

Jubilarians renew vows at special Mass

Make their life together a sign of Christ's love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair.

—Blessing of the couples by Archbishop O'Meara

The Archdiocese of Indianapolis celebrated the beauty of married life with its fourth annual Golden Jubilee Mass in the SS. Peter and Paul Cathedral last Sunday.

More than 140 couples, representing 7,000 years of married life, gathered with families and friends as Archbishop Edward T. O'Meara presided over the special Mass and renewal of vows.

In his homily, the archbishop compared the sacrifices of these dedicated couples to those mentioned in the Sunday readings for the Feast of the Exaltation of the Cross. He commended them for their example of fidelity and for their commitment to the marital vows.

The freshly-renovated cathedral was filled with happy couples from every part of the archdiocese and their extended families. The archbishop conferred a special blessing on the honored guests.

Fourteen couples, married 60 years or more, were personally given religious

mementoes by Archbishop O'Meara. The longest-married couples present, wed for 67 years, were Andrew and Lorena Kutter of St. Andrew, Richmond, and Nunzio and Philomena Bruno of St. Joan of Arc, Indianapolis. George and Pearl Baker of St. Anthony, Clarksville, have reached the 66-year mark.

John and Angelina Mercurio, Holy Rosary, Indianapolis, and William and Pauline Dauby, St. Paul, Tell City, have been married 64 years; Thomas and Margaret Doyle, St. John, Indianapolis, and Eugene and Colette Dehner, St. Luke, Indianapolis, 63 years; Harry and Cora Meyer, St. Mary, Greensburg, and Raymond and Rose Miller, St. John the Baptist, Osgood, 62 years.

Those married 60 years include William and Mary Garrett, St. Bridget; William and Delia Schantz, St. Matthew; Lawrence and Edna Schmutte, Immaculate Heart, all of Indianapolis; Stanley and Beatrice Combs, St. Mary, New Albany; and Leo and Alma Wagner, St. Michael, Brookville.

Education Special

A special 16-page supplement on Catholic education is in this issue, beginning on page 11.



GOLDEN YEARS—Andrew and Lorena Kutter, St. Andrew Parish, Richmond, married 67 years, receive a standing ovation as they are congratulated by Archbishop Edward T. O'Meara at a Golden Jubilee Mass at SS. Peter and Paul Cathedral at which he presided Sunday. (Photo by Margaret Nelson)

Bps. call for divestment if no progress is made to end apartheid system

by Liz Schevchuk

WASHINGTON (NC)—The U.S. Catholic Conference Administrative Board has called for divestment of stocks in firms doing business in South Africa if the government there fails "to undertake significant progress" toward ending apartheid by next May 15.

Meeting in Washington Sept. 9-11, the 46-bishop board urged Catholic dioceses and other Catholic institutions to "give consideration to" divestment and shareholder stock actions to oppose apartheid, the strict racial separation in white supremacist South Africa.

The Administrative Board oversees general operations of the USCC, public policy agency of the National Conference of Catholic Bishops.

Indianapolis Archbishop Edward T. O'Meara, a member of the board, participated in the meeting. He said that the U.S. bishops feel very strongly about this issue. "There is no doubt that South Africa's system of apartheid is unjust in the ex-

treme," he said, "and it is imperative that we do those things necessary to try to change that system."

Conference officials said the board's recommendations would apply to South African-related investments held by the USCC itself as well as to those held by other church entities.

The questions of divestment, disinvestment and shareholder actions to oppose apartheid had been discussed by the bishops' conference since late 1984.

Divestment entails shareholder selling of stocks in companies doing business in South Africa, while disinvestment is the withdrawal by corporations themselves of their investments and activities in South Africa.

In a policy statement, "Divestment, Disinvestment and South Africa," the board asked diocesan officials and other church leaders to instruct their financial officers to take steps toward divestment.

"If, by May 15, 1987, the government of South Africa has failed to undertake significant progress toward the dismantling of the system of apartheid and has not sincerely attempted to enter into serious and substantial negotiations with legitimate black leaders," the board said, church institutions should instruct managers of their stock portfolios to take action.

It suggested that either of two alternative actions be taken:

► "Institute a program for the prudent and fiscally responsible divestment from business enterprises doing business in South Africa."

► "File, encourage, and join with others in filing shareholder resolutions with portfolio corporations doing business in South Africa, requiring them to implement a disinvestment program by withdrawal from South Africa."

The board also noted that "these alternatives are not mutually exclusive and may be combined even in dealing with the same company."

For example, it explained, "divestment (See BISHOPS, page 2)

Local principal hears Reagan praise schools

Annette M. (Mickey) Lentz, principal of St. Mark's elementary school in Indianapolis, was among representatives of 34 Catholic schools from 19 states who heard President Reagan praise elementary school educators as heroes Sept. 12.

St. Mark's was one of 272 elementary schools to be honored by the U.S. Department of Education for their schools' overall excellence. It was the only Catholic school selected in Indiana.

See related story on page 17 of this issue.

Reagan addressed the group in brief remarks in the White House Rose Garden, followed by a talk by Secretary of Education William J. Bennett in a federal auditorium.

Reagan praised the educators' abilities and sought to enroll them in his anti-drug campaign. He cited the importance of elementary schools in teaching the basic skills and other attributes needed in later life and told the educators that "next to the family, elementary schools are the most (important) influence in our children's lives."

No one understands better than teachers what effect drugs have on children, Reagan told the group. He announced his intention to "call on teachers across America to take the pledge to take no drugs themselves" and to do everything possible to rid their schools of drugs.

Bennett, addressing a larger group of principals, superintendents, board members, students and teachers from the honored schools, called elementary schools "among

the most important institutions in society and in any child's life."

He urged schools across the country to follow the example of those honored by the Department of Education.

The 60 non-public elementary schools honored were chosen by the Council for American Private Education, an organization of most U.S. religious and secular private schools. The public schools were chosen from nominations by state school chiefs.

Looking Inside

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FROM THE EDITOR

The religious education of our children

by John F. Fink

A surprising thing happened in Italy this past July. Now that Catholicism is no longer Italy's state religion (a change that occurred just last year with a new concordat between the government and the Vatican), the Italian Education Ministry decided that it would halt the mandatory religious education classes in the public schools. But before dropping the classes, it thought it had better make sure that's what the people wanted.

So parents and public school students more than 14 years old were asked to vote on whether they wanted to continue to have one hour a week of religious education. Everyone predicted a resounding defeat for the classes because there has been a continuous decline in religious practice among the Italians in recent years. Only 28 percent of them regularly attend Sunday Mass, for example.

The Catholic hierarchy didn't think there was a chance of the classes surviving the vote. Doxa, Italy's equivalent to our Gallup Poll, predicted that most people would vote against them.

So what happened? More than 96 percent of the parents voted in favor of the classes! Furthermore, 94 percent of the students over 14 years old voted to attend the classes. Even in those parts of Italy where communism is strong, such as the "communist capital" of Bologna, the vote in favor of the classes was 96 percent.

To say that everyone—the Vatican, the government, and the pollsters—was surprised is an understatement. Even those who hoped that a majority might vote for the classes

didn't expect to win by such a huge percentage as that which resulted.

Naturally, everyone had his own interpretation of the meaning of this result. Some said it was a demand for certainties among parents who lived through the revolutionary phase that began in 1968. Others said it is the result of a more general desire for firm values when Italy is undergoing rapid secularizing and modernization.

WHATEVER THE full meaning, it's clear that, at the very least, Italy's parents still want their children to learn moral values whether or not they (the parents) practice their religion. This is not unusual. All parents, unless they're really degenerate, want their children to be good. That's why you so often see young parents, who might have stopped going to church in their teens or early 20s, return to church when their children start growing up.

As apathetic as parents might be toward the religious education of their children, they are usually anxious to fight if the opportunity for such education is threatened to be taken away. That's what happened in Italy and the people reacted the way everyone should have expected—but didn't.

The situation here in the United States is somewhat different, of course, than that in Italy. There are no religious education classes in the public schools and, many people believe, no moral values. Despite the fact that there is generally in this country a strong Judeo-Christian sensitivity to moral values, those values have to be taught somewhere other than the public schools.

Fortunately, we have alternatives to the public schools in our Catholic school system and, for those unable to attend Catholic schools, active religious education programs. Study after study has shown that, for the most part, those Catholics who retain their Catholic values through adulthood were a product of the Catholic school system. The

value of our schools is often recognized by non-Catholic parents who sacrifice to send their children to our schools.

Too often, though, we don't appreciate what we have. Too many parents are too apathetic about the religious instruction of their children. We published an article last week that quoted a professor of religion at Catholic University who said that moral illiteracy among Catholic college students is caused by parental apathy toward religious education. Simply sending our children to Catholic schools or religious education classes is not enough. We have to know what is being taught so we can reinforce that teaching at home.

A SPECIAL SECTION in this week's *Criterion* tells what is being done to provide a total Catholic education in the Archdiocese of Indianapolis. It shows that the archdiocese is as committed today as it ever was in the past to forming solidly Catholic adults. But the efforts of the schools and religion teachers will be all for naught if parents don't do their jobs at home. Parents must always be the primary religious educators of their children.

The way parents do that is not from textbooks. It's by the example of their lives. Children have always learned how important their faith is from the way their parents live that faith on a daily basis. If parents are apathetic, the children learn that religion is really not very important. But if parents take their religion seriously, the children will, too. This doesn't mean that all will grow up to be good Catholics; some might abandon their faith no matter what their parents do. But if children never see their parents set a good example, the children have two strikes against them.

One of the most important things parents must do is to take advantage of what the church offers to help them educate their children—the Catholic schools and religious education classes.

Bishops call for divestment in South Africa

(Continued from page 1)

may be adopted with regard to some companies, stockholder resolutions with regard to others; or, while generally divesting from a company, a small block of stock may be retained in order to allow the introduction or support of shareholders' resolutions."

Shareholder resolutions often express

praise for or dissatisfaction with a company's policies on a given subject.

According to Russell Shaw, USCC secretary for public affairs, "a small portion of the conference's investment funds are invested in U.S. firms which do business in South Africa." He said the USCC currently is "adapting its own investment policy to

conform" to the board's recommendations.

The bishops' conference has a total investment portfolio of \$75 million, of which about 30 percent, or \$22.5 million, is in firms doing business in South Africa, according to a USCC official.

The Administrative Board cited previous concern by both the U.S. bishops and their South African counterparts as the basis for the action.

"The Catholic bishops of South Africa have characterized apartheid as 'something intrinsically evil,'" the board said. It said the USCC "has frequently condemned the system of apartheid and protested specific actions of the South African government."

"The repressive measures recently imposed by that government under the guise of a state of emergency are an additional intolerable affront to the dignity of all South African people and to the common opinion of humankind," the bishops said.

"It is clear on human, moral and political grounds that change must come in South Africa. It is also clear that the primary agents of change are within South Africa," the statement added. However, the bishops said, "nations and institutions which have a relationship with South Africa are part of the

political and moral drama being played out in that nation."

"We speak as bishops and pastors of a church whose religious and moral teaching is daily contradicted by apartheid, and whose brother bishops are actively opposing apartheid," the churchmen added. "We also speak as citizens of a nation which exercises a significant influence in South African society."

Father Rollins Lambert, USCC adviser on African affairs and human rights, said the board action followed a study of the divestment issue by the USCC Office of International Justice and Peace.

He said impetus for the study and subsequent action was a request by Auxiliary Bishop Emerson Moore of New York.

At the November 1984 bishops' general meeting, Bishop Moore urged the conference to develop a position on divestment of church money "from institutions that are exploiting the apartheid situation."

ICC urges public to attend rally for poor this Tuesday

The Indiana Catholic Conference (ICC) has urged Hoosiers who are concerned about the poor and the well-being of poor families to attend a public rally at the Indiana State House on Tuesday, Sept. 23, at 9 a.m.

The rally, sponsored by the ICC and other human services organizations, will precede a meeting of the legislative public assistance committee and is intended to show support for two committee issues: Aid to Families with Dependent Children—Unemployed Parent (AFDC-UP) and statewide standards for poor relief.

The AFDC-UP program would expand the current AFDC program to include children of poor two-parent families where the wage-earner is unemployed. The current program limits help to single parents.

The statewide standards for poor relief would correct the current situation where each of the 100 township trustees sets its own standards for both eligibility and benefits. According to committee testimony, this practice results in a variance of up to 300 percent within the state.

The rally will be held in the State House rotunda. Those attending are invited to the committee hearing which will be held in the House chambers from 10 a.m. to 1 p.m. A wrap-up session will follow in the State Office Building cafeteria.

Benedictine Br. Harry Hagan to be ordained priest Sept. 20

Benedictine Brother Harry Hagan will be ordained to the priesthood this Saturday, Sept. 20, by Archbishop Edward T. O'Meara in the Abbey Church of St. Meinrad.

Bro. Harry, a native of Bardonia, Ky., teaches Old Testament in the College and School of Theology at St. Meinrad. He has been dean of students in the School of Theology. This past summer he was appointed provost and vice rector of the School of Theology.

He graduated from St. Meinrad College in 1969, entered the monastery at St. Meinrad in 1971 and made a three-year commitment in 1972. After further studies at St. Meinrad and Indiana University, and after making solemn vows in 1975, he went to Rome to study at the Pontifical Biblical Institute. He was ordained deacon in 1976 and received a licentiate in sacred scripture in 1978. This past June he defended his dissertation for a doctorate in sacred scripture.



Father Harry Hagan

Archbishop O'Meara's Schedule

Week of September 21

SUNDAY, Sept. 21—Confirmation for the parishes of Immaculate Conception, Millhousen, St. Dennis, Jennings Co., St. Maurice, Decatur Co., and St. Maurice, Napoleon, to be held at Immaculate Conception Parish, Eucharistic Liturgy at 3:30 p.m. with reception following.

—Confirmation at St. Mary Parish, Greenwood, Eucharistic Liturgy at 1:30 p.m. with reception following.

TUESDAY, Sept. 23—Meeting with clergy of the Tell City Deanery, Holy Cross Parish, St. Croix, 12 noon EST.

—Confirmation for the parishes of St. Joseph, Greenwood Co. and Holy Cross, St. Croix, to be held at St. Joseph Parish, Eucharistic Liturgy at 7 p.m. EST.

WEDNESDAY, Sept. 24—Confirmation for the parishes of St. Mary, Nashville, and St. Joseph, Nashville, to be held at St. Mary Parish, Eucharistic Liturgy at 7:30 p.m. with reception following.



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How church is reaching out to college students

by Cynthia Dewes

Catholic students in a college environment need the outreach of the church to support and challenge their faith during one of the most formative times in their lives. The Catholic Student Center, located in Bellarmine House at 1309 W. Michigan St. on the IUPUI campus, and the Butler Newman Center at 4615 Sunset Ave., answer this need in Indianapolis.

Father Jeff Godecker, chaplain of the IUPUI Center for the past five years and of the Butler Center for two, sees the ministry of Newman centers as threefold: as a way for the church to be present to students where they are; as a way of helping young people develop a sense of the wider community in which we live; and as a way to make worship meaningful for them.

To do this, Father Godecker and his new associate chaplain, St. Joseph Sister Fran Wetli, encourage a high amount of student involvement in the programs, liturgies and activities sponsored by the Centers.

Retreats are conducted once a semester

at varying locations. A fall retreat including students from Marian College and the University of Indianapolis will be held Sept. 26-28 at CYO Camp Rancho Framasa in Brown County.

A Spring Break Alternative trip to Appalachia is offered to IUPUI students every year, and a similar Appalachian trip can be taken by Butler students during winter break (Jan. 10-17, 1987 this year). Volunteers on the Appalachian trips work, pray and live together in community while they attempt to help the disadvantaged in the mostly rural areas they visit. They serve the poor, elderly and handicapped with manual labor and other skills.

Service projects in the inner city are also sponsored by the Centers. Father Godecker says such efforts help students "open up to a world beyond their environment." They see different kinds of people and lives and learn that these too are part of the Christian experience.

Spiritual direction is adapted to student needs. Sunday evening Mass at IUPUI is celebrated at 5:30 p.m. at the Center (which

will change to St. Bridget Church, 801 Dr. Martin Luther King, Jr. St. in October). "The last Mass in town" is celebrated Sundays at 9 p.m. in room 326 of the Atherton Student Center on the Butler campus.

Father Godecker centers homilies around student concerns, and makes himself available for counseling on an informal basis. He lives at the IUPUI Center, but is usually at Butler from 11 a.m. to 9 p.m. or later on Thursdays, and from 8 to 11 p.m. on Sundays.

Students receive a newsletter from the Centers two or three times a semester. Under their sponsorship, they participate in Bible studies, alternative career explorations, and small group discussions such as the ones currently being held on Dr. Scott Peck's book, "The Road Less Traveled."

Father Godecker sees his mission as chaplain of the Newman Centers to be "very student centered." He considers students and their concerns to be his first priority, as opposed to bureaucratic matters.

During the coming years he hopes to establish the Center's presence more firmly on the IUPUI scene. Father Godecker de-

scribes his ministry there as "fragile" at present because of the rapid expansion occurring on the campus. He hopes that time will bring greater stability. He also hopes to serve the needs of Butler students in the fullest possible way as time goes on.

Despite what parents of some young people may think, Father Godecker finds most college kids to be basically good. He sees his task as supporting them in their search for maturity, and affirming the real goodness inside of them, rather than taking up moral crusades.

The IUPUI Student Center, organized in 1974, serves 23,000 students, 90% of whom are commuters. There are only two dormitories on campus, but one-third of the student body comes from outside Marion County. There is a growing core of "traditional students," according to Father Godecker, and numerous graduate students.

Butler Newman Center was created two years ago when the pastoral staff of St. Thomas Aquinas Parish, which formerly served Butler students, was reduced because of the priest shortage.

Chile expels or detains Catholic missionaries

by NC News Service

Catholic missionaries were caught up in a Chilean government sweep that followed an unsuccessful assassination attempt against President Augusto Pinochet Sept. 7.

Three French priests and two lay missionaries were expelled immediately while other missionaries were detained or had their immigration status changed.

Vatican officials said the Holy See was "interested" in the situation but that Pope John Paul II had no plans to cancel his scheduled April visit to Chile.

In Washington, the president of the U.S. bishops' conference sent a cable to Cardinal Juan Francisco Fresno Larrain of Santiago, Chile, expressing "heartfelt sympathy" over recent events in the country.

Fathers Pierre DuBois, Daniel Caruette and Jaime Lancelot, missionaries who worked in a Santiago slum, were expelled Sept. 11 and returned to France.

In addition, two female Peruvian lay missionaries were expelled, according to Paul Joly, spokesman for Maryknoll Fathers and Brothers in Maryknoll, N.Y. Joly said the women, members of the Peruvian Mission-

ary Association, were released to the Peruvian consul in Lima, Peru.

The women worked in Santiago with U.S. Maryknoll Fathers Thomas Henehan and Terrence Cambias, regional superior for Chile. Fathers Henehan and Cambias were detained briefly Sept. 8, the day after the assassination attempt.

Joly said that on Sept. 11, the two Maryknoll priests had their permanent visas revoked and were issued temporary, 15-day visas. However, he said Sept. 16 that the priests were "promised by a high official" they would get their permanent visas renewed.

He also said Maryknoll lay missionary Jose Luis Aguilar was arrested Sept. 10 and held in a police station until Sept. 15.

Aguilar, a Mexican citizen, lived in the Chicago area from 1961-65 before joining Maryknoll. He lives with a Maryknoll brother and priest in the central Santiago neighborhood of La Bandera.

In a letter to Catholics in the Santiago Archdiocese, Cardinal Fresno Larrain criticized the expulsion of the three French priests, saying he was "deeply saddened" by the action.

The cardinal said the priests always opposed violence, although "some people did not understand their behavior," and he asked Catholics to "follow their example."

In France, Father DuBois said that after his arrest, he had been struck across the face five times by a police official.

Father DuBois said the military regime in Chile long suspected the priests' parish, in the La Victoria slum, of being "a base for armed struggle."

He said that in a 5 a.m. raid on the parish Sept. 8, police broke down doors in a search for weapons, but found only milk that the church distributes to children.

Father DuBois said their mistreatment ended when they were turned over to para-

(See CHILE, page 5)

Former Oldenburg pastor missing in Grand Canyon

Franciscan Father Casper Gensler, former pastor of Holy Family Parish in Oldenburg, has apparently disappeared while on vacation in Grand Canyon National Park.

Aerial and ground searches have been conducted since he was reported missing Aug. 28, but there was no sign of him by Sept. 15. Family and friends have offered prayers for his safe return.

He is a member of the St. John the Baptist Province in Cincinnati.

The priest was reported missing when he did not begin a sabbatical year of study at the Catholic Theological Union in Chicago.

A spokeswoman for the Coconino County, Ariz., sheriff's department said that Father Gensler's car was found Sept. 4. There were no signs of foul play. She said that some hiking gear was gone but not overnight equipment. Father Gensler was last

seen Aug. 11 at a motel in Flagstaff, Ariz., about 80 miles from the park.

Father Greg Friedman, director of communications for the Franciscan's Cincinnati Province, who was to meet Father Gensler in Colorado Aug. 22, first notified Franciscan officials when Father Gensler missed their appointment.

Father Friedman, a friend of the missing priest for 10 years, described him as an experienced and "competent" hiker who "wouldn't do anything unprepared."

Father Gensler was pastor of Holy Family Parish in Oldenburg from 1975 to 1980 and also served at the Franciscan novitiate in Oldenburg for two years before being named pastor. A native of Peoria, Ill., he had been pastor of a church in Calumet, Mich., the past five years.

While in Oldenburg, Father Gensler was known for his work with lay Franciscans.

Archbp. deplors murder of Jews

Indianapolis Archbishop Edward T. O'Meara joined other leaders of Indiana's Christian community in deploring the killing of Jews in a terrorist attack in Istanbul, Turkey.

"The murder of Sabbath worshipers at prayer in Neve Shalom Synagogue in Istanbul, Turkey was an outrageous act against the human family and believers everywhere," the archbishop said. "My prayer is that the Creator of us all will bring peace to these innocent dead and comfort to their survivors. May men and women of good will work together to end such senseless slaughter around the world."

Twenty-two people were killed in the

synagogue when it was taken over by the terrorists who, after shooting the people, blew themselves up with grenades.

Correction

Since the publication of last week's report, new information has become available concerning the shooting of Black Catholic Rev. J. J. ...



PRIESTS EXILED—This is a recent file photo of Father Pierre DuBois, a French priest who had been serving a parish in a Santiago slum. He and two other French missionary priests have been expelled from Chile by the military government after being charged with engaging in political activities. The photo on the wall behind Father DuBois is of Father Andre Jarlan, another French priest who was shot and killed during a 1984 anti-government rally. (NC photo from UPI-Reuters)

COMMENTARY

Showing compassion for the victims of AIDS

by Antoinette Bosco

The church is showing a true example of compassionate concern in its efforts to help AIDS victims. Shortly before his death in 1989, Cardinal Terence Cooke launched a comprehensive campaign in the New York Archdiocese to care for people afflicted with AIDS, calling this "an opportunity to serve."

