

#### Pair of **Posters**

When I stepped into a high school classroom to deliver a talk on writing last year and saw a poster over the blackboard reading. Your Mother is Not Enrolled in This Course, I knew I was going to like that teacher's style. That sign said a alot more than, "Do your own homework" to the kids. It said you are a responsible person and if you want to be treated like one in here; don't bore me

with silly excuses like how your mother didn't get you up in time to study for the test or how she didn't get you to the library to get the material for your paper.

Further, it said don't use your family as a copout. Because your father left home or because your grandmother didn't speak English has little bearing on whether or not you finished today's assignment. It said I'm not going to be your academic nag, asking you every day if you did your reading, warning you that you should get makeup work

done after an absence; and checking up on the progress of your term paper."

The class and teacher bore out my expectations. They treated each other with respect, the work of the students was fine, and my experience with them was

· I thought I left the poster in the classroom but a few weeks later, when one of my children began some routine complaining about a class or a teacher, I heard myself saying, "Your teacher doesen't live here." Then I realized there was another half to the message on the poster, one that could be hung on refrigerators along with the decaying art work of past years.

Its unspoken message says that I am not responsible for your teacher's bad moods, unfair assignments, or boring lectures. It says that I

am not going to condemn or defend teachers who aren't around to defend themselves and that if the student is too lazy, timid, or biased to explore why a teacher is assigning something, then I certainly am not going to do

Finally, my message says that the teachers are your authority figures in the classroom and we're your. authority figures at home and I don't want to confuse the two. It is part of your development to learn to work with teachers now, officials, sergeants, and bosses later on. If we inject ourselves between you and your teachers by making them answerable for your progress, we are impeding that development. If your teachers inject themselves between you and us by making us responsible for your achievement, they are

by both Cuban and Haitian

status which would allow the

gradual resettlement process

to begin. It would also guarantee that no refugee

Father Jean-Juste urged the Rochester groups to continue

to support the proposed bill

and to make their elected

representatives know how

they how they feel about the

He said that it was the

American tradition to

welcome refugees. "We have

overcome hostility in the past

against Irish, German, Italian,

blacks, Indochinese. We still can overcome it today and help those yearning to breathe

refugees. The bill provide for the official refugee.

would be deported.

refugees.

EST.

So together, these two messages made sense: Your Parent is Not Enrolled in This and Your Teacher

impending that develop Doesn't Live Here Neitherisment.

Complete alone. A school and a family could do worse than invest in some felt pens to make a pair of posters as a kickoff to school year 1980-



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### Refugees

American spirit we find here. Father Jean-Juste said.

Father Jean-Juste is also urging the U.S. to stop supporting the Duvalier

He said the gove nent aids Haiti with economic and military funds. In the past eight years the U.S. has given some \$800 million to Haiti. That money together with money from other countries is being grossly misued. Father Juste said. He cited the recent wedding of President Duvalier, which included a wedding ring worth more than million, and the refurbishing of a yacht for several nundred thousand.

He is urging the government to stop economic aid until the human rights of the Haitian people are returned.

Father Jean-Juste, a Roman Catholic priest was born and raised in Haiti. He studied for the priesthood in Canada and was ordained in the Archdiocese of Brooklyn. He then returned to Haiti. In 1971 he was exiled by then



Father Gerard Jean-Juste, director of the Haitian refugee program in Miami, speaks at a recent press conference in Rochester. Seated at his left is Timothy Sullivan, local chairperson of the Cuban/Haitian Refugee committee.

president François Duvalier in "a political dispute." In 1978 he began working with the Haitian refugees.

Cuban/Haitian Refugee committee in the Rochester diocese has thus far. raised more than \$44,834 for those living in the camps in Florida. The diocese has also sponsored 117 Cuban refugees and 9 Haitians for resettlement in the area.

Father Jean-Juste explained that there is a bill, now in Congress. which would greatly allay the fears shared

### Nunda

had no hint of structural problems in the church, and commented the day following the disaster that he would recommend that all older structures in the diocese be checked by someone competent to judge structural soundness. He pointed to the tragedy which would have befallen the community if the collapse had occurred during the parish's summer school or during a Sunday Mass.

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## Marathon

patience the race that is set before us."

Viglucci trained by running about 40 miles a. week over the six weeks preceding the marathon. "A person gets very selfcentered in such preparation," he said, "and I am grateful to my wife and children for their patience and tolerance. And to my colleagues, especially my unofficial coach, Tony Costello, for moral support.

Finding the time to prepare for such a feat, Viglucci said, is probably more difficult than the raceitself, even though the Rochester run is noted as possibly the most rugged of all American marathons because of its hilly route.

"You have to squeeze in a few miles whenever the opportunity presents itself. Twilight, lunchtime, and an awful lot of what I call longshadow running — as the sun comes up.

What makes Carmen run?

"For probably the same reason most runners do. It's



Son John was on hand at the finish line.

healthy and, for us, it's fun. I'd like to point out that it is not a macho thing. Plenty of women run, including marathons. And I understand the female may be even better suited to longdistance running than her male counterpart. I know plenty of them finish marathons in better time than I. But then so do a lot of men in their 60s.

Going to do it again? "Probably. But I've drawn the line. I'm not going to join those few who run 50milers. I mean that's really