



Anglican-Catholic unity?

Possible acceptance of papal authority hinted at in leaks from secret document

By JERRY FILTEAU
NC News Service

The final report of the Anglican-Roman Catholic International Commission (ARCIC) is now expected to come out officially in the latter half of March, but in the meantime the official veil of secrecy surrounding the document has turned into a very leaky sieve.

The document tries to resolve some of the major issues blocking Anglican-Catholic reunion, including those of papal authority and infallibility.

Even without the leaks, which have generated unusual advance interest in it, the report would almost certainly be the most controversial statement to come out of the commission's 12-year-old dialogue.

Pope's authority

It concludes, according to reports, that a universal primacy of authority will be necessary in a reunited church and that the pope, the bishop of Rome, is the appropriate person to exercise that primacy. But it suggests that the understanding and actual exercise of that authority should be more limited than what many Catholics understand papal authority to be.

It suggests that, if the Roman Catholic and Anglican churches approve of the commission's findings so far, there are no substantive doctrinal barriers to official mutual recognition of ordained ministry and sharing of the Eucharist between the two churches, the reports said.

A logical next step would be for Anglicans and Roman Catholics to establish a new commission whose chief mandate would be to investigate the possible forms such reunion could take.

On papal infallibility, long one of the touchiest points in Catholic-non-Catholic relations, the document reportedly warns against "misunderstandings" of the term and against a tendency in practice to exaggerate the importance of all papal statements because Catholics ascribe infallibility to the pope under certain limited circumstances. In brief, this

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Leap of Faith?

A young gymnast jumps over six trusting friends at St. Mark's school in Boynton Beach during an Evening of Sharing for students, teachers and parents, which included a science fair, liturgical dancing, cheerleading, soccer and gym demonstrations. (Voice photo by Dick Conklin)

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Commitment key to sacraments

Hundreds of priests told at clergy conference here

By ROBERT WILCOX
Voice Feature Editor

Action — or more pertinently, "commitment" — speaks louder than words, 300-plus Archdiocese of Miami parish priests were told at their conference to rejuvenate parish ministries this week.

"I'm reminded," said Fr. Regis Duffy, associate professor at the Washington Theological Union and the conference's main speaker, "of (R. Waldo) Emerson's thought, 'What you are thunders so, that I cannot hear what you are saying.'"

PRIESTLY COMMITMENT to

basic Christian beliefs and truths, embodied in the sacraments, will inspire parishioners to commitment, was his point.

"Nothing works like example," he said. "We must be honest, and transcend the ritual so it exudes the full meaning that the Church and Christ intended.

"This is basic theology," he said. "But we always need to go back to it."

Fr. Duffy (O.F.M) holds seven academic degrees, has ministered in high schools and colleges, and spent three years at the experimental parish

of St. Severin in the Latin Quarter of Paris, which, among other things, he said, was the most popular parish in the city in which to get married.

"There were not near enough priests to minister to every couple on an individual basis, so we had to ask some of the couples to help." The French, contrary to their image of cheek-kissing, are very rigid in their personal contacts, he said. "It would not have worked if the parish had not sensed our commitment."

Fr. Duffy has just published a new book, *Real Presence*, which details his thoughts on "Worship,

Sacraments and Commitment."

He said parish priests have to examine their own lives.

"WHAT IS YOUR own pastoral experience? Do you hide behind the sacraments? Just go through the motions? Or do you administer them with forgiveness and love?"

Too often, he said, crises and problems in priest's lives — as well as parishioners — become inhibiting influences in their ministries. "But basic theology teaches us that crisis is a means to Christian growth. It is a way to jar, to get people off their

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Priest calls food cuts 'monstrous'

WASHINGTON (NC) — Father William T. Cunningham, director of focus: Hope in Detroit, told a Senate committee that cuts in nutrition programs and food stamps have had a "monstrous" effect on the elderly poor.

Testifying before the Senate Special Committee on Aging, Father

Cunningham said insuring enough food for the health and well-being of the elderly poor "is not a matter of compassion. It is a matter of justice, and wisdom. To deny adequate food is to break our contract with those who have labored and sacrificed to build this country."

As a society, Father Cunningham

said, "we are coming to value only those who are economically productive. This nation proposes to spend much less on children and to turn its back on the aged, to bankrupt the future and bury the past." The Detroit archdiocesan priest directs a civil and human rights organization which feeds the poor, offers job training and works in schools to cut the high drop-out rate.

SEN. JOHN HEINZ (R-Pa.), chairman of the Special Committee on Aging, questioned whether this year's proposed cuts in social spending might "unravel the safety net for

millions of older Americans."

Last year Congress went along with proposed cuts because "we were told that adequate food stamp benefits for older persons would remain part of the safety net protecting low-income elderly people," Heinz said, but proposals for 1983 would cut food stamps for almost nine out of 10

older Americans now receiving them and nutrition programs under the Older Americans Act would be cut by 10 percent for meals at senior citizen centers and 16 percent for home-delivered meals.



MARRIAGE BOOSTERS — Members of St. Joseph's parish in Cloverdale, Oregon, join in a "We Believe in Marriage" day march through the streets of Salem, Oregon. About 250 people participated in the rally which ended on the steps of the State Capitol. As part of the celebration, wedding cake was served at a local shopping center. (NC Photo)

Franciscans fast at nuclear site

MERCURY, Nev. (NC) — Franciscans started a Lenten fast and prayer vigil Ash Wednesday outside the nation's only nuclear weapons test facility, urging that the site be converted to peaceful uses.

About 50 Franciscans were joined by other religious and laypersons a mile from the main gate to the test facility, a 1,300-square mile desert area about 65 miles northwest of Las Vegas.

As buses rolled by carrying test site workers to their jobs the demonstrators conducted prayer vigils along the side of the main road to the site.

THEY HELD a service in which they read the names of people they

said had died of cancer as a result of nuclear tests at the facility.

They then crumpled the sheets of paper bearing the names, dropped them into a pot, burned them, and used the ashes to mark their foreheads with the Sign of the Cross.

The Ash Wednesday blessing with ashes, normally done with burnt blessed palm fronds from the previous year's Palm Sunday, is the traditional Catholic entry into the penitential season of Lent.

More than a dozen Nye County sheriff's officers guarded the gate to the site, keeping visitors away.

The demonstrators planned to continue their "Lenten desert experience" until Easter as a prayer vigil for peace.

News at a Glance

Amish ordered to pay social security

WASHINGTON (NC) — Amish businessmen must pay Social Security taxes for their employees even if such payments violate their religious beliefs, a unanimous Supreme Court ruled. The decision reversed a lower court ruling which said that forcing the Amish to pay Social Security taxes was an unconstitutional violation of their freedom of religion. Although the Amish strictly believe that paying into the Social Security is a sin because it denies their belief that the future will be determined by God's providence, the court said the government's system of taxation would not work if denominations were allowed to challenge it every time they believed the money was being spent in violation of their religious beliefs. The court also pointed out that nothing compels the Amish to accept Social Security.

Religious leaders call for arms freeze

MILWAUKEE (NC) — Archbishop Rembert Weakland of Milwaukee and the heads of eight Catholic religious orders were among 30 religious leaders in the Milwaukee area who publicly called for a nuclear arms freeze by the United States and the Soviet Union. Calling the nuclear arms race one of the "over-reaching moral questions" facing the world today, the leaders promised to work in their religious communities to gain support for state and local resolutions and referendums calling for a nuclear arms freeze. Episcopal, Methodist, Baptist and Jewish leaders were among other signers of the statement.

Iranian executions top 4,000

NEW YORK (NC) — More than 4,000 people are known to have been executed in Iran since the 1979 revolution which installed an Islamic government, said Amnesty International, an independent human rights monitoring group.

It asked Iranian officials to stop executions and the torturing of prisoners. Amnesty International said it had received in 1981 "more than 200 detailed statements describing torture, some of them supported by photographs and medical reports."

Purple ribbons for peace

(UNDATED) (NC) — Promoters of the Purple Ribbon Campaign are asking Americans to show opposition to the escalating arms race and U.S. military budget, to federal cuts in human services and to U.S. military involvement in Central America by wearing purple ribbons from Feb. 24, the first day of Lent, through the end of the United Nations' second Special Session on Disarmament (June 7-July 9). "These policies show that as a nation we are putting all our trust in military might, no matter what the cost to the poor, no matter what the risk of nuclear war," said literature announcing the Purple Ribbon Campaign. Among those promoting the campaign are Pax Christi USA, an international Catholic peace organization; Benedictines for Peace, started by U.S. Benedictine religious orders; and the Center of Concern, a Jesuit-founded think-tank on justice and peace issues.

Project to spread teachings on peace

SAN FRANCISCO (NC) — The San Francisco Archdiocesan Commission on Social Justice has started a Nuclear Disarmament Project to spread church teachings on peace and justice. The project, inspired by a pastoral letter written by Archbishop John R. Quinn of San Francisco in October 1981, will help parishes develop justice and peace committees, help develop teacher training and educational programs for peace in Catholic schools and catechetical programs, and help interested Catholics to channel their interest into peace-oriented projects.

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Put morals in sex ed

Archbishop McCarthy issues pastoral letter

(Parents and educators are urged to clip out and save the following document as a guide to understanding Church teaching on sexuality.)

INSTRUCTIONS ON INTEGRATING MORAL AND SPIRITUAL VALUES IN SEX EDUCATION

By the Archbishop Edward A. McCarthy for use of parents and teachers of the Archdiocese of Miami

It is the policy of education under Church auspices to enrich the presentation of a subject by integrating Gospel values with it. Thus the "positive and prudent sexual education" called for by the Vatican Council II (1) and by the Archdiocese should include not only physical, psychological and emotional dimensions, but moral and spiritual dimensions as well (2). What follows is intended as a resource, based on official Church documents, which should help teachers and parents instill moral values that complete and ennoble sex education.

Authentic sex education is deeply connected to the task of Evangelization. For as "we take Jesus more seriously, His Gospel and His Grace radically transform our lives and our worlds." (3) A response to

evangelization makes us able to refuse to be satisfied with mediocrity. The power of the Word converts us as we seek to announce it to others. Our sexual ideas and behavior should be evangelized so that in the midst of a permissive and hedonistic society, the Church may be a light of salvation, a force of prophets "who dare to proclaim the radical demands of the Gospel, who are willing to be ridiculed as were the prophets of old." (4)

Sexual maturity goes hand in hand with emotional maturity. Education for chastity means, in large part, educating the heart. It is a problem of love. Human love is not perfect from the start; it must develop and become perfect through a long process of growth and purification. In a child, it is sense-oriented, egoistic, and self-indulgent. But as the child becomes an adult, love should become spiritual, unselfish, altruistic, self-sacrificing, an image of the kind of love God has for us. In this process of growth, care must be taken to avoid any type of compromise which falls short of the ideal we are looking to attain — living the Christian life more fully.

The students' own enormous reserves of affection must be developed. Ideals ought to be em-

phasized — ideals of truth, beauty, justice, goodness, purity, generosity, self-giving and heroism; students should be encouraged and helped to form real and uplifting friendships. The sentimentality of youth has to be sobered, purified and regulated. "Youth need to anchor their affections in both reason and faith so that, in full awareness, they will demonstrate their love with uprightness and set their sights on the true goals, both natural and supernatural, of love." (5)

Basic morals

We are presenting briefly for parents and teachers the basic moral considerations that need to be integrated in a program of sex education. A fuller development is presented in the documents cited. Assistance in a pastoral approach is available in consultation with the parish priest.

"The abiding message of all instruction in sexual morality must be an invitation rather than a message of accusation or condemnation. The doctrine of Christian chastity is a doctrine of truth to be spoken in words of love and compassion to lead young men and women to the fullness of life and freedom in Christ Jesus.

Chastity invites them to live in accordance with the truth of their own personhood and sexuality as revealed by God from the beginning." (6)

Education in sexuality must always be given with reverence and respect. The student must come to understand the goodness, dignity and beauty of sex as a unique sharing in the creative power of Almighty God. It is only when sex is abused; i.e., used contrary to the Creator's intention and the teaching of the Gospel, that it becomes shameful and evil. Genuine Gospel values in matters of human sexuality have been obscured and endangered by the permissiveness and hedonism prevailing in our day. We need to renew our Christian approach to sexuality in a spirit of respect for this gift of God, coupled with a sense of the moral values that are involved in its use.

The Church cannot remain indifferent to the confusion of minds and relaxation of morals in our day. It is a question, in fact, of utmost importance both for the personal lives of Christians and for the social conditions of our time. The faithful are experiencing growing difficulties in obtaining wholesome moral teachings,

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Commitment...

(Continued from page 1)

hands. It teaches us we have more to give than we thought we did, and that re juvenates our commitment.

"WHAT IS THE difference between Mother Teresa of Calcutta and all the other saints and Christians who have no commitment? It is that she — and they — can get on her knees and thank God for finding His footprints again. They don't say (like the uncommitted Christian or priest), if you had been through what I had been through, you wouldn't give anymore either."

He said once this sense of commitment is translated to the parish, "you will see wonders." Uncommitted parishes, he said, allow situations like that in Nazi Germany in the 1930's and 1940's. "There was evil there, terrible evil. The Holy Father wrote an encyclical deploring what was happening, but the Church as a whole did not speak out."

The same thing happened in America in the 1960's, he said, when, "in ethnic neighborhoods, committed sisters and priests were stoned by

'good' Christians for marching for civil rights.

"WHEN YOU SEE a person committed, it challenges your own commitment. Can you imagine Mother Teresa with a Pierre Cardin dress and an American Express card saying 'I take this wherever I go.' She inspires us!"

The conference, put on under Fr. Charles Mallen's two-year-old Ministry to Priests program, also included a short testimonial by Fr. Mike Hickey, St. Neumann Parish, about the archdiocese's new "Parish Renewal Experience," which he had just gone through.

It "is the best program to come down the pike in a long while," he said of the multi-day activity. "The change in my parish has been unbelievable."

A survey form with 30 questions concerning parish ministry areas possibly needing archdiocese help was filled out by the priests. The Archdiocese hopes to use it to bolster its aid to the parishes.

Crucial period for S. Florida vocations

This is one of the most critical periods in a century for the Church in South Florida, Archbishop Edward McCarthy said at the Miami Serra Club's annual appreciation day fete honoring South Florida's priests.

There were 750 Catholics a week coming into the area for awhile, he said, though the Archdiocese is 500 priests undermanned compared to the national average, and there are more Spanish-speaking Protestant ministers than Catholic priests here. That, he said, is why support for priests at home and through organizations such as Serra is so important.

"It is the challenge of our generation to adequately minister to the people coming to our area," the Archbishop told the gathering of priests and Serrans meeting at the Rod and Reel Club on Hibiscus Island.

Attorney Joe Fitzgerald, founder of the Miami Serra, said he believed there would be a revival of vocations once the decline of materialism occurs in society.

Most priests are not the caricature of a tyrant or a bumbling idiot or a Barry Fitzgerald often depicted in movies, nor are they like the ones who manage to be in the headlines every day, "but rather the one you come to for help, a man of dignity."

"Madison Avenue cannot attract vocations like a holy priest can," he added.

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'Chastity must govern sex'

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especially in sexual matters, and Pastors are experiencing growing difficulties in expounding this teaching effectively.

Christian perspective

Christianity has its own proper perspective on human sexuality. Christianity sees sex as part of God's creation, a reality which does not have the body alone as its object, but involves the entire human being, a reality which has a determining role in the way a person matures, both physically and morally and, therefore, in the way a person develops in his or her likeness to God. "It sees human sexuality as a reality which is actualized in personal encounter. Precisely because of this mutual person to person encounter, human sexual relationships are fundamentally different from animal mating." (7) They have special standards of behavior.

A concern is expressed at times that telling young people what they may not do will appear negative and be resented. It is important in dealing with young people that our approach be such that they realize what is being said is being said out of love, much as a friend might caution another friend to beware of a dishonest car dealer or not to eat food that has become contaminated.

It is important to make clear that these prohibitions are not arbitrary or whimsical. They are warnings based on reality, and to ignore them ultimately leads to hurt, like ignoring a "Don't Touch — High Voltage" sign. Not to inform young people of these dangers is not to be caring and loving.

What is more, moral guidelines, positive or negative, are ultimately conveying the will of our Divine Lover, God, the Father who protects His people, as well as the wisdom of

the ages which shows us the safe way through our confusing world and helps us avoid otherwise disastrous consequences. Moral guidelines are based on the good news of Jesus, who is not so much the law giver as the liberator, come to set us free, who gives us "the freedom of the children of God" by showing us how to live our lives of sexuality according to His way.

Teaching moral values in sex education is sharing with young people how to be genuine and mature and not self-centered in love, respecting loved ones for what they are, not using them for selfish gratification or hurting them by initiating intimacies prematurely that cannot be associated with undying love. It is a loving effort to protect our people from cheap, selfish, irresponsible attitude toward sex which will inevitably interfere with the true love commitment in the covenant of marriage, and in the long run generate misery for parents and children in broken homes, cheapen human love, and permit the surrender of one's self mastery and self-respect to the control of animal passion. Hesitancy to teach clear moral values is a misguided respect for autonomy from which the children eventually suffer.