In 1985 Cardinal John O'Connor of New York put a concrete plan into action, beginning with a research center at a New York Medical College, a shelter for AIDS victims and a special AIDS unit at St. Clare's Hospital.



As the epidemic worsens, the church's commitment to helping the victims, through service and educational programs, is growing. In California, the church has established an AIDS hot line and an ecumenical support program; and programs for the sufferers in Catholic-sponsored health care facilities across the country are increasing.

Mother Teresa of Calcutta is a major figure in the church's campaign. Her Missionaries of Charity are caring for homeless patients in a Manhattan hospice and she asked President Reagan to help find land where they could establish a center. Speaking to the National Council for International Health, she urged that people see AIDS as "a sign that God wants us to open our hearts and love one another."

Jesus was a healer. He went to the lepers, the untouchables of his day. The AIDS victims of today are like the lepers of Jesus' day, cast out by society and treated with fear and contempt. But Jesus' teaching is clear. He wants us to treat these sufferers with unconditional love.

Often people looking at the history of the Catholic Church see only the negatives—the crusades, the Inquisition, the ambitious popes. But that is only one side.

In its commitment to support AIDS victims, the church is reaffirming what it was set up to be, the institution of love that works out Jesus' message in the everyday realities of our world.

The church is working with special urgency to counteract the hysteria regarding AIDS. We know it is spread through sexual contact or the injection of contaminated cells directly into the bloodstream through shared hypodermic needles or blood transfusions. But there is virtually no chance of contracting AIDS by associating with victims in the workplace, in schools, restaurants, health clubs or homes.

The fear of contagion is vastly out of proportion and unfounded.

"What is more contagious than AIDS is the bigotry and misinformation that surround it," said Archbishop Roger Mahony of Los Angeles.

Church leaders have repeatedly denied and rejected allegations by some people that AIDS is divine vengeance for personal immorality.

"While the church remains firm in her teachings against sexual activity between homosexuals, whereby some victims may



have contacted AIDS," wrote Bishop Phillip Straling of San Bernardino, Calif., "we must continue to show concern and love for the person."

It is noteworthy that an institution as powerful and well-respected as the Catholic Church has taken such a clear stand on AIDS. Given the church's authority and credibility, other institutions and the whole Christian community should be encouraged to follow suit.

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The state of the unions: a review of the views

by Magr. George G. Higgins

While sensible citizens spent the long weekend outdoors enjoying Washington's first touch of fall weather, I spent too much time indoors reviewing this year's crop of ritualistic Labor Day editorials, columns and TV commentaries, which were predictably mournful and, more often than not, simplistically critical of organized labor in the United States.

The most notable exception was a syndicated column by Jean Kirkpatrick, former U.S. ambassador to the United Nations. Mrs. Kirkpatrick, having eloquently made the point that a free labor movement is indispensable to a free society, paid tribute to U.S. labor. Its leaders and rank and file, she said, are deeply and actively committed to democracy and "deserve our gratitude on this Labor Day."



I would quibble with only one point. Mrs. Kirkpatrick argues persuasively that labor unions are "a special problem" for communist states. They are unwilling, she says, to let workers speak for themselves or choose their representatives, to organize or bargain collectively and, above all, to strike.

However, she would have been even more persuasive if she had noted that free trade unions are also "a special problem" for a number of dictatorial right-wing governments, some of which are U.S. allies. Still, her column was one of the best.

At the other extreme, National Review could find nothing good to say about American unions on labor's national holiday. Labor's troubles, the magazine said, are of its own making. Why are union workers losing jobs? "Because of high wages."

The Wall Street Journal, while granting that the labor movement, with its 17 million members, is by no means a negligible force even in decline, says labor must be prepared to go on making concessions and be willing "to accept less."

Business Week's thoughtful commentary

by Aaron Bernstein, however, flatly disagrees. To be sure, some unions have gone too far and too fast in their wage demands, and all unions must be prepared to make reasonable concessions if and when it can be demonstrated it is economically necessary—provided managers and stockholders are also prepared to take less and are committed to using labor's concessions to increase productivity.

Bernstein argues that productivity, not pay cuts, will keep union members working. Cutting high wages may return a given unprofitable industry to health, but long-term drastic cuts often will not save jobs, he contends.

Raising productivity poses a challenge to both labor and management. Both need to move away from their traditional adversarial relationship and find new methods of cooperation.

Eric Mann, a militant union member writing in The New York Times, strongly disagrees. He says unions should stop all this talk about non-adversarial relations. Old-fashioned class conflict is by no means out-

moded, he says, and non-adversarial relations will only lead to company unions.

That's possible, but not inevitable. It all depends on whether U.S. industry will at long last agree that free trade unions are not only legitimate but, as Pope John Paul II emphasizes, indispensable.

Unfortunately, we have not yet reached that point, as Douglas Fraser, president-emeritus of the United Auto Workers, pointed out in a thoughtful interview. "There are exceptions, of course," said Fraser, "but this country has the most anti-union management of any democracy in the world. In no other will you find labor consultants whose only mission is to prevent the organization of unions or the destruction of unions that are organized. This would be socially unacceptable in other countries. There, labor unions are accepted as a fact of life. Not here."

The move away from adversarial labor-management relations will be slow in coming until this deplorable situation is corrected.

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Theologians who oppose the pope reveal their motives

by Dale Francis

The serendipitous result of the controversy over the decision not to allow Father Charles Curran to teach Catholic theology with the official approbation of the Catholic Church has been in what we have learned from theologians who support him.

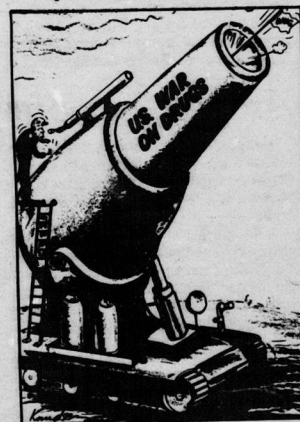
Perhaps the clearest revelation of the basic theological dispute was offered by Monika Hellwig, president of the Catholic Theological Society. She said she was saddened by the decision to lift Father Curran's faculties in Catholic theology but she said the decision was not surprising, given the Holy See's understanding of what the church is.

The Vatican's model of the church, she said, is that of a "divinely founded church in which structures are sacred and patterns of authority are established." On the other hand, she said, North American theologians "tend to look at the church as an assembly of disciples trying to discern what the Christian faith means and how to live it."

Monika Hellwig, who teaches at the Jesuits' Georgetown University, probably has it right. There is no doubt that Pope John

Paul II believes that the Catholic Church was founded by Jesus Christ, that this church is governed by the successor of Peter and that the bishops in communion with him, and that they are called to preserve the divine truths for all of the People of God.

The president of the Catholic Theological Society says, in a kind of an indictment, that the pope is what most Catholics would, with no surprise at all, expect him to be.



But Dr. Hellwig says North American theologians "tend to look at the church as an assembly of disciples trying to discern what the Christian faith means and how to live it." The news stories I saw quoted her as referring to "North American theologians" and not specifically Catholic North American theologians. Whether that was her intent, I do not know, but it is logical that it should be. The statement would surely be applicable to many Protestant theologians.

As one who remembers the Protestant theology that had an appeal before he considered Catholic theology, the classification of today's North American theologians as trying to discern what the Christian faith means and how to live it, recalls a similar emphasis in Protestant theology that began in the late '20s and continued well into the '40s.

It is an important discovery to have the president of the Catholic Theological Society so clearly identify an opposition to the pope's understanding of the church and to explain so clearly the theology that seeks to replace the pope's understanding. It explains why in all of his argumentation, Father Curran has never suggested any understanding of the church as divinely instituted. It explains, too, why he has been so strongly supported by leaders of the Catholic Theological Society. The controversy, which seemed to involve Father Curran, has brought an understanding of even broader involvement.

There should be no misunderstanding. There are many sound Catholic theologians and Catholic theology is of indispensable worth to the church. Nor is it wrong for Catholic theologians to seek ways to make truths more relevant to a constantly changing society.

But if you want a sure guide, those who stand against the Vicar of Christ, who scoff at his understanding of the church, tell you much more about themselves than they do about the pope.

the criterion

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$12.00 per year
30¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara
publisher

John F. Fink
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46206

TO THE EDITOR

New heart and new understanding

This morning on "Good Morning America" Father Lawrence Jenco was asked how he thought we might resolve the confrontations between the radical elements of the third world and those countries, like ours, that are called to respond. He suggested that we all need a new heart and new understanding, putting aside harsh rhetoric on both sides and looking for solutions to the causes that spawn violent acts.

This same advice seems appropriate to our resolution of the Father Charles Curran case. We need a new heart, new understanding of human nature, life's experiences, the issues and the very long history of our church.

I appreciated the decision of *The Criterion*

to publish Father Curran's views and the magisterium's views. I wonder if each person who read Father Curran's views didn't, on at least one time, feel an identity with their life's experience.

People grow and learn through their experiences of life. I feel that Father Curran's views represent experiences that many Christians can understand. To say that the answers, the moral judgments, have already been settled by the church and that they can no longer be discussed, seems to cut off any ongoing search for truth and finding a new heart and understanding to deal with our human sexuality and life.

In the upcoming meetings in preparation for the synod on the laity, I would like to hear

from the laity to see if they feel all of these issues have been settled by the church's decrees or, in their search for God, a new heart, and greater understanding of life's problems, they would like to be able to hear and discuss non-infallible teachings as articulated by theologians such as Father Curran.

Elaine Berninger

Moore's Hill

Against Christ

This Father Curran has no right whatsoever to teach Catholic theology. He is doing what the first Protestants did—taking parts of the Gospel to blend in with their lifestyle; not what is said.

Father Curran is against the teachings of Christ, plain and simple. This, my friends, is Anti-Christ. Bishop Fulton Sheen said, "We have a world today with a cross—without Christ." Think about this.

Many Lou Livers

Liberty

Not neutral

In the Aug. 8 issue of *The Criterion*, a letter from the People For the American Way stated that Magr. Higgins had misrepre-

sented them when he said they were pro-choice. If People For the American Way are truly "institutionally neutral on the abortion issue," as the letter stated, then why in a recent fundraising letter that came to our home did they whine that the conservatives were trying to get the abortion laws back to the pre-1973 state?

If you are truly abortion-neutral, the outlawing of abortion should make no difference to you. Could this be a case of "say one thing but do another"?

As far as the fundraising letter is concerned, it was filed under 1. after the organization received a reply from me stating that their view of the "American Way" was not compatible with mine.

Many Jean Wessel

Batesville

Years of peace?

Recently you quoted U.S. Ambassador to the United Nations Vernon Walters in an article in *The Criterion*. This is the same Vernon Walters who recently said on ABC's "Nightline" that "we have had 40 years of peace" (veterans, please note). This is the intellect appointed as U.S. Ambassador to the United Nations.

Eugene Lunaford

Indianapolis

point of view

Drugs: what to do

by Ivan J. Kauffman

"People can't understand, but it's something inside of me. I'll be clean—physically not dependent on it—but something rings inside of my head. It just haunts me, you know, to go back to it."

—Drug Addict

Drugs are back in the news. Maryland basketball star Len Bias's death has forced us to confront how rapidly cocaine use is growing. Last year an estimated 100 tons were consumed in the U.S. At \$100 a gram that's about 49 billion dollars worth. It's believed 5 million people are now addicted to cocaine—1 of every 40 adult Americans.

This is not somebody else's problem. Not only do we help pay for the drugs which are used—through higher insurance rates, increased taxes, a weakened economy, and the costs of crime—but our children and grandchildren are threatened. Cocaine is now being sold to teenagers as "crack" at \$10 a shot—and not just in the big cities. If we don't stop them drugs will destroy our society the way cancer destroys a body—from the inside out.

Most of us find drugs so strange and threatening we feel helpless, but we aren't. The drug problem was caused by human choices and it can be changed by making different choices. There are at least four major things we can all do.

Face the facts. There is probably not a single high school in the U.S. which does not have students with drug problems, and there is probably not a single parish in the Catholic Church which does not have at least one adult member who is addicted to some drug. Pretending drugs aren't around, or hoping they'll somehow go away on their own makes it possible for drug use to spread without any resistance.

Once addiction sets in the person involved becomes increasingly powerless. Unless someone—a family member, a friend, a teacher, a pastor, a doctor—steps in and confronts the drug user he or she will only get worse, and very soon will be selling drugs to

others. When we look the other way we're part of the problem.

Understand the causes. People take drugs because it fills some need in their lives, and they quit only when they find a better way to fill that need. AA has been able to help alcoholics because it recognizes the alcoholic's basic thirst is for spiritual growth, and because it provides practical ways for the former addict to get what his or her spirit needs.

All addictions are at heart spiritual problems. People with an active spiritual life—including prayer, creative activities, intellectual development, and community involvement—almost never have drug problems. They're getting what they need in other ways. It's people who are literally starving to death in a spiritual sense who turn to drugs.

Support healing rather than punishment. Legal controls are important and need to be much stiffer, but we can't outlaw addiction—and so long as there are addicts there will be drugs. Several national programs and many local ones have shown addiction can be cured, and that's the only solution.

Not only does rehabilitation return the former addict to a useful place in society, it's usually less expensive than jail. Earlier in this century we tried to solve alcoholism with Prohibition. It didn't work because it didn't go to the root of the problem. People still wanted alcohol and they got it. Depending on law enforcement alone to solve the drug problem will probably not work any better.

Take preventive measures. The child who is taught from infancy that all problems can be solved by either eating something or taking a pill is a prime candidate for addiction in later life. So is the adolescent whose emotional and spiritual needs are being ignored.

If we want a drug free society we're going to have to build a society where people's spiritual needs are taken seriously, and where the immense hurts that drive people to drugs are dealt with. As members of the church we're in a unique position to do something about both of those problems.

Chile expels Catholic missionaries

(Continued from page 3)

military police. He said they were held four days, but were not interrogated and there was no formal investigation of their activities. Their expulsion orders accused them of "subversive activities."

Father DuBois said that "taking up arms for liberation is not the solution for Chile today. I am convinced there are other ways. But tensions are very strong—we must help prevent a real civil war."

Father DuBois had worked in Chile since 1963, and Father Lancelotti spent the last seven years there. Father Caruette had been in Chile about 10 months.

In La Victoria, a banner stretched across the priests' former church read, "They have stolen Father DuBois from us."

A French press agency reported that Catholics in the area organized a hunger strike to protest the expulsion. Priests from other parts of Santiago celebrated a Mass in the priests' honor.

La Victoria is one of Santiago's poorest slums and has been in the front lines of anti-Pinochet activity. On Sept. 4, 1984, another French priest, Father Andre Jarlan, was shot and killed by what police called a "stray bullet" as police and protesters clashed outside his office in La Victoria.

At the Vatican, an official involved in Chilean affairs said Sept. 15 that the Vatican planned no public protest of the expulsions, but would continue to follow developments closely.

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Proud of Catholic schools

by Alice Dailey

I am getting very tired of so much ridicule of Catholic education, i.e., "I survived Catholic schools," "Sister Mary Ignatius Explains—," "Growing up Catholic."



Who are these malcontents ascribing such superiority to themselves?

Catholic education is, and has always been, a great asset to society by producing outstanding graduates who hold responsible positions throughout the country. Yet the scoffers would have us question the teaching ability of dedicated sisters who have long staffed the schools.

Academic excellence has always been a characteristic of the teaching sisters; those who taught me, who taught my children, and who now teach my grandchildren.

From them we learned the basics so that no one else had to read our own names on our diplomas. We learned the arts, morality, values and discipline.

Who could question the literacy of a fifth grade sister striving nobly to spark enthusiasm for such classic and diverse personalities as Chaucer and Charlemagne?

Who could match the skill of the sister who worked with one of our classmates, a polio victim, until the girl was able to put into speech the answers her brain knew?

And what teacher could match the dedication of our sisters who have offered their youth, beauty and talents to God by service to his children?

Our schools, our sisters and lay teachers have kept pace with the advances of science and technology by personal continuing education, while sacrificing none of the integrity which is a hallmark. And each student is recognized as a whole person, one who needs not only academic knowledge but moral guidance.

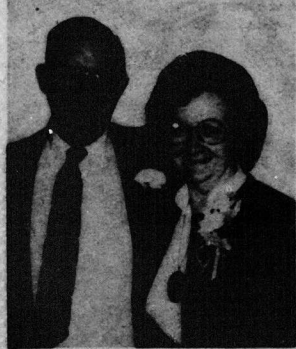
(Note to the skeptics: Catholic schools must be doing something right since growing numbers of parents, not of the faith, are opting for such education despite great financial burden.)

I am VERY proud of and grateful for my Catholic education and I know thousands share my sentiments. But right now, when our schools are fighting for continued existence, is a chance to show our gratitude.

For those of us whose children attended Catholic schools during a tuition-free era, we should put our money where our mouths are by lending some financial aid, however modest. The parish I attend has a Guardian Angel Fund for such purpose.

If your parish has no such endeavor, how about getting the ball rolling?

vips...



Mr. and Mrs. Raymond Wolfe will celebrate their 50th Wedding Anniversary on Saturday, Sept. 20 at the Embassy Suites Hotel. Raymond Wolfe and the former Mary Degan were married Sept. 24, 1936 in St. Anthony Church, Indianapolis, of which they are still members. The Degans have three

children: Marilyn Miller, Tom and Jim; and four grandchildren.



Mr. and Mrs. John Kramer of St. Mary Parish, Greensburg, celebrated their 50th Wedding Anniversary on September 1 with a Mass of Thanksgiving and reception. John Kramer and the former Elsie Werner were married Sept. 5, 1936 in Holy Family Church, Oldenburg. They are the parents of 14 children, including six sons and eight daughters: Raymond, Harold, Norbert, Alvin, James, Michael, Frieda Helnick, Rita Meyer, Clara Dwenger, Judy Case, Marilyn Berkemeier, Kathryn Berkemeier, Jean Campfield and Carol Bishop. They also have 60 grandchildren and two great-grandchildren.

Jesuit Father Paul O'Brien, Brebeuf seniors John Barth, Cathy Bielaki, Sony Bonfield and Rebecca Martin, and Andy Fox, now a freshman at Loyola University in Chicago, spent six weeks in northern Peru last summer on a service project sponsored by the Chicago Province Jesuit high schools. Along with students from Jesuit high schools in Chicago and Cincinnati, the Brebeuf group worked with peasant farmers in cotton and coffee fields for the project, which emphasized Third World awareness. They will discuss and show slides of their adventures from 7 to 9 p.m. on Sunday, Sept. 21 in Brebeuf cafeteria. Everyone is invited.

The new Board of Directors of St. Vincent Hospital Guild, Inc. includes: Frances Stauffer, president; Ellen Harts, vice president and membership chairperson; Marilyn Cooke, recording secretary; Mary Jane Quantrecchi, corresponding secretary; Alice Veneman, treasurer; and Teresa Fanning, assistant treasurer.

check it out...

The Archdiocesan Association of Pastoral Associates, Pastoral Ministers and Pastoral Administrators will sponsor a day of reflection called "We Come New With Holy Lives" from 10 a.m. to 3:30 p.m. on Thursday, Oct. 2 at Beech Grove Benedictine Center. Membership dues are \$10. Bring a sack lunch; drinks and dessert provided. Call 317-988-2961 or send dues to: David J. Bethuram, 336 S. Meridian St., Greenwood, Ind. 46142.

The Catholic Monitor, a new Catholic newspaper with a focus on the black Catholic community in the United States, will appear October 1. The newspaper, founded by Dr. Winston Peebles who is president of Winston-Derek Publishers in Nashville, Tenn., will be published monthly until January of 1987, when it will shift to a bi-weekly schedule. Single subscriptions are \$7. For information contact Winston-Derek Publishers, Inc., P.O. Box 9083, Nashville, Tenn. 37209, 1-800-826-1888.

A Fall Series on Sanctuary for Refugees from Central America sponsored by the Central American Forum will be held from 2:30 to 4 p.m. Sundays at First Christian Church, 266 E. Kirkwood Ave., Bloomington. The programs include: "Low Intensity Conflict—U.S. Military Policy in Central America" on Sept. 20; "Human Rights

Policies in Guatemala and El Salvador" on Oct. 5; "How St. Williams Parish in Louisville Became a Sanctuary Church" on Oct. 12; "Legal Issues Involving Sanctuary—Refugee Policies in the U.S." on Oct. 19; films on "The New Underground Railway" and "Sanctuary Movement" on Oct. 26; and "What is Sanctuary? The Historical and Biblical Roots of Sanctuary" on Nov. 2.

A free, original one-man presentation of the first six chapters of St. Luke's gospel, entitled The Gift of Peace, will be presented by actor Leonardo DeFilippis at 7:30 p.m. on Wednesday, Sept. 24 at St. Elizabeth Seton Parish, 106th and Haverstick, Carmel. Known for his television version of "St. Francis: Troubadour of God's Peace" and other religious dramas, DeFilippis will recreate the infancy and early ministry of Christ by enacting Scripture verbatim.

Volunteers are being sought for a Christmas Store for the Needy to be sponsored by Catholic Social Services this Christmas season. An orientation meeting will be held from 1 to 3 p.m. on Saturday, Sept. 20 in Room 206 at the Catholic Center, 1400 N. Meridian St. Call 238-1514 for information.

The Benedictine Sisters at Ferdinand will hold a meeting for Benedictine Oblates and other interested persons at 3:30 p.m. on Sunday, Sept. 21 in the convent. Benedictine Sister Mary Clare Scheesele, oblate director for the Sisters of St. Benedict at Ferdinand,

will lead the sharing session, which will close at 5 p.m. with an invitation to attend evening praise with the Sisters in the convent chapel. Call the oblate director at 812-367-1411 for more information.

The Sisters of St. Benedict hosted their second annual Founders' Day Appreciation Dinner on September 11 at Convent Immaculate Conception in Ferdinand. The dinner featured speaker Dr. Jan Shipp, IUPUI Center for American Studies director and noted scholar on Mormon Church history. The dinner commemorated the founding of the Benedictine community in Ferdinand 119 years ago.

The first of a year-long series of Prayer Evenings will begin on Tuesday, Sept. 30 at Fatima Retreat House, 5353 E. 56th St. with St. Joseph Sister Karen Van de Walle focusing on "Clay as a Way of Prayer." The evenings are designed for those searching for new ways in which to express their relationship with God, or for the space and quiet in which to deepen that relationship. Future evenings include: "Praying With the Icon," Oct. 27; "Symbols and Images in Prayer," Nov. 19; "Experiencing God in Symbols and Images," Dec. 28; "Simple Ways of Praying Always," Jan. 21 and Feb. 22.

The Sisters of St. Francis, Oldenburg invite families and friends to a day of fun and relaxation at their motherhouse, beginning at 11 a.m. on Saturday, Sept. 27 and ending with Sunday liturgy at 4 p.m. EST. Building tours will be held on the hour from 1-3 p.m. EST and there will be square dancing, volleyball, horseshoes, clowns, and arts and crafts for sale. Bring lawn chairs and a picnic lunch. Coffee and lemonade will be available. In case of bad weather, the event will be cancelled.



