

The Voice

Catholic Archdiocese of Miami

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Spend for peace

Pope To Africans: Progress, not guns

By Father Kenneth J. Doyle

LAGOS, Nigeria (NC) — Pope John Paul II, pastor of the world's Catholic parish, left the "rectory" again Feb. 12 and his parishioners in the African nation of Nigeria gave him a tumultuous welcome.

Speaking before the millions who

faith" of the rapidly increasing Catholic community which composes about seven percent of the 80 million inhabitants in Africa's most populous nation.

The pope said he also came as "the friend and brother" of all Nigerians. The ecumenical dimension of the papal visit was evidenced in the countless thousands who lined every inch of the seven-mile papal route from the Lagos airport to the city's National Stadium, where the pope celebrated Mass for a crowd estimated at 85,000.

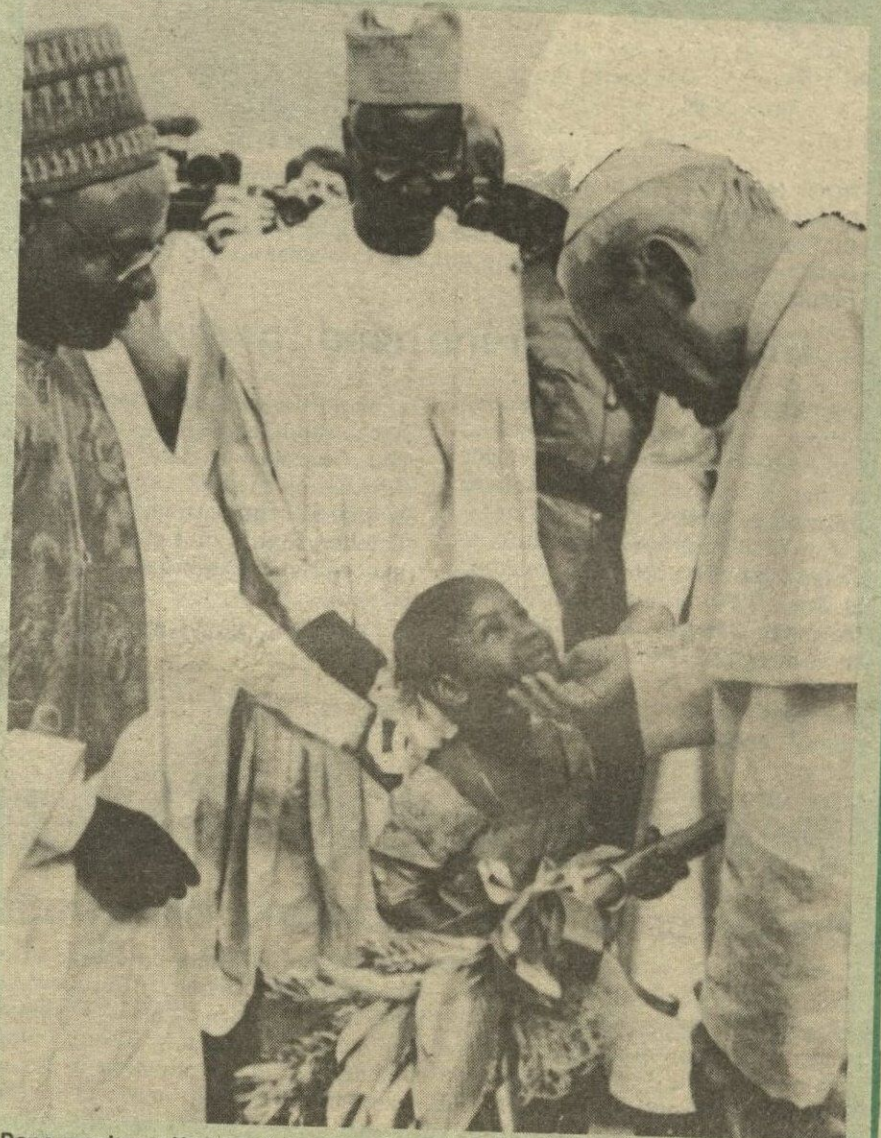
"Everyone is here" said an army officer helping to control the cheering but respectful throng. "There are Catholics, Protestants, Moslems, people with tribal religions, everybody. Today it doesn't matter. He's the father of all of us and we want to see him."

Pope looked fit

Arriving at the Lagos airport after a six-hour flight from Rome, the pope descended the plane into a steamy 90-degree heat and was greeted by the smiling black faces and waiting hands of several thousand cheering Nigerians.

The pope looked fit and enthusiastic for his first trip since he was felled by a would-be assassin's

(Continued on page 4)



Pope receives gift from girl as Nigerian President Shagari looks on. (NC Photo)

'Everyone is here. There are Catholics, Protestants, Moslems, people with tribal religions, everybody. Today it doesn't matter. He's the father of all of us and we want to see him.'

gathered in different parts of the country, the Pope defended workers' rights, attacked contraception, abortion, polygamy, marital infidelity and the materialism of the modern world and urged African leaders to concentrate on eliminating the gap between rich and poor nations instead of striving for military superiority.

The pope arrived in the Nigerian capital of Lagos at the start of a rigorous eight-day visit which also took him to Benin, Equatorial Guinea and Gabon. The pope said that he came to "strengthen the

Lent: Move closer to Jesus

The following pastoral letter was issued by Archbishop Edward A. McCarthy this week:

My beloved in Christ:

The Church's love for you impels Her to make every effort to assist you to enrich your spiritual life so that you might be happy in this world and eventually be with the Lord forever in Heaven.

This is the reason for the Evangelization Program of the Archdiocese, an intensive effort to renew the way we live the Gospel teachings and to be more effective in sharing them, especially with our brothers and sisters who have become negligent in the living of their Faith.

We are looking forward to the approaching Lenten Season as a special period of grace in our common effort

of spiritual growth. Traditionally, Lent is a period of spiritual renewal, of reflecting on and celebrating the great mystery of our salvation through the life, death and resurrection of Jesus.

We are asking that this year, as part of our shared renewal plan, the emphasis be on deepening our awareness of the central role in our lives of Jesus as Lord, strengthening our relationship with Jesus as a person on Whom we depend totally for salvation.

There is a danger that, with all good will, we may concentrate in our religious lives on areas that are indeed important but yet neglect what is the heart and soul of our religions — our personal relationship with Jesus.

We may live lives of justice, hones-

ty, purity, etc., but still be little different than a pagan if our actions are not fully motivated by the intention of being true to Jesus and we are not adverting to the fact that, actually, our sanctification is totally the gift of a loving Jesus and the real value of our acts comes from His transforming grace within us.

Physical health depends primarily on things — nourishment, exercise, rest, medicine. Spiritual health depends primarily on a person — Jesus Christ.

We, at times, develop habits of reciting mechanically certain prayers, or repeating certain religious practices, or engaging in certain activities that are good in themselves, but again can only have real value to the extent that they bring us closer to Jesus

Christ and are enlivened by His grace within us.

We are committed rightly to a deeper sense of parish and family community. But we will succeed only if our community is in Jesus in Whom we live and move and breathe and are.

We are committed to ridding our communities of crime. We will succeed only as we return to the Gospel values of Jesus.

There is even a danger that, with the growing secularism and religious indifference, we may fail to distinguish the norms of accepted behavior in contemporary society from the radical Gospel teachings of Jesus Christ.

I am calling upon the priests, the
(Continued on page 3)

Kissinger sees major impact of church

DENVER (NC) — The Catholic Church "by its very existence" has a major impact on international affairs, said former Secretary of State Henry Kissinger.

Kissinger, now a professor at Jesuit-run Georgetown University, called the church an "eternal institution" which has been a major voice for peace before, during and after his tenure as secretary of state from 1973 to 1977.

Kissinger spoke at a luncheon in Denver sponsored by Metro National Bank two weeks before undergoing heart surgery in Boston.

Pope John Paul II, the former Cardinal Karol Wojtyla of Cracow, Poland, is a "major figure" in the world, Kissinger said. In Poland, the pope is a key source of the church's continued strength in an officially atheistic communist country, he said.

KISSINGER SAID also he had high regard for the late Pope Paul VI, who was pope during the time Kissinger was practicing his "shuttle diplomacy" in trying to forge a peace in the Middle East.

There aren't as many Catholics in the Middle East as in countries like Poland, Kissinger said, so the church's chief effort in that area has been directed at preserving access to Jerusalem and the Holy Land.

In a "media briefing" before some brief private interviews and his luncheon speech, Kissinger said he supports the measures President Reagan has taken against Poland since the imposition of martial law. But he said he believes the actions of both the United States and its allies in the North Atlantic Treaty Organization (NATO) should have been firmer.

New bill would make church vandalism a felony

TALLAHASSEE, Fla. (NC) — A bill that would change vandalism in churches and synagogues from a misdemeanor to a felony has been introduced in the Florida Legislature.

Similar laws are already in effect in Arizona, California, New Jersey and Rhode Island and insurance companies throughout the country estimate that losses to churches and synagogues on a national level exceed \$1.5 billion annually.

Both houses of the Florida Legislature are considering the

measure, introduced by Miami Rep. Elaine Gordon and known as the Florida House of Worship Protection Act of 1982. If passed, the bill will make it a felony to "deface, tamper with or commit criminal mischief to a place of worship." Conviction would bring sentences ranging from probation and restitution to five years in prison.

IN THE past five years Catholic churches in south Florida have reported isolated cases of vandalism, including fires, and burglaries.



ROCK MENACE — A huge boulder hangs menacingly over subdivision homes in Castle Rock, Colo. Because the slipping boulder is on church property near St. Francis of Assisi Church, the Denver Archdiocese has been working with Castle Rock and Douglas County officials to dismantle and remove it. (NC Photo by James Vaca)

Bishops underline need for dialogue

ROME (NC) — Four Polish bishops returned to their homeland Feb. 10 with the belief that "dialogue is the only method" for solving Poland's problems.

Cardinal Franciszek Macharski of Cracow spoke on behalf of the group at Rome's Fiumicino Airport before leaving on a Polish Lot Airlines flight to Warsaw at 11:50 a.m.

"Dialogue is the only method, the only good way for all nations, for all states," he said.

With Cardinal Macharski were Archbishop Jozef Glemp of Warsaw and Gniezno, primate of Poland, Archbishop Henryk Gulbinowicz of Wroclaw and Auxiliary Bishop Czeslaw Domin of Katowice, chairman of the Polish bishops' aid commission.

All but Bishop Domin arrived in Rome Feb. 4 and met privately several times with Polish-born Pope John Paul II.

News at a Glance

Bishop calls Polish economy 'disastrous'

ROME (NC) — Bishop Czeslaw Domin, the Polish bishop in charge of coordinating Catholic aid to his country, consulted with officials of European and U.S. church assistance agencies Feb. 9 in Rome and called Poland's economy under martial law disastrous. At a press conference the same day, Bishop Domin, chairman of the Polish bishops' aid committee, said the situation in Poland became significantly worse after Feb. 1, when government-imposed price increases took effect.

USCC again denounces Salvador military aid

WASHINGTON (NC) — The U.S. Catholic Conference (USCC) reiterated Feb. 9 its opposition to foreign military aid to the warring parties in El Salvador and its support for a negotiated solution to the conflict in El Salvador. "If the United States is to play any constructive role in ending the fratricidal conflict, it should be by strengthening the political will of those willing to dialogue, not by massively increasing the destructive capability of the armed forces," said Archbishop John R. Roach of St. Paul, Minneapolis, president of the USCC. The reiteration came less than two weeks after the Reagan administration announced its plans to provide \$81 million in military aid to El Salvador during 1982.

Bishop requests campaign protection

GUATEMALA CITY, Guatemala (NC) — Guatemala's Catholic bishops, calling for an end to violence and the persecution of the church, asked the government to protect people participating in the campaign for the March elections. In a statement published Feb. 3, the bishops welcomed the electoral process in "a spirit of Christian hope" for the future of this violence-ridden country.

Rice Bowl raised \$13 million

NEW YORK (NC) — People in more than 70 Third World countries will receive pumps, wells, tools, seeds, goats and chickens because American families choose to skimp on one meal a week during Lent. Since 1976 families in dioceses around the country have made one meal each week during Lent an inexpensive, sacrificial one and donated the money saved to Operation Rice Bowl. According to Bishop Edwin B. Broderick, executive director of Catholic Relief Services (CRS), Operation Rice Bowl has raised more than \$13 million, allowing CRS to aid millions of poor each year. The 1982 program began Feb. 2.

USCC disappointed on tuition tax credits

WASHINGTON (NC) — President Reagan's brief mention of tuition tax credits in his budget failed to meet "either the expectations of tuition tax credit supporters or the repeated commitments of the administration," said Father Daniel F. Hoyer, newly appointed general secretary of the U.S. Catholic Conference. Father Hoyer said that the president's statement made Feb. 8 gives limited encouragement to tax credit supporters and that "the failure to make provision now for tax credits is troubling." He added that Reagan has said publicly that he supports tax credits, but the message of his new budget seems to say "tuition tax credits are an idea whose time must still be deferred."

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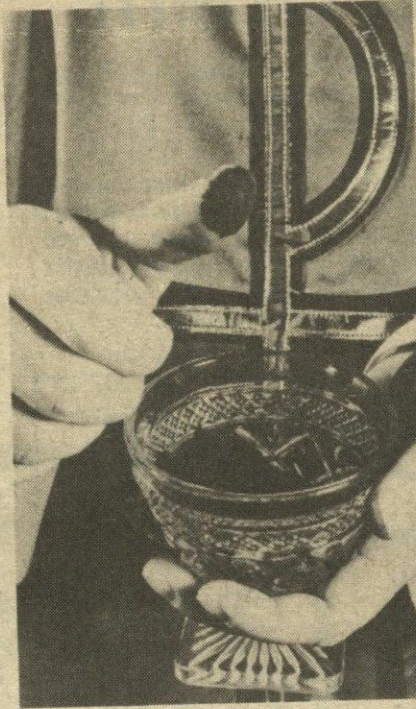
Lent: Move closer to Jesus

(Continued from page 1)

religious and the faithful of the Archdiocese of Miami to seize the Lenten Season as a special time of spiritual enrichment by making it a period of reflection on our relationship with Jesus as Lord and how that should transform the way we live.

and making them partakers of His glorious life by nourishing them with His own body and blood. (Vatican II, Constitution on the Church)

The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. Christ, by the revelation of the



in the Modern World)

May this Lenten Season be especially a rich time of growth in your loving personal relationship with Jesus. Among means of enriching your spiritual life are: participating fully in the liturgy, which during Lent dramatizes the salvation mystery and the teachings of Jesus, home prayer and reflection on Jesus in your life, reading meditatively Sacred Scripture, participating in discussion groups, meditating on the mysteries of the rosary, praying the Way of the Cross.

May this Lent Season be a time of following the way of Jesus more closely as we recall Jesus' words, "You can tell a tree by its fruits. None of those who cry out, 'Lord, Lord,' will enter the Kingdom of God but only the one who does the will of my Father in Heaven." (Matt. 7,20-21)

May the penances we do during this Lenten Season be offered in atonement for our sins, but also as a prayer that God's grace will be with us in our united efforts of spiritual renewal through deepening our relationship with the Lord Jesus. That will be the intention of my Lenten penances for you.

In a very special way do I turn to my esteemed coworkers in the Kingdom, the beloved priests of our Archdiocese, as well as the religious and lay workers, to assist us in developing this theme of Jesus as Lord during the Lenten observance.

We beg the intercession of Mary, Mother of Jesus and our Patroness.

Devotedly yours in Christ
Edward A. McCarthy
Archbishop of Miami

'We may live lives of justice, honesty, purity, etc., but still be little different than a pagan ...'

By the greatness of His power Christ rules the things of heaven and the things of earth, and with His all-surpassing perfection and activity He fills the whole body with the riches of His glory. (cf. Eph. 1:18-23) (Vatican II, Constitution on the Church)

We need to reflect on, and praise God for, the fact that it is by a loving Jesus that we are saved; by His death and resurrection we have been transformed and have life. By His Gospel and the Eucharistic Church He founded, He teaches us the mysteries of the spiritual life, remains with us guiding and supporting us as we transform our lives on earth and win eternity of Heaven.

Christ, having been lifted up from the earth, is drawing all men to Himself. (Jn. 12:32) Rising from the dead (cf. Rom. 6:9), He sent His life-giving Spirit upon His disciples and through His Spirit has established His body, the Church, as the universal sacrament of salvation. Sitting at the right hand of the Father, He is continually active in the world, leading men to the Church, and through her joining them more closely to Himself

mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear.

He who is "the image of the invisible God" (Col. 1:15), is Himself the perfect man. To the sons of Adam He restores the divine likeness which had been disfigured from the first sin onward. Since human nature as He assumed it was not annulled, by that very fact it has been raised up to a divine dignity in our respect too. For by His incarnation the Son of God has united Himself in some fashion with every man. He worked with human hands, He thought with a human mind, acted by human choice, and loved with a human heart. Born of the Virgin Mary, He has truly been made one of us, like us in all things except sin. (Vatican II, Pastoral Constitution on the Church in the Modern World)

So, my beloved, I encourage you to use this Lent as a season of growing more intimately in a grateful awareness of the role of Jesus Christ in your life, in a new loving union with Him in prayer, and in a new commitment to living radically the

teachings of the Church. May this Lent be a season when we become more truly disciples of Jesus, as we follow Him more nearly, more truly apostles of Jesus, as we proclaim Him more clearly.

God's Word, by whom all things were made, was Himself made flesh so that as perfect man He might save all men and sum up all things in Himself. The Lord is the goal of human history, the focal point of the longings of history and of civilization, the center of the human race, the joy of every heart, and the answer to all its yearnings. (Vatican II, Pastoral Constitution on the Church

'Jesus is Lord'...

...Laity proclaim at 2nd Annual Celebration

By Ana M. Rodriguez
Voice Staff Writer

"Jesus Christ is Lord," lay people from all over the Archdiocese of Miami affirmed last Saturday.

He is "Lord of our lives and Lord of our social systems." He is the head of the Church.

But the laity are the body. And along with priests, bishops and religious, the laity are called to proclaim that Good News to everyone.

They are called to take an active role in the spreading of the Word.

That was the theme of the Second Annual Lay Ministries Celebration,

co-sponsored by the Office of Lay Ministry and the Office of Evangelization, and held at St. Rose of Lima parish in Miami Shores.

About 350 people attended the all-day conference, where workshops dealt with how to become "living parishes," communication skills, the concept of "shared ministry," prayer and coping with stress.

"HOW ARE we feeding the sheep? How are we tending the lambs?" asked Fr. William Sheehan, O.M.I., director of Formation for the Office of Lay Ministry and associate pastor

at St. Francis Xavier in Miami, during a keynote speech.

When lay people complain about boring liturgies, "how do we participate?" he continued.

Do we put our whole body and soul into prayer? Do we seek to reach out to separated Catholics, to the unchurched?

"We are called to evangelize, to be ... and to proclaim and to become the Good News," Fr. Sheehan said. "None of us should shy away from his call to be proclaimers of the Good News."

IN A ROUSING homily before the morning Mass, Fr. David Russell, pastor of St. Louis parish in Kendall, compared the Church to a body, with Jesus Christ as the head.

If it seems, he said, that the Church

(Continued on page 12)

THE SHROUD

A Voice special series on the Shroud of Turin which was to have begun this week has been delayed until next week due to the coverage of the Pope's historic trip to Africa.

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Voice pilgrimage — 1st time to Orient

The Voice this year will sponsor for the first time a pilgrimage to the Orient.

In the past the paper has sponsored pilgrimages to Europe and the Middle East. This year's trip Sept. 22-Oct. 9, jointly arranged with The Catholic Pilgrim, of Conducta Tours Inc., turns to the Far East and will include Manila, Singapore, Penang,

Bangkok, Hong-Kong and Tokyo, plus optional layovers in Hawaii and San Francisco.

Reservations for the Orient must be made much earlier than the European trips and interested persons are urged to contact tour directors Ian or Elvira Herold of Conducta Tours soon (See ad elsewhere on this page).

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Throngs...

(Continued from page 1)
gunfire last May 13. The current African journey is the 10th trip outside Italy of Pope John Paul's three-and-one-half year pontificate.

In the evening speaking at the state house with Nigeria's President Alhaji Shehu Shagari, a Moslem, and other government officials, the pope praised Nigeria as a model for the rest of Africa and for all the world for its devotion to democracy and its work in reconciling contending groups within its society and in welcoming refugees.

Speaking to the government leaders he said that economic progress can never be an end in itself but that "the human person must always be the ultimate measure" of its success.

'Be generous'

During the second day of his visit, in Onitsha, Nigeria, Pope John Paul II repeatedly stressed generous, self-giving love as the answer to basic human problems.

To Christian families facing questions of polygamy, abortion, contraception, childlessness or infidelity, he said generosity and love were the answers.

To youths facing the social breakdowns of Nigeria's rapid industrialization, with the accompanying problems of corrup-

tion, bribery, materialism, and the lures of "self-indulgence and escapism," his answer was: "Be generous."

To the sick and elderly in an Onitsha hospital, facing the anguish of sickness and suffering, he offered the "God of compassion and consola-

'I am convinced that if we join hands in the name of God, we can accomplish much good.'

—Pope to Moslem leaders

tion" and the Christian view that finds meaning in suffering through "patience, love of God and generosity."

To overworked Nigerian priests, some of whom have more than 10,000 parishioners to serve over a wide geographical area, he offered the model of Christ, the Good Shepherd who loves his flock, as the force that will sustain them and he urged the best educated of the clergy not to be overly ambitious.

Pope John Paul concretized the Christian ideal of love in the African
(Continued on page 5)

Archdiocesan Lenten Regulations

Ash Wednesday and Good Friday are days of both fast and abstinence (only one full meal; no meat).

All the Fridays of Lent are days of abstinence (no meat).

Those who have reached the age of 14 are obliged to abstain from meat on Ash Wednesday and all the Fridays of Lent.

Those between the ages of 21 and 59 are obliged to abstain on Ash Wednesday and Good Friday.

Taken as a whole, the above regulations bind gravely. This

means that failure to observe a substantial number of penitential days would be considered serious infraction of the spirit of the penitential season.

Catholics of all ages are called to practice voluntary self-denial during the Lenten season. Participation in daily Mass is strongly urged. Also recommended are spiritual readings, especially reading of the Scriptures, recitation of the Rosary and meditation on its mysteries, and making the Way of the Cross.

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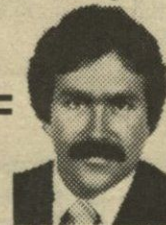
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...greet Pope in Africa

(Continued from page 4)

tradition of the extended family, calling it a "wide umbrella of charity" and "a precious heritage that must be maintained."

To more than a million people who gathered in the morning for a papal Mass for the Christian family, at which he also baptized and confirmed 31 adults from all parts of Nigeria, Pope John Paul praised the African traditions of strong family ties, the extended family, and the importance of children.

He warned, however, against a tradition of polygamy and against modern problems of divorce, saying, "It is the Creator who has arranged the loving covenant of one man and one woman."

Call for cooperation

In Kaduna, Nigeria, the pope issued a strong call for Catholic-Moslem cooperation although a scheduled papal meeting with Moslem leaders did not take place.