"The virtue that must govern the expression of human sexual love is chastity. This is a natural virtue which through the grace of supernatural Faith, Hope and Charity acquires a new dimension which gives birth to Christian Chastity, a gift from God with a power that enables the human will not so much to suppress sexual desires as to integrate and elevate the sex drive into the entirety of the Christian Personality." (7)

God's Plan — The Virtue of Chastity

Thus the first principle of all pro-

grams of Catholic sexual education should be: **TEACHERS SHOULD ENLIGHTEN THE MINDS AND INSPIRE THE HEARTS OF THEIR STUDENTS TO ACQUIRE THE VIRTUE OF CHASTITY WHICH DIRECTS SEXUAL AFFECTION AND ACTIVITY IN ACCORD WITH GOD'S PLAN FOR HUMAN RELATIONS AND FOR MARRIAGE.**

Catholic sexual education offers a clear understanding of chastity. "The exist principles and norms which the Church has always unhesitatingly transmitted as part of her teaching, however much the opinions and morals of the world may have been opposed to them. These principles and norms in no way owe their origin to a certain type of culture, but rather to knowledge of the divine law and of human nature." (8) Properly taught and explained, these principles and norms on sexual morality neither create a scrupulous conscience nor inhibit the development of a wholesome personality.

We state these moral norms clearly and from official sources because much confusion has been created by the decline of morality in our times, and even by the controversial views of some theologians. What follows is authentic Church teaching. Though many abuses need to be expressed in negative terms, this should not obscure but more clearly reveal the contrasting goodness of sexuality lived by the divine plan. A complete program in Christian sexuality should deal with the responsibilities that Christians should cultivate in a positive way in order to reveal the love that Christ has ennobled in the Sacrament of Marriage.

Sexual Relations in Marriage Only

Specifically, in explaining human sexual intercourse, the teacher should

make it clear that sexual relations outside of marriage are seriously sinful. They frustrate personal, family and societal fulfillment. Hence a foundational principle of Christian chastity is this: "EVERY GENITAL ACT MUST BE WITH THE FRAMEWORK OF MARRIAGE." (8)

"Our society gives considerable encouragement to premarital and extramarital sexual relations as long as, it is said, 'no one gets hurt.' Such relations are not worthy of beings created in God's image and made God's adopted children nor are they according to God's will. The unconditional love of Christian marriage is absent, for such relations are hedged around with many conditions. Though tenderness and concern may sometimes be present, there is an underlying tendency toward exploitation and self-deception. Such relations trivialize sexuality and can erode the possibility of making deep, lifelong commitments." (9)

Contraception

The Catholic Church teaches that "the acts in marriage by which the intimate and chaste union of the spouses takes place are noble and honorable; the truly human performance of these acts fosters the self-giving they signify and enriches the spouses in joy and gratitude." (10) Hence "the love-giving and life-giving meanings of marital intercourse are real human values and aspects of human personhood. Because they are, it is wrong to act deliberately against either. In contraceptive intercourse the procreative or life-giving meaning of intercourse is deliberately separated from its love-giving meaning and rejected; the wrongness of such an act lies in the rejection of this value.

"Some distinguish between a so-

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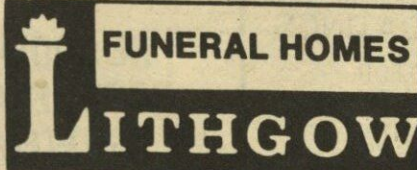


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'We must teach morality'

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called contraceptive mentality — a deep-seated attitude of selfish refusal to communicate life and love to a future generation — and particular contraceptive acts during a marriage otherwise generally open to the transmission of life. Though there is a difference, even in the latter case an act of contraceptive intercourse is wrong because it severs the link between the meanings of marital intercourse and rejects one of them. The Church is not engaged in a mere quibble over means of birth regulation; it is proclaiming the value of the life-giving meaning of marital intercourse, a value attacked, though in different ways, by both the ideology of contraception and by contraceptive acts. Pastoral sensitivity requires that we be understanding toward those who find it hard to accept this teaching, but it does not permit us to change or suppress it." (10)

Hence a basic and serious principle of conjugal chastity is this: "IN ORDER TO PRESERVE THEIR MEANING AND PURPOSE, ACTS OF CONJUGAL INTERCOURSE MUST BE TRUE ACTS OF LOVE AND MUST REMAIN OPEN TO THE TRANSMISSION OF LIFE." (11) The Church teaches that if there are serious reasons for married couples to space out births they may limit their acts of conjugal intercourse to infertile periods without violating marital chastity.

Other Abuses that Sin Against Authentic Love

In their instructions on Christian chastity teachers must explain clearly how chastity is sinned against by: (1) masturbation, (2) homosexual activity, and (3) unchaste thoughts and desires.

(1) Masturbation

"MASTURBATION CONSTITUTES A GRAVE MORAL DISORDER. IT IS AN INTRINSICALLY AND SERIOUSLY DISORDERED ACT. It lacks the sexual relationship called for by the moral order, namely the relationship which realizes 'the full sense of mutual self-giving and human procreation in the context of true love.' (12) The immaturity of adolescence (which can sometimes persist after that age), psychological imbalance, or habit can influence behavior, diminishing the deliberate character of the act and bringing about a situation whereby subjectively there may not always be serious fault. But in

general, the absence of serious responsibility must not be presumed; this would be to misunderstand people's moral capacity." (13)

(2) Homosexuality

"According to the objective moral order, homosexual relations are acts which lack an essential and indispensable finality. In Sacred Scripture they are condemned as a serious depravity and even presented as the sad consequence of rejecting God. (14) This judgment of Scripture does not of course permit us to conclude that all those who suffer from this anomaly are personally responsible for it, but it does attest to the fact that HOMOSEXUAL ACTS ARE INTRINSICALLY DISORDERED AND CAN IN NO CASE BE APPROVED." (15)

That is why it is wrong to accept a transitory type of behavior, where a person would entertain certain homosexual acts only with one person with the excuse of an acceptable compromise due to his orientation. This type of compromise is not acceptable in the authentic Catholic tradition. The Church believes in the power of the Cross that heals and sustains believers especially struggling to live to their baptismal promises.

"Sexual acts between members of the same sex are contrary not only to one of the purposes of the sexual faculty, namely procreation, but also to the other principal purpose, which is to express mutual love between husband and wife. For these reasons homosexual acts are a grave transgression of the goals of human sexuality and of human personality, and are consequently contrary to the will of God." (16)

"It is homosexual activity, as distinguished from homosexual orientation, that is morally wrong. Some persons find themselves, through no fault of their own, to have a homosexual orientation. They have a right to respect, friendship and justice and should have an active role in the Christian community." (17)

(3) Wilful impure thoughts, desires, fantasies

Christian Sexual Morality is in no way confined solely to avoiding the faults mentioned above. It regards both interior and outward behavior. It is a positive call to purity of heart in accordance with Christ's words: "You have learned how it was said: you must not commit adultery. But I say this to you: if a man looks at a woman lustfully, he has already committed adultery with her in his heart."

(18) St. Paul exhorts the faithful to overcome temptations by the power of God (19) and to 'stand against the wiles of the devil' (20) by faith, watchful prayer (21) and an austerity of life that brings the body into subjection to the spirit. (22) DELIBERATELY ENTERTAINED SENSUAL THOUGHTS, DESIRES, AND FANTASIES ARE AT ODDS WITH GENUINE CHRISTIAN MORALITY, AND WE HAVE A SERIOUS OBLIGATION TO HONESTLY AND HUMBL Y ADMIT THAT THEY ARE REAL OCCASIONS OF SIN WHICH, WITH GOD'S HELP, WE MUST CONSCIENTIOUSLY STRIVE TO AVOID." (23) It is important to recognize that some sexual thoughts and fantasies are uncontrollable and hence not morally objectionable.

The Church counsels discipline of the senses and the mind, watchfulness and prudence in avoiding occasions of sin, especially suggestive and outright pornographic films and literature as well as other forms of would-be art or entertainment which manifest moral irresponsibility in the name of aesthetics, profit or success. The Church teaches "the observance of modesty, moderation in recreation, wholesome pursuits, assiduous prayer and frequent reception of the Sacraments of Penance and the Eucharist. Young people especially should earnestly foster devotion to the Immaculate Mother of God, and take as examples the lives of the Saints and other faithful people, especially young ones, who excelled in the practice of chastity." (24)

CONCLUSION

The student must be made aware that, despite the essential goodness of human sexuality and despite the fact that through the grace of redemption "the law of the spirit of life in Christ Jesus has set us free from the law of sin and death" (25), the liberation which fits one to serve God in newness of life does not suppress the concupiscence deriving from original sin, nor does it suppress the promptings of evil in the world, particularly at this time when permissiveness and hedonism have resulted in the unbridled exaltation and perversion of sex, especially through the means of social communication and public entertainment.

In light of the above, responsible instruction in Catholic Sexual Morality must warn against and condemn as sinful, practices that are truly so. "According to the Church's teaching, mortal sin, which is opposed to God, does not consist only in formal and direct resistance to the commandment of charity. It is equally to be found in this opposition to authentic love which is included in every deliberate transgression, in serious matter, of each of the moral laws.

A person therefore sins mortally not only when his action comes from direct contempt for love of God and neighbor, but also when he consciously and freely, for whatever reason, chooses something which is seriously disordered. For in this choice is already included contempt for the divine commandment: the

person turns himself away from God and loses charity.

Now, according to Christian tradition and the Church's teaching, and as right reason also recognizes, the moral order of sexuality involves such high values of human life that every direct violation of this order is objectively serious. It is true that in sins of the sexual order, in view of their kind and their causes, it more easily happens that free consent is not fully given; this is a fact which calls for caution in all judgment as to the subject's responsibility. In this matter it is particularly opportune to recall the following words of Scripture: 'Man looks at appearances but God looks at the heart.'" (26)

I wish to express grateful esteem to the parents and teachers who faithfully and lovingly reveal to our young people the mysteries, the beauty and the plan of God for the use of this gift of sex. I ask God Our Father to bless them abundantly in their important ministry, and through their services permit our young people to grow peacefully in mature, wholesome, respectful and godly attitudes toward their gift of sexuality.

Archbishop Edward A. McCarthy REFERENCES

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'Fight isn't over yet'

Saga of Deerfield locals' battle against abortion clinic continues

By Dick Conklin

DEERFIELD BEACH — "OK, I'm a Christian. I oppose abortion. I've given my support to other pro-life activities, but now they are asking me to picket an abortion clinic. Is this something that I should get personally involved in? Is this what Christ would have me do?"

Those thoughts may have gone unspoken, but they were surely on the minds of many people in North Broward and South Palm Beach Counties recently as the area's first abortion clinic, the Deerfield Medical Center, opened its doors for business.

The facility celebrated a Christmastime grand opening — with media and advertising fanfare — following a year-long battle by local residents to prevent it from opening near St. Ambrose Church and School and a residential neighborhood. The setback didn't seem to deter members of local churches of every denomination, as they prepared to shift their efforts to a new battlefield.

Efforts began last year

News of their new neighbor-to-be came to Deerfield Beach residents over a year ago when clinic owners came before the local planning and zoning board to obtain a variance. Board member Bob Dugdale, a former city commissioner and mayor, opposed the attempt, which passed on a 4-3 vote.

He then alerted members of the city commission, which still had to OK the change, and other residents through their churches and civic organizations. His efforts spearheaded a local drive to keep the clinic out, culminating in a packed commission hearing at which every church in the city took a stand against the facility, and hundreds of individuals lobbied their elected officials for a "no" vote.

It worked, and the measure was defeated unanimously.

The abortionists then began an expensive legal battle, resulting first in a district court's decision to support the city's right to restrict zoning. The scene then moved to Atlanta, where a federal judge agreed to hear the case.

Not content to wait, the clinic owners asked the U.S. Supreme Court to grant them a temporary injunction to open for business while the appeal was in progress. They were refused.



Deerfield residents picket in front of abortion clinic. (Voice photo by Dick Conklin)

Legal battle lost

Finally, on November 13, the federal judge ruled that the clinic must be permitted to open, reversing the city's decision, and forcing the taxpayers to pay the clinic \$175,000 in legal fees. The commissioners then decided to drop the appeal process, on a 3-2 vote.

Down, but not out, the pro-life citizens of the area got together to decide what their next step would be. Since their legal efforts appeared to be nearly exhausted, could they somehow reach out to the troubled young women who visited the clinic? Were they ready to offer acceptable alternatives to the abortion "solution"? And would enough people come forward to get actively involved — on a long-term basis?

The new film, "A Matter of Choice," was shown. It deals with both sides of the abortion issue in documentary format, interviewing doctors, counselors and women who have had abortions, placed babies for adoption, or kept their babies. The film has brought many people to a pro-life point of view.

The best way to find out, they decided, was to plan a meeting to bring everyone together; ask speakers from other pro-life groups to share their experiences; give people a

chance to voice their feelings; and just see what happens.

That meeting took place on January 27 at the Knights of Columbus Hall in Pompano Beach. Emceed by long-time Coral Springs pro-life leader Jay Bowman, several people described tactics that have worked for them.

Bob Dugdale reviewed the clinic story up to that point, and told an interesting story about another local man, Pat Malamphy, a craftsman doing interior work on the clinic building shortly after it changed hands, was unaware of its intended use. When he found out, he immediately walked out and refused either to finish the job or to accept any payment from the abortionists. He brought his family to the meeting and pledged to support the pro-life effort.

Picketing used

Gene Rocque, a right-to-life leader from Satellite Beach, Florida described clinic picketing activities in Melbourne and Cocoa Beach. Early research determined that a clinic planned for Melbourne was on rented property owned by a pro-life sympathizer.

When the owner found out, she broke the lease. The clinic opened in Cocoa Beach, where weekly picket lines were organized while the city council attempted to enact regulating legislation. But ACLU attorney Roy Lucas — who also represented the Deerfield clinic — came on the scene and squashed that effort.

Regular picketing contributed to a loss in business for the Cocoa Beach operation. It closed down for several months and then reappeared in nearby Melbourne, where the daily picketing resumed.

Rocque said that on some days there were only a handful of people on hand, but one always held a sign displaying the phone number of the local emergency pregnancy service.

He said that there were always a few experiences to give picketers reason for hope, and provide feedback that their time was well spent.

"One day a young couple parked their car and walked over to the clinic. We watched them and everyone was praying just as hard as they could. The couple stood there and they talked for about five minutes. Then they silently walked back to their car and drove off."

"Another time a man drove up to us and said, 'I have a lovely daughter to thank you for.' That's all he said. Then he drove off."

'Get organized!'

"I urge you to get organized," Rocque told the Deerfield people. "Try to get a group to picket morning and afternoon, six days a week. I

know that sounds like a lot. Last Saturday we had 25 people at one time."

Mrs. Marty Lakin, from Birthright of Broward County, described her organization's services to the woman facing a problem pregnancy — medical help, housing, baby clothes and furniture, and counseling. She said that there are always a number of girls in therapy following their abortions.

Bishop Anthony Clavier of the American Episcopal Church also made an appearance.

"I wish that film could be shown on TV," he said. "Deerfield Beach is one of the few places in the country where every single clergyman took a stand against a clinic. But already some are weakening because of pressure from the opposition. What we do must be done in love."

Deerfield Mayor Jean Robb came to the podium. "I'm here tonight not just as they mayor of Deerfield but as a mother. I equate the opening of an abortion clinic next to a church like opening a Ku Klux Klan headquarters in a black neighborhood or a Nazi Gestapo center at (the predominantly Jewish) Century Village. If that had happened, you know they would have taken it to the Supreme Court!"

Volunteers showed up

The people who attended the meeting lost little time in getting started. A steering committee was formed. People were selected to monitor the clinic's activities to determine the times women were being admitted. Signs were made, the police were consulted for rules on picketing, and the first day of picketing was conducted on February 13, a Saturday.

Nearly 100 people came at various times during the day, and nearly everyone signed up for additional duty during the week. Some said that they heard about the picket through their churches or on a local Christian radio station.

One wish of the group was granted during the picketing. Several people noted that a small shopping plaza next door to the clinic would be an ideal place for a sign offering abortion alternatives and listing the telephone numbers of local emergency pregnancy services. Shortly after noon on Saturday the owner of a hairdressing salon on the end of the plaza next to the clinic came out to greet the marchers. Laura Mucilli expressed her support for the pro-lifers and agreed to place a large sign in her storefront window.

As one of the marchers observed, "Having that sign there will be sort of like having a full-time picketer!"

People interested in joining the picket line should call Bob Dugdale at 421-1301.

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Abortion rate slows; PP report questioned

WASHINGTON (NC) — The number of abortions in the United States continues to increase, but the rate of increase is tapering off, the Alan Guttmacher Institute, a population research affiliate of the Planned Parenthood Federation, reported.