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Today's Faith

A supplement to Catholic newspapers published with grant assistance from Catholic Church Extension Society by the National Catholic News Service, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. All contents copyright © 1986 by NC News Service.

Laughter is very good medicine

by Dolores Leckey
NC News Service

The Gospel of John says: "Jesus wept." A short, poignant sentence full of the feelings associated with friendship and humanity. Lazarus of Bethany is dead and only tears will do.

Nowhere in the Gospel do we read that Jesus laughed, at least not in direct, unambiguous language. And yet...

It is as human to laugh as it is to cry. What's more, modern medicine now affirms what folk medicine has long known: Laughing is good for your health.

Families are well aware of the value of this readily available therapy. To laugh is to recognize that each of life's ups and downs will pass; none is the final word.

I remember when our youngest son—now 23 and a graduate history student—was in fifth grade. His whole world seemed to be coming apart. He couldn't master the math tables; his school locker was filled with molding bread, the residue of an unsuccessful science project; teachers were lecturing him; and his older siblings were not one bit shy about sharing their various school and social successes.

As parents, we were worried about our young son. And then, one day we saw him walking through the house step by step on his hands, counting "100, 101, 102." Everyone broke out into applause, laughter and tears as Colum informed us that his goal was to reach 200.

His 16-year-old sister wrote an essay about him and his hand-walking which ended with the supportive thought: "I hope he makes it. I love him so much."

Clearly, life has its serious side. I don't want to minimize this. But life is also sprinkled with absurdities. For example, imagine a marital spat under way. Suddenly one or the other spouse notices how riotous the issue is: Should veal be served with catsup?

The real issue may be one of dominance and power—and this takes a lifetime of work to confront and transform—but humor relieves the tension and allows us to stay with it so that little by little we can see our insecurities.

Or picture a teen in the family setting, testing everyone's endurance. Suddenly she turns into a clown. Momentarily the tension is relieved in laughter and tears.

Or think about the toddler who giggles at his own antics, and notice how everyone appreciates anew the gift of life.

When author Norman Cousins learned that he was ill with a life-threatening disease, he took a hotel room for weeks, watched Laurel and Hardy films, and believes that laughter helped him win back his good health. Humor helps us set aside the heavy burdens imposed on life for a little while and to enter the merriment of God. When we see how God is playing in the rain and wind and rainbows, as well as in a small boy's hand-walking, we have reason to laugh.

In some ways, a good laugh is like prayer: One simply lets go, into God.

Did Jesus laugh? We know he attended wedding feasts. People tend to laugh with joy on such occasions.

We know that Jesus was often a guest at dinner parties and was criticized by some religious leaders of the day for associating with "questionable" people. He must have smiled at that too.

And then there were his chance encounters with people in all kinds of funny situations, Zaccheus for example. This gospel story is pictorial:

Jesus is hurrying along the road, and then stops at a tree and looks up at the inventive Zaccheus who had figured out how best to see the wonderworker. We can almost hear Jesus laughing as he invites himself to dinner at Zaccheus' house.

There is also the encounter between Jesus and the Samaritan woman. They have a long and sometimes witty exchange. An occasional wry laugh would not have been out of place.

I think Jesus laughed a lot.

In the midst of all the earnest and serious business that can overtake family life, look for the humor. Our laughter communicates how much we really enjoy each other and how ready we are to enjoy God.

A laughing Jesus invites us to joyous appreciation of all that is given to us in life!

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Half of holiness is good sense of humor

by Father David Monahan
NC News Service

Laughter is important music in God's house among all of his many-splendored family.

Abraham, in a friendly chat with God, laughed out loud at the thought of an elderly man and woman producing a baby. And Sarah got the giggles when she overheard God's messengers talking to her husband about a child this time next year. "Now that I am so withered?" she chuckled to herself.

Gideon, the rabbit-hearted champion of God and of Israel, is pulled and tugged by the Lord to do his bidding in a comical few chapters in the Book of Judges.

The martyr Lawrence is said to have quipped to his executioners as they were charcoaling him on a gridle: "You can turn me over. I'm done on that side."

Witty St. Thomas More signaled the axman to hold for a moment so that the martyr's beard might be removed from the chopping block. The beard, he said, has committed no treason.

Father Thomas Merton, the celebrated Trappist writer, told readers that he had "earned two degrees of dullness" (at Columbia University) and that his 1948 autobiography had "created a general hallucination followed by too many pious books."

Pope John XXIII answered the question: "How many work in the Vatican?" with the quick reply, "About half."

My father had a saving grace in his sense of humor. He bequeathed to his children tenderness of the funny bone in the presence of the cockeyed side of life, readiness to unleash an untamed imagination and a lack of scruples when fact collided with color in the hunt for laughter.

We treasure the gifts.

Each family, as each individual, needs to develop their own style of humor—dry, raucous, punny, subtle, as obvious as sunrise, etc.

And the humor needs to fit the situation. What is appropriate to melt tension (See HUMOR, page 27)

This Week in Focus

Why is laughter good medicine for Christian families? Often, life at home assumes a tone of overseriousness as family members go about their daily and varied activities. When that happens, wouldn't a touch of humor be healthy?

Dolores Leckey thinks that humor and a lightened touch can lead to life and even lead to renewed appreciation of the gift of life. "Laughter is a good laugh is like prayer," she writes. Mrs. Leckey is director of the U.S. Catholic Lay Secretariat.

Father David Monahan, editor of The Sonoran Catholic in Chino, Calif., says that each family needs to develop a style of humor suitable to its own unique character. What is appropriate to melt tension in one situation may not work to put a dry person at ease, he says. However, laughter always has been important music in God's house, he concludes.

Growing up in a large family with parents who appreciated the value of humor helped Katherine find that the touch of humor is tender and deeper than family members themselves may realize. She is associate editor of the NC Religious Education Package.

Judging by the New Testament, joy should be a characteristic of Christians, says Father John Cantolot. Even in jail, St. Paul projected a joyfulness that came from his confidence that God was with him, the priest says.

Laughing our way to God

by Katharine Bird
NC News Service

I learned early in life the value of humor in family living, perhaps partly because I grew up the eldest in the family with five brothers and two sisters. Looking for the funny side of life was a way of keeping one's sanity in the midst of the confusion and messiness that often reigned in my much loved home.

From our parents we children picked up the ability to look for the humor that laces so many situations, even serious ones. They used humor to remind us that any situation can be looked at in more than one way.

There was the time when two policemen came to our front door asking, with grave voices and furrowed brows, whether my parents knew anything about the dummy lying by the side of the street half a block from our house. Life-sized, it was dressed in football gear with a large red stain seeping across the chest.

People racing around the corner would catch sight of the "body" and hit their brakes hard. My brothers, Bill and Mike, laughed hysterically at the faces people made when they discovered what the "victim" was.

My parents, even as they lowered the boom on my brothers, admitted that the situation had a funny side. But they explained to my brothers in no uncertain terms that it wasn't right to get a laugh at the expense of someone else.

Growing up, we children gradually recognized that our parents had developed some interesting techniques for coping with family life.

My mother developed a blissful ability to "tune out" what she didn't need to hear. The routine shrieks and chaos of our family didn't faze her because she was busy, in a world of her own, concentrating calmly on the task at hand.

Looking back now I realize it might have been natural for us to resent this. But I think it is much better that we looked on the situation's light side, gently laughing over it instead. We knew that she always was right there when one of us needed her—to kiss a banged head or listen to a woeful tale of wrong perpetrated at school.

My father took refuge in books. One of my favorite memories of him is hearing him laugh in his study, then seeing him emerge, book in hand, to share some entertaining passage that enthralled him. He does that to this day.

He delights in finding droll things to laugh about in conversations with friends, in life, in books. For him, perhaps, humor provides some relief from the heavy responsibilities of life.

From my father I learned that humor can be a well-nigh painless way of lifting a somber mood, of dissipating an ugly temper—something I find invaluable as an adult in dealing with the shocks and upsets of life.

When I was sunk deep in some childhood woe, time

and again Dad coaxed me into good humor by making me laugh, sometimes by quoting some whimsical verse from Lewis Carroll or Edward Lear. How could I keep a sour face while laughing at those masters of the ridiculous?

Today, if I read an author who is commenting on the importance of humor for good living, I am reminded of the lessons I learned so effortlessly long ago.

For instance, Gerard Bessiere in "The Theology of Joy," (Herder and Herder, 1974), writes: "Humor is the sign of the presence of God."

Bessiere says that cultivating a sense of humor keeps people from taking themselves and their own concerns too seriously. It reminds them to look for the larger picture by pointing out that "there are a number of worlds" beyond ourselves.

Humor, he adds, leads us "in the direction of life, of progress," of finding creative solutions to problems.



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A gloomy Christian is a contradiction

Christian joy comes from an unshakable conviction that God loves and protects us

by Fr. John J. Castellet
NC News Service

The following words are remarkable when you consider that Paul wrote them from a dank jail cell in what is now western Turkey: "Rejoice in the Lord always! I say it again. Rejoice!" (Philippians 4:4).

Of course, Paul was in and out of jail all through his career. But this time his release was very uncertain. The alternative apparently was death.

Resource

"Daddy and Old Man: Jekyll and Hyde," by William Sayres. For people beset by the pressures of work, it can happen that "the home becomes a safety valve for the venting of emotional steam pent up during the day," says Sayres. "Freed from the need to observe the civilities and amenities of the office, we tend to overreact to minor provocations" to the detriment of happy relationships at home. To overcome this common problem, Sayres offers some techniques for making a smooth transition from work to home, including: "Set aside a buffer time for establishing equanimity" after arriving home each day. This means making an arrangement with family members "to put everything that is not absolutely critical on hold" for this brief period. Another technique: "Fix your mind on something pleasant." This could be something rewarding that happened at work, a satisfying project, a vacation. (Marriage and Family Living, February 1986, 52 Hill Drive, St. Meinrad, Inc. 47577. Single copy, \$1.50.)

Education brief

Humor and laughter help heal life's wounds and pain

Humor is healthy—in more ways than one.

Consider laughter, which is humor's companion. You might call laughter a healing agent. Ironically, however, this healing agent is infectious.

There are a number of reasons why humor and laughter are good for people. They ease tensions, for example. "Relief from tensions is perhaps the root from which all humor takes its rise," writes Father John Walchans in "Resurrection of Values" (Crossroad, 1986). "Burdens lose their weight when carried with happiness and pleasure."

The smile is another of humor's constant companions. A smile can be a forceful thing. It reaches out toward others in a relaxed and open way; at the same time it is inviting, drawing others closer.

Thus, the smile helps to create (sometimes to recreate) and reinforce the bonds among people.

Another of humor's companions is love. "Have you noticed that humor and love get along very well together?" asks Gerard Bessiere in "The Theology of

An earlier passage in Philippians included a ringing protestation of Paul's joy at the news that during his imprisonment Christ was being proclaimed:

"This is what brings me joy. Indeed I shall continue to rejoice, in the conviction that this (his imprisonment) will turn out for my salvation" (1:18-19).

Paul was no Pollyanna. He had a very realistic appreciation of life's difficulties. One look at the filthy prison walls was enough to remind him of that.

But Paul also had an unshakable conviction that God loved him. And, as Paul wrote to the Galatians, "the fruit of the spirit is love, joy, peace, patient endurance..." (5:22).

It would seem that joy was a characteristic of the early Christians. In one description of their lifestyle Luke wrote: "With exultant and sincere hearts they took their meals in common, praising God and winning the approval of all the people" (Acts 2:46b-47a).

People are not usually attracted by a group that walks around scowling at an evil world, never smiling, never having any fun. Not that the first Christians were a bunch of clowns with no appreciation of life's seriousness. But they did project a sunny joy which proclaimed: "We have found the secret of real happiness, and it is a person: Jesus the Christ."

Jesus was joyful himself. Anyone who attracted little children was certainly not a forbidding ogre. Anyone who inspired confidence in outcasts and sinners must have communicated a warm, joyous

welcome. "Come to me, all you who are weary and find life burdensome, and I will refresh you" (Mt. 11:28).

The fact that he would eat with everyone and anyone is a dominant theme in Luke's portrait of Jesus which included no less than 19 banquet scenes. Commenting on this, Frederick Danker penned these engaging lines: "From the varieties of social classes that found representation in his company, it is clear that Jesus projected a spacious hospitality. Like his party-giving Father (Luke 15), he loved a social hour and it is fair to assume that if he could 'let loose' with Spirit-filled ecstatic prayer (10:21), he did not recline with his friends in the somber mood so often associated with him in the long history of religious pictorial representation. People of that stripe are not invited back!" ("Luke," Fortress Press, 1976, p. 49).

Secure in his Father's love, Jesus was joyful; secure in their Father's love, the first Christians were joyful. A gloomy Christian is a contradiction in terms.

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Discussion Points:

Can you think of a time in your home when a touch of humor served to break an impasse between two family members or played some other constructive role for them?

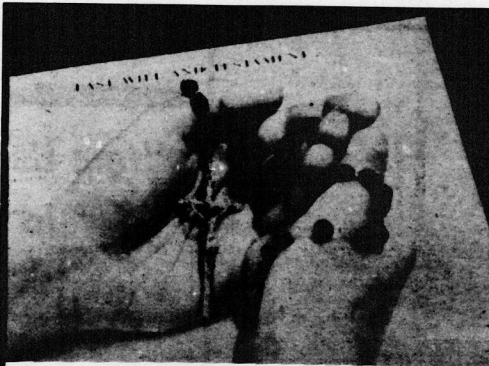
When life at home becomes heavy with important responsibilities and long-term problems to resolve, is there anything family members can do to introduce some lightheartedness into the situation? Is this worth trying to do?

How important do you think humor and joyfulness are for a Christian family?

Do you think that real joyfulness is something one is born with and cannot acquire along the way in life? If it can be acquired, what kinds of situations nourish it? What does the word "joy" mean to you?

Father John Castellet says that St. Paul was able to remain joyful even while in jail facing possible death. How was this possible?

Laughter, smiles and joyfulness even help to create the atmosphere for a life of faith.



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Joy" (Herder and Herder, 1974). "This connivance must conceal some secret. Humor blossoms readily in those who love and know themselves to be loved. Like something that eases life."

Finally, just as laughter readily finds its place in relationships of love, joy makes its way into a life of faith. Actually, joyfulness expresses faith. And joyfulness is vital when it comes to communicating one's faith to anyone else.

As Jesuit Father Walter Burghardt asks: If we "show no joy in being alive with the life of the risen Christ, why should anyone believe us when we proclaim without passion 'Christ is risen'?" ("Still Proclaiming Your Wonders," Paulist Press, 1984).

Everyone knows that humor, laughter, smiles and joyfulness can be employed to deceive—to communicate a message that is false. They can be twisted so that they belittle what is serious or demean and mock people. Failing to recognize the God-given dignity of others, they fail to become constructive life forces.

But the healthy humor and joyfulness spoken of here are different. They foster love, heal, put difficult situations in a new context, lighten heavy burdens.



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Giovanni's Rainbow

by Jansan Manternach

The boy tossed an orange into the air. Then another, a third and finally a fourth. He kept the four oranges moving from hand to hand, arching above his head. People stopped to watch. They smiled and laughed with the boy with the patched clothes who juggled almost everything on the fruit vendor's stand—

oranges, apples, lemons.

Giovanni was an orphan. He had neither parents nor a home. He juggled for food and the pleasure of making people smile and laugh.

As Giovanni grew older, he became better and better at the one thing he could do well. For years he wandered from town to town, juggling for food and a place to sleep, wearing the face and clothes of a clown.

His most famous act was done with seven colored balls. He began with a violet ball. Then he tossed up a blue ball. Green, yellow, orange and red balls followed. Faster and faster he juggled the balls so that they seemed to melt together. The arching, speeding balls looked like a rainbow.

People shouted to Giovanni to go faster and faster, higher and higher. At the peak of the action, he would add a gold ball to resemble the sun. People laughed and cheered.

Giovanni spent all his life juggling to make people smile. His rainbow act became famous all over Italy. But as he grew older, his movements slowed. One day he dropped a ball in the middle of the rainbow act. He knew it was the end of his juggling career.

Old Giovanni decided to return to his hometown, Sorrento. By the time he reached the town he was tired and cold. He limped into the monastery church, sat down and fell fast asleep.

Hours later Giovanni woke up to the beautiful singing of hundreds of people as they brought gifts to place before the statue of Mary and her infant son, Jesus.

Giovanni watched until the church was empty again. He wanted to give a gift to the mother and her child. He opened his old bag and took out his balls. He stood before the statue and slowly began to toss the balls into the air. Soon they blended into a rainbow of color. Then Giovanni tossed up the gold ball.

The old man's heart beat faster and harder. He wanted to bring joy to the mother and son. Never had he juggled better. But it was too much for him.

Suddenly he fell forward and the colored balls scattered around him. Two monks saw him on the cold floor. As they knelt in prayer beside the old juggler, they looked up at the statue. The mother and her child were smiling and in his hands the Christ child held a gold ball.



What do you think?

Check your work and think of Giovanni in our story this week. What is your favorite image of him? What gave Giovanni pleasure when he juggled for people? What do you think of Giovanni?

Children's Reading Corner:

In "The Mitten Kid," by Vera and Bill Cleaver, 12-year-old Evelyn and her 8-year-old brother are sent to a ranch to stay with their sister and adored mother-in-law. Their sister's husband is a con artist on the ranch. He had abandoned Evelyn because of conflict with some students. And when Evelyn suddenly discovers that he is part of a cattle-stealing operation, she is forced to make a choice that will shape the rest of her life. (Bantam Books Inc., 600 Madison Ave., New York, N.Y. 10103, 1981. Paperback, \$2.25.)

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EDUCATION

SUPPLEMENT

Some facts about Catholic schools

by John F. Fink

When the 81 Catholic schools in the Archdiocese of Indianapolis began their new school year a few weeks ago, they joined the nation's other 9,164 Catholic schools with a renewed commitment to the task of integrating religious, social and cultural values

into their outstanding academic programs.

Those 81 schools include 6 archdiocesan high schools, 3 private high schools, 71 parochial elementary schools, and 1 protective institution.

Nationwide, Catholic elementary and secondary schools now comprise about 55 percent of private education. The

entire private sector represents more than 12 percent of American education at these levels.

According to the National Catholic Educational Association, during the 1985-86 school year, there were 7,811 Catholic elementary schools and 1,434 secondary schools in the U.S. Elementary schools enrolled 2,061,000

students; secondary enrollment was 760,000.

In the Archdiocese of Indianapolis there were 14,930 students in elementary grades and 5,100 in high schools.

The state of Indiana had 47,372 students in Catholic elementary grades making it the 15th largest in the country, and 13,617 in Catholic high schools, also 15th.

Catholic school enrollment in the U.S. peaked in 1964-65 when 5,601,000 students were enrolled. At that time, Catholic schools comprised 87 percent of the total private education sector. The decline over the past 20 years, which has now stabilized, was due to the decrease in the number of teaching religious men and women (who traditionally staffed the schools) and to the population shift from the cities (where most of the schools were located) to the suburbs.

A striking feature of today's Catholic schools, in the Archdiocese of Indianapolis as well as nationally, is the change in the proportion of lay to religious teachers. In a turnaround from the peak years, full-time lay teachers both nationwide and in this archdiocese now make up 81 percent of the school staff. In the archdiocese's school system last year, there were 1,148 lay teachers, 60 priests, 7 brothers and 208 sisters, according to information submitted to the *Official Catholic Directory*.

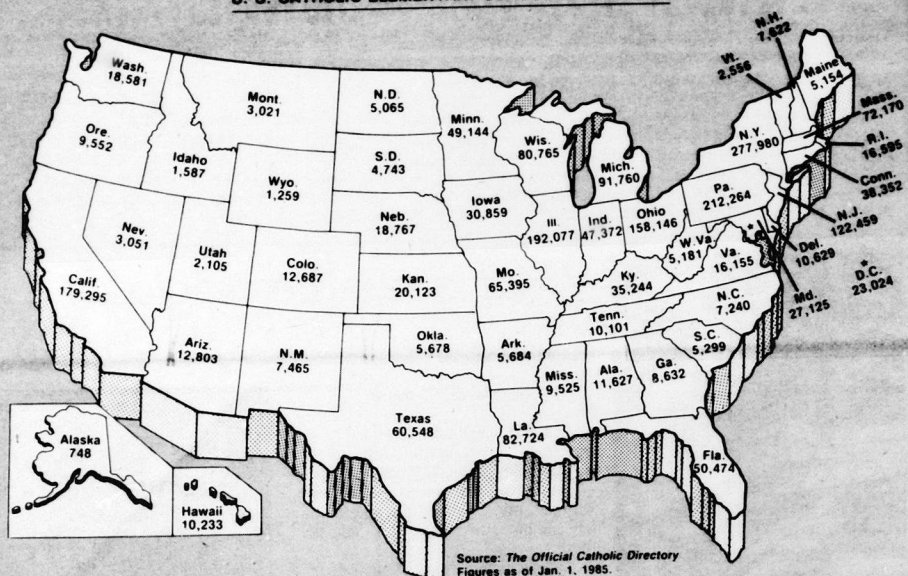
The result of losing the contributed services of religious staff has been a dramatic increase in both student tuitions and in staff salaries.

In the early 1970s, 72 percent of the elementary schools charged less than \$100 in tuition; in 1985-86, about 56 percent charged more than \$500. The average tuition in Catholic high schools nationwide in 1985-86 was \$1,386, as compared with \$803 in 1978-79. In the four Indianapolis interparochial high schools, last year's tuition was \$985 (less per student if there is more than one student in a family).

As the result of efforts to improve teachers' compensation, 96 percent of the high schools have now established formal salary schedules for lay teachers. The average salary nationwide for a beginning lay teacher in 1985-86 was \$12,601, a 13 percent increase over 1983-84. The beginning salary for a teacher with a bachelor's degree in archdiocesan schools in the four Indianapolis deaneries is \$12,128, for a teacher with a master's degree \$12,882. The top salary, for teachers with master's degrees with at least 20 years of experience, is \$21,028.