Instead of meeting with the leaders, the pope delivered his address to Alhaji Abba Musa Rimi, governor of the Kaduna state and a Moslem, at a brief ceremony at the Kaduna airport.

Local officials said that the pope's meeting with the Moslems had been cancelled "for security reasons," but sources in Kaduna said privately that Moslem factions could not settle on who should represent them. Rather than have the issue erupt into an embarrassing public controversy, said the sources, the Moslems preferred that the meeting be cancelled.

Catholics and Moslems "can collaborate in the promotion of justice, peace and development," said the pope.

"I am convinced that if we join hands in the name of God, we can accomplish much good. We can work together for harmony and the national unity, in sincerity and greater mutual confidence," the pope said.

About 47 percent of Nigeria's 80 million people are Moslems.

While in Kaduna Feb. 14, the pope also ordained about 80 Nigerian priests and consecrated Africa, especially the church in Nigeria, to Mary.

'To be more'

Meeting intellectuals and university students in Ibadan the next morning,

the pope declared that true human development is aimed at allowing human beings "to be more," not simply "to have more."

Citing religion's place in a full understanding of "the fundamental truth about man," he said: "Education without religion is incomplete and is in danger of distortion, in danger of turning into an instrument harmful to man."

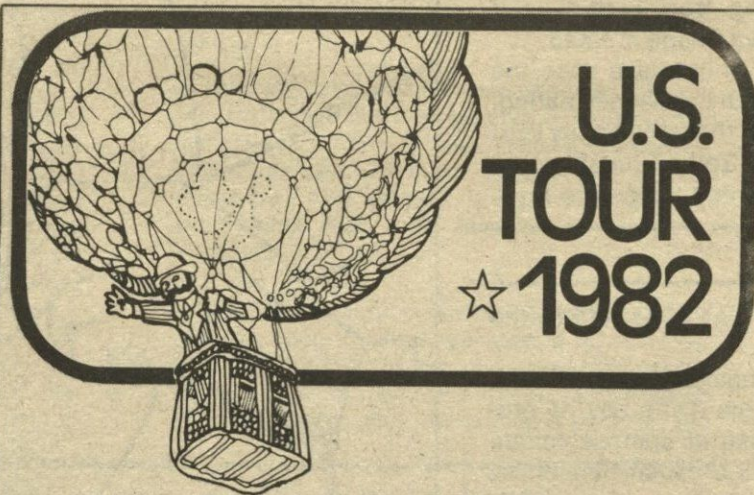
At a meeting with Nigeria's

Catholic bishops in Lagos that evening, the pope stressed that in preaching the Gospel the church seeks to build on and fill out the best of cultural traditions, not destroy or replace them.

Pope John Paul II wound up his five-day visit to Nigeria in Lagos Feb. 16, with a strong defense of the rights of workers and an appeal to the world to focus on development instead of weapons.

At a Mass for workers in the neo-Gothic Lagos cathedral, the pope declared, "work is for man, not man for work. So, work must not be allowed to dehumanize the person who does the work."

At a meeting later with diplomats in Nigeria, Pope John Paul sharply attacked the gap between rich and poor countries and a tendency to give priority to "other matters, such as inflation and military security" over development concerns.



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Matter of Opinion

Modern Jeremiah —at least listen

By Fr. Michael Savelesky

Six hundred years before the time of Christ, a certain young man found himself engulfed by a complex situation.

To this youngster's way of seeing things, the kingdom of Judah, the last bastion of Judaism, was on the verge of collapse. Catastrophic was the threat he perceived coming from the north in the form of the Babylonians, the superpower of the times. Even worse, this young man, Jeremiah, saw his own nation crumbling from within as it worshipped the religious and social idols its own hands created.

Most of Jeremiah's fellow citizens certainly must have seen the same signs of danger. The silent majority lived with the danger, eating, drinking and making merry in a dance of pretense that only barely kept the threat from daily consciousness. Surely the God of Judah would not let anything as disastrous as Jeremiah lamented happen to them

EDITORIAL

(although the entire other half of their nation was obliterated little more than 100 years earlier).

Jeremiah was among the few who struggled against the paralyzing sense of hopelessness to sound the alert. To his dying day he probably never fully knew why, except that a sense of compassionate urgency seized his heart and fired his words. He called himself no prophet, but history has recognized him as one.

The city folk were antagonized and perhaps even embarrassed by Jeremiah's antics. His broken pots and persistent harangue were too much to bear. Human hearts being what they are, many must have recognized the truth he spoke but found themselves too entrenched in consuming daily life to perceive the broader scope of things. Indeed, the "moralists" of the day scorched the air with heated debate about the disturbance this young man had caused. In the end the educated nobility passed him off as a disruptive lunatic, sinking their hearts all the while into deeper graves of complacency.

A sad chapter in Israel's history proves that the imprisonments, harassments and abuses Jeremiah endured did not absolve the truth of his message. The people did Jeremiah in, but Babylon spoke the last word.

Jeremiah's voice was heard again last week in the city of Seattle. He wore the clothes of an archbishop, but his message reverberated with the small shrill cry of urgency.

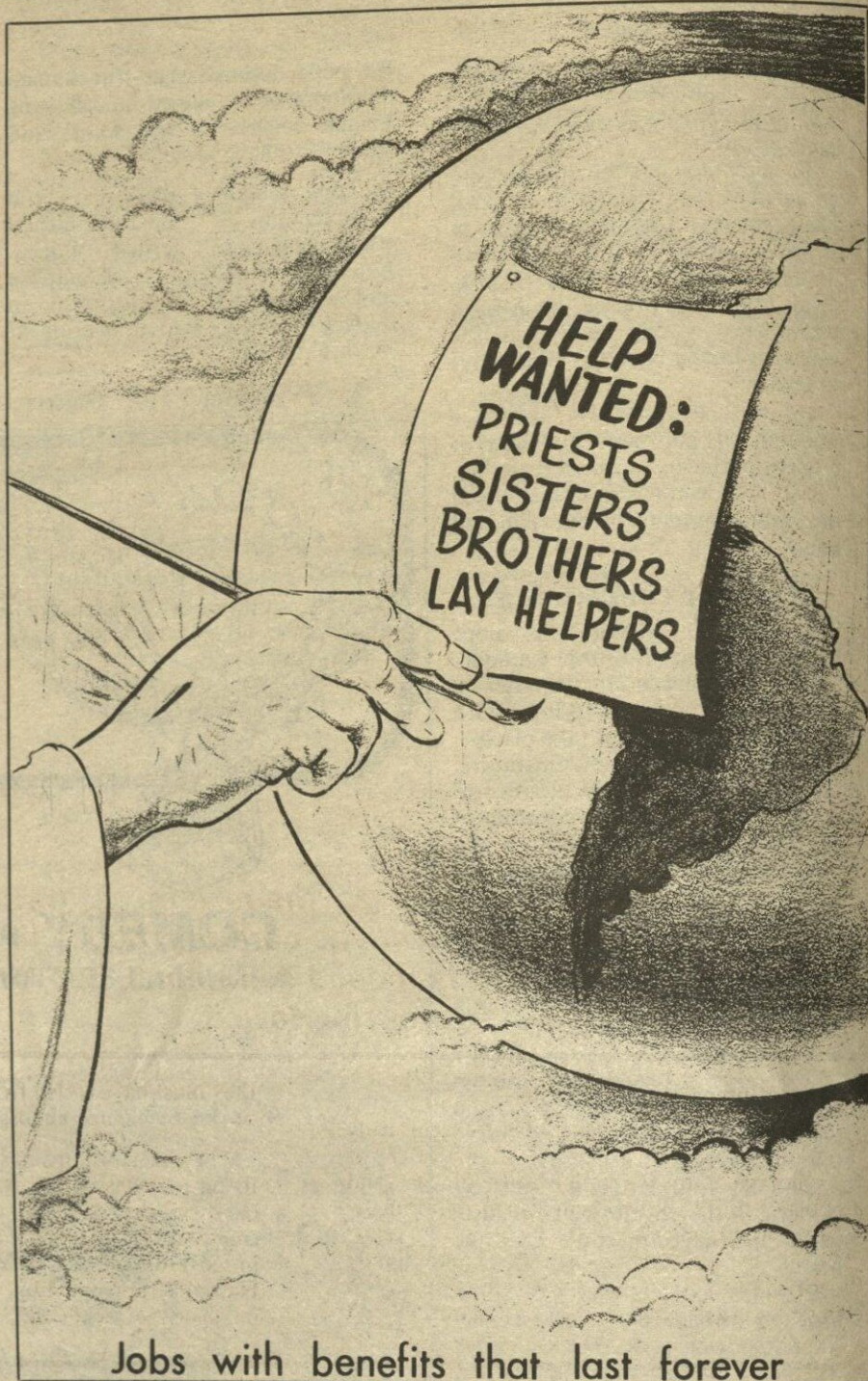
A man of a different age, but of kindred spirit, Archbishop Raymond Hunthausen of Seattle has sounded a clarion call against the greatest threat to civilization humanity has ever known: nuclear arms. He addresses a world that generally seeks the good life, eating, drinking and making merry in our own dance of pretense. In a world where words and statements have increasingly become the marketplace for propaganda and other gross manipulations of the truth, the archbishop has found it necessary to act.

Like the prophetic acts of Jeremiah, Archbishop Hunthausen's decision to withhold 50 percent of his federal income tax forces decision. It does not necessarily invite aciton in kind. Such an action in a tax-minded and tax-abusing society addresses the heart of America more than its pocketbook.

The last thing on earth Archbishop Hunthausen desires is a name for himself. The more the press and media focus on his act of protest, the more it misses the point. Whether the archbishop's act of protest evokes anger, embarrassment or self-righteous moralizing, such feelings will not further the salvation of four billion people from the already devastating effects of nuclear arms. Despite feelings, headwagging — or even cheers of approval — the immense and crippling reality of the nuclear arms race remains.

The archbishop's action lays bare a heart filled with anguish and human compassion. A conviction fights for a hearing in this man's protest. Every human being on the face of the earth has a vested interest in his concern.

Already people are calling Archbishop Hunthausen a prophet in our own time. There is a subtle abdication of personal responsibility here. If the archbishop is indeed a prophet, then we individually and collectively are obliged to face the truth he speaks. His tax refusal will hardly



Jobs with benefits that last forever

affect the Gross National Product, but it does shock us into confronting in our own lives the moral issue of nuclear arms. No one of us escapes that responsibility. Even to do nothing is a moral stance whose consequences we bear.

(From the Inland Register, Diocese of Spokane, Wash.)

Editor's Note: The nuclear arms issue is a complex one, and many observers feel that with so many nuclear warheads already in place, unilateral disarmament by the U.S. might prompt nuclear blackmail or possibly war itself, and, therefore, firmness and negotiation are the best approach at this point. Perhaps that is so. Nevertheless, the voices in the wilderness down through history, such as Archbishop Hunthausen's, have often been proven to be beacons shining glaring lights of moral perspective on problems and should at least be considered in forming opinion on such apocalyptic issues as nuclear holocaust.

A bit of 'good news'

At a recent ABCD dinner, Archbishop Edward A. McCarthy received the following note from Mrs. Mary Anne Cole of Pompano Beach. Her purse had been stolen earlier, but a 15-year old Cuban found her driver's license and returned it. He/she attached this note:

Dear Mrs. Mary Ann Cole:

Because I found your driver's license, I write. As I was walking, I found it in the street and I was concerned, because you looked like such a sweet, charming, kind lady. So I decided to pick it up. I read the information (on it) and decided to mail it to you. I would myself (have) taken it to you, but

I live in Miami and I am only 15 years old.
P.S. Hope you have a happy and happy New Year.
A concerned Cuban.

Lent is more than self denial

All of us older folks, (please note, I mean those over forty) were very young when we first learned about the need to do penance. As the kids of today would say, we did not find it a groovy idea, and we weren't quite sure what it meant, but when Lent came it seemed to be all about "giving up" what you liked most. So we never looked forward to Lent. It was a pain.

The Sisters in catechism class and the priest in the pulpit assured us Lent would do very good things for us. Like what? Well, that really never did become that clear to us children, although one year we were very happy to know that our seventh grade sort of owned a Chinese baby. I say owned, because Brother George Heil who seemed 7 foot tall and had a slight German accent, made sure we filled our mite boxes.

My newspaper route profits suffered, and a couple of fellows got banged with Brother George's violin bow for talking during singing practice, and he broke a string, and their parents had to pay for that and they had to add to the mite box. I don't know if he put the money in the mite box, but anyway, the Chinese baby belonged to us, and that felt good.

AND TO OUR minds, that was Lent for children. Come to think of it, looking back, that was probably the way many adults viewed the for-



By Msgr. James J. Walsh

Wednesdays and Fridays wasn't any more painful than Floridians in those years who substituted for meat stone crabs, pompano and gobs of succulent shrimp.

However, all this had its very important place in childhood especially, because the very idea of self denial - and where is it today? - had a healthy way of making children think more of others than themselves and actually strengthened them to avoid what was truly harmful spiritually or physically.

The 2500 bishops at Vatican II were surprised one day when the Pope volunteered the information that the laws of fast and abstinence needed change. Some of the great old men, like Cardinals Ottaviani and Ruffini, never said it publicly, but

thinking and the consciences of good Christians.

SO THE NEGATIVE aspects of Lent were in second place. Lent became much more than a time of "giving up." People were bewildered, and some were scandalized that fast and abstinence were suddenly not that important except for Ash Wednesday and Good Friday.

It took awhile to get the new ideas over. Lent is more than no candy, cigarettes, booze or movies. Lent is indeed self denial, but for the purpose of expressing love. If I don't eat candy or drink during Lent in order to lose fifteen pounds, where is the sacrifice? But if I don't do these things and take the money I would have used on them and give it to the Archbishop's Charities Drive for mentally retarded children, or homeless boys or girls or the abandoned elderly, then my self denial makes sense to me because I am showing my love for others in need.

It's interesting to note that the Holy Father in talking about what he called penitence stated that the basic fact of it is not self-denial, but rather the faithful performance of one's daily duties.

That had been said before, of course, many times. The one who popularized it to the point of making it "a way of life" was St. Therese of Lisieux.

THERESE WHO never would have made a good Texan because she did not believe in "big things" insisted that an enormous number of sacrifices can be found in doing as well as possible the ordinary duties of every day life.

Too simple, eh? Just try it then. The fact is, let's say, if one is determined to be kind in speech about a certain person - who is one of the classic bores or gadflies God allowed to be created and survive - the effort needed to chain that red, lethal weapon, the tongue, is penance of a high order.

And since I have run out of space and can't let the subject alone now that I am into with both feet, I'll continue this next week.

"It took awhile to get the new ideas over. Lent is more than no candy, cigarettes, booze or movies. Lent is indeed self denial, but for the purpose of expressing love."

ty days of preparation for Easter.

Again looking to that distant past, it seems truly remarkable how loyal the vast majority of Catholics were to the tough laws of fast and abstinence. But Lent for them also meant primarily, it seems, "giving up."

Living by the Chesapeake Bay, our family "sacrifice" in giving up meat for oysters and clams in vast varieties of preparation on

they must have reeled from the idea that that kind of drastic change almost bordered on heresy.

The other bishops thought differently. We are living in a vastly different world. We cannot go back to the past. Modern man is the same creature, but different. Authority is under attack in government, in the home and in business. Hatred is rampant. Love has been soft-pedaled so much as a motive that fear has dominated the

Mentality of war

George Kennan is one of our greatest Americans. In contrast to the befuddlement of many of our run-of-the-mill politicians, Kennan's statesmanship, astuteness and honesty are astounding. The former ambassador knows Russia and the Russian people like a book.

In an article in the New York Review of Books, Kennan faced up to the greatest threat of our times, nuclear war. He contends, however, that our American government should give up its present "get tough with Russia" policy and replace it with a more reasonable approach.

Our government, however, appears to be getting ready to turn thumbs down on this soft policy. In fact, some of our officials sound as if they want to bring events to a showdown by "fighting it out" right away.

But not Kennan. He asserts that, unfortunately, there is a militaristic atmosphere in Washington today that could manufacture a nuclear showdown with the Soviet Union within a matter of months. Kennan thinks this could easily ignite a war.

He therefore suggests that we accept the validity of two basic facts:

1. There is no issue at stake in our political relations with Soviet Russia that could conceivably be worth a nuclear war.

2. There is no way in which nuclear weapons

could be used in combat that would not involve the high probability of a general nuclear disaster.

The crying need, according to Kennan, is to be thoroughly realistic. He finds that the approach to the Soviet Union that prevails in large sectors of the government and in the press is so thoroughly unrealistic that it is actually a monstrous threat to peace.

He claims that if our leaders insist on demonizing the Soviet leaders by viewing them as totally incorrigible enemies they will become just that. Kennan also feels that our country should be ready to admit "the virtues of another great people" - "one of the world's greatest in all its complexity and variety."

The people he has in mind, of course, are the



By Fr. John B. Sheerin, CSP

Russian people and with this I would agree. But, I find it difficult to understand why Kennan should have any admiration or respect for the Soviet leadership.

In his article, Kennan went on to say: "I do not have, and never have had, any sympathy for the ideology of the Soviet leadership. I know that there are many important matters on which no collaboration between us is possible."

I can't quite understand therefore why Kennan is as gentle with the Soviet leadership as he seems to be when, in fact, he deplores many of its habits and practices.

The Soviet juggernaut that rolled roughshod over the Polish people is not our version of "a great people." Surely the Soviet leadership has a frightful record of injustice that covers many decades. We need only to look at the persecution of the Poles to realize how black that record really is.

Arthur M. Cox, a specialist in arms control and Soviet affairs, says that current events are not moving toward serious negotiation because the majority position in this country is held by hawks who are opposed to genuine arms control and reduction of arms.

Still, it is not too late for the two conflicting factions to compromise and stop further development of any nuclear weapons.

The 'should' questions

In a little town in northwestern Connecticut, trouble has been brewing over an issue concerning a few small businessmen who are longtime residents of the town and some wealthy newcomers who bought expensive homes there.

The businessmen for many years occupied a cluster of charming barns in an area zoned residential about 30 years ago. Technically, the people located in the small industrial park have been in violation of the law, but no one ever complained about them until last fall.



By Antoinette Bosco

At that time, nine new homeowners went to the Zoning Commission, arguing that the barns were an eyesore and detracted from the peace and desirability of the area for residential use. The Zoning Commission then slapped the owner of the barns with a "cease and desist" order.

THE OWNER immediately appealed the order and eventually won the right to keep his barns and his tenants, though with two major concessions: no evening working hours and no new tenants. If any of the existing businesses move, the vacated space can only be used for storage.

The ultimate aim is eventually to phase out the businesses and have the barns razed or renovated into charming homes.

When I first heard about the incident, I wondered if the townspeople were angry over what I interpreted to be more a moral matter than a legal one. Certainly, it pointed out the vulnerability of people when a change occurs in their immediate environment.

So often, history has recorded tales of a community where everyone works at the local industrial plant, and all goes well until the plant is shut down.

Yet, the Connecticut incident is different. Here, the threat to certain people's livelihood was made simply because their place of business was not visually pleasant to some newcomers to the town who make their wealth elsewhere.

IT WASN'T as if these persons, once displaced, could just pick up and go somewhere else in town, either. As the owner said, no commercial land exists anymore in this town, because wealthy outsiders have come in and bought property, causing it to become scarce and pricing it out of the range of ordinary working people.

Several townspeople expressed a fear that the middle class in the town had become an "endangered species."

I always think we're in trouble when more importance is placed on money than on human rights.

I talked to a number of people about the incident, asking if they thought the complainers had acted callously, without concern for the moral question. Many said the law is clearly on the side of the complainers. I countered by asking, "If a law is not enforced for 30 years, is it proper to suddenly enforce it now?"

The town attorney said it was legal and proper to do so, if the residents asked for the enforcement. But then he added a thoughtful comment: "The commission can enforce the zoning law. But should they? That's another matter."

INDEED IT is. The "should" questions are always in a different realm, the area of ethics and morality. When we stop asking these questions, we are also out of the realm of human concern for people and actions.

One reason we are Christians is to make sure that the "should we?" questions never stop being raised.

(NC News Service)

The New Federalism

Whether what President Reagan calls the New Federalism will gain congressional approval and whether it will work out successfully if it is approved, I do not intend to even discuss in this column. What I do intend to discuss is the basic principle involved in this New Federalism and how I believe it is a basic Catholic social position.



By Dale Francis

I'm well aware that virtually all Catholic commentary, both from official sources and from those in the media, has been opposed to the New Federalism. I am not at all surprised. For the last quarter of a century most of what is referred to as Catholic social development has been inextricably entangled with a philosophy that calls for solution of virtually all problems on the level of the federal government.

IN HIS COMMENTARY on the proposal for the New Federalism, Ronald T. Krietemyer, Director of the Office of Domestic Social Development at the U.S. Catholic Conference, said, "Our modern Catholic tradition has consistently held that the government must insure that adequate minimum standards of human need are met. That principle will be violated if major poverty programs are turned back to the states without adequate federal standards."

Mathew Ahmann, associate director for government relations at the National Conference of Catholic Charities, said that without safeguards states and localities might use their new welfare and food stamp money to build tennis courts and golf courses, "and then hire the unemployed as caddies."

Both statements reflect valid concern for the needy and it is surely sound Catholic teaching on the responsibility of government to meet human needs but both statements indicate a mind-set that equates government with federal

government. It is my contention that this is the antithesis of consistent Catholic social teaching and that dependence on the federal government is properly the last resort rather than the first answer.

I believe that in its basic thrust, the New Federalism is in harmony with the principle of subsidiarity and that this principle is basic Catholic teaching. I have mentioned this before and the reaction has been interesting. One man involved in Catholic social action explained that the social encyclicals of the Popes are limited by the context of the situations in which they were issued. So while Pope Pius XI enunciated the principle of subsidiarity in 1931 in *Quadragesimo Anno*, he said, we are living in very different times today.

HE, AND OTHERS who would ignore the principle of subsidiarity because they think it out-dated, is wrong on two counts. First, the principle is fundamental, applicable to all generations. But it has been re-stated, by Pope John XXIII in his *Mater et Magistra* and again in the Second Vatican Council's Pastoral Constitution on the Church in the Modern World.

What is this principle of subsidiarity, affirmed by Pius XI, reaffirmed by John XXIII and by the Second Vatican Council? Let me quote from *Quadragesimo Anno*:

"It is a fundamental principle of social philosophy, fixed and unchangeable, that one should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry. So, too, it is an injustice, and at the same time a grave evil and a disturbance of right order, to transfer to the larger and higher collectivity functions which can be performed and provided for by lesser and subordinate bodies. Inasmuch as every social activity should, but its very nature, prove a help to members of the body social, it should never destroy or absorb them."

OBVIOUSLY THERE is a responsibility to provide justice for all and a special responsibility to provide for the poor, the handicapped and the aged. But by the principle of subsidiarity, what is done must be done on the level closest to the individual, utilizing government levels closest to the individual to the degree that is possible, the depersonalization of the remote government level being a last rather than a first resort.

Intruder or friend?

Q. My great-aunt Helen is 82 years old and can no longer live in her house alone. After a big family pow-wow, somebody decided she should come and live with us.