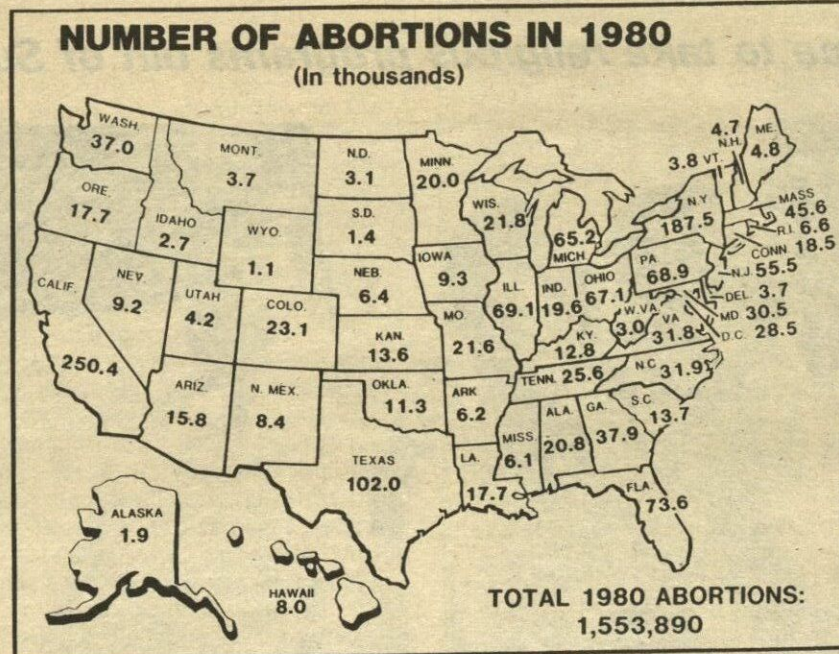
There were about 1.55 million legal abortions in the United States in 1980, up from 1.49 million in 1979, according to a survey by the institute. But the rate of increase is smaller than previously, the report added. It said that the number of abortions increased by four percent between 1978 and 1979 but by two percent between 1979 and 1980. (There were 30 abortions per 100 live births in 1980.)

IF THAT TREND continues, the rate should stabilize in 1981 and 1982, according to the report, published in the January-February issue of *Family Planning Perspectives*, an institute magazine. Stabilization of the abortion rate may not reflect the fact that all women wanting abortions can obtain them, but rather an increase in restrictions on abortion and a freezing of the number of abortion-providing services, the report added.

The report was greeted with skepticism by Richard Doerflinger, legislative assistant for the bishops' Committee on Pro-Life Activities.

"Surely the most important factor in the rising abortion rate is the legalization of abortion on demand and its aggressive promotion by organizations such as Planned Parenthood," Doerflinger said.

"Conversely, as the study itself admits, various kinds of restrictions on abortion, such as parental consent requirements for minors or Medicaid



The Alan Guttmacher Institute reported that a record 1.55 million legal abortions were performed in the United States in 1980, ending about one in every four pregnancies. (NC map from UPI)

funding restrictions, do have a significant impact on the number of abortions performed," he said. "Planned Parenthood's researchers still seem to buy into the myth that quick technological 'fixes' — such as increased use of dangerous contraceptive devices or the proliferation of abortion clinics — can solve moral and social problems if they are just pushed more single-mindedly."

THE REPORT ALSO STATED:

- The most important factor in the increase in abortions since 1975 is a decline in use of the birth control pill and intrauterine device (IUD), considered dangerous, as contraceptives.

- "Geographic availability of abortion services increased slightly between 1978 and 1980, despite the heightened public controversy over abortion (which might have been expected to have a chilling effect upon potential providers)."

- Abortion services are still not readily available to all women and 78 percent of all U.S. counties had no

abortion providers in 1980.

- About one of 10 obstetrician-gynecologists in private practice performed abortions in his office in 1980.

- Nineteen percent of abortion clinics and 38 percent of hospitals impose parental notification and consent requirements for minors, which are demanded by law in seven states, which has restricted access to abortion services.

- Fifty-five percent of minors obtaining abortions and responding to another Guttmacher survey said that one or both parents knew about their abortions. Twenty-three percent said they would not have had legal abortions if their parents would have had to be told. Of those who said they would not have had legal abortions, 39 percent said they would have had self-induced or illegal abortions; 39 percent said they would have continued their pregnancies, nine percent said they would have left home, and 13 percent were undecided.

- Lack of Medicaid funding for abortions has restricted access to abortion services and 18-23 percent of Medicaid-eligible women who would have obtained abortions when Medicaid funding was available instead carried their babies to term when funding was cut off.

- Abortion services have become slightly less available in hospitals.

State erred in reporting teacher exam scores

The Florida State Department of Education has acknowledged that it reported inaccurate information regarding test scores of Biscayne graduates on the Florida Teacher Exam. This erroneous information was not only sent to the college but released to the press.

The inaccurate report stated that seven Biscayne approved students failed the exam administered in Oc-

tober, 1981. After careful investigation, the State Department of Education acknowledged that six of the seven students who failed the exam were not Biscayne approved students. The college suspects that similar errors were made in reporting Biscayne students' scores for the exams administered in April and August, 1981, and has called for an investigation of those reports as well.

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Local News

Alternative broadcasting

Two local Catholics hope to take religious programs out of Sunday morning 'ghetto'

By Prentice Browning
Voice Staff Writer

Some have been calling it the "Sunday morning ghetto": that line-up of not-for-profit religious programming, broadcast through a low ratings twilight zone and popularly identified with fundamental evangelists of the Jerry Falwell mold.

Those involved in the religious media sometimes question whether Catholicism and other mainline denominations and philosophies are being properly represented when confined to Sunday morning TV slots.

Two young Catholics have recently carried this questioning one step further, forming their own TV and radio production company in Miami, promoting interfaith social and "mainline" theological values.



Tom Osborne (left) and Greg Schmidt (right), of Alternative Broadcasting, prepare for filming during a recent trip to Washington.

'Twenty-five per cent of the contributions the Moral Majority get are from the Catholic sector. We're looking to gain back that audience'

—Gregory Schmidt

TOM OSBORNE and Gregory Schmidt began "Alternative Broadcasting" as an outgrowth of media consulting work they were involved with in Washington. Impressed with the "innovative" atmosphere of Biscayne College they recently accepted an invitation by college president Fr. Patrick O'Neill to set up an office on campus.

Alternative Broadcasting's first project is titled "Religion or Politics", a three part series which offers an opportunity for clergy and non-clergy alike to respond to the new religious right.

Their production company successfully competed with 25 other organizations, including Norman Lear's "People for the American Way," in order to receive funding from a Boston based foundation interested in providing a platform for views different from those of conser-

vative fundamentalists.

THEY HOPE to sell the series, which includes interviews with Jewish, Lutheran, Baptist and Catholic religious leaders to P.B.S. An interview is planned with Rev. Jerry Falwell.

Both Schmidt and Osborne have had experience in translating religious ideas to radio and TV.

Osborne was a news announcer for a midwest CBS network affiliate and more recently a graduate of Catholic University in Washington. He also attended a United Methodist seminary and an Anglican seminary in England.

Schmidt was a writer-director from Los Angeles who served as film editor of Paulist Productions who produced the well-known religious program, Insight. It was while working on Insight several years ago that he met Osborne who was an intern one summer on the program.

THEY SOON realized that they were both very concerned with "creating a way for the Catholic church to respond to media ministries," says Schmidt.

"They (the religious right) are increasing involvement with their organizations by a controversial misuse of the pulpit," says Osborne.

Continues Schmidt: "No religious

groups should be responsible for designing the moral content of programming for mainline America."

"Twenty-five per cent of the contributions the Moral Majority get are from the Catholic sector. We're looking to gain back that audience, to show that these religious leaders (Falwell and 700 club's Jim Baker and Pat Robertson) are getting too political." For example, he says, they imply that a "good Christian wouldn't back ERA."

"I GIVE them credit, they (the Moral Majority and the Coalition for Better TV) had the right idea when they said let's clean up TV, but they went after the sponsors. The sponsors before that had always said that they wanted to see better material. They should have been working with the sponsors.

"The trouble with the boycott is that it didn't go after violence."

Instead, Schmidt says, programs were hit-listed because they were too liberal minded. "One Day at a Time" was banned, he said, "simply because they didn't want to see a divorced woman succeed in working and running the family."

He adds that there are many contradictions in Moral Majority's beliefs such as their belief in the value of life.

"Falwell's group is hit-listing pro-choicers (pro-abortioners) but they are for capital punishment."

Outside of any single issue Alternative Broadcasting is concerned with covering social and moral issues in more depth than the major news networks.

"A NEWS item gets an immediate emotional response that matches the way it is presented in the media," Osborne says.

Carl Hersh, a network news cameraman who, with his wife Kathy, works with Alternative Broadcasting says "you are not necessarily dealing with hard facts (on the news). People have to make moral judgments. You can't go to Central America without going into that."

Their next project will be an attempt to deal with the human aspects of the Haitian immigration to South Florida.

By interviewing Haitians both in their homeland and in Miami they hope to show how Haitians have adjusted to and what they feel about living in Little Haiti.

"WE ARE concerned that these people are looked at as a problem and not as a people," says Osborne. "We want to demystify the Haitian people to show them as a gift and not as a problem."

"They have a very strong work ethic and family ethic," says Schmidt. "They're very docile. By putting them in concentration camps it makes them look violent."

Referring to the Catholic background of most Haitians, he adds, "to us it's a Catholic issue. These are our children."

Alternative Broadcasting has received over a dozen letters from religious organizations supporting the Haitian documentary. Although work has already begun they are still looking for funding from local religious groups including the Miami archdiocese. Looking ahead, Alternative Broadcasting has many ambitious plans.

THEY WOULD like to build a media center at Biscayne College that the Archdiocese, the college, and community organizations could use.

Their long term goal is to produce TV features, feature films, and P.B.S. documentaries, all the time pushing the horizon of religious broadcasts toward prime time programming.

"We want to get it (religious programs) out of the Sunday morning ghetto and out of the lost where-the-heck-are-they channels," says Schmidt.

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Unity possible with Anglicans?

(Continued from page 1)

occurs when he solemnly declares and defines something to be a matter of faith.

The document reportedly shows a strong preference for language affirming that the church will be preserved in truth by the Holy Spirit — language which is closer to what has been described as "indefectibility" in recent Catholic debates on infallibility.

Publication delayed

Publication of the report was originally fixed for a date in January but was held up.

No official reasons have been given publicly for the delay in publishing the document although it is generally understood that the Catholic side, not the Anglican, held up publication.

Although such dialogue statements have only the authority of the members of the commission, the publication must be approved by the official sponsoring agencies in the churches, which are the Vatican Secretariat for Christian Unity and the Archbishop of Canterbury.

'Dissenting notes?'

At the Vatican, the secretariat must

also submit such documents to the Doctrinal Congregation, Vatican agency which reviews matters of faith and morals. One source pointed out to NC News that the Doctrinal Congregation underwent a change in administration late last year and suggested that the change might have contributed to the delay.

National Catholic Reporter, also suggesting that the congregation caused the delay, gave a different reason. It said the congregation disagreed with statements in the report and predicted that when the final document comes out, a "series of dissenting notes" from the Doctrinal Congregation will accompany it.

Catholic and Anglican decisions on the ARCIC final report could have far-reaching implications for the more than 700 million Roman Catholics and 63 million members of the Anglican Communion around the world.

The importance of the document and the spread of leaks before its publication drew a cautionary reaction from Father John Hotchkin, executive director of the U.S. Bishops' Committee for Ecumenical and Inter-religious Affairs.



RELIGIOUS LEADER DEFECTS — Ethiopian Orthodox Archbishop Abba Matthias, 44, talks with reporters in Houston after defecting to the United States through the Catholic Church. The archbishop said he is asking for political asylum in the United States because his homeland is ruled by a powerful military junta which does not allow religious freedom. (NC Photo from UPI)

"I hope people will wait until the report comes out, until they can have

it in hand and read it, before they make judgments on it," he said.

Pope, Rev. Jackson discuss Haitian camp

VATICAN CITY (NC) — The Rev. Jesse Jackson, a leading U.S. civil rights advocate said Feb. 26 that during a private meeting Pope John Paul II had shown a "keen interest in wanting to help" with the human rights concerns, such as the situation of Haitians seeking refugee status in the United States.

The 30-minute meeting took place in the pope's private study Feb. 25.

Rev. Jackson told NC News Service during a one-hour interview that highest on his agenda with the pope had been the plight of Haitian refugees, currently detained in what Mr. Jackson called "concentration camps" in the United States.

THE U.S. GOVERNMENT has refused to grant refugee status to the Haitians, meaning they cannot be resettled in the United States.

Rev. Jackson's hope is that the pope will "show in his public utterances his mercy and understanding" and encourage the Reagan administration to admit the Haitians.

As is the custom with private audiences, the Vatican issued no report of the discussion between Rev. Jackson, a Baptist minister, and the pope.

"Knowing in advance my agenda," the pope's granting of the private audience "was itself a statement," he said.

Human rights activist, who is the founding director of People United to Save Humanity (PUSH), said that the pope "responded with enthusiasm and gave me the impression that in his own way and his own time he will give expression to the issue we raised."

REV. JACKSON SAID that the Catholic Church in the United States, especially Archbishop Edward McCarthy of Miami, has already taken

"a most aggressive and profound moral position" on behalf of the Haitians.

"The Catholic Church in the United States is ready to provide housing for the refugees," said Rev. Jackson, suggesting that it would be a helpful influence on the Reagan administration if a papal statement were made supporting the efforts of the U.S. church.

Rev. Jackson said that he had met with Pope John Paul "to bring our concern to the highest recognized moral agent in the world."

Jackson said that he had told the pope "of the great admiration I have for the energetic activity his words have generated around the world on such issues as the right of workers to

organize, on racial discrimination, etc."

The civil rights leader said that he had visited one of the camps in Miami and found that "there are barbed wire fences, husbands and wives are separated, there are 24 cases of tuberculosis and other people are clearly malnourished."

The United States "has challenged Austria to provide asylum for refugees from Poland and uses its own military to direct Southeast Asian refugees to ports of safety," Rev. Jackson said. "These are things we should do."

"BUT THEN OUR government turns around and denies admission to Haitians, who are black," he said.

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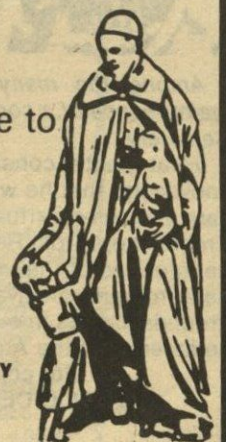
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Politics, guns, money

Pope adds his voice to complex El Salvador controversy

By Agostino Bono
NC News Service

In his speech to the Organization of American States President Reagan viewed El Salvador through the prism of Caribbean and Central American economic and security problems, but criticism and comments from church sources continued.

On Feb. 28 Pope John Paul II added his voice to the discussions by speaking out against superpower influence in El Salvador and human rights violations by all combatting parties.

The president's Feb. 24 speech and the reactions to it demonstrated the complexities of the situation in El Salvador, especially the failure to find common ground for the warring parties to reach a political solution.

The part of Reagan's speech Feb. 24 stressing the tie between economic progress and political stability in the region and saying economic aid is the chief weapon to combat communist aggression received a generally favorable reaction by U.S. critics of the Salvadoran government.

Arms aid criticized

But Reagan also added fuel to the controversy over El Salvador by reiterating the need for more U.S. military aid to combat "Soviet-backed" aggression and by supporting the March 28 elections for a constituent assembly as the political solution to the conflict.

The Salvadoran guerrillas oppose the elections, saying no valid vote can be held unless the government reaches a prior negotiated agreement with them.

Since Reagan spoke, some El Salvador-related events include:

- A reiteration by the U.S. Catholic Conference of its opposition to U.S. military aid for El Salvador and the need for elections to be tied to a "political dialogue" among warring factions.

- A pastoral letter issued by 16 Caribbean bishops which criticized "atheistic Marxism" and "exploitive

'The guerrillas leave mourning behind them in cities and villages, destroying bridges, roads and installations of vital economic importance; on the other hand, actions are no less serious or severe by armed groups seeking to extinguish the hotbeds of the opposition.'

Pope John Paul II

capitalism" as alien to the region and criticized what they said were efforts to involve the area in a international power struggle.

- Praise of Reagan's policies by Jose Napoleon Duarte, president of the Salvadoran ruling civilian-military junta, who said the March 28 elections are needed to establish a "legitimate government." If his Christian Democratic Party wins the elections, he said, he will be able more forcefully to control human rights violations.

- Criticism of Reagan by Guillermo Ungo, a leader of the Salvadoran opposition Democratic Revolutionary Front, which has ties to the guerrillas. He said "the American taxpayer is wasting his money" in aid to El Salvador because "it doesn't go to achieve peace and stability." Peace will come through negotiations to form "a democratic broad-based government" that will then hold elections.

- Congressional critics, such as House Speaker Thomas P. (Tip) O'Neill (D-Mass.), praised Reagan's economic plan, saying chances were good it would pass, but also warning Reagan to go slow regarding military aid.

Violence continues

The one constant in the Salvadoran situation has been the violence which kept adding numbers to the more than 32,000 people killed since October 1979.

"A hundred people are killed almost every day, adding to the

unhappy number of widows and orphans, while the crowd of refugees — which already exceeds hundreds of thousands in a country with 3.5 million people — seek refuge in the mountains or in neighboring countries," said Pope John Paul during his Sunday Angelus talk.

