmetic—because of their structure and their clear line of authority, he said.

The theme of this year's Catholic Schools Week is "A Rainbow of Excellence" and recent studies have shown that Catholic school students, particularly minority students, do better in many areas than their public school counterparts.

Bennett said he thinks that is partly because parents who actively choose Catholic schools are more active in other ways as well. "When parents invest ad-

ditional money for such a school they usually want to make sure they get a return on it," he said.

However, he continued, the research clearly establishes "that there is an ethos, a character to Catholic schools and other religious schools that in general gives an advantage."

"Structure can be extremely important for learning," Bennett said, as well as a "clear set of goals and aims that one might regard as an initial advantage for Catholic education."

Effective public schools seem to possess the same character as Catholic schools, Bennett noted, although "they may have to work harder at it" because "one doesn't assume that ethos automatically as one does for a Catholic school."

Minority students especially benefit from the structure and character of Catholic schools, according to the education secretary.

"My hat's off to Catholic schools," Bennett said, for "their efforts to attract the poor minority students who are not Catholic. I think this is not unusual, and not a surprise. This is part of the mission of the church."

The education secretary called on Catholic schools to work even harder to "make plain their willingness to share with the public schools in the education of all. This will serve public schools and Catholic schools both . . . We're all in this together."

Although tuition tax credit legislation for parents of non-public school children has made no progress in Congress, Bennett believes vouchers for disadvantaged students is an idea whose time is coming. "It's a different issue," he said. Vouchers are revenue neutral, they do not cost the government anything while tuition tax credits would cost something, and vouchers (See BENNETT on page 28)

### Looking Inside

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**Church in Cuba:** State helps nuns care for elderly. Pg. 27.

## Students in Catholic schools have better skills in reading

WASHINGTON (NC)—Catholic school students, especially disadvantaged blacks and Hispanics, show significantly greater proficiency in reading than the national average, according to a National Catholic Educational Association report issued Jan. 10.

The report, prepared by Valerie Lee, a fellow at the Education Testing Service in Princeton, N.J., compared reading achievement of Catholic school students to the national averages using a National Assessment of Educational Progress survey.

The NAEP survey of fourth-, eighth- and 11th-grade students found that for every subgroup—sex, race-ethnicity, region of

the country, parental education level, etc.—Catholic school students scored above the national average.

The scores of Catholic school minority students are more similar to those of their white classmates than is the case nationally, according to Ms. Lee. This is in addition to the fact that the scores for minority students are well above the national averages for those subgroups.

The Catholic educational establishment has reason to feel "special pride in its accomplishment," Ms. Lee said, because parochial schools seem to provide "a socially equalizing effect" for minority students.

(See READING SKILLS on page 28)

the criterion

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## Vouchers could provide educational freedom

by John F. Fink

The idea of vouchers for parents of school children, that could be used at the schools of their choice, has been around for a long time. It was first proposed by Citizens for Educational Freedom a generation ago when that organization was founded. It has surfaced now because there is a Reagan administration-backed bill before Congress that calls for such vouchers for a limited number of families that would qualify.

When they were proposed by U.S. Secretary of Education William J. Bennett on Nov. 13, there was immediate opposition from those who believe that such vouchers would seriously damage the public school system. That seems ridiculous but it's a concern of some public school administrators.

The way the system would work is that vouchers would be given to parents of educationally and financially disadvantaged students. Those vouchers then could be used in any school of the parents' choice, public or private. The proposed legislation set the vouchers at a maximum of \$600.

The idea of such vouchers probably would not have surfaced at this time had it not been for the tragic decision of the U.S. Supreme Court in the *Aguilar vs. Felton* case. Probably no Supreme Court decision since the one legalizing abortion has been as unpopular as that one handed down in July. It prohibited federally-funded remedial education in parochial schools.

The decision shot down a program that had worked

smoothly throughout the country for 20 years. Public school administrators, parochial school officials and parents were all satisfied with an arrangement that allowed public school teachers to teach remedial classes in parochial schools.

**ANGER OVER** the decision on the part of Catholic bishops was evident during their annual meeting in November. I've seldom seen the bishops so anxious to express themselves as they were over this matter. The discussion of the decision hadn't even been on the bishops' meeting's agenda, but when Auxiliary Bishop Edward Hughes of Philadelphia brought up the matter, bishops lined up to castigate the decision. (Indianapolis Archbishop Edward T. O'Meara was one of those who spoke, by the way.)

Cardinal John Krol of Philadelphia was particularly effective, calling the decision "a distortion, not an interpretation, of the Constitution" and lamenting that the court could not understand that the aid "is to the child, not to the institution. Our schools didn't benefit (from the program); the children did."

The result was a strong resolution passed unanimously the next day deploring "the harm and the hurt that so many children are suffering from the unjust, discriminatory and narrow decision."

Secretary of Education Bennett also deplored the decision, but he had no choice but to enforce it. Then he proposed using the money now provided for the remedial education program to pay for the voucher plan as a way of helping poor parents. He said that the voucher plan should pass the constitutionality test since the vouchers would go to all parents who qualify, not to the schools. At the same time, the parents would have a choice of where they wanted their children to attend school.

Those who think that such a system would damage the public schools must have an awfully low opinion of public schools. They obviously acknowledge that parochial schools are better because they assume that many parents would choose to take their children out of the public schools and send them to parochial schools if they were given \$600.

The program would benefit poor families who have never had a choice of where the children would be educated. They would be able to take the \$600 and apply it toward tuition at a school they believe will be better. Wealthy families have always had that choice; they can afford to live in areas that have the best public schools or to send their children to private schools.

Opponents of the Catholic school system argue, of course, that those schools will benefit indirectly since many parents will choose to send their children to Catholic schools. The head of Americans United for Separation of Church and State, for example, called the proposal "one more effort by the Reagan administration to funnel public funds into parochial schools."

Certainly some of the funds would go indirectly to parochial schools. But many of those funds came originally from parents of children in parochial schools whose taxes have always helped pay for the public school system.

Perhaps opponents of the voucher plan are not as concerned about the present proposal as they are with the idea that this might just be a foot in the door that could result in something much bigger. If vouchers can be given to poor parents to allow them freedom of choice in education, why couldn't they be made available to all parents of school children and let everyone decide where they want their children educated?

Why not indeed?



## Father Irvin T. Mattingly, oldest priest, dies at age 90

Father Irvin T. Mattingly, 90, died last Friday in St. John's Home for the Aged in Evansville. He was the oldest priest in the archdiocese and first in order of seniority.

### Archbishop O'Meara's Schedule

#### Week of February 2

**SUNDAY, Feb. 2**—Visitation with the Junior/Senior CCD class of St. Michael Parish, Greenfield, 6:30 p.m.

**MONDAY, Feb. 3**—Ceremonies of the Institution of the Ministries of Acolyte and Lector, St. Meinrad Seminary, St. Meinrad, 4 p.m.

**MONDAY-WEDNESDAY, Feb. 3-5**—Annual Conference for Bishops, Religious Superiors, and Vocations Directors, St. Meinrad Seminary, St. Meinrad.

**FRIDAY, Feb. 7**—National Catholic Schools Week, Eucharistic Liturgy at St. Joan of Arc Church, Indianapolis, 10 a.m.

The funeral liturgy was celebrated on Monday in St. John Church, Logosotee, where he had been a member. Burial was in St. John's parish cemetery.

Father Mattingly was born in Daviess County on June 17, 1895. He was ordained a priest in St. Meinrad Archabbey Church on May 25, 1920, and was named assistant pastor of Assumption Parish, Evansville. In 1931 he became administrator of St. Peter Parish, Linton, and St. Joan of Arc Parish, Jasonville. All of those parishes are located in what is now the Diocese of Evansville.

In 1937, Father Mattingly became pastor of St. Mary of the Woods Village Parish. From 1946 until his retirement in 1967, he was pastor of St. Ambrose Parish, Seymour.

Father Mattingly was a member of the Knights of Columbus, national and state Right to Life, Blue Army of Our Lady of Fatima, Marian Movement of Priests,



Father Irvin T. Mattingly

Priests Eucharistic League, Catholic Near-East Welfare Association, United Families of America and the Foreign Policy Advisory Council of the Congressional Club Foundations.

He is survived by two brothers, S.A. and William F. Mattingly.

## Mass stipends increased to \$5

The offering that people make to a priest for celebrating Mass will be increased from \$3 to \$5 in the Archdiocese of Indianapolis on Feb. 1.

Mass stipends are set by the bishops of a province. Recently the bishops of the Indiana province agreed that the stipend should be \$5.

In a letter announcing the increase, Msgr. Gerald A. Gettelfinger, chancellor, reminded priests that Mass offerings already accepted prior to Feb. 1 must be honored.

Msgr. Gettelfinger also reminded pastors that they are obliged to say Mass for the people of the parish each Sunday and Holy Day of Obligation and they may not take stipends for "pro populo" Masses. Instead, the salary schedule for priests in the archdiocese has been amended so that those obligated to say Masses for the people will receive an additional \$25 per month. This is an increase of \$10 per month from the previous salary.

## Eight episcopal liturgies scheduled around archdiocese

With the Cathedral of SS. Peter and Paul closed for renovations, alternate sites for episcopal liturgies have been announced. Archbishop Edward T. O'Meara will preside at the following liturgies:

Feb. 12, Ash Wednesday, 7 p.m. at St. Mary, North Vernon.

Feb. 16, First Sunday of Lent, 11 a.m. at St. Joseph, Terre Haute.

Mar. 23, Passion Sunday, 10 a.m. at St. Charles, Bloomington.

Mar. 25, Christ Mass, 7:30 p.m. at St. Barnabas, Indianapolis.

Mar. 27, Holy Thursday, 7 p.m. at St. Andrew, Richmond.

Mar. 28, Good Friday, 2 p.m. at St. Mary, New Albany.

Mar. 29, Easter Vigil, 8 p.m. at Holy Spirit, Indianapolis.

Apr. 6, Neophyte Mass, 4 p.m. at St. Pius X, Indianapolis.

## Catholic Schools Week 1986

My dear family in Christ:

The celebration of Catholic Schools Week 1986 begins on Sunday, Feb. 2, the Feast of the Presentation of the Lord. This gives a unique opportunity for focusing on the tremendous assistance our Catholic educators give to the parish through their service in our schools.

Catholic Schools Week theme is "Rainbow of Excellence" and is certainly a propitious choice closely related to this feast's celebration of light and meeting; of letting the light of Christ touch every aspect of learning and living; providing excellence in education for children of every racial, ethnic, national and socio-economic background.

The special feast that coincides with the celebration of our schools originated in the fourth century. It recalls the holy day on which Jesus was presented in the temple. Simeon—the old age of the world—welcomes the eternal youth of God in its arms.

In this subtle depiction of Catholic education as a prism, a pivotal meeting place of the light of the Gospel and human wisdom, we find Christ who came as a light of revelation to the nations. During this feast and its glorious liturgy, as well as during the ensuing week, we turn our hearts to God, who continues to reveal himself to the world through the ministry of the church and particularly through Catholic education.

May our Catholic educators—truly a rainbow of excellence in their fields—be blessed abundantly as they reflect in their teaching the truth of God's eternal love.

Sincerely yours in Our Lord,

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



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## Archdiocesan Catholic Charities

# Active boards vital for Catholic Charities

by Robert Riegel

January 1986. Another new year for the work of Catholic Charities and its many agencies. During the past year we have been acquainting you with the hard work and dedication of agency staff and volunteers providing services to those in need. There is another aspect to keeping

these programs alive and healthy, a special contribution that cannot be overlooked. This is the contribution of the agency boards and committees who oversee the work of our Charities agencies.

A typical month, January. Looking at just a few dates on the calendar I see: Jan. 8, Tell City Advisory Council; Jan. 8, New Albany Catholic Charities Board; Jan. 13,

Holy Family Shelter Advisory Committee; Jan. 14, RSVP Advisory Committee; Jan. 16, St. Mary's Child Center Board; Jan. 17, Campaign for Human Development, Archdiocesan Committee; Jan. 21, Terre Haute Catholic Charities Board; Jan. 31, Catholic Social Services Board.

And this does not include extra committee meetings and individual activities by board members for their various programs.

Board members work closely to support programs of Catholic Charities. They give advice, help raise money, evaluate and oversee directors and other personnel, serve as "eyes and ears" in the community as well as broadcasting systems for the agency, and, in general, assume responsibility that the church is truly serving those in need. Sometimes board members also serve food, move furniture or visit with agency clients as volunteers beyond their board duties.

A look back in 1985 presents a series of snapshots of board members going about their business of making our agencies and programs run. I see, for example:

Ray Haller walking through St. Elizabeth's Home with director Tony Logan making sure the building is safe, healthy and well-kept for the young women in residence.

Paul Pike working with United Way of Wabash Valley to be sure that the employees of Eli Lilly at Clinton know about the services of Terre Haute Catholic Charities before making their pledges.

Pat Clancy pushing tickets for the St. Mary's Child Center annual dinner dance and bringing his personal friends into the agency's circle of supporters.

Mike Connelly attending many 7:30 meetings to represent Catholic Social Services in developing housing for the elderly.

Mary Ann Hollinden dashing to deanery

priests' meetings to talk up the possibilities of Catholic Charities involvement in the Tell City Deanery.

Ron Dorse pushing the Seymour Deanery Pastoral Council and the Charities Office to bring more counseling services to his deanery.

Ron Jackson lending his professional experience to the heating and mechanical needs of the Holy Family Shelter.

Board members of Bloomington Catholic Social Services continuing their annual appeal for membership in the local United Way.

Advisory Council members of the RSVP and Senior Companion programs gathering auction items to raise precious dollars for these programs.

The activities are as varied as the needs of agencies and the list could go on of individual names and group efforts—these are only a few of literally hundreds of agency and program advisers.

In 1984, with the reorganization of archdiocesan offices, a new archdiocesan-wide board for all Catholic Charities work was formed, in addition to the already existing agency boards. Early on, it adopted as its initial goals, expansion of services throughout the archdiocese and awareness of the programs of Catholic Charities. The board planned to be involved in changing the various systems which bring about some of the needs our agencies deal with.

Representatives on this board come from all areas of the archdiocese and from all our existing programs. Under the leadership of Jim Witchger, a member of St. Pius X Parish in Indianapolis, the board has begun to work toward these goals. It sees its role as being to help integrate the works of Catholic Charities into the overall directions of the archdiocese and the many charitable works of parishes and individuals.

## Fortville parishioners to participate in Host Homes

by Jim Jachimiak

Members of St. Thomas the Apostle Parish in Fortville are taking seriously Jesus' exhortation to "let the little children come to me."

A number of parishioners have volunteered to participate in the Host Homes program, which provides temporary shelter for children while family problems are worked out. The program is administered by the Indiana Juvenile Justice Task Force, and aimed at children aged 7-17.

"The basic underlying problem is usually a conflict with the parents," said Ron Carpenter, state director of Host Homes. "These kids have done nothing to harm anybody but themselves." They may be runaways or have problems with truancy or curfew violations, for example. Others may simply need time away from a family problem. But they are not dangerous to their host families, Carpenter noted.

Father Joseph Kos, administrator of St. Thomas, learned about Host Homes when the Federation of Churches of Indiana appealed to pastors for assistance with the program.

Father Kos scheduled a meeting last November at his parish to introduce the concept to Hancock County, and 26 parishioners attended. A second meeting was held at St. Thomas on Tuesday night for those interested in the program. It included about 50 community leaders, most of whom have some contact with youth-school officials, law enforcement officials, judges and welfare officials.

INDIANA'S Host Homes is modeled after one which was formed in Connecticut in the early 1970s. In the late 1970s, Carpenter explained, Indiana adopted a new juvenile code which called for alternative facilities for young status offenders. But 60 percent of Indiana's 92 counties still place them in detention centers and jails, Carpenter said.

In 1983, the Juvenile Justice Task Force decided to address the issue. With a federal grant from the Department of Health and Human Services, pilot Host Homes programs were established in the Evansville, Terre Haute and Logansport areas. Now, Carpenter is working with Mac Bellner, local coordinator of Host Homes, to expand the Marion County program. But, he noted, "We had no intention originally of going into Hancock County. It was only because of Father Joe's enthusiasm that we are able to do that."

Because the needs in Hancock County are not as great as in Marion County, the cost of the program there should also be less. Whatever the cost, Carpenter said, Host Homes is "a very cost-wise program." Children who are housed in a juvenile center cost a county \$20-30 a day. Host Homes parents receive no money for the service they provide. The average stay is 10-12 days, Carpenter said, but the child may stay as long as three weeks.

While there is no money involved for Host Homes parents, Father Kos feels that "the reward is 10 times greater than any money. It's good for the families and it's good for the kids."

With only about 10 families involved in Marion County, the biggest problem Carpenter faces there is recruiting families and individuals to provide homes for the children. That is why Host Homes has

appealed to churches for help. "The church is an ideal place to recruit families," Carpenter said.

IN ADDITION, churches can help sponsor youths in the Host Homes program by providing them with clothing and toiletries. "There are always kids in need," Carpenter noted.

While finding families has been difficult in Marion County, it apparently will not be a problem in Hancock County. Father Kos said the response at St. Thomas caught Host Homes administrators off guard. But, he added, "It didn't surprise me. There are hundreds of families out there of all denominations that would love to reach out with their love and take these children into their homes."

After presenting the program to parishioners in November, Father Kos made contact with public officials. "What surprised me was the fantastic enthusiasm that they showed," he said. "They told me how this could help them, and I just shut up and let them talk because they were really selling themselves."

Father Kos noted that because Hancock County has no juvenile facility, some law enforcement officials have brought children into their own homes temporarily. Other youths spend time in the county lock-up, without ever committing any crime, simply because there is no other place for them.

The Hancock County program will be administered by a local coordinator. That coordinator will be paid a small salary, funded in part by the federal government, with the county providing matching funds.

Once a referral is made, a Host Homes coordinator will counsel the family or refer family members to outside counselors. In two-thirds of those cases, the problem is resolved before the child must be taken from the home, Carpenter said. But when a "cooling-off period" is needed, parents may sign a consent form which allows children to be placed in Host Homes.

And if just one of those children is helped in Hancock County, Father Kos said, "I'd spend another thousand hours on this thing."

## AFDC-UP bill dead without a vote in the state legislature

by Ann Wadleton

An AFDC-UP bill was heard in committee with predictable results. The facts convinced committee members but the chairman refused to allow a vote because, he said, the "leadership" did not have time to deal with the issue and still finish up by late February. Without a vote, the bill is dead.