I like my aunt, but I am going to have to give up my bedroom and move in with my younger sister. I hate doing this. I want my own bedroom. What can I do? (Montana)

A. It wasn't until I was 16 that I had a bedroom of my own — and how I cherished it! It was just great to have one all to myself. So I can well imagine how painful it is for you to give up the bedroom you've been accustomed to.

Your question sounds as though you have no alternative but to make way for your great-aunt. So there's



By Tom Lennon

likely to be some pain in store for you.

Both you and your sister are going to have to do a lot of giving in the weeks ahead. It won't be easy, but if you both do it gracefully, there'll be less pain and more happiness.

Your great-aunt will have to make adjustments too. She's been used to have a whole house to herself. Now she only has one room she can really call her own.

PERHAPS FOR quite a while she'll feel like a stranger on strange turf.

She may be homesick and she may hurt a great deal. It may bother her a lot that someone had to give up a bedroom so that she could have a place to stay.

She cannot be as independent and free as she used to be. Probably her freedom will become more limited as time goes on.

Perhaps you can lessen the pain you experience if you focus on making your great-aunt feel at home and a part of your family.

You may find it surprisingly interesting to talk now and then with her about "the old days" and "the way things were then."

You may hear some fascinating stories. You also may find it fun to decide what has changed and what has really remained the same about human relationships.

TRY NOT to be turned off if the phrases, "When I was your age . . ." and "Young people today . . ." keep popping up. She intends no harm. Like so many old people she probably is amazed and puzzled at how life changes.

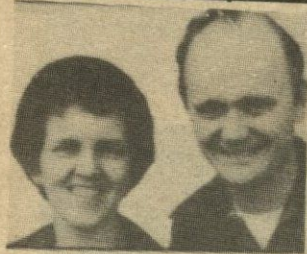
And try to keep this in mind: Chances are that one day, long years from now, you will be in much the same position as your great-aunt, and you will be grateful and made happy by the friendship and interest some young person may show in you.

Family Life

What does St. Paul say about the family?

Dear Mary: On Holy Family Sunday the scripture reading was St. Paul's directive to husbands, wives and children (Col. 3:18-21). The lector at our church changed the words to, "Wives, be subject to your husbands, and husbands, you also be subject to your wives."

Personally, as a wife, I don't like that "be subject" too much, but still, Scripture is Scripture. I don't think we should change St. Paul's words even though they don't fit our times.



By Dr. James and Mary Kenny

Poor St. Paul takes such a beating from feminists. While I admit to feminist sympathies myself, I think your lector missed Paul's meaning in this case. His advice in Colossians is a brilliant directive to family members.

In only four sentences Paul pinpoints what might be called the "dominant fault" in each family member. These behaviors are divisive, causing disharmony in the family and blocking the

path to love. His observations are as timely today as when he wrote them.

"Wives, be subject to your husbands." I don't think Paul is mandating an authoritarian, husband-dominated pattern of family life. Rather, he sees that unfortunate tendency of many wives, the need to run everything — their husbands, their children, their households — their need to have the final word, the last say.

TO THEM PAUL says: Relax. Let go. Let go of your need to run everything and everybody, including your husband. Let him make decisions and go along. Stop fighting for power and control and go with the flow.

"Husbands, love your wives without bitterness." Paul is touching on a major flaw in men, their tendency to withdraw in the face of family conflict. They become quiet, sink into pouting and macho-masculine bitterness. Never let their feelings show, of course. Just bear it in silence, or perhaps get out of the house. Stay gone.

Wrong again, says Paul. Love does not withdraw. Love reaches out. Drawing away in silence and bitterness is a failure to love, and it devastates a family. Keep communicating. Reach out.

"Children obey your parents." When parents give a directive, children offer a counterproposal. "Clean your room."

"Why me? I didn't mess it up. My brother did.

Make him clean it"; or "I did it last time. It's not my turn. It's not fair." And on and on.

Divisive again, says Paul. Of course life isn't always fair. Anyone over eight years old knows that. Don't answer every word from parents with a challenge, an argument. Don't mouth off. Do what you are told.

"PARENTS, DON'T NAG your children lest they lose heart." Again Paul shrewdly observes a dominant fault. "If I've told you once, I've told you a hundred times . . ." and dad proceeds to tell the child yet again. No wonder children tune out.

Lay off, says Paul. Don't talk your children to death. Don't drive them to anger and frustration by ceaseless nagging.

Not one of these directives is a blueprint for family living. Each could be subject to qualification and interpretation (as your lector tried to interpret the directive to wives). But Paul spotted problems that are common to many, many families — maybe to yours.

Families looking for ways to improve family life might prayerfully read Colossians 3:18-21 and take their clues from Paul. For wise insight into our dominant faults, he is hard to beat.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 67, Rensselaer, Ind. 47978.)

(NC News Service)

To be unloved and unloveable

Nobody loves Jeremy Harris. At least, that's what Jeremy Harris thinks. Oh, his mother cooks for him and washes his clothes and asks him if he feels okay, but she doesn't seem to care how he really feels inside. Whenever he feels really ugly and unlovable, she thinks he's coming down with something and gives him some Vitamin C.

His dad works hard and cares well for the family but he doesn't even know Jeremy, much less love him. Once in awhile when they wax the car together, they feel more like friends, talking about cars and football but his dad rarely notices when he's in one of his silent moods or restless stages and wouldn't even think of giving him Vitamin C even.

His friends don't really love him because he pretends to be someone else at school and with the crowd. How can they love the real Jeremy Harris when they've never really met him? That would be disastrous, to Jimmy's way of thinking, because nobody would come near him if they knew what he was really like underneath. If they had any inkling that he wasn't as cool as he portrays under his collection of printed T-shirts, they'd drop him fast.

THAT GOES FOR girls, too. Everyone thinks he's cool, always knowing how to talk with girls, easy around them, you know. What a joke. If they ever knew how nervous he was around girls, he'd



By Dolores Curran

never get another date. Not that it matters much. He knows they don't care about the real Jeremy anyway. It's such a relief when a date ends and he can become himself again.

As for his brother and sisters, they're all lost causes. Sure, once in awhile they're a kick and he can have a great time with them but mostly they're one great pain. His little sisters ask too many questions and his big brother is a power-hungry humiliating despot whose greatest joy in life comes from pushing Jeremy around.

His teachers don't love him, that's for sure. One doesn't even know his name and it's February already. The others know his name but they usually manage to mangle it in some way, embarrassing him hugely.

While we're on that subject, the little neighbor kid doesn't love Jeremy, either. Although Jeremy must have corrected him at least a thousand times, he insists upon calling him "Germmy," in his three-year-old tongue. You can just guess what his brother and sisters do with that one. "Hey, Germmmmm-y, Lisa's on the phone." On second thought, he doesn't care if his brother and sisters don't love him because then he'd have to try to love them back. Forget it.

The dog and the cat? Sometimes they act as if they love Jeremy. They play with him and stick around as long as he throws them a stick or scratches them behind the ears. But let someone open a can and they're off in hopes that it just might be a tidbit or a whole meal. Then he knows how he stands with them.

EVEN JEREMY doesn't love Jeremy. How could he? He knows who he really is — deceitful, scared, sensitive, hungry for attention, in need of real friends, ugly, lonely, unlovable — and who he wants to be: trustworthy, courageous, popular, heroic, idealistic, and most of all, lovable.

Nobody loves Jeremy Harris, that's for sure. But saddest of all is the fact that Jeremy knows, he just knows, that he's the only one in all the world who feels unloved and unlovable. And that's why he feels so alone.

(Alt Publishing Corp.)

Family Night

THEME:

"Ash Wednesday."

OPENING PRAYER

Dear God, our Father, this week you bring us to the beginning of Lent. We pray that in this time of salvation, You will fill us with the Holy Spirit, purify our hearts, and strengthen us in love. Help us to abstain from what we do not really need and to help our brothers and sisters in distress. This lent, Father, teach us not only to be

loving in great and exceptional moments, but above all in the ordinary events of daily life. Amen.

ACTIVITY IDEA

Ash Wednesday is the beginning of Lent. It is the day all people are invited to receive ashes on their foreheads reminding them of the brevity of life and to take time to think about life and its meaning and to pray and to repent.

Plan to read this week the Scripture

readings from Ash Wednesday and to reflect on them together. The readings are Joel 2:12-18 and 2 Corinthians, Chapter 5, Verse 20 to Chapter 6, Verse 2, and Matthew 6: Verses 1 to 6 and Verses 16 to 18. What do these readings say to us this Lent of 1982?

SNACK

You may wish to forego the snack time this week and talk about what it means to fast or keep the snack most

simple.

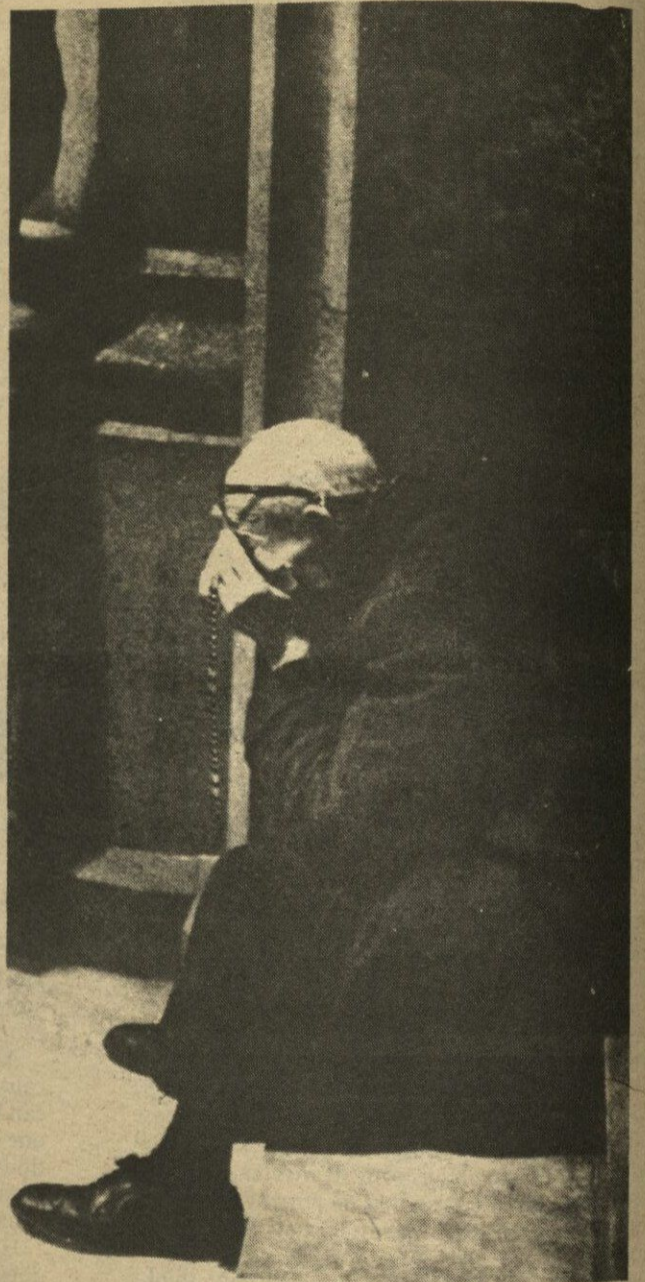
ENTERTAINMENT

Plan an indoor olympics, be sure to make as much space as possible.

CLOSING PRAYER

Dear Lord, as we begin the discipline of Lent, help us to keep our minds and hearts mindful of you. Thank you for this time together and may we grow this Lent in holiness and love. Amen.

**'A single drop
causes many ripples
that touch many lives'**



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Medio millón asistió a la Misa Papal en Nigeria



Durante la Misa celebrada en Kaduna, Nigeria, el Papa ordenó 86 nuevos sacerdotes regionales.

Por P. Kenneth Doyle

Kaduna (NC) — En un escenario completamente africano, el Papa Juan Pablo II y más de 500,000 nigerianos celebraron la Fe Católica juntos.

La escena fue una Misa Dominical en Kaduna, Nigeria, el pasado 14 de Febrero, tercer día de los que el Papa llama "una semana de peregrinación", programada también para llevarlo a las naciones del oeste de Africa, Benin, Guinea Ecuatorial y Gabon.

En Kaduna, donde los musulmanes y la lengua Hausa predominan, los católicos de las 10 diócesis de la provincia se reunieron con gran fuerza. La mayoría vestidos con mantas multicolores.

Con su Blanca Casulla brillando al fiero sol, el Papa hacía un adecuado motivo central en la chispeante escena.

Las puertas de la Plaza Murtala Mohammed se abrieron a las 6 de la mañana y a las 7 a.m. los devotos que aguardaban llenaron el aire con himnos alternando entre inglés y hausa, lengua oficial de Nigeria. La Plaza lleva el nombre de un nigeriano del norte quien fue uno de los más populares presidentes y que fue muerto en un golpe de estado en 1976.

En la Misa el Papa ordenó 86 jóvenes para el sacerdocio, provenientes de todas las regiones de Nigeria. El alto número de seminaristas que hay en el país tipifica el surgimiento del catolicismo en la nación. La Misa de ordenación fue celebrada en un montículo hecho especialmente para la ocasión con tres

pilas de tierra aplanada.

Rodeando la meseta de tierra y cubriendo el camino hasta el tope habían tallos de maíz tejidos (como una estera) por los Católicos de la región. El blanco mantel del altar también fue especialmente creado por los residentes de la localidad y vasos de cerámica nativa fueron usados como cálices en la Comunión. Dentro del altar, hecho de piedra ahuecada, había tierra de las granjas de las 10 diócesis de esta grandemente agrícola provincia.

El área del altar estaba cubierta con un techo de paja nativa y al lado del altar se levantaba una cruz de madera de 10 pies de alto con un Cristo negro.

El agua usada para purificar los vasos de la comunión fue tomada de los ríos que serpentean a través de la escénica provincia antes de convergir en el poderoso Rio Niger.

Durante la Procesión del Ofertorio, junto con el Pan y el Vino para la Consagración Eucarística, representantes de las 10 diócesis llevaron de los principales productos de cada región, desde boniatos hasta cestos tejidos. Las Aclamaciones de la Misa, cantadas en hausa, fueron acompañadas por tamboreros de Kadum, una villa de la región situada en una loma, a hora y media de camino ascendente y a troche, de la más cercana villa. Los tambores de Kadum, hechos de troncos de árboles huecos y cubiertos de cuero, sirven para enviar los mensajes por medio de golpes al tambor.

La Misa fue alte nadamente acompañada por rítmicos cantos, inter-



Durante la ceremonia de ordenación los nuevos sacerdotes se postran según el rito. Obsérvese la estera formada por tallos de maíz atados.

pretados por un ondulante coro vestidos con túnicas amarillas, y periodos de silencio como cuando el medio millón de fieles escuchaba el las Lecturas, la homilía del Papa y las palabras de la consagración.

Un periodista veterano de todos los viajes del Papa manifestó: "Es raro, nunca antes había visto una multitud tan afectada espiritualmente como ésta."

Terminado el Padre Nuestro, las parejas casadas, uniendo sus manos, hicieron la renovación las alzarón e de sus votos matrimoniales prometiendo "dedicarnos a un nuevo comienzo en nuestro matrimonio."

Una de las lecturas de la Misa fue leída en hausa por Monseñor Yalwa Iliya, miembro de la tribu Maguzawa del norte de Kaduna. Mons. Iliya fue el seleccionado para dar al papa un introducción elemental a la lengua hausa, lo que hizo por medio de una

grabación enviada a Roma.

El Papa rezó las oraciones de la Misa en Inglés pero al acercarse al púlpito para decir la homilía abrió los brazos y con amplia sonrisa dijo: "Sannunku", palabra hausa que recoge toda una frase que dice "Los saludo, Yo los amo a ustedes". Una ovación con aplausos que llenó toda la planicie mostró cuan bienvenido era él.

Un periodista de Kaduna dijo a la prensa extranjera:

"Les parecerá extraño a ustedes, pero aquí tenemos mucha gente para quienes el Papa es alguien imaginario. Creen que él duerme todas las noches en el cielo y que en las mañanas viene a un lugar llamado Roma. Pero ahora ellos han aprendido que el Papa el real y que nos ama." (Traducción del inglés por José P. Alonso)

NN.UU. trata de aislar a Israel

Naciones Unidas (NC) — El conflicto Arabe-Israelí ha alcanzado una nueva altura diplomática al pasar la Asamblea General una resolución para tratar de aislar a Israel.

La resolución pide una comprensiva sanción que abarca aspecto militar, político, económico y financiero. Pero lo peor de la resolución es que pinta a Israel como una "nación inclinada a la agresión y violadora de sus compromisos con las Naciones Unidas. Los árabes alegan que han insistido en esa resolución para preparar la suspensión de los

derechos de Israel en la organización mundial.

La votación fue de 86 a favor de la resolución y 21 en contra con 34 abstenciones. Nada de impresionante la votación teniendo en cuenta la cantidad de países anti-israelitas de las Naciones Unidas. Los Estados Unidos la calificaron de "injusta, miserable e irrazonable". Israel la llamó "un documento vergonzoso", sin dudas "un monumento a la degeneración moral y a la corrupción intelectual".

San Pedro Damián

FEBRERO 21

Pedro Damián fué hijo de padres pobrísimos, nació en Ravena, Italia, en año 1001 y de pocos años perdió a sus padres siendo cuidado por un hermano mayor que él a quien ya de jovencito ayudaba ciudándole los

puercos.

Pedro Damián tenía otro hermano que había estudiado y sido ordenado sacerdote, éste se hizo cargo del menor y lo madó a Parma y a Faenza para que recibiera educación. Con el tiempo y arduas noches de estudio, al que era muy dedicado, se convirtió en profesor.

En 1035 decidió entrar en el convento benedictino de Fonte Avellana donde vivió como un ermitaño mientras estudiaba las escrituras. Ocho años después fue elegido Abad y estableció cinco nuevos conventos.

El Papa Esteban IX le nombró Cardenal Obispo de Ostia en 1053 pero no mucho tiempo más tarde regresó a la vida ermitaña por permiso del ya Papa Alejandro II, dedicándose a la reforma eclesiástica activamente.

Pedro Damián murió en Febrero 22 de 1072 en Faenza cuando regresaba de su pueblo natal Ravena, adonde había ido para reconciliar aquella población con la Santa Sede. Escribió proliframente sobre la Eucaristía, la vida célibe y el Purgatorio.

León XIII le declaró Doctor de la Iglesia en 1828.



Charla sobre el Mensaje de Fátima en St. John Baptist, F.L.



El próximo sábado 20 de Febrero, justo al ver la luz esta edición, los fieles de la parroquia St. John Baptist en Fort Lauderdale y todos los interesados en las apariciones de la Madre de Dios en Fátima, tendrán la oportunidad de oír "El Verdadero Mensaje de Fátima" relatado por John Haffert, experto en el misterio de Cueva de Iria y único laico que ha tenido el privilegio de entrevistar por cuatro horas a la hermana. Lucía, única sobreviviente del histórico suceso ahora una monja Carmelita en Portugal.

El señor John Haffert es autor de muchos libros sobre Fátima, la Eucaristía y sobre los misterios de nuestra fe y la Iglesia.

La charla será en el salón parroquial y comenzará a las 8 p.m. La Parroquia St. John the Baptist está situada en 4595 Bayview Drive en Fort Lauderdale.

Comida en St. Agatha el Viernes 19

St. Agatha "FAMILY GUILD" celebrará una Comida de Spaghetti, el Viernes 19 de Febrero, 1982, a las 7:30 de la noche en el salón parroquial. El costo es \$2.50 para adultos y \$1.25 para niños. Todos los feligreses y amigos están invitados a asistir. Los tickets pueden ser adquiridos en la puerta el mismo día.

Krome ha mejorado pero no es un club: P. Wenski

El Centro de Detención de Krome Avenue, que alberga más de 500 haitianos inmigrantes aguardando por el proceso de inmigración, es todavía una prisión a pesar de las mejoras, dijo el Padre Thomas Wenski, sacerdote de la Arquidiócesis de Miami que trabaja en el Centro Católico Haitiano.

"Las condiciones son mejores de lo que eran pero no quiero dar la impresión de que Krome es ahora un country club", dijo el sacerdote. "Las condiciones son aun espartanas y como en una prisión. Yo no veo que el alambre de púas sea una mejora."

El Padre Wenski, con extraordinaria facilidad para los idiomas, pasó algún tiempo en Haití para aprender la lengua y familiarizarse con la cultura haitiana, ahora sirve como Co-Chairman del Comité Intermediario Krome del Gran Miami unido que se organizó el pasado Diciembre a raíz de los disturbios en el campamento.

Haitianos, Negros Americanos, hispanos y blancos no hispanos de las comunidades locales componen el Comité, el cual visita el Centro Krome una vez semana para negociar mejoramientos con las autoridades de inmigración de EE.UU.

Oficiales del departamento de inmigración han prometido asesorar

a los haitianos en la formulación de quejas contra guardas que los maltratan. El Comité ha recomendado a las autoridades del INS que permitan a los haitianos recibir llamadas por teléfono, un privilegio que había sido descontinuado por el INS alegando que las llamadas eran de gente fuera del centro para instigar tensión e inquietud.

Un grupo de activistas por derechos humanos titulado "Amigos de los Refugiados Haitianos" declaró que los haitianos eran forzados a trabajar como "esclavos" por \$1 al día bajo un programa de \$800,000 para mejoras en el centro.

Beverly McFarland, vocera de INS negó las acusaciones y dijo que ningún haitiano es forzado a trabajar, que se están construyendo refugios al aire libre donde los haitianos se sientan, a menudo por horas, en el sol, que un nuevo servicio de comidas ha sido contratado para mejorar las comidas y que los detenidos tienen acceso a facilidades con agua corriente en lugar de los servicios portátiles.

El Padre Wenski dijo que el había discutido el asunto del trabajo por \$1 al día con algunos de los internados y que estos le habían asegurado que el empleo era aceptado a voluntad. Añadió que los haitianos están tan aburridos que se sienten felices trabajando.

Obispos de Nicaragua piden respeto para misioneros

Managua (NC) — Después de la deportación de cinco misioneros de EE.UU., los obispos de Nicaragua pidieron al gobierno sandinista respetar a los sacerdotes, monjas, religiosos y trabajadores laicos de la problemática zona del territorio de los indios Miskito.

La declaración de los obispos se dio a la publicidad después que el Ministro del Interior, Tomás Borges, ofreció disculpas por la deportación de los cinco religiosos, dos Padres Capuchinos y tres monjas de la Orden de Sta. Ana, y dijo que ellos podían regresar a Nicaragua.

Comentando sobre el incidente, los obispos alegaron que "tal oportuna rectificación de la política debiera aplicarse también a otros sacerdotes y religiosos de la costa del Atlántico.

Los religiosos deportados son los Padres Capuchinos Joseph Wolf y Hugo Heinzen, de Appleton y Marshfield, en Wisconsin; la Hermana Dolores Taddy de Two Rivers, Wisc., Hermanas Kenneth Struckhoff de Grinnell, Iowa y Rosa Kowalski de Bélgica, Wisconsin. Los cinco fueron detenidos por agentes de seguridad del gobierno cuando atendieron un Instituto Pastoral en Puerto Cabezas y llevados a Managua, donde recibieron orden de dejar Nicaragua en 24 horas, regresando a los Estados Unidos inmediatamente.