"The guerrillas leave mourning behind them in cities and villages, destroying bridges, roads and installations of vital economic importance; on the other hand, actions are no less serious or severe by armed groups seeking to extinguish the hotbeds of opposition," added the pope.

The pope supported a statement issued Feb. 17 by the Salvadoran bishops in which they supported the elections and asked for an end to all foreign intervention.

The U.S. Catholic Conference, in reiterating its position, said that controversy exists within the Catholic Church regarding El Salvador. In forming opinions, the U.S. bishops have listened to the "varied voices" of the Salvadoran church, said Father J. Bryan Hehir, head of the USCC International Justice and Peace Department, in congressional testimony.

The position is part of the overall USCC view that outside military aid to all the combatants should end. The stand on U.S. military aid puts the U.S. bishops in disagreement with Salvadoran churchmen.

Salvadoran church leaders such as Bishop Pedro Aparicio of San Vicente and Bishop Arturo Rivera Damas, apostolic administrator of San Salvador, have said that as long as guerrillas receive military aid from the Soviet-bloc, U.S. military aid is

needed.

A Feb. 17 statement of the Salvadoran bishops, however, criticized the "fact that the great powers are helping to maintain the conflict" but did not take a specific stand on U.S. military aid.

The U.S. bishops and their Salvadoran counterparts differ to a lesser extent on the value of the March 28 elections, with the U.S. bishops more critical of the voting.

Bishops agree

The U.S. and Salvadoran bishops, however, share a lot of common ground. They agree that the root causes of the fighting are internal political and economic problems and not an ideological East-West struggle. Both hierarchies agree that all foreign military aid to the warring factions must cease.

The differences separating Salvadoran political leaders is much wider. In a New York Times interview, Duarte rejected negotiations with the guerrillas and said he would not give them positions in the government, but encouraged them to end the fighting and help build a democracy.

Duarte said the guerrillas are receiving arms from the Soviet Union, Cuba and Nicaragua. He also criticized international press coverage, saying much of it has portrayed the guerrillas as "Robin Hoods."

"It is difficult to fight the guerrillas, the economic problems, against the extreme right and at the same time to fight against the New York Times and the Washington Post and to fight the congressional people and to fight Russia. It is all impossible," said Duarte.

Ungo, the Democratic Revolutionary Front leader opposed to the elections, said the army really controls the government and is blocking a negotiated solution.

"Duarte cannot talk with us because the army doesn't let him," said Ungo. The army will "kick him out," if Duarte negotiates, he added.

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Pope to Jesuits: Toe the line

VATICAN CITY (NC) — Pope John Paul II praised the Jesuits' past contributions to the church Feb. 27 but cautioned that "there is no longer room for deviations" from the pope's ban on political activism by priests and its demand for doctrinal fidelity.

In an 18-page, four-language address to participants in a special assembly of Jesuit leaders, the pope presented what many observers described as his "marching orders" for the 26, 622-member Society of Jesus.

He also expressed hope that the mechanism for electing a successor to the ailing Father Pedro Arrupe, Jesuit superior general, would get underway during 1982. The society has been guided by 80-year-old Father Paolo Dezza, the pope's personal delegate, since last October.

Controversial issues

Pope John Paul discussed the most controversial issues surrounding the order — the role of priests in social justice work and the need for fidelity to church doctrine.

"If one takes into account the true demands of the Gospel and at the same time the influence which social conditions exercise on the practice of Christian life, one understands easily why the church considers the promotion of justice as an integral part of evangelization," he said.

But, the pope added, "it must not be forgotten that the necessary concern for justice must be exercised in conformity with your vocation as religious and as priests."

Pope John Paul quoted at length from a July 1980 speech he gave in Rio de Janeiro, Brazil.

"The priest's service is not that of a doctor, of a social worker, of a politician or of a trade unionist," he said. "Today they are provided adequately by other members of society; ours is being ever more clearly specified as a spiritual service."

'Loyal fidelity'

On the topic of doctrinal fidelity, the pope quoted from a 1973 letter to Father Arrupe from the late Cardinal Jean Villot, then papal secretary of state.

"Bishops, priests and lay people used to look upon the Society (of Jesus) as an authentic, and hence a sure point of reference to which one could turn in order to find certainty of doctrine, lucid and reliable moral judgment and authentic nourishment for the interior life," the letter said.

"The same should remain true in

'The priest's service is not that of a doctor, of a social worker, of a politician or of a trade unionist . . . ours is being ever more clearly specified as a spiritual service.'

the future by means of that loyal fidelity to the magisterium (teaching authority) of the church, and in particular of the Roman Pontiff, to which you are in duty bound," the pope added.

Pope John Paul said the Jesuits, in light of their special vow of obedience to the pope, were also duty bound to help implement the Second Vatican Council, according to the teachings set down at the council under the guidance of the Holy Spirit "and not according to personal criteria or psychosociological theories."

"In being faithful to" the council's criteria for church renewal, "there is no longer room for deviations certainly harmful to the vitality of communities and of the entire church," the pope said.

Special ministries

Pope John Paul said the Society of Jesus must devote itself to the fields of spiritual renewal, education of youth and clergy, and missionary work.

The pope also encouraged the Jesuits to take special interest in the area of communications media and in the Vatican council's initiatives in the fields of ecumenism, relations with non-Christian religions and atheism.

He spoke against moves to shorten the society's lengthy period of training before the final profession of vows.

"You must not yield to the easy temptation of watering down this formation which has such importance in each and every one of its aspects: spiritual, doctrinal, disciplinary and pastoral," the pope said. "The ensuing damage would outweigh by far any results which could perhaps be achieved right away."

Pope John Paul said the Feb. 23-March 3 meeting of Jesuit provincial superiors and other leaders convened by Father Dezza in Grottaferrata, near Rome, could serve as ex-

cellent preparation for the next Jesuit general congregation.


He said he hoped that "this preparation may proceed in such a manner as to make possible, within this year, the convocation of the congregation, which would not only give the society a new superior general but at the same time would communicate to the entire society a new stimulus to confront its mission with renewed effort, in conformity with the hopes of

the church."

Jesuit sources said that if Father Dezza announces a general congregation before the end of the year, the meeting would probably take place by the fall of 1983.

They added that initial reaction to the papal speech was positive among the more than 100 participants in the Grottaferrata meeting.

The Society of Jesus was founded in 1540 by St. Ignatius of Loyola.



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Polish refugees describe 'unstable' country

MILWAUKEE (NC) — Two Polish refugees who arrived in Milwaukee said Poland was a police state long before the imposition of martial law there in December. Richard Czekaj and Janusz Matczuk, who escaped from Poland in June 1981, described conditions in the country as "unstable" and "uncertain." "There is no freedom" there, they said, and without support from the free countries of the world, Poland's independent labor union, Solidarity, will collapse. The two also said that the food situation in Poland is worse than is reported in the press.

Half of Shroud scientists

Second of a four-part series

By Robert Wilcox
Voice Feature Editor

Quite simply, the image problem shapes up like this: From a scientific standpoint, the scientists of the Shroud of Turin Research Project (STURP) know what the ancient cloth's mysterious body images are made of — "degraded cellulose." But they can't come up with a scientific explanation of *how* they got that way.

Probably the single most important finding STURP has made as a result of its nearly four-year, first-ever, comprehensive study of the actual linen cloth itself is that the inexplicable negative images of a crucified dead man on its surface are made of "dehydrated" and "oxydized" cellulose fibers.

They are not darker or lighter, in order to show the various contours and shadings of the images, but, rather, are grouped together in denser or sparser concentrations, depending on whether they form a highlight, such as the nose prominence, or a subtlety, such as a recess of the closed eyes.

It's aged linen

Each image fiber is altered in exactly the same way — only on the tip.

Cellulose is what each of the cloth's linen fibers is composed of. Another way of saying "degraded cellulose" is "aged linen." So that's all the images are made of. There's no foreign "coloring" matter, or outside chemicals, detectable on the image fibers. They were not painted, dyed or stained. And STURP has probed them with the most sophisticated sensors.

Whatever made the images, simply "super aged" them, for lack of a better term. That is, they've been de-moisturized, deteriorated, and "altered" on a molecular level much more than the non-image fibers on the rest of the cloth.

Whereas the non-image areas of the cloth are beige-white, the images are yellow-brown, and have a "carmelized," "sepia" look, according to the scientists. And this "carmelization" does not extend into the image fibers, or throughout their lengths. It is only on the outside tips. Even the insides of the tips are not affected by it.

What would have caused such a subtle, unusual alteration?

Well, in a lab, linen can be "degraded" or "aged" by putting chemicals on it, or heating it with hot air or in an oven, or a combination of both of these, or even by mildly scorching the linen, with, for instance, a very warm iron. Excessive heat, however, would destroy the fibers.

Even "black light" — the ultraviolet light often used in discotheques and nightclubs for an eerie glow on white clothes — can

alter cellulose, if shined on the linen long enough.

But even though all of these processes can produce a mark very similar — sometimes identical viewed by the naked eye — to that seen in the shroud images, lab experiments with them have not been able to produce the complex, photographic-like image of a life-like body as seen in the shroud.

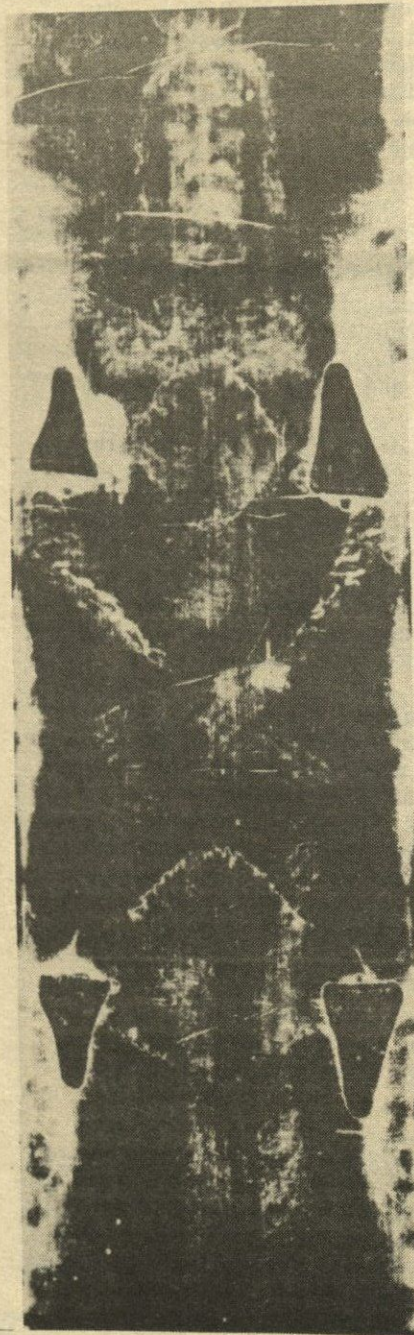
No clear answers

Chemicals, such as body sweat, permeate fibers. They don't just affect the tips. A scorch can be made to change just the tips, but how does a dead body generate heat? Or ultraviolet light? And if it could, and if chemicals could be made to affect only the fiber tips, there would still be major problems to overcome in terms

of explaining how they alone had produced the shroud images.

For one thing, there are areas of the body images, such as the sides of the nose and the rib flanks, the eye recesses, and portions of the neck directly under the chin, that most of the scientists do not believe would have been in contact with the cloth as it lay over the body. Therefore, most of the scientists agree, direct contact alone won't explain it. Whatever etched the images did so in several instances, it appears to most of them, without touching the cloth.

But chemicals and heat rays, and even light rays, with the exception of lasers, don't travel in straight lines. They diffuse — spread different ways once they leave their source. But they would have had to travel in straight lines to have given the shroud images



U.S. Air Force scientists, using computers and other electronic equipment, have been able to reproduce a three-dimensional image of the man on the Shroud. This is impossible to do with most photographs or negatives. At right, the negative image of the man on the Shroud. Note the patches and burn marks around the shoulders, exactly where the scientists' 3-D image is obscured. (NC photo)

the "high resolution," or photo-like quality, that has so impressed the scientists.

'Sheer beauty'

Vern Miller, STURP's chief photographer who took many of the group's pictures that were to be used for testing, is head of scientific and industrial photography for Santa Barbara's Brook's Institute.

"What really astounds me about the image is its sheer beauty," he said. "Artistically, it's comparable to the great masterpieces — the proportions, for instance. It's better than a Michelangelo or a Rafael."

Miller is not suggesting that the images are the work of an artist. One of the few conclusions STURP has arrived at — in addition to proclaiming the origin of the images an "ongoing mystery" — is that they definitely were not painted. But he is one of 13 out of 26 of the group's scientists who believes, or leans toward believing, that the images are, in fact, of Jesus.

"That's just my opinion. I believe it's the natural image of a man — as opposed to supernatural — and given enough time and study, we'll find out how it was done. The reason I feel it is Jesus is I can feel its power. I have no proof of that. It's just so beautiful to look at — so pleasing. I know it's not faked."

Given the pain and suffering visible on the shroud, this is a remarkable statement. The naked figure lies there in an obvious position of death's repose eyes closed, hands folded over the loins, concealing the genitals. Bruises all over the face still show swelling. Blood, separated into post-mortum serum and cellular mass, oozes, and clots from the whipped, nailed and battered flesh, form perceptibly different reddish splotches on the cloth, which are different from the images.

Because they are negatives — that is, the lights and darks are reversed — the images look distorted and unreal. But when photographed and viewed in the photographer's negative, the distortion is reversed. The "positive," life-like images are revealed. It is these that Miller is talking about.

Duke pro

DURHAM, N.C. (NC) — A Byzantine icon and coin may be the missing historical link that date the Shroud of Turin to the sixth century, according to Dr. Alan D. Whanger, professor of psychiatry at Duke University.

Whanger used polarized light and other photographic techniques to establish his thesis that the icon and coin were copied from the facial imprint on the shroud several centuries before it turned up in France in the 14th century.

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El Sudario de Turin - Segunda Parte

¿De que están hechas las imágenes del sudario?

Por Robert Wilcox
Del staff de The Voice

(Traducción al español
por José P. Alonso)

En la primera parte de esta serie se expuso el pensamiento sobre el lienzo del sudario de los varios científicos entrevistados, aunque no dan opinión del sudario de los varios científicos entrevistados, aunque no dan opinión concreta que afirme que es verdaderamente el sudario de Cristo, la gran mayoría "cree" o está "inclinada a creer" que así es. En lo que si están de acuerdo, excepto dos de los 26 expertos, es que las imágenes del sudario son reales, que no contienen pintura, tintes o pigmentos que puedan dar la idea de un fraude, es decir creadas por la mano del hombre.

Simplemente, el problema de las imágenes se expresa así:

Desde una posición científica, los científicos de STURP (Shroud of Turin Research Project) saben de que están hechas las imágenes misteriosas del lienzo — "celulosa envejecida". Pero ellos son incapaces de dar una explicación científica de como tomaron esa forma.

Probablemente el más importante descubrimiento de STURP, hecho como resultado del reciente, comprensivo estudio de cuatro años del propio paño de lino, es que el inexplicable negativo de la imagen de un hombre crucificado muerto que aparece en su superficie, está hecho de celulosa deshidratada y "oxidada". Y para mostrar los varios contornos y matices de la imagen esas fibras estan agrupadas en más densas o esparcidas concentraciones, dependiendo de que ellas formen una prominencia como la nariz o, sutilmente, como el hundimiento de los ojos cerrados.

Cada fibra de la imagen esta alterada en la misma forma, sólo en la parte superior. Las fibras del lienzo están compuestas de celulosa. Otro modo de decir "celulosa degradada" es "lino envejecido". De modo que esto es de lo que estan hechas las imágenes. No hay extrañas materias colorantes ni químicas exteriores que puedan ser detectadas en las fibras. Y STURP lo ha probado con los más sofisticados sensores.

Cualquier cosa que hizo las imágenes sólo las "sobreenvejeció". Esto es, que han sido deshumedecidas, deterioradas y alteradas en un nivel molecular mucho más que las fibras sin imagen en el resto del sudario. Mientras que



Los capitanes de la Fuerza Aerea, John Jackson y Eric Jumper estudian una foto tamaño natural del sudario.

las areas sin imagen son blanco-beige, las imágenes son carmelita-amarillento y tienen un aspecto "sepia" según los científicos. Y este "carmelitamiento" no penetra en las fibras o a través de su extensión. Es solo en la porción superior de la superficie de las mismas sin afectar el interior.

En un laboratorio el lino puede ser "degradado" de diversas maneras, con químicas, calor, hasta con rayos ultravioleta. Pero aun cuando todos estos procesos producen marcas similares — a veces idénticas a simple vista — a las de la imagen del sudario, los experimentos con ellos no han

sido capaces de producir la compleja imagen fotográfica de un cuerpo real como el que se ve en el sudario.