The hearing was a first for AFDC-UP, which would allow the children of certain unemployed parents to be eligible for Aid to Families with Dependent Children benefits (AFDC) without forcing the father to leave the home. Under the current law, only children of single parents are eligible. According to Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC), AFDC-UP bills have been introduced in previous sessions but never allowed a hearing.

Among those testifying in support of the

pro-family AFDC-UP was David, a Gary father who admitted that he was scared. In a trembling voice, he told how he lost his wife and children because he can't find work and they could not receive help while he lived with them. "It's too late for me," he said. "but maybe you can help someone else."

Referring to the leadership's hope for an early end to the session, a woman in the audience said, "But people can't wait until next year—can't you stay and help us now?"

The best that the committee chairman could offer was maybe a summer study committee, on an issue which has been studied numerous times, most recently by the 1984 Governor's Select Advisory Commission of Public Welfare which issued a lengthy document and supported adopting AFDC-UP. But a study committee would help keep the issue alive for future action.

## New association forming for local pastoral ministers

by John F. Fink

A new association for pastoral associates, pastoral ministers and pastoral administrators in the Archdiocese of Indianapolis is being formed. A formation meeting is scheduled for Thursday, Feb. 6, at 10 a.m. in the Catholic Center in Indianapolis. Approximately 50 persons eligible for membership in the association have been invited to attend.

A steering committee headed by Benedictine Sister Anita Eberle, St. Catherine and St. James Parishes in Indianapolis, has prepared a proposed

constitution for the association and a ballot for the election of officers. Other members of the committee are Providence Sister Marsha Speth, St. Agnes Parish in Nashville; Franciscan Sister Alice Reitzner, Holy Trinity in Indianapolis; and David J. Bethuram, Our Lady of the Greenwood in Greenwood.

According to the proposed constitution, the purpose of the new association "will be to foster spiritual and professional growth, communication, support, and a corporate voice for pastoral associates, pastoral ministers, and pastoral administrators." Membership will be open "to all non-ordained persons serving in parishes with full or part-time pastoral responsibilities."

Providence Sister Loretta Schaffer, archdiocesan assistant chancellor, is the liaison person between the archdiocese and the new association. She will speak at the Feb. 7 meeting on the topic "New Patterns—New Focus."

Also at the meeting a name will be determined for the association, the constitution will be adopted, and the officers will be announced. Father David Coats, archdiocesan director of personnel, will speak on "The Association: Its Challenge and Role." Finally, the new officers will be installed by Archbishop Edward T. O'Meara.

Ballots for the election of officers have been mailed to those eligible for membership in the association. Nominated for president are Sister Anita and Providence Sister Connie Kramer, Holy Spirit in Indianapolis; for vice president, Sister Alice and Providence Sister Gwen O'Malley of St. Philip Neri in Indianapolis; for secretary/treasurer, Bethuram and Providence Sister Suzanne Buthod, Holy Rosary and St. Patrick's in Indianapolis; and for communications secretary, Franciscan Sister Shirley Gerth, St. Mary in Greensburg, and Franciscan Sister Barbara Piller, St. Pius X in Indianapolis.

# COMMENTARY

## Vatican directives won't harm academic freedom

by Dale Francis

We seem to enjoy steering into stormy controversies but, on the practical level, I think the flurry and worry that Vatican directives are going to threaten academic freedom at U.S. Catholic universities is a tempest in a teacup. It isn't going to happen.

The cause for concern is the draft of a document from the Vatican Congregation for Education, designed to reinforce the Catholic identity of Catholic universities. That proposed document, in harmony with canons 810 to 812 of the New Code of Canon Law, requires that theological faculties of Catholic colleges and universities have a mandate from the local bishop. It also allows the bishop to dismiss faculty members who do not



possess "doctrinal integrity" or "uprightness of life."

The draft of the document was made public last April. There were, of course, objections made then but a full fledged view-with-alarm campaign seems to be underway only now. It doesn't seem to me to be justified because, on a practical level, there really isn't a crisis.

First of all, we have only the draft of the document from the Sacred Congregation for Catholic Education. There is understanding of the particular situation of higher education in the United States within the Congregation. The Prefect of the Congregation is Cardinal William Baum, the former Archbishop of Washington. There may be modifications in the final document.

There is real concern at the Vatican about the necessity of Catholic universities reinforcing their Catholic identity, so perhaps there will be no change and the document will require that the theological faculties of Catholic colleges and univer-

sities have a mandate from local bishops. What will that mean?

Not really very much. I think I know the bishops of the United States and I can't think of one who would wish to force a confrontation over this. That's not because there's some lack of fortitude or weakness of wish to defend faithfulness to the teachings of the church among the bishops but because among the bishops there is an understanding of the importance of the principle of academic freedom. Academic freedom is not only an important principle, it is a fragile principle. There's no such thing as a little academic freedom; you either have it or you don't have it.

There might very well be bishops who aren't happy about some faculty members at colleges or universities within their own dioceses. But they wouldn't act to prevent them from teaching, understanding that intervention would mean a shattering of a concept that can't allow exceptions.

My expectation is that, if the Vatican directive did require that theological faculties of universities have a mandate from the local bishop, the bishops of this country would, through consultation within the national conference, reach a decision on how they could fulfill the responsibility without intervention that might threaten academic freedom.

The particular situation in Catholic higher education makes even more unlikely a situation of direct intervention of bishops in faculty composition at Catholic universities. There was a time when almost all Catholic colleges and universities were under the direct control of religious orders or communities. In the last two decades, control of the universities has been passed



to lay boards, whose directors are not even necessarily Catholic. A bishop might ask and expect obedience from members of the religious but universities governed by lay boards do not have the same relationship with the bishop.

Finally, the concept of academic freedom is important to all in the academic community. It might well be that in the theological faculty at a Catholic university, all members might be opposed to the views of a particular theologian on the same faculty. But were that member to be dismissed, all would rise up in protest. The fact is, it all goes together. Academic freedom is, in practical fact, secure.

## How God speaks to us today through great people

by Msgr. George G. Higgins

This year the United States celebrated for the first time a federal holiday honoring the Rev. Martin Luther King, Jr. Reflecting on the meaning of the life and death of this great man, I take my lead from a perceptive study on the meaning of sanctity in the modern world by a young American theologian.

"The saint," he says, "is a sacrament, a sign of mediating grace." His argument is that, while continuing to honor and learn from the more stylized forms of sanctity which may have flourished in the past, "we should watch for (new) signs (in



our own day and age) and should be looking not just for the latest saint proclaimed (canonized) in Rome; we should be looking at the poets, novelists, diarists, prisoners of conscience, prophets (social reformers), fools and other wrestlers with God. They may be the true signs of how God is speaking to us today."

Dr. King would object to my saying so, but in my opinion he was such a sign. As a good Baptist, he might have gagged at the word "sacrament" applied to his own person, but he was indeed a sacrament in the sense we use the word here, a sign mediating grace to those for whom he laid down his life in Memphis and for those of us left behind to carry on his work.

To say Dr. King was, is and will continue to be a sign of how God speaks to us today is not to indulge in sentimental piety. To do that would be to cheapen, if not betray, the faith which motivated Dr. King to dedicate

his life to the poor and the oppressed and which alone can account for his willingness to make an emergency trip to Memphis knowing, as he must have, that he was putting his life on the line.

That he was willing to do so warrants our saying that his tragic death was an example of martyrdom, at least in the extended contemporary sense of the word. The root meaning of the word "martyr" is witness, one who gives testimony. Theologians tell us that in the New Testament the word means giving witness or testimony to the faith by word and example. In the course of time the word took on, in the Christian lexicon, a more restricted meaning and was applied only to those who had shed their blood for the faith.

Dr. King was a martyr in both senses of the word. He was a witness, he gave testimony to the gospel values of justice and peace and, in the end, was prepared to

die for them. I do not say he consciously put his life on the line in defense of his religious faith as such. Throughout his entire lifetime, however, he witnessed to values which are an integral part of the Christian message and proved that these values were more important to him than life itself.

It is important, I think, to bring our understanding of sanctity and martyrdom up to date, important to look to the example of men and women who, by the grace of God, have been given the courage to stand up in support of human rights and, even at the risk of death, openly to defy the forces of tyranny and oppression on the left and the right. These men and women are true signs of how God speaks in our own century—a century which, for all of its technological progress, has experienced an almost unparalleled degree of violence, political oppression and economic servitude.

## Will there be enough teachers for all our grandchildren?

by Fr. Eugene Hemrick

"Notice: We are sorry to inform you that given the low numbers of teachers your child will not be able to be educated at this school."

Even though that notice to parents sounds far-fetched, don't bet on it never happening.

According to Dr. Eugene Campanale, a professor of education at St. Mary's College, Notre Dame, Ind., and other prominent educators, the teaching profession could become unable to meet the educational demands of the future. He sees many fewer young adults choosing the teaching profession.

Women who are the backbone of the elementary and secondary level are realizing they now have more opportunity to become lawyers, business executives and doctors. These professions offer them an identity and financial possibilities once restricted primarily to men.

Other reasons for the lower number of teachers might be traced to the high tolerance teachers now need in order to deal with children who vent their frustrations in the classroom. Confusion

over a teacher's authority has in many cases turned schools into battlegrounds.

There is no question that most teachers, like most musicians, belong to a profession that is not overly rewarding from a financial standpoint. The fact that many teachers are underpaid and must go on strike to get better wages and benefits has



helped diminish their image and in some cases lessened community support.

A growing distrust of teachers, especially by organizations like Accuracy in Academia with its vigilante tactics, is adding to the woes of teachers while at the same time threatening the democratic principles upon which American education is based.

In the play "A Man For All Seasons," there is a scene where Richard Rich, a friend of Thomas More's family and an admirer of his power and fame at court, asks More for a job. More replies: "Why not be a teacher? You'd be a fine teacher. Perhaps even a great one."

Rich asks: "And if I was, who would know it?"

More replies: "You, your pupils, your friends, God. Not a bad public, that."

In that succinct scene the eminence of being an educator and its importance as a vocation are summed up.

I believe there is an urgent need to look at teaching as a vocation, to see it in a way similar to the ideals portrayed in "A Man For All Seasons." The time has come for all of us to better appreciate the worth of teaching and why it is such a valuable life dedication.

It is possible that if we don't do our homework now we could see fewer schools, as well as education restricted to the wealthiest who can support it.

We also could be subjected to a wave of

second-rate teachers who can't find anything better. Or, is it possible the business world could take over our educational system and educate solely in the things that make a profit, with no care about educating the whole person?

As we observe Catholic Schools Week, diocesan and parish councils, state Catholic conferences and adult-education groups should put the value of a teacher's vocation high on their list of studies.

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the criterion

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# ENTERTAINMENT

VIEWING WITH ARNOLD

## 'Enemy Mine' celebrates unity rather than division

by James W. Arnold

At a time when people like Sylvester Stallone use the power of movies to stir up existing tensions and antagonisms among men and nations, it's refreshing to find an upbeat film like "Enemy Mine," which tries to build a few bridges.

Unfortunately, it's Stallone who's making the big money.

Under the best of circumstances "Enemy Mine" would not draw vast throngs to the box-office. In years past, it would be a surprising little sci-fi gem you'd discover in theater number six or 16 in a mall somewhere, and tell your friends about. The trouble is this U.S.-German production isn't so little. It cost \$33 million, and won't come within a moonshot of making more than a fraction of it back no matter how many friends you have.

There are no new stories, and this Edward Khmura screenplay retells the old story about bitter enemies who are thrown together in a wilderness, and learn they must cooperate to survive. Eventually in this case, cooperation turns to deep friendship that persists beyond the grave.

It's an optimistic story, as manipulative in its way as Stallone is in his. Sensitively directed by Wolfgang Petersen, who made similar humanistic points in "Das Boot," and persuasively acted by Dennis Quaid and Louis Gossett, Jr., "Enemy Mine" touchingly celebrates what unites rather than divides men. If it's not a Christian film



under all its space epic trappings, then nobody has been reading their New Testament lately.

The premise is a space war a hundred years from now between humans and the Dracs, a reptilian race from the planet Dracon. Both lay claim to the richest areas in the distant cosmos, and the dispute has a familiar ring. Quaid is Davidge, a brash combat pilot with a vindictive hatred for the enemy (though he's never personally seen one), and after an early dogfight, he and the gentle Drac pilot Jeriba (Gossett) crash and are marooned on a desolate volcanic world.

After a period of shouting matches and trying to kill each other, they're forced to unite against hunger, the local monsters, the terrors of meteor showers, and the awful loneliness.

Jeriba is unrecognizable as Gossett, but after a few minutes you hardly notice he looks like E.T. As often happens in sci-fi, it's the alien who is more "humane" and teaches the aggressive earthman to be more civilized. Jeriba is also more "religious." He carries a holy book on a chain around his neck, and talks of the master's teachings: "If one receives evil, let him not do evil in return, rather let him return love." Davidge admits he's heard something like that before. "Truth is truth," says Jeriba.

The unique twist is that Gossett's Jeriba becomes the first male in movie history to give birth to a child. (The Dracs have only one sex, and for them birth simply "happens." The heavy word for it is "parthenogenesis.")

You can perhaps see what's coming. Jeriba is going to die, and makes Davidge



SCI-FI THRILLER—Louis Gossett Jr., left, and Dennis Quaid star as enemy pilots fighting an interplanetary war who are marooned together on a deadly planet in "Enemy Mine," classified A-III by the U.S. Catholic Conference. (NC photo)

promise to take the child and somehow get it home and have it "baptized"—"to stand before the holy council and say its lineage." To do this, the macho Davidge must not only raise the little creature (he teaches it how to play football) but fight off a cruel gang of human bandits who use Dracs as slaves in scavenger mines.

All this may be difficult for all but hardcore sci-fi buffs to accept—I didn't say it was "Citizen Kane"—and the rescue sequence that climaxes the movie is typically brutal action-film nonsense that sharply contrasts with the gentle tone of the rest. But the "impossible" scenes—including Jeriba in his/her fatal labor and Davidge taking the child in awe from the body—are done with skillful panache.

We know Gossett as a subtle actor of great range, but his performance here is beyond dazzling. With his body encased in a "lizard suit," he has nothing to work with but his eyes and voice. Yet he creates not only a sympathetic personality but an alien style of speech, full of gurgling, spits and grunts that soon become endearing.

In one memorable scene, he performs his race's sacred act, chanting his family lineage in his own language. It's oddly beautiful, certainly the equivalent of moving up by reciting the city directory.

Peterson resists taking events too seriously, and the frequent laughs are

nearly all intentional. Especially good is a brief throwaway sequence in the "funeral" area of the human fortress-satellite. Two GI's are playing taped "services" for each corpse as it bumps along on a conveyor belt, with appropriate hymns for each religion. One body's name tag says "agnostic." No music for him, just out the hatch.

The impressive Fryne IV landscapes match locales in Lanzarote in the Canary Islands, and the special effects, including an extraordinarily hellish mine, are at least passable in this George Lucas era of spectacular visuals. "Enemy's" charm, though, is in its message, which is that, fundamentally, we're all made to the same image and likeness. That too, we've heard before, but lately not often.

(Scary and violent in spots: PG vulgarities; satisfactory for teens and adults.)

USCC classification: A-III, adults

### Recent USCC Film Classifications

The Best of Times ..... O  
Murphy's Romance ..... A-III

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

## 'Peter the Great' only gem among Feb. specials

by Henry Herx

A number of network specials are coming up in February because it's a "sweeps month," television jargon for a period in which the ratings are used to set the price stations charge advertisers for running their commercials.

To boost ratings during a sweeps month is the task of network programmers who rely upon high-priced entertainment specials, rather than regular fare, to attract viewer attention.

Part of network sweeps strategy, however, is "counter-programming," another bit of TV jargon referring to a network's attempt to spoil the ratings of a rival's blockbuster by putting on one of its own in the same time period. Whatever viewers may think of these frustrating rites of February television, the sweeps start Sunday, Feb. 2, with a classic confrontation between the three networks.

ABC, going for the broadest possible audience, has scheduled an evening of family entertainment, beginning with the premiere of a new series, "The Disney Sunday Movie," airing 7-9 p.m. EST. Following this is the popular 1983 theatrical motion picture, "Mr. Mom," a family situation comedy airing 9-11 p.m. EST.

NBC's Sunday fare offers the first of a four-part historical miniseries, "Peter the Great," airing 9-11 p.m. EST and continuing in that same time period Monday, Tuesday and Wednesday, Feb. 3, 4 and 5.

Appealing neither to family audiences nor intelligent viewers is the miniseries, "Sins," an overblown daytime soap opera airing Sunday, Feb. 2, 8-11 p.m. EST on CBS. This marathon of bathos continues Monday and Tuesday, Feb. 3 and 4, 9-11 p.m. EST both nights.

Based on the novel by Judith Gould, "Sins" is the old rags-to-riches story of a woman who, after much suffering, becomes a great success, in this instance, the head of an international publishing empire. Along the way, however, the woman in "Sins" (Joan Collins typecast again) has made enemies who are plotting her destruction.

The heroine is a poor little French girl, more sinned against than sinning, at least in the first four hours—raped at 13 by a German soldier, tortured by the Gestapo, her

American lover killed in Vietnam, mistress of a sadistic aristocrat in order to get the money needed to cure her catatonic brother, witness to the murder of her wealthy husband (poor Gene Kelly) by an impotent cad she had once scorned.

No need to go any further with this catalog of tabloid sensationalism. This is formula pulp romance which thrives on bad taste and an underdeveloped sense of good and evil. However, its worst sin is that it is a tedious bore, compounded by Douglas Hickox's leaden direction and featuring such consistently inept acting that one is embarrassed for the professionals involved.

Doubtless CBS is correct in counting on a sizable audience for such melodramatic trash. This kind of adult escapist fantasy, however, can be dangerous for adolescent minds and parents are well-advised to try some other channel.

"Peter the Great" NBC, Feb. 2-5

The life of one of the great figures of world history is dramatized in "Peter the Great," a four-part miniseries premiering Sunday, Feb. 2, 9-11 p.m. EST on NBC. The remaining three parts air Monday through Wednesday, Feb. 3-5, 9-11 p.m. EST each night.

Peter was the autocratic czar who brought 18th-century Russia out of the Dark Ages by introducing Western ideas of science, trade and industry. It is an epic story, but then Russia is a large country, stretching then from Poland to China and threatened on all its borders.