El ministro del Interior Borges declaró después de la deportación que "la actitud de los religiosos estaba en desacuerdo con el Evangelio... incitando a los indios Miskito a odiar a la revolución y patrocinando sus ambi-

ciones separatistas."

Después que tres de los obispos de Nicaragua y el superior de los capuchinos le visitaron para protestar de la deportación, Borges dió disculpas y dijo que la deportación "fue debido a un malentendimiento por parte de oficiales de medio nivel del gobierno y que el asunto no había sido tratado propiamente."

Los obispos declararon que ellos estaban en comunión con sus sacerdotes, misioneros y laicos y dieron información de lo sucedido al clero de Nicaragua, creyendo su obligación informarles a pesar de la petición del ministro de que mantuvieran discreción sobre los hechos para "que no fueran usados por los enemigos que tratarían de hacer ver que la Iglesia y el gobierno están en desacuerdo."

Pero el propio Comandante Borge declaró después de la visita de los obispos que "los misioneros fueron más allá de sus ministerio y faltaron al respeto que todo extranjero debe a la nación no participando en asuntos de política doméstica", especialmente en la zona de Zelaya, donde 30 soldados sandinistas fueron muertos por contrarrevolucionarios. Zelaya es la zona donde trabajaban los misioneros.

Además de los misioneros católicos, pastores protestantes de los Estados Unidos también están encarando restricciones. Cinco sacerdotes episcopales y uno de la Iglesia de Moravia han sido, o detenidos u ordenados a renovar su permiso de estancia cada mes.

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Bride and Groom



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The Voice
Special Supplement
February 19, 1982

Taking THE TEST

By Jim Borrone

The doorbell rings and the dog, tail wagging wildly, waits to greet the visitors. I open the door to the obviously apprehensive couple. "We're Jim and Marie," the nervous voice quakes, "we're here for the P.M.I." Another couple is about to take the Premarital Inventory.

Facing the prospect of 143 questions delving into the most intimate of feelings and subjects that can, and most likely will, open up areas not even considered before, can be nerve-racking.

Evaluating the answers and making each one aware of the other's in areas of disagreement can also be nerve-racking as well as frustrating, challenging, amusing and rewarding.

THE MAIN difference between the couple giving the inventory and the couple taking it is the inverse proportion of apprehension at each consecutive meeting.

The engaged couple usually comes to the first meeting with all the enthusiasm of students about to take final exams. They come to take "THE TEST." Will they pass or will they fail; and, if they fail, can they still get married.

We, on the other hand, are the proctors. What have we to worry about?

After introduction and some light conversation in hopes of calming their nerves, we explain the concept of P.M.I. How it is not a test, but an evaluation of their awareness of their own and their future spouse's feelings and attitudes in various areas. We



The Pre-Marital Inventory is a way for couples to discover how the other person feels about areas of married life they might not have discussed. (NC Photo)

especially stress the importance of honesty in answering the questions.

After explaining the method of answering the questions and getting them started, our only other concerns are making sure the dog doesn't jump into their laps, the kids keep the noise down to a dull roar, and the cat doesn't decide to go to sleep on the question sheet.

Before they leave, we encourage them to discuss the questions with each other.

THE SECOND meeting, about a week later, lacks most of the tension of the first. In fact, the couple, having tried to match their answers from memory, is anxious to find out the results. "How did we do? Boy did we talk about a lot of things since we saw you last."

We had compared their answers to

a key and transposed the results onto a format that arranges the questions into various categories in a logical sequence. Our candidates for marriage realize that we may know some of the feelings they have yet to reveal to each other.

This awareness fosters a feeling of closeness and trust between us that grows as we share with them our own feelings and struggles.

It comes out in their willingness to elaborate on their answers. In this meeting, we try to cover the lighter areas, such as interests and activities, personal adjustment and in-laws; and heavier areas which the couple seems to have discussed and show a great deal of compatibility. It is a warm and friendly evening.

THE THIRD evening together is quite the reverse of the first. The couple arrives full of enthusiasm about

the further discovery of their future spouse. By then, we have built up a rapport with each other. They have shared some of their expectations with us and we have shared our experiences with them. We're more than just casual acquaintances.

Yet, this evening we are apprehensive. If there seems to be an area of strong disagreement or a subject that hasn't been broached between them and there are differences, it is up to us to bring it out now.

In many cases, these areas are in heavier subjects, such as, religion, sex role adjustment and finance — subjects not discussed with friends of longer standing and yet to be discussed with two enthusiastic people on only our third meeting.

IN MOST cases our fears are groundless; however, in others, we are the moderators of some very lively discussion. In the end, not all issues may be resolved, but they have been raised in a controlled atmosphere and a dialogue has been initiated.

This awareness of each others feelings prevents many problems from arising, especially after marriage. This evening usually ends with much hugging and kissing, promises to see each other again, a toast to their happiness and, in some cases, an invitation to the wedding.

As we pack up their answer sheets and evaluation to be sent to the priest for his follow-up, we pray that the Lord will bless their union and give them the strength to work at their relationship. It's hard, but it's worth it!

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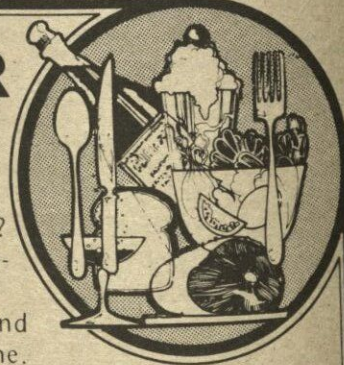
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Pre-Cana:

A four-part course gets couples ready for marriage

By Ana M. Rodriguez
Voice Staff Writer

For four nights, about 15 couples have sat in a parish hall somewhere in the Archdiocese of Miami, listening to experts and themselves discuss sex, money, in-laws, communication, children, methods of birth control, their past, their present, their future, themselves and each other.

The criteria for success in Pre-Cana, says Dr. Henry McGinnis, a

McGinnis believes preparation programs for marriage are essential. He happens to think Pre-Cana is one of the best around.

Begun 40 years ago by a Jesuit priest, Pre-Cana takes its name from the wedding feast where Jesus per-

formed his first miracle. It's goal: to let couples contemplating marriage know that "Cana is forever."

Unlike Engaged Encounter, which discusses the same topics in one seven or eight hour-long session, Pre-Cana consists of four sessions each several

hours long. Dr. McGinnis says this is one of the strong points of the program, because it gives couples a chance to go back home and reflect on what they have learned.

The first night begins with a priest,

(Continued on page 4B)

'Marriage in the Catholic Church is like a parachute jump. Yet better get it right the first time.'

—Dr. Henry McGinnis
Marriage and Family

marriage and family therapist who has prepared more than 1,000 couples through the program, "is when somebody does not want to continue (with the marriage)."

Depressing as that may sound, he says, it is more depressing when couples decide the same thing years late, after they have been married.

"Marriage in the Catholic Church," he says, "is like a parachute jump. You better get it right the first time."

A veteran of more than 30 pre-Canas and witness to countless couples with marital problems, Dr.

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Pre-Cana

a foundation for marriage

(Continued from page 3B)

often the pastor of the host parish, explaining what marriage means in the Catholic Church. Although the aspect of marriage as vocation, covenant and sacrament is fully discussed, Dr. McGinnis says, "This is not a religious exercise where we go over the Baltimore catechism."

Indeed, the rest of the first night, and the second, and the third, are taken over by a trained specialist in marriage and family, most often Dr. McGinnis, who discusses with couples the reality "of where they are here and now."

He asks each person to reflect on the culture he/she was brought up in, the family situation, and their own person. He especially asks them to reflect on whether they have realized their dreams, in terms of careers, travel or self-fulfillment.

The topic of the second session is communication, the "giving and receiving of thoughts, ideas and feelings." Both verbal and non-verbal methods of communication are discussed, and then the couples receive a questionnaire, "Discovering Each Other," designed to help them do just that.



Engaged couples work through an exercise during a Pre-Cana program. (NC Photo)

The third session deals with human sexuality, the "emotional aspects of sexuality, particularly the myths of sex." Among the topics discussed are methods of birth control, with emphasis on natural family planning.

The fourth and final session is

devoted to the "money problems (which) tend to wipe out at least half of the teenage marriages," and the second most often cited reason for divorce.

The last topic discussed is the actual planning of the wedding liturgy, whether to have a Nuptial Mass or just exchange vows. This part is usually presented by a priest, so that Pre-Canas end and begin in spiritual notes.

Although many couples might resent the Church's involvement in what they consider 'their' decision to wed or not to wed, Dr. McGinnis

says, "the Church's concern is a very valid one. What makes you think, in effect, that you are intellectually prepared to be a husband or wife?"

But, he says, Pre-Cana cannot guarantee that a marriage will work. It can only give couples the tools they need to continually care for their union.

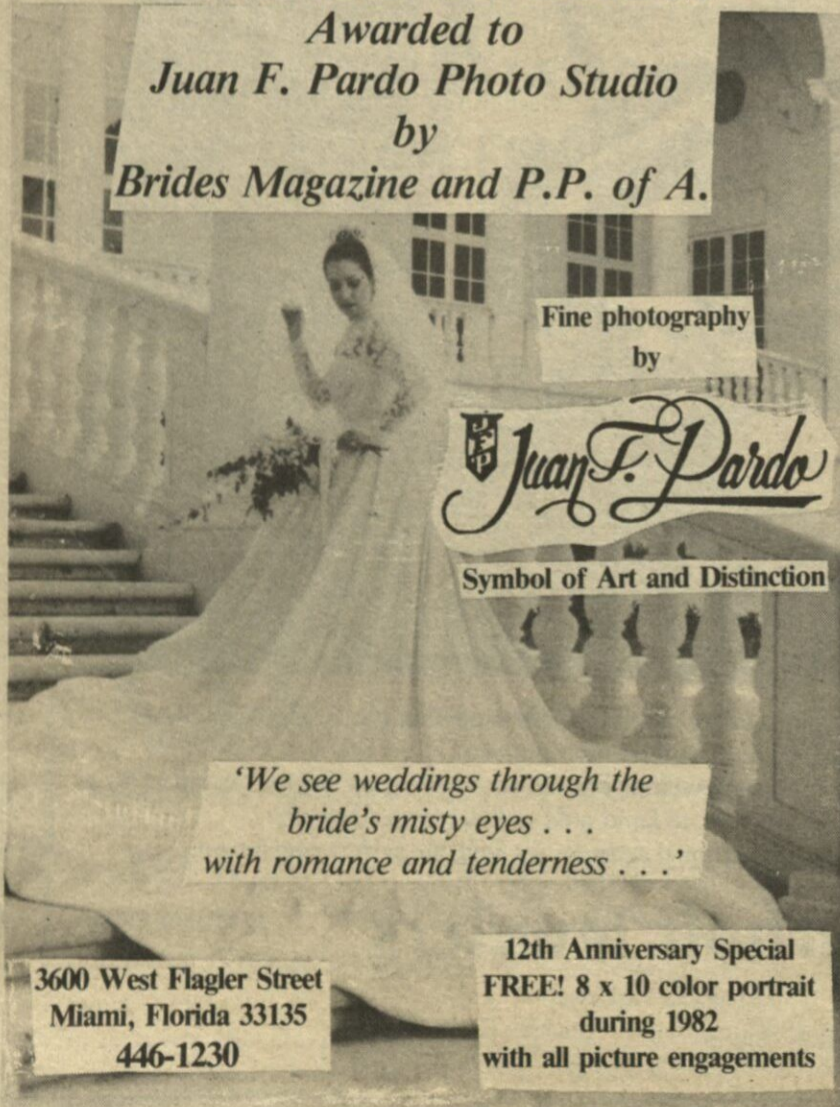
"Marriage," he says, "is like an automobile. You've got to maintain it."

For more information on Pre-Cana and when and where the next one will be held, call the Family Enrichment Center, 651-0280, or your parish.

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Planning your wedding day

Announcements should be sent to your hometown newspaper and your fiancé's (if he lives elsewhere). Type or print the following information: your name, your fiancé's name, names and addresses of both sets of parents, the expected date of your wedding, and some background material (for example: your schooling, your job; his schooling, service record and/or job; notes on your parents and his parents). On the upper right-hand corner: your name, address, telephone number, and the date for the announcement to appear.

Do not be disappointed if all of this information does not appear. Society editors decide how much they will use depending on how prominent your family is or how much "space" they have on their page that day.

You might want to send a 5" x 7" or 8" x 10" black and white glossy photograph of yourself or you and your fiancé (if your local paper uses photos of couples). Write your names on a piece of paper taped to the back of the photo.

(The wedding announcement is written in the same way except the following information is added: date and place of the ceremony, name of officiating clergyman, description of your gown and those of your attendants, names of wedding party, location of reception, the honeymoon plans, and the place you will reside. This time include a formal portrait of yourself. Check your local paper's

society editors for how far in advance of the wedding this material must be in. They may prefer the data submitted on their own form.)

Your engagement party

The parents of the bride-to-be often celebrate the official announcement with a party for the couple. (If this is not possible, a close relative may host it; if your parents live a great distance away, the groom's parents may do this, if they wish.) It is absolutely essential that the bride and her fiancé be in attendance. If this is not possible, the party must wait.

The engagement party is usually a simple cocktail party but can be a dinner or even a summer barbecue. The engagement is officially announced during the party.

4 to 12 months beforehand

- Determine your budget and the kind of wedding (informal, formal, etc.) and decide where the ceremony will be.
- Visit your parish priest with your fiancé. Select a service and set the date.
- Plan the reception.
- Choose your attendants.
- Draw up your invitation list; have your fiancé draw up his.
- Enroll with the Bridal Gift Registry of your favorite store.

- Select your dress, veil, accessories, and bridesmaids' dresses. Consult a men's formalwear specialist with your fiancé.
- Select the photographer and florist.
- Plan your wedding reception music.

3 months beforehand

- Order your invitations, personal stationery, and note paper.
- Plan your honeymoon.
- Shop for your trousseau.
- Have both mothers choose their gowns.
- Visit your doctor for a complete physical examination, set date for blood test (time varies with each state), and check on a rubella immunization.
- Look for a place to live.
- Shop for furnishing.

2 months beforehand

- Address wedding invitations.
- Choose gifts for your attendants.
- Buy a wedding ring and order engraving.
- Make a date with your fiancé to go get the marriage license. (Check your state's laws to see how many days a license is valid.)
- Plan recording and display of gifts.

1 month beforehand

- Have your hair styled as you will wear it at the wedding.

- Attend parties in your honor.
- Have final fittings on your and your bridesmaids' gowns.
- Arrange for your rehearsal dinner (if you plan to have one).
- Plan accommodations for your out-of-town guests.
- Plan how to handle traffic and parking.
- Mail your invitations.
- Have your formal wedding portrait taken.
- Plan bridesmaid's luncheon.
- Make a household "check" to see what home furnishings are still needed.
- Buy wedding gift for your groom.

2 weeks beforehand

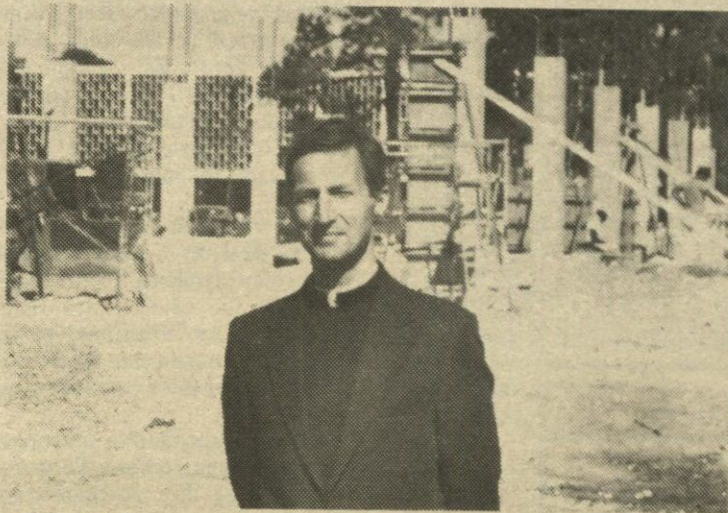
- Record each gift as received and write a thank-you note.
- Send your wedding announcement to newspaper.
- Draw up a seating plan for reception; make cards for bride's table.
- Go over your personal trousseau.
- If you plan to change your name, arrange to do so on social security, driver's license, credit cards, bank accounts, etc.
- Arrange to move all of your belongings to your new home.

1 week beforehand

- Have final consultation with caterer, florist and photographer.
- Give bridesmaids' luncheon.
- Confirm rehearsal plans with clergyman and attendants.

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Assistant Director
Marriage Preparation

The decision to get married was the easy part for us; we both agreed to have a Church wedding and to live and love each other forever.

We shared our joyful news with our parents. They were both really happy for us, and they all said they knew it the very instant we met each other.

But why were they asking all sorts of questions? Where will the reception be? How many guests can each of the families invite? What colors will the bridesmaids wear?

We then realized that we had yet to see a priest to find out what we needed to do to get married in the Catholic Church.

Getting started

We made an appointment with one of our parish priests, Father Lynch, to see what our first step should be. We told him we were not too sure what was expected of us, but that we wanted to marry in the Church. We asked him to perform the ceremony.

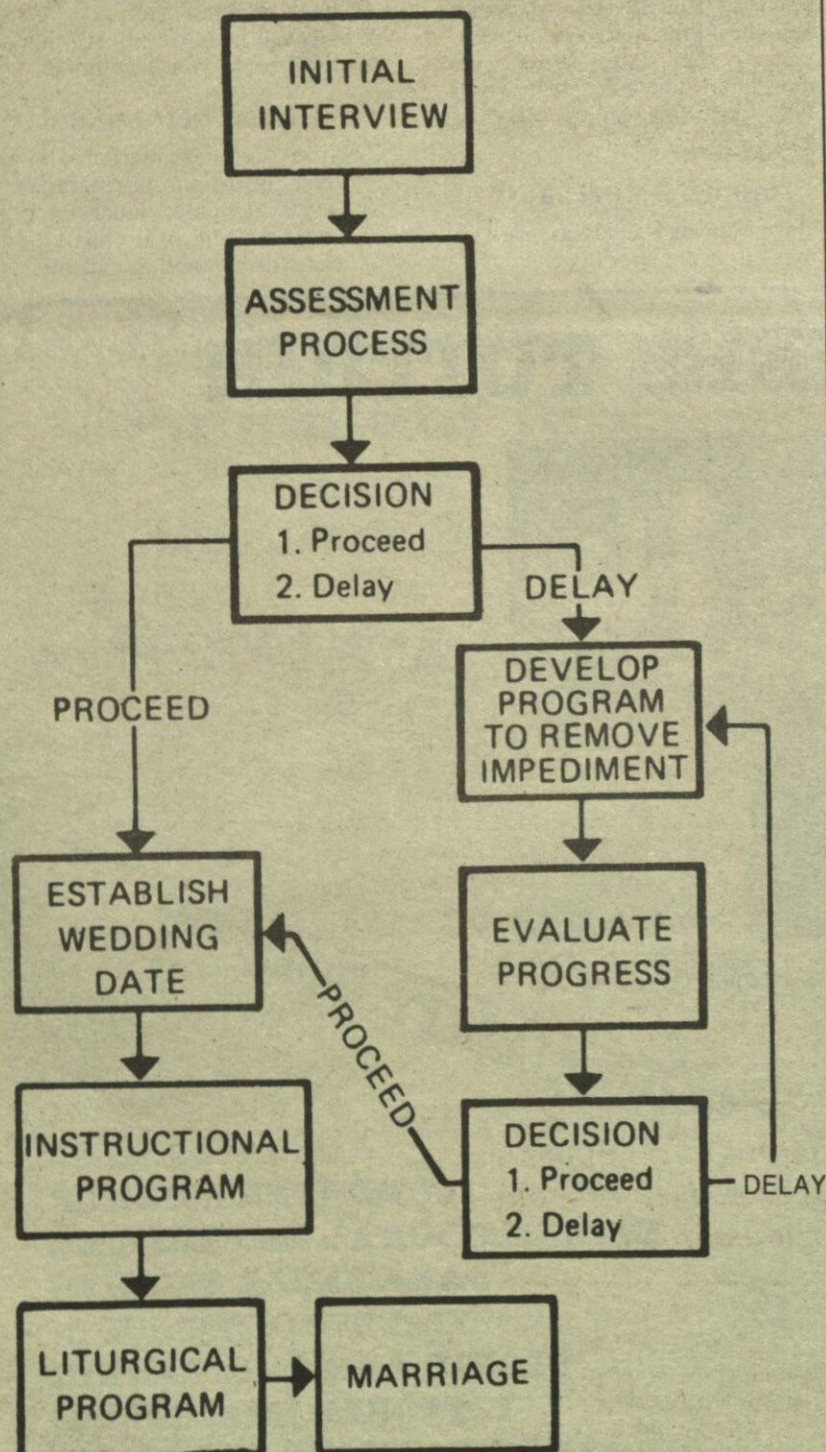
He agreed to witness our marriage and then explained that we were one of over 4,000 couples marrying in the

Archdiocese of Miami this year. He said the Church felt a special responsibility to see that each couple was adequately prepared for marriage so that they would be ready to accept the commitment of the Sacrament they would be receiving.

He spoke of something called, "Pastoral Guidelines for Marriage Preparation." We remembered seeing something in the newspapers about "rules" for marriage and a "test". It was a little confusing at first, but he gave us a brochure and we went over all of the steps.

As Father Lynch went over the process, we discovered that the Church

PASTORAL GUIDELINES FOR MARRIAGE PREPARATION



In June, 1980, the Archdiocese of Miami instituted Guidelines for Marriage Preparation to be followed by all couples wishing to be married in the Catholic Church. The chart above outlines the process couples are to follow.

We remembered seeing something in the newspapers about 'rules' for marriage and a 'test.' It was a little confusing at first, but he gave us a brochure and we went over all of the steps.

really did care about us and our future. He said we had already started the process by seeing him, and he informed us we could not set a wedding date until we went through an Assessment Process. That meant we would have to hold our plans for a couple of weeks until we all agreed we were ready for marriage.

Father Lynch said that weddings had to be delayed sometimes because particular problems had to be solved. He said the Church was really interested in our marriage lasting and not ending as another statistic in the rising rate of divorce in the country.

At least four months must pass between the time you see the priest and the wedding day, so there's enough time to prepare. We were relieved to know we came early enough not to be rushed.

The test

Father told us we had to take a P.M.I.