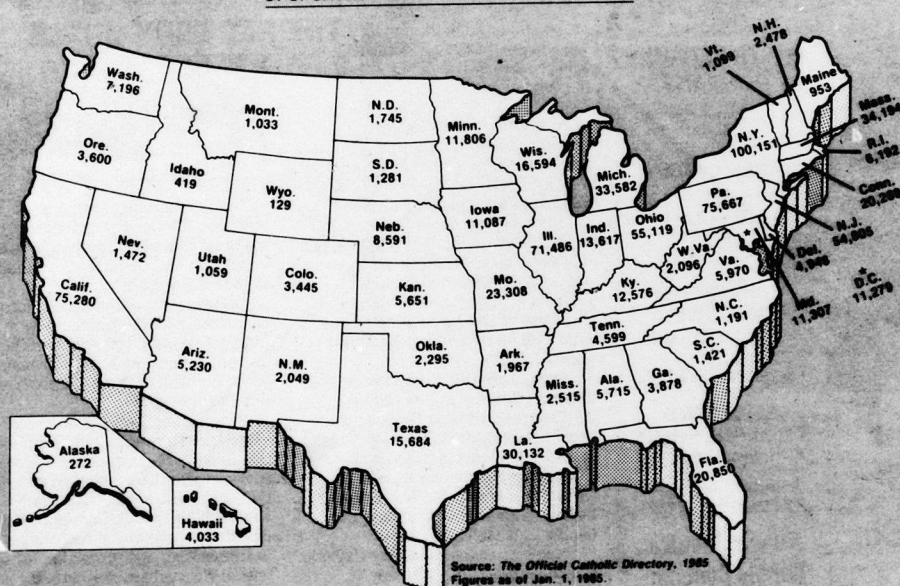
For those children who do not attend Catholic schools, the church provides religious education classes. According to the *Official Catholic Directory*, last year 831,131 high school pupils and 3,103,715 in elementary grades received religious instruction, a decrease of 117,330 pupils from the previous year. In the Archdiocese of Indianapolis, the figures were 5,904 high school students and 11,105 in elementary schools.

U. S. CATHOLIC ELEMENTARY SCHOOL ENROLLMENT



ELEMENTARY—Indiana ranks 15th in the nation in the number of children enrolled in Catholic elementary schools.

U. S. CATHOLIC HIGH SCHOOL ENROLLMENT



HIGH SCHOOL—Indiana also ranks 15th in the number of high school students. (NC maps by Michele Grandison Smith)

We must speak the truth in love

by Frank X. Savage
Executive Director, Catholic Education

What has always struck me about the national observance of Catechetical Sunday is that catechesis is highlighted as a responsibility of the entire faith community, not just a select few. Catechesis, in the formal sense of religious instruction, speaks more effectively about the faith if, in fact, the faith is visible in the words and actions of the believing community. This year's Catechetical Sunday theme, "Speak the Truth in Love," is rich in implications for us all.



What is truth? For us believers, truth is the certain knowledge that Jesus Christ is Lord and we are set free! Our whole lives are transformed by this truth and we are compelled to speak the truth in love.

We speak the truth not just by our words, but also by our actions. In fact, the impact of our words is dependent upon the quality of our actions. To be what we profess to be is the challenge for us today as it was for our sisters and brothers in ages past.

Speaking the truth in love must be a truth lived in the reality of our life and times, otherwise the truth we speak will be devoid of meaning. It is here, in the reality of our life and times, that truth has power and consequence. Catherine of Sienna, Thomas Aquinas, Martin Luther King, Jr., Dorothy Day, Henri de Lubac, Teilhard de Chardin and Leo XIII all spoke the truth in the context of their times. We, no less

than they, are called to speak the truth in our times and our life and times are no less challenging.

Consider the oppression of living under the threat of nuclear war. Are we not called to speak the truth that such a condition of slavery has no place in the lives of the daughters and sons of the living God?

Consider the inequitable distribution of the goods of the earth. Are we not called to speak the truth that the right to life must take priority over socio-political systems?

Consider the unemployed whose dignity is undermined by their inability to find work. Are we not called to speak the truth that challenges the acceptance of less than full employment?

Consider those who are paid less than a living wage and continually live with the insecurity of economic hardship. Are we not called to speak the truth that employers, including the church, are to pay a living wage in accordance with the social teachings of the church?

Consider the oppressed men and women who live under "apartheid"-like structures that prevent them from realizing the full potential to which God has called them. Are we not called to speak the truth that in Christ Jesus there is neither Jew nor Greek, slave or free person, male or female, but all are one?

Consider the powerless, including the unborn, whose lives are judged less important and even expendable. Are we not called to speak the truth that all life is sacred?

Consider our children and youth who are continually being enticed by values contrary to the values of Jesus and the church. Are we not called to speak the truth to them in a manner that will

enable them to appropriate in their own lives the values of Jesus and the church?

Consider parents who struggle to do what is right in raising their children. Are we not called to speak the truth that will support them in their awesome responsibility?

When confronted with such a litany of challenges, it is easy to become overwhelmed or even angry. Some of us may even become self-righteous in speaking the truth regarding certain issues of our times. This is why the second part of our Catechetical Sunday theme is so important. We must not only speak the truth. We must speak the truth in love.

One thing that has always struck me about the great (not necessarily famous) people that I have known is that there is a peacefulness about them, a non-judgmental posture towards others. They speak the truth in love.

For love is patient
Love is kind
Love is not jealous
It does not put on airs
It is not snobbish
Love is never rude
It is not self-seeking
It is not prone to anger,
Neither does it brood over injuries.
Love does not rejoice in what is wrong,
But rejoices in the truth. (1 Corinthians 13:1-6)

"Speak the truth in love." What a challenging theme! On this Catechetical Sunday, let us recommit ourselves to speaking the truth in word and action that Jesus is Lord and we are set free. Let us never forget that the infallible sign that we are disciples of Jesus is the love we have for one another.

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What does the religious education administrator do?

by Margaret Nelson

Sister Diane Jamison is the St. Barnabas Parish Administrator of Catholic Education. Her office in the elementary school building is bustling with activity. But most lay people don't know much about what happens there.

Sister Diane recognizes the role of administrator as complex. It becomes defined at the parish level because it must fit the needs of that individual parish.

Sister believes that communication is an essential part of the administrator's work in any parish situation. Those who should receive and be encouraged to contribute information are the board of Catholic education, the parish staff, the office staff, catechists and coordinators at all levels, the school principal (if there is a parish school), the parish council, the liturgy commission and the parish as a whole.

Even beyond parish boundaries, Sister Diane believes that it is important to keep in close contact with peers and with the Office of Catholic Education. Sister is currently the president of the Association of Parish Administrators of Religious Education (APARE).

Since parish situations do vary, so do responsibilities. But generally the administrator designs the religious education programs for all age levels: pre-school, elementary and high school religious education, adult education and preparation for the sacraments, including the Rite of Christian Initiation for Adults (RCIA).

People are essential to the Catholic education program. "For any of these processes to happen, catechists must be recruited and trained," notes Sister Diane.



Sister Diane Jamison

These programs must then be instituted. So the administrator must make sure that the right people, space, equipment and supplies are available at the right time.

Of course, any administrator must be concerned with the budget. Needs must be developed into dollar amounts and projections made of future needs. And it is essential that present expenditures be monitored.

Sister Diane Jamison observes, "Each parish's needs will be different. One thing does not change: that we're charged with the handing on of living Catholic tradition in a systematic approach for the total parish. This includes looking at the past, living in the present, and projecting for the future. We can't get hung up in the past, the present or the future. Getting trapped in any one of those areas would be cause for stagnation."

Archdiocesan Board of Education sets overall policy

But what the larger board does is usually the result of a 'grassroots movement' on a lower level

by Jim Jachimiak:

Harold Hayes has witnessed an evolution in Catholic education since the early 1970s, when he was a member of a parish board of education. But today, as president of the Archdiocesan Board of Education (ABE), he still sees room for change.

When Hayes became involved, each parish board of education functioned as a committee of its parish council. The focus was on schools, and the archdiocese had a school board to oversee their operation. Now, boards of education are independent of parish councils. The focus is on total Catholic education, and the Archdiocesan School Board has become the Archdiocesan Board of Education.

The board system in the archdiocese consists of three levels—parish boards of education, deanery boards of education and ABE. Hayes, who was recently elected to a second one-year term as ABE president, has served at all three levels.

The role of ABE, Hayes says, is to "set policy for total Catholic education throughout the archdiocese." For example, ABE sets standards for teachers in schools and religious education programs.

Parish and deanery boards "have to follow the policy of the larger board, but there isn't any day-to-day interference," Hayes says. In fact, "what the larger board does is usually the result of a grassroots movement."

ABE also has a working relationship with the archdiocesan Office of Catholic Education (OCE). Many of the policies set by ABE are implemented by OCE. Hayes says, "OCE is sort of the arm for ABE. OCE is responsible for seeing that much of our work gets done."

The system is based on the concept of shared responsibility. Boards at each

level, plus OCE, have specific roles to play. Central to that concept, Hayes says, is the principle of subsidiarity. It says that each task should be accomplished at the lowest possible level.

Hayes believes the system operates well in the archdiocese, and he gives part of the credit for that to Archbishop Edward T. O'Meara. "I think we're really lucky in the archdiocese because our archbishop really believes in shared responsibility," he said. "He has not done anything to undermine the shared responsibility of the boards."

Shifting the emphasis from schools to total Catholic education has been "a slow process" for ABE, Hayes says. "Maybe we're two-thirds of the way toward making our constituents aware that we really are a board for total Catholic education. So there has to be a continuing effort to raise that awareness."

Another area of concern for Hayes is communication. "One of our biggest problems," he says, "is communication with all of our constituents, especially communication with pastors."

A third problem in the education area involves finances. "We've seen some real needs as far as money," Hayes says. About 10 years ago, a study recommended a 20-30 percent increase in funding. That would allow additional programs which cannot now be offered. All of those funds would have to come from sources outside the archdiocesan structure.

To deal with the financial needs, a foundation was considered. "When I became president, we decided that we really wanted to do something about starting an archdiocesan foundation," Hayes says. Now, the archdiocese itself is considering forming one. So ABE is looking for other alternatives. A number of deaneries have either started their own development offices or

are planning to do so. Those projects, Hayes says, would not interfere with an archdiocesan foundation. "They'll be talking with different kinds of money," he says.

But even if the money can be found, it won't solve all the problems. "We're still going to have many problems ahead of us," Hayes says. "Some of them may even be intensified when we have the money to do things."

Examining the possibility of a foundation was one part of the board's business during the past year. But it was not the only business.

The board also restructured its Inter-Deanery Coordinating Committee (IDCC). IDCC's primary responsibilities include gathering information and setting tuition charges and parish assessments in the four Indianapolis deaneries. Under the new system, an administrator will be hired to work with IDCC at least part-time.

OCE and the board have also been working with the Urban Parish Cooperative in examining Catholic education in the Indianapolis center city. Education is one of the areas of concern cited by the cooperative, which is seeking to strengthen the presence of the urban church.

ABE has also tried during the past year to make parish and deanery boards more aware of the support they receive from the Archbishop's Annual Appeal. "They get a significant amount of support from triple-A," Hayes says. "So we will be giving more support to the triple-A effort."

In addition, a five-member task force was appointed to study strengths and weaknesses in education in various deaneries. The task force visited three deaneries to determine each one's strengths and weaknesses, and to determine how ABE and OCE could assist local boards. Members of the task force and their deaneries were: Dale

Platteter, Bloomington; Mary Ellen Grossman, Seymour; Len Helt, Terre Haute; Dave Jarboe, New Albany; and Father John O'Brien, Batesville.

Another major project this year was a meeting between Archbishop Edward T. O'Meara, OCE Executive Director Frank Savage, and the four Indianapolis deanery board presidents. "That meeting went so well that the archbishop asked if we could have a meeting with all of the deanery board presidents," Hayes says. He plans to hold such a meeting next year.

Other areas of concern to Hayes for next year include strengthening communication; improving the training of directors of religious education; and "getting the priests to recognize us as something other than a money drain."

He adds, "Another thing we want to do is take advantage of the technology that we have and be a little more efficient." Along those lines, he hopes to upgrade the OCE Resource Center and "make it more accessible."

Finally, he is adding another "traveling day" to ABE's schedule. Most ABE meetings are held in Columbus because it is fairly centrally located in the archdiocese. The August meeting has traditionally been held in the parish of the incoming president, and one other meeting is held each year somewhere outside of Columbus. This year, another meeting will be moved from Columbus. "It makes people realize that we are a total archdiocesan board," Hayes says.

Serving with Hayes as officers of the archdiocesan board during the past year were Dan Hartman of the Batesville Deanery, vice president, and Dave Moebis of the Indianapolis South Deanery, secretary. For the coming year, Moebis will become vice president and Dave Jarboe of the New Albany Deanery will become secretary.

What the deanery boards of education do for you

Basically, they look at issues involving more than one parish but not the whole archdiocese

by Richard Cain

Many people have never heard of them.

Yet they often administer million dollar budgets maintaining five high schools and seven religious education centers in the archdiocese. Some back special education programs for elementary schools and youth ministry, adult education and catechetical training programs for parishes. Some have initiated studies of ideas such as Catholic middle schools. They all serve as a training ground for potential members of the archdiocesan board of education.

They are the deanery boards of education.

They were set up in the 1970s when the archdiocese adopted a plan for an education system administered by boards of lay people that has served as a model for other dioceses. The plan was to have a system of boards that would mirror the pastoral organization of the archdiocese. There would be three levels of boards, parish, deanery and archdiocesan, with pastors, deans and archbishop respectively serving as chairmen of the board.

Over the last 10 years, two of the three levels seem to have found clear roles. The parish boards of education run the parish schools. The archdiocesan board sets overall policy.

But the role of the deanery boards has been harder to pin down.

The five deaneries that have inter-parochial high schools (a Catholic high school jointly supported by all the parishes in a deanery) found a natural role for the deanery board in the school. But six do not. One, the geographically far-flung Seymour Deanery, has a small inter-parochial high school in Madison, but it is administered by the parishes in Jefferson County. Those deaneries without high schools have found a role in maintaining a deanery religious education center. One deanery, the New Albany Deanery has both a high school and an education center.

But the real focus of the deanery boards is larger than a high school or religious education center, according to Dave Moebis, Indianapolis South Deanery representative and vice-president of the Archdiocesan Board of Education. Basically, they "provide a way to look at problems and issues that involve more than one parish but not the whole archdiocese," he said.

One example he gave was special education. In the Indianapolis South Deanery, the parishes decided to coordinate their programs on the deanery level. "While a parish could run such a program, it would be difficult," Moebis said. The board worked out an arrangement with St. Mark's

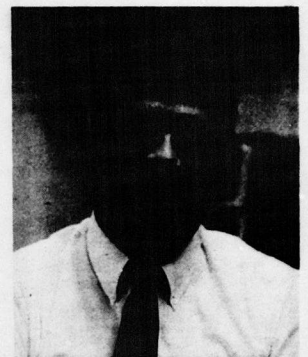
principal to administer a program while policy is set at the deanery level.

But the deanery boards have an inherent handicap in that most people don't readily think of themselves as belonging to a community of parishes called a deanery. Sometimes this has resulted in what Moebis called a defensive attitude on the part of parish representatives toward the deanery board. "They go there thinking, 'I am going to keep the deanery board from doing anything my parish doesn't want,'" he said.

As a result, the advantages of coming together as a larger community are lost. Moebis recalled going through a deanery planning cycle several years ago which began with what he considered a number of excellent proposals. "Just about every idea that involved an improvement, a change or a new project was ultimately disregarded," he said. "It was my impression that we were in this just (to maintain) the status quo."

At the same time, he said he has found the encouraging attitude of other people something which keeps him coming back. "I've become a more prayerful person because of the people on the boards," he said. "I knew before that it was important to pray together but this has been a lesson in action that it really does something."

According to Moebis, the role of the



Dave Moebis

deanery boards is becoming more important with the shortage of pastors. "We're dealing with so many volunteer people. Even the professionals are so stretched (that) communication sometimes is the thing that falls by the wayside. One of the deanery board's tasks is to make sure that communication happens."

At the same time, the boards are making progress in fostering a sense of community. Parishes have been pooling resources and programs more than ever before. "We've come a long way," he said. "I just have hopes that we can go a lot further."

Junior high program is a challenging ministry

by Margaret Nelson

On the first Saturday night in September, sixty-five 7th and 8th grade students spent the night "locked-in" the St. Christopher parish school. It was the beginning of a year that promises to be filled with rich spiritual experiences.

Mary Ann O'Neal, the youth minister at St. Christopher's, finds the work challenging and rewarding. She works through the office of parish director of religious education, Sister Joann Hunt, where she receives help in formulating the program. This year it is based on a Canadian outline. Five parishes compiled religious questions most asked by their young people in the format: "Questions I'd Like to Ask God."

The real basis of the program at the west side Indianapolis parish is teaching the young people how to live with good Christian values. All seventh and eighth grade students in the parish are welcome, whether they attend public or Catholic schools. Sessions are never held in school classrooms.

At the first get-together, students were divided into small groups, each led by an adult leader who will guide them all year. It is hoped that the youths will see these adults as Christian role models. Strong, trusting relationships are built as the year progresses. And the young people learn to share ideas, some carefully at first. Mary Ann knows when they begin to feel comfortable, because she notices, "They come in and ask anything and everything."

It is obvious that Mary Ann O'Neal loves her work, not only from her enthusiasm when she talks about it, but from the obvious dedication in planning the details of these programs.

Part of the planning involves matching adult personalities with the topic questions discussed in the educational sessions held about every two weeks. All tie in with the scriptures. Last Sunday, two questions were discussed: "What Should I Do With My Life?" and "What's Going to Happen to Me?" The presenter of these vocational topics was Diane Taphorn,

a teacher at Cardinal Ritter High School.

Priscilla Chavez, who is active in Separated, Divorced and Remarried Catholics (SDRC), will guide a discussion on suffering, "Who Do We Blame When Things Go Wrong?" later in September. And bereavement will be the topic of two early October sessions guided by Lois Jansen, the parish pastoral associate.

Students make entries into journals to note how each topic struck them personally. These are their own possessions, but they are encouraged to share their thoughts if they like.

Participants in the junior high program will join with high school students to participate in special parish youth liturgies once a month. At the end of the semester, an all-day retreat is scheduled at the Beech Grove Benedictine Center. An Advent penance service is offered for parents and students in December. All sessions end with prayer.

Along with spiritual programs and instructional sessions, students are shown how their talents and gifts can be used to minister to those less fortunate.

(See YOUTH, page 20)



SOCIAL—At the St. Christopher's youth ministry "lock-in," junior high school students encourage team members in competitive games that are part of the spiritual, educational, service, and social program. (Photo by Margaret Nelson)

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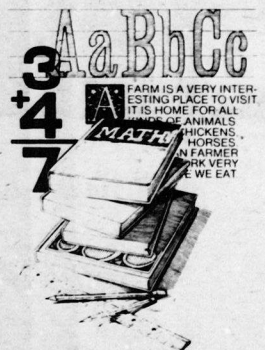
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New evaluation process introduced for parochial schools in archdiocese

by John F. Fink

After a year of working on it, the evaluation process for the Catholic schools in the Archdiocese of Indianapolis has been revised.

An evaluation process has been used in many schools in the archdiocese during the past five years. However, according to Providence Sister Lawrence Ann Liston, director of schools for the archdiocese, "experience, changes, and input from principals and evaluation team members indicated

a need for revision of the process. Therefore, a committee of principals in conjunction with the department of schools was charged with responsibility for the revision in the summer of 1985."

Members of the revision committee included Joseph Peters, coordinator of school services for the archdiocese, chairperson; Sister Lawrence Ann; and six principals: Michael Amrhein of St. Gabriel School in Connersville, Larry Bowman of Chatard High School in Indianapolis, Annette Lentz of

St. Mark School in Indianapolis, Judy Livingston of Holy Name School in Beech Grove, Benedictine Sister Anna Rose Lueken of All Saints School in Columbus, and Linda Seal of St. Barnabas School in Indianapolis.

According to committee chairman Peters, "We encourage the school community to look at their school for the purpose of improving it and we think it should be an open process involving many different groups within the Catholic community."

That's the way the new evaluation process will work. Unlike the former process, the archdiocesan department of schools will not be involved directly in all school evaluation visits, but the entire local school community will be involved.

The new program consists of five stages:

► The school community develops a written self-study of six different areas: the program of instruction, personnel, the relationship of the school to the community, facilities, finances, and the school climate and relationships.

► Following the self-study, an on-site visitation is conducted for at least two days by a professional review team of at least three members—more for high schools and schools with large enrollments.

► The review team writes a school evaluation report which consists of observations, commendations and recommendations, based on the self-study, background information, and the on-site assessment. The report is presented to the pastor or dean, principal, board of education, and the office of Catholic education.

► The school acts on the recommendations for improvement by establishing goals and objectives for succeeding years. Ordinarily, these are targets set by the school administration and faculty, but there may be some recommendations which require the board of education to set policy.

► The review team chairperson makes a follow-up visit to the school

approximately one year from the date of the on-site visitation. The visit should result in a brief follow-up report which indicates progress made by the school in acting upon the recommendations.

A school evaluation will not take place unless requested by the school's board of education. Once this is done by a formal resolution, the school forms a steering committee, with the principal acting as chairperson. Members of the steering committee serve as chairpersons of six subcommittees which will study each of the six components of the self-study mentioned above. It is recommended that a representative mixture of people should serve on each subcommittee—parents, teachers, board members, etc.

To assist the total evaluation, the principal and steering committee must gather the necessary background information for use by the subcommittees.

The revision committee has prepared a manual for use by the subcommittees in their evaluation. The manual includes eight survey questionnaires—for clergy, administrators, faculty, non-teaching staff, parents, parishioners, students, and board members—designed to elicit pertinent information but also differing responses from each group surveyed.

The purpose of the review team's visit to the school is to confirm or validate the findings of the self-study.

The manual prepared by the revision committee says that it hopes that the outcome of an evaluative study will enable a parish or deanery community:

- to become more knowledgeable about the quality and potential of its school, and the resources available for carrying out its educational mission;
- to provide a basis on which decisions can be made as to the improvements or adjustments needed to fulfill its educational mission;
- and to challenge the sense of responsibility of the parish or deanery community to implement the recommendations of the study.

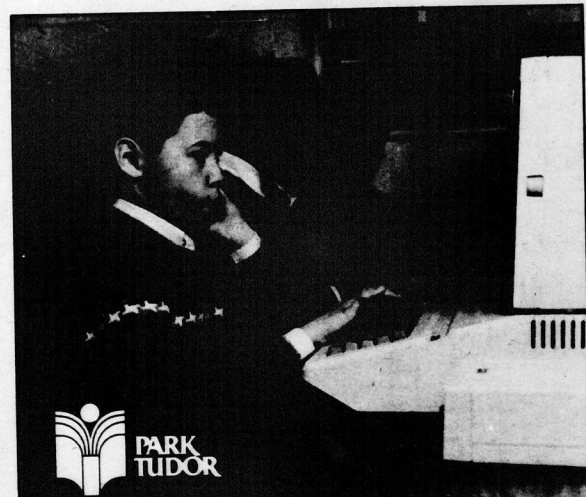
According to Sister Lawrence Ann, "It is hoped that the 1986 revisions cause school evaluation to be available to more schools and to continue to be an important tool in the improvement of our Catholic schools."



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What gives St. Mark the edge on excellence

Principal accepts award from President Reagan

by Margaret Nelson

Annette M. Lentz, principal at St. Mark's elementary school, Indianapolis, shook hands with President Reagan at the White House last Friday. In accepting the national award, she acknowledged the efforts of staff, parents and students, as well.