The greatest threat, however, was the prospect of civil war, with a regent acting in the name of an incompetent czar, a divided royal family, feuding nobles and the Russian Orthodox Church uncertain of whom to support.

Based on Robert K. Massie's recent Pulitzer Prize-winning biography, the script by veteran writer Edward Anhalt is good historical popularization as well as good dramatization. The series, produced and directed by Marvin Chomsky—an old hand at long-form television—is closer to "Masterpiece Theater" than to a Hollywood popcorn version of history.



RUSSIAN EPIC—Maximilian Schell as Peter leads the Russian army into battle against the Swedish army at the battle of Poltava in NBC's epic miniseries, "Peter the Great," airing Feb. 2-5. (NC photo)

This is a series of considerable intelligence and some maturity. It was a violent and confusing period in history that youngsters may find difficult to understand.

Finally, the network competition on the opening night of sweeps month, a special ratings period for the networks, offers little choice for adults other than "Peter the Great."

# TO THE EDITOR

## On Galileo, science and abortion

Legend has it that Galileo muttered the famous phrase, "eppur si muove," ("but it does move") under his breath immediately after he was compelled to sign the statement which said that the earth was fixed forever in the heavens. In the current abortion debate going on in our land, when lies and half-truths seem the order of the day, the mutterance—real or apocryphal—of Galileo can serve as the inspiration for all those who would defend human life. On the abortion issue a new sort of Galileo case has arisen, and this time it is the pro-abortionists who show themselves the enemies of science.

For just as the Italian astronomer knew as a fact of science that the earth did indeed revolve around the sun and was not fixed forever in the heavens, so do those who

battle in defense of human life know as a fact of science what abortion really is. Scientifically speaking, I know that abortion is killing, pure and simple and scientifically stated.

Defenders of human life know that abortion is killing. Those who would take that life in the womb know it as well. But this scientifically accurate description of what abortion really is would not sit well with the American public. American society is not ready to digest this scientific truth. And so the pro-abortionists decide to mask the reality of the abortion fact. In effect, they say, "Let's hide the scientific reality of abortion; let's call it something else."

Let's call it a right guaranteed by the Constitution; let's call it a matter of per-

sonal preference. Let's trot out Gloria and Billie Jean to show how successful one can be if one exercises this "right," this "freedom."

Let's call it the second line of defense for birth control; let's call it post-conceptive family planning; let's call it a remedy for teen pregnancy. Let's call it all these things and more. But let's not call it what it is in reality: abortion is killing, pure and simple and scientifically stated.

Let's be careful how we label our pro-abortion organizations. Let's not call our organization the National Killing Rights Action League—that sounds a bit harsh; let's not call our group Catholics for Killing—tends to grate on the ears. "Free Choice" has nicer ring to it, don't you think?

At a time such as this, when killing is cloaked in freedom, when killing becomes one of our "rights," it is imperative that all who would defend human life in all its

forms be a beacon of honesty in the intellectual world and refuse to call evil good. It is imperative that the intellectual sham of the pro-abortionists be pointed out for what it is. It is imperative that the scientific truth of what abortion really is not be lost sight of in the reams of rhetoric dashed off by abortion advocates in hopes of fooling the American people concerning what really goes on in abortion clinics. What takes place there is killing; pure and simple and scientifically stated. And it's a killing of our own kind, a killing of human beings.

It is up to the men and women who would defend human life from its inception to see to it that the fearful and whispered "eppur si muove" of Galileo be transformed into a fearless and forceful declaration of scientific honesty in our own age.

Father Germain Kopaczynski, OFMConv.  
Granby, Mass.

## Thanks to food distribution helpers

We, Holy Cross Parish/St. Vincent De Paul, want to express our deep appreciation to all who participated in the distribution of food for the needy, Christmas, 1985. More than 800 households were able to have enough food for a Christmas meal through the cooperative efforts of many churches, businesses, organizations, schools, families and individuals.

Thanks is due to those who planned, gathered, boxed and delivered staple items

in the weeks before Christmas; to all whose financial contributions bought meat, milk and other food items needed to provide balance and nutrition to the meal; to the willing hands, feet and hearts who sorted, bagged, packed, carried and were generally available behind the scenes; to everyone who supported this extraordinary effort. This project needed people willing to share time, talent, muscle, material, patience and prayer. You were there.

We are enriched through you. You have affirmed our belief in the dignity of every human person and in the right of all to have what is needed to live with dignity. We trust that you, too, know joy for having shared with your brothers and sisters in God's family through this food-distribution project at Holy Cross Church.

Rev. Cosmas L. Raimondi, pastor  
Sr. Marie Werdmann, associate  
Sr. Barbara McClelland, principal

## Feminism debate

Re: "The current debate on feminism," letter to the editor in the Nov. 22 issue. Mr. Bourke is woefully misinformed. May I suggest that he read "Women . . . a World Survey," by Ruth Leger Sivard? World Priorities, Box 25140, Washington, D.C. 20007 (paperback, \$5).

Marilyne Scully

Milan

Indianapolis

## Using girls as servers on the altar

During the synod of bishops, the Holy Father spoke of misinterpretations of the Vatican Council II documents and the bishops spoke of abuses. In the synod final report, mention is made that the bishops are to correct the abuses, and one abuse which is obvious and publicly displayed is the disregard by a minority of dissident priests of the ban on the use of girls as altar servers.

If the bishops do not correct this abuse and order the priests to obey the liturgical norms which specifically prohibit women (young girls, married women, Religious)

from serving the priest at the altar, even in women's chapels, houses, convents, schools and other institutions, and also to correct many other abuses, the synod of bishops will have been in vain and Cardinal Ratzinger would be correct in stating that the church is self-destructing and there will be no doubt that the church is in a crisis.

All Catholics should obey the teachings of the church, as stated by the Holy Father on many occasions and this includes the clergy and religious as well as the laity.

Peter J. Moroz

Terre Haute

## Andy Jacobs' record on abortion

Re: the meeting on national issues with Representative Andy Jacobs (The Criterion, Jan. 17):

Congratulations to Andy—his wit and rhetoric appear to be as keen and sharp as ever.

Strangely, a most important national issue was omitted—abortion. Congressman Jacobs' record is and has been pro-abortion. During the year 1985 in the five

key abortion-related roll call votes conducted in the U.S. House of Representatives, Congressman Jacobs voted pro-abortion on all five issues.

You quote Andy on his first election to the House, "It was all an accident." It is time to make his departure from Congress a reality.

M. Spiegl

Indianapolis

## Retired bishops: don't ordain women

Dear Retired Bishops:

Forgive me, I do not know if there are any retired bishops in Indiana. If there are, please read this and pass it on.

Please do not ordain women to be priests. Even though you are retired you are still serving God and Pope John Paul II. Over and over the pope has said we are not going to ordain women. I know you would

become an instant celebrity if you did ordain one, but what about the harm that would be done to the faithful? Surely in the twilight of your years you want to be remembered as a loyal and obedient priest.

Please pray for all of us so that we too are loyal and obedient to Pope John Paul II.

Mrs. Robert Voll

Terre Haute

## the pope teaches Christians should give common witness to our faith

by Pope John Paul II  
Remarks at audience Jan. 22

We are now celebrating the Week of Prayer for Christian Unity. In this celebration Christians dedicate themselves to pray for that unity which Christ wished for his disciples.

It is our faith in Jesus Christ, together with our common baptism, that is the basis of our prayer for one another as brothers and sisters longing for unity. The Decree on Ecumenism of the Second Vatican Council states that our common baptism constitutes a sacramental bond of unity among us and thus is the point of departure in our search for unity. Baptism is directed towards a full profession of faith and a full participation in eucharistic Communion. This intrinsic requirement is the very thrust of the whole ecumenical movement.

The recent extraordinary Synod of Bishops pointed out that during the 20 years since the close of the council, ecumenism has become inscribed deeply and indelibly in the church's consciousness. Dialogue has begun with all the churches of the East and West. These dialogues have as their common goal reconciliation and eventual



unity. We are grateful to the Lord for the purifying of hearts that is taking place, as well as for the growth in mutual charity among Christians.

The theme proposed for this year's celebration is "You shall be my witnesses." These words of the risen Lord to his disciples are an invitation to us as Christians today to give common witness to our faith. Let us pray for one another with ever greater fervor as an expression of the solidarity which flows from our baptism and impels us to search for perfect unity in Christ.

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## CORNUCOPIA

## Seeing Christ in disguise

by Cynthia Dewes

It's hard to be dignified when you smell bad. Or when you drool, shuffle, have seizures or talk "funny." Even the most non-judgmental among us find it hard to respect people who display such qualities. And some of us might even be afraid of them.

That's why elderly and handicapped people have such a rough time in our society. They don't fit the popular image of youth, beauty and material success. If they dare show up at fashionable shops or jive entertainments, they are made to feel as unwelcome as they are.

We tend to measure worth by appearances: physical, economical, intellectual. If we get past undistinguished looks, incomes and wit in our unspoken assessments of others, we still expect sweetness of character. If people can't be handsome, rich or smart they should nevertheless be pleasant. It's the least they can do.

Unfortunately, such "inferiors" may not even be nice, and we find that respect for them because they are children of God can be hard to demonstrate. It's something like believing that virtue is its own reward: not debatable, but hard to practice.

If we persevere with such lofty moral principles we are then forced to reconsider our reactions to others. Pious sports like to say that 1) we should not make judgments about others, and 2) we should see Christ in everyone. But in truth most of us accomplish the first and fail at the second.

Here's where willpower comes in. Even if we can't muster enough will to lose ten pounds, we can approach our relationships with the "unattractive" handicapped and elderly with steady determination. Stubbornly we can sneak up on Christian love. And we may be surprised to find how easily and how much we learn about loving from those we think are the most unlovable.

We are surprised when a querulous, deaf old lady still has an eye for appearance. Interest in her hairstyle or clothes, or an offer to help with them, may lead us into her confidence and friendship. Paying genuine attention, asking questions about an old man's boring stories of the past or his ailments, can restore life to a mind where death was creeping in.

So it is with the handicapped. Looking beyond a facade we find distressing, we locate the beauty of the person imprisoned

within. We need to listen carefully to badly spoken thoughts, read inappropriate body language, and try to make sense of what we see in eyes and gestures.

In return, we are rewarded with special relationships—the kind established by generously offering and gratefully receiving attention and affection.

The handicapped and elderly help us remember that we needn't be attractive, rich or clever in order to be worthy. When we look with clear eyes we see that they are just like us: lovable. Love is indeed all in the eye of the beholder.

## check it out...

✓ **The Annual Pro-Life Dinner Dance** will be held on Saturday, Feb. 15 at the Hyatt Regency Hotel, beginning with a social hour at 6 p.m. The featured speaker will be the Rev. Don Lynch, associate pastor of Independent Nazarene Church and coordinator of FACES program. Music will be provided by Nancy and the Gentlemen. The Charles E. Stimming Award will be presented to Marjorie and James Schmitz. For tickets at \$25 each call 849-0484.

✓ **A four-part Lenten Seminar on "An Ascending View-A Contemporary Look at Scripture"** will be presented by Our Lady of the Greenwood Church at 7:30 p.m. on Wednesdays, Feb. 19, 26, March 5 and 12 in the parish hall. Call 888-2861 for more information.

✓ **The Cathedral Shamauction will be "Puttin' on the Ritz"** beginning with cocktails and a silent auction at 5 p.m. on Saturday, March 1 at the school, 5225 E. 56th St. A gourmet dinner will be served at 6 p.m. followed by an oral auction at 8 p.m. Proceeds provide scholarships and capital improvements to the school. For reservations at \$75 per person call 251-6270 or 543-4940.

✓ **Three Marriage Enrichment Evenings on Self-Development, Couple Growth and Family and Friends** will be held from 7:30 to 10 p.m. on Tuesday, Wednesday and Thursday, Feb. 25-27 at St. Louis Parish, Batesville. Call the rectory for more information.

✓ **St. Vincent Stress Center is accepting applications from adult volunteers** to work in the Stress Center's Hospice Program which serves the physical, social, spiritual and psychological needs of incurably ill patients and their families. An 18-hour training program for volunteers will begin

Wednesday, Feb. 12 from 9 a.m. to 12 noon. Call Mary Owen at 875-4628 to volunteer.

✓ **The Church Mouse Thrift House**, a new consignment and thrift store, opened recently in the basement of St. Joan of Arc Church, accessible through the 42nd St. entrance. Featuring clothing, toys, small furniture items, knickknacks, school desks and costume jewelry at reasonable prices, the shop is open every Thursday and Friday from 10 a.m. to 4 p.m. and on Saturdays from 10 a.m. to 2 p.m. For more information call Myra Stummock at 257-4718 or Trudy Belinski at 283-5106.



## vips...

✓ **The Beginning Experience Board Members for 1986** have been announced: Linda Sutherland, president; Kathy Totis, vice president; Theresa Oliver, treasurer; Kathy Strange, secretary; Iris Vallier, weekend trainer/counselor; Bob Meyer, weekend coordinator; and Jan Mills, continuing experience coordinator. Four Beginning Experience Weekends sponsored by the Family Life Office for persons separated from their spouses by death, divorce or separation are held annually at the CYO Center, 580 Stevens St. 1986 Weekends include: Jan. 31-Feb. 2, May 16-18, Aug. 8-10, and Nov. 7-9. For information call 236-1596.

✓ **M. Scot Peck, M.D.**, author of "The Road Less Traveled" and "People of the Lie" will deliver the keynote address of the Indiana Association for Counseling and Development (IACD) annual conference on Thursday, Feb. 27 from 9:30 to 11:30 a.m. at Hilton at the Circle. Admission \$10. Send check to: Fred Chandler, Ed.S., NCC IACD, 1845 E. 110th St., Indianapolis, Ind. 46280.

✓ **Benedictine Sister Antoinette Purcell**, representing the Archdiocese of Indianapolis and the Diocese of Evansville, Fort Wayne/South Bend, Gary and Lafayette, recently attended a meeting of the Board of Directors of the National Conference of Diocesan Directors of Religious Education (NCDD). The Board announced final plans for the 50th Annual Meeting of diocesan religious education leaders, to be held April 6-10 in Columbia, Md. on the theme "Catechesis for Christian Living." Sister Purcell is archdiocesan coordinator of Family-Centered and Childhood Catechesis.

✓ **Eagle Scout Charles Ormsby**, a member of Boy Scout Troop 434 and St. Ann Parish, Terre Haute, was awarded the National Medal of Merit for giving CPR to a heart attack victim last year.

✓ **A Mass and party in honor of the 100th birthday of Anna Bruwer** will be celebrated at 2:30 p.m. on Tuesday, Feb. 4 at Heritage House Nursing Home, 410 Park Rd., Greensburg. Anna is a member of St. Mary Parish.

✓ **Evelyn Kesterman**, Brookville, represented the Indianapolis Province at the NCCW Board of Directors meeting in Washington, D.C. in January. This year's NCCW theme is "Peace: A Prism for Living."

## Series on renewal in the church

Renewal in the church will be the subject of a Lenten lunch-hour series aimed at the downtown Indianapolis community.

The six-part series, sponsored by St. John's Church, will be held at LaScala Italian Restaurant, 110 S. Meridian St. It will begin on Feb. 19 and continue on each of the remaining Wednesdays of Lent, from noon to 1 p.m. There is no charge for the program, and no registration is required. Participants can bring their own lunches or purchase meals at LaScala.

Father William Stineman, pastor at St. John's, and Father Jack Porter, associate pastor, will take turns presenting the program. Their topics will include: "Change as Growth and Renewal," "Updating the Sacraments," "The Most Frequently Asked Questions About the Bible," "Church Art and Architecture: The Space in Which We Worship," "Participation in the Revised Liturgy," and "Prayer and Spiritual Growth."

The topics for the series were selected as a result of a survey at St. John's last year. The survey consisted of two questionnaires developed with the assistance of Matt Hayes of the Office of Catholic Education. An initial question-

naire asked about interest in a series for Advent or Lent, and possible meeting times for such a series. A second one covered possible topics. "We suggested a few, and left it open to the people to suggest others," Father Porter explained.

Results indicated that Lent would be preferable to Advent for the program. Topics which were chosen were the ones named the most often in the survey.

"This is for the whole downtown community," Father Stineman pointed out. The noon hour was chosen so those who work downtown would have an opportunity to attend. Arrangements were made through Stephen Teets of LaScala so participants could meet over lunch rather than at the church. Since the parish will continue to offer its regular daily Masses which fit the schedules of many who are downtown—11:10 a.m. and 12:10 p.m.—participants in the Lenten program could still attend Mass as well. Communion services will be held at 11:45 and noon during Lent, and the Sacrament of Reconciliation will be available for 10-15 minutes before each liturgy.

For further information about the series, call St. John's rectory at 635-2021.

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## QUESTION CORNER

## Lay dress on the altar

## Second query on signing of cross before gospel reading

by Fr. John Dietzen

**Q** Isn't it more devotional if a lady lector wears a gown (like graduates wear) when she reads at Mass? I think when they do not wear these gowns it is like they are showing off their dresses and it's distracting. Is there a rule about this? (Kansas)

**A** It is understandable that many Catholics still think back, perhaps without realizing it, to days when priests did nearly everything at Mass, including those activities now performed by other ministers. Perhaps for that reason the tendency has been to consider any liturgical ministers "undressed" unless they wear something at least approaching clerical vestments for the liturgy.

The general principle which the church today seems to follow, however, is that, except for ordained ministers, dress for liturgical participants need not be, as it were, sort of semiclerical. Lay men and women, in other words, would dress appropriately as lay people when they serve in the liturgy.

Thus there is nothing, to my knowledge,

in any liturgical directives for lectors at Mass that would require, or even suggest, some kind of special garb. The assumption seems to be that they will dress as they normally would, obviously with regard for the solemnity and dignity of their role in the Liturgy of the Word.

The same goes, incidentally, for special ministers of the Eucharist. The study text of the American bishops' Committee on the Liturgy on Holy Communion, speaking of lay eucharistic ministers, says simply: "Special ministers do not wear the liturgical garb of an ordained deacon or priest but they should be dressed neatly in a way consonant with the dignity of their functional role (e.g., coat and tie for a lay man). Local usage should be followed in this matter" (Study Text, Commentary of the Instruction "Immensae Caritatis," 1973).

Because of longstanding tradition, a cassock or other special garb continues to be used in most places by Mass servers, even though they are most always lay people.