Las químicas penetran las fibras, no quedan en la superficie. Un "chamuscamiento" o tostado puede afectar la superficie pero ¿cómo un cuerpo muerto puede generar calor? Y aunque pudiera y se hicieran químicas que pudieran afectar solo la superficie de las fibras, aun habría importantes problemas que superar; tales como los lados de la nariz, los costados de la caja torácica, la concavidad de los ojos y porciones del cuello directamente bajo la barbilla,

que la mayoría de los científicos no creen hayan estado en contacto con el sudario que estaba puesto sobre el cuerpo. Por lo tanto, la mayoría de los científicos están de acuerdo, el contacto directo sólo no explicaría el misterio. Lo que haya impreso las imágenes lo hizo en varias instancias, es lo que luce para ellos, sin tocar el lienzo.

Las químicas y los rayos de calor y de luz no viajan en dirección recta, excepto los lasers, sino que se diseminan en todas direcciones cuando dejan su fuente de origen y habrían tenido que viajar en línea recta para darle a las imágenes del sudario esa calidad altamente fotográfica que tanto ha impresionado a los científicos.

Vern Miller, jefe fotógrafo de STURP quien tomó muchas de las fotos del grupo que se usaron para las pruebas y jefe de fotografía científica e industrial del Instituto Brook de Santa Barbara, Cal. dijo que "Lo que realmente me asombra de las imágenes es su clara belleza. "Artísticamente son comparables a las grandes obras de arte; las proporciones por ejemplo. Es mejor que un Miguelangel o un Rafael".

Miller no sugiere sean el trabajo de un artista sino que pondera su belleza. Una de las pocas conclusiones que, además de pregonar que el origen de las imágenes es "un misterio que continua", STURP ha sacado es que definitivamente "no son pintadas". Y Miller es uno de los 13 entre los 26 que cree, o se inclina a creer, que las imágenes son, de hecho, de Jesús.

"Esa es sólo mi opinión. La razón por la que creo es Jesús es que yo siento su poder. No tengo pruebas de ello. Pero es tan hermoso mirarlo, tan agradable, que se que no es falso".

Dado el dolor y el sufrimiento visible en la imagen del sudario, esta declaración es extraordinaria. La figura desnuda yace allí en obvio reposo de la muerte. Los ojos cerrados, las manos colocadas sobre el vientre tapando los órganos genitales. Las magulladuras del rostro aun hinchadas. Sangre, separada entre suero post-mortem y masa celular y los coágulos de las flagelaciones, carne maltratada y clavada forman perceptiblemente diferentes manchas rojizas sobre el lienzo que son diferentes en naturaleza de las de la imagen del cuerpo.

Porque son "negativos", claros y oscuros invertidos, las imágenes lucen distorsionadas e irreales. Pero cuando

(Sigue en la pág. 4A)

Instrucciones para integrar los valores morales en la educación

Por Su Excelencia Reverendísima Edward A. McCarthy
para uso de padres y maestros de la Arquidiócesis de
Miami

Es norma de la educación bajo los auspicios de la Iglesia enriquecer la presentación de un tema integrando con él los valores evangélicos. Así la "positiva y prudente educación sexual" pedida por el Concilio Vaticano II (1) y por la Arquidiócesis debe incluir no solamente las dimensiones físicas, psicológicas y emocionales, sino también las dimensiones morales y espirituales (2). Lo que sigue a continuación tiene la intención de ser un recurso, basado en documentos oficiales de la Iglesia, que ayude a maestros y padres a inculcar los valores morales que completan y ennoblezcan la educación sexual.

La auténtica educación sexual está profundamente conectada con la tarea de la Evangelización. Pues cuando "tomamos a Jesús más seriamente, Su Evangelio y Su Gracia transforman radicalmente nuestra vida y nuestro mundo" (3). Una respuesta a la evangelización nos hace capaces de negarnos a estar satisfechos con la mediocridad. El poder de la Palabra nos convierte al mismo tiempo que tratamos de anunciarla a los demás. Nuestras ideas y nuestro comportamiento sexuales deben ser evangelizados de manera que en medio de una sociedad permisiva y hedonística la Iglesia pueda ser una luz de salvación, una fuerza profética "que se atreve a proclamar las exigencias radicales del Evangelio, que está dispuesta a ser ridiculizada como lo fueron los profetas de antaño" (4).

La madurez sexual va de la mano con la madurez emocional. La educación para la castidad significa, en gran parte, la educación del corazón. Es un problema de amor. El amor humano no es perfecto desde el principio; debe desarrollarse y hacerse perfecto mediante un largo proceso de crecimiento y purificación. En un niño, está orientado hacia los sentidos, es egoísta e inmoderado. Pero cuando el niño se vuelve adulto, el amor debe volverse espiritual, desinteresado, altruista, abnegado, una imagen del tipo de amor que Dios tiene por nosotros. En este proceso de crecimiento, debe tenerse cuidado en evitar cualquier tipo de compromiso que no llegue al ideal que estamos tratando de alcanzar: vivir la vida cristiana más plenamente.

Las reservas enormes de afecto propias de los estudiantes deben ser desarrolladas. Los ideales deben ser enfatizados: ideales de verdad, de belleza, de justicia, de bondad, de pureza, de generosidad, del don de sí mismos y del heroísmo; los estudiantes deben ser alentados y ayudados para formar amistades verdaderas y edificantes. El sentimentalismo de la juventud tiene que ser moderado, purificado y regulado. "La juventud necesita anclar sus afectos tanto en la razón como en la fe de modo que, en plena conciencia, demuestren su amor con rectitud y coloquen la mirada en las metas verdaderas, tanto naturales como sobrenaturales, del amor" (5).

Estamos presentando brevemente para los padres y los maestros las consideraciones morales básicas que tienen que ser integradas en un programa de educación sexual. Un desarrollo más completo del tema se presenta en los documentos citados. La ayuda en un enfoque pastoral está disponible en la consulta con el párroco.

"El mensaje permanente de toda instrucción en la moralidad sexual debe ser una invitación más bien que un mensaje de acusación o de condenación. La doctrina de la castidad cristiana es una doctrina de verdad a ser expresada en palabras de amor y compasión para conducir a los jóvenes y a las jóvenes a la plenitud de la vida y la libertad en Cristo Jesús. La castidad los invita a vivir de acuerdo con la verdad de su propia personalidad y sexualidad como es revelada por Dios desde el principio" (6).

La educación en la sexualidad debe siempre ser impartida con reverencia y respeto. El estudiante debe llegar a comprender la bondad, la dignidad y la belleza del sexo como una participación única en el poder creativo del Dios Todopoderoso. Solamente cuando se abusa del sexo, esto es, cuando es usado de modo contrario a la intención del Creador y a las enseñanzas del Evangelio, es que se hace vergonzoso y malo. Los valores genuinos del Evangelio en materia de sexualidad humana han sido oscurecidos y puestos en peligro por la permisividad y el hedonismo prevalecientes en nuestros días. Tenemos que renovar nuestro enfoque cristiano de la sexualidad en un espíritu de respeto por este don de Dios, asociado con un sentido de los valores morales que están implicados en su uso.

La Iglesia no puede permanecer indiferente ante la confusión de las mentes y el relajamiento de la moral de nuestros días. En efecto, es una cuestión de la máxima importancia tanto para la vida personal de los cristianos como para las condiciones sociales de nuestro tiempo. Los fieles están experimentando crecientes dificultades en la obtención de enseñanzas morales en general, especialmente en materias sexuales, y los Pastores están experimentando crecientes dificultades en exponer esta enseñanza de modo efectivo.

El Cristianismo tiene su propia perspectiva sobre la sexualidad humana. El Cristianismo ve el sexo como parte de la creación de Dios, una realidad que no tiene sólo al cuerpo como objeto, sino que implica a todo el ser humano, una realidad que tiene un papel determinante en la forma en que una persona madura, tanto física como moralmente y por tanto en la forma en que una persona se desarrolla en su semejanza con Dios. "Ve la sexualidad humana como una realidad que es actualizada en el encuentro personal. Precisamente debido a este encuentro mutuo de persona a persona, las relaciones sexuales humanas son fundamentalmente diferentes del apareamiento animal" (7). Tienen normas especiales de comportamiento.

A veces es expresada la preocupación de que decir a los jóvenes lo que no pueden hacer parecerá negativo y será tomado a mal. Es importante al tratar con jóvenes que nuestro enfoque sea tal que caigan en la cuenta de que lo que se les

dice se les dice por amor, más o menos como un amigo podría prevenir a otro amigo para que esté consciente de un vendedor deshonesto de automóviles o para que no coma un alimento que está contaminado.

Es importante aclarar que estas prohibiciones no son arbitrarias o caprichosas. Son advertencias basadas en la realidad, e ignorarlas conduce en último término a un daño, lo mismo que ignorar una señal de "No Toque — Alto Voltaje". No informar a los jóvenes de estos peligros es no ser atento y amoroso.

Lo que es más, las pautas morales, positivas o negativas, están en última instancia transmitiendo la voluntad de nuestro Divino Amante, Dios, el Padre que protege a Su pueblo, así como la sabiduría de los siglos que nos muestra el camino que seguro a través de nuestro desconcertante mundo y nos ayuda a evitar lo que de otro modo serían desastrosas consecuencias. Las pautas morales están basadas sobre la buena nueva de Jesús, que no es tanto el legislador como el liberador, que viene a hacernos libres, que nos da "la libertad de los hijos de Dios" mostrándonos cómo vivir nuestra vida de sexualidad de acuerdo con Su modo.

Enseñar valores morales en la educación sexual es compartir con los jóvenes cómo ser genuinos y maduros y no egocéntricos en el amor, respetando a los seres amados por lo que son, no usándolos para la satisfacción egoísta o dañándolos al iniciar prematuramente intimidades que no pueden estar asociadas con el amor imperecedero. Es un esfuerzo amoroso por proteger a nuestras gentes de la actitud baja, egoísta, irresponsable hacia el sexo que inevitablemente interferirá con el verdadero compromiso de amor en la alianza del matrimonio, y a la larga generará miseria para padres e hijos en hogares rotos, en amor humano degradado, y permitirá la renuncia al dominio y al respeto de sí mismo en el control de la pasión animal. La vacilación en enseñar claros valores morales es un respeto mal encaminado por la autonomía de la cual los hijos sufren eventualmente.

"La virtud que debe gobernar la expresión del amor sexual humano es la castidad. Esta es una virtud natural que mediante la gracia de la Fe, la Esperanza y la Caridad sobrenaturales adquiere una nueva dimensión que da origen a la Castidad Cristiana, un don de Dios con un poder que capacita a la voluntad humana no tanto a suprimir los deseos sexuales como a integrar y elevar el impulso sexual dentro de la totalidad de la Personalidad Cristiana" (7).

El Plan de Dios — La Virtud de la Castidad

Así el primer principio de todos los programas de educación sexual debe ser: **LOS MAESTROS DEBEN ILUMINAR LA MENTE E INSPIRAR EL CORAZÓN DE SUS ALUMNOS PARA ADQUIRIR LA VIRTUD DE LA CASTIDAD QUE DIRIGE EL AFECTO Y LA ACTIVIDAD SEXUALES DE ACUERDO CON EL PLAN DE DIOS PARA LAS RELACIONES HUMANAS Y PARA EL MATRIMONIO.**

La educación sexual católica ofrece una clara comprensión de la castidad. "Los principios y normas existentes que la Iglesia siempre ha transmitido sin vacilar como parte de su enseñanza, no obstante que una gran parte de las opiniones y la moral del mundo puedan haber estado opuestas a ellos. Estos principios y normas en manera alguna deben su origen a un cierto tipo de cultura, sino más bien al conocimiento de la ley divina y de la naturaleza humana" (8). Propiamente enseñados y explicados, estos principios y normas sobre la moralidad sexual ni crean una conciencia escrupulosa ni inhiben el desarrollo de una personalidad saludable.

Expresamos estas normas morales claramente y procedente de fuentes oficiales debido a que se ha creado mucha confusión por la declinación de la moralidad en nuestro tiempo, e incluso por las opiniones polémicas de algunos teólogos. Lo que sigue es auténtica doctrina de la Iglesia. Aunque muchos abusos tienen que ser expresados en términos negativos, esto no debe oscurecer sino revelar más claramente la bondad contrastante de la sexualidad vivida por el plan divino. Un programa completo en sexualidad cristiana debe tratar de la responsabilidad que los cristianos deben cultivar en un modo positivo a fin de revelar el amor que Cristo ha ennoblecido en el Sacramento del Matrimonio.

Relaciones Sexuales en el Matrimonio Solamente

Específicamente, al explicar el contacto sexual humano, el maestro debe poner en claro que las relaciones sexuales fuera del matrimonio son seriamente pecaminosas. Frustran la realización personal, familiar y social. De aquí que un principio fundamental de la castidad cristiana es este: "TODO ACTO GENITAL DEBE ESTAR DENTRO DE LA ESTRUCTURA DEL MATRIMONIO" (8).

"Nuestra sociedad da considerable aliento a las relaciones premaritales y extramaritales mientras, se dice, "nadie sufre daño". Tales relaciones no son dignas de seres creados a imagen de Dios y hechos hijos adoptivos de Dios ni están de acuerdo con la voluntad de Dios. Está ausente el amor incondicional del matrimonio cristiano, pues tales relaciones están protegidas con muchas condiciones. Aunque a veces pueda estar presente la ternura y la preocupación, hay una tendencia subyacente hacia la explotación y el desencanto. Tales relaciones hacen trivial a la sexualidad y pueden erosionar la posibilidad de hacer compromisos profundos y para toda la vida" (9).

La Anticoncepción

La Iglesia Católica enseña que "los actos con los que los esposos se unen íntima y castamente entre sí son honestos y dignos, y ejecutados de manera verdaderamente humana, significan y favorecen el don recíproco, con el que se enriquecen mutuamente en un clima de gozosa gratitud" (10). De aquí que "los significados dadores de vida y de amor del contacto sexual marital son valores humanos ver-

valores morales y espirituales

ción sexual

daderos y aspectos de la personalidad humana. Debido a que lo son, es erróneo actuar deliberadamente contra alguno de ellos. En el acto sexual anticonceptivo el significado procreativo o dador de vida del acto sexual es deliberadamente separado de su significado dador de amor y rechazado; la maldad de tal acto estriba en el rechazo de este valor.

“Algunos distinguen entre una llamada mentalidad anticonceptiva — una actitud profundamente asentada de negativa egoísta a comunicar la vida y el amor a una futura generación — y los actos anticonceptivos particulares durante un matrimonio por lo demás abierto a la transmisión de la vida. Aunque haya una diferencia, incluso en este caso un acto sexual anticonceptivo es erróneo porque corta el vínculo entre los significados del acto sexual marital y rechaza uno de ellos. La Iglesia no está enfascada en una mera sutileza sobre los medios de regulación de la natalidad; está proclamando el valor del significado dador de vida del acto sexual marital, un valor atacado, aunque de diferentes maneras, tanto por la ideología de la anticoncepción como por los actos anticonceptivos. La sensibilidad pastoral requiere que seamos comprensivos hacia los que encuentren difícil aceptar esta enseñanza, pero no permite cambiarla o suprimirla (10).

De aquí que un principio básico y serio de la castidad conyugal es éste: “A FIN DE PRESERVAR SU SIGNIFICADO Y PROPOSITO PLENOS, LOS ACTOS SEXUALES CONYUGALES DEBEN SER VERDADEROS ACTOS DE AMOR Y DEBEN PERMANECER ABIERTOS A LA TRANSMISION DE LA VIDA” (11). La Iglesia enseña que si hay serias razones para que las parejas de casados espacien los nacimientos pueden limitar sus actos sexuales conyugales a los periodos infecundos sin violar la castidad marital.

Otros Abusos que Pecan Contra el Amor Auténtico

En sus instrucciones sobre la castidad cristiana los maestros deben explicar claramente cómo se peca contra la castidad mediante: (1) la masturbación, (2) la actividad homosexual, y (3) los pensamientos y deseos impúdicos.

(1) La Masturbación

“LA MASTURBACION CONSTITUYE UN GRAVE DESORDEN MORAL. ES UN ACTO DESORDENADO INTRINSECA Y SERIAMENTE. Carece de la relación sexual pedida por el orden moral, esto es, las relaciones que realizan ‘el pleno sentido del mutuo don de sí mismo y de la procreación humana en el contexto del verdadero amor’ (12). La inmadurez de la adolescencia (que puede a veces persistir después de esa edad), el desbalance psicológico o el hábito pueden influir en el comportamiento, disminuyendo el carácter deliberado del acto y produciendo una situación por la que subjetivamente puede no siempre haber una falta seria. Pero en general, la ausencia de responsabilidad seria no debe ser supuesta; esto sería comprender mal la capacidad moral de las personas” (13).

(2) La Homosexualidad

“De acuerdo con el orden moral objetivo, las relaciones homosexuales son actos que carecen de una finalidad esencial e indispensable. En la Sagrada Escritura son condenados como depravación seria e incluso presentados como la triste consecuencia de rechazar a Dios (14). Este juicio de la Escritura no nos permite por supuesto concluir que todos los que sufren de esta anomalía son personalmente responsables por ella, pero atestigua el hecho de que LOS ACTOS HOMOSEXUALES SON INTRINSECAMENTE DESORDENADOS Y EN NINGUN CASO PUEDEN SER APROBADOS” (15).