"Mickey," as the principal is known, said she never realized the magnitude of the award when the school applied for it. But she did recognize the need to evaluate the school, so the application was made. It took the maximum 30 pages to describe St. Mark's program.

Mrs. Lentz believes, "We all underestimate ourselves—it's human nature. But deep down we know when we're doing well." She was a little disappointed that the winners were announced in the summer, because the students could not celebrate the news.

But there is an air of celebration in the school now. The bulletin board is not large enough to hold all the letters of congratulations, newspaper clippings and other acknowledgements of the award. There was a special Mass when the trio that represented the school returned from Washington. Father David Lawler, pastor of St. Mark's, and Sister Lawrence Ann Liston joined her for the festivities there. But Mrs. Lentz entered the White House alone.

Mrs. Lentz believes that the diversity of the program was one of the points in favor of St. Mark's being selected. The school is all on one floor, so it is able to serve the handicapped. The building houses the resource center for the south deanery. And the school even offers enriched kindergarten classes.

"One of the neat things," observed Mrs. Lentz, "is that this is the first time the award was ever given to private elementary schools." Sixty schools were selected across the nation for recognition after an exhaustive review program by a panel of educators.

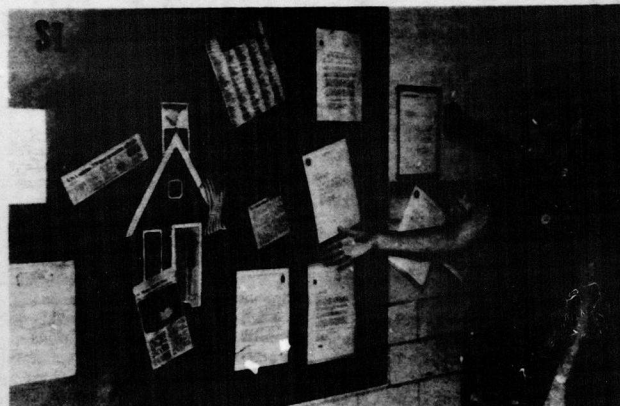
Parents, students and staff were interviewed to verify the information submitted.

Among things in St. Mark's favor were the spirit of enthusiasm about education and good parent involvement. Mickey acknowledged, "We use their help any way we can." Then she added with her generous smile, "We try not to abuse."

The panel looked very closely at math and reading scores, with emphasis on student achievement. It was important that each individual child was given special attention.

Programs offered by St. Mark's include computer classes, learning for the disabled, and advanced mathematics.

(See AWARD, page 19)



CONGRATULATIONS!—St. Mark's principal, Mickey Lentz (above), admires the letters and clippings acknowledging the school's selection as one of the first recipients of the "National Award For Excellence." Mrs. Kattan (below) faces the questions of eager students in a special ed class at St. Mark's resource center.



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Renew helps St. Matthew parish to build strong sense of community

by Richard Cain

Norm Hipskind sits intently in his seat like a coiled spring. Shirley Gilson is more subdued. But it is obvious that they both have experienced something special during the course of the last five years that they want to share with other parishes.

It is Renew, a parish renewal program implemented at St. Matthew's and now being adopted by a number of parishes in the diocese.

The story starts back in 1981. Hipskind at the time was happy and involved at St. Matthew's as a member of the adult catechetical team. But he felt that something was missing. "We saw a lot of individual things going on," Hipskind said. "But we had no unity, no sense of St. Matthew's as a community."

So the team began a two-year study of what the parish could do to build a greater sense of community. They looked at a number of programs and decided to select Renew at the advice of Matt Hayes, director of religious education and coordinator of adult catechesis for the archdiocese.

There were three basic reasons, according to Hipskind. (1) Renew called for a total parish involvement that touched all facets of adult parish life. (2) It was an ongoing process, not a program with an end. (3) There was a strong emphasis on prayer. "Every meeting it said we should pray about what we were going to be doing," Hipskind said.

There was one other important factor that proved in St. Matthew's situation to be a drawback. Renew is designed to be not a parish but a diocesan program. If done at the diocesan level, there is a full-time staff person available in the diocese to help parishes implement the program. In 1981, the Priest's Council of the archdiocese decided to endorse Renew. But in 1985 they decided not to do it as an archdiocese.

Instead, the Office of Catholic Education is serving as a broker of resources, according to Hayes. There has been enough interest expressed to make training resources available and a staff member from the National Renew Office will be in the archdiocese to give town hall information meetings in Scottsburg and in Indianapolis the first week in November.

But back in 1983, St. Matthew's decided to go ahead alone with the program and had a core team of four

leaders trained in Chicago. "It would have been so much easier for us if there had been more than one parish involved in the process," Hipskind said.

That fall the core team was formed. It went to all the parish organizations presenting the purpose, goals and structure of the program. The core team then formed a group of 10 committees to oversee the various aspects of the program. Each committee had two chairpersons and these chairpersons formed the coordinating committee.

The program consists of six half-year segments. The first segment is the preparation. The parish itself experiences the remaining five segments.

In Feb. 1984, the core team received its training in Chicago in four sessions. Then it trained the committee chairpeople. They in turn train their committees. In this way a group of 100 people is trained to implement the renew program for the whole parish. Even through the preparation, a greater sense of community was developing, according to Hipskind. "People had to talk with each other and share," he said.

Each of the five segments consists of a six-week block which has a singular message. The five messages are,

"The Lord Calls Us," "Our Response," "Empowerment By the Holy Spirit," "Discipleship," and "Evangelization."

"Evangelization in the Catholic tradition is telling our story, the good news of Jesus Christ as I have experienced it," Hipskind said.

The program has its effect by weaving the basic message into all facets of the parish's life. There are small groups which meet on a regular basis and large group activities such as parish retreats, social events and Sunday Mass. "The Sunday liturgy is where you reach the greatest number of people," Hipskind said. There the decor, music and homily all reflect the particular theme of that time.

The program was not without its frustrations. "It's a monumental organizational project," said Gilson. "We were accused of trying to make a new church season out of Renew." She said the priests at that time, Father James Moriarty and Father Robert Gilday were extremely supportive and helpful in the way they wove the themes of Renew together with the Sunday readings without detriment to the liturgy.

There were people who felt things were moving too fast, and others who wanted people to be challenged

faster and harder. "We wanted to challenge people without blowing them away," Hipskind said. "We had constantly to seek individuals out and talk with them."

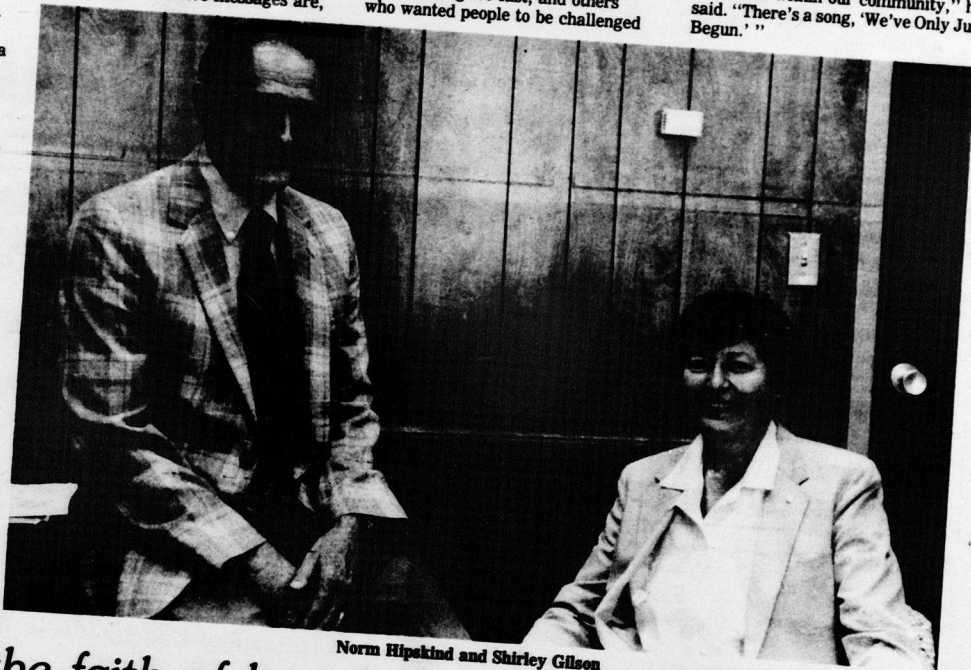
In particular, Hipskind and Gilson mentioned the lack of time between the third and fourth segments. Easter came very early that year, which placed the start-up of the fourth segment too close after Christmas and the end of the third. "We didn't have time to really prepare it," Hipskind said.

Fortunately, it was at that time that they really began to see the fruits of the program. "Right after the third session, groups started going down to Holy Cross (Church, an inner city parish), and (the parish) St. Vincent de Paul got started."

After each session, the group also did a parish evaluation. The results of the final evaluation were very encouraging. Of a total of 154 replies, only one person said the small groups had not had an impact on his or her daily life.

Hipskind and Gilson are most satisfied with the momentum of growth the parish has built up. "There's a sense of always standing on the edge of a new vision," Gilson said. "Even as we realize it, it turns into a new vision. . . . The people are always saying, 'Where do we go from here?'"

Hipskind agreed. "It has opened me up to an awareness of gifts, differences and needs within our community," he said. "There's a song, 'We've Only Just Begun.'"



Norm Hipskind and Shirley Gilson

Strengthening the faith of board members

by Martha Brennan

The foundation for any parish board of education is the sharing of a common faith.

Karen Jones, a member of St. Joseph Parish in Terre Haute, constantly works at improving and strengthening that faith.

"The faith dimension draws the board of education members together in order to serve the parish," she said.

Jones, who is currently obtaining a master's degree in counseling at Indiana State University, strives to emphasize the importance of prayer with boards of education.

Presently, Jones is one of two representatives of the Terre Haute Deanery to the archdiocesan board of education, and is a chairperson of a

subcommittee within the archdiocesan board of education. Jones also serves as a "mentor" in the newly established mentor program. In this capacity she consults with and supports Terre Haute area board of education presidents.

Along with Jones' education commitments, she is active in her parish and with the RENEW program in the Terre Haute Deanery.

Jones said her main interest is in total Catholic education, at all levels and stages. At the board of education level, prayer is essential and should play a more active role.

In their formation, Jones explained that parish boards of education focused primarily on the issues at hand and prayer was not as important. Now that boards of education are more sophisticated and a regular parish

fixture, Jones maintains that prayer before the meeting should be a meaningful experience because faith is basic and essential to all involved and to the issues.

"It has not always been easy to address the faith dimension," Jones said. "People are more worried about the risk involved. Instead, we should grow in faith together."

When the faith dimension is met, the work at hand is in perspective. "The work then seems as an extension of the faith," she said.

Jones is not excluding other types of prayer, but believes in her own methods. "I believe in the way I pray with boards of education is very powerful."

Most important, Jones said that a parish board of education comes together as a faith community first and



Karen Jones

from that becomes a more loving and understanding policy-making body through a conscious, active, shared prayer.

At St. Gabriel's parents do sacramental preparation

by Richard Cain

Donny was jumping up and down. "This year I'm going to receive my first eucharist," he told Charlotte Kuehr, the coordinator of religious education at St. Gabriel's in Indianapolis. "I can't wait!"

For Kuehr (pronounced KEER), Donny's excitement was the culmination of a process that began more than a year ago. It was then that Donny's parents began to consider whether he and his twin brother, Billy, were ready to receive the sacrament of Eucharist. At St. Gabriel's this decision is made by the parents with the support of the pastoral staff.

The two boys themselves knew where they were. Kuehr recalled that one day Billy said to her that his brother wasn't ready, but he was. The parents'

decision was to let Billy receive while giving Donny the freedom to come to terms with the sacrament and his own hesitations at his own speed. A year later Donny and his parents decided that he, too, was ready.

"We feel it is the responsibility—and the joy—of parents to prepare their children for this sacrament," said Kuehr.

She gave a number of reasons for this approach. To begin with, it is the teaching of the church that the parents are the primary educators of their children. Secondly, children do not mature at the same rate. The parents are in the best position to know when their children are ready and what teaching methods to which their children best respond. Also, children look first to their parents as models. "If they can share with their children the joy of these sacraments and why they believe in them, then it becomes part of the children's living faith instead of just a subject taught in a classroom," Kuehr said.

Kuehr doesn't recommend that the parents present their children for their first Eucharist before the second grade and the sacrament of reconciliation before the fourth grade. "(But) we never tell them they can't," Kuehr added.

When parents think their child may be ready, the parents attend three preparation sessions at the church. At

this time they receive the textbooks. Then they prepare their child. "I'm available at any time during that time if the parent or child wants to see me," Kuehr said. Kuehr and Father Paul Landwerlen, pastor of St. Gabriel's, also interview the children to determine their readiness. The children must also have received at least two years of formal religious training before they can receive either sacrament.

Giving parents the primary role doesn't eliminate the importance of the community, according to Kuehr. Right after the parent sessions, there is a rite of enrollment during a Sunday Mass so the parents and children know they are making a commitment. There is also a parent blessing. "It's a way of saying the community will be supporting them with their prayers," Kuehr said. The people in the parish also take the names of individual children, pray for them and send cards and other signs of their support. There is also a paraliturgy with the children during the preparation to reinforce what the parents are teaching, she said.

The program began before Kuehr came to St. Gabriel's in 1984. When she first came, she found a lot of opposition to the program among parents. "They said they needed more help in preparing their children." So Kuehr has been working to provide that help. In particular, she said the parents have

expressed a desire for more up-to-date knowledge of the sacraments and information on methods and ways to present the material to their children.

"Some parents really like to be able to say whether or not their child is ready," Kuehr said. "Other parents let this slide." So Kuehr tries to keep in touch with the parents and children without taking that responsibility away from the parents to decide.

The biggest advantage Kuehr has seen is the growth that takes place in the parents as they share their faith with their children. "The sacrament taken on a deeper meaning for them," Kuehr said.

Kuehr acknowledged that with this approach there is a potential for some children to slide through the cracks—for example, if the family delays recognition of the sacrament for their child and then moves to a parish where all the children were prepared for the sacrament at an earlier age. But at the same time, older children moving into the parish who have not received one or both of the sacraments fit right in because of the wide range of ages receiving the sacrament at St. Gabriel's.

"A parish should be able to provide the sacraments whenever the kid is ready," Kuehr said. "I really believe that."

St. Mark's

(Continued from page 17)

Elections of officers are held in all grades, with the school council being composed of 6th, 7th and 8th grade students.

Strong leadership and good staff development were mentioned by the selection panel as positive points for St. Mark's. But Mickey Lentz observed, "I can't say enough about the teachers. Without them it wouldn't have happened."

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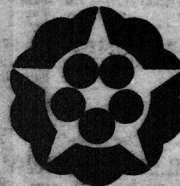
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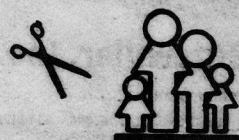
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Goals vital to religious education

Study also finds sharing responsibility widely is another key to quality

Clear goals and shared responsibilities are chief factors in making parish religious education programs effective, according to a National Catholic Educational Association study.

The study found that having "clear vision, a written statement of goals and sharing responsibility with a wide group in the parish" emerge as important characteristics of programs that succeed, said Father Francis

Kelly, NCEA religious education director.

The study found other important factors include a paid director of religious education, an average of one catechist for 10 students and a high degree of diocesan support for catechists.

The 100-page study was released shortly before Catechetical Sunday, which is Sept. 21. The four-year study was the first of its kind, Father Kelly said.

"The study reinforces other research saying that the family's religious orientation, family prayer and discussion" are key factors in a child's religious growth, especially in high school, Father Kelly said.

There is an apparent connection between good adult programs and good programs for younger students, according to the study.

The study revealed some problem areas, chiefly in the area of "religious literacy"—how well students understand and know church teachings. Father Kelly said. "We have to work harder" at preparing students to explain their faith.

The study showed that most doctrinal education is done in grade school programs while high school classes emphasize helping students apply their faith to life.

Moral catechesis is another "disturbing area," according to Father Kelly. Though student's values are strong, their "acceptance of moral behavior is very much at variance with what the church teaches," he said. For example, the study found that 65 percent to 70 percent say "why not" to premarital sex, Father Kelly said.

"My feeling is that it's not so much they are rejecting what the church teaches," he said. "I don't think adolescents are given any extensive moral education on church teachings. These need to be explained in depth."

Youth ministry program

(Continued from page 14)

Because it is so important for young people to meet others with similar goals, social occasions are built into the St. Christopher youth ministry program. A skating party, a hayride at Eagle Creek Park, and attendance at a play, "Joseph and the Amazing Technicolor Dream Coat," are activities scheduled for this semester. And teen-appealing snacks are offered before or after most class sessions.

Mary Ann O'Neal believes: "The involvement of the parents is especially

important." She thinks that is what helps make the program at St. Christopher's so strong. And the contributions of volunteers permit program variety.

Last Saturday, Mary Ann O'Neal shared her thoughts and ideas about youth ministry with 200 others at a Youth Leader's Day in Columbus, Indiana. The enthusiastic young woman believes ministry to this age group is exciting and challenging partly because "It's at a time when their lives are being formed."



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Religious education without parochial school

How St. Joseph's parish in St. Leon is doing it

by Loraine F. McAvene

Jesus said to Peter, "Feed my sheep." (John 21:17)

At St. Joseph's Parish in St. Leon, the "lamb" are being fed through a very organized system of religious education, similar to that in many other parishes that do not have parochial schools.

Oldenburg Franciscan Sister Helen Saler, director of religious education (DRE), said that her program is aimed at building the innate trust and faith of the very young children into an enduring faith as they grow to adults. She and her volunteer staff of catechists try to provide the foundation for religious growth that will last them a lifetime.

When I visited the classes several months ago (during Lent of last school year), I found Lynn Stenger, catechist for the kindergarten group, assuring her students of God's love through short Bible stories, songs and prayers.

First graders, taught by Denise Eckstein, were being instructed on the meaning of Lent. As a reminder of Jesus' love, they were asked to do something kind for someone they love. From purple construction paper, each child cut a cross and wrote on it the good deed he or she would do as an expression of love.

Dorothy Abplanalp's second grade class was preparing for First Holy Communion. The goal here is to impart understanding of the promise and the privilege they have from Jesus' death on the cross.

"Jesus celebrated the first Mass," Mrs. Abplanalp told the children. "When you take communion, the priest will say the same words that Jesus said to his disciples at the Last Supper."

Clara Moody asked her third grade class to consider both good deeds and sacrifice to express love during the season of Lent.

"Does Jesus need us to do these things?" she asked, and then answered, "No. We need to do these things to make ourselves grow in love and to remind us of his love."

The fourth grade students were studying the Ten Commandments. The assignment was the eighth Commandment: "Thou shalt not bear false witness."

JoAnn Hartman, their catechist, read aloud a story about a girl who had

accidentally lost her sister's necklace, then blamed its disappearance on the babysitter. The children were asked to identify the other people who became involved in the consequences of the lie; who would be hurt by it; and the solution to the problem.

Sue Vice was the regular teacher for the fifth grade; however, the day I was there she was replaced by her assistant, Melissa Wilhelm.

These students are a more worldly group. When asked to describe examples of the word "justice," the racial problem was named and discussed. That and other responses indicated an awareness of both "justice" and "injustice" in their world.

The sixth grade class was challenged by Virginia Eckstein to think about the ponderous subjects of sin, confession, and repentance—the Sacrament of Reconciliation.

Another project invited the students to share the responsibility for the action of others. They formed groups of four to analyze and recommend peaceful solutions to social problems: What would you do if someone in your group of friends was always starting fights? What would you do if someone in your group of friends was always starting rumors? What would you do if someone in your group of friends was caught stealing?

The crucifixion of Christ was the subject in Jacqueline Kraus' seventh grade class. From a large brown paper bag she pulled short branches of a thorn tree, one for each student. While they examined these, Mrs. Kraus described the crown of thorns pushed down over Jesus' head. After reading Psalm 21:17-18, "They have pierced my hands and my feet; they have numbered all my bones," a crucifix was examined to enumerate the wounds inflicted on Jesus. The class had just been through the Stations of the Cross in the church, and Mrs. Kraus initiated a general discussion of that experience.

The eighth grade class is scheduled for confirmation in the fall of 1987. The catechist, Sandy Eckstein, explained that the archbishop would confer on them the gift of the Holy Spirit. The assignment was to write a practice letter to their chosen sponsor listing the areas in which they needed counseling, such as learning how to pray or learning how to witness for Christ.



SACRAMENT OF RECONCILIATION—The sixth grade class considers the heavy hand of sin as it prepares for the Sacrament of Reconciliation. Shown are (front row, from left) Jason Maune, Jeffery Maune, Ronnie Weldishofer, and Emily Freedmond; (back row) Cindy Wilhelm, Virginia Eckstein, catechist, and Laura Good.

So, what has happened with religious education since the closing of parochial schools in the Franklin/Dearborn/Ripley County area?

If the program at St. Joseph's Parish is a fair example of what is hap-

pening in other small communities, the religious education of young Catholics is still of high quality and is presented by a sincere and dedicated staff of volunteer lay instructors.



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THORN BRANCHES—Demonstrate the pain inflicted on Jesus to seventh graders (seated from left) Mark Laub, Andy Wilhelm, Steve Harmeyer, Becky Bulach, and Kevin Allg; (standing) Jay Werner, Jacqueline Kraus, catechist, and Ricky Singer.

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How volunteers are trained to teach religion

by Martha Brennan

"Religious education is a sacred business. It is important to religious educators, to the community and to the children," according to Mary Ann Wallace, director of religious education at St. Margaret Mary Church, Terre Haute.

Wallace and others in the Terre Haute Deanery help to coordinate and prepare between 150 and 200 catechists each year. "A catechist is an echo of the message and person of Christ and is a witness to the Good News which Jesus spoke and lived," according to the "Ministry of the Catechist Guide."

Diane Carver, administrator of the Terre Haute Deanery Center, said that catechists are volunteer adult members of a parish who are willing to share their faith with others, particularly children.

In the Archdiocese of Indianapolis, certification is required for catechists in parish programs. There are three basic levels of certification: intern catechist, catechist and master catechist. All three levels are required to study in three areas: fundamentals of catechetics, Catholic faith and life, and scripture, liturgy and prayer.

In the Terre Haute Deanery, special programs and conferences are sched-



Mary Flaten

uled to educate the catechist. Recently, a beginning catechist program was facilitated by Mary Flaten in which she presented ways of lesson planning, using a text book and sharing faith. Another program, "Feed My Lambs," is a three-part program taking place in the deanery in which Wallace conducts a basic training session for new and experienced catechists.

Also in the Terre Haute Deanery, the religious education center will sponsor the Sixth Annual Terre Haute Deanery Religious Education Conference

Sept. 20. The general session will present Jerry Finn of the New Albany Deanery Center who will speak on "Identifying and Valuing Your Gifts in Ministry." The rest of the workshop will focus on religious education at all levels.