**Q** I am a convert of two years and am still ignorant about many Catholic practices. Just before the reading of the Gospel at Mass, the priest touches his head, his mouth and his breast. Then most of the people do the same. What does this mean? (Pennsylvania)

**A** Your experience is one that frustrates most new members of the church. In its nearly 2,000 years, the church has employed numerous symbolic actions in its liturgy and other prayer. Some of them die out and some remain. Naturally

it's impossible to discuss all of them during classes for prospective converts.

If it's any consolation, I'm sure that many born Catholics could not answer your question, though they probably know the action implies some reverence for the Word of God.

Actually the priest and people are (or should be) making a small sign of the cross on their forehead, their lips and breast. The action is a prayer that the Good News of the Lord, which they are about to hear, may be always in their minds, on their lips and in their hearts.

(Questions may be sent to Father Dietzen at the same address)



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## FAMILY TALK

## Turning time of painful change into a good time

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** I live in the Midwest, and a month ago my husband left for California to find a new job. I remained behind so our youngest son could graduate from the local high school. I have a full-time job as an accounting clerk at a factory in town.

I will be joining my husband at the end of the school year, but in the meantime, I am very lonely. Although we write every day, I still miss him so. I realize also that our son will soon be leaving us for good. I cannot get excited about California. I feel more like my life is over. Please help. I don't want to be a drag on my husband. (Iowa)

**Answer:** That you are lonely and somewhat disconnected should be no surprise. You are in a transition time in your life. The "old" seems gone or is fast disappearing. The "new" is not yet in place.

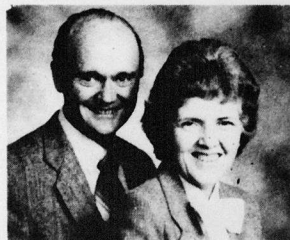
Don't worry that you are not yet excited about California. That will come. Your husband is there now. You have been left behind to fill in the last pieces.

Every problem comes to us with a gift in its hands. Your very loneliness may provide the reason and energy for you to take advantage of some of the opportunities available to you right now. Let me suggest a few possibilities.

Start something new. You have time on your hands and space to fill. Do not waste time fighting the blues. Replace them, even if you have to push yourself a bit to get started.

Is there something you have always wanted to learn? Are there arts and crafts you have wanted to try? Are there books you have been waiting to read? Do it now. You probably won't have the time for awhile when you get to your new home.

Take time to say your goodbyes in a personal way. You will soon be leaving good friends you won't see for a long time.



Why not have them over one by one for a farewell meal? You can make simple dishes and take advantage of frozen ready-prepared foods. The important thing is reaching out to your friends.

Now may be the time to see some of those places in your area which you have always meant to visit. Take your son with you. Gather your experiences before you leave. You may not be coming back soon.

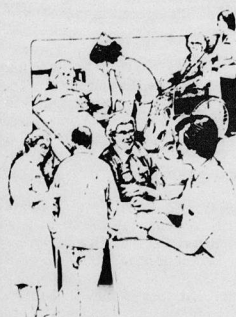
Do not leave these activities to chance. Plan ahead, and schedule the dates, people and places on your calendar. If you wish to read or learn an art or craft, write in the time you will do it. Good intentions may bog down when you are feeling low. If it is already on your schedule, you are more likely to do it.

Meanwhile, watch your diet and exercise. Be sure to eat breakfast and stay away from junk foods. Get regular exercise, such as a brisk 20-minute walk. Periods of stress and depression are worsened when you neglect the basics.

You may have to force yourself to follow some of my suggestions. But that is far better than sitting around and letting your sadness sap your vitality. Treat your transition period as a once-in-a-lifetime opportunity. And then, on to the golden West.

(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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# Won't lose sight of primary mission of the Catholic school

## New instrument to be used to help schools maintain a Catholic identity

by John F. Fink

"Education in the modern school is a very complicated business, and it is easy to lose sight of the primary mission of the Catholic school. Once this vision becomes blurred—once the characteristics which make a school 'Catholic' are no longer obvious—the school loses its identity. We believe that the unique identity of the distinctly Catholic school must be maintained in order for the school to survive and successfully carry out its mission."

So states part of the introduction to a new tool that is about to be used in the schools of the Archdiocese of In-

dianapolis—an instrument designed to evaluate how well our schools are maintaining their identity as Catholic schools. The "Catholic Identity Instrument" will be distributed to principals during deanery meetings in February.

The Catholic Identity Project Committee has been designing the instrument for about six months. Members of the committee are Jeanette Colburn, principal of St. Ambrose School, Seymour; Providence Sister Lawrence Ann Liston, director of schools for the archdiocese; Joseph Peters, coordinator of school services for the archdiocese; Glenn Tebbe, principal of St. Mary School, Greensburg;

and Sister of St. Joseph Marion Weinzapfel, principal of Holy Angels Model School, Indianapolis.

The committee said that the instrument may be used by any individual group to informally look at those things which make the Catholic school different from other schools. It can be used, for example, by the principal to assess what the school is doing; by faculty members as a basis for planning or development of their understanding of what a Catholic school should be; or by the board of education or other special groups as part of an evaluation of the school.

AS PART OF the rationale for the instrument, the committee notes that the Catholic school of today is significantly different from the school that existed prior to Vatican Council II and prior to the experience of the last few decades. Among the changes listed are:

► Enrollment of blacks and other minorities has increased along with a corresponding significant increase in non-Catholic students;

► Many schools now find a majority of their students coming from one-parent families because of the rising divorce rate, and in most Catholic schools children now come from families where neither parent is home during the day;

► Students are increasingly exposed to societal influences that are counter to the traditional teachings of the church;

► A decline in vocations to the

priesthood and religious life has brought about a major change in staff composition;

► Education for peace and justice and other concerns of the church are now important topics in the curriculum;

► Tuition and subsidies alone are no longer adequate to fully maintain the cost of changing educational expectations, to provide Catholic schooling for needy families, and to pay just wages to school employees; and

► The Catholic school must now compete with other important parish-sponsored programs for limited resources to fund and administer varied programs.

"THE CHANGES and increased demands have caused confusion regarding the identity of the Catholic school for many inside as well as outside the Catholic community," the new document states. "What then gives the Catholic school its identity today?"

The committee answers that question by saying that it obviously is not the parish school of yesteryear where all the children were Catholic, where all of them were required to attend daily Mass, where all teachers and principals were sisters, and where religion classes consisted of learning the Baltimore Catechism. Nor, it says, is it simply a private school where a shared moment of silence is observed daily, where world religions are taught, where religion is embellished by a clergyman opening an assembly, and where a service project may be held each spring.

"Catholic identity," the document says, "is an awareness and an articulation of Catholic belief and practice. It is an attitude and an atmosphere of sincere Christian love. It is striving for excellence and using one's gifts as Jesus has taught. It

(See ENHANCING on next page)

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## PROCLAMATION

"Catholic Schools Week"  
February 2-8, 1986

**WHEREAS:** The Catholic Schools of the Archdiocese of Indianapolis have a continuing tradition of providing excellence in education for children of numerous racial, ethnic, national, and socio-economic backgrounds — a rainbow of God's children; and

**WHEREAS:** We celebrate the unity present in this diversity of our schools and continue to call upon our students to care about one another; and

**WHEREAS:** Our Catholic School personnel — administrators, teachers, and staff members — continue to witness outstanding and unselfish dedication in their everyday efforts to provide a rainbow of diverse and excellent programs for our students in Catholic schools; and

**WHEREAS:** Our Catholic schools provide the most effective means to have our children experience the rainbow of Christ's light and love; and

**WHEREAS:** During this week the nation celebrates . . . "Catholic Schools: A Rainbow of Excellence;"

**THEREFORE:** I, Edward T. O'Meara, Archbishop of Indianapolis, do hereby proclaim February 2-8, 1986, as

"Catholic Schools Week"

in the Archdiocese of Indianapolis, and call upon the Catholic community to set aside time during said week to give thanks, celebrate, and recommit themselves to a continuing tradition of excellence in our Catholic schools.

**IN WITNESS WHEREOF,** I have hereunto set my hand and caused the Seal of the Archdiocese of Indianapolis to be affixed this 24th day of January, 1986.

*Edward T. O'Meara*

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





# Enhancing Catholic identity of schools

(Continued from page 10)

is reflected in the school wherein the child attains a strong self-concept, learns self-discipline, gains a sense of being part of a larger family, and develops a relationship of religious study to real life."

**THE NEW** instrument identifies 10 specific areas of difference or uniqueness that the committee members believe necessary for a school to have a distinctly Catholic character. They are:

► **Catholic leadership:** Effective leadership by a principal committed to the Catholic school.

► **Religious education/message:** Excellence in religious instruction which gives purpose to the Catholic school.

► **Worship:** Liturgy, prayer, and services in the Catholic tradition which give expression to the Catholicity of the school.

► **Faith development:** An ongoing process begun in the home, fostered in the school, and continued lifelong among the families of the students.

► **Witness/service:** Behaviors and programs consistent with Catholic teaching which impact the greater community.

► **Faith community:** A special bond of faith which exists within the school as part of the larger church community.

► **Total person-student:** The whole child nurtured in an atmosphere of care and respect evident in all practices, programs, and policies of the school.

► **Philosophy:** The school's guiding documents which give direction to the school and are observable in action.

► **Tradition:** The preservation and transmission of Catholic traditions by the school.

► **Parental involvement:** A partnership

whereby the parents are recognized as the primary educators of the child and are thus deeply involved with the school.

**IN THE** instrument there is a separate section for each of these 10 elements. Each section begins with an overview that gives a general description of identifiable attributes which may be expected in a distinctly Catholic school. For example, the overview for the section on faith development says this:

"Faith development is affirmed in church law as the value of the Catholic school. Development of faith, then, is seen as a continuous evolutionary process from pre-school throughout adulthood. Therefore, school programs recognize and provide for various levels of maturity and forms of faith expression in both students and families. Students learn that sharing of their faith with others is part of becoming a mature Christian adult. Staff members are involved in ongoing programs of spiritual growth.

"Parents are recognized as the primary religious educators of their children and are called to respond in this important role. The parish and school support them in their efforts through services and individual assistance. The distinctly Catholic school is an instrument of evangelization both for the unchurched and for inactive Catholic families."

Each of the 10 sections then lists several criteria—qualities that are usually present in a distinctly Catholic school—and a number of distinctive characteristics—something that is specifically observable in meeting a criterion. Beside each characteristic there is a space where it can be checked whether or not the characteristic

is clearly evident and whether or not it is expected.

For example, in the faith development section, there are three criteria: "Programs and assistance in continuing faith development are provided for both students and staff; parents are actively assisted in their role as the primary religious educators of their children; and, the school is an instrument of evangelization."

There are seven distinctive characteristics of the first criterion, three of the second, and five of the third. The evaluator, therefore, will be checking 15 distinctive characteristics in the faith development section.

**HOW IS** this instrument to be used? The committee has identified 14 possibilities, noting that the list is not meant to be all inclusive:

► "To provide a clear understanding of the purpose of the Catholic school and its distinctive character among other educational institutions;

► "To help develop the faculty's understanding of the importance of Catholic identity and the unique purposes of the school;

► "To help the board of education understand the uniqueness of the educational responsibility they are charged with in the Catholic school;

► "To help the educational leadership better articulate the distinctive identity and characteristics of the school;

► "To identify areas of strength and distinction in the school;

► "To identify areas of concern regarding the identity of the school;

► "To identify areas where the school

can reach out to minorities, inactive Catholics, the unchurched, and others with whom the school has contact;

► "To suggest programs, practices, and activities which could possibly enhance the identity of the school;

► "To provide a forum wherein the 'Catholic' aspects of the school may be dealt with and suggestions for possible changes surfaced;

► "To help insure the continuance of the schools' unique Catholic identity through self-study and planning for improvement;

► "To help parents, parishioners, benefactors, and others recognize the true Catholic characteristics of their school;

► "To provide identifications of the 'differences' in the type of education offered in the distinctly Catholic school;

► "To provide a basis for more complete information for outreach to families desiring Catholic schooling for their children; and

► "To serve as the basis for a 'case statement' in a marketing/development plan to maintain enrollment and invite people to support the school."

**IN PRESENTING** the instrument to the schools in the archdiocese, the Catholic Identity Project Committee says that "the Catholic school has been an important and effective part of the teaching mission of the church. However, if it is to survive and continue to be effective, the leadership, the faculty, and the parents must be able to recognize and foster those characteristics which make the school truly Catholic.

"This is the committee's purpose in providing 'A Catholic Identity Instrument,'" the committee concluded. "Our hope is that all those associated with the school will use it to rediscover and enliven their Catholic identity and heritage."

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
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# Do Catholics need a new catechism?

Interview with Matt Hayes  
Director of Religious Education  
Archdiocese of Indianapolis

Catholic schools will be affected by the recommendation of the Synod of Bishops for a universal catechism. To see what Catholic education officials in the Archdiocese of Indianapolis think about this proposal, The Criterion's editor interviewed Matt Hayes, the archdiocese's director of religious education. The interview follows:

As you know, the recent Synod of Bishops recommended that a catechism, or compendium, of Catholic doctrine be formulated. Do you think that such a compendium is needed?

No, I don't think it is needed. I certainly agree with the concern for the effectiveness of catechetical efforts, but I'm afraid that a universal catechism won't be effective. We need clarity about the tradition that we are

trying to hand out to the next generation, but I feel that we have it with the various documents that we already have.

At the present time we have the General Catechetical Directory, the bishops' pastoral "To Teach as Jesus Did," the bishops' statement "Basic Teachings for Catholic Religious Education," and the National Catechetical Directory (NCD). So I believe that we already have what we need.

My concern is that clarity of what we want to teach will be confused with the process of teaching it. My concern is with the process and I think that it's all there in the NCD.

The catechism, of course, would not be a question-and-answer sort of thing, but a compendium of exactly what the Catholic Church teaches. Isn't that needed?

No more than what's already in the NCD. I think we have in here (picking up a copy of the NCD) everything that a

universal compendium would give us. Now perhaps the United States is ahead of the rest of the world and such a compendium is needed somewhere else, but not here.

If the concern is, can we be more effective, I believe that we can. We must continue to work with our catechists to make sure the processes are better, rather than concentrate on what is to be taught.

In other words, we must emphasize how rather than what?

That's right.

The key question of the DRE profession is seeing that programs offered accomplish their intended results. We must do better. How to do that is a very important question for DREs.

Do you feel that a catechism, or compendium, would give too much emphasis on doctrine and not enough on other important aspects of religious education?

The goal of catechetics is to develop a

living, conscious and active faith. The NCD uses the term "handing on the faith," but it is clear that the faith to be handed on is a relationship with God and with Jesus. So catechetics is teaching children that relationship with Jesus through prayer, service, community, and message.

The message being the doctrinal part?

That's right. But doctrine isn't the whole of religious education. I teach that religious education consists of three things: information, formation, and transformation. Transformation consists of a conversion process in the community.

Our Catholic tradition is a living thing. It is not simply handing on the word. To put a lot of energy into compiling a compendium would take that energy away from other things that are equally important.

You feel, then, that we have everything we need at the present time?

I feel very strongly about the NCD and all that is in it. It is so good, but it hasn't been implemented as well as it could be. That's where we should put our efforts.

## How religion texts are selected in archdiocesan schools

by Richard Cain

The archdiocesan Office of Catholic Education is in the process of implementing a new procedure for approving religious textbook series that should offer several advantages over the old procedure. Previously, a list of approved series was prepared approximately once every six years. The last list came out in 1982. The next one was due in 1988.

But under the new process textbooks will be examined as they are published and the list of approved ones continuously updated.

The new process will make it easier for individual schools and parishes to choose new books when it is most convenient for

them and from among the latest offerings from publishers. It will also make it possible for a wider process of consultation involving parents and teachers before deciding whether to put a series on the list as approved.

The role of the education office in textbook selection is intended as a service rather than a restriction, according to Benedictine Sister Antoinette Purcell, archdiocesan coordinator of family-centered and childhood catechesis.

Textbooks are ordered by the parishes directly.

The new process involves three stages. During the first stage, the new textbook series is previewed by Sister Antoinette to see whether it meets the guidelines set

down by the American bishops in the National Catechetical Directory, "Sharing the Light of Faith." Because no one person can read every word of every book in a series, the focus in this stage is the series taken as a whole, Sister Antoinette said.

Once past this stage, the series is submitted to one or more parish teams. At this stage, each textbook in the series is read and a form filled out evaluating the book's doctrinal content, suitability for the age level intended, eye appeal and supplementary aids for teacher and parents.

If the series passes this second stage, it is added to the list of recommended textbooks along with a list of strengths and weaknesses.

The list of strengths and weaknesses

may be of more help to the parishes, according to Sister Antoinette. "There are not a lot of doctrinal differences among the series," she said. The differences come into play with the different approaches and styles used in them. The list of strengths and weaknesses should help parishes in selecting those books which best fit in with their mission statements.

In helping individual parishes select textbooks, Sister Antoinette offers a number of cautions. "There is no such thing as a perfect textbook. Whatever series is chosen will still require additional work by the catechist." She indicated that helping the teacher learn how to use the materials is an important part of the textbook selection process.

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# Faith Today

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## Television and Your Kids: How to Make It Work for You

By Monica Clark  
NC News Service

Is television a bad influence on children? Many think so, citing scenes of sex, violence and blatant commercialism.

But Lillian Black thinks television can be a teaching tool "which parents can use to reinforce the family's Christian values."

Even negative aspects of the medium can be used for good if parents take the time to talk with their children about them, she says.

Ms. Black, a Catholic educator and now coordinator for curriculum and personnel services for the Diocese of Oakland, Calif., helps parents develop an approach to TV viewing.

"We have to come to grips with the fact that we can't isolate our children from the influence of television," she believes. "What we can do is get involved in turning that influence to good."

How?

She offered several suggestions.

1. Help children make positive choices about what they watch.

Ms. Black suggests "bargaining" — a parent sits down with the child to plan a balanced viewing schedule. "Let the child make selections for the month but say it must include one or two cultural events, one newscast and perhaps a sport not watched before."

"How else can most families af-

ford concerts, athletic events, live theater and trips to places around the world?" she asks.

The programming must match the child's maturity level. "We don't give children books beyond their level of comprehension. Likewise, TV show selection has to take the stage of development into account," she says.

2. Talk with children about TV programs they've watched.

A child needs help in discerning what values are being communicated. She suggests asking some key questions:

- "If you were in that situation, what would you do?"