He ahí por qué es erróneo aceptar un tipo transitorio de comportamiento, en el que una persona mantuviera ciertos actos homosexuales solamente con una persona con la excusa de un compromiso aceptable debido a su orientación. Este tipo de compromiso no es aceptable en la auténtica tradición católica. La Iglesia cree en el poder de la Cruz que cura y sostiene a los creyentes que especialmente luchan por vivir sus promesas bautismales.

“Los actos sexuales entre miembros del mismo sexo son contrarios no solamente a uno de los propósitos de la facultad sexual, esto es, a la procreación, sino también al otro propósito principal, que es expresar el amor mutuo entre esposo y esposa. Por estas razones los actos homosexuales son una grave transgresión de las metas de la sexualidad humana y de la personalidad humana, y son consecuentemente contrarios a la voluntad de Dios” (16).

“Es la actividad homosexual, distinguida de la orientación homosexual, la que es moralmente errónea. Algunas personas se encuentran, sin falta propia, que tienen una orientación homosexual. Tienen derecho al respeto, a la amistad y a la justicia y deben tener un papel activo en la comunidad cristiana” (17).

(3) Pensamientos, deseos, fantasías impuros deliberados

La Moralidad Sexual Cristiana no está en manera alguna confinada solamente a evitar las faltas mencionadas más arriba. Conciernen tanto al comportamiento interior como al exterior. Es una llamada positiva a la pureza de corazón de acuerdo con las palabras de Cristo: “Habéis oído que fue dicho: No adulterarás. Pero yo os digo que todo el que mire a una mujer deseándola, adulteró con ella en su corazón” (16). San Pablo exhorta a los fieles a vencer las tentaciones con el poder de Dios (19) y a “resistir a las insidias del diablo” (20) por medio de la fe y la oración alerta (21) y una austeridad de vida que someta el cuerpo al espíritu (22). LOS PENSAMIENTOS, DESEOS Y FANTASIAS SENSUALES DELIBERADAMENTE MANTENIDOS ESTAN EN DESACUERDO CON LA GENUINA MORALIDAD CRISTIANA, Y TENEMOS UNA OBLIGACION SERIA DE ADMITIR HONESTA HUMILDEMENTE QUE SON VERDADERAS OCASIONES DE PECADO QUE, CON LA AYUDA DE DIOS, PODEMOS CONSCIENTEMENTE ESFORZARNOS POR EVITAR” (23). Es

importante reconocer que algunos pensamientos y fantasías sexuales son incontrollables y por tanto no son moralmente objetables.

La Iglesia aconseja la disciplina de los sentidos y de la mente, la vigilancia y la prudencia para evitar ocasiones de pecado, especialmente las películas y la literatura insinuantes y abiertamente pornográficas así como otras formas de un supuesto arte de entretenimiento que manifiesta irresponsabilidad moral en nombre de la est, la ganancia o el éxito. La Iglesia enseña “la observancia de la modestia, la moderación en la recreación, los pasatiempos sanos, la oración asidua y la recepción frecuente de los Sacramentos de la Penitencia y la Eucaristía. Los jóvenes especialmente deben fomentar ardientemente la devoción a la Inmaculada Madre de Dios, y tomar como ejemplos las vidas de los Santos y otras personas fieles, especialmente jóvenes, que sobresalieron en la práctica de la castidad” (24).

CONCLUSION

El estudiante debe hacerse consciente de que, a pesar de la bondad esencial de la sexualidad humana y a pesar del hecho de que mediante la gracia de la redención “la ley del espíritu de vida en Cristo Jesús nos ha librado de la ley del pecado y de la muerte” (25), la liberación que capacita a uno para servir a Dios en la novedad de vida no suprime la concupiscencia derivada del pecado original, ni suprime las incitaciones del mal en el mundo, particularmente en esta época en que la permisividad y el hedonismo han dado como resultado la desenfadada exaltación social y entretenimiento público.

A la luz de lo dicho anteriormente, la instrucción responsable en la Moralidad Sexual Católica debe avisar y condenar como pecaminosas las prácticas que verdaderamente lo sean. “De acuerdo con la enseñanza de la Iglesia, el pecado mortal, que se opone a Dios, no consiste solamente en la resistencia formal y directa al mandamiento de la caridad. Se halla igualmente en esta oposición al amor auténtico que está incluida en toda transgresión deliberada, en materia seria, de cada una de las leyes morales. Una persona peca por tanto mortalmente no solamente cuando su acción viene del desprecio directo del amor de Dios y del prójimo, sino también cuando consciente y liberamente, por cualquier razón que sea, escoge algo que es seriamente desordenado. Pues en esta elección está ya incluido el desprecio por el mandamiento divino: la persona se aparta de Dios y pierde la caridad. Ahora bien, de acuerdo con la tradición cristiana y la doctrina de la Iglesia, y como la recta razón también lo reconoce, el orden moral de la sexualidad implica valores elevados de la vida humana tales que toda violación directa de este orden es objetivamente serio. Es cierto que en los pecados del orden sexual, en vista de su clase y de sus causas, ocurre más fácilmente que no es plenamente dado el libre consentimiento; este es un hecho que pide prudencia en todo juicio en cuanto a la responsabilidad del sujeto. En esta materia es particularmente oportuno recordar las siguientes palabras de la Escritura: “El hombre mira las apariencias pero Dios mira el corazón” (20).

Deseo expresar mi agradecimiento a los padres y maestros que fiel y amorosamente revelan a nuestros jóvenes los misterios, la belleza y el plan de Dios para el uso de este don del sexo. Pido a Dios Nuestro padre que los bendiga abundantemente en su importante ministerio, y que mediante sus servicios permita que nuestros jóvenes crezcan pacíficamente en actitudes maduras, sanas, respetuosas y santas hacia su don de la sexualidad.

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(Viene de la pág. 1A)

do se fotografian se ven en "positivo", se revelan imágenes naturales. Es de esto de lo que habla Miller.

Y hay otra propiedad sorprendente de las imágenes, un descubrimiento hecho antes de la creación de STURP pero que ellos han recogido en su reporte.

En 1970, los doctores John Jackson y Eric Jumper, de la Fuerza Aerea, Ken Stevenson, también de la misma academia y Bill Mottern de Sandia Laboratory, N.M., comenzaron a poner los "slides" del sudario en el "analyzer de imágenes", usado para analizar las fotos enviadas a la tierra desde el espacio, y descubrieron que el sudario tiene "propiedades tridimensionales codificadas", como las llama el grupo.

Esto quiere decir que la tonalidad en las imágenes es tan uniforme y precisa que es posible correr la computadora sensora sobre ellas y obtener valores matemáticos de los claros y oscuros que, cuando se llevan a las computadoras, capacitan la realización de un modelo o escultura tridimensional de tamaño natural del hombre-en-el-sudario, completo, con las inflamaciones de los traumatismos y aun más, revelando lo que parecen monedas antiguas sobre los ojos.

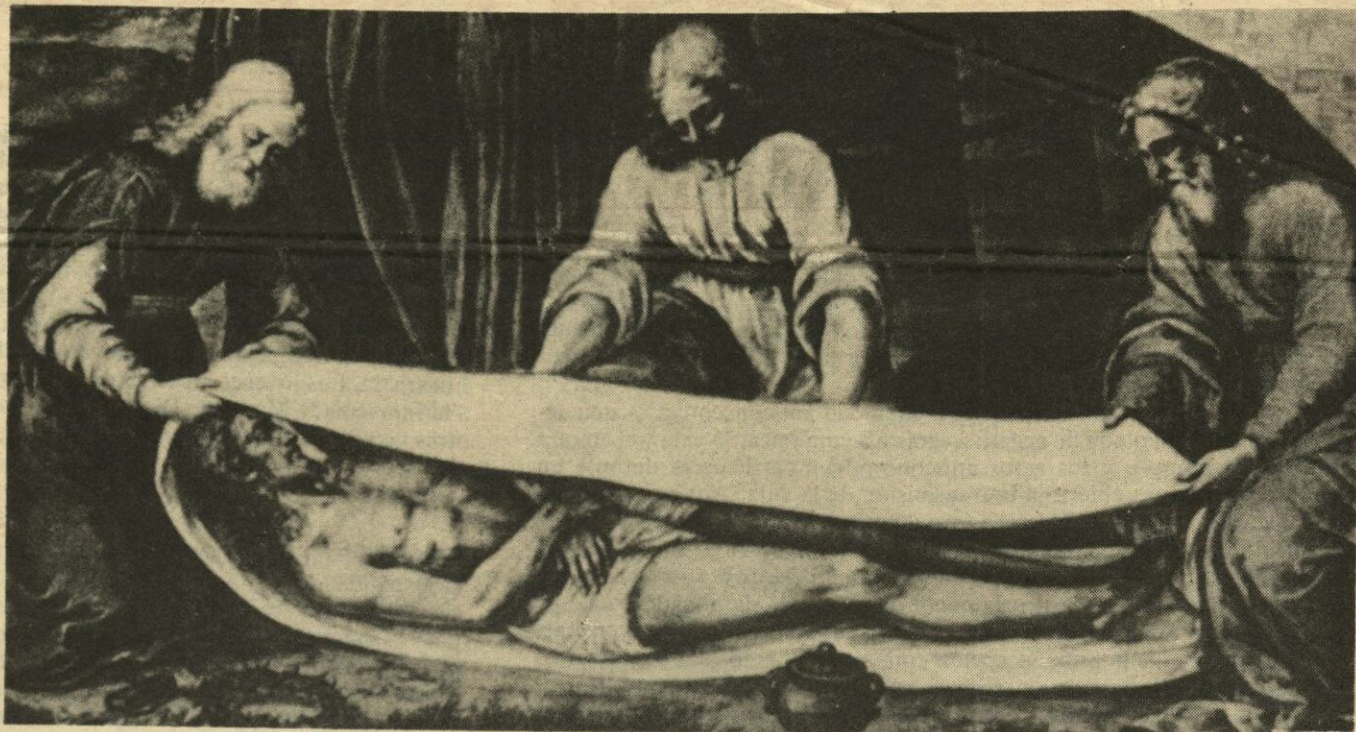
En el primer libro editado después de los estudios de STURP, "Veredicto Sobre el Sudario", Stevenson (quien ya no forma parte del Proyecto) escribió:

"Los científicos pueden obtener información tridimensional de fotos de estrellas y planetas, objetos tan lejanos que la distancia afecta mesuradamente la luz que recibe. Pero no puede obtenerse información similar de las fotos normales. Los lentes, películas y papeles fotográficos no son suficientemente sensibles . . ."

Debe anotarse aquí que no a todos los científicos de STURP les gusta este tipo de interpretación sobre los hechos por parte de un miembro del equipo. Ciertamente el "Veredicto Sobre el Sudario", cuyo subtítulo es "Evidencia Sobre la Muerte y Resurrección de Jesucristo" ha sido llevado a la Corte por el Proyecto con la esperanza de detener su distribución, alegando que el libro daña su reputación científica presentando falsamente los puntos de vista oficiales de STURP; alegación que rechazan Stevenson, Gray Haberman y la editorial Servant Books.

Sin embargo, la tridimensionalidad

El Sudario de Turín



Esta pintura italiana del siglo XVI muestra como Cristo fué envuelto en el sudario.

de las imágenes son un hecho, según los científicos. Esto quiere decir que cualquiera que alegue que un artista imprimió, en alguna forma, las imágenes va a ser forzado a probarlo y hay un miembro del equipo, Walter McCroone, que sostiene que fue pintado.

No sólo tendría tal artista que usar pinturas no detectables por la moderna tecnología y en estilo de "imagen negativa", sino que todos sus "toques" tendrían que ser tan precisos y únicos en la historia de la pintura que tendrían que ser uniformemente iguales en la escala microscópica (o por fibra) en todos los tonos similares. Y para hacer una imagen como la del sudario habría re-

querido miles, sino millones, de tales toques.

Esto fuerza la idea de "pulso firma" dentro del reino de lo absurdo. Como consecuencia, ante la probada antigüedad del paño y que por lo tanto las técnicas y máquinas modernas están descartadas, la única hipótesis sobre cómo las imágenes pudieran haberse formado, y en que la mayoría de los científicos están actualmente trabajando, es que algún tipo de proceso "natural", interesando un cuerpo, calor o química o ambos, sin conllevar algún esfuerzo consciente de engaño, es responsable del fenómeno.

Aun cuando encontraran algún proceso natural, el fallo, hasta ahora,

en hallar algo como el sudario entre los pocos artefactos y lienzos de cadáveres del mundo, los deja con un mayor problema: por qué este proceso ha ocurrido una sola vez en la historia del mundo, por lo que se sabe hasta ahora.

En este problema, el otro científico además de McCroone que cree que el sudario es falso, Joe Accetta, especialista del Laboratorio de Armas de la Fuerza Aerea que ya no está con STURP, replicó que él no estaba tan seguro como los otros miembros de que un artista medieval no pudiera haber sido suficientemente astuto para producir las imágenes.

La semana próxima:

El progresivo trabajo del Proyecto.

Pastoral Juvenil Presenta: Bajo mi cielo tropical

La Pastoral Juvenil Hispana de Miami, rama de la Oficina de Ministerio Juvenil (Youth Ministry) de la Arquidiócesis de Miami, que dirige el Rev. Padre James P. Murphy y cuyo director asociado es el Rev. Padre José Luis Menendez, está formada por varias comisiones, cada una con un sacerdote asesor cuyo empeño es tratar de llenar las necesidades de los jóvenes del Miami de hoy.

Todas las comisiones están interre-

lacionadas para crear un joven que en el mañana sea un hombre cristiano plenamente desarrollado intelectual y espiritualmente.

Y una de estas comisiones, la de Arte y Cultura, está llevando a cabo el reto de montar y llevar al público de Miami la revista folklórica antillana "Bajo Mi Cielo Tropical", con el esfuerzo conjunto de un grupo de jóvenes, de varias parroquias de la Arquidiócesis, que ponen sus talentos, al tiempo que aprenden, para crear un Miami más humano, mas culto y mas cristiano.

"Bajo Mi Cielo Tropical" espera ofrecerles un rato de sano y hermoso esparcimiento. Trata sobre un historiador a quien se le encomienda escribir la historia de las Grandes Antillas. Su mente vaga por el pasado y se detiene ante el recuerdo de una noche de tertulia en una casa aristocrática del tiempo de la Colonia; después se encuentra con el misterio de la cultura afro-antillana y desem-

boca en el fresco verdor de los bellos campos de las islas. De aquí vuela su mente hacia los puertos coloniales de La Habana Vieja, del Viejo San Juan y de Santo Domingo para luego dejarnos en el bullicio y la alegría de los Carnavales.

El espectáculo finaliza con el drama de la Cuba que sufre, "Aurora de una nueva alborada" y con el esperanzador mensaje de la Madre de Dios.

"Bajo Mi Cielo Tropical" se presentará los días 19, 20 y 21 de Marzo a las 8 p.m. El domingo 21 habrá además una matiné a las 3 de la tarde en el auditorio de Immaculata La Salle High School.

El costo de la entrada es de \$3 por persona y la recaudación será dividida para beneficiar la Campaña de Caridades del Arzobispo (ABCD), la construcción de la nueva Casa de Emaús de Cursillos de Cristiandad y la propia Pastoral Juvenil. Es un bello espectáculo.

San Juan Bosco-2do. Ciclo de Conferencias

La Parroquia de San Juan Bosco presentará el Segundo Ciclo de Conferencias. El primero tuvo lugar en Adviento y el Segundo Ciclo en Cuaresma los días 29, 30 y 31 de Marzo, bajo el tema "Cristo Luz", y

serán en el salón parroquial.

El Rev. P. Enrique Pérez será el conferencista. Las conferencias comenzarán a las 7:30 p.m. terminando las 8:30 p.m. San Juan Bosco esta situada en Flagler y 13 Avenida.

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And there is another amazing property to the images.

This was a finding that was actually made prior to STURP's organization in the late 1970's. But it has been entered into the group's official report because its members have reviewed it and agreed it to be true.

Back in the mid-1970's, Drs. John Jackson and Eric Jumper, of the Air Force Academy, and eventually, Ken Stevenson, also of the Academy, and Bill Mottern, of Sandia Laboratory, New Mexico, began putting slides of the shroud in a VP-8 "image analyzer" - a computer used to enhance and analyze photos sent back from space probes. They discovered that the shroud has "three-dimensional information encoded in it," as the group's report labels it.

What this means is that the shading in the images is so uniform and precise that it is possible to run computer sensors over it and get mathematical values of lightness and darkness that, when fed back into computers, enable the fashioning of a three-dimensional, life-size model, or sculpt, of the man-in-the-shroud, complete with swelled bumps from bruises, and even revealing what is believed to be ancient coins over his eyes.

Stars and planets

Writing in the first popular book to come out of STURP's studies, "Verdict on the Shroud," Stevenson, who is no longer with the academy or the project, says: "Scientists can (obtain three-dimensional information) from photographs of stars and planets, where the object is far enough away from the astronomer's lens that its distance measurably affects the intensity of the light image received. But a three-dimensional image cannot be created from any normal photograph, negative or positive. Modern lenses, films, and photographic papers simply are not sensitive enough . . ."