Jodi Thomas, a catechist at St. Ann parish in Terre Haute, said that the formation programs help build her confidence and excitement of wanting to go out and share her faith. She said that the programs also provide the basics of Catholic theology which strengthen her own spirituality.

What happens when the catechist reaches the classroom after formation? Wallace said that catechists have to be sure to set goals to accomplish in the classroom for each Sunday and for the entire year. Wallace also said that the catechist must be creative in order to teach children today. "Children are exposed to a fast-moving world and catechists have to be creative."

Theresa Huff, a catechist at St. Margaret Mary Church, said that she uses meditation as a teaching tool. She also takes parables from the Bible and translates them into modern messages. "I feel that religious education has to deal with life the way it is," she said. Another aspect of Huff's teaching is to use pop music to interest the children.

Thomas uses similar techniques to teach children. For example, on St. Valentine's Day she had the children choose love quotations from the New Testament and write them on a heart. The children hung their hearts on a branch which became a love tree. The

benefit was that the children learned about love from scripture and how to use the Bible at the same time.

Both Thomas and Huff have children of their own who help them prepare lessons. Huff said that her children will give her feedback on ideas while Thomas said that her teaching in the classroom and at home helps to build her own family Christian traditions.

Just as the catechist fills the needs of the parish, the parish also fills the needs of the catechist. Huff said that she is grateful for the support that her parish gives her as a catechist. "The staff at St. Margaret Mary is behind me 100 percent," she said. Resources such as books, magazines and films are also available for the catechist at the parish and the deanery center.

Thomas said that her support is in interacting within an adult religious education program. "I have to be fed in order to be able to share," she said.

Rewards are a large part of the catechist program. As a volunteer, the reward for Thomas is learning more about her faith through the eyes of children. "They (the children) have a whole other perspective," she said. As a board of education member at St. Ann's, Thomas also learned to enjoy and appreciate the actual teaching that goes into education.

Carver said that any adult member of a parish can be a catechist. Usually volunteers are found through notices in parish bulletins, phone calls and by word of mouth. Who makes the best catechist? According to Carver, "Anyone who is willing to learn."

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Rediscovering the lectionary:

Using it as basis for catechesis in Rite of Christian Initiation for Adults

by Richard Cain

Rita Senseman is sold.

In her eyes, the best catechesis for preparing adults involved in RCIA (Rite of Christian Initiation for Adults) is the lectionary, the collection of readings from the Bible heard each Sunday at Mass.

Her logic runs this way. "RCIA is a conversion process to a deeper relationship with Jesus Christ," she said. "That's the basic assumption of our team." The role of catechesis in this process is to echo the gospel. And "the church through the lectionary provides us with the best form for echoing the gospel."

Using the lectionary in this way has a long history, according to Senseman. "In the early years of the church, the lectionary was the basis for catechesis." The traditional method for preparing adult converts was to have them attend the Liturgy of the Word. Then after the homily, they would be dismissed to discuss what they had heard.

"The lectionary raises the most important issues and traditions of our faith," Senseman said. "Over three years (the length of the cycle of readings now being used in the church) you get a pretty thorough coverage of the basics of the faith."

The RCIA at St. Andrew's uses the

ancient practice of the dismissal. After listening to the readings at Mass and the homily, the adult catechumens (those preparing to receive sacraments of initiation) gather in another room to discuss the readings in light of the topic for that Sunday. During the first part of the discussion, Senseman uses questions based on the topic. Then there is a short break followed by a formal presentation on the topic for that Sunday. In order to make sure that the basics of the faith are covered, Senseman organizes the whole program ahead of time matching the topics with the readings for different Sundays. At the beginning of the program, she also asks the catechumens what their needs are and that also influences the outline of topics she develops.

"It takes a lot of time, work and prayer," she said. "I have to spend a lot of time letting the scriptures speak to me."

But, to her, the advantages make it worth the effort. The method is especially valuable for non-Catholics coming from fundamentalist backgrounds. "It shows that our faith is based on Jesus' message, the scriptures," she said.

It also allows for a more concrete and personalized teaching process. The catechumens can bring their own experiences and relate it to the scriptures.

In that way, they can make it their own, Senseman said. Using the lectionary also guards against limiting the catechesis only to what the religious educator thinks is important. "(It) allows us to follow the church's agenda as to what is important to our faith," she said.

Finally, the catechumens learn what the whole community is celebrating at that Sunday's liturgy. "It gives our catechumens a real sense of belonging with the larger community."

"We have been so satisfied with the results," she said. But the real measure is how solid a grounding in the faith the catechumens receive. Here, too, Senseman is satisfied. "For the most part, our initiates have stayed active. There hasn't been that post-Easter drop-out syndrome."



Rita Senseman

RCIC: a new way to initiate children into the Catholic Church

by Richard Cain

One of the fruits of Vatican II was the reviving of the ancient method of initiating adults into the church. Called RCIA (Rite of Christian Initiation for Adults), the practice draws on the liturgical seasons to lead the catechumens (those learning about the faith) on a journey to a new birth in Jesus Christ, usually celebrated on Easter.

Now the practice is being adapted to the initiation of children. The need for the adaptation has come for a number of reasons. First, as patterns of sacramental preparation become less standardized, more and more youth are reaching their teen years without receiving the sacraments. Secondly, as more and more children from non-Catholic or inactive Catholic homes come into contact through the faith (especially in the inner city where a majority of students in Catholic schools may be non-Catholic) the church is faced with how to initiate youth who do not come from Catholic backgrounds.

Sometimes called RCIC (Rite of Christian Initiation for Children), the practice has the same basic assumption as RCIA, according to Rita Senseman, director of religious education at St. Andrew's in Indianapolis. Both involve a conversion process leading to a deeper relationship with Jesus Christ. The most important requirement is that the children have developed their faith enough that they can understand what it means to have a relationship with God, she said.

When interviewing potential candidates, she looks to see whether the children have a desire to know more about God and Jesus on one hand, and

on the other hand, a desire to be part of a community. "Tell me what you know about God," she might ask them, or "Why are you interested in the Catholic Church?"

"The parents must be involved in the process," Senseman said. While it is not necessary that they believe in the Catholic faith, the parents must be willing to support the children in what they are doing and see that they can practice their faith. "The parents need to at least have a belief in some relationship with God." In addition, there should be some member in the extended family, a grandmother, for example, who can serve as a model.

The RCIC at St. Andrew's started this spring for the first time with 11 candidates ranging from 7 to 15 years in age. However, several ended up deciding they were not ready, Senseman said. This freedom to decide whether or not one is ready is one essential component of a true RCIC program, she said. Other components would include an emphasis on conversion, experiences of prayer and liturgy, a retreat experience and the involvement of the whole community.

The catechesis needs to be simpler than that for adults. For this reason, Senseman does not use the lectionary. Instead, the catechesis is built around the Apostles' Creed. The children are also not expected to know as much about their faith before they are initiated as adults would. "As long as they have that basic faith and understanding of what it means to be baptized, receive the Eucharist and be a member of our Catholic community and have a commitment to continue to learn, then they are baptized."

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Little Flower lengthens school day for children whose parents both work

by Margaret Nelson

About 50 students "stay after school" every afternoon at St. Therese-Little Flower School in Indianapolis. And their parents are happy about it!

With the increase of single-parent families and situations where both parents work, school children are often

left with inadequate supervision. Our mobile society has moved away from the grandmothers who lived in the neighborhood. And good baby sitters have become a rarity.

What can responsible parents do? Little Flower school has solved the dilemma by providing Extended Day Care for children whose parents work.

The cost for one child to stay until 5:30 p.m. is less than one hour's pay at minimum wage per day. There is a penalty for parents who arrive late.

Teachers who are willing can earn extra money by working extended hours on a rotating schedule. Some of the older students help with the supervision.

Principal Nancy Walker commented

a few days after this year's program began, "We remain very, very flexible. We're learning a lot. We'll know a lot more in a couple of weeks."

One thing that the school is not flexible about is safety. The students may not leave the school property. And the people who pick up the children must be pre-registered and sign out when they leave.

The first part of the after-school period is spent taking attendance. Then snacks are served to take them over until dinner. Everyone takes a quick trip to the restroom before activity time.

Physical activities or structured games last for about half an hour. Next comes time to get ahead on their homework, so there's a little extra time for the family when the students do get home. The final time block can be used for activity or study depending on the mood of the children that day.

Mrs. Walker believes, "It's a real service to the parents and, we feel, to the children, as well."

St. Andrew's elementary school in Indianapolis has a similar program. 25 to 50 children participate, with two teachers, Liz Davey and Pat Murphy, taking full responsibility. Free tutoring is offered and educational television is shown when conditions outside prevent playground activity.

At St. Joan of Arc, students enrolled in the program can arrive at 7:00 a.m. and receive breakfast. This, too, is a structured educational program, with strict supervision by someone who is not on the school staff.

St. Philip Neri School also provides varied activities in its special service to students. About 20 children are involved in After Care. Sister of Providence Deborah Suddarth, the principal, said that parents have told her, "It's very comforting to know that our children are so well taken care of."



AFTER SCHOOL—Physical activity is part of the extended care program for children of working parents at Little Flower.

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Dedicated volunteers help staff school library

by Margaret Nelson

When Norb Kuzel retired from Eli Lilly & Co. last December, he was expected to take life a little easier. But he has joined his wife, Helen, and several other volunteers in working for the St. Andrew the Apostle Parish, Indianapolis, elementary school library.

Helen Kuzel credits parishioner Carolyn Miller with beginning the 9,000 volume library as a proper facility. Norb has started putting as much catalogue information as possible on the parish computer.

Volunteers staff the room, which serves kindergarten through eighth grade from 9:30 a.m. to 3:30 p.m. every

school day. These adults contribute at least one-half day a week helping the children with the books. Others have spent hours typing catalogue information.

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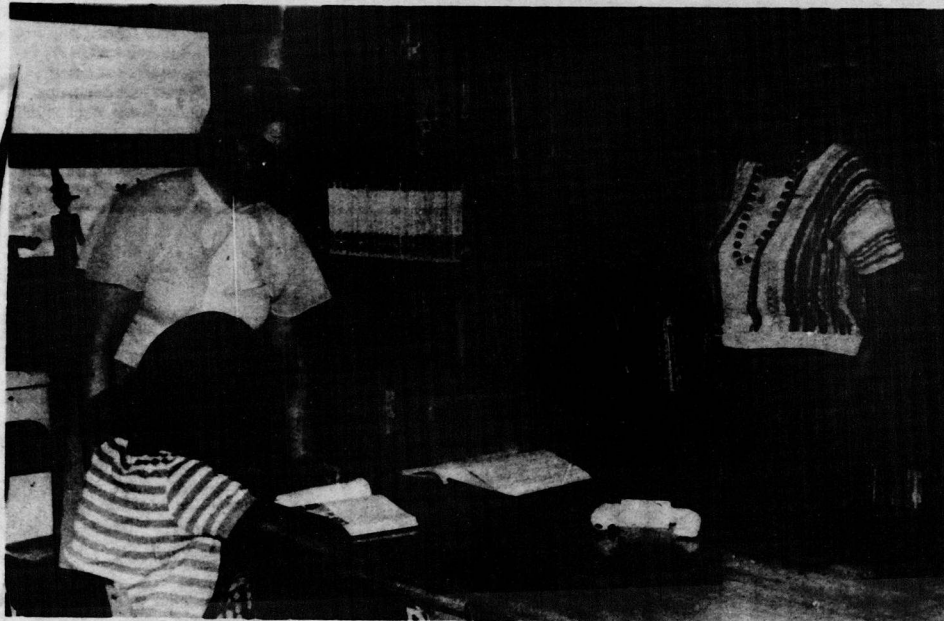
The new principal, Joanne Werling exclaimed, "That library is the most amazing thing I've seen. There are thousands of books in that one room. It's handled so professionally. And these people volunteer because 'they love to do it!'"

The Kusels are involved in many other parish activities. Norb teaches computer classes three days a week in the school as part of a new nine-week elective program as well as training computer operator volunteers for the parish office. He represents the parish in the Urban Parish Cooperative. Helen is on the mailing crew for the monthly newsletter, *The Reach Out*, among other things.

Mrs. Kuzel, who has training as a librarian, explained that books are obtained wherever they can be found. Of course, they receive many donations from parishioners. The Parent Teacher Association almost always contributes heavily toward the purchase of new books. The school receives some federal funds. And the Kusels are always on the lookout for bargains. Helen noted, "We scrounge, we take every good book we can get."

St. Andrew's school library has an excellent reference section, with five sets of encyclopedias being donated in recent years. The library subscribes to all of the recommended children's magazines.

But its most valuable asset is the dedication of volunteers, like Norb and Helen Kuzel.



LIBRARY TIME—Volunteers (standing, from left) Doris Gordon and Helen Kuzel stand ready to assist Nikkiya Radford

and McKinley Owens at the St. Andrew's school library. (Photo by Margaret Nelson)

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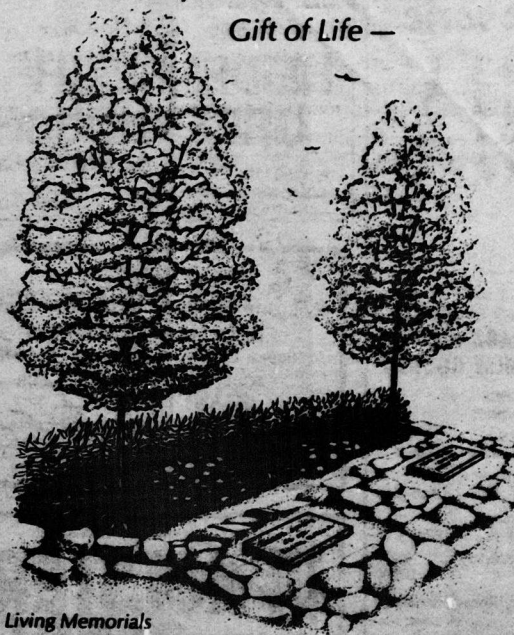
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"Serving the People of the Archdiocese of Indianapolis"

New education group head calls for partnership in Catholic education

by Stephenie Overman

WASHINGTON (NC)—At her installation Sept. 12 as president of the National Catholic Educational Association, Sister Catherine McNamee called for a partnership among groups making up the "rich mosaic that is Catholic education."

Sister Catherine, a member of the Sisters of St. Joseph of Carondelet and the first woman NCEA president, was installed at St. Matthew's Cathedral in Washington.

The new president said she hopes for collaboration between parents and

parishes, clergy and laity, and parochial and public educators so that together they "can face the challenge of education in the 21st century."

Society needs leaders "who are able to build a sense of community," she said, and "NCEA is made up of just such men and women." NCEA is an organization of 15,000 Catholic educators.

"Today we are dreaming great dreams for all of American education, especially Catholic education," Sister Catherine said at her installation.

But dreams alone are not enough, she said. "We must also put our hands to the wheel... Dreams put into action

lead to holiness. We are ready to put our dreams into action to build a greater tomorrow."

Archbishop John R. Roach of St. Paul and Minneapolis, chairman of the NCEA board, was celebrant, and Archbishop James A. Hickey of Washington presided at the ceremony.

Catholic students presented Sister Catherine with a Bible, flowers and copies of the NCEA mission statement and the constitution of the Sisters of St. Joseph of Carondelet.

Archbishop Roach said that it will be Sister Catherine's task to provide leadership and support to the educa-

tional ministry of the U.S. church in keeping with the NCEA mission statement: "to promote and encourage the principles and ideals of Catholic education and formation."

"May the mission statement of the NCEA become another part of your profession as a member of the Sisters of St. Joseph of Carondelet," the archbishop said.

Sister Catherine was elected last December by the board of directors to succeed Msgr. John F. Meyers, who had been president since 1972.

She was dean of Dexter Haley College at the Jesuit-run University of Scranton, which serves adults and non-traditional learners, before being elected president of the Washington-based organization.

She also has been president of the College of St. Catherine in St. Paul, and Trinity College in Burlington, Vt.

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Dedicated volunteers help staff school library

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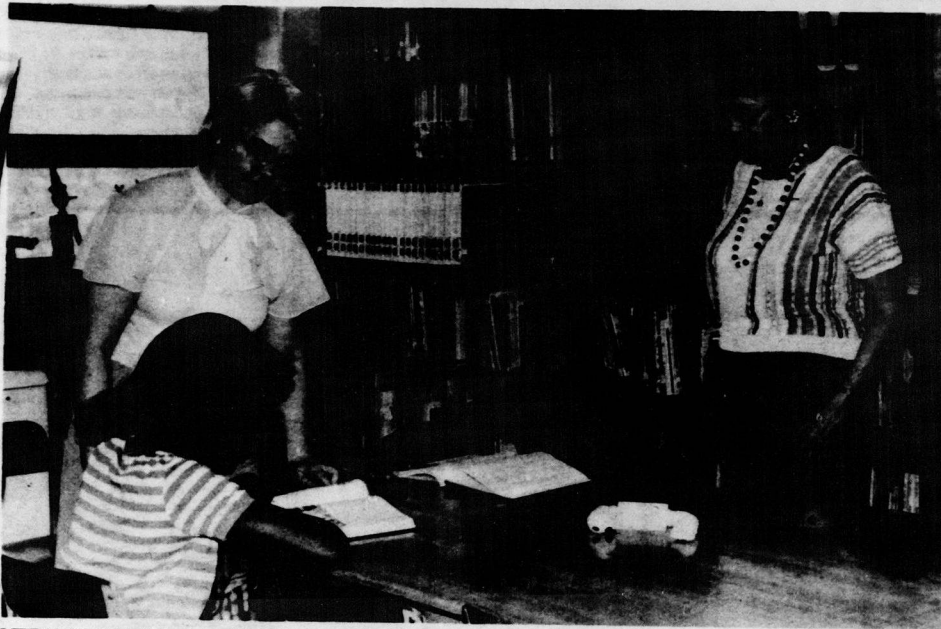
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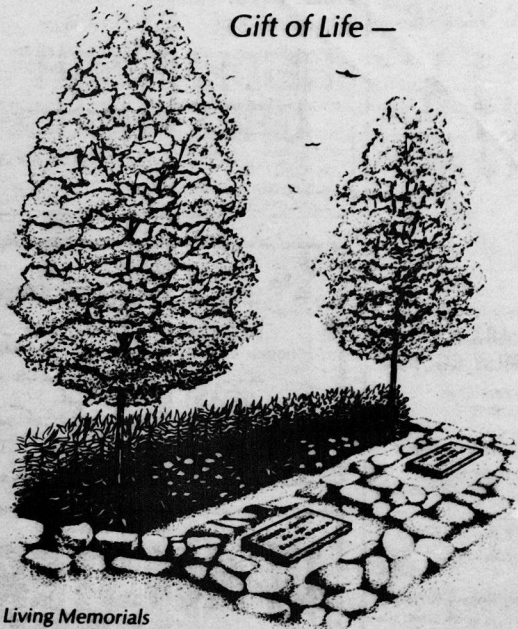
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THE SUNDAY READINGS

by Richard Cain

25TH SUNDAY IN ORDINARY TIME
SEPTEMBER 21, 1986Amos 8:4-7 I Timothy 2:1-4
Psalm 113:12, 4-8 Luke 16:1-13

The first reading begins with: "Hear this, you who trample upon the needy..."

Is this addressed to me? Do I trample upon the needy? Who are the needy around me? I don't think I trample upon the needy in any obvious sense. I do not own a business. I don't even come into contact with poor people that often. Well, I see them sometimes on street corners downtown as I drive to work. But realistically, what can I do for them. I pray for them. I give money to worthy causes.

But there are many kinds of need. Maybe we are all needy in various ways. Do I try to be sensitive to the needs of those around me? After all, charity starts at home. I don't need to save the world. Jesus already has done that! All he asks me to do is to be a channel of his salvation in my immediate surroundings.

What about my own needs? Am I sensitive to them? Do I let others see that I have needs? Or do I try to hide them, to act as if I don't really need anyone? How silly that is. And yet it is easier sometimes to hide my needs rather than reveal them and risk having someone "trample" on me!

"When will the new moon be over," you ask, "that

Humor needs to fit the situation

(Continued from page 7)

may not work at putting a shy person at ease. A remark that brings laughter at a wedding reception could be terribly inappropriate at a time of suffering.

I once knew a father and mother who were bothered terribly when their children began to fight in the car on long trips. When the aggravation got too bad, the father would holler: "Dead animal!" For 30 seconds or so, the silence was that of your local mausoleum on Saturday nights as young eyes searched for the gory sight along the road.

Some will object to such a tactic. But it did bring peace and a small smile to parental lips. But beware of humor which is used as a club, or rather verbal bats disguised as humor. They can cause severe damage. Try not to belittle or cut. Child abuse or spouse abuse—or parental abuse—masqueraded as humor can leave awful bruises.

Which brings us to Sir Winston Churchill and George Bernard Shaw. As the story goes, Sir Winston received an envelope with two theater tickets and a note from Shaw.

The note said: Enclosed are two tickets for the opening night of my new play—one for yourself and one for a friend, if you have one.

Churchill returned the tickets to Shaw with his own communique: Sorry, can't use the tickets for opening night. Please send two for second night, if there is one.

the Saints

TERESA WAS BORN FEB. 1, 1895, IN MARSE, SARRELS, FRANCE. SHE WAS BAPTIZED MARY TERESA. SHE JOINED A TEACHING COMMUNITY FOUNDED BY FATHER J.E.P. TERME IN HIS PARISH IN A.P.S. WHEN SENT AS A MISSIONARY TO THE VIRGINS IN SOUTHEASTERN FRANCE IN 1924, HE SUMMONED TERESA AND TWO OTHER SISTERS TO RUN A HOSTEL FOR WOMEN AT THE SHRINE OF ST. FORTIN REGIS AT LA LOUVRESC. TERESA WAS APPOINTED SUPERIOR OF THE GROUP. THE DAUGHTERS OF ST. REGIS, IN 1925, THEY ALSO BEGAN RETIRETS FOR LAYWOMEN. AFTER FATHER TERME DIED IN 1934, THE JESUITS TOOK CARE OF THE SHRINE AND SELECTED 12 DAUGHTERS OF ST. REGIS HEADED BY ANOTHER TERESA TO CONCENTRATE ON GIVING RETIRETS, AND THE CONGREGATION OF OUR LADY OF THE RETIRETS IN THE CENSALE WAS FOUNDED. ANOTHER TERESA RESIGNED AS SUPERIOR IN 1936 WHEN FINANCIAL DIFFICULTIES BESET THE CONGREGATION. SHE WAS SENT TO ESTABLISH A NEW HOUSE AT LYONS AND SPENT THE REST OF HER LIFE AS A SIMPLE SISTER OF THE COMMUNITY EXCEPT FOR A SHORT PERIOD WHEN SHE WAS TEMPORARY SUPERIOR OF THE PRIORY OF LYONS. SHE DIED SEPT. 26, 1980, AT FOURVIEUX AND WAS CANONIZED BY POPE PAUL VI IN 1970. HER FEAST IS SEPT. 26.