- "How do you think those people got to be the way they are?"

- "Who in that situation do you admire? Would you like to be like that person?"

- "What is that program or commercial trying to tell you? How does that make you feel?"

Such conversation gives parents opportunities to clarify values and

to discover what is going on inside their child. "There can be wonderful surprises," Ms. Black says.

It is important to help children differentiate between what is real and what is fiction. "We can't assume children are able to do that," she says.

Particularly when shows include violence, it is important for children to understand that in real life violence hurts people. She cautions parents against becoming numb to TV violence and consequently not recognizing its potential effects on children. When this happens, she said, parents often fail to talk frequently enough with their impressionable children about the violence.

She urges parents to take the initiative, not waiting for a child to bring up questions about the violence or sex they've seen.

3. Respect the fact that a child's tastes will differ from your own.

Letting a child watch programs that a parent doesn't enjoy does not mean a parent is relinquishing responsibility. "Be aware of what they're watching and always reserve the right to point out things that don't reflect the family's Christian values," she advises. The goal is to create discerning viewers, not to have children copy their parents' viewing habits.

If parents are not certain about a program, Ms. Black suggests they not let the child watch the program alone. Families with videocassette recorders might tape the program for parental critique before the child watches it.

4. Watch television with your children, at least occasionally.

Ms. Black suggests that when possible a parent move in and out of the viewing room to get the gist of a program children are viewing, in order to be able to talk with them about it later.

She suggests changing routines to watch several shows with the children. "Or have a popcorn party while watching a special program, particularly one that can open the lines of communication about a topic."

The communication is of key importance. "If you give up the occasions television presents to instill the values you want in your children, then television will be the values teacher," she said.

(Ms. Clark is on the staff of the Catholic Voice, Oakland, Calif.)

The images and subtle value messages transmitted by television, and how they affect children, has concerned many parents since the advent of the medium. This week, Monica Clark interviews educator Lillian Black. She believes that parents can take steps so that even negative aspects of television will be used for good.

# A Television Mirror?

By Katharine Bird  
NC News Service

Acts of violence occur six times per hour in prime-time television; 25 times per hour on children's weekend daytime programming. And:

- Blue-collar workers make up 60 percent of the U.S. population but only 10 percent of characters on television.

- Men outnumber women on television three to one.

- Young people on television are one-third of their true proportion in U.S. society; the elderly are one-fifth.

- Of 300 personalities on screen weekly, 44 are in law enforcement, 21 are criminals.

Television seems to mirror the real lives of viewers — but does it really?

That is the sort of question that Michael Warren, who provided the statistics, thinks viewers need to ask to become knowledgeable consumers of television. He is professor of catechetical ministry at St. John's University, Jamaica, N.Y.

For two years, Warren has served on the National Council of Churches Commission on Television and the Electronic Media. Partly funded by the Catholic Communication Campaign, the commission is studying the impact of television on viewers.

The commission came about, Warren said, because of "a growing concern in the churches that here is a major social influence capturing people and often going against the message of churches." Members want to "alert churches on the need to educate on TV watching," he added.

He quoted George Gerbner, of the University of Pennsylvania's school of communications, as saying: "Children used to grow up in homes where parents told most of the stories most of the time. Today television tells most of the stories to most of the people most of the time."

"That has enormous significance from the Christian perspective because our vision is based on a story, an image of what life is, as imagined by Jesus," Warren said.

What is happening with television is that someone we never see "is imagining our world for us," Warren continued. Too often the story presented "runs quite counter to the image of human life Jesus proposes and that Christian tradition represents."

Think of scenes from the Gospel, Warren suggested — the curing of the man born blind or

the stories of the Prodigal Son and the Good Samaritan.

"Contrast those with the kind of scenario on popular shows like 'Dallas' which celebrate nastiness," Warren added. "In the Good Samaritan compassion is celebrated."

Warren, while serving on the church commission, has become increasingly aware "of how arbitrary the material produced on television is and how little it is attentive to the needs of people."

Television "is controlled by advertising copy, the need to sell," he said, pointing out that advertisers will pay "\$100,000 for a 15-second slot" on a program. The willingness of advertisers to spend that kind of money indicates they believe the medium has an impact on viewers, Warren noted.

But, he cautioned, no one knows yet how much power television has to shape people's minds and values. It is a "huge question debated back and forth," he said.

Working on the topic is interesting, he said, "because no one is claiming a hard and fast connection between TV viewing and certain behavior." Instead people say "it may do this, it may do that."

"Television is so new we don't know the long-range consequences," Warren concluded.

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



## Subtle Forces of Change

IV Epiphanes.

Only one people at that time refused to adopt Greek ways: the Jews. Oh, many Jews turned away from their heritage.

However, many continued to pursue their Jewish values. That infuriated Antiochus.

He launched a vicious persecution that drew the lines clearly. Now there could be no question of compromise. People who refused to offer sacrifices to pagan gods, who had their boys circumcised or who were found with copies of the Scriptures were summarily executed. The temple was captured and desecrated. All seemed lost.

But many Jews refused to capitulate. The two books of the Maccabees in the Old Testament contain numerous stories of the truly heroic refusal to forget the values they held dear. Under the

Maccabees' leadership the Jews fought against tremendous odds for those values. Eventually they won out.

It is not that Greek culture was all that bad; thousands of Jews lived throughout the empire as good citizens and still remained faithful Jews.

But when it came to being forced to make a choice — either an alien value system or values of the essence for Jewish identity — there was no question.

What is remarkable is that the Jews continued to cherish their values, at great cost. This shows how deeply convinced the Jews were of the importance of their religious values. The Jews had a thorough knowledge of their own history and were justifiably proud of their way of life.

So it was with the Jews then and so it is today. So with the

By Father John Castelot  
NC News Service

Alexander the Great, at age 23, set out to fulfill a dream. Convinced that Greek culture represented the height of human achievement, he wanted to share it with the whole world. Unfortunately, this involved military conquest. Undaunted, he marched all the way from Macedon (Greece) to India, carving out a vast empire.

When he finished, the whole known world was Greek. The international language was Greek, and Greek ideas were part of everyday life. When Alexander died at age 33, his empire was split among his generals.

One named Seleucus, and his successors, eventually controlled Palestine. And one of those successors was an emotionally unstable despot called Antiochus



# Knowing Your TV

Joe Michael Feist  
News Service

Ten years ago, educator Mary Megee realized the extent to which television could be an effective teacher. But before television can teach, she believes, the public needs to understand the medium itself — its limitations and, more important, its potential. So, "not knowing enough to know better," said Ms. Megee in a recent interview, "I plunged right in to the world of television. The fruit of her efforts can be seen in a TV series called 'On Television.' The first program in the series, of which Ms. Megee is producer-writer, is 'On Television: The Violence Factor.' The documentary examines the social, political and financial implications of TV violence. It has been airing on public television stations since September 1984. Two more programs in the series are in the works for broadcast later this year, Ms. Megee said. They focus on television as an educational medium ('On Television: Teach the Children Well') and on the issue of television regulation ('On Television: Who's in Charge?'). All the programs are designed to explore the different functions of television as they relate to society, and to contribute to the public awareness of the rights and responsibilities of the TV industry and the viewer, said Ms. Megee. 'In (our programs) we use

television to demonstrate television's power," she explained.

To Ms. Megee, television is "the supreme combination of all art forms."

But despite its inherent power and dynamism, said Ms. Megee, the television that makes its way into most American homes today is often unimaginative, odd, inappropriate and violent. To Ms. Megee, it is "a crime to waste television by casting out messages even station managers and network executives don't like or let their children watch."

The vision of broadcasting pioneers should be revisited, she said. They saw television "as a university of the airwaves, a window on the world, an incredible opportunity to share the best in drama, art and culture."

Americans, both viewers and producers, she added, should look at television as if it has just been invented and its uses are limitless. Because, she indicated, that is more or less the case.

In the current state of the television experience, one "limitation" Ms. Megee sees is that viewers "must be recipients only. It's difficult to be senders."

Although "nobody has ever taught us how to make our own television," she said, personalized television is on the horizon.

"I foresee a day when, just as a newspaper accepts letters to the editor, TV stations will receive and air video responses from viewers," she said.

Nor will the "video responses" be limited to people's opinions.

"Any kind of statement a person might make in any other medium" could be expressed on television, she said. These might include programs on local history and folklore, community issues, the arts, storytelling, etc.

Both commercial and public stations should make public access to cameras, editing facilities and air time a priority, Ms. Megee said.

"We should be encouraging everyone to plumb the limits of television, to share our own visions and ideas through the public medium of television."

Americans should familiarize themselves "with informational opportunities" available today, she said. "We should know what our local cable franchiser offers. We should go down and find a way to make our own statements."

"Don't accept other people as the sole programmers of television," Ms. Megee said. "We all have the responsibility to help decide what TV messages we all share."

(Feist is associate editor of Faith Today.)

st Christians and with Christians of all ages. Proud of their Christian heritage, they have handed it on to their children.

It is not a heritage that leads them to oppose the society around them, as if it were altogether evil. In fact, this heritage causes Christians to care very much for the world and the people around them.

But it is a heritage that makes Christians uneasy when cultural forces pose genuinely opposing values. The problem usually comes not from overt persecution, but from a subtle infiltration of false systems. This is hard to deal with precisely because it is so subtle — so apparently attractive and reasonable.

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

# FOOD...

## ...for thought

Viewers should approach television from the "consumer-awareness angle," Michael Warren thinks. He is a religious educator who has taught for 10 years at St. John's University, Jamaica, N.Y.

He would like to see individuals approach television programs much as they choose schools for children or set about planning nutritious meals — thoughtfully and carefully and knowledgeably.

We need "to be sure that what we are consuming is good. There's a danger in imbibing anything thoughtlessly," he observed in an interview.

Becoming "active" viewers of television is a key to becoming good consumers, Warren said. He offered the following suggestions on how to do this:

- Approach TV viewing like movie and theater going. Read reviews; find out what other people think about particular programs.

- Get to know TV producers and directors by reading credit lines at the end of programs. Over time, viewers can get some insight into the particular biases of individual producers and directors. It is important for viewers to be aware that behind every program is someone promoting a particular story line.

- In the face of TV's power,

parents need to claim their own power over the medium. This means examining TV programs with children. Sometimes it means turning off the set.

- Think about establishing a TV event. Choose a particular program to watch as a family; then discuss it together afterward.

For instance, parents can point out to children that characters and situations on television often are simplified when compared with real life. Without an understanding of this, viewers might "have a tendency to view their own actions" in simplified ways, Warren said.

Another suggestion Warren makes, especially for parents, is to make sure they "expose kids to the best" outside television. Take them to plays, to the ballet, to museums, to things where "they get a different level of imagery and ritual," he said.

For Warren, the value in becoming an informed consumer of television is that it puts people in a position to make intelligent decisions about what to watch.

"There is," he says, "an enormous educational question here and a task, to help people understand how to see and how to watch television."

What do you think it takes to be an informed TV consumer?

## ...for discussion

Is there a TV program that everyone in your home watches and doesn't like to miss? Why do you find the program so compelling? How does the program make you feel? Would you enjoy being like any of the characters in the program? Why or why not?

Monica Clark believes that much good can be drawn for children from television if parents take certain steps to aid the process. What are some of those steps?

Broadcasting pioneers saw television "as a university of the airwaves, a window on the world, an incredible opportunity to share the best in drama, art and culture," Mary Megee says in an interview with writer Joe Michael Feist. To what extent do you think this vision of TV's pioneers has and has not been achieved for you?

## SECOND HELPINGS

"Youth and the Future of the Church" by Michael Warren. "I consider one of the key issues affecting young people in our time to be the way they are caught within a swirl of agencies, all of which are vying for their attention," writes Warren. These influences, including television, movies, songs and advertising, "seem to have a message for youth about what is really important in human existence." Many songs for teens, for instance, "are getting out before children offensive and distorted ideas about sexuality and about the meaning of the relationship between the sexes." Warren, an experienced youth educator, suggests that "a key task of ministry to and with teens has to do with the development of a kind of connoisseurship, of a sense of the shoddy and of the worthless, together with a countervailing sense of the beautiful and worthwhile." (Seabury Press, 430 Oak Grove, Minneapolis, Minn. 55403. \$8.50.)

## CHILDREN'S STORY HOUR Saturday Morning Excitement

By Janaan Manternach  
NC News Service

It was Saturday morning. Tim was watching cartoons on television. His sister Jane joined him.

"I'm glad it's Saturday," Jane said as she sat down on the floor in front of the TV set.

"Me too," mumbled Tim without turning away from the screen.

Jane and Tim spent all morning every Saturday watching their favorite cartoons.

"Tim!" their mother called out about 10:30 from downstairs.

"We're watching TV, mom," Tim called back.

A moment later the door opened and their mother came in.

"Jose is on the porch," she informed the two. "He wants you both to come out and play."

"But we're watching cartoons," Jane objected.

"We don't want to go outside," Tim said firmly.

Their mother urged them to go because she thought Jose was lonely. "Jose is your friend," she argued. "Go out and play with him," she said as she clicked off

the television.

The two grumbled. They stomped down the stairs and slammed the door as they went outside.

"Hi, Tim. Hi, Jane," Jose greeted them happily. "Look what I have."

Jose showed them four shiny balls — one red, one blue, one green and one yellow. "Let's learn how to juggle," he invited.

So for an hour the three practiced juggling the four colored balls. Jane learned fast and could quickly juggle two, then three and finally all four. Tim and Jose could get up to three. They had a great time.

"What will we do now?" they asked each other.

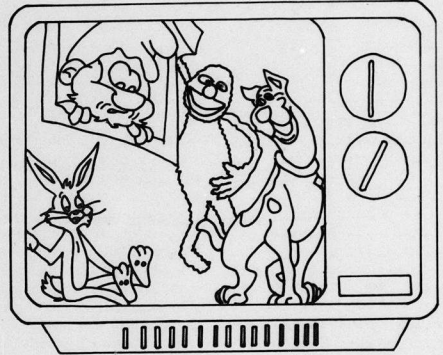
"Let's make some musical instruments and become a band," Tim suggested after a moment of silence.

"That should be fun," Jose said.

"I'll make a drum."

Joan thought a minute and said, "I'll make a horn. Why don't you make some cymbals, Tim?"

They were excited as they searched for materials. It took more than an hour, but they did it. Jose



made three drums out of three different-sized tin cans and an old stick.

Jane didn't make the horn she planned to make. But she took a soda can and punched five holes along one side. She put some water in the bottom of the can. She made notes by covering and uncovering one or more of the five holes as she blew across the top of the can.

Tim made hand cymbals by tying smooth pieces of wood to his thumbs and first fingers and clicking them together.

The three tried to play some of

their favorite tunes. With practice they learned to play one song very well.

"How was your morning?" their mom asked when Jane and Tim came back inside with Jose for a snack.

"It was great!" Jane and Tim said almost together. "I never knew I could play music and juggle," Jose said proudly.

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

### Hidden Words

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

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P	R	T	B	K	H	I	L	H	S
A	Q	U	W	G	J	L	J	O	Q
C	U	B	X	S	N	V	M	R	P
V	Y	C	A	R	T	O	O	N	S
F	S	M	M	N	A	I	K	B	O
W	C	U	B	I	D	M	C	N	Q
C	R	D	H	A	Z	L	O	K	R
D	X	T	U	Y	L	N	M	P	S
K	G	E	F	Y	Z	S	G	W	H

CARTOONS. HORN. DAND. JUGGLE. CYMBALS. DRUM. STICK

### HOW ABOUT YOU?

☐ What is your favorite TV show? Why do you like it? Do you admire the characters in the show? Have you learned anything from watching it? What have you learned?

#### Children's Reading Corner

Why not become a writer? E.B. White in his great book titled "Charlotte's Web" wrote: "It is not often that someone comes along who is a true friend and a good writer." There could hardly be a more worthwhile use of time or one as challenging, as interesting and as much fun. If you'd like to try some writing during your spare time, "Writing for Kids," by Carol Lea Benjamin, is a book that could help you. In a step-by-step way it tells you how you might illustrate a sentence, write a tiny book, start a writer's notebook or how to come up with ideas for stories. (Harper and Row Publishers, 10 E. 53rd St., New York, N.Y. 10022. 1985. Paperback, \$3.95.

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# Our Lady of Providence's development program

by Jim Jachimiak

Our Lady of Providence High School, Clarksville, is strengthening its ties to pastors, alumni and community leaders as part of its development program.

The school has had a development office since 1980 to handle fund raising and long-range planning. Liz Vissing joined Providence's staff as development director in 1984.

"The keys (to development) are good, solid planning and building relationships," she says. "Everything else flows from that." She has attempted to do both at Providence—doing long-range planning plus improving the school's relations with pastors and alumni.

The parishes of the New Albany Deanery are assessed for the operation of Providence High School, "so they own Providence," Vissing explains. But, she says, "There wasn't much communication between pastors and the school. So I began building good, strong relationships with the pastors. I've tried to bring them into the school." She points to a recent Pastors' Day as an example. Pastors from the deanery were invited to visit with teachers and students. "It's good for the kids and it's good for the pastors, too," Vissing says. "After all, it is their school."

Vissing has also organized an alumni association. While some alumni were involved with the school before, there was no formal alumni organization. Now that one has been formed, it has given rise to a number of support groups for the school. For example, students now turn to alumni for help with summer jobs, internships, career choices and getting into college.

To assist Vissing with long-range planning, Providence has formed a development board made up of people from the community. The board is developing a 7-year strategic plan which will include 10

objectives dealing with financial planning and facilities. Also offering input are Providence administrators, other community members, an Indiana University professor, a current Providence student and a recent graduate.

In addition to those three areas, Vissing is also responsible for publicity. She is developing support materials for the school, including brochures and a 12-minute videotape. They will be used to recruit students and to provide information to new people in the community. For example, the brochures can be given to real estate agents to be passed on to home buyers. Newspaper and television coverage of the school has also increased, Vissing points out.

Publicity is especially important to Providence because of its location at the southern end of the archdiocese, Vissing explains. "We're the only Catholic high school in the area, so that is good." But lately, Louisville Catholic schools have been competing with Providence in recruiting students.

Also because of the location, "there was a feeling of isolation, which we're trying to overcome." She credits Archbishop Edward T. O'Meara for making that easier. He has attended several functions at the school, including commencement and the annual Gala, a fund-raiser.