It should be noted here that not all of the scientists in STURP like that kind of interpretation of the facts from a team member. In fact, "Ver-



Luigi Gonella, left, representative of Cardinal Anastasio Ballestrero of Turin, Italy, sits with Eric Jumper, new director of the Shroud of Turin Research Project (STURP) during a STURP news conference in Connecticut. (NC photo from UPI)

dict on the Shroud," which is subtitled "Evidence for the Death and Resurrection of Jesus Christ," has been taken to court by the project, hoping to block its distribution. Members, approximately half of whom do not have, or will not give, an opinion on the authenticity of the cloth, allege the book will hurt their scientific reputations, and that it misrepresents itself as a statement of STURP's official views — an allegation Stevenson, its co-author, Gary Habermas, and their publisher, Servant Books of Ann Arbor, Mich., denies.

Artist unlikely

Nevertheless, the images' three-dimensionality is a fact, according to the scientists. That means that anyone arguing that an artist somehow etched the images is going to be hard pressed to prove it. And there is at least one member of the team, Walter McCrone of McCrone Associates, Chicago, who vigorously main-

tains that it was painted.

Not only would such an artist have had to paint with paints that are undetectable by modern technology, and in an absurd "negative image" style, but his every dab — because of the three-dimensionality — would have to be so precise and unique in the history of painting, that it was uniformly the same, on a microscopic (or per-fiber) scale, for every similar shade. And to make an image like the shroud's it would have taken thousands, if not millions, of such dabs.

This forces the idea of a "steady hand" into the realm of absurdity.

'Natural' process

As a consequence - given the fact that the cloth can be proven to be at least 600 years old, and therefore modern machinery has to be ruled out — the only hypothesis about how the images might have been formed that most of the scientists are currently working with is that some sort of

"natural" process, involving a real body, or body replica, heat or chemicals, or both, and not involving a conscious effort to deceive, is responsible for the phenomenon.

But even if they come up with some "natural" process, the failure, so far, to find anything like the shroud amongst the world's body cloths and artifacts leaves them with the further problem of why the process occurred only once in the history of the world, so far as is yet known.

To this problem, the only other scientist interviewed (besides McCrone) who expressed belief that the shroud might be a fake, Joe Accetta, an Air Force Weapons Lab specialist no longer with the project, replied that he was not as sure as most of the other members of STURP that a medieval artist could not have been "clever" enough to have produced the images.

Next week: Further discoveries of the project.

essor says Shroud can be dated to sixth century

Whanger, a sindonologist, (shroud expert) and an amateur photographer, discovered in working with slides of the shroud, an icon, a coin and an early mosaic depicting Christ, that a marked similarity of features could be found.

WHANGER'S photographs established over 60 points of congruence between the shroud images and a gold coin issued about 692-695 during the first reign of Justinian the Second. An icon of Christ in St. Catherine's Monastery on Mt. Sinai, printed about 590, has more than 45

points of congruity, including the center of the eyes, the nostrils, a mark on the forehead, and the tip of the beard.

"I believe these findings approach the reliability that fingerprints do for identification," said Whanger.

Before the sixth century, Whanger pointed out, Christ was depicted with the characteristics of Greek or Roman gods, and sometimes as boyish and clean-shaven. A drastic change occurred after about 540, as graphically portrayed on the icon and the coins. Christ was then shown as a

man with long hair, beard, oval shaped face, pronounced nose, and deep-set, penetrating eyes.

From the photographic evidence he has, Whanger is convinced the skilled craftsmen who created the coin and the artist who printed the icon were working directly from the shroud.

Whanger demonstrated the similarities through a system of double, superimposed projection images. When a viewer peers through a polarized filter, one image fades to the next as the filter is rotated.

The shroud's history is documented only from about 1357, when it was noted to be in the possession of a Frenchman, Geoffrey de Charney. A descendant gave it to the duke of Savoy, who enshrined it at his new capital in Turin, in 1578. Whanger believes his findings can now place the shroud in the city of Edessa (the site is now in Turkey) in 525, when the city was rebuilt after a flood. During the reconstruction, a cloth was discovered and acclaimed to be "the image not made with hands."

Matter of Opinion

Don't like news? Don't blame us...

A reader takes us to task for running — or giving “prominence” to — a story in last week's Voice, entitled “End Salvador Aid — Religious Leaders.”

The reader (see letter below) complains that the leftists should also be criticized along with Jesuit priests involved in Latin American politics.

So we would take this occasion to explain that the only way a free society can work is for the people to have free access to all aspects of the news, not just that part with which we agree.

The End Aid story was only on page 6 and was not the lead story on that page. The story was based on the fact that over 400 leaders of major denominations across the land had signed a letter to the President and Congress urging a certain action. Therefore, we judged that to be newsworthy.

To suppress that kind of news as if it didn't happen is to im-

criticizing us for coverage of some aspect of the news and we want our readers to understand that our only aim is to help you be informed over a broad range of the news rather than feed you only what we think is “good” for you.

EDITORIAL

itate the Marxist countries our reader so dislikes.

And even if we don't agree with the 400 signees, isn't it better that we be **aware** of what they are doing than be ignorant of the fact that Congress is being influenced by this large number of religious leaders?

In other words, please don't blame a publication for printing news other people create.

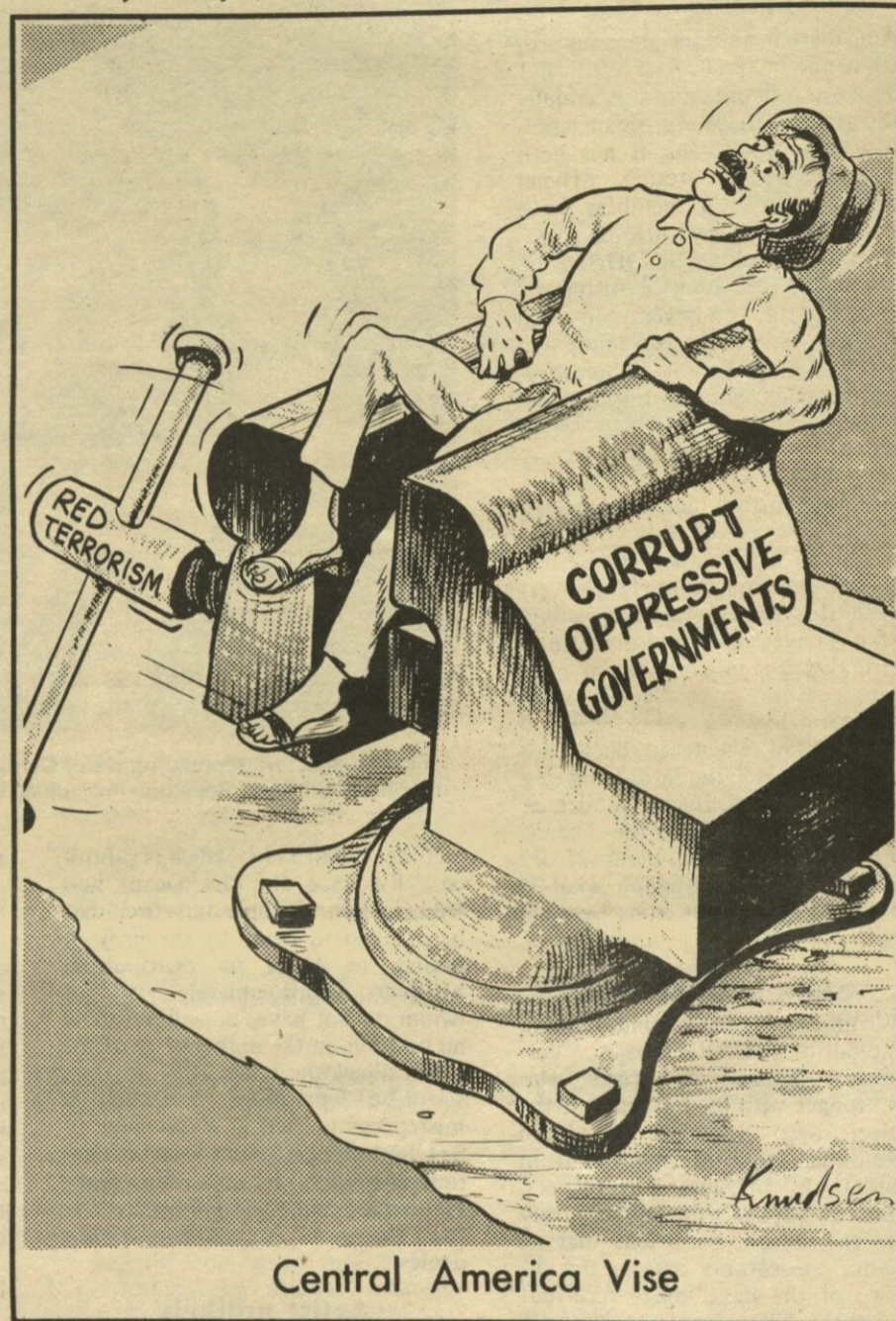
Also on that same page (6) the top story was about the Salvador bishops criticizing both the U.S. and Russia — the “superpowers” — for their outside interference. Again, we didn't say it, the Salvador bishops did, and it's their country.

This week's Voice also does, in fact, include a story about the Pope's pointed discussions with the Jesuits (page 11). Generally, when news is freely printed, the various news views average out and the citizen can make an informed opinion.

We do not discuss this issue to be defensive, but rather, because we receive letters now and then, as all media do,

ERA goes to Mass

We have had reports that some pro-ERA people have been handing out literature at Catholic churches in the area during Mass. These people had not received permission from the pastors to be doing this on church grounds and have been reported making questionable statements about the Pope's and U.S. Bishops' endorsing the ERA. (They have not.)



Central America Vise

Letters to the Editor

Aid to Salvador?

To the Editor:

Now that you gave so much prominence to the “END SALVADOR AID — RELIGIOUS LEADERS” story on Page 6 of the February 26th issue which made no mention of ending the aid being given by our anti-Christian “friends” in Moscow and Havana, I presume that in the next issue you will want to feature the story about Pope John Paul II being so unhappy about many individual Jesuits' active involvement in leftist politics and their open support for liberal causes within the Roman Catholic Church.

The story appeared on Page 2A of the Miami Herald of February 22nd.

The Miami Herald release also stated that a number of Jesuits in Latin America have endorsed the so-called “Theology of Liberation”

which combines Marxism with Roman Catholic tradition.

If I could be convinced that Moscow would not take control of El Salvador as they have already done in Cuba and Nicaragua, I would be inclined to take the attitude that Salvador should work out its own problems without assistance from any outsiders.

How can the religious leaders, including the five Catholic Bishops, be in favor of turning Salvador over to non-Christian Moscow and Havana with the result that the Catholic Church will pass out of the picture as was the case in Cuba?

Donald A. Pruessman

Let Reagan Fast

To the Editor:

If a genie gave me three wishes, one would be to declare a mandatory fast for President Reagan and Congress.

That before they budget-cut the poor, they would have to get a taste of the semi starvation they are meting out.

Voluntary fasting for religious reasons or as a back-bone-builder (or belt-line reducer) is admirable. But even when voluntary, fasting can produce violent headaches. A kind of I-wish-I-were-dead-nausea. The migraine type that leave you drained.

Children starve slowly. Children with malnutrition in our country are being daily disciplined because they “are not paying attention.” They are failing; failures who later fill jails.

Congress is “balancing the budget” on the backs of the poor while spending billions on nuclear armaments that cannot be used. (Unless we risk homicide — the killing of everything and everyone — a word incidentally that doesn't even appear in my American Heritage Dictionary!)

At this season of Lent, 1982, Christians rethink the New Testament

story of Dives who went to hell because of his attitude toward the poor man Lazarus who lay ill at his doorstep. A contemporary theologian, Fr. David M. Knight, asks, “who is Lazarus in our day? Where is the doorstep in this age of jets and telstar? And have we capitulated to an economic and political system as our master: gods too powerful and dangerous to challenge?”

Christians at Lent. Jews at Passover. Humanists in the deepest recesses of their hearts. We are all accountable. As individuals — as members of society — we must protect.

Never again can we forget that all that is necessary for evil to triumph is that good men and women keep silent.

Ruth Goldboss
Lake Worth

Poland's plan to re-organize its unions

Although Pope John Paul II did not refer to conditions in his homeland in his recent encyclical on human work, he must have had Poland very much in mind in stating the church's firm commitment to worker solidarity.

New movements of solidarity of the workers and with the workers are needed, he wrote, "to achieve social justice in the various parts of the world, in the various countries and in the relationships between them."

His reference to the need for worker solidarity within and between nations has added significance in light of recent developments in Poland.

The Polish government's draft plan for re-organizing Poland's trade union movement says that in the



By Msgr. George Higgins

THIS IS typical Communist double talk. No Western trade union organization is "hostile to socialist Poland" — a fact AFL-CIO President Lane Kirkland made clear in a speech prepared for Solidarity's first national congress last fall. Although Kirkland was denied entry to Poland, his speech was read to the delegates in their own language.

The AFL-CIO's support of

the defense of workers' rights under either system, whether in Poland or any other country. The other foreign labor movements made the same point.

The Polish government's rationale for isolating its workers from foreign labor movements is deliberately misleading. The purpose of the ban on foreign contacts — indeed of the government's whole plan — is to destroy Solidarity and replace it with a government-controlled labor federation.

THE PLAN also prohibits unions from engaging in political activities and from organizing on a regional, rather than occupational, basis as Solidarity did. The government claims Solidarity set itself up as a political party intent on unseating the present regime and taking over the country. Even if the charge were true, it would not justify the prohibition.

It is one thing to argue, as the pope did in his encyclical, that "unions do not have the character of political parties struggling for power . . . and

should not be subjected to the decision of political parties or have too close links with them."

It is something else, however, to say that unions have no right to engage in political activity of any kind, an argument the pope rejected in noting that union activity "undoubtedly enters the field of politics, understood as prudent concern for the common good."

BY BARRING unions from political activity, the Polish government is saying that the Communist Party has sole responsibility for the common good and it will not tolerate political pluralism.

The government is certain to get its way, but only in the short run and only by brute force. Eventually, however, Solidarity will win out, aided and assisted by the labor movements of the free world.

In the meantime, Pope John Paul II has given the Polish government formal notice that the "only way out" of the present crisis is the re-establishment of Solidarity as a free and independent trade union movement.

A word to the wise should be sufficient.

"The government is certain to get its way, but only in the short run and only by brute force. Eventually, however, solidarity will win out, aided and assisted by the labor movements of the free world."

future Polish unions "cannot link with political forces and foreign trade union centers which are hostile to socialist Poland" — an obvious attempt to block the kind of contacts Solidarity had had with Western trade union organizations, including the AFL-CIO.

Solidarity is unrelated to Poland's socialist economy, Kirkland explained. The Polish people must decide for themselves whether they prefer a collective or private system of ownership of productive property.

Kirkland said his sole concern was

The pope and the sign of the times

Pope John Paul thrives on excitement. Only a few months ago he was shot by an attacker and was close to death.

But in his recent visit to Nigeria he kept a staggering schedule. Among other things he ordained 100 priests, addressed bishops, priests, Religious and laity, and planned to address Moslem religious leaders.

The meeting with Moslem leaders would have been an impressive ecumenical gesture. But, a Nigerian bishop explained, the Moslem factions could not agree who should represent them.

Nonetheless, in another context the pope presented the remarks he had prepared to deliver during the meeting with Moslem leaders. In them he spelled out the many ways members of the two religions are bound together by common beliefs.

WHEN POPE John Paul spoke to Ibo tribesmen, his topic was development, especially the development of the human person. He urged his audiences to preserve and defend religious and ethical and social values against the pressures of contemporary life.

Society needs to be built up, and that will not come through greater efforts of depersonalization, the pope feels. He came down strong on the need to reject anything "unworthy of the freedom and the human rights of the individual and the



By Fr. John B. Sheerin, CSP

people as a whole." He therefore turned thumbs down on bribery, embezzlement of public funds, domination of the weak, callousness toward the poor and the handicapped.

The pope, in short, is trying to tell the awful truth about life on the other side of the world. That is necessary of course and there is a seamy side to life in Africa or in other places where the poor have to live in slum conditions or are dehumanized by their surroundings.

But it seems to me that we in America can afford to take a look at our own way of life once in a while to see how seamy that way of life really is. The misery, the vice, the dehumanizing atmosphere in our big cities are often as corrupting and corrosive as the worst features of life in the poorest hovels of South America or the squalid

tenements of the poor blacks in rat-infested areas of Washington, D.C., itself.

VAST REVOLUTIONS are underway on the American scene, revolutions that challenge our consciences. That God can be found in the vast revolutionary events of today is becoming more and more obvious.

That God can be found in the vast revolutionary events of our time was a guiding theme of Pope John's "Pacem in Terris." He used the phrase "signs of the times" to indicate how God is at work in the emerging revolutions of our time. The signs he cited were: socialization, the rise of the working class, the entry of women into public life, movements for national independence.

Vatican II expressed the idea that God's presence as his inspirational leading can be found in great contemporary movements. As the "Constitution on the Church in the Modern World" states, the people of God believe it is led by the Spirit of God:

"Motivated by this faith, it labors to decipher authentic signs of God's presence and purpose in the happenings, needs and desires in which the people has a part along with other men of our age."