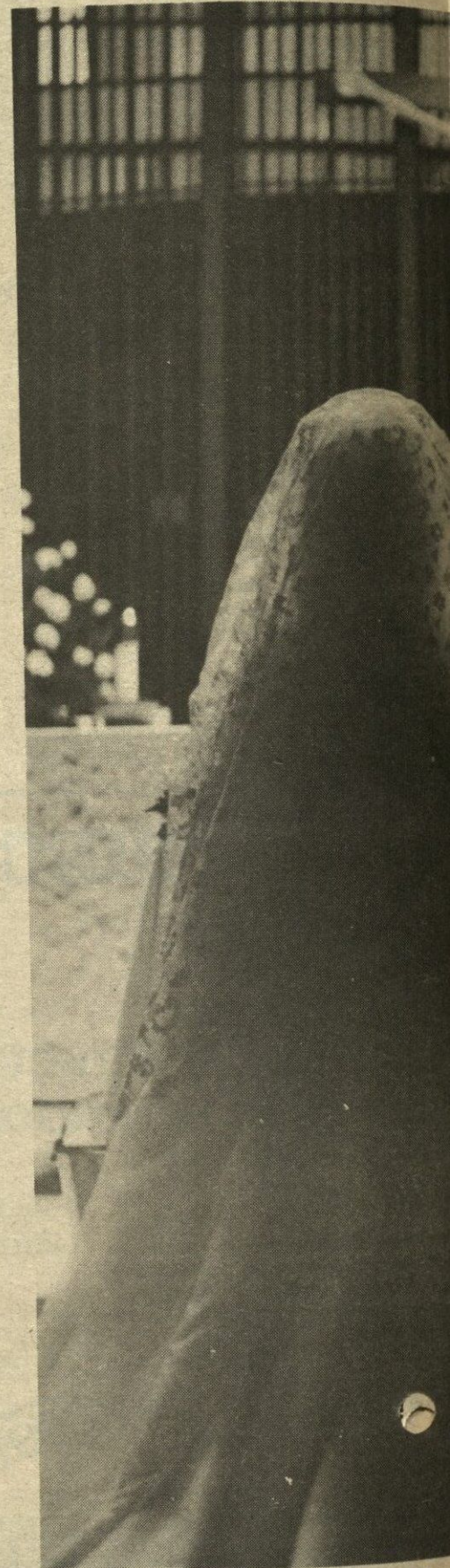
What in the world is a P.M.I.?

He continued to tell us that one of the married couples in the parish, known as a 'sponsor couple,' will give this "P.M.I." to us.

GOOD GRIEF!!

Well, okay, but do we have to do this? We are not going to *enjoy* doing this.

We had our first meeting with this married couple and they seemed to be really nice. They fully explained the Pre-Marital Inventory. It's a ques-

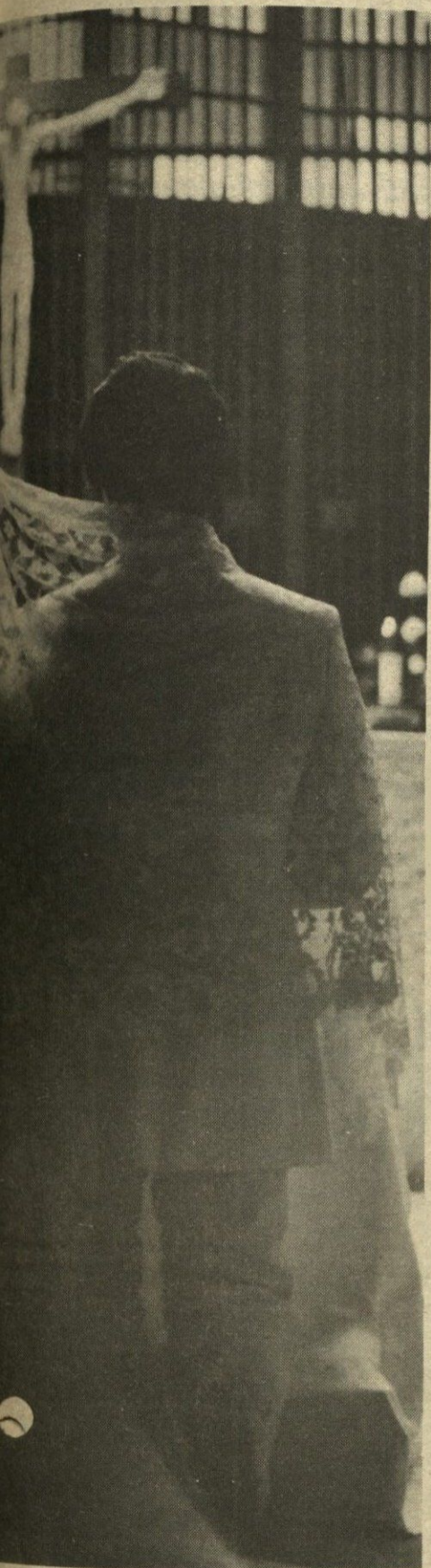


"A wedding is a day, but a marriage is a lifetime of Miami wishes to impress upon couples that their wedding day revolve around their true death do us part." (Photo courtesy Marcel Studio)

tionnaire of 143 questions dealing with all the different areas we will eventually be experiencing in our marriage. They said the results would only be shared with us and Father Lynch. They asked us to sit in separate rooms and complete the inventory.

Engaged couple

married in the Catholic Church



married couple share with us and give us insights we had never considered. It was really touching to see people like that give us the gift of their time and love.

There were about 30 other engaged couples experiencing the day with us. Three married couples and a priest served as leaders.

Family planning

The couple also suggested that we look into Natural Family Planning. This was especially helpful because we both were concerned about having children right away. We didn't want to use any artificial means of contraception and they did tell us of a course of instructions on N.F.P. offered through the Family Enrichment Center.

After our two meetings, our sponsor couple sent us back to Father Lynch, along with our P.M.I. We added the couple's name to our invitation list for the wedding. We hope to invite them to our house in a few months.

Back to Father Lynch. What is next?

We and Father established a wedding date. That June wedding will now be a reality.

Father also asked us to attend an instructional program, and he told us about two different choices.

One is the Engaged Encounter Day which begins at 9 a.m. and ends at 6 p.m. and centers on communion. The other is Pre-Cana, which has four evening sessions, each two hours long and guided by professionals.

We decided to go on the Engaged Encounter Day. There were about 30

It is not a test but an evaluation of a couple's awareness of their own and their future spouse's feelings and attitudes in various areas.

other engaged couples experiencing the day with us. Three married couples and a priest served as leaders. We were really surprised at how much we learned in communication techniques throughout the day. We could tell this was going to be a big help to us.

After we took the inventory, the couple set up another two evenings so that we could discuss the results. We were enlightened in many, many areas. We thought we really knew each other and now realized we had only scratched the surface.

It was a special experience to have a



Although often abused and misused, love is the fundamental ingredient for happiness in marriage. As St. Paul put it, true love is patient, kind, not jealous and never rude or self-seeking. "Love never fails." (NC Photo)

Truly prepared

We finally told our parents that we were almost finished with marriage preparation, so we were really able to concentrate on our plans for the wedding day.

tant now. We do understand our parents' concern over what colors the bridesmaids will wear, how many people to invite, and which flowers won't wilt . . . but we realize that our plans are not only for the day itself, but for a lifetime together.

We still have to go back to Father Lynch to go over the plans for the liturgy and to talk about the Sacrament of Matrimony that will be joining the two of us into one being with God, but at this time we are feeling grateful and secure in our decision to marry.

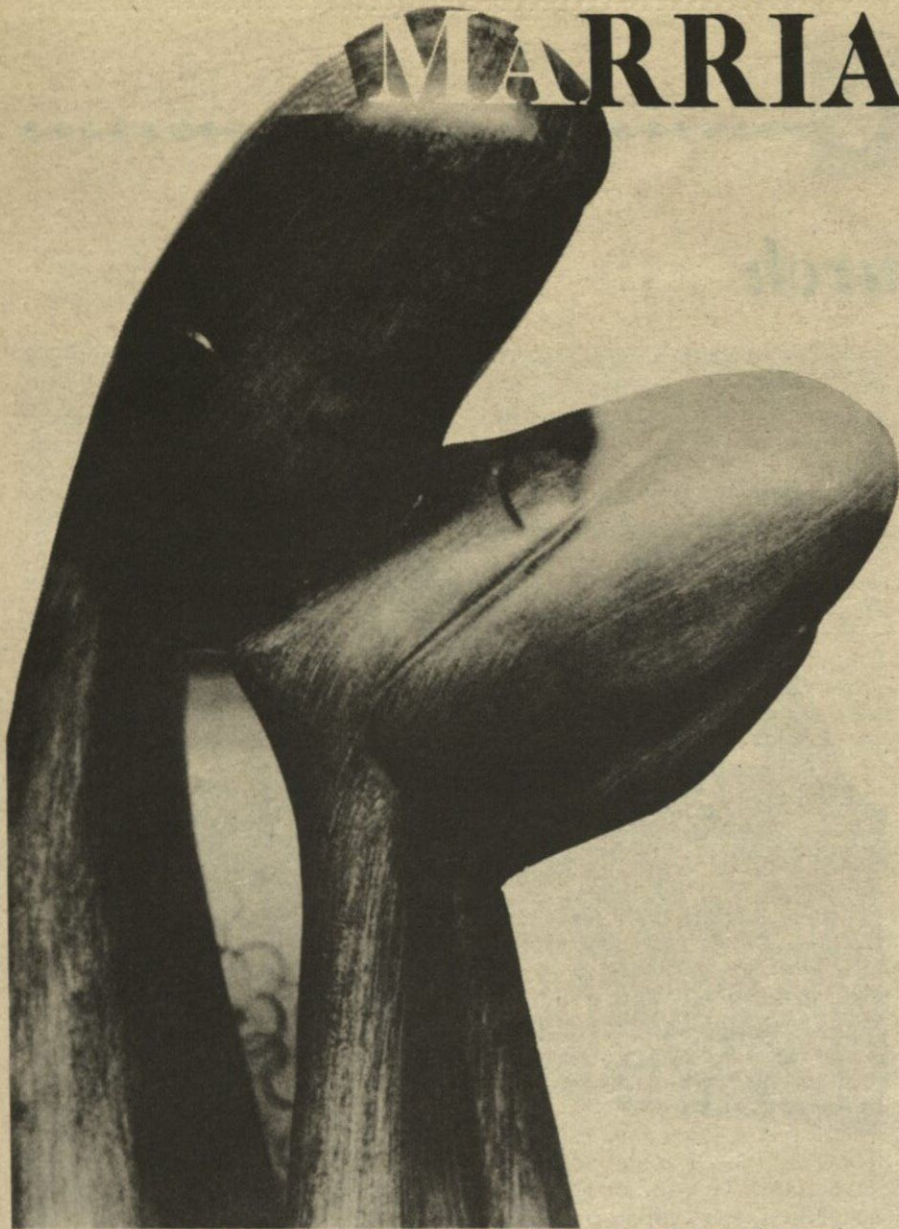
We can hardly wait for our wedding day!

If there are more questions that you may have on marriage preparation or what steps to take first, please call your parish or the Family Enrichment Center and talk with Diane Pastular at 651-0280.

It was really interesting to see how much emphasis everyone placed on the wedding day, and how our friends and family had not realized how much we had already done to prepare for our marriage.

Preparing for that really big day in our lives seems so much more impor-

MARRIAGE and SEX...



Sex, in the context of marriage, is a beautiful gift from God that can be used both for His glory and for mutual satisfaction. (NC Photo)

By John and Teri Bosio

A principal ingredient that makes growth possible in a marital relationship and in a couple's lovemaking is the ability of each partner to accept oneself, to love oneself, and to be comfortable with oneself, including one's sexuality.

Daniel Blazier, author of the book, *Poor Me, Poor Marriage*, points out that self-acceptance and self-love are the key to building a marital relationship that is open to growth.

John Powell writes in his book, *Fully Human, Fully Alive*, "A good self image is the most valuable psychological possession of a human being."

When a woman does not like herself or feels sorry for herself, she does not have anything worth giving to her spouse, and the same is true for a man. Growth in a marriage and married sex happens to the extent that both partners consider the gift of themselves to each other good and worth sharing.

Self-acceptance the key

Self-acceptance includes accept-

ance of one's sexuality. Spouses grow as lovers as each grows in acceptance of oneself as a man or as a woman, in appreciation of one's body, in the belief that one's sexual feelings and sexual drives are good, and in the freedom to enjoy sexual pleasure.

To do this, however, spouses must often correct some of their personal misperceptions about sex acquired

Recent studies have shown that religion and warm religious images have a direct correlation with marital and sexual satisfaction in couples.

through the influence of such powerful forces as their families, friends, spouse, and the cultural values of the

(Continued on page 9B)

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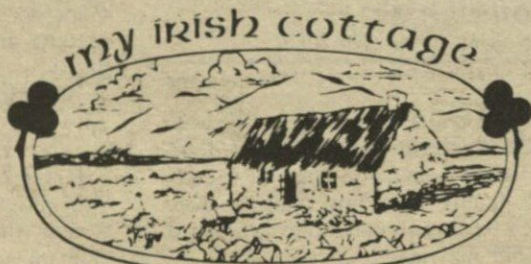
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...Knowledge of self is the key

(Continued from page 8B)

environment they live in, including religion.

Families are the first place where we can learn acceptance of our own sexuality. It is there that we learn not only to feel good about being a man or a woman, but also to appreciate our own biological makeup as a male or a female. It is there that we develop our first attitudes about sex.

However, no family is perfect and often families do not provide the positive messages about sex and sexuality that a person would wish to possess.

Dr. Kaplan, in her book, *The New Sex Therapy*, states that in our culture few of us escape some contamination in the ability to fully enjoy the pleasure of the sexual drive which we by nature possess. She writes, "The sexual alienation process commences from the earliest years."

Negative messages about anything sexual are often conveyed by parents to their children. Children may learn that sexual impulses are not acceptable, that they are something to be ashamed of, and something to feel guilty about if enjoyed. These attitudes are often carried into adulthood and into marriage.

Growth in acceptance of oneself as a sexual being does not mean advocating some of the sexual freedom that seems prevalent in today's culture. It simply means learning to accept our sexual impulses, feelings, actions, and pleasures as somethings that are natural and good, and learning to give these their proper place in the context of our lives.

Memories play a role

Our memories of past sexual experiences are a second major force that play an important part in our present degree of acceptance of ourselves and of our sexual feelings and sexual pleasures.

Growth in self-acceptance for some spouses must involve the gradual healing of memories of painful sexual experiences. This healing will come about through forgiveness of oneself and of others. At times these memories may be so traumatic that psychotherapy may be needed to help the healing process. Healing will also come about through a conscious effort of each spouse to build the other's self-esteem.

A third force that helps give shape to our perceptions of our own sexuality and affect married sex are the socio-cultural values that define the roles of men and women. In the past, husbands and wives found their roles clearly defined in the culture in which they lived. Today as a society we are faced with much confusion because the traditional roles of men and women are often challenged.

The recent women's movement has created a greater awareness of the rights of women in society and of their talents and abilities. All of this can be labeled as progress, but the price for it is often an increased level of stress between husbands and wives who as men and women are each challenged to redefine their own identity and their own self worth.



Couples must have good attitudes about themselves and sex in order to establish a satisfying and meaningful married life together. (Photo courtesy Marcel Studio)

The most destructive path toward a redefinition of roles is that which encourages women to judge their own worth by their ability to live according to standards set for men.

John Paul II touches on this issue in his exhortation on the family. After proclaiming the equality of rights and dignity of men and women, he adds, "But all of this does not mean for women the renunciation of their femininity or an imitation of the male role, but the fullness of true feminine humanity which should be expressed in their activities, whether in the family or outside of it." (*Familiaris Consortio*, 1981)

For husbands and wives today, growth in self-acceptance must in-

volve some resolution of the tension between the sexes that is created by modern challenges to traditional roles. Such resolution can come about only in the context of mutual love and respect for each spouse's uniqueness, and with an attitude for shared responsibility for the good of the family.

Religion is a plus

A fourth force that has the power to help shape our own self identity is faith in God. A mature faith and love of God can give spouses much positive energy to grow in self-acceptance, and in the acceptance of their sexuality. It can help them correct those misperceptions of sex and

sexuality they may have acquired from their families, their life experiences, and the environment in which they live.

Spouses who look at life with a healthy Christian vision learn to believe that God is a loving father. He has given them a gift that is exquisitely good: sex. He has made them male and female so that in marriage they can be a visible sign of his love to one another, and partners with him in his creation of life. He has given them bodies capable of experiencing sexual feelings and pleasure for them to cherish, to enjoy, and to share with each other in love.

Recent studies have shown that religion, and warm religious images have a direct correlation with marital and sexual satisfaction in couples. In 1975, the *Redbook Magazine* conducted a survey of 100,000 women on their experience of sexual pleasure. The findings show with notable consistency that the greater the intensity of a woman's religious conviction, the likelier she is to be highly satisfied with the sexual pleasure of marriage.

In 1980, Father Andrew Greeley completed a study of *The Young Catholic Family*. He concludes that warm religious images of God, Jesus, and Mary seem to affect both a person's capacity to expressed love and the capacity for sexual fulfillment.

In this book, *Sexual Counseling*, Eugene Kennedy writes: "As they develop a better sense of their own identity, as they become more maturely free, they can drop the masks and live out their sexual lives with far less tension and conflict. They are at peace with who they are and therefore are more at peace in everything including sex."

When spouses grow in self-acceptance, they grow and mature in their lovemaking.

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Natural Family Planning

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By Pat and Kathy Gent

"We want to take this opportunity to express our feelings on Natural Family Planning (NFP). We have never been happier! As newlyweds we tried several methods of contraception and were unhappy with them all. Everyone thought we were crazy to use this method. But NFP has worked for us and we feel God has meant for us to learn it. It has so many benefits and we know we are following the church's teachings too. We feel no other method can begin to compare!"

Mr. & Mrs. Q.
Phoenix, Ariz.

We are hearing this kind of sentiment more and more frequently from married couples all over South Florida in our work as lay ministers in the Natural Family Planning program for the Archdiocese of Miami.

Several years ago we returned to the South Florida area after attending college in the Midwest. While there, we learned (and have now practiced successfully for seven years) the Sympto-Thermal (S-T) method of Natural Family Planning.

AFTER OUR return here we were surprised to learn that there was little or no information available in the Archdiocese concerning any form of NFP other than the traditional rhythm method.

We expressed our concern about this to the powers that be and shortly found that we were the NFP program for the Archdiocese. We have been teaching classes here for the past

In fact, the whole concept of NFP can result in an improved attitude toward marriage . . . It encourages and develops joint decision making about this important aspect of your married life. No one partner is made to feel used or taken advantage of . . .

three years and were recently certified as instructors for the Couple-to-Couple League, which is the national organization responsible for the development of this method.

MOST PEOPLE, including most Catholics, are unaware of the new method of NFP which is so much more efficient than rhythm. In fact, when practiced properly, the symptothermal method boasts 98-99% effectiveness rating, which is similar to that of the pill and the IUD.

In addition, it doesn't cause physical problems or abortions. The S-T method is also very versatile and will work as well with women whose cycles are regular or irregular.

When practicing the S-T method, the woman observes her body for three signs indicating fertility or infertility:

- Basal body temperature;
- Changes in the cervix; and
- Changes in the cervical mucus.

These are observed on a daily basis. We really encourage the husband to get involved. He can be just as active as his wife in chart interpretation and

also in other daily tasks like temperature-taking. It's definitely a couple approach.

"There is a season for everything, a time for every occupation under heaven . . . a time for embracing, a time to refrain from embracing."

—Ecclesiastes 3:1.5

All systems of NFP still involve some abstinence during the fertile time if the couple does not desire to achieve pregnancy during that cycle. Usually a period of 7-10 days of abstinence is all that is indicated.

BUT, THERE are some very positive aspects to this. For example, when we become one in the sexual embrace we have no guilt feelings, no physical side effects, and no annoying preparation to be concerned with. And, we have a special "honeymoon" time to look forward to each month.

In fact, the whole concept of NFP can result in an improved attitude toward marriage. We've found that the successful practice of NFP involves a high level of communication between both marriage partners. It encourages and develops joint decision making about this important aspect of your married life. No one partner is made to feel used or taken advantage of, nor is either partner an uninvolved spectator to the couple's family planning method.

WE ALSO feel that attendance at

NFP classes can serve as a vehicle to help engaged couples discuss this aspect of their new life together. It leads each to a greater insight of the other's ideas and values concerning sex.

We had the opportunity to begin charting prior to our marriage and it was most helpful. It offers the tremendous advantage in that we learned the techniques of symptom observation, charting, and interpretation before we were married, so that after the wedding we weren't taking any risks in achieving a pregnancy.

Natural Family Planning classes are offered fairly often and at different locations in the Archdiocese.

We are also available to help with any questions.

You may contact us through the Family Enrichment Center at 651-0280.

Congratulations and Happy Loving.

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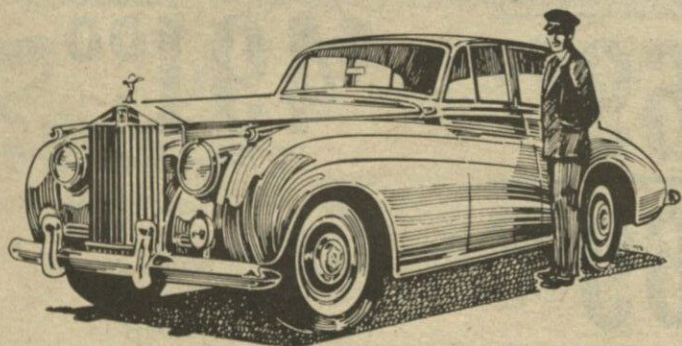
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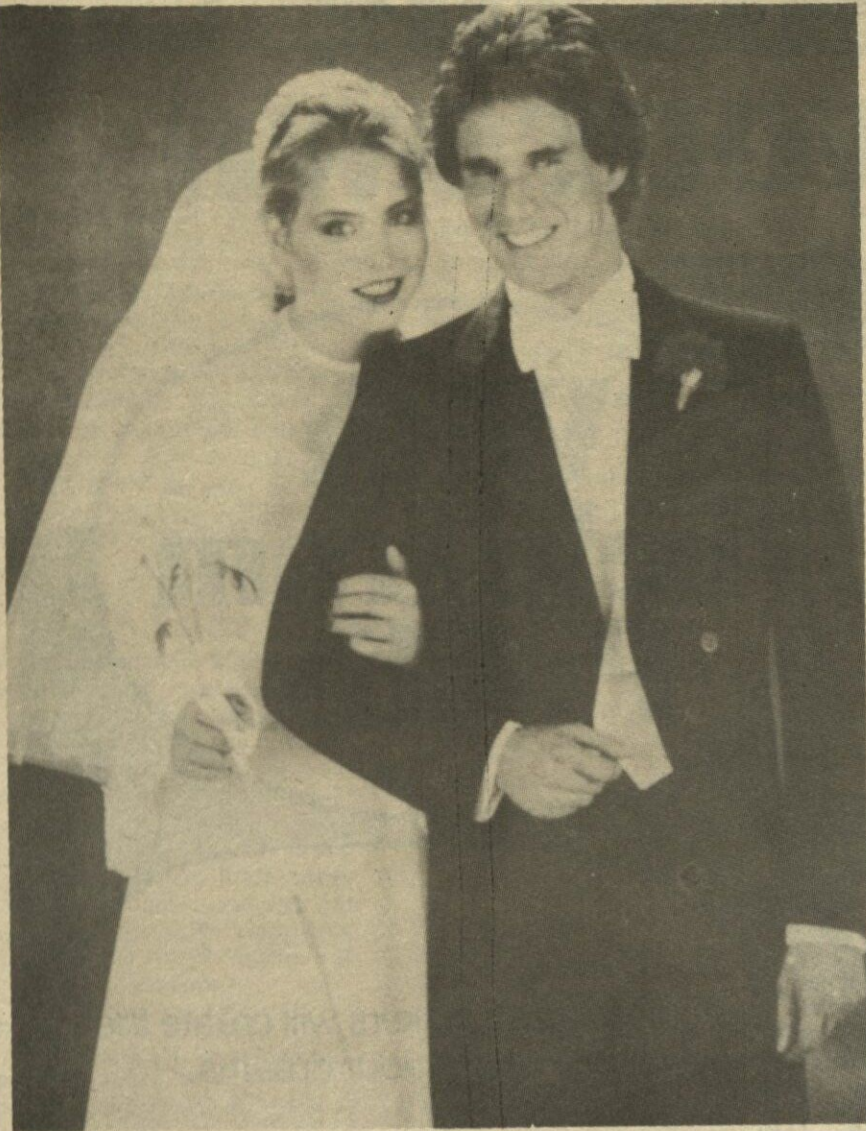
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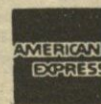
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Cuaresma, tiempo para unirnos más a Cristo

Amados míos en Cristo:

El amor de la Iglesia por ustedes la impele a Ella a hacer todos los esfuerzos para ayudarlos a enriquecer su vida espiritual, de modo que ustedes puedan ser felices en este mundo y eventualmente estar con el Señor en el Cielo para siempre.