Now that the development program is operating, Vissing says, its impact can be felt. "People are talking about Providence in a positive way. People are getting very excited about it—alumni and people in the parishes. The pastors are feeling good because they see something happening. There is a lot of goodwill and there are a lot of new volunteers coming in. Everybody is jumping on the bandwagon, even the students."

Vissing also gives credit for that to Principal Robert Larkin, who proposed the

development office. "Mr. Larkin is a forward-thinking man and he could see that the future of Catholic secondary education would be dependent on a strong development office," she says. Now, she feels the support of the faculty and the deanery board of education as well.

Vissing describes herself as a "jack-of-all-trades" in development. In a college or university setting, she explains, the

development staff may include one person specializing in donor research, one in recruiting and one in public relations. "In this office, it's me."

But she is satisfied with that. "I see this job as a ministry," she says. "It's enabling us to hand on the faith and give the kids a quality education as well. That's what I think about every day and that keeps me creative."

## Catholic schools participate in Junior Achievement program

by John F. Flink

Two Catholic high schools and 23 Catholic elementary schools in Indianapolis and Columbus are participating in the Junior Achievement program, which has made some changes in recent years.

The purpose of Junior Achievement is still to teach students about business, but the way it is being done has changed. Formerly, students would form small companies and, under the guidance of business men and women, manufacture and sell products, keep their books, try to earn a profit, and perhaps distribute dividends to their stockholders.

Now Junior Achievement is offering three different programs, one for fifth and sixth graders, one for eighth and ninth graders, and one for 11th and 12th graders.

"Business Basics," designed for 5th and 6th graders, is a four-hour introduction to the basic economic principles of business organization, management, productivity and marketing. It is taught by students from JA's high school programs using a curriculum developed by JA. The course allows "hands-on" experiences.

"Project Business," for 8th and 9th graders, is a one-hour-per-week supplement to an existing required course such as social studies. A volunteer business executive covers such topics as the economic cycle, supply and demand, competition, finance and global economics.

"Applied Economics" is JA's latest course. Designed for 11th and 12th grade students, it is a one-semester, five-days-a-week economics course taught by a licensed economics teacher. Like the old program, this course includes the formation of a student company and a computer management simulation. In addition, various business executives bring their expertise to the classroom one day each week, explaining the effect various economic concepts have on business.

Cardinal Ritter High School and Secena Memorial High School are among 22 high schools offering the "Applied Economics" course. The "Project Business" course is now in 59 schools, including 22 Catholic elementary schools and Secena High School. "Business Basics" is offered in 19 schools, including six Catholic elementary schools.

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# Quilt represents schools

by John F. Fink

The diversity, the uniqueness and the unity of the Catholic schools in the Archdiocese of Indianapolis are symbolized in three huge quilts which will be unveiled for the public for the first time during the Catholic Schools Week Mass at St. Joan of Arc Church in Indianapolis.

Each school in the archdiocese was asked to prepare a 13-inch square block for the quilt. The square was to represent the school in some way. The squares were due at the Catholic Education Office by Oct. 1.

"It was really thrilling to see the squares arrive in the office," said Sister Lawrence Ann Liston, director of schools. "They are all so completely different. They show great diversity; each is unique. They symbolize the diversity and uniqueness of our Catholic schools, but also their unity by putting all the squares together."

Sister Lawrence Ann put the squares together and then asked people in the archdiocese to join them in three sections. This was done by a quilting group at St. Paul's Church in Sellersburg, a group at St.



Square from quilt depicts St. Ambrose School, Seymour. (Photo by Richard Cain)

Joan of Arc Church in Indianapolis, and by Emma Jochum of Ferdinand.

The squares were done by a great many people throughout the archdiocese, Sister Lawrence Ann said. Students from the schools did some while others were done by parishioners or other volunteers. "It was," Sister said, "an archdiocesan community project."



Dorothy Engel, Pat Crossland, Bernice Van Noy and Dee Rathz work on one of the quilts for Catholic Schools Week.



One of the three quilts. (Photo by Richard Cain)

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# Catholic high schools developing sophisticated marketing techniques

by Richard Cain

Faced with increasing tuitions and a declining student population base, Catholic high schools in the archdiocese are responding with more sophisticated and aggressive marketing programs to attract students.

"It's been tough and it's going to be tough," said G. Joseph Peters, coordinator of school services for the archdiocesan Office of Catholic Education. Peters has been involved in the "Catholic Identity Project," which has prepared a marketing tool to help the archdiocesan schools better promote themselves.

The biggest problem facing the Catholic high schools is the declining number of students from which to draw. According to figures from the State Department of Education, the number of Indiana students in grades nine through 12 decreased from 375,374 in 1978-79 to 317,693 in 1984-85—a decline of 16 percent. When compared with the statewide enrollment picture, Catholic high schools in the archdiocese have fared pretty well. During the same period, the total archdiocesan Catholic high school enrollment decreased from 5,610 to 5,168—a decline of only eight percent.

"When you talk about growing, you're bucking all the trends," said Peters. "Some schools are not going to grow. (But) enrollment is not the only issue in keeping a school open. It's a commitment thing."

A second problem is competition with the public schools which charge no tuition and have much more money to lavish on facilities and programs. "Catholic schools cannot compete with the facilities of the public schools," said Ott Hurley, development director for Secena Memorial High School in Indianapolis.

"But the public schools cannot compete with us in school spirit and loyalty."

**THE FATE** of the Catholic high schools is linked with the parish grade schools. Because the high schools were seen as an extension of the church and especially of the grade schools, the loyalty of Catholics to their high schools could be taken more for granted. But as Catholic grade schools have closed or ceased offering seventh and eighth grade classes and more Catholics send their children to the public schools, this connection can no longer be counted on. "In the past we took too much for granted," Hurley said.

Increasingly, the Catholic high schools see their task as one of presenting their advantages more effectively to the public. "You have to convince people that the (Catholic) education is worth the price," said Michael McGinley, president of Cathedral High School in Indianapolis.

Nearly all of the schools make presentations at school nights at the parish grade schools. Most also send brochures, newsletters and other promotional literature to all Catholic eighth graders in their areas. Many have also begun to make better use of the considerable influence of their alumni in passing the word about their schools.

Athletics, choirs and bands are also time-honored ways of obtaining publicity for a school. "Roncalli probably got \$100,000 worth of publicity from winning the state football championship (in their class)," Peters said. Participation in contests such as the Brain Game on WTHR-TV also help promote a school in the eyes of the public.

But the Catholic grade schools are still the most important market for attracting

students and the high schools are developing new ways to strengthen the bond between themselves and the feeder schools in their area. Some schools such as Our Lady of Providence High School in New Albany and Roncalli and Secena High Schools in Indianapolis have programs where seventh and eighth graders from parish grade schools in the area are brought to the high school for shop and home economics classes. A few others such as Chatard High School in Indianapolis make a teacher in a special subject area available to the grade schools.

**THE SCHOOLS** also invite eighth grade students to special events such as athletic games and dances, special Masses or other social events at the high school. "Anything that you do that plants a seed may eventually pay off," said Frank Velikan, principal of Ritter High School in Indianapolis.

Carrying this a step further, Secena has developed a well-organized and highly personal approach. Last year the school organized two enrollment committees, one made up of parents and the other of students. The parent committee is made up of parents from each parish in the deanery who make presentations at their parish and help to pass the word among other parents.

The students help to plan events for the eighth graders in the parish grade schools and CCD programs and make personal calls to invite them to the events. "I like to center everything around the family environment (at Secena)," said Terry Ward, a senior on the Secena Student Enrollment Committee. "We support our school and we know it's good. So we're going to recommend it to others."

Most of the interparochial high schools

(those connected with a particular deanery) attract an average of between 50 and 65 percent of the eighth graders in the parish grade schools in their deanery.

**ANOTHER POTENTIAL** source for enhancing enrollment is non-Catholic students. Almost every Catholic high school has some non-Catholic students. In some, particularly the two private schools in Indianapolis, Brebeuf and Cathedral, non-Catholic students make up a significant proportion of the student body.

A significant non-Catholic enrollment, however, can create a problem with the philosophy of the school. At Cathedral where almost 20 percent of the students are non-Catholic, all students are still required to participate in the Catholic spiritual program of the school which includes Mass and eight semesters of Catholic doctrine and spirituality. "The first thing we say (to prospective students) is that Cathedral is a private Catholic high school," said McGinley. "It may hurt. But if we don't stand for that, we might as well close our doors and let them go to the public schools."

Brebeuf, on the other hand, has taken the opposite approach. With a non-Catholic enrollment at 50 percent, the school decided to change its philosophy. "We're very specifically an interfaith school," said Jesuit Father Bernard Knoth, principal of Brebeuf. "It's been an opportunity to respond to the community in which we live. We feel we're pioneering a model that will be applied to Jesuit schools across the country."

Despite the variety of responses the different Catholic high schools are making to the enrollment crunch, a pattern is becoming clear. Schools are being forced to identify their unique strengths and to find new ways of educating the public about them. As they do so, they will carve out different educational markets and provide Catholic—and non-Catholic—families in their areas with a greater range of educational choices for their children.

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# Catholic schools adding pre-schools

*They do more than babysit; they stress learning, motor and social skills*

by Jim Jachimlak

Pre-school means more than just playtime in schools around the archdiocese.

A sampling of several pre-school programs in archdiocesan elementary schools shows that they typically stress a basic educational curriculum, plus social and physical development.

Pre-schoolers are being taught such things as their own names, addresses, phone numbers and birthdays, basic colors and shapes, numbers from one through 10, letters and sounds, the concept of sets, and prayers and religion stories. They are also developing motor skills—coloring, cutting and pasting, using a pencil, and using zippers, buttons and ties.

In addition, they are learning things which are more difficult to measure: how to participate in class discussions, how to listen, how to follow directions, how to share.

"The pre-school really conditions the children for that big step into school," says Sarah McNeil, principal of St. Vincent de Paul School, Bedford. "It conditions them more than if they were just in a nursery setting. They get the feel of the institution."

As a result, pre-school does what kindergarten used to, and kindergarten becomes "a very formal step in the child's development."

BUT, MRS. McNEIL adds, "Pre-school is not necessarily good for everyone. For some children it is good; other children still need that other year at home with the parent. Parents should be aware that children develop at different rates."

She says the pre-school at St. Vincent's, now in its seventh year, has had a noticeable effect on the rest of the school. "The children develop a desire for learning," she points out. "They develop an excitement for learning." Pre-school also helps them develop socially, she says.

Mrs. McNeil attributes the success of the program to Judy Day, now in her fourth year as pre-school teacher. "Everyone is very happy with the pre-school because we have a wonderful teacher," she says. "If we didn't have a vibrant, patient and loving person it would be almost an impossible job."

Classes meet in the afternoon, four days a week. Tuition is \$40 each month, and 14 are enrolled this year. Catholic families at St. Vincent participate in a family plan for

tuition. Because non-Catholic families are placed on a separate tuition plan, the pre-school includes a higher percentage of Catholics than the elementary school program.

When the program was introduced at St. Vincent, it was offered to both three-year-olds and four-year-olds. "But we found that it was too structured a program for three-year-olds," Mrs. McNeil recalls, so it is now limited to four-year-olds.

AT POPE JOHN XXIII School in Madison, pre-school is offered to both age groups. The program was new this fall, and includes 10 three-year-olds and 23 four-year-olds in half-day sessions. Patti Welsh teaches the classes, with three-year-olds meeting on Tuesdays and Thursdays and four-year-olds meeting in two groups on Mondays, Wednesdays and Fridays.

"Our main thing is learning through play," Mrs. Welsh says. "The children can have a good time and learn. If they are working toward something fun, they really work at it." Socialization is also emphasized. "We teach them to care about other people's feelings, to share and to take directions from someone other than Mom."

She covers different subjects each week, all revolving around a central theme for the month. Recent topics, for example, have included family, winter and snow. Last month, Christmas, Jesus and gifts were discussed.

The pre-school at Pope John XXIII is seen as a feeder system into the regular school program. "We hope this is going to draw more children into the school," Mrs. Welsh says. By using the same facilities as the rest of the students, the pre-schoolers are introduced to the school early.

Another plus, Mrs. Welsh notes, is that

the pupil/teacher ratio is smaller at Pope John XXIII than in local public schools. "The parents feel that the children need that. They are seeing the difference here."

MRS. WELSH, too, sees that difference. "I have two children in the grade school," she explains. "It's rewarding for me to work with the children and bring them into a Christian atmosphere. I feel very fortunate to be here." As for the pre-school program, "I think this is a great idea. Before I was the teacher, I had my daughter enrolled."

Since Mrs. Welsh teaches all three sections of the pre-school, "there is never a dull moment. They keep me very busy. But it's interesting. I think people could learn a whole lot from children if they would listen."

Pre-school is also new this year at St. Roch School, Indianapolis. Fifteen are enrolled, and Marian Hasse, school secretary, says most of them are expected to continue into kindergarten at St. Roch.

Enrollment is higher than originally planned, Mrs. Hasse points out. The intent was to enroll 12, with one teacher, Susan Jordan. Because of the higher enrollment, an aide has also been hired. The registration fee is \$20, plus \$15 for materials and a monthly fee of \$35 for St. Roch parishioners and \$40 for non-parishioners. Classes are held Monday, Wednesday and Friday, from 9:45 to 11:45 a.m. Participants must be four years old by Oct. 1 to be eligible.

Mrs. Hasse says, "Most people are very pleased with the academic, social, physical and personal development. It's the first year but we have been very pleased." The pre-school has been so successful, she says, that four parents have already indicated their interest for next year.

She adds, "I think you have to have a competent teacher or it's just a babysitting service." But at St. Roch, "It's not playtime and it's not a babysitting service. It is a working program."



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# The SUNDAY READINGS

by Richard Cain  
Malachi 3:1-4  
Psalm 24:7-10  
Hebrews 2:14-18  
Luke 2:22-40

FEAST: PRESENTATION OF THE LORD FEBRUARY 2, 1986

**BACKGROUND:** The first reading is from the book of Malachi, the last book in the Old Testament. Like last week's first reading, it was originally composed in the middle of the fifth century B.C. The Jewish nation had been restored under the rule of the Persians and a remnant of the exiles had returned to Jerusalem from Babylon. Yet the prevalent attitude was one of discouragement. The expected national savior who would restore the glories of David and Solomon's rule had not come. Israel's covenant with God and its way of worship seemed worthless.

It was in response to this disillusionment and spiritual laxity that the author of Malachi spoke. The author's book can be divided into six sections, each of which has been built around a question. The section from which the reading is taken is in response to the question, "Where is God's justice?" To those who pointed out the seeming prosperity of evildoers, the author affirmed that God suddenly would come to his people bringing his justice. But first he would send a messenger before him. ("Malachi," the title of the book, means "my messenger.")

The author then threw back another question at his listeners. Would they be ready when God came? Would they be able to stand confidently before his judgment? This prophesy would be fulfilled when Jesus came to the temple, first when he was presented as an infant, then later as an adult when he came to teach and cleanse the temple of crooks. The messenger who went before him was John the Baptist.

The second reading is from the Letter to the Hebrews. The letter seems to have been addressed to people who were confused about how Jesus could have been both a human being and God. They saw creation in terms of a strict hierarchy. First came God, then the angels, then human beings.

Because Jesus was human, they didn't understand how he could be greater than the angels.

The author realized that what underlay their confusion is that they felt far away from God. The whole reason Jesus became a man, he said, was to bridge the distance that separated human beings from God. In order to show us that God really is close to us, Jesus became a human being and experienced our joys and fears. By becoming like us in every way, he could show us the way to God our heavenly father. He did this by submitting himself perfectly to the Father's will—even though it meant lifelong temptations and a humiliating death.

In the gospel reading we see an old custom used when women went into seclusion during pregnancy. After childbirth, the couple would appear in church to be blessed in a simple rite of thanksgiving that recognized that the child like everything else came from God. According to the Jewish religious law laid out in the Old Testament, this was done 40 days after the birth of a son and 80 days after the birth of a daughter.


The law also required that the family offer a lamb and a pigeon or dove. For those couples too poor to afford a lamb, another dove could be substituted. In this reading we learn that Mary and Joseph offered two doves. From this we know that Mary and Joseph were poor.

Waiting there in the temple were two people, Simeon and Anna. God had revealed to Simeon that he would not die before he saw the savior. Simeon represents the old covenant and Jesus the new. Through this scene, Luke helps us to see that the purpose of the Old Testament was to prepare us for Jesus. Once Jesus came, the old could depart in peace; for its purpose was finished.

## the Saints *by Luke*

### ST. MOSES

ST. MOSES WAS AN ARAB WHO LIVED AS A HERMIT IN THE DESERT BETWEEN SYRIA AND EGYPT. HE MINISTERED TO WANDERING BANDS OF SARACENS. WHEN A ROMAN EXPEDITION TO END ATTACKS ON ROMAN TOWNS IMPOSED A PEACE ON THE SARACENS, THEIR QUEEN, MAVIA, AGREED ONLY IF MOSES WAS NAMED THEIR BISHOP. MOSES REFUSED CONSECRATION FROM ARIAN ARCHBISHOP LUCIUS OF ALEXANDRIA BUT EVENTUALLY WAS CONSECRATED BY AN ORTHODOX BISHOP. HE MAINTAINED PEACE BETWEEN THE SARACENS AND ROME AND WAS KNOWN AS "THE APOSTLE OF THE SARACENS," THE NAME GIVEN BY THE ROMANS TO THE NOMADIC TRIBES WANDERING THE SYRO-EGYPTIAN DESERT. ST. MOSES DIED AROUND 372. HIS FEAST IS FEB. 7.



**FOR FURTHER THOUGHT:**  
First reading: What are you praying for? What are the things your heart desires the most? Would you be ready if God suddenly were to answer these desires?  
Second reading: In what ways do you feel far apart from God? What areas of your life do you have a hard time believing that God cares about? How is God inviting you to see how close he is to you through meditating on the human life of Jesus?  
Gospel reading: What are the things that mean the most to you in your life? How have/can you better express your belief that they came to you as gifts from God? Does the knowledge that something came as a gift to us affect the way in which we use it?

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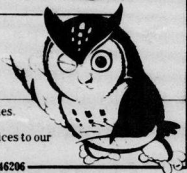
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The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices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

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

## January 31

Deadline for registration by phone for "Clergy Stress and Burn-Out" program on Feb. 5 at Methodist Hospital. Call 929-8613.

## Jan. 31-Feb. 1-2

Benedictine Father Vincent Tobin will conduct a Men's Retreat Weekend on "Living the Word of God" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for more information.