Who's minding the children

Almost five years ago I wrote about the difficulties faced by working mothers with children less than the age of 18. At that time, I had a nagging question: "Who's watching the children?"

Today, my concern has not diminished; if anything, it is greater. According to 1981 statistics provided by the U.S. Department of Labor, there are 18 million women in the work force in the United States whose children are less than 18.

THOSE FIGURES indicate there are an incredible number of children in our nation whose contact with their parents is significantly limited by their jobs outside the home.



By Antoinette Bosco

I see two major problems:

- 1.) The care of children up to the age of 10.
- 2.) The care of children between the ages of 10 and 15.

For the first group, the problem is not quite as acute. Most parents are able to arrange care for children under 10, either through day-care facilities or through baby sitters. Here the primary question is one of quality. Baby sitters are not really surrogate mothers.

AT THE same time, some people today express concern about the future availability of adequate day care, given the present budget crisis. Also, many communities do not have adequate child-care facilities.

A more compelling problem for working parents, however, is how to handle the in-between children — those too old for baby sitters and too young to be left alone.

Yet, unless these children have older brothers or sisters or a

responsible neighbor to keep an eye on them, they most often spend the hours between the closing of school and the time their parents return from work alone. The result is a slow explosion of untended children in the age group between 10 and 15.

I can't help worrying what the social and personal consequences of this slow explosion. I wonder what is taking the place of parental influence. And I worry about what the children do when they are left alone for hours each day.

SOME CHILDREN spend the hours just wandering the streets.

Others spend long hours watching soap operas. According to some people I have talked with, children are a large part of the audience watching soap operas each day.

Recently, I served on a committee for the Suffolk Community Council in New York which was looking into the problem of pregnancies among young girls, between 13 and 15. In talking with professionals, we were told that many unwanted pregnancies were taking place in untended homes after school.

For numerous reasons, the number of women choosing to work outside the home is not going to decrease. Families are getting smaller and the burden of supporting families in inflationary times is getting more difficult. Also, as discrimination against women eases and more opportunities become available, more women will be able to work in satisfying careers.

So, clearly, the problem of young children spending hours at home after school is not going to diminish in the years ahead. In my view, parents have a responsibility to provide full-time care for their children from birth to adolescence.

THAT MEANS working parents need to face this question with honesty and courage. But is it necessary for them to face it all alone, with no support from society? Why can't our society put its collective creative mind to work on finding a solution to this problem?

There is woefully little support for families in our country right now. Perhaps this would be one area where joint efforts could be very helpful.

(NC News Service)

Priest devotes life to Mary

Before I had been a Catholic even a year, I was blessed by coming to know many of the men and women who were to become the movers in the Church in the United States in the decades to come. The one who made the most over-powering impression on me was a Holy Cross priest in his thirties named Father Patrick Peyton.

We met in what was then called the Pennsylvania Hotel in Manhattan and he made such an impression on me not because of what he said, although he was obviously a man of intelligence, nor because of the plans he told me about, although they were exciting. But I was so overwhelmingly impressed by the man he was, a man of such great faith that it fairly shone as a light about him when he spoke. And most of all, a man with such a great love for Mary.



By Dale Francis

I WAS CAUGHT up in his faith, his love, his enthusiasm. That gentle, quiet voice had such intensity that we all simply listened, became totally absorbed in every word he spoke.

I thought then that I'd never really met a person so totally immersed in what he believed. As a newspaperman I'd early shown a facility for interviews and I'd met and talked with a wide variety of famous people — political leaders, authors, business leaders, entertainment stars, religious leaders. But this young priest with the ruddy face and rusty hair was a new experience for me, a man so imbued with his faith that it was the all of him.

I marked it down then to the enthusiasm of a man who had found his cause, spurred by the opportunity to explain it. But since that day in February, 1946, I have met Father Patrick

Peyton many times and he remains unchanged. Of course, his hair is white, there are lines in his face that were not there when first we met, his tall, broad-shouldered body is more spare. But the Father Patrick Peyton I met that day long ago remains the same, a man of total faith, total dedication and, you know by the gentle flow of his words, how much Mary and his love for her and her Son directs every moment of his life.

It is a time for all of us to be thinking about Father Peyton and how his zealous love has influenced the Church. It was 40 years ago that the Irish-born priest arrived in Albany, N.Y., and set for himself the goal of spreading devotion to the Blessed Virgin through family prayer, especially the Rosary.

The Crusade for Family Prayer he established then has touched million of people all over the world. And Father Peyton's zeal has not diminished, his Crusade continues. In the headline of the story in Albany's *The Evangelist* it was put: "The fifth glorious decade of the Family Rosary begins."

IT WAS THE zeal of Father Peyton that convinced so many people in the entertainment world to join him in promoting family prayer. The day I first saw him, he had just heard from the husband of actress Ruth Hussey, a man in an executive radio position who was helping him prepare for nationwide broadcasts. Bing Crosby appeared on the first show May 13, 1945. Loretta Young helped him meet other Hollywood stars. He eventually received commitment from more than 30 leading stars and his radio show ran for 22 years over 480 stations each week.

When television came the Crusade moved to the new medium and there were always famous people willing to help him. He moved to production of full-length films.

And his "The family that prays together stays together" has become so much a part of the language that it is included in the Oxford Dictionary of Quotations.

And through all of these years Father Peyton has traveled around the world, speaking before literally millions of people, carrying his message of love of Mary. As he starts the fifth decade of his Crusade, wouldn't you like to send him a word of thanks at 773 Madison Ave., Albany, N.Y. 12208?

For members only

Q. What do you think of cliques? There are two in our class, and I'd sure like to be a member of one, but neither accepts me. I pretend I don't care, but I do. I feel left out. About all I have or two or three acquaintances whom I don't care much about. (Michigan)

A. A group of people, younger or older, becomes a clique when they start to exclude other people for some reason. The persons barred from membership are bound to be hurt.

But, in quite another way, the members of the clique hurt themselves too. They place a limit on their friendships. They deprive themselves of the opportunity to learn how different people think and act.



By Tom Lennon

True, a clique at school provides a certain sense of security when a young person is away from home. But the limitations a clique imposes on one's freedom make the value of belonging to such a group at least questionable.

STILL, you feel left out and lonely. But what about the "two or three acquaintances" you mention? Why not get to know them better? If you do, perhaps you'll have good friends instead of just acquaintances.

Do you have any hobbies that would lead you into a group of people with the same interests? If not, how about exploring your untapped talents and creative interests? Try to discover some gift that you can share with others and make new friends.

Music, photography, painting, one of the crafts, a sport, volunteer work — any of these can lead you to new friendships.

Such friendships are usually open-ended and will welcome other persons into the association.

But a clique, by definition, excludes. And isn't there an anti-Christian spirit present to extent in any group that deliberately seeks to exclude other people?

Exclusion hardly fulfills our Lord's desire that we "love one another."

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

'Inner space' and the garden catalogue

Last week I happened upon a new book on interpersonal relationships. I was shocked. Was I behind the times!

For years I have expected my interpersonal relationships to take care of themselves. In the give-and-take of daily living many rough edges have been smoothed out, and I thought this was the way relationships developed. The book told me I've been neglecting things.



By Dr. James and Mary Kenny

The author claims that couples can maintain passion, intensity, and excitement in their love life, and that this relationship can be a secure one, extending over a lifetime.

Security I know about. Raising 12 children gives a couple a most secure plan of life. We might fantasize about running off and changing lifestyles, but deep down we know we can't run off. We probably can't even find the car keys.

BUT PASSION, intensity and excitement, ah,

that's something else. And the book promises it can be ours for a lifetime, and it is never too late to start. It offers a whole set of love exercises for those of us who are out of practice. Maybe it's worth a try.

Scene 1: Breakfast.

"Honey, I've been reading this new book which promises to show us the way to achieve security in our love life without giving up passion, intensity and excitement. There are exercises to get started. Wanna try?"

"Um-m-m. If you have time today, would you check on our supply of garden tools. We'll be needing them soon, and I think we were short some items at the end of last year."

"**WILL DO.** Now about these exercises. Here's one for exploring each other's inner space. I thought that tonight . . ."

"Well, I did want to look over some seed catalogs, but I guess that can wait. OK."

Scene 2: After school. Annie, our oldest, enters.

"Mother, what are you doing lying on the floor like that?"

"I'm just trying a relaxation exercise, honey. You see, I imagine that I'm filled with this sticky, syrupy, orange liquid. Then I just let all the syrupy liquid drain slowly out of my body and . . ."

ANNIE WAS gone. The afternoon went very smoothly. The children had no arguments. They didn't even object to doing their chores. They just tiptoed around occasionally whispering to each other and giving me an anxious look.

Scene 3: After supper. Parents' room. The door is locked.

"Now, honey, the first thing we do is to sit crosslegged facing each other . . ."

Voice from beyond the door: "Mom, Mrs. Brunton's on the phone. She wants to know if you or dad can drive the car pool for her tomorrow because she's sick."

"**TELL HER** that's fine, honey."

"Now we have to take several deep breaths and . . ."

Voice from beyond the door: "Mom, did you wash my jeans? I can't find them, and I must have them tomorrow."

"They're in the dryer, honey. I never got around to taking them out."

"Want me to unload the dryer?"

"That would be nice."

"**NOW WE ARE** supposed to look deep in each other's eyes and . . ."

Voice from beyond the door: "Mom, you better come quick. Matt says he doesn't feel good and he thinks he's gonna throw up."

"You look so relaxed, honey," said my spouse, "you stay here. I'll take care of ol' queasy-stomach. And after that I'll make us each a cup of tea. By the way, mind if I bring the seed catalogs when I come back?"

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

(NC News Service)

Lent and family life: stage 2

A couple with a baby showed up at a family retreat with the news that although they had been married for eight years, they had not been to church or prayed together at home in all that time. "But now that we have a baby we figured we better start looking at the religious side of our marriage," they explained.

This phenomena isn't unique. But what goes on between couples spiritually is often more decision than what goes on between them and their parish. **Beginning a family** is the second stage in family life and one of the most crucial to a couple's eventual marriage. Let's look at what's going on in the relationship exclusive of faith.

First of all, it's the most stressful stage in marriage and family life. Suddenly there's a new and demanding member — The Baby — who cries for attention and changes the roles and lifestyles of partners who previously had pretty much control over their own lives.

THE NEW mother is frequently frightened of this new responsibility and exhausted by the physical and emotional demands made upon her. Previous priorities like parties, appearance, work, time with spouse, and a neat home become secondary. She is often too tired or distracted to focus on her husband and his work as she once did.



By Dolores Curran

The father, on the other hand, has equally new responsibilities. He is expected to be a partnering parent but without much power in the process. He is expected to support his wife emotionally, economically, and physically without detracting from his job. He frequently feels as if he's been moved to second or third place in his wife's life. This woman who has always been so interested and supportive in him and his work doesn't seem to care about him as much any more.

That's the way it can be in families but it doesn't have to be. Many couples find they can weather this shift in family relationships and even enrich it by building a strong religious strength into the childhood years at home. The couple I men-

tioned earlier senses this need and in talking with them, I found that their belated focus on family faith opened for them a new dimension to their eight-year-old marriage.

"**WE NEVER** prayed together or even went to church before the baby," admitted the wife, "but now it's an important part of our life. I just wish we hadn't waited until we had a baby to experience it."

Couples or single parents with young children can use Lent as an excellent time to do an all-points survey on their family faith environment. If they haven't shared frankly their hopes in bringing up religious children, this is a good time to do it.

Frequently we find a mother who expected a father to be a strong faith model once the children came while he expected nothing of the kind.

These contradictions give rise to emerged feelings of anger which can further divide a couple undergoing the strains of the developing family.

Further, the family can use Lent to start some simple prayers and rituals which they can continue after Lent ends. Most parishes offer some kind of family Lenten enrichment but if they don't there are plenty of materials and books available to help parents develop simple rituals so meaningful to children and families in this stage.

(Alt Publishing Corp.)

Family Night

OPENING PRAYER

Dearest Jesus, Continue to bless us this Lent as we prepare ourselves through good works and penance for your great feast of Easter. Be with us this evening, Jesus, and help us to be instruments of your love to all we come in contact with this week. Amen.

THEME

Two symbols for faith we wish to

focus on this Lent are the tomb of Christ and His crown of thorns. The tomb, the place where Christ's dead body was placed after His crucifixion, is the focal place for the cornerstone of our faith, Christ's resurrection. Dark, silent, the tomb reminds us that each of us too will die, yet faith in Christ means eternal life (John 3:16). Christ's crown of thorns is a worldly mockery of His

being a king (Matt. 27:27-31). It reminds us boldly that Christ's kingdom is not of this world. Christ's triumph over the tomb and the pain of His crown of thorns, is repeated in the final words of our profession of faith after the gospel at Mass. "We look for the resurrection of the dead and the life of the world to come. Amen."

CLOSING PRAYER

Gentle Jesus, thank you for the symbol of your empty tomb and Jesus, thank you also for suffering for us in the horrible "crown of thorns" you bore. How deeply we all love you, Jesus, and how much we want to be your disciples. Help us along our way this Lent, especially when we are angry at each other.

(Contributed by Mimi and Terry Reilly)

Scriptural Insights

LENT II

Readings: Genesis 22:1-2, 9-13, 15-18; Romans 8:31-34; Mark 9, 2-10

By Fr. Richard Murphy, O.P.

New Orleans is one of the few cities in the whole world that has a man-made mountain. This one, in Audubon Park, was part of the WPA program; it provided children of a flat area with a chance to see what a mountain looked like. It also created a few jobs for the "builders."

Throughout history, it has been on mountain-tops that mortal men were granted visions and a wisdom to live by.

Abraham took his only son Isaac to Mt. Moriah, intending to offer him up in sacrifice to the Lord's bidding. At the last moment, the Lord stayed the father's hand and Isaac was spared. The Lord then spelled out a magnificent future for Abraham, in whose descendants all nations would find a blessing.

ON TOP of the rose-colored

granite mountain we know as Sinai, the Lord gave Moses the Ten Commandments and the Law. Centuries later, atop a modest little mountain (Thabor), Jesus was transfigured in the sight of His three best friends, Peter, James, and John.

Moses came down from the mountain after talking with the Lord, and his face was radiant. That radiance failed. As the apostles watched, Jesus' garments became as white as snow and a cloud enveloped them all. (Clouds, in the Old Testament, were signs of God's presence.) They heard a voice from heaven assuring them that Jesus' glory was not borrowed for a moment but was something proper to Him. "This is My beloved Son. Listen to Him."

Peter wished to prolong this thrilling moment by building three very tangible abodes there, one for the

Master, one for Moses, and one for Elijah. What he wanted to do was to "freeze the now that passes" but it was not to be. As they descended the mountain, Jesus spoke to them about the suffering and death that awaited Him.

IN THE CONTEXT of the splendor they had just seen encompass Him, they were being reassured that the Jesus who would suffer was nevertheless approved by God, and that much good would come from His sufferings and death. As St. Paul says, exultantly, "God is faithful!"

Christians must mold their lives upon that of Jesus who suffered. Suffering is part of every life. Moses had a bad time of it with the people of the Exodus; Elijah had to run for his life, and Paul was imprisoned, stoned and contradicted. Yet these spiritual

giants were dear to God. What a paradox. Our voluntary Lenten penances can be a sign that God is dear to us.

Visions have a way of fading. To keep them fresh we must keep learning the ways of God. We must come down from the mountains to the plains, where there is much good to be done, evil to be avoided and destroyed, and demons to be exorcised.

We can never live in the past but we live on it. Jesus' example should inspire us to live and not be afraid even of suffering and death. Faithfully serving God, we confidently look forward to a glorious and unending reunion with Him. Christ Jesus died, or rather was raised up, and now at the right hand of God, He intercedes for us.

Alt Publishing Corp.

Is Mary appearing in New York?

Q. Recently I received material advertising some appearances of the Blessed Virgin in Bayside, N.Y. I know this is possible, but some of the information sounds awfully strange to me. What can you tell us about it? Has the church approved this shrine? (Idaho)

A. You are one of many from around the country who have asked me the same question.

Beginning in 1970, and continuing until the present, a lady in Bayside, Veronica Lueken, has claimed a series of visions of Our Lady and Jesus. These supposedly occur during prayer



FR. JOHN DIETZEN

vigils held about twice a month, to which people from surrounding states and cities are invited.

Following the visions, during which the voices of Jesus and Mary

sometimes are taped, long quotes are published, running many hundreds of words, of what Jesus and Mary supposedly said.

The rambling "revelations" cover everything from abortion to the imminent catastrophic punishment of the world by God. They are against just about everything from Communion in the hand to lay ministers of the Eucharist, rock music and ecumenism, and even against joining a particular farm cooperative in New Hampshire.

Much is made of numerous so-called miraculous pictures. In one, for example, a scratching of light is interpreted as "the G-clef, which symbolizes the Rosary, is music to heaven's ears." Photographic experts studying many of these photos have said they could be produced naturally

in a variety of ways.

Included in the alleged revelations are frequent poems which, though allegedly dictated personally by Mary or sometimes St. Teresa, are not likely to win any Nobel prizes.

On the night of Robert Kennedy's