Esta es la razón por la cual el Programa de Evangelización de la Arquidiócesis es un esfuerzo intensivo para renovar el modo de vivir las enseñanzas del Evangelio y ser más efectivo en compartirlas, especialmente con nuestros hermanos y hermanas que se han vuelto negligentes en vivir su Fe.

Miramos con esperanza a la estación de Cuaresma que se aproxima como un tiempo especial de gracia en nuestro común esfuerzo de crecimiento espiritual. Tradicionalmente, Cuaresma es una período de renovación espiritual, de reflexión y de celebrar el gran misterio de nuestra salvación a través de la vida, muerte y resurrección de Jesús.

Estamos pidiendo que este año, como parte de nuestro compartido plan de renovación, el énfasis sea en profundizar nuestro conocimiento del papel central en nuestras vidas de Jesús como SEÑOR, fortaleciendo nuestra relación con Jesús como una persona en quien dependemos totalmente para la salvación.

Hay un peligro, que con toda buena voluntad podamos concentrarnos en nuestra vida religiosa, en áreas que son ciertamente importantes y aún ser negligentes en lo que es el corazón y el alma de nuestra religión: nuestra relación personal con Jesús.

Podemos vivir vidas de justicia, honestidad, pureza, etc., pero todavía ser poco diferentes de un pagano si nuestras acciones no están completamente motivadas por la intención de ser sinceros con Jesús, y no estamos refiriéndonos al hecho de que realmente, nuestra santificación es totalmente el regalo de un Jesús amoroso y que el valor real de nuestros actos viene de su gracia transformadora obrando dentro de nosotros.

La salud física depende primeramente de cosas — alimentos, ejercicios, descanso, medicina. La salud espiritual depende principalmente de una persona: Jesucristo.

Nosotros, a veces, desarrollamos el hábito de recitar mecánicamente ciertas oraciones, o repetir ciertas prácticas religiosas, o nos empeñamos en ciertas actividades que son buenas en sí pero, nuevamente, sólo cobran valor real en la extensión en que ellas nos acerquen más a Jesucristo y sean vivificadas por su gracia dentro de nosotros.

Estamos justamente comprometidos a un más profundo sentido de parroquia y de comunidad familiar. Pero triunfaremos sólo si nuestra comunidad esta en Jesús, en Quien vivimos, respiramos, nos movemos y somos.

Estamos comprometidos a limpiar a nuestras comunidades del crimen. Triunfaremos sólo cuando volvamos a los valores del Evangelio de Jesús.

Hay todavía un peligro, que con el creciente secularismo y la indiferencia religiosa podamos fallar en distinguir entre las normas de conducta aceptada en la sociedad contemporánea, y la radical enseñanza del Evangelio de Jesucristo.

Estoy haciendo un llamado a los sacerdotes, religiosos y religiosas y a los fieles de la Arquidiócesis de Miami para tomar el tiempo de cuaresma como una estación especial para el enriquecimiento espiritual, haciéndolo un periodo de reflexión sobre nuestra relación con Jesús como Señor y como esto debiera transformar el modo en que vivimos.

Por la grandeza de su poder Cristo gobierna las cosas del Cielo y las cosas de la tierra, y con su omnisuperadora perfección y actividad El llena el cuerpo todo con las riquezas de Su gloria. (cf. Efe. 1:18-23) (Vaticano II, Constitución sobre la Iglesia).

Necesitamos reflexionar sobre el hecho, y dar gracias a Dios por ello, de que es por un Jesús amantísimo que nosotros somos salvados; por su Evangelio y por

la Iglesia Eucarística que fundó, El nos enseña los misterios de la vida espiritual, permanece con nosotros guiándonos y apoyándonos según transformamos nuestras vidas sobre la tierra y ganamos la eternidad del Cielo.

Cristo, habiendo sido levantado de la tierra, está atrayendo para sí a todos los hombres (Jn. 12:32). Levantándose entre los muertos (cf. Rom. 6:9), El envió su Espíritu dador de vida sobre Sus discípulos y por medio de Su Espíritu estableció Su cuerpo, la Iglesia, como el sacramento universal de salvación. Sentado a la derecha del Padre, El está continuamente activo en el mundo, llevando los hombres a la Iglesia y a través de ella uniéndolos más estrechamente a El y haciéndolos participantes de Su gloriosa vida, nutriéndolos con Su propio cuerpo y sangre (Vat. II, Constitución de la Iglesia).

La verdad es que sólo en el misterio del Verbo Encarnado el misterio del hombre cobra luz. Cristo, por la revelación del misterio del Padre y de Su amor, revela plenamente el hombre al hombre mismo y hace su llamado supremo.

El, Quien es "la imagen del Dios invisible" (Col. 1:15), es, El mismo, el hombre perfecto. El restauró en los hijos de Adán el parecido divino que había sido desfigurado desde el primer pecado. Puesto que la naturaleza humana como El la asumió no fue anulada, por ese mismo hecho fue elevada a una dignidad divina también respecto a nosotros. Porque por Su encarnación el Hijo de Dios se unió de alguna forma con todos los hombres. El trabajó con manos humanas, pensó con mente humana, actuó por humana voluntad y amó con corazón humano. Nacido de la Virgen María, El fue hecho verdaderamente uno de nosotros, igual a nosotros en todo excepto en el pecado (Vat. II, Constitución Pastoral Sobre la Iglesia en el Mundo Moderno).

Por tanto, amados míos, los aliento a ustedes a hacer de este tiempo de Cuaresma un tiempo para crecer más íntimamente, en agradecido conocimiento del papel de Jesucristo en vuestras vidas, en una nueva y amorosa unión con El en la oración y en un nuevo compromiso de vivir radicalmente las enseñanzas de Jesús como las encontramos en las Sagradas Escrituras y en las enseñanzas de la Iglesia. Que esta Cuaresma sea una estación en la que todos nos volvamos más efectivos discípulos de Jesús, siguiéndole más cercanamente, que seamos más verdaderos apóstoles de Jesús, al proclamarlo a El más claramente.

La Palabra de Dios, por Quien todas las cosas fueron hechas, fue El mismo hecho carne para que como hombre perfecto El pudiera salvar a todos los hombres y juntar todas las cosas en El mismo. El Señor es la meta de la historia humana, el punto focal de las ansias de la historia y de la civilización, el centro de la raza humana, el gozo de los corazones y la respuesta a todas sus aspiraciones.

Que esta época de Cuaresma sea especialmente un tiempo rico de crecimiento en vuestras amorosas relaciones personales con Jesús. Entre los medios para enriquecer vuestra vida espiritual están: participar plenamente de la Liturgia, la cual en Cuaresma dramatiza el misterio de la salvación y las enseñanzas de Jesús, oración en el hogar y reflexión sobre Jesús en vuestras vidas, lecturas meditativas de las Sagradas Escrituras, tomar parte en discusiones de grupo sobre temas bíblicos, meditar los misterios del Rosario y rezar el Via Crucis.

Que esta Cuaresma sea un tiempo para seguir el camino de Jesús más estrechamente recordando las palabras del Señor "Conocerán al árbol por sus frutos. Ninguno de esos que gritan "Señor, Señor" entrará en el Reino de Dios sino aquel que hace la voluntad de mi Padre que está en el Cielo" (Mt. 7, 20-21).


Que las penitencias que hagamos durante esta Cuaresma sean ofrecidas por la remisión de nuestros pecados, pero también como oración para que la Gracia de Dios esté con nosotros en nuestros esfuerzos conjuntos de renovación espiritual, haciendo más profunda nuestra relación con el Señor Jesús. Esta será la intención en favor de ustedes, de mis penitencias cuaresmales.

En forma muy especial me vuelvo a mis estimadísimos colaboradores en el Reino, los amados sacerdotes de la Arquidiócesis, así como los religiosos y religiosas y los trabajadores laicos, para que nos asistan en el desarrollo de este tema, "Jesús como Señor," durante la observación de la Cuaresma.

Rogamos la intercesión de María, Madre de Jesús y Patrona nuestra.

Devotamente suyos en Cristo

Edward A. McCarthy
Arzobispo de Miami



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Regulaciones de Cuaresma

- Miércoles de Ceniza (Feb. 24) y Viernes Santo:** Son días de ayuno y abstinencia (una sola comida completa. No comer carnes).
- Todos los viernes de Cuaresma** son días de abstinencia de carne.
- Las personas comprendidas entre los 21 y 59 años** de edad están obligadas a la abstinencia el Miércoles de Ceniza y el Viernes Santo.
- Las regulaciones arriba mencionadas, en su totalidad, son de obligación grave. Quiere decir que la falta en observar un número substancial de días penitenciales será considerada una seria infracción del espíritu de la estación penitencial.
- Los Católicos de todas las edades** son llamados a practicar actos voluntarios de negación propia durante la temporada de Cuaresma. Recomendamos vehementemente la asistencia diaria a Misa. También recomendamos lecturas espirituales, especialmente de las Escrituras, rezar el Rosario y meditar sus misterios y hacer el Via Crucis.

“Algo nuevo está sucediendo, de lo cual nunca se vió ni oyó...”

Por José P. Alonso

“Algo nuevo está sucediendo, una nueva realidad, algo de lo que nunca se había oído ni se había visto antes”, dijo el Rvdo. Padre Mario Vizcaino, Sch.P., en la Segunda Celebración Anual de Ministerios Laicos que tuvo lugar el pasado sábado 13 de Febrero en los amplios y hospitalarios salones de la Parroquia Santa Rosa de Lima en el noreste de Miami.

En 1980 los obispos de los Estados Unidos ya mostraron su entusiasmo por la actividad laica y así lo dejaron saber en un folleto publicado conmemorando el XV Aniversario de la promulgación de decreto apostólico “Sobre el Apostolado Seglar”. Dijeron los Obispos:

“Nosotros, los Obispos de los Estados Unidos... damos gracias a Dios por lo que está sucediendo entre los laicos y proclamamos lo mejor que podemos lo que hemos vivido y aprendido de ellos”.

Esta Segunda Celebración fue una reafirmación a la expresión de los señores obispos hace dos años de que el seglar sigue despierto, en guardia y preparándose más para la difusión de la Buena Nueva de salvación. También es una espontánea respuesta a la pregunta del Papa Pablo VI en su exhortación apostólica “El Evangelio debe proclamarse” (Evangelii Nuntiandi). “¿quien tiene la misión de evangelizar?” Porque este día se reunieron 350 personas, entre ellos varios sacerdotes, religiosos y diáconos para dar testimonio de su acción evangelizadora y profundizar más en los medios de llevar el mensaje al mundo.

Es evidente que el pueblo llamado por Jesús para servir al Padre ha oído la respuesta del Santo Padre Pablo VI a su propia pregunta al decir que “in-



La Dra. Mercedes Scopetta durante su taller “Ministrando a los Ministros”

cumbe a toda la Iglesia (el total de los creyentes) ir por todo el mundo cumpliendo el mandato Divino de anunciar el Evangelio a toda criatura”. Y los laicos de nuestra Arquidiócesis lo oyeron bien...

Así lo manifestó el Padre Vizcaino, director del Instituto Pastoral del Sureste, cuando declaró que la actividad de los seglares y las oficinas de Ministerio Laico y de Evangelización de la Arquidiócesis de Miami son las más notables de todas las diócesis del país.

La celebración fue eficientemente coordinada por las Oficinas Arquidiocesanas de Ministerios Laicos y de Evangelización. Presentaron un programa excepcional que magnificó el lema de la celebración “Jesús es Señor”.

Para comenzar, canciones inspira-

cionales prepararon el ánimo de los asistentes. Fueron interpretadas por miembros de la Oficina de Ministerios Laicos. Después los Maestros de Ceremonia, Linda y John DiPrima, de la rama de dicha oficina en Broward County, introdujeron al Padre Charles Sullivan, C.P. quien dirigió la oración de apertura, al Padre William Sheehan, O.M.I., Director de Formación de la Oficina de Ministerios Laicos quien fué el orador principal en la sesión de la mañana y a la Dra. Mercedes Scopetta, Directora de la mencionada oficina.

El Azobispo Edward A. McCarthy presidió la Liturgia Eucarística y concelebraron el párroco de Santa Rosa de Lima, Monseñor Noel Fogarty y los sacerdotes que asistieron a la celebración. El Padre David Russell,

párroco de St. Louis ofreció la homilía y el grupo musical de su parroquia tuvo a su cargo la música litúrgica.

En la sesión de la mañana hubo seis “talleres” y después del almuerzo se ofrecieron otros seis. La presentación de la sesión vespertina estuvo a cargo del Padre Mario Vizcaino quien habló sobre el tema “Jesús, Señor del Sistema Social”, señalando la diferencia entre la vida en la época del Antiguo Testamento y la del Nuevo Testamento, “la nueva realidad que trajo Cristo con su vida, cosas de las que nunca antes se oyó ni se vieron”; los portentosos milagros que hacía y las cosas que anunciaba.

“Hoy necesitamos milagros, grandes milagros”, dijo el P. Vizcaino. “Tenemos que producir grandes milagros de amor donde haya odio... producir el milagro de detener nuestra prisa para escuchar a otros... el milagro de consolar al que sufre, alimentar al hambriento y el milagro de dar un rayito de esperanza al desesperado...”

“Porque si tenemos un mismo Padre, si Dios es Padre de todos ¿qué somos nosotros? Somos hermanos y hermanas, ni siquiera primos, sino ¡hermanos y hermanas!

Muy elogiosos fueron los comentarios de los asistentes a los talleres que cubrieron todos los aspectos de la vida de Fe y del Señorío de Jesús en el mundo, Señorío descrito por el Padre Russell en la homilía:

“¿Por que el ‘universo’ no se llama ‘poliverso o multiverso’? Porque es uno, muchas galaxias que hacen una sola cosa. Y Cristo, Señor de Todo es la goma cósmica que lo mantiene unido, el elmer’s glue que lo ha pegado todo. El es el Señor de todo, de la Iglesia, de las diócesis y de las parroquia. El es Cabeza de todo”.

COMIDA, ROPA Y VIVIENDA NO BASTAN

Washington (NC) — Para combatir la pobreza hay que ir a sus raíces, pues no basta ayudar a los pobres con alimentos, ropas, vivienda y otros servicios de emergencia, dijo a un comité del congreso el P. Marvin Mottet, director de la Campaña pro Desarrollo Humano de la U.S. Catholic Conference, al pedir que no se aprueben las reducciones propuestas por la Administración Reagan para agencias de servicio social voluntario como VISTA. Se necesita, agregó, una reforma de actitudes y estructuras en la sociedad norteamericana. En esos días tres ladrones jóvenes le robaron cuando se dirigía a la Casa Obrera donde vive en un barrio pobre de Washington.

¿QUIEN ES EL P. HOYE?

Taunton, Mass. (NC) — El nuevo secretario de la US Catholic Conference P. Daniel Joye, de 36 años, quien sucede a Mons. Thomas Kelly nombrado arzobispo de Louisville, Ky., viene de una devota familia de la parroquia de St. Mary en Taunton,

NOTICIAS DE LA SEMANA

donde fue monaquito. La familia tiene ocho hijos y una hija que fueron educados en los principios cristianos, según dijo en entrevista al semanario The Anchor, el mayor de ellos, Charles. La madre, Sra. Virginia Hoye, recordó la infancia del hoy sacerdote como sencilla pero activa. En la escuela Daniel fue miembro de la banda, de los equipos deportivos, del de debates, y del grupo que editó el anuario. “Ahora va a necesitar más plegarias,” dijo la señora.

TE DEUM EN LA CATEDRAL POR VICTORI ELECTORAL

Costa Rica (NC) — “Para dar gracias por la lindísima fiesta cívica que fue el torneo electoral” del 7 de Febrero, no para celebrar una victoria personal, el presidente electo Luis Alberto Monge (obtuvo el 60% de los votos) pidió al arzobispo de San José Mons. Román Arrieta que celebrara un Te Deum al día siguiente, a lo cual éste accedió. Ante unas 50,000 personas congregadas

frente a la catedral el arzobispo señaló que casi todos los costarricenses son cristianos y por lo tanto la gestión administrativa y las leyes deben inspirarse en sus tradiciones, en particular “el respeto a la familia, seno de la temprana infancia donde se gestan las virtudes del costarricense.” Mencionó las amenazas del aborto, el divorcio, el control artificial de la natalidad. Pidió además austeridad para superar “la crisis económica; si no la curamos vendrán trastornos en el campo social de gravísimas consecuencias.” Referirse indirectamente a la violencia en otros países del istmo centroamericano.

FEBRERO, MES DE LA PRENSA CATOLICA

Washington (NC) — Febrero, mes de la prensa católica, llegó junto con un aumento en los costos por la inflación y el alza de tarifas de correo (casi el 80 por ciento), medio principal de la circulación de los numerosos semanarios. Para combatir la carestía, algunos piensan

reducir el número de ediciones, elevar tarifas de anuncios, mejorar la cobertura de los eventos, hacer rifas y utilizar más horas los equipos con contratos a particulares. Muchos cobran un promedio de \$10 por la suscripción anual.

OPERACION TAZA DE ARROZ

Nueva York (NC) — La Operación Taza de Arroz en que las familias católicas ayunan un día y contribuyen lo así ahorrado al fondo pro-tercer mundo ha recogido en seis años \$13 millones, dice Mons. Edwin Broderick, director de Catholic Relief Services. La idea es dar a los pobres en 70 países herramientas, semillas, animales caseros y fondos para que abran pozos y utilicen bombas de agua para regadío y uso doméstico. “Así se entrena a la gente a valerse por sí mismos,” comentó el obispo. Ejemplos: 40,000 semillas de olivo a campesinos en Jordania, la formación en India de 1,600 muchachas en nutrición para aconsejar a madres jóvenes, agua potable y programas de salud en Yemen, cooperativas agrícolas y cría de animales.

Fund to help nuke workers quit

OMAHA, Neb. (NC) — Bishop Leroy Matthiesen of Amarillo, Texas, announced Feb. 13 the establishment of a Solidarity Peace Fund to help workers leave their jobs at a nuclear warhead assembly plant in his home diocese.

"We who believe that we are stewards of life and creation, not its masters, must use all the religious and moral vision we have to prevent a threat to what God has created, what we could destroy but never re-create," the bishop said at a press conference in Omaha.

He said the fund would be used to help employees who wish to resign for reasons of conscience from the production of nuclear weapons at the

Pantex plant in his diocese. The plant is the final assembly point for nuclear weapons.

TO START the fund, \$10,000 was donated by the central province of the Oblates of Mary Immaculate. The money will be administered by the Diocese of Amarillo.

Last August Bishop Matthiesen urged individuals involved in the production and stockpiling of nuclear weapons to consider what they are doing, to resign from such activities, and to seek employment in peaceful pursuits.

Twelve other Texas bishops later joined in support of his appeal.

The bishop said he decided to organize the fund when a member of

his parish, employed at the plant, came to him saying that he felt that working at the plant might be immoral.

Bishop Matthiesen said that the man was near retirement, and finding another job would be difficult for him.

THE PRELATE said that 500 to 600 employees at the plant are Catholics within his diocese, and that some have already resigned, but he doesn't know their names.

"The church needs to respond to people who need counseling when they have trouble with their conscience," he said. "The church also has a broader responsibility to society to look for peace and harmony. We are saying this is not the way to go."

Bishop Matthiesen commented on his stand: "By living in one of the nuclear superpowers, we are called to a specific form of witness. The very created order is threatened by nuclear war."

Cardinal backs right to national defense

NEW YORK (NC) — At a World Day of Peace celebration in St. Patrick's Cathedral, Cardinal Terence Cooke of New York said Pope John Paul II has taught that nations have a right to self-defense.

"The holy father tells us," the cardinal said Feb. 10, that "people have a right to protect their existence and freedom by proportionate means against an unjust aggressor."

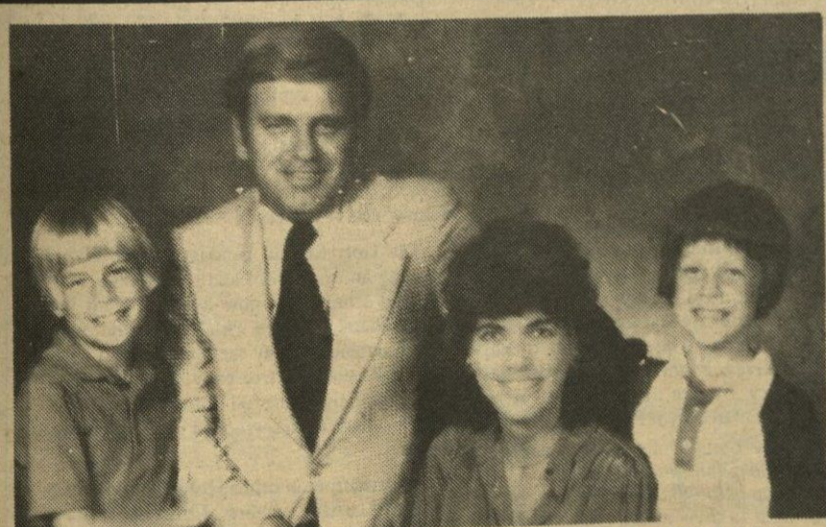
Cardinal Cooke, military vicar for the United States, has been criticized by some New York clergymen, Religious and lay people for stating that the possession of nuclear weapons is morally tolerable.

With many Communist and Third World diplomats from the United Nations listening, the cardinal said

the pope's World Day of Peace message "must be seen in the background of international tensions and with a realistic awareness of plans based on aggression, domination and the manipulation of others."

Welcoming the congregation made up of ambassadors to the United Nations and staffs of U.N. delegations to the world organization, Cardinal Cooke said it is Pope John Paul's conviction that "peace in its innermost reality belongs to the essentially human order."

Quoting from the pope's World Day of Peace message, the cardinal said: "Peace is of a rational and moral nature, the fruit of truth and virtue . . . and is directed toward the common good to be attained in truth, justice and love."