A Beginning Experience Weekend for divorced/separated/widowed persons will be held at the CYO Center, 580 Stevens St., Indianapolis. For information call Kathy Totis 317-783-2558 or Linda Sutherland 317-547-9990.

## February 1

A placement examination for the Class of 1990 will be held at 8 a.m. at Chataud High School. \$10 test fee.

The Fifth Wheelers Club will hold its regular monthly meeting and installation of new officers at 8 p.m. in the Catholic Center, 1400 N. Meridian St.

Secina Memorial High School will administer a placement test to prospective freshmen from 8:30 a.m. to 12:15 p.m. \$30 fee includes \$25 non-refundable application toward first year tuition.

The Lawrenceburg Knights of Columbus will hold their annual Chicken Dinner Carryout from 11 a.m. to 5 p.m. \$3.50 donation. Pickup available from Father Kasper Hall or free delivery by calling 812-537-3690. Proceeds benefit Gubault School.

A Taste of Mardi Gras Dance sponsored by Christ the King Parish will be held from 8 to 11 p.m. at Chataud High School. Pre-sale tickets at \$7.50 per person include refreshments, door prizes and a free drink. Call 849-9192 or 257-4778 for more information.

Roncagli High School will hold a placement examination for incoming freshmen. For information call 787-8277.

The World Apostolate of Fatima (The Blue Army) will hold its First Saturday Holy Hour at 2:30 p.m. in the chapel of the parish center of Little Flower

Church, 13th and Bosart. Everyone is welcome.

Cathedral High School will hold a placement examination for incoming freshmen. For information call 542-1481.

## February 2

The Focus on the Family film series sponsored by the Adult Faith Team of St. Malachy Parish, Brownsburg, continues with "Preparing for Adolescence—Peer Pressure and Sexuality" at 7:30 p.m.

The Focus on the Family film series sponsored by the Adult Catechetical Teams of St. Susanna and St. Thomas More Parishes begins from 3 to 5 p.m. at St. Susanna Parish, Plainfield, with "How to Raise a Strong Willed Child."

St. Paul Parish, Sellersburg, will sponsor a Sausage Social beginning with homemade sausage supper at 5 p.m. Bingo at 6:30 p.m. Raffle, door prizes.

## February 3

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St., for a program by rehabilitation therapist J. Koepfer on "Slow Down and Relax."

A presentation and discussion of the Bishops' Pastoral on the Economy will be held from 6 to 8 p.m. in room 208 of the Catholic Center, 1400 N. Meridian St. Bring sack supper if desired; refreshments provided.

## February 4

A Liturgy Committees Workshop will be presented from 7 to 10 p.m. at St. Michael Parish Activities Center, Greenfield. Call 236-1483 for information.

The concluding session of "Midlife and Beyond," the retirement planning series sponsored by the Adult Education Committee of St. Barnabas Parish will be held at 7:30 p.m. in the parish hall, 8300 Rahke Rd.

## February 5

A program on "Clergy Stress and Burn-Out" will be held from 8:45 a.m. to 3:45 p.m. in room 317 of Wile Hall, Methodist Hospital. Call 929-8613 for information.

The Bible Study on The Acts of the Apostles: A Catholic Perspective continues from 7:30 to 9 p.m. in St. Luke reception room.

A South Deanery Songfest will be held at 7:30 p.m. in Roncagli High School.

## February 6

A Liturgy Committees Workshop will be held from 7 to 10 p.m. in the lower level of St. Paul Parish Church, Sellersburg. For information call 236-1483.

## February 7

An archdiocesan liturgy in honor of Catholic Schools Week will be celebrated at 10 a.m. in St. Joan of Arc Church, 4217 Central Ave.

## February 7-8-9

A Creative Problem Solving Workshop for parish staffs, teams, councils and boards will be conducted by Jack Lawyer at Beech Grove Benedictine Center. Call 788-7581 for information.

The Enneagram II: Spirituality Workshop will be conducted by Dominican Sister Maria Beesing at Beech Grove Benedictine Center. Registration deadline: Feb. 1. Call 788-7581 for information.

## February 8

St. Joseph University Parish, Terre Haute, will hold a Mardi Gras Dance from 8:30 p.m. to 12:30 a.m. at St. George Social Hall, 1900 S. Fourth St. Tickets at \$5, students \$3, available after



Masses Feb. 1-2 or from parish office.

A Compulsive Overeaters Day will be held from 9 a.m. to 9 p.m. at Mount St. Francis Retreat Center. \$18 includes program, lunch and dinner. Call 812-923-8817 for information.

Single Christian Adults will host a free Valentine's Day/Membership Party for singles ages 21-40 at 8 p.m. in Brendonway Apts. North Clubhouse. For information call Alan Seville 293-9781 or Karen Seal 545-5793.

A St. Valentine's Beef-Ham-Chicken Buffet-Dance will be sponsored by Our Lady of Fatima K of C, 1313 S. Post Rd. beginning with cocktails at 6:30 p.m. Dinner 7:30 p.m.; dance 9 p.m. to midnight. \$20 per couple; \$10 single. Reservations requested. Call Babcocks' 359-3323, Gibbons' 357-1054 or the Council 897-1577.

A dance sponsored by the Millhouse CYO for high school youth will be held from 7 to 11 p.m. in Millhouse school. Cost \$2.50.

Day in the Spirit will present "You are the Light of the World" beginning with registration at 1:15 p.m. in St. Joan of Arc Parish Center. Free will offering. Dinner catered by Italian Village. Call 283-1137 or 283-3748 for reservations.

St. Susanna, Plainfield, will hold a Dinner Dance beginning with cocktails at 6:30 p.m. at West Side K of C. Music by Gus Zupancic. \$24 per couple; \$10 per couple dance only. Call 839-5433 or 839-7987 before Feb. 1 for dinner reservations; dance tickets at door.

A \$1,000 Reverse Drawing will be sponsored by Holy Name Altar Society beginning with 6:30 p.m. dinner catered by Jugs at 89 N. 17th, Beech Grove. Limited to 250 tickets. Call 784-3698 or 787-5409.

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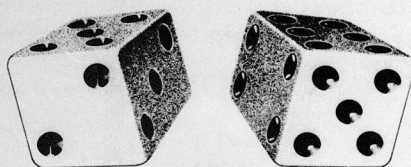
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# Planned parenthood official excommunicated

by Joe Michael Feist  
NC News Service

Mary Ann Sorrentino, the director of Planned Parenthood of Rhode Island, has been excommunicated from the Catholic Church because her involvement with abortion results "in the sinful termination of human life," said an official of the Diocese of Providence.

While Ms. Sorrentino was notified of her excommunication last June, it only became public Jan. 21 when a Rhode Island priest acted in the pro-life movement announced the excommunication on a cable television program he hosts.

Excommunication results in the exclusion of a baptized person from the sacraments and from communion with the church.

"She has excommunicated herself, by her very own choice to be director of Planned Parenthood," Father Salvatore Matano, vicar for administration and co-chancellor of the Providence Diocese, told National Catholic News Service Jan. 23.

"Her excommunication is self-inflicted and is a logical consequence of her position."

Ms. Sorrentino said in an interview with NC News Jan. 23 that she will "never renounce anything. I believe in what I do. I believe it is right."

Ms. Sorrentino, who has been state Planned Parenthood director for the past nine years, called the excommunication "hypocritical, sexist persecution by the church."

She also angrily charged that diocesan officials, in an incident leading to her excommunication, "tried to blackmail me through my child."

Last May, Ms. Sorrentino's daughter was scheduled to receive the sacrament of confirmation at St. Augustine Church in Providence, the family's parish. Two days before the confirmation, Ms. Sorrentino said, the pastor, Father Edward Egan, said the girl would have to be interviewed about her views on abortion before she could be confirmed. She was confirmed later.

At the interview, which Ms. Sorrentino called an "inquisition" and which she acknowledged she secretly tape-recorded,

Father Egan told Ms. Sorrentino that she in fact had excommunicated herself because of her involvement with abortion.

In a letter, Ms. Sorrentino asked Bishop Louis Gelineau of Providence for clarification.

Father Matano responded for Bishop Gelineau in a June 14, 1985, letter. He told Ms. Sorrentino that "it is not the bishop of

the diocese who has excommunicated you, but rather you are excommunicated by reason of the universal law of the church."

He told Ms. Sorrentino in the letter that "your efforts have resulted in the sinful termination of human life."

Father Matano added that while Ms. Sorrentino had not personally procured an abortion, church law applies to those "who assist others or cooperate with others in effecting an abortion."

## 'This Far By Faith' schedule for February, 1986

Following is the schedule for "This Far By Faith: The Black Catholic Chapel of the Air" for February. The program can be heard from 2:30 p.m. Sundays on WGRT-AM, Indianapolis (810 kHz).

Date	Homilist	Choir
Feb. 2	Bp. Wilton Gregory (Chicago)	St. Rita Gospel Ensemble (Indpls.)
Feb. 9	Bp. Joseph Francis (Newark)	Rejoice National Choir (Wash., D.C.)
Feb. 16	Fr. Vic Cohea	Imm. Heart of Mary (Lafayette, La.)
Feb. 23	Fr. Clarence Williams (Detroit)	Sts. Paul and Augustine (Wash., D.C.)

## Court refuses to end suit on USCC taxation

NEW YORK (NC)—The 2nd U.S. Circuit Court of Appeals has denied a motion to dismiss an Abortion Rights Mobilization (ARM) lawsuit which seeks to have the tax exemption of U.S. Catholic organizations removed. The ruling could open the way for enforcement of a 1984 subpoena ordering the National Conference of Catholic Bishops and U.S. Catholic Conference to disclose extensive documentation of its pro-life policies, activities and finances.

Marshall Beil, ARM's attorney, told National Catholic News Service Jan. 22 that he would seek a contempt-of-court citation as soon as possible if the NCCB-USCC did not begin to comply with the subpoena.

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# Pro-Sandinista priest asked to leave Nicaragua by his Franciscan superiors

by Barb Frazee  
NC News Service

A pro-Sandinista Nicaraguan priest has been asked by his religious superiors to leave the country "for convenience" sake after several years of conflict with the church hierarchy.

Franciscan Father Uriel Molina said Jan. 21 in a telephone interview with National Catholic News Service that the special assistant to the Franciscan superior general for Latin American affairs told him in December that Cardinal Miguel Obando Bravo of Managua had asked the Franciscans to "resolve the conflict" with the priest.

A well-informed Franciscan priest told NC News in Rome that Father Molina's superiors had suggested a "sabbatical year"—a year off to study and read outside Nicaragua. The Franciscan said Father Molina rejected the idea but offered no alternative. He also emphasized that there has been no order for Father Molina to leave the country.

He said the friction existing between Father Molina and the cardinal was "more ideological than dogmatic" and involved the Nicaraguan priest's extreme support of the Sandinistas.

The Franciscan said the vice provincial in Guatemala would have to make a decision about what to do, and the Fran-



**ASKED TO LEAVE**—Franciscan Father Uriel Molina celebrates Mass at the Santa Maria de Los Angeles Church in Managua, Nicaragua. Behind the pro-Sandinista priest is a mural depicting the people's uprising against the government of former dictator Anastasio Somoza. Father Molina's superiors have asked him to leave Nicaragua and take a sabbatical. (NC photo from UPI-Reuters)

ciscan leadership in Rome will support whatever decision he makes.

Speaking through an interpreter, Father Molina said that the superior general's

assistant, Franciscan Father Ireneo Wilges, told him that "after consulting with many people, we believe it would be better for convenience' sake for you to

leave the country.'" However, Father Molina, who heads the Antonio Valdivieso Ecumenical Center in Managua, Nicaragua, said he had received no written notice from the order.

Father Molina also said that Franciscan superiors might compromise, limiting his functions to celebrating Mass and allowing him to stay in a house run by the order in Nicaragua.

The ecumenical center "operates within the theology of liberation," according to the Rev. Jim Goff, a U.S. Presbyterian minister who works there. Mr. Goff also said the center is a "critical supporter of revolutionary social change."

Cardinal Obando Bravo, contacted by NC News during a visit to New York Jan. 21, would say only that the case was being handled by Father Molina's superiors. He said he doubted that Father Molina would leave the country and suggested that the priest would have to make a decision concerning that.

Father Molina said that he has several reasons for not wanting to leave the country. "I cannot understand how a citizen of this country can be invited to leave," especially when four of the country's 10 bishops are foreigners and many clergy are foreigners, he said.

He also said his 80-year-old mother "has a rather delicate health," and his father and sister died in 1985.

"My third reason is based on a conviction of faith," he said. "I consider that my role as a priest is to accompany my people... through this war." He also said he saw "no substantial doctrinal reasons" for Cardinal Obando Bravo to want him to leave.

## Nicaraguan cardinal asks U.N. for help against persecution

by Tracy Early and Jeff Endrst

UNITED NATIONS (NC)—Cardinal Miguel Obando Bravo of Managua, Nicaragua, appealed to U.N. Secretary General Javier Perez de Cuellar Jan. 21 for help in dealing with "persecution" of the church by the Sandinista government.

In a meeting at the secretary general's office, Cardinal Obando Bravo said the Nicaraguan bishops want a "constructive dialogue with the government of Nicaragua," and said he thought the United Nations could help.

A statement he read during the meeting consisted

primarily of quotations from two letters from the bishops to Nicaraguan President Daniel Ortega. A Dec. 6 letter from the bishops to Ortega cited a desire to resolve problems through "dialogue." But the letter noted that "on three different occasions we have directed ourselves to you in writing without having obtained even an acknowledgment of the receipt of our requests."

"There is a general cry," the letter said, "from the faithful in the country and the city... that the whole nation is concerned, even to the point of thinking, in many cases, that we are in a state of persecution."

Among the "attacks on the Catholic Church" alleged in

the letter were threats against foreign priests said by the government to "meddle in politics"; interrogation of Nicaraguan priests by the National Directorate of State Security and Police Procedure; pressures including imprisonment to make the laity "collaborate as informers" against the church; "harassment of church institutions"; forcing Catholics to "sign documents containing falsehoods and calumnies against the honor of church persons"; and "harsh censorship."

Cardinal Obando Bravo also quoted from an early January letter of the bishops to Ortega asking reconsideration of the closing of Radio Catolica, the "only means of communication" operated by the Nicaraguan bishops' conference. The station was closed Dec. 30 for failing to broadcast a speech by Ortega. Under Nicaraguan law, radio and other media are required to carry certain speeches and announcements when the government gives prior notice. Msgr. Bismarck Carballo, director of the station, said failure to broadcast the message was due to a technician's error.

Cardinal Obando Bravo's statement to Perez de Cuellar made no reference to the raids into Nicaragua carried out by the guerrillas (contras) operating from bases in Honduras with U.S. support. The Sandinistas governing Nicaragua have defended their actions against opponents, including declaration of a state of emergency and limitation on civil rights last Oct. 15, as a necessary response to the armed attacks.

Informed U.N. sources said Perez de Cuellar would be in a difficult position to do anything about the situation in Nicaragua except bring the cardinal's concerns to the attention of the government. The U.N. charter bars interference in what member-states consider internal affairs.

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## Vatican newspaper blasts the Sandinistas

VATICAN CITY (NC)—The Sandinista government is trying to silence the Nicaraguan church as part of its "totalitarian design," said a front-page editorial in the Jan. 26 edition of the Vatican newspaper, L'Osservatore Romano.

"A priority objective is the reducing of the church to silence, neutralizing through subtle and insidious means every pastoral action and activity," the editorial said.

This has been done through expelling priests, arresting and harassing lay workers, censoring church documents and closing a Catholic radio station, it added.

"The desire is to suffocate the liberty of the church in order to suffocate the liberty of an entire population," it said.

The Sandinistas came to power pledging to respect basic human rights and freedoms, but "until now, they have manifested irrefutably the predominance of their totalitarian design," said L'Osservatore Romano.



## YOUTH CORNER

## Beating shyness

by Tom Lennon

**Question:** How can I make it easier to relate to people if I am shy? (Iowa)

**Answer:** First of all, don't think that you are the only person who is shy. The odds are great that a number of your peers feel much as you do, even if they are successful in concealing it.

Some adults too are shy. Even those who seem most self-assured will sometimes experience a certain uneasiness when they are suddenly cast into a room full mostly of strangers.

In such a situation, they have to work at starting a conversation and making friends with people about whom they may know very little.

So—is there any magic formula for conquering shyness quickly? Sorry, but no such formula exists.

There is, however, something you can begin to do immediately. Work on your attitude toward the people you know and want to know better.

Try to cultivate a sincere interest in what others are doing, thinking, feeling and saying.

Seek their opinions. Ask about their hobbies. Offer a genuine compliment now and then. Tell someone how much you envy their ability on the basketball court or in the classroom. Be ready with a smile and encouraging words.

A long time ago a great saint, Paul of Tarsus, offered this advice. It's still helpful for building friendships:

"Do not use harmful words in talking. Use only helpful words, the kind that build up and provide what is needed, so that what you say will do good to those who hear you" (Ephesians 4:29).

Turning outward to other people and being concerned about them will help you take your mind off yourself. Gradually your uneasiness and shyness are likely to lessen.

Try not to be discouraged if you experience some awkward moments or if someone rebuffs you or does not return your friendly gesture. That's par for the course. Pick yourself up and start all over again.

If you make an effort now to be sincerely interested in others and willing to help them, you are likely to form a habit that will stand you in good stead all your life.

Chances are that years from now you will find, perhaps to your surprise, that you have many friends and that you are fairly skilled at the art of making new friends.

You may still have occasional moments of shyness, but you will know how to deal with them quite readily.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005)  
© 1986 by NC News Service

## Youth news briefs

## CYO Bowling Tournament

The deadline for entering the CYO Bowling Tournament is Wednesday, Feb. 19. The tournament will be Saturday, Feb. 22 from 9 a.m.-1 p.m. at Action Bowl, 325 S. College in Indianapolis. The cost is \$6 per person which includes three games. Shoe rental is free. The event is open to all high school freshmen through seniors and adults in the archdiocese. Contestants will be divided into three divisions: freshmen and sophomores, juniors and seniors, and adults. For more information, contact the CYO Office, 317-632-9311.

## Gilliam, Bynn All-American

Roncalli's running back Joe Gilliam and Cathedral's defensive back Peter Bynn have been selected on the second team of the All-

Catholic, All-American high school football team selected annually by The Chicago Catholic newspaper.