ST. TERESA COUDERC



we may sell our grain, and the sabbath, that we may display our wheat?"

The reading here criticizes religious hypocrites. They would go through the motions of doing what their religion required of them. But they never let it touch their hearts. They were not allowed to work on the Sabbath. But they never thought about WHY they were supposed to rest. Outwardly, they were resting. But inside their minds were working. What about me? Do I do what a Christian should do, but without letting it penetrate my heart? Do I go to confession and then continue doing the same old things?

But wait a moment. I'm not perfect. To some degree, I'm going to repeat faults. And how realistic is it to always be thinking about WHY I am doing what I am doing? Isn't there some kind of balance called for here? I guess the key is to have an open heart. More and more, that is what I feel Jesus is calling me to have. A continual attitude of repentance. An opening heart. Then he can work with me. "The Lord has sworn by the pride of Jacob: Never will I forget a thing they have done."

I'm not sure I'm comfortable with this. It smacks of the "Old Testament" God, the God of revenge. But I also know that in many places in the Old Testament God says words like, "Their sins I will cover over, their wrongs I will remember no more." The key again, seems to be an attitude of repentance, an open heart. God wants to forgive. But I have to let him do it by asking for forgiveness. How can he give me something if I will not receive it?

The gospel reading is somewhat strange! It begins with a parable which seems to praise dishonesty. A master calls his servant to account for gross mismanagement of his wealth. Because the servant knows he will be fired, he first calls in his master's debtors and marks down their debts. When the master finds out about this, he praises the servant.

When I read the commentaries, I get a different picture of what is going on. Evidently, in Jesus' day, a

My Journey to God Jesus, a real person

by Fr. John L. Ostrowski, O.F.M.

I open my Bible to one of the four gospels. What do I see and hear?

Not merely ideas, theological concepts, clever arguments, miracles, parables or a "philosophy of life." Oh, they are all there, of course. But much more leaps from the pages.

What do I see and hear? The person of Jesus.

That's right, the person of Jesus.

A Jesus who was born a baby—as I was.

A Jesus who grew through infancy, childhood, adolescence and adulthood—as I did.

A Jesus who worked for a living—as I do.

He shared my human life on this earth.

And he wants to continue to share out only this life but also his present life with me. He would like it most if I come as close to him as I can, that I not hold back. He wants me to open my life and my future to him. He loves me and wants to share himself with me.

master would give a servant great latitude in managing the master's wealth. Servants would sometimes make money on the side by charging extra interest, a kickback if you will. When the servant in the parable marks down the debts what he is doing is cutting out his kickback! That is why the master praises him.

God is the master and I am the servant. All that I have really belongs to God. I am only the steward. Do I put too high a price on the gifts God has given me to share with other people? Through this parable, then, Jesus is calling me to open up my heart as the servant ends up doing.

John Polewczak is back

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Question Corner

Is there a limbo?

by Fr. John Dietzen

Q Recently I became involved in a discussion with a well-educated young minister of a Protestant denomination. He brought up limbo as an example of Catholic dogma which has been "revised." Just how has said dogma been revised? I have been under the impression that dogma is not revisable. Are there any other examples of this kind of revision? (Wisconsin)

A The word "dogma" simply means "teaching." Much confusion has resulted, however, from failure to remember that all teachings of the church enjoy the same level of authority or, if you will, infallibility.

The fact that there are three persons in one God, or that Jesus is truly divine and truly human, is of a far higher level of unchangeability than, for example, the teaching and belief of the church on the precise nature of original sin.

The church once strongly held, for example, that the Bible required us to believe that the sun revolved around the earth. Galileo was silenced and condemned by the official church for teaching otherwise.

Obviously, since not long after Galileo, the church has changed its teaching about our universe and about its understanding of the meaning of biblical truth.

Thus, to answer one of your questions, change and development in the doctrines of the church are not that new or unusual.



As for limbo, most people are amazed to learn that the church's official teaching has not changed all that much; but what many Catholic books, including catechisms, presented as Catholic doctrine was often a less than accurate presentation of official doctrine.

Limbo is an excellent example of what I said above about levels of authority—or how closely a doctrine is related to divine revelation.

The teaching about a limbo for infants relates to a question about which we still know very little: What happens to an infant who dies without baptism?

For centuries it was simply assumed that God took care of these children in his own way. Some theologians held that unbaptized infants suffered physical pain, but by the 12th or 13th centuries that idea was widely rejected.

A few centuries later, limbo again became the subject of heated debate. A heretical group called Jansenists, who harmed the church enormously in many ways even up to our own generation, taught that all infants who died without baptism are condemned to the fire of hell. In 1794, Pope Pius VI condemned this teaching. One may believe in some sort of limbo, he said, a place of happiness that is not heaven but where there is no suffering and still be a Catholic.

This is the only mention of limbo in all the major official documents of the church.

God's plan for infants who die without baptism is one of many subjects about which he has told us little. They certainly do not suffer the painful separation from God that is the result of serious personal sin.

Does God, as some theologians hold, give a dying

infant a moment of awareness in which he or she can make a decision for God?

Or does God in some way accept the faith of the child's parents, or the faith of Jesus in his church, as the faith of that child sufficient for salvation?

We simply do not know. We are certain only that God, in his desire for the salvation of all mankind, has arranged some plan for fulfilling that desire through the merits of our Savior.

A limbo of natural happiness for infants is, therefore, something Catholics may believe. It is not and has not been a necessary part of our faith.

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Family Talk Job skills often missed

by Dr. James and Mary Kenny

Dear Dr. Kenny: I read with interest your recent column titled "How Do I Find a Job?" which dealt with the entry of a widow into the work force. I would like to point out to your readers the value of volunteer experience and of including it in resumes.

Many skills, talents and abilities used in volunteer work can effectively be transferred to the job market. Consider the person who organizes a fund-raising activity or coordinates a workshop or does data entry or coaches a Little League team. These activities allow for the development of leadership qualities, money management, organizational and people skills, as well as encouraging one to be punctual, accept responsibility and initiate creative programs.

In addition, those considering re-entry into the job market or taking this step for the first time should consider volunteer work as a way of polishing old skills, exploring careers, developing contacts and gaining experience.

I suggest that readers contact a voluntary action center or volunteer bureau if there is one in their area. If not, they can make a direct contact with an appropriate community agency or organization, many of which depend on volunteers. Then, if and when they decide to join the work force, they will be able to draw on their volunteer jobs for recent experience and letters of recommendation. They will also have made a contribution to their communities.

An individual who has never worked for pay but has given many hours of community service as a volunteer has skills and qualifications to offer a prospective employer, and today's employers recognize this.—Director of volunteer bureau, Massachusetts

Answer: Thank you. Unemployed readers of our column, especially those seeking a first job without much luck, should benefit from your remarks.

When one cannot find a job that pays enough to cover expenses, it is good advice to use the "down" time to improve work skills. While this is often done through formal education, it can also be done through volunteer work.

Be selective. Pick your place to volunteer carefully. Choose work in the area in which you eventually hope to find employment.

Be willing to perform small tasks. Be a "gofer," a messenger, a receptionist, whatever. Keep your eyes and ears open. Learn while you work.

Ideally, volunteering is like the old-fashioned apprentice system. When a person wanted to learn a trade, he worked alongside an expert craftsman.

Volunteering not only gives you a chance to work, it also places you in contact with people in the work world. You might impress your supervisor or meet other potential employers. You are better off out where the action is than sitting home waiting for someone to call.

Volunteering is one temporary answer to unemployment, not the only alternative, but a productive way to prepare yourself while you wait. It has three big advantages.

First, you are doing something worthwhile. Second, you are building your resume, both with creditable work and possible personal references. And third, you are learning practical skills. Volunteering can be more than a charitable donation of time.



Carpet Column

JIM O'BRIEN

BE A WISE SHOPPER WHEN SEARCHING FOR NEW CARPET

Once considered a luxury item, carpeting is now a basic necessity for many households.

It is also one of the longest lasting items in a home. Research shows that carpeting is replaced on an average of once every nine years at a cost of approximately \$800. The time and money that goes into this investment requires a wise buying decision. Here are some tips to help you make the best choice!

Examine carpet color in the light in which it will be seen. Showroom lights often change the appearance of carpeting. Try to take a sample of the carpet home to get a better idea of how it will look installed. If this is not possible, at least take the sample to a showroom window or door to examine its color in natural light.

It is a good idea to take color samples of your room furnishings with you when you shop to help you coordinate colors and picture how everything will look together.

Choose carpeting with the amount of room traffic in mind. Different rooms require different kinds of carpet and the higher a room's traffic volume, the more durable the carpet must be.

Halls and stairways generally see a lot more traffic than other areas of the home. A wise choice is a carpet that hides footprints and cleans easily. Look for a densely tufted, low-pile carpet for these areas. Freize twists or twists are my choice here.

The family room demands a durable, easy-to-maintain carpet. The room is usually a multi-purpose area that sees a lot of action. Make sure the carpet you choose for this room is soil and stain resistant. A dense cut pile carpet, with its elegant look and durable performance, is well suited for this room. Consider freize twists or twists in this area.

Above all, don't select a certain style carpet because the color is right for your decor. Remember, a less expensive carpet is no bargain if it doesn't meet your needs.

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Room With a View' is a good literary film

by James W. Arnold

When you think of movies in 1986, you may conjure visions of "Rambo" or "Aliens" or high school comedies, but probably not of films like "A Room With a View," James Ivory's civilized adaptation of high-culture, turn-of-the-century English prose.

Literary films used to be in the mainstream, but unless they also involve spectacle (like "Out of Africa"), they have now become almost quaint aberrations.

"Room" may not be everyone's cup of tea; indeed, tea itself is a beleaguered beverage in the era of Miller Lite and fruit-flavored wine coolers. But it's a change, especially for admirers of clever writing and the kind of literary acting at which the British excel. The American-born Ivory (last film: an adaptation of Henry James's "The Bostonians") has made a career of doing similar material with elegance and a painter's eye for lovely visual detail.

"Room" is an early (1908) novel by E.M. Forster, and explores in the form of gentle satiric comedy several motifs that dominate his work, including the much deeper "Passage to India." Forster is complex but clearly a "modern" who prefers emotion, spontaneity and openness to life over the rigid conventions of class and moral propriety.

Although Forster lived until 1970, he wrote in a different context than ours, mocking the stuffy foibles of our great-



grandparents. In Forster's Victorian, female-dominated youth, that meant high church suburban England and the snobbery and artifice of the London bourgeois. It's a period and place quickly receding, and known to us mostly from English movies and novels. But rigid and lifeless are a few right words to describe it.

This screenplay, by Ruth Praver Jhabvala, Ivory's career-long collaborator, gets the tone down precisely, and it's like serving tasty hors d'oeuvres to the stylish British cast headed by veterans Maggie Smith and Denholm Elliott.

The only thing in "Room" likely to raise a stir among our own generation is a comic scene in which two liberated young men and a previously inhibited vicar go innocently skinny-dipping in a country pond, and are rollicking around the area in the buff when (naturally) a mixed group of stunned strollers happens by.

Like "India," this book/film begins with an eager but demure young Englishwoman abroad, in Italy this time, where at first everything seems just like England, in a Florence "pensione" stuffed mostly with proper English ladies. Lucy Honeychurch (symbolic name) and her prissy maiden aunt Charlotte (Smith) at first lack even a "room with a view" of the city (another symbol), but two gentlemen, a retired editor (Elliott) and his handsome son, George, offer to exchange with them. Thus begins a modest adventure that opens Lucy to a confrontation with life, death, excitement and romance. It begins with some lusciously photographed sights of Florence (set to Puccini sung by Kiri Te Kanawa). Then she witnesses a brawl in the vast square that ends in murder. Later, on an excursion in the country, the impulsive George, who has been raised "only to love and do what you will," kisses her in the middle of a poppyfield. This shocking event is hushed up and Aunt Charlotte rushes Lucy back to England with only an exciting memory.



EDWARDIAN ROMANCE—Helena Bonham-Carter as Lucy follows her chaperone, played by Oscar-winner Maggie Smith, along a Florence street in "Room With a View," a Cinecena release. Arnold finds the movie satisfactory, "especially for adult literary connoisseurs." The U.S. Catholic Conference classifies the film A-III. (NC photo)

(Another pointed moment in Italy: as the horsedrawn coach drives the English tourists into the countryside to see the "real" Italy, the elderly but forceful parson notes that the young driver is hugging a giggling blonde companion, and the parson will have none of such scandal. The coach is stopped; the poor girl has to get off and walk home.)

The rest of the tale is in comedy-of-manners tradition. Lucy becomes engaged to Cecil Vyse, a bloodless and artsy dilettante who likens her to "a Leonardo, smiling at something beyond our ken." When he's emboldened to kiss her for the first time, Lucy is smart enough to recall the smooch in Italy, and knows something is missing. With some calculation and much luck, she manages to hook George instead, and they escape in wedded bliss to Florence, where they pay very little attention to the view.

The young leads (Helena Bonham Carter and Julian Sands) exude spunk and charm, and all the characters are a great deal of fun. Smith's righteous but gossip-loving Charlotte is a delight, capable of causing a family crisis simply by needing change for the carriage driver. As Cecil, Daniel Day Lewis, with his thin mustache and pince-nez glasses, makes the most of the role of the classic "silly ass."

The film's only serious moral: "Only one thing is impossible—to love and to part." (Witty trip to the Victorian past; male nudity in comic context; satisfactory entertainment, especially for adult literary connoisseurs.)

USCC classification: A-III—adults.

Recent USCC Film Classifications

A Man and a Woman:	
20 Years Later	A-III
90 Days	A-III
She's Got a Heart	O

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.

Sampling of new fall season network shows

by Henry Herz and Tony Zaza

CBS will open the new television season officially with two new hour-long dramatic series, "Downtown" and "Kay O'Brien."

With a debut Thursday, Sept. 25, 9-10 p.m. EST, "Kay O'Brien" seems aimed at women's conflict arising between career and love life. Patricia Kalember is the surgeon confronting the male-dominated profession and its hazards. New York City is the background, so look for elements of environmental stress and female strategies to combat them.

In "Downtown," premiering Saturday, Sept. 27, 7-8 p.m. EST, Michael Nouri works the streets of Los Angeles as a police detective and part-time probation officer to a group of four teen offenders. He solves nasty, potentially gut-wrenching crimes while the parolees try to get involved. Producer Ron Samuels has proclaimed that the show differs markedly from all previous police-crime shows and supposedly emphasizes a humanist, less violent approach.

After a week of sneak previews, ABC launches "Sledge Hammer," Tuesday, Sept. 23, 7:30-8 p.m. EST; "Jack and Mike," Tuesday, Sept. 23, 9-10 p.m. EST; "Sidekicks," Friday, Sept. 26, 8:30-9 p.m. EST; and "Starman," Friday, Sept. 26, 9-10 p.m. EST.

Also on ABC, two hours of news oriented programming is featured on Thursday, Sept. 25, in "Our World" with Linda Ellerbee, 7-8 p.m. EST, and "20-20," 9-10 p.m. EST.

NBC opens the week with the "Matlock" debut Tuesday, Sept. 23, 8-9 p.m. EST. The potboiler legal drama features Dick Van Dyke as a cameo heavy contrasting lawyer Ben Matlock (Andy Griffith, who returns to TV in a difficult role).

Saturday, Sept. 27, 9:30-10 p.m. showcases the return of Sherman Hemsley in "Amen." The sitcom

offers some guidance for youngsters in the context of a community church setting.

Other programs during premiere week include:

► Sunday, Sept. 21, 7-8 p.m. EST (CBS) "George Washington: The Forging of a Nation." The two-part miniseries examines the period after the Revolution in which Washington, now a private citizen, becomes the first president after the ratification of the Constitution. Alexander Hamilton proposes a way to pay off the war debt, and the Jefferson-Hamilton rift deepens. Part 1 ends with the French Revolution looming. Part 2 airs Monday, Sept. 22, 8-9 p.m. EST.

► Monday, Sept. 22, 7:30-8 p.m. EST (CBS) Preview of the promising new family comedy series "Together We Stand" starring Elliot Gould and Dee Wallace Stone as a couple with a multiethnic brood of four including three adopted children. Comedy centers around the breakdown of stereotyping between the children with compassionate understanding of each child's particular needs.

► Tuesday, Sept. 23, 9-11 p.m. EST (NBC) Tony Danza stars in "Doing Life" a TV movie about a convicted murderer who finds personal salvation in prison by becoming the nation's first jailhouse lawyer. The fact-based drama may provide some inspiration for rethinking the issue of capital punishment.

► Wednesday, Sept. 24, 7-10 p.m. EST (CBS) Sophia Loren is a lonely fighter in "Courage," the story of a mother who takes personal responsibility for the widespread drug abuse problem by acting as an undercover operative. The fact-based TV movie may have some intense emotional scenes between mother and son that might depress the very young.

"The West of the Imagination"

The great national epic enshrined in American popular culture is that of the conquest and settling of

the Old West. Examining more the myth than the history of this ever-popular subject is "The West of the Imagination," a six-part series premiering Monday, Sept. 22, 8-9 p.m. EST on PBS.

The focus of the first five programs is on how the artists of the 19th century fashioned the images of the Western landscape and its inhabitants that captivated the American imagination. The final program is devoted to how 20th-century art dealt with the contemporary West as well as themes of the old frontier.

The first of these pioneer artists was George Catlin, who in 1832 began painting the Indians along the Missouri. He and those who followed ennobled the Plains Indians, and these pictures helped encourage the wagon trains that headed West in the 1840s.

Within a decade Catlin's West had almost disappeared. For one, the settlers had brought with them smallpox, which decimated the Indian tribes. For another, the beaver had been trapped out, just as the buffalo would be several decades later.

Succeeding programs show how the Western myth changed as the West was tamed by the U.S. cavalry, the cowboy and the farmer. The violence in this myth is part of the American heritage and the series shows how painters helped glorify the Mexican War, Custer's Last Stand and the Spanish American War.

Those unprinted in paintings and drawings may find the highlight of the series to be the fifth episode, "Play the Legend," which deals mainly with photography, the movie Western and the Wild West Show.

Hosted and narrated by actor James Whitmore, the series is based on the book of the same title by Pulitzer Prize-winning author, historian and professor William H. Goetzmann. As might be expected, the result is a visual delight, especially in contrasting paintings with the reality of film. (HH)

YOUTH CORNER

Night in cemetery

by Tony Cooper

"You don't have to look at death as a bad thing, and it doesn't have to be scary." That's one of the things Nathan Quillo learned from a lock-in held by St. Mary's Youth Ministry in New Albany

recently. Quillo, a high school freshman, joined 25 other young people for the overnight lock-in on death and dying.

The weekend began with 5 p.m. Mass on Sat., Sept. 6. Then after a pizza party, the group walked to a nearby cemetery and spent an hour

looking for such things as the oldest headstone and the most unique epitaph.

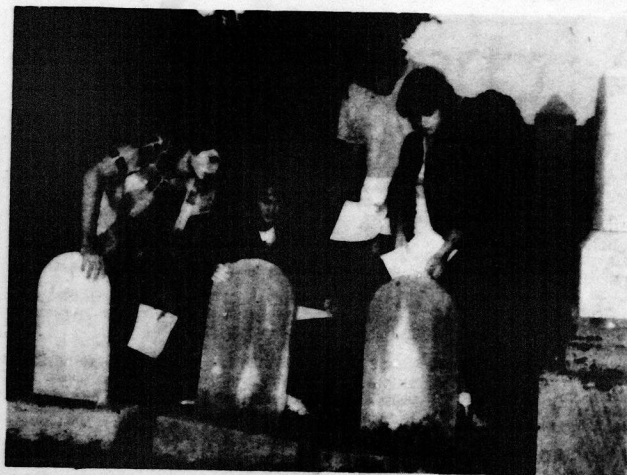
A local funeral director, Kurt Kraft, then talked to the group about what services the funeral home provides. He answered questions about the embalming process and about helping families and friends with grief.

"I never realized there were so many things that had to be done in the dying process," said senior Ronnie Crawford.

St. Mary's pastor, Father Stan Herber, also talked with the youth about the Christian view of death as a transition between this life and an even more wonderful life in heaven.

"Father Herber talked about the beauty of actually being there when someone dies, or going into the room and just being with the person shortly after they pass away," Crawford said.

The group then held an out-



NEW ALBANY—Youth visit a cemetery as part of a lock-in. Lee Babbitt (from left), Billy Harper, Beanie Crawford, and Cathy Hopper study headstones as part of an activity during the lock-in sponsored by St. Mary's Youth Ministry. The overnight, which dealt with death and dying, was held Sept. 6 and 7. (Photo by Tony Cooper)

side Scripture reading on Jesus raising Lazarus from the dead. Each person then designed his or her own headstone, complete with epitaph, on posterboard.

About 5:30 a.m., after a movie and games, the group made its way back to the cemetery where team member Sharon Schafflein told a story that likened Jesus to a clown, putting on clown make-up and costume as she did so. She said that Jesus, like a clown, takes others' sadness away and gives them joy and happiness. (See LOCK-IN, page 35)

Hawaiian picnic and retreat for Tell City Deanery youth

There will be a Hawaiian-style picnic and beach party for all youth in the Tell City Deanery. The event will be Sunday, Sept. 28, from 12 noon-7 p.m. It will include volleyball, food, a liturgy, a pig roast and other activities. The registration deadline is Friday, Sept. 19.

The cost is \$3 per person for those registering before Sept. 19 and \$4 for those registering after this date. To register or for more information, call the Tell City Deanery Office of

Youth Ministry at 812-547-2728.

There will also be two retreats for high school seniors in the deanery this year. Only 30 registrants will be accepted for the first retreat which is scheduled from Thursday evening, Oct. 23, to Sunday evening, Oct. 26. The cost is \$30 per person (financial help is available). The registration deadline is Monday, Oct. 13. To register, call the deanery youth ministry office at the number listed above.



MOCK OLYMPICS—Youth from the Connersville deanery gathered recently for an afternoon of fun and fellowship. They are pictured here on the final leg of an obstacle course.

Connersville Deanery youth socialize

by Saele Case

Youth from the Connersville Deanery enjoyed a summer's end get-together recently at Treaty Line Camp near Brookville Reservoir. The event was organized by

the deanery youth commission and was the first activity presided over by the newly-hired deanery youth minister, Colleen Brandenburg.

The events included a mock-olympics as well as volleyball, softball, swimming

and dinner. Afterwards, Father Michael Widner, associate pastor at St. Gabriel in Connersville, celebrated an outdoor Mass with youth providing the music and serving as lectors. The day came to an end with a two-hour dance.

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Some, like Bishop Ignatius Kung, 86, are kept in solitary confinement. Father Joseph Chen, S.J. 78, is locked in handcuffs 24 hours a day in Shanghai's dreaded No. 1 Prison. Still others have been sent to the infamous White Lake Labor Camp where they toil at back-breaking tasks from sun-up to sundown. Countless others, like Father Thomas Tao and Father Francis Chu, have died under this brutal regime. All have been victims of hideous tortures too devious to describe.