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Local laity celebrate Jesus

(Continued from page 3)

is not fulfilling its mission, that it still has much to change and accomplish, it's because the body is not doing the will of the Head.

Ministry must be based totally and exclusively on the will of Jesus Christ and the fact that He is Lord.

"You must be absolutely clear . . . because unless you are absolutely clear, your ministry will have no power and your life will have no purpose," Fr. Russell continued.

The laity can meet, discuss and plan to the point of exhaustion, but they will accomplish nothing if they do not follow the will of the Head, Jesus Christ.

ONE OF THE most important points made at the conference, in workshops and keynote addresses, was the fact that the laity do not fulfill their mission in the body of Christ by simply waiting for their pastors or priests to outline goals, make decisions and implement programs.

Shared ministry is a concept rooted in the early Church which makes laity, priests and religious equally responsible for spreading the Word.

Zoila Diaz, candidate for assistant director of the Office of Lay Ministry who co-chaired a workshop on shared ministry, explained that the priest in a parish should be the "animator" of the community, the one who detects and fosters people's gifts and then helps them do their jobs.

This "doesn't mean that the lay people come and take over. It means that we all work together," Diaz said.

ECHOING THE same theme, Fr. Greg Comella, director of Formation for Lay Ministry in Palm Beach County, and Hilda Montalvo, regional director of the office in Palm Beach, co-chaired a workshop on the church of the '80s, a "community of disciples."

They stressed that lay people must "become Church, experience Church," in Montalvo's words, and the only way to do that is in small groups.

Every parish, no matter how large, can become more personal and more early-Church-like if the laity themselves begin to form small groups that meet regularly, in addition to Sunday Mass, to pray and share together.

The groups are not outside the parish by any means, Montalvo said, they are very much a part of it. Ultimately, the parish becomes the

New major at Biscayne

A newly-acquired "state-of-the-art" computer system has enabled Biscayne College, one of South Florida's two Catholic colleges, to introduce Computer Science as a major in 1982.

Biscayne College has also added majors in International Enterprise and Paralegal studies. Graduate courses are offered in Human Resources and Pastoral Ministries and plans for developing a Master in Business Administration and another one in Sports Administration are underway.

For more information, call or write Dr. James Parker, 16400 N.W. 32 Avenue, Opa Locka, FL 33054; 625-6000.

place where the small communities come together to form the larger Church.

Although this concept of Basic Christian Communities has been around since the early church, Montalvo said it has gotten a bad name because in Latin America it has become associated with politics and the controversial "theology of liberation."

"As soon as you mention that, people turn you off. But when you look at Christ and the early Church, that's exactly what it was — a basic Christian community," Montalvo

said. Politics has nothing to do with it.

IN AN afternoon keynote address, Fr. Mario Vizcaino, director of the Southeast Regional Office for Hispanic Affairs, said the laity must make the "new Life" that Jesus announced a way of life in the Church and the world today.

"Today we need lots of great miracles," he said. "We have to produce outstanding miracles too. We have to produce miracles of love where there is hate. We have to make the miracle of stopping the rush in

our lives to listen to others."

Archbishop Edward McCarthy also spoke about the need for change and miracles, especially in the face of South Florida's problems.

"It's not more jails but more Jesus that we need in this Archdiocese," he said. Evangelization depends first of all on "deepening our personal relationship with Jesus Christ."

And thanks to lay people like those present at the conference, who are dedicated to "the renewal of the life of faith in this Archdiocese," the Archbishop concluded, "the spirit is moving."

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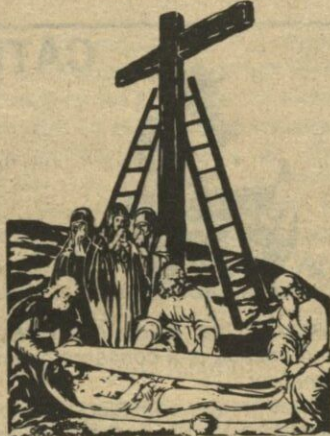
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"A Christian Image More Powerful Than The Cross."

The 2,000 Year Mystery of the Shroud.



Then Pilate therefore took him and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands.

John 19:1-3

In St. John's Cathedral in Turin, Italy is an unbleached linen shroud that measures 14 feet 3 inches long by 3 feet 7 inches wide. It is yellowed with age and patched from burns caused by a fire in 1532.

Clearly marked upon the Shroud is the

faint, brownish outline of a bearded man measuring almost 6 feet in height. His eyes are closed and his hands are crossed at his loins.

First reference to the Shroud's existence appeared in paintings around the 6th Century, A.D. It showed up again in Constantinople in the Middle Ages, then disappeared when the city was sacked during the Crusades in 1204. The Shroud then reappeared in Livey, France in 1356, and again in Chambéry, France in 1453 when it was sold to the Italian Royal Family in Turin.

And they brought him to the place called Golgotha, which, translated, is the Place of the Skull. And they gave him wine to drink mixed with Myrrh; but he did not take it. Then they crucified him.

Mark 15:20-24

A "photographic" record of His suffering.

In 1898, when photography was in its infancy, the Shroud, now housed in a silver box above the altar of St. John's Cathedral, was photographed by Secondo Pia of Turin.

In his darkroom, Pia lifted the plate glass negative from the developing tray and held it up to the red safety light. What he saw took his breath away. In his trembling hands was an actual "photograph" of Jesus Christ. The image on the Shroud was merely a negative.

Every detail of the Crucifixion as recorded in the Bible was there in photographic detail. Across the figure's brow were bloodstains from the crown of thorns. Between the 5th and 6th ribs, stains told the story of the Roman soldier's lance.

But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

John 19:33-34

Marks at the forearms betrayed the real manner in which Christ had been nailed to the cross; not through his palms which, later tests proved, would quickly have torn through the flesh under his weight, but through his wrists.

Similar nail marks were evident on each foot. Other stains about the body were found to be scourgings from a 3-thonged Roman whip weighted with metal tips.

A German forensic scientist analyzed plant spores on the cloth and found them to be identical to plants found in the Holy Land.



Is this an actual "photograph" of Christ?

A Symbol Not of Death but of His Resurrection.

This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre. . .

Luke 23:52-53

The cross, symbolizing Christ's death, has been worn as a symbol of Christian belief since earliest times. The Holy Shroud is not a symbol of Christ's death but of his rebirth. For it was from this Shroud that Christ was resurrected.

The Holy Shroud pendant (shown above), bearing an exact front and back replica of the Shroud's image, is now available with matching chain. Included with the pendant, which has been endorsed by the Holy Shroud Guild, you will receive a free copy of the guild's 63 page book giving the full history of the Shroud. The pendant comes wrapped in a linen prayer-cloth.

Information on other Holy Shroud books, photos, cards, posters, filmstrips, slides, and motion pictures will also be sent free to pendant purchasers.

Pendant prices are as follows: 24 Karat gold plated - \$14.95, Sterling silver - \$39.95, 14 Karat gold - \$99.95. Include \$2.00 postage and handling. (Florida residents add 4% sales tax.)

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Soaps and tests

The cultural deprivation of our educated children

By Michael Gallagher

NEW YORK (NC) — One of the incidental observations of biblical scholar Father John L. McKenzie was — and perhaps still is — this gem of insight: "It's not a waste of time to learn about how other people wasted their time."

Millions of our fellow Americans, as I need hardly tell you, experience acute mental anguish at the very thought of having to get through the day without their soap opera fix. (Yes, I know, millions of others — predominantly male and well past the first bloom of youth — are similarly addicted to televised football and baseball, but why get everybody mad at you at once?)

Now I know that the soaps, with "General Hospital" setting the pace, depict all sorts of untoward behavior, with sexual misconduct the favorite and greed a distant second. I know that young children come home from school and tune in this sort of thing. All of which is ample cause for outrage. But let's forget moral considerations for just a minute.

WHAT I FIND most distressing about the "General Hospital" phenomenon is that some three-quarters of "GH's" 14 million viewers fall into the 18-34 category. There seems to be especially wild enthusiasm for the show among college students.

What's most sad and frightening about this aspect of the "GH" craze is not that so many young people are in fact wasting their time on such inept and ludicrous entertainment but that they should want to do so in the first place. And why do they want to do so? Well, as somebody once said, nature abhors a vacuum.

These privileged young people are susceptible to trash simply because their cultural lives are empty.

The other day I read a book to my two daughters, aged seven and four. The book, written by a wise and witty woman named Miriam Cohen, was called *First Grade Takes a Test*, and, as it turned out, big Daddy appreciated it even more than little



OLYMPIC DRAMA — After a fall, Ian Charleson as British Olympic star Eric Liddell, is helped to his feet in "Chariots of Fire," an award-winning film based on the 1924 Olympics in Paris. The international cast includes Ben Cross, Nigel Davenport, Brad Davis and Sir John Gielgud. The U.S. Catholic Conference has rated the movie A-1, recommended. (NC Photo)

Maureen and Julie.

In Miss Cohen's story, a lady from the principal's office — with a toothy smile and big horn-rimmed glasses — comes in with a sheaf of special examination papers covered with multiple-choice boxes.

ANA MARIA is delighted. "Oh good, now we can see how smart we are!" she chortles. The enthusiasm of the rest of the kids, however, is muted.

The teacher tells them to go as quickly as they can and not take too much time on any one question, and so they set to work.

The first question puzzles George: "Rabbits eat: (lettuce) (dog food) (sandwiches)." He raises his hand to tell the teacher that rabbits have to eat carrots. The teacher nods and smiles, putting her finger to her lips.

George draws a carrot next to the question so that the examiners will know.

Jeanne has trouble with another question, one that shows a girl, Susie, passing what looks like a sandwich, to a boy named Phil. She has to indicate by her choice who is the taller or whether they are the same size. But Jeanne wonders what passing a sandwich has to do with how tall a person is. And what kind of sandwich is it anyway?

Ana Maria breezes through the test. Her efforts get her into a special class, moreover, where her presumably superior intellectual powers will get freer rein. Her lack of imagination and her ability to conform, which involves an avoidance of useless knowledge — i.e. the kind they don't test you on — have helped

to make her a great test passer. She's culturally deprived, but you'd never guess it from her grades.

IS IT ANY wonder that boys and girls like Ana Maria, once they get to Harvard or Boston College, turn to the likes of "General Hospital" (or "Animal House") to fill in the vacuum left by their education? They've never developed a critical awareness. They have no radar to tell them that trash is trash.

More importantly, I think, they've never learned to appreciate, to wonder, to become emotionally involved with the greatness and complexity of life. They've never been stirred by the courage of Antigone. They've never shed a tear over Juliet and her Romeo.

Ignore culture and you endanger morals.

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Scriptural Insights

GOD SURPRISES US

Readings: Isaiah 43:18f, 21f, 24f; 2 Corinthians 1:18-22; Mark 2:1-12

By Fr. Richard Murphy, O.P.

Familiar things contain many surprises. What is more familiar, or more surprising, than fathers and mothers, husbands and wives, parents and children? What could be older than the a-b-c's or the 1-2-3's, or for that matter, the Church, Mass, the Bible, and God Himself? Yet in and through them all, there is much for us to learn, and to enjoy.

God is the great expert at surprises. His ways are not our ways but are unforeseeable and marvelous, and quite unpredictable. For example, He made the universe out of nothing, but because He was bored or had nothing to do, but out of His sheer goodness (Goodness is like that). His own company left nothing to be desired, but He freely entered into a covenant with a rag-tag sort of people, as part of His plan for the salvation of mankind. To this people He kept making extraordinary promises, and what is more extraordinary, He kept them. The biggest surprise of all came when He sent His own Son into the world, as its Savior.

ST. PAUL was thinking along these lines when he said that God is the great "yes." When He says a thing, He means it. He keeps His promises. Jesus, the promised Messiah, came; He was unfailingly and refreshingly different, new. Unlike the pagan gods, who only came down to earth to have a good time, Jesus came prepared to suffer and to die, to make expiation for the sins of all people. Why? "Greater love than this no man has, that a man lay down his life for his friends" (John 15:13; Romans 5:6-8).

Jesus spoke much about the wonders of God, and He performed many miracles. Once He was in a house and the doors were so jammed with people that a number of men proceeded to dig a hole in the (flat)

roof and let their friend, a paralyzed man, down through it, seeking Jesus' help.

Their confidence was to be rewarded in a wholly unusual way. Jesus assured the man that his sins were forgiven! That was a strange thing to say, for God is the One who forgives sins. Some of the scribes grumbled at Him, but He did not back off; instead, He made it plain that He could not only heal the paralyzed man (all

could see that), but He could also forgive sins (that, no one could see).

TO DO THE one was proof that He could do the other. Then, dramatically, He commanded the paralytic to stand up and walk. And he did!

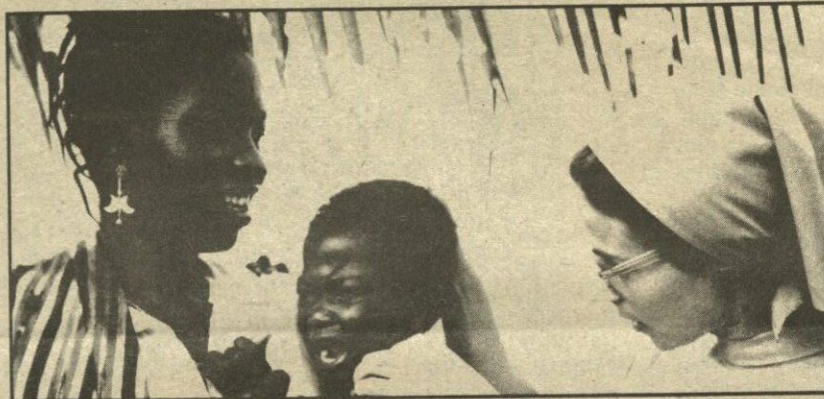
Coming to church to worship God is not like reading a book or going to a show. When the show is over we go home, and once the book is finished we forget it. We come to church to do

more than just look at what is happening, more than just listen to what is said to us.

God's house is a place where we are revived and restored to spiritual health through Penance and the Eucharist. More than that, it is there that we are encouraged to be good, and to do good, as we see so many good people about us. God has lots of new surprises for us.

(Alt Publishing Corp.)

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Seek justice, not guns in Salvador trial—Bishop

SAN SALVADOR, El Salvador (NC) — The trial of five former National Guardsmen accused of the murders of four American churchwomen should be aimed at "true justice" and not at pleasing the United States to gain more military aid, according to Bishop Arturo Rivera Damas.

"I hope this is not simply a gesture to gain publicity and promote further U.S. aid, but rather a sign that justice is beginning to be applied impartially," said Bishop Rivera, apostolic administrator of the Archdiocese of San Salvador, after Sunday Mass Feb. 14.

Bishop Rivera's comments came one day after a Salvadoran judge formally ruled that there was sufficient evidence to hold the five on suspicion of "aggravated homicide" in the killings of the four women in December 1980.

The five men being held in the case are Luis Antonio Colindres Aleman, the subsergeant who allegedly ordered the killings, Francisco Orlando Contreras Recinos, Jose Roberto Canjura, Carlos Joaquin Contreras Palacios and Daniel Canales Ramirez.

The arraignment of the ex-Guardsmen came in the middle of a number of other developments in the El Salvador crisis:

- The U.S. ambassador to El Salvador, Deane R. Hinton, said in a speech that the Salvadoran government at times has come "dangerously close" to intolerable abuses of human rights. While American citizens understand "some abuses by those engaged in battle," Hinton said, Salvadorans have tolerated "serious excesses" which could jeopardize future U.S. support.

- Three groups of U.S. con-

gressmen went to El Salvador on fact-finding trips during a congressional recess. One, Sen. Patrick J. Leahy (D-Vt.), said he got into an argument with El Salvador's defense minister, Gen. Jose Guillermo Garcia, and said Garcia gave "totally unsatisfactory" answers to questions about human rights abuses.

- A U.S. Army lieutenant colonel was ordered out of El Salvador after an American television crew videotaped a group of U.S. military advisers carrying M16 automatic rifles in a possible combat zone. The Reagan administration had been assuring critics of its aid program for El Salvador that American soldiers would not risk getting involved in the war with leftist guerrillas.

- The president of the U.S. Catholic bishops' conferences, Archbishop John R. Roach of St. Paul-Minneapolis, objected to U.S. plans



Bishop Arturo Rivera Damas

to provide \$81 million in additional military aid to El Salvador during 1982. "If the United States is to play any constructive role in ending the fratricidal conflict, it should be by strengthening the political will of those willing to dialogue, not by massively increasing the destructive capability of the armed forces," Archbishop Roach said.

Irish group hits aid to Salvador

DUBLIN, Ireland (NC) — An Irish parliamentary delegation that recently visited El Salvador sharply rapped the Salvadoran government's human rights record, criticized U.S. policy toward the Central American country and declared that the approaching elections in El Salvador are "nothing more than a farce."

In a 96-page report released Feb. 11 the delegation called for an end to military aid to El Salvador and urged a negotiated settlement as "the only realistic solution to the conflict."

It also called the Salvadoran government's land reform program "ill-conceived and unsuited to conditions in the country" and called for more aid for an estimated 400,000 refugees from the country's civil war.

THE REPORT also contradicted the U.S. State Department's recent human rights statement that it is impossible to allocate blame on the right or left for the thousands of civilian

killings in El Salvador.

"The security forces are primarily responsible for the estimated 36,000 murders which have occurred in El Salvador over the past two years," said the Irish delegation's report.

At a press conference releasing the report Deputy Niall Andrews, a member of the delegation, criticized President Reagan's certification of human rights progress in El Salvador, declaring that the five conditions laid down by the U.S. Congress for continuing U.S. military aid to El Salvador and had not been met.

"Nevertheless, President Reagan has decided to certify that the conditions have been met, and so the slaughter of the citizens of El Salvador will continue with the help of U.S. aid," he said.

DEPUTY MICHAEL D. Higgins, another delegation member, said that, with "a long tradition of officially organized electoral fraud" in

El Salvador and only parties of the right participating in the planned March elections, the elections are an "insultingly cynical" attempt "to dress up a military dictatorship in the trappings of democracy."

He called the land reform program a cosmetic operation. The country's important coffee-producing land has been exempted from the program for a decade, he said, and many of tenant

farmers who try to obtain title to their land under the program are murdered by the armed forces.

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Mini Convention at Cathedral

The department of religious education for the archdiocese of Miami is announcing a Mini Convention on Feb. 27 at St. Mary's Cathedral.

Fr. Regis Duffy will speak on the Sacraments and Commitment. How do sacraments express our commitment to God? How much can be asked of parents presenting their children to baptism? What does it mean when couples ask the Church to witness their marriage? How much of a commitment is involved with Confirmation? What do sacraments mean for children and parents at time of First Penance and First Eucharist? His ideas will be of great benefit for clergy, teachers in school and religious education programs, or for

any interested person.

Currently teaching at Holy Name College in Washington, D.C., Fr. Regis holds seven academic degrees, including a doctorate in sacramental theology from the Institut Catholique in Paris. He has worked in campus ministry, taught on high school and college levels, and has done parish work.

On that same day we will also have publishers workshops and exhibits, including Wm. C. Brown, William H. Sadler, Inc., Silver Burdett Company and Benziger.

Registration and exhibits will begin at 9:30 a.m. The program will last until 3 p.m., including lunch. A \$5 donation for the whole day.

Ex-Miami priest heads new center

A new development center for Maryknoll Missioners recently established in Gainesville is under the direction of Father Bill Scheer, M.M., formerly of Miami.

The son of Mr. and Mrs. John Scheer of St. Rose of Lima parish, Father Scheer was ordained for the Maryknoll Fathers after graduation from St. Rose of Lima School and

Archbishop Curley High School. He is a frequent visitor to his home parish and spent seven years serving in Bolivia before his assignment in the U.S.

The new headquarters for Maryknoll priests and Brothers in the southeast U.S. is located at 24 S.W. 40 Street, Gainesville.

It's a Date

St. Agatha Family Guild will be sponsoring a "Spaghetti Night," Friday Feb. 19 at 7:30 p.m. in the parish hall, 1111 S.W. 107th Ave. The cost is \$2.50 for adults and \$1.25 for children. All parishoners and friends are invited to attend. Tickets may be purchased at the door the night of the affair.

St. James Church in North Miami will be holding its annual carnival Feb. 18, 19, 20 and 21. The grand prize is a 1982 Oldsmobile Cutlass Supreme. There will also be 7 cash prizes given away each night - \$1,000, \$300, \$100, \$75 and three \$50. There will be food, rides, games, and fun for everyone of all ages.

St. Sebastian Council of Catholic Women is sponsoring a Mardi Gras luncheon with fashions by Saks on Feb. 23 at the Bahia Mar Hotel in Ft. Lauderdale. Reservations are being accepted by Mrs. David McCarroll, 565-7382. Mrs. William Brady is general Chairman. All proceeds will go to the parish fund.

The **Community of the Living Word** prayer group has invited Fr. Donald Walk to be guest speaker at a meeting at St. Anns parish on March 1 at 7:30 p.m. The topic will be "Scripture and Mental Healing."

Visitation Church, 19100 N. Miami Ave., will hold a "Big Top" carnival on Feb. 25th through the 28th at the church grounds. See Gonzo the clown, enjoy food, games and rides and win one of

three \$1,000 grand prizes or a color TV or black and white TV.

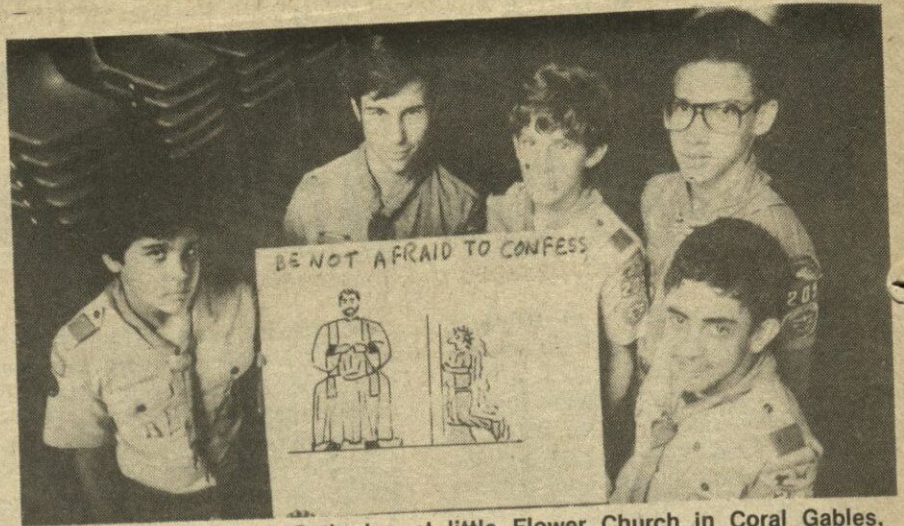
The **St. Richard parish** women's and men's clubs will host a sweetheart dance in the parish center on Feb. 19 at 8 p.m. Live music. Tickets \$4. Hors d'oeuvres. For more information and reservations call 233-8711. St. Richard parish is located at 7500 S.W. 152 St.