In addition, Roncalli's Steve Clements and Cathedral's Morris Gardner, both linemen, received outstanding mention on the team.

The team has been selected every year for 36 years. A total of 113 students were selected from 21 states. This year two offensive and two defensive teams were selected, plus 52 players given outstanding mention.

## Annual World Youth Day set

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Pope John Paul II has established an annual World Youth Day, to be marked every Palm Sunday in diocesan and international celebrations, the Vatican announced Jan. 22.

## CYO Style Show soon

The deadline for entering the 32nd annual CYO Style Show is Friday, Feb. 18. The show is open to any high school freshman through senior. Clothes may be entered in any of the following divisions: (1) skirt and blouse, skirt and vest or jumper and blouse, (2) sportswear, (3) tailored dress or unlined suit, (4) tailored lined suit or lined

coat, (5) formal wear, (6) free choice. The entry fee is \$3 per garment and one may enter as many garments as one likes in any division. But each garment must have been made since the 1985 Style Show. This year's show will be held at Holy Name parish in Indianapolis on Sunday, March 16 at 6:30 p.m. A dance for all youth in the archdiocese will follow the

show. For more information, contact the CYO Office, 317-632-9311.

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## 'Lifesigns' schedules for Feb.

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

Date WICR-FM, Indpls., Sunday at 11:30 a.m.  
Feb. 2 "Weekends" — St. Patrick/Sacred Heart, Terre Haute  
Feb. 9 "Cars" — Chatard High School, Indianapolis  
Feb. 16 "Health" — St. Patrick/Sacred Heart, Terre Haute  
Feb. 23 "SADD" — Chatard High School, Indianapolis

WRCR-FM, Rushville, Sunday at 6:35 p.m.  
Feb. 2 "Weekends" — St. Patrick/Sacred Heart, Terre Haute  
Feb. 9 "Cars" — Chatard High School, Indianapolis  
Feb. 16 "Health" — St. Patrick/Sacred Heart, Terre Haute  
Feb. 23 "SADD" — Chatard High School, Indianapolis

WWVY-FM, Columbus, Sunday at 10:30 a.m.  
Feb. 2 "Weekends" — St. Patrick/Sacred Heart, Terre Haute  
Feb. 9 "Cars" — Chatard High School, Indianapolis  
Feb. 16 "Health" — St. Patrick/Sacred Heart, Terre Haute  
Feb. 23 "SADD" — Chatard High School, Indianapolis

WAXI-FM, Rockville, Sunday at 10:30 a.m.  
Feb. 5 "Prejudice" — St. Andrew, Indianapolis  
Feb. 9 "Family" — SS. Bartholomew & Columba, Columbus  
Feb. 16 "City Living" — Chatard High School, Indianapolis  
Feb. 23 "Athletics" — Roncalli High School, Indianapolis

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## Book reviews

## How Jesus affects culture

JESUS THROUGH THE CENTURIES, by Jaroslav Pelikan. Yale University Press (New Haven, Conn., 1985). 270 pp., \$22.50.

Reviewed by  
Fr. Lawrence J. Madden  
NC News Service

This informative and stimulating book by historian and theologian Jaroslav Pelikan examines the impact Jesus of Nazareth has had on the culture of the last 2,000 years.

Pelikan's mastery of the field of Western religious history and culture enables him to do a great service by tracing complex patterns of influence with unusual insight and clarity.

Studying the images of Jesus cherished by successive ages such as Rabbi, the Monk Who Ruled the

World, the Universal Man, the Teacher of Common Sense, the Liberator, and finally, the Man Who Belongs to the World, the author suggests that the way a particular age depicted Jesus is an essential key to understanding that age.

After quoting Albert Schweitzer who claimed: "There is no historical task which so reveals someone's true self as the writing of a life of Jesus," Pelikan maintains that each age of history has depicted Jesus in accordance with its own character.

For each age, the life and teachings of Jesus represented an answer, he claims, to the most fundamental questions of human existence and of human destiny. Each age of Western history addressed those questions to the figure of

Jesus as set forth in the Gospels. Because the book sheds such light on each historical era it will be of interest to thoughtful readers.

Even when dealing with images of Jesus from the distant past Pelikan sometimes raises fruitful questions for contemporaries. After treating the image of Jesus the Rabbi, for example, the author asks: "Would there have been such anti-Semitism, would there have been so many pogroms, would there have been an Auschwitz, if every Christian church and every Christian home had focused its devotion on icons of Mary not only as Mother of God and Queen of Heaven but as the Jewish Maiden and the new Miriam, and on icons of Christ not only as Pantocrator but as Rabbi Joshua bar-Joseph, Rabbi Jesus of

Nazareth, the Son of David, in the context of the history of a suffering Israel and a suffering humanity?"

More questions are raised by the entire book for contemporary Christians, especially those who have confined God's saving plan

for the world into their own church or congregation. Pelikan shows indeed that Jesus has had an enormous influence on almost every age through the "orthodox" churches, but he also points out how profound an influence has been brought on the world through the agency of "unorthodox" persons such as novelist Leo Tolstoy who was excommunicated by the Russian Orthodox Church for his radical version of

Christianity but who exercised a powerful positive influence on our world through his disciple and correspondent Mohandas K. Gandhi.

This is a book to be read at least twice; this reviewer looks forward to an even richer experience than the first time.

(Father Madden is director of the Georgetown Center for Liturgy, Spirituality and the Arts in Washington.)

## Cookbook for fellowship

A CONTINUAL FEAST: A COOKBOOK TO CELEBRATE THE JOYS OF FAMILY AND FAITH THROUGHOUT THE CHRISTIAN YEAR, by Evelyn Birge Vitz. Harper & Row (New York, 1985). 294 pp., \$16.95.

Reviewed by  
Dr. Susan A. Stussy

In "A Continual Feast," Evelyn Birge Vitz, an In-

dianapolis native, has prepared an excellent cookbook for Christians who desire to infuse faith into their daily lives and make cooking an act of prayerful thought and deliberation throughout all seasons of the Christian year from Advent to Pentecost. Her learning, humor, and sincerity are apparent throughout the book in the commentary and quotations that accompany her tempting recipes.

Vitz's cookbook includes recipes from all parts of the Christian world, and she makes a strong effort to include a selection of delicacies from the Greek Orthodox and Protestant culinary traditions as well as from Roman Catholic Europe. Recognizing the importance of Jewish traditions, Vitz shows a truly ecumenical spirit by including recipes for Challah bread and Latkes, or potato pancakes, in her text to encourage readers to recognize our Jewish roots.

For Vitz, cooking, eating, prayer, and Christian fellowship are closely con-

nected. In discussing eating from a Christian perspective, she is particularly well informed in her consideration of how abstinence and fasting have influenced Christian cooking traditions especially in the Lenten season. In listing blessings to be said before meals, she demonstrates the importance of uniting food and prayer. In stressing the value of meals shared with family, friends, and strangers, and the preparation of food as gifts, she ties meal preparation and Christian fellowship in a way that makes even church picnics sound exciting.

Whatever the reader's taste or background, he or she will find a recipe to tempt the palate. This writer was particularly impressed by Vitz's recipes for breads and desserts, but Vitz also provides superb recipes for fish, meat, soups, and vegetables. Every parish library should contain this helpful book.

(Dr. Stussy is the head librarian at Marian College, Indianapolis.)

## REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents, and Religious sisters serving in our archdiocese, are listed elsewhere in the Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other close connections to it.)

† ANDRES, Mabel, St. Mary of the Knobs, Floyd Knobs, Jan. 6. Mother of Otto C., Jr., Richard, Wilbur, Robert, Lucille Johnson, Mary Reynolds and Helen; grandmother of 23; great-grandmother of 19.

† BEARD, James A., 55, St. Paul, Tell City, Jan. 21. Father of Debbie Jobe, Dawn, James, Jr., John, Jeff and Joe.

† BELFI, Mary E. Gropp, 64, St. Leonard, West Terre Haute, Jan. 13. Wife of John F.; mother of Greg, Roger, Veronica Ringer and Mary Plank; sister of John L., Charles F., Robert W. and Edward J. Gropp. William J. Oeding, Rita Liva and Dorothy Jackson; grandmother of six.

† BIRCHLER, Helen, 90, St. Paul, Tell City, Jan. 20. Wife of Oscar; mother of Bob and Jack.

† CECIL, Marie Gardiner, immaculate heart of Mary, Indianapolis, Dec. 25. Mother of John G.; sister of Delia M., Helen A. and Michael Gardiner; grandmother of Mary C. and Carl P. Miller; great-grandmother of Megan and Lauren Miller.

† CESLA, Boniface, 47, St. Joan of Arc, Indianapolis, Jan. 14. Husband of Mary Lou; father of Mark and Dana Williams, Reese and Shannon; stepfather of Keven, Anthony and Mark

Schumaker; son of Peter; grandfather of two.

† DEPEUGH, Gertrude, 86, Sacred Heart, Terre Haute, Jan. 17. Mother of Joseph; grandmother of Susan Browne and Sally Grabhan; great-grandmother of two.

† GONDER, Richard L., 62, St. Mary, New Albany, Jan. 14. Brother of Shorty and Jack P.

† HILBERT, Bernice L., 66, St. Michael, Brookville, Jan. 4. Mother of Gayle Laudick, Wanda Stacy and Jennifer Baker; sister of Faye Willhite, Geneva Hughes, Marvin and Robert Updike.

† MASSE, Leo J., 89, Our Lady of Lourdes, Indianapolis, Jan. 22. Father of Mary C. Cisco; grandfather of two.

† MULRYAN, Marie V., 77, St. Philip Neri, Indianapolis, Jan. 20. Sister of Agnes.

† OELER, Petronelle, 57, St. Pius X, Indianapolis, Jan. 20. Wife of Frank; mother of Terrence.

† OPAL, George A., 76, Our Lady of the Greenwood, Greenwood, Jan. 19. Husband of Eleanor M.; father of Lawrence G., Dennis R., Robert J. and Lois L. Bromley; grandfather of 12.

† ORSCHELL, Joan F., 37, St. Elizabeth, Cambridge City, Jan. 22. Wife of Donald; daughter of Wayne and Velma Rutan; sister of Roger Rutan.

† POE, James Oliver, Sr., 71, St. Philip Neri, Indianapolis, Jan. 19. Father of Diane Allen and Marianne.

† REED, Robert J., 75, St. Jude, Indianapolis, Jan. 17. Brother of Mark.

† SCHWINDEL, Cantessa Danielle, two days, St. Paul, Tell City, Jan. 21. Daughter of Patricia; granddaughter of Connie Poehlein.



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# Church in Cuba: state helps nuns care for elderly

by Steve Taylor  
Last in a three-part series

HAVANA (NC)—The home for the elderly is tucked into a corner of central Havana, amid nondescript, blockish buildings near the Latin American baseball stadium.

The place was built early in the 1800s by a wealthy Cuban family looking for a graceful country residence. When the city grew west and surrounded the site, the family gave the property to the Archdiocese of Havana as a "hogar de ancianos."

Now, the Santovenia Home for the Aged is residence to 430 men and women who cannot take care of themselves.

It's a familiar formula: the church takes over the property, adds a chapel and some outbuildings, and an order of nuns cares for the elderly. But there's one big difference in this Cuban setting: the nuns run the home in direct and apparently cooperative cooperation with a government which denies the existence of God.

SANTOVENIA is owned now by the Ministry of Public Health. When Fidel Castro took over Cuba with the 1959 revolution, the government outlawed begging in the streets.

The Little Sisters of the Homeless Elderly, the order which cared for the elderly of Santovenia, had a tradition of begging for the money needed to operate the facility. The nuns said they wondered what might become of them, because at the time many church members and clergy actively opposed the Communist takeover and were condemned as counterrevolutionaries by the new government.

"From the very beginning, however, we didn't face any trouble at all," said Sister Adela Fernandez, administrator of Santovenia. "Perhaps it was due to the fact that we work with old people, but we have obtained every help necessary."

In fact, Sister Fernandez said, the ministry has in recent years begun to renovate the facility, expanding the kitchen and adding more rooms for married couples. In late 1985, a scaffold surrounded the chapel as workmen painted the walls and repaired a crack in the steeple.

SANTOVENIA is high on the list of places government guides want to take visiting American journalists. Its lovely, tile-lined colonnades, peaceful courtyards and large, high-ceilinged rooms are well-maintained—in sharp contrast to

other parts of Havana, where many of the buildings look like they haven't had a coat of paint since the revolution. However, this is not the only home for the elderly run cooperatively by Cuba's church and state. Sister Fernandez said that there are "several" others.

CUBA, an atheist state, does not require the residents of Santovenia to be Catholics or members of any other faith. Over the years, church leaders said, those who insisted on practicing religion openly were discriminated against and sometimes had a hard time obtaining government services available to others. Mr. and Mrs. Solorzano said, however, Catholic and Protestant bishops agree that discrimination is fading, largely as a result of their recent meetings with Cuban President Fidel Castro.

Sister Fernandez, who said she is grateful that her order no longer has to beg among the shopkeepers and citizens of Havana, also said she wishes that there were more places like Santovenia for Cuba's aging. The Cuban government does not publish information on the numbers of old people needing full-time care.

(Taylor, a Washington-based free-lance journalist, visited Cuba on a TV assignment in late 1985.)



CARING FOR CUBA'S ELDERLY—Sister Adela Fernandez, administrator of the Santovenia Home for the Aged. (NC photo by Steve Taylor)

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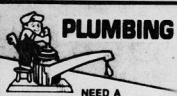


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# Pope John Paul accepts Cardinal Oddi's resignation

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II has accepted the resignation of Italian Cardinal Silvio Oddi as prefect of the Congregation for the Clergy and has named Italian Cardinal Antonio Innocenti, papal nuncio to Spain, as his replacement.

Cardinal Oddi, an outspoken and controversial figure since being named to head the clergy congregation in 1979, turned 75 last November, the age when congregation heads are required to resign.

The clergy congregation is responsible for overseeing the work of the world's more than 406,000 priests. It also has the primary responsibility for overseeing catechists because of the Vatican position that priests are the primary transmitters of religious instruction.

Cardinal Innocenti, 60, has been a member of the paper diplomatic corps for most of the years since 1950. He has been papal nuncio to Spain since 1980 and witnessed the rise of the Socialist Party to power and the 1982 election of Socialist

Prime Minister Felipe Gonzalez. The election began a period of strained church-state relations.

CARDINAL ODDI has been a strong defender of a unique priestly identity which he defined as including celibacy, a primary concern for spiritual and liturgical matters and strict adherence to church teachings and disciplinary norms. Priests who do not act or dress like priests, are too familiar with women, or are careless about the liturgy show symptoms of a crisis in their priestly identity, he said at the 1983 world Synod of Bishops.

In 1984, he told an international group of priests that a priest "does not need the love of a man nor a woman to achieve a complete personality. The priest is wedded to the church and does not require a personal relationship to complete his personality."

Cardinal Oddi also strongly criticized many modern catechetical methods, especially those that avoid teaching children "the reality of sin" and which avoid "personal responsibility" for sin.

"The opinion of those who consider that the reality of sin can harm development and psychological balance of children, in whatever way it is put to them, is gravely erroneous," he said at the 1983 synod. "We can and ought to discuss better ways of putting the reality of sin to children, but we may in no way bring the necessity of fulfilling this duty into question."

CARDINAL ODDI'S retirement came at a time when the clergy congregation was putting the final touches on a catechism which the cardinal hoped would become a reference point for locally-produced catechisms.

The 1985 extraordinary Synod of Bishops had recommended formulation of such a catechism, after Cardinal Oddi and several other delegates proposed the idea. After the synod, Cardinal Oddi said that the congregation project had been started five years earlier and was independent of the synod proposal. The cardinal added he was not opposed to the formation of a committee to draft a synod-inspired catechism.

## Schools and reading skills

(Continued from page 1)

However, she added that "the justifiable pride in such accomplishments should be tempered" by the finding that the reading proficiency of minority students, even in parochial schools, still trails the proficiency of their white counterparts.

AT THE fourth-grade level Catholic school students exceed the national average by 7.8 points on a scale of 0 to 500. Eighth-graders in Catholic schools average 10.5 points above the national average and 11th-graders in Catholic schools average 10.2 points above the national average.

The scores of black fourth-graders in Catholic schools are lower than those of white students by 24.8 points, but in the national sample the scores of black fourth-graders are 30.0 points lower. A similar pattern exists at eighth and 11th grades as well, and for Hispanic students.

Although it is impossible to identify definitively the characteristics of Catholic schools that help students, Ms. Lee said the report found that "on the average, Catholic school students do more homework, watch less television, are exposed to more instruction in academic subject areas and select more courses in high school in

academic areas that relate to school achievement."

It could be conjectured, she added, "that one reason Catholic school students surpass the national average in reading proficiency is because they are assigned, and do, more homework." The report "confirms previous findings about the higher achievement of these students in Catholic high schools and suggests similar results at lower grade levels as well," according to Ms. Lee.

SHE SAID IT counteracts the "selection bias" which researchers hypothesized regarding Catholic high school students' performance in a previous study, "High School and Beyond."

Authors of that study attributed the students' superior performance to the fact that Catholic high schools are somewhat more selective than Catholic elementary schools, which have the flavor of the neighborhood school.

Instead the new report indicated that "the advantage of Catholic school students' reading levels is not confined to secondary schools and their special selectivity, but is consistent across the elementary, middle and secondary school years."

## Bennett advocates vouchers

(Continued from page 1)

are aimed specifically at poor, disadvantaged children, he said.

Last November the Reagan administration proposed federal vouchers for disadvantaged children. Under the administration plan the vouchers would not be more expensive than current programs because money for disadvantaged students that now goes to school programs would go directly to parents instead.

Vouchers would give parents an investment in the education of their children, Bennett said, and "the more actively involved the parent is in the education of the child the better the education of the child. Vouchers give parents that opportunity to

act by selecting the school. That's a good thing."

Children in private and parochial schools are entitled to the same congressionally mandated services as their public school counterparts, the education secretary said.

"The unfortunate implication of the terms we use—that is, public schools and private schools, public schools and Catholic schools—is that sometimes some people begin to think children who are in private schools or Catholic schools are not part of the public. They are."

"Children who are in Catholic schools are every bit as much a part of the public as children enrolled in 'public' school."

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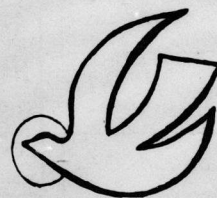
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Monday-Friday, 12 N, WXIR-FM 98.3