And their only "crime" is to be devout Christians in a land where atheism rules with an iron fist.

Free the Fathers works to alert people to the priest's plight, sponsors petitions to the Chinese leaders, and intercedes with government officials. Dozens more priests will perish unless something is done.

After a lifetime of service to the Church, don't they deserve our help?

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Principles in this presentation are as follows:

- You can change yourself — You cannot change others.
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- Giving freely is always joyful.
- It is important for others to give to you.
- Difficulty and pain are opportunities for growth.
- You can take control of your life.
- You can expect from life only what life has to give.

(Last presentation of this program was to audience of 350 people at the University of Western Australia)

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September 26-27

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October 2, 9 & 16

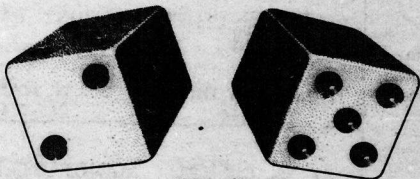
7:30-9:00 PM

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The ACTIVE LIST



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

Send to: The Active List, 1800 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46205

September 19

A six-part film series on Turn Your Heart Toward Home by Dr. James Dobson begins at St. Pius X Parish with 6 p.m. potluck dinner followed by "A Father Looks Back" at 6:45 p.m. in Migr. Room Hall. Babysitting available.

September 19-20

An Emancipation III: Integration Workshop will be held at Beech Grove Benedictine Center. Call 788-7881 for information.

St. Malachy Parish, Brownsburg will hold its 7th Annual Country "Fare" and Hog Roast from 6-10 p.m. Fri. and from noon-10 p.m. Sat. Porkburgers, roast pork dinners, Monte Carlo, crafts auction, teen area.

September 19-20-21

A Women's Serenity Retreat will be held at Fatima Retreat House, 880 E. 96th St. Call 545-7081 for information.

A Tobit Weekend for engaged

couples will be held at Alverno Retreat Center, 8149 Spring Mill Rd. Call 297-7255 for information.

September 20

The 6th annual Denary Religious Education Conference will be sponsored by Terra Haute Denary Center at St. Margaret Mary Parish, 2685 S. 7th St., Terre Haute from 9 a.m.-3 p.m. Registration required, \$9 fee. For information call 812-323-6490.

Our Lady of Perpetual Help Parish, 1702 Scheller Lane, New Albany will hold its annual Festival from noon-4 p.m., serving barbecue chicken dinners from 3-7 p.m. Adults \$4.75; seniors \$3.75; children 6-12 yrs. \$2.50; children under 6 free.

The Fifth Wheelers Club will hold a Winner Retreat. For information call Mary 882-6510.

Sacred Heart Parish, 1530 Union St. will hold a Silver Jubilee Celebration honoring Regina Kirsh as parish organist. Jubilee

recital 4:30 p.m. in church; liturgy 5 p.m.; reception afterward in parish hall.

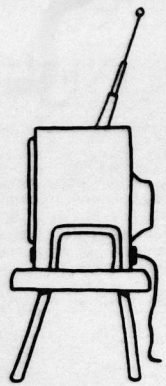
All Saints School PTO in Columbus will hold its annual Fall Festival from 11 a.m.-3 p.m. at 1305 27th St., Columbus. Chili dinner, games, prizes, raffle, booths.

The Southern Indiana Christian Center will sponsor a benefit dance featuring the "Madams" from 9 p.m.-1 a.m. at the Sheraton Lakeside Hotel, Clarksville. For information or tickets call Jane 812-651-3117 or 812-651-3118.

St. Martin Altar Society will sponsor a Spaghetti Supper from 4-8 p.m. in Seaton Hall, 1718 E. Harrison St., Martinsville. Adults \$2; children under 12 \$1.50.

September 21

St. John Academy Alumnae will hold their 27th Annual Reunion beginning with Mass at 9:30 a.m. in St. John Church, followed by a brunch buffet at the Atkinson



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Hotel. Call Jean Hahn Gates 538-4195 for information.

A Pre-Cana Day will be held from 12:45-6:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 registration fee. Pre-registration required. Call 238-1480.

The St. Francis Hospital Cafeteria will meet at 8 a.m. in chapel for Mass, followed by a meeting at 8:45 a.m. in the cafeteria.

The Sunday Scripture Series sponsored by St. Roch Adult Catechetical Team and Fri. Morning Scripture class continues from 7-9 p.m. with "Searching For the

Real Jesus" presented by Jim Welser. Call 784-7651 for information.

The Creating Family series by Clayton C. Barbeau continues at St. Luke Parish at 10 a.m. with "Creating Family."

St. Louis Parish, Batesville will hold its annual Festival at 10:30 a.m. featuring country style chicken and beef dinners served until 2 p.m. EST. Reservations advisable; call 812-894-3294. Cafeteria supper begins at 4:30 p.m. Mock turtle soup.

The Women's Club of St.

Patrick Parish will sponsor a Card Party at 2 p.m. in the parish hall, 908 Prospect St. Admission \$1.25.

St. Joseph Parish, 1575 S. Mich-ley Ave. will hold a Family Hot Dog Roast at 6 p.m. Bring lawn chairs or blankets. Hot dogs, soft drinks and marshmallows provided.

"Issues of Living Alone," a free program for divorced, widowed and single persons, will be held from 1-4:30 p.m. EST in St. Paul Parish hall, 814 Jefferson St., Tell City. Babysitting available. Call 812-547-5745 for information.

(Continued on next page)

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THE ACTIVE LIST

(Continued from page 32)

September 22

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program on "Principles of Communication" by Gert Savage.

The Terre Haute Deaneary Center continues its series on "Feed My Lambs" from 7:30 p.m. at the Religious Education Center, 2801 Ohio Blvd. Call 812-232-8400 for information.

September 23

Mature Living Seminars on Our Many Worlds continue with "Women in World Cultures" from 10 a.m.-2 p.m. in room 251 of Marian Hall, Marian College. Bring bag lunch or buy inexpensive cafeteria meal.

The Connersville Deaneary Pastoral Council will meet at St. Gabriel Parish, Connersville for a pitch-in supper at 6:30 p.m. followed by a meeting at 7:30 p.m.

The Altar Society of St. Mary Parish, New Albany will sponsor a Dessert Card Party at 7:30 p.m. in the school cafeteria. To play at home call Irene Goebel at 812-944-3653.

September 24

The Children of Divorce program sponsored by Catholic Social Services continues from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 226-1500 for information.

September 26

The Turn Your Heart Toward Home film series by Dr. James Dobson continues with "Power in Parenting: The Young Child" at 7:30 p.m. in St. Pius X Parish Msgr. Ross Hall, 7200 Sarto Dr. Call 257-1085 for information.

The Archdiocesan Board of Education will meet in the Tell City Deaneary at 7 p.m.

A Jonah Fish Fry will be held from 4:30-7 p.m. at St. Joseph Parish school basement, 5th and Ohio Sts., Terre Haute. Advance tickets: adults \$3.50; children under 12 \$2. At the door: adults \$4;

children under 12 \$2.50. Eat in or carry out.

September 26-27

A CWS Rummage Sale will be held at St. Joseph Parish, Rockville. Markers needed Wed. and Thurs. Sept. 26-28 between 9 a.m.-noon in Holy Family Hall.

An Intensive Journal: Life Context Workshop presented by Franciscan Father Maury Smith will be held at Alverna Retreat Center, 8140 Spring Mill Rd. \$90 cost with meals and overnight accommodations extra. Call 267-7338 for information.

September 26-27-28

An Engaged Encounter Weekend will be held at the CYO Youth Center, 540 Stevens St. Pre-registration required. Call 317-236-1586 or 317-832-7023.

A Women's Retreat will be held at Mount St. Francis Retreat Center. For information or registration call 812-925-0817 weekdays between 9 a.m.-4 p.m.

Madison's 45th Annual Chautauqua featuring the Tri-Kappa Tour of Homes and the 19th annual Old Court Days Fall Festival will be held.

September 27

A Reflection Day for black Catholics led by Benedictine Father Cypryan Davis will be held from 9 a.m.-4 p.m. at the Catholic Center, 1400 N. Meridian St. in preparation for the National Black Catholic Congress to be held next spring.

Our Lady of Lourdes Grade School Class of 1936 will celebrate its 50th Anniversary with a dinner at 7:30 p.m. in Anchor Inn, 1616 N. Arlington Ave. For information call Katie (Mahan) Francis 356-2829.

St. Andrew Parish will celebrate its 40th Anniversary with a Dinner Dance from 7 p.m.-midnight in the social hall. Roast beef dinner. \$12 per person. Call 546-1571 for information.

The Sisters of St. Francis of Oldenburg will hold a Family Fun Day at the motherhouse beginning at 11 a.m. EST and ending with Sunday liturgy at 4 p.m. EST. Picnic, games.

The Altar Society of St. Catherine of Siena Parish will sponsor a Chili Dinner and Bake Sale from 3:30-7 p.m. in the parish hall. Suggested donation: adults \$3; children \$1.50.

All Saints Home and School Association will hold a Fall Festival at 337 N. Warman Ave. Games, prizes, sweet shop, crafts. Chili supper served from 3-4 p.m. Adults \$3.50; children under 6 \$1.50.

September 28

A Shooting Match sponsored by St. Mark Parish, Tell City will be held at 11 a.m. Food, refreshments, country store, games.

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

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

St. Susanna Parish, Plainfield and St. Thomas More Parish will sponsor a lecture by Bill Essex on Drug/Alcohol Abuse Prevention at 2 p.m. at St. Thomas More Parish, 1200 N. Indiana St., Mooreville.

"Behold the Kingdom," the final program of the Sunday Scripture Series presented by Jim Welter and sponsored by St. Roch ACT Team and Friday Morning Scripture Class will be held from 7-9 p.m. in St. Roch School hall. Call 784-7051 for information.

Mother Theodore Circle #66, Daughters of Isabella will sponsor a Card Party at 2 p.m. in Little Flower Parish cafeteria, 14th and Bosart. Admission \$1.25.

St. Paul the Apostle Parish, Greencastle will hold its annual Parish Picnic at 3 p.m. in Robe-Ann Park, shelter #1.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 9433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m. SATURDAY: Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Luncheon is also a tradition at Costigan's. For many years patrons have viewed Main Street from window seats and enjoyed a variety of specialties. Authentic Hot Brown and Philly Steak Sandwiches are favorites of many. Also, our Cherry Pecan Torte has been a house specialty for more than 30 years.

A new tradition is our weekend Breakfast Bar from 8:00 to 10:45 a.m. on Saturday and Sunday mornings. On Sunday, we feature our Buffet from 11:00 a.m. to 2:00 p.m. We encourage a hearty meal before venturing out to see the sites of Madison. Don't hesitate to ask questions of our staff about points of interest in the area.

Costigan's is within walking distance of the entire Historic District. We hope you will make us your first stop, and continue to return throughout your visit.

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Book review

A cope book

Resurrection of Values, by Father John Walchurs, S. J. Crossroad (New York, 1986). 125 pp., \$8.95.

Reviewed by
Diane M. Gianelli
NC News Service

In "Resurrection of Values" Jesuit Father John Walchurs offers today's Christian a modern-day cope book on how to survive in a world that presents daily challenges to one's deepest moral convictions.

He notes that although "most of us like to be considered progressive," we are only truly successful at being so if our "modern minds preserve a clear and marked continuity with the past, without the senseless compromises of the present."

And to help us in preserving that continuity Father Walchurs suggests that we cultivate such important values as "slowing down," "letting be" and "letting go." The modern diseases of haste and restlessness, he writes, "are accentuated by the widespread inability to relish things in depth."

While not intending to depreciate hard work, he reminds us that incessant activity can interfere with both the quality of our performance and our spiritual objectives.

The reader who enjoys collecting adages to display on bulletin boards or to recall in private reflection will find this book a rewarding source. It overflows with sayings such as "real love stirs in the knowledge that we are much more than we think we are, whereas love feigned makes us aware of what we are not," and "procrastination is another way in which we waste God's valuable gift of time."

In advocating his recipe for a healthy life, Father Walchurs mixes dabs of psychology with substantial portions of theology, philosophy and spirituality in the hope of achieving a perfect integration of the spiritual and temporal aspects.

He falls short of his goal, but what he does achieve is very respectable.

(Ms. Gianelli, who holds a master's degree in philosophy and bioethics from Georgetown University, is Washington editor of American Medical News.)

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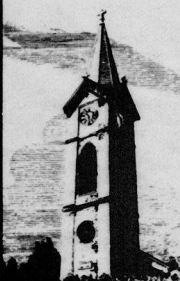
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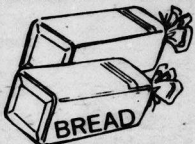
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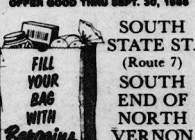
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MAY THEY REST IN PEACE

(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 connections to it.)

† **AKSAMIT, Edmund A.**, 65, Holy Name, Beech Grove, Sept. 3. Husband of Julia C. Michalica; father of Mary Lundgaard, Christina Krittlow, Susan, Edmund A. Jr., Joseph T., Timothy and Paul; brother of Antonette Byczynski, Anna Marys, Josephine Stancel, Helen Weaver and Stanley Zavislak; grandfather of five.

† **BANET, Raymond** "Dad," 86,

St. Mary of the Knobs, Floyd Knobs, Aug. 2. Husband of Clara; father of Raymond, Jr., Jerry, Frank, David, Edmund, Loreta Atkins and Venita Lynch; brother of Wilfred, Alvina Oster and Loreta Seng; grandfather of 23; great-grandfather of 13.

† **BERTKE, Joseph P.**, 65, St. Paul, Tell City, Sept. 2. Husband of Gladys; son of Rose Esarey; father of Mildred Troesch, Cheryl Rosenfeld and Karen Keyler; brother of Mary Ann Meyer.

† **CARR, Mary E.**, 93, Holy Name, Beech Grove, Sept. 3. Wife of John R., Sr.; mother of John R., Jr. and Betty C.; grandmother of seven; great-grandmother of four.

† **DAILY, William L.**, 70, St. Joseph, Shelbyville, Sept. 7. Husband of Elizabeth; father of Terry R., Tony L., and Shannon Armstrong; brother of Austin, Alice Raymann and Kathryn Graves.

† **DUFFY, Hannah A.**, 78, Little Flower, Indianapolis, Sept. 10. Wife of John; mother of Margaret Wadd, Sister Mary Kay, John and Michael; grandmother of seven.

† **ENGLE, Joseph E.**, 68, St. Mary, New Albany, Sept. 6. Husband of Pearl; father of Robert, Betty Rose Stewart and Barbara Ann Martin; brother of Charles, Melvin, William, Helen Andres, Thelma Bierman and Virginia Kerstan; grandfather of two.

† **GERTH, Eldo J.**, 73, St. Ambrose, Seymour, Aug. 30. Husband of Mabel C.; father of Ronald I., Daniel L., and Teresa K. Kriete; grandfather of six.

† **HEIOB, Joseph N.**, 60, Holy Spirit, Indianapolis, Sept. 7. Husband of Helen; father of Sally J. Armstrong, Robert J. and Margaret.

† **HUBERT, Alfons**, 84, St. Catherine of Siena, Indianapolis, Sept. 1. Husband of Erika; brother of

Ludwig, and Katie Williamson; uncle of four.

† **JOHNSTON, George T.**, 78, Christ the King, Indianapolis, Sept. 6. Father of James P., Jeffrey J., Judith Ann Meyers and Kathie Marie Rader.

† **JONES, Irene**, 65, Holy Spirit, Indianapolis, Sept. 2. Mother of Bob; grandmother of six; great-grandmother of five.

† **KOERS, Charles J.**, 66, St. Philip Neri, Indianapolis, Sept. 7. Husband of Patricia; father of Mike, Dave, Peter, Philip, Cathy Wellner and Mary Hinds; brother of Jack, Gertrude and Joan Gootee.

† **RAVER, Rose A.**, 90, St. John, Enochburg, Sept. 8. Mother of Hubert, Esther Wallace, Dorothy Scheidler and Roselyn Hoising; sister of Dorothy Stolt.

† **RENN, Gertrude**, 90, St. Joseph Hill, Sellersburg, Sept. 4. Mother of David G. and Donald W.; sister of Myrtle McIver; grandmother of eight; great-grandmother of five.

† **RICHARDSON, James L.**, 65, Little Flower, Indianapolis, Sept.

2. Husband of Blanche I.; father of Patricia Edmunds, Phillip A. and James L. II.; stepson of Josephine McCoy; brother of Charles Smith and Jean; grandfather of three.

† **RIEHL, Edna**, 74, St. Nicholas, Sunman, Sept. 3. Wife of Edward; mother of Mark, Helen Amberger, Alma Laker, Betty Federle and Janet Schwering; sister of Ralph and Paul Forthofer and Mary Helen Bruns; grandmother of 26; great-grandmother of one.

† **ROELL, Louis A.**, 67, St. Joseph, Shelbyville, Sept. 6. Husband of Helen; father of Robert, Kenneth, and Diane McClain; brother of Florence Gough.

† **SEXTON, W. Lawrence**, 75, SS. Peter and Paul Cathedral, Indianapolis, Sept. 1. Husband of K. Louise; brother of Mary Katherine Delaney.

† **STEEB, Loretta**, 89, St. Catherine of Siena, Indianapolis, Aug. 21. Mother of Bernard J.; grandmother of five; great-grandmother of four.

† **STEIGERWALD, Irene M.**, Beck,

75, St. Michael, Indianapolis, Sept. 8. Mother of Mary Phlips; step-mother of Gary, Michael and Thomas Steigerwald, Sue and Janet Lemon; grandmother of three; step-grandmother of 12; great-grandmother of three.

† **TRABEL, Raymond J.**, 71, St. Joseph, St. Leon, Aug. 20.

† **VORMEIER, Howard R.**, 75, St. Andrew, Richmond, Sept. 2. Brother of Angela, Lawrence and Mark.

† **WELCH, Paul M.**, 72, St. Joseph, Terre Haute, Sept. 11. Husband of Gail Shockley; father of Linda Greene and Paula Leach; grandfather of 11.

† **WERNER, Loretta**, 91, Holy Family, Oldenburg, Sept. 3. Mother of Mildred Dickman; grandmother of three; great-grandmother of 10.

† **YOST, William E.**, 65, St. Paul, Sellersburg, Sept. 3. Husband of Margaret; father of Elizabeth Ann; brother of Joseph A., Kenneth A., Robert, George and Alfred.

Lock-in for New Albany youth

(Continued from page 31)
Just as a clown plays the fool, many leaders in Jesus' time thought he was a fool by claiming to be God's son.

This presentation impressed the youth. "Sharon Schaftlein explained that the clown putting on the white face symbolized death," junior Dawn Neagle said. "I never thought

of Jesus in terms of a clown before."

The youth concluded the lock-in at 7 a.m. with breakfast, served by members of the parish council. The lock-in director, Julie Kahl, helped develop the program. Those wishing information on conducting a lock-in may contact Cooper at 812-944-4599.

New Albany Deanery youth Mass

This month's New Albany Deanery youth Mass will be Sunday, Sept. 28, at the Aquinas Center. The Mass will start at 6 p.m. and there will be activities afterwards. Bring

some refreshments to share. Father John Meyer will be the president. Planning the Mass are youth from Our Lady of Perpetual Help in New Albany.

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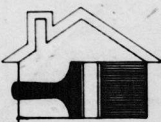
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U.S. church helps free Cuban political prisoners

by Stephanie Overman

WASHINGTON (NC)—Cuban political prisoners currently being resettled through the U.S. Catholic Conference Migration and Refugee Services join a long line of Cubans who have come to the United States with the help of the church.

Since the dramatic flight of Cubans after Fidel Castro's communist takeover in 1959, the church in the United States has taken up the cause of the Cuban refugee.

The Cuban government recently granted permission for a group of about 90 prisoners and their families to leave the country.

Migration and Refugee Services has been working with 56 of these prisoners, helping resettle those ruled eligible to enter the United States by the U.S. Immigration and Naturalization Service.

Permission for the political prisoners to emigrate came about after a group of U.S. bishops visited Cuba in January 1985 and presented the Cuban government with a list of 146 prisoners—names requested by members of the U.S. Cuban community.

Msgr. Nicholas DiMarzio, Migration and Refugee Services director, went to Havana with another staff member Aug. 20 and reported on his return that the processing was off to a good start and "proceeding under the best imaginable conditions."

He spoke with Felipe Carneado, minister for religion in the Cuban government, about releasing more political prisoners. Carneado expressed hope that the first program "could be followed up by a second program but he declined to make a commitment," Msgr. DiMarzio said.

Migration and Refugee Services' involvement in resettling these political prisoners is similar to its work in arranging for transportation and sponsors for other refugee groups when they arrive in the United States.

What is different in this case, according to Msgr. DiMarzio, is that the service's personnel actually went to the refugees' country because there is no agency in Cuba to handle the initial processing.

The other staff member visiting Cuba, Cecelia Olson, was scheduled to remain in Havana until the first group of prisoners had been moved.

Migration and Refugee Services also helped resettle a small group of Cuban political prisoners released in 1984.

Meanwhile, another group of Cuban prisoners—these in the United States—are not being released. About 3,000 Cubans are in detention awaiting deportation, most in the Atlanta federal penitentiary. These prisoners are the outcasts of the Mariel Cubans who began fleeing in small boats when Castro announced in April 1980 that those who didn't like the new Cuba should get out.

By the time Castro closed the floodgates that September, 126,000 people had joined the flotilla from Mariel Harbor to Key West, Fla.

Migration and Refugee Services helped resettle about 60 percent of the people from the Mariel boatlift but some, who had criminal records in Cuba, are still in prison.

The United States negotiated with Cuba to take back Mariel Cubans who had committed crimes in Cuba that make them ineligible for admission under U.S. immigration laws. But when the U.S. government's Radio Marti went on the air in May 1985 to

broadcast news to Cuba, "that fell apart," Msgr. DiMarzio said.

Cuba jammed the broadcasts and suspended the immigration pact reached with the United States in December 1984, leaving the Mariels languishing in prison. The United States, in its part of that pact, had agreed to allow up to 20,000 Cuban immigrants into the country each year and to take in about 2,000 former political prisoners.

"We have a program to take some of the prisoners eligible for parole," Msgr. DiMarzio said. "We believe a percentage of them are parole material."

Other Cubans are still seeking entry into the United States. Miami bishops have urged the Reagan administration "to bring relief" to Cubans in third countries who hope to be reunited with their families in the United States.



HAND IN HAND—Contractor Bruce Beveridge guides a 21-foot stainless steel statue of Christ the King as it is loaded on a flatbed truck from sculptor Charles Parks' studio in Wilmington, Del. The statue is headed for Queen of Heaven Cemetery in Hillside, Ill. Using an identical technique, Parks several years ago crafted a 30-foot madonna which is now in Santa Clara, Calif. (NC photo by Kathleen Graham)

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