St. Raymond Youth Group will sponsor a garage sale Feb. 20 from 9 a.m. to 5 p.m. Proceeds will be used towards the edification of stronger Christian Youth Awareness programs in the community.

Catholic Daughters of America, Ct. Holy Spirit No. 1912 Pompano Beach, will hold a dessert/card party February 27 at 12:00 noon at St. Elizabeth Gardens, Pompano Beach. Donation \$1.50. Refreshments will be served. Anyone may attend. For information call regent: Rosalie Lidestri at 781-5008.

St. John Neumann and Christ the King Churches are co-sponsoring a carnival Feb. 25 - 28 on the Christ the King grounds, 16000 S.W. 112 Avenue. There will be an Amusements of America midway, foods, a \$9000.00 raffle, and games for all ages. The proceeds will be split jointly by the two churches. Hours: Thursday, 6-10 p.m.; Friday, 6-11 p.m.; Saturday 11-11 p.m.; and Sunday 1-8 p.m.

The **Dade Catholic Singles Club** will be bowling Feb. 20 at 8:30 p.m. at the Don



SCOUT RETREAT — Gathering at little Flower Church in Coral Gables, Catholic scouts from Dade County attended a "day of recollection" this weekend when they heard talks on the vestments and the sacraments and exhibited posters such as the one above made by (from left) Raphael Aleman, Daniel Martinez, Eduardo Gonzalez, Sergio Trenzado, and Juan Carlos Julia of Troop 205. Voice photo by Prentice Browning.

Sacred Dance Festival

The 1982 Sacred Dance Guild Festival will be held at the University of Miami, March 5-9.

The guild, a non-profit corporation with international membership devoted to sacred dance in worship, is sponsoring the conference with the assistance of Biscayne College Campus Ministry and the Institute for Pastoral Ministries, Good Shepherd Lutheran Church, Presbyterian Churches of South Florida, St. Hugh, St. Jerome, St. Louis, St. Maurice Catholic Churches, and the University of Miami Dance

Department.

The five day conference, which is open to all interested persons (dancers, musicians, liturgists, clergy, students), will allow for a blend of religious, cultural and personal growth oriented activities. Those interested may register for the entire conference, one day of the conference, or for any segment of any day, according to Program Coordinator Virginia B. Shuker.

Detailed information may be obtained from Mrs. Shuker, 432-0507, or from Michele Bemis, 962-8773.

Carter Kendale Lanes, 13600 N. Kendall Dr. On Feb. 21 they will play softball 2 p.m. at Ponce Jr. High, 5801 Augusto Ave. and S. Dixie followed by pizza. All Catholic Singles, ages 20-39 are welcome. For more information call Frank at 553-4919.

Archbishop Edward McCarthy will celebrate the 12:15 p.m. mass at St. Mary's Cathedral Ash Wednesday. St. Mary's children choir will sing the liturgy.

The **Dominican Retreat House** will hold a retreat for AA and Alanon members Feb. 26 through 28. The retreat director, Father Al, will focus on the theme - TIME FOR SPIRITUAL AWAKENING. The registration begins at 5 p.m. and the retreat closes on Sunday after lunch. Offering for the weekend is \$60 (\$110 per married couple). Confirm your reservation immediately by sending a deposit of \$10, NON-REFUNDABLE. Contact Sr. Elizabeth Ann for further information at 238-2711.

The **East Coast Deanery of M.A.C.C.W.** will hold their spring board meeting on Feb. 23 at St. Juliana's Cultural Center in W. Palm Beach. Coffee time is 9:30 a.m. and call to order is 10 a.m. Plans for the Spring Deanery meeting March 29 and for the Archdiocesan convention May 2-4 will be discussed.

Our Lady of Perpetual Help School will hold its annual rummage sale Feb. 20-21 from 8 a.m. to 2 p.m. in the parish hall. Clothing, furniture, appliances, toys, plants, and household items will be on sale at low prices.

St. Bernadette Church, 7450 Stirling Rd., in Hollywood will hold their annual fish fry on Feb. 24 at 4 to 7 p.m., sponsored by the women's guild. The menu will consist of fish, potato salad, baked beans, cole slaw, rolls, coffee and dessert. Donation is \$3 for adults, \$1.50 for children 12 and under.

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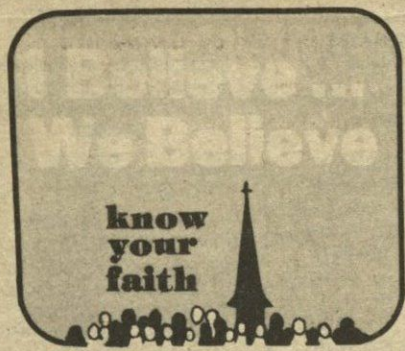
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Christians in the...

Bucking the trends

By Neil Parent
NC News Service

I sometimes wonder what sorts of decisions I should be making as a Christian responding to the demands of the Gospel in a highly complex world.

For the most part, the decisions I make concern quite ordinary matters, like deciding to turn off the television set in order to spend more time talking with my wife; or choosing to take my daughter for a walk on a Saturday afternoon when I really might feel like taking a nap.

And yet, I have a couple of friends who have

astounded me with the sorts of decisions they have made in living their Christian faith. Seeing the changes they have made leads me to wonder whether my lifestyle sufficiently reflects my gospel values.

ONE FRIEND, now in his late 50s, resigned his job at the Navy Department to protest U.S. involvement in Vietnam. He came to this decision only after long conversations with his wife and four teenage children. Since he knew the decision would affect the kind of lifestyle his family could follow, he wanted their support before making such a drastic change.

Then, instead of starting another career, my

friend chose to supplement his retirement income with a series of jobs that afford him more time to pursue social justice concerns. Today, his parish community frequently turns to this gentle, kind man for advice and leadership.

My other friend, a man in his 40s, is somewhat more radical in his lifestyle. A former successful stockbroker, he works now to promote the cause of international peace and as an advocate for the most downtrodden of the poor of Washington, D.C.

His activities range from leading retreats for prisoners to working in the soup kitchen that he helped found. He deeply believes that Jesus came to bring peace to the world and relief to the poor and oppressed — and he works for those goals with all the fiery zeal of an Old Testament prophet.

WHEN I PONDER the decisions I am making, however, it occurs to me that my friends and I do have something in common. What we share, in spite of any differences among us, is an awareness that being Christians will sometimes bring us into difficult — or time-consuming — situations.

For, through the ages, committed Christians living within a particular culture time and again have found themselves in conflict with the values and norms of their society.

- Where the world speaks of retribution, Jesus shows the other cheek.

- Where the world holds to equal measures of giving and receiving, Jesus walks the extra mile.

Accordingly, being Christians means coming to terms with the tension that can exist between the values of contemporary society and the values of our faith. Continually, as Christians, we have to make decisions on where we stand.

How do we decide?

The daily living of faith can create tension for the Christian. Most of us, I suspect, have felt uncertain and anxious about what our faith calls us to do in a particular situation. Often it is puzzling to be a Christian in today's world.

This is where belonging to a community of believers becomes important. Being part of a community can help us to sort out what it is to be a Christian today. Within a parish, we not only gain support for the difficult path that we sometimes must walk; we also are aided in deciding what path is best to take.

OFTEN PEOPLE, prodded by their parishes, make important decisions about their lives based on needs that are very close to home.

On the other hand, some people in my parish contribute twice monthly to a special parish fund which makes financial grants to groups for worthy projects. Others regularly buy the food and prepare a meal for people being helped by a local charitable organization.

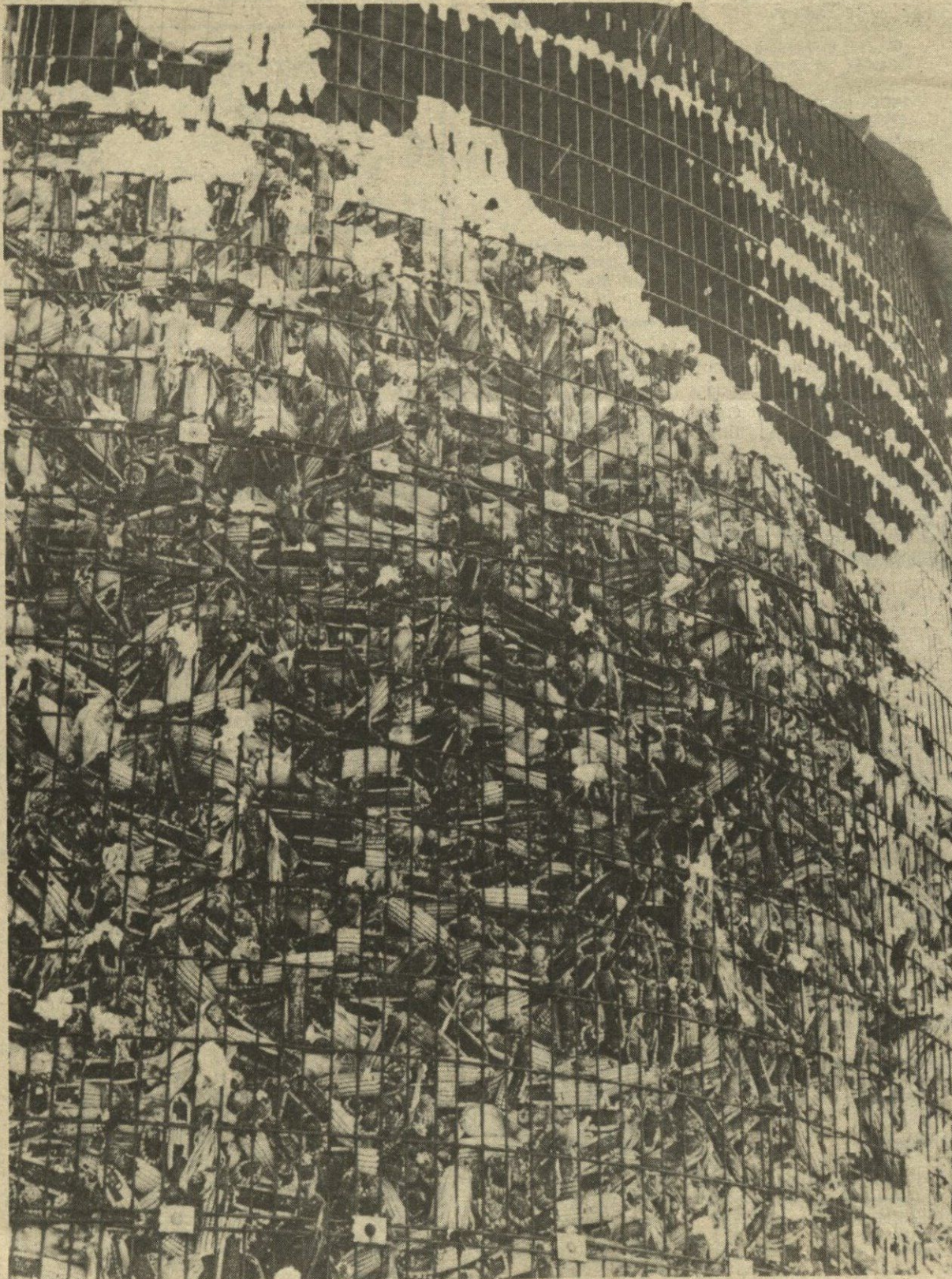
Being able to consult other Christians who believe as we do makes it considerably easier for any of us to decide how we should act in particular situations.

The parish community has an immense treasury of gifts among its members — gifts which can help us immeasurably in living as Christians.

- Some Christians are prophets who see issues with incredible clarity and force us to re-examine our own attitudes.

- Some Christians are organizers who help us join together to effectively carry out works of justice and charity.

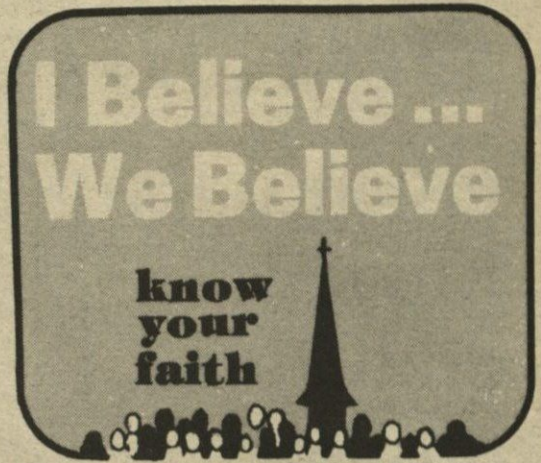
- Still other Christians help us pray or celebrate our faith. These, too, are vital means of discovering what it is God asks of us today.



A mountain of corn lies rotting in the winter cold. As Christians, we are called to respond to the demands of the Gospel in this highly complex world. We might have to make a decision about a job that conflicts with social justice values. We may find that in this land of plenty, we will choose to eat less as a statement of our concern for the world's hungry. (NC Photo)

...modern world

Language: Linking man and God



By Katharine Bird

Martin met his grandfather only once, shortly after graduation from high school when he flew to Arizona for a visit.

All his life, Martin had listened to the stories relatives told about his grandfather's lively sense of humor and his zest for life; about his career as a lawyer and a stint as mayor of his hometown; about the train trips he loved to take, so he could sit in comfort, book in hand, and watch the changing landscape.

But, when Martin finally shook hands with his grandfather, the old man was immobilized behind a wall of silence, unable to speak because of Parkinson's disease.

For Martin, it was an eerie and unpleasant sensation: He could speak to his grandfather but his grandfather could not tell how he felt on this very special occasion.

Martin felt somewhat cut off from him and deprived as well.

THAT EXPERIENCE, however, taught Martin to appreciate for the first time the power of language. He learned how dependent human beings are on language, in its various forms — written, spoken, etc. — as means for communication.

In many ways, language is a basic tool for functioning in the world. Or, as theologian Dr. Theodore Hengesbach expresses it, "Language is a way people get involved in the world."

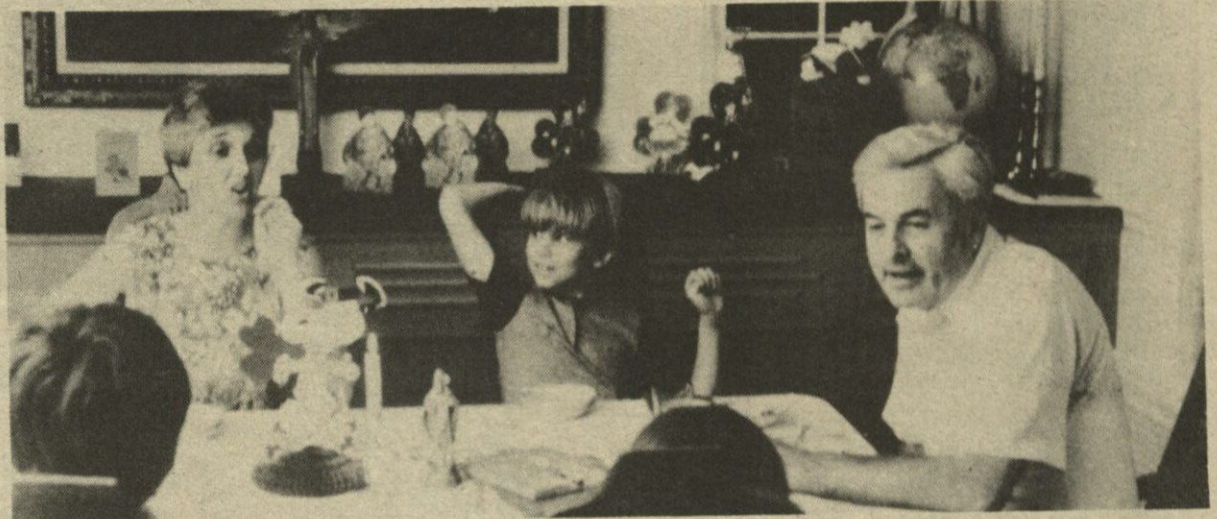
Through language we learn about our religious heritage and our culture; through language we begin to discover what is expected of us and to express our feelings and desires. It is language that links us with other people.

"Language acts as a bridge" for people, Hengesbach asserts. "It enables me to reveal to another person who I am" and also lets others "share who they are with me." Through language people learn their basic similarities. "I discover I am like you and you are like me — even though we don't always agree," he says.

Presently on the faculty at Indiana University in South Bend, Ind., Hengesbach sees a connection between language and God. He points out that "God gets involved in our world through language."

HE NOTES that Christians express the relationship between God and Jesus in terms of language: Jesus is the "Word made flesh." Similarly, God's act of creating the world takes place through speech, according to the Genesis story.

For Hengesbach, the Bible itself is an intriguing



Our language is among the good things of the world. It can create an atmosphere that enhances life. But like other good things of the world, language can be abused. (NC Photo)

example of how "the Word of God comes to us through the words of humans."

Occasionally, language can cause problems for people. Instead of enhancing life, then, language — like other good things of the earth that are abused at times — becomes demeaning.

LANGUAGE IS not static, Hengesbach remarks, and the meaning attached to particular words can shift as time passes, even within one person's lifetime.

A book called "Word and Symbol," by Father Romano Guardini, discusses what happens when words lose their meaning. According to Hengesbach, Father Guardini pointed out that "people discover we cannot communicate as we did formerly and feel somewhat less human as a result."

A word such as "love" illustrates this point, Hengesbach thinks. In some contexts, the word still is highly significant. The Bible reveals "God as the intimate language of love," for instance. And to a couple exchanging pledges of devotion, the word carries great meaning.

But, the word is used in so many trivial ways today, Hengesbach believes, that it is in danger of becoming meaningless. This would cause difficulties in communication, he feels, since at present there is no other word to take its place.

Finally, Hengesbach likes to think of language as a "form of gift giving and receiving" — a means for people to share. Language is a means by which people can learn how another person views the world. And it can be a means of exchanging ideas about what it means to be a Christian in the modern world.

By Father John J. Castelot
NC News Service

Two stories in Chapter 5 of Mark's Gospel are interlocked. Mark starts with the story of the cure of Jairus' daughter, interrupts it to relate the story of the woman with the hemorrhage, and then completes the first story.

When Mark uses this technique, he usually wants to indicate that both accounts are joined by a common theme and that one story helps to interpret the other. Here the common theme is salvation by faith.

When the first story opens, Jesus is surrounded, as usual, by a large crowd. Suddenly, Jairus comes forward and throws himself at Jesus' feet.

THIS AMAZES people, for the man is a synagogue leader and many religious leaders have been hostile up to this point.

But the man is distraught. His little girl is at the point of death.

Hoping against hope, Jairus begs Jesus to come and lay hands on his daughter "that she might get well and live." The two men go off to Jairus' house.

This sets the scene for the second story about a woman with a hemorrhage. Apparently beyond human help, she too has heard about Jesus. She has faith, but of a rather superstitious sort.

At that time, there was a common belief that certain persons possessed almost magical power to heal, through any

kind of contact with a sick person. The woman touches the cloak of Jesus and is cured of her chronic hemorrhage.

BUT MARK wants to emphasize that the personal contact of faith is necessary here. Jesus' power is not some sort of automatic magic. In addition, Jesus is in control of his power, as he indicates by asking, "Who touched my clothing?"

The woman is terrified at the thought that she has been discovered. According to Jewish law, her malady made her ritually unclean. By touching Jesus, she makes him unclean too.

Still, the woman knows there is no escape and confesses what she has done. She receives a gentle commendation from Jesus: "Daughter, it is your faith that has cured (saved) you. Go in peace and be free of this illness."

And this is the point: It is only when she acknowledges her faith that her cure, her salvation, is affirmed.

NOW MARK resumes the first story. While Jesus is still speaking to the woman, some people arrive to inform Jairus that his daughter has died.

JESUS SILENCES the official mourners with the reassurance: "The child is not dead. She is asleep." This elicits scornful laughter: They know death when they see it.

But from a Christian point of view, death is only a sleep from which to be awakened by resurrection. Jesus demonstrates this by raising the girl to life.

Two
who
dared
believe

Battling the bottle

Priest who fought drinking problem now helps others

By Catherine Haven

FLINT, Mich. (NC) — Bob never considered himself an alcoholic. But others did.

And finally six years ago, during a retreat, he reluctantly admitted the truth: that he had a drinking problem which was destroying his life.

"That was the turning point for

'My apostolate is totally immersed in alcoholism. My job is to listen, not to judge. After all, I know I'm one drink away from who knows what, and I tell the clients who I was.'

me," said Jesuit Father Bob Rosenfelder. "After all, priests aren't supposed to be alcoholics."

Today Father Rosenfelder relies on his experiences in battling the bottle in his work on the staff of Insight at Colombiere, a 28-day residential alcoholic treatment program located outside of Clarkston, Mich.

INSIGHT WAS started in 1965 by Bill Keaton, executive director, to provide programs on education, rehabilitation, control and prevention of alcoholism in the greater Flint area. In cooperation with Flint's Hurley Medical Center, Insight worked with General Motors Co. supervisors who were concerned about employees' drinking problems.

In 1978, after the closing of Colombiere College, a Jesuit seminary, Insight opened a 27-bed residential alcoholism treatment center on the wooded, 400-acre campus. The program has since been expanded to 52 beds, with facilities on two floors.

According to Owen McKenzie, program director, about 1,200 men and women yearly go through Insight. "About 85 percent are men, 80 percent white and 75 percent blue collar," he said.

CLIENTS ARE referred to Insight by family members, courts, doctors or employers. Upon admission they undergo medical, psychological and needs assessment to individualize their treatment.



Bob Lawton (top) participates in a reflection exercise during an afternoon class at Insight in Colombiere, a 28-day residential alcoholic treatment program near Clarkston, Mich. Right, therapist Audrey Oja leads a discussion during a group therapy session. (NC Photos)

The program includes group and individual counseling, spouse-therapy, Alcoholics Anonymous meetings and organized recreation.

"We want them to get used to going to activities again without having to drink," said the Rev. Dan Fenton, a Methodist minister and therapist.

Father Rosenfelder is a chaplain at Insight. As a non-denominational agency, Insight does not require its clients to meet with Father Rosenfelder. Yet the strong spiritual undertones in AA's 12 steps toward recovery bring many to his room, he said. Alcoholics Anonymous acknowledges a greater power than an individual which can help people reach sobriety.

"Part of my life now is being part of their lives by assisting in their

"I tell them, 'let me lend you my God, who is loving and merciful.' ... Our Lord never turns them away."

recovery," said Father Rosenfelder, who is also a chaplain at Guest House, the Lake Orion, Mich., facility for alcoholic priests and brothers.

"My apostolate is totally immersed



in alcoholism," he said. "My job is to listen, not to judge. After all, I know I'm one drink away from who knows what, and I tell the clients who I was."

He said he emphasizes a deepening of one's spiritual life, rather than organized religion, "since religion

can really turn people off at this point."

"I DON'T want my religion to stand as a barrier to the client," he

added, citing as well the spiritual aspects of AA. "The spirituality of the AA program has made me a better priest."

Father Rosenfelder thinks that one of the ways he can help clients is by lightening the burden of guilt alcoholics often carry.

"I tell them, 'let me lend you my God, who is loving and merciful.' If people come to him, Our Lord never turns them away. After all, they wouldn't feel guilty if they weren't good people."

"My contribution is merely a part of their therapy, to engage the spiritual," he said. "They have to change themselves. It's their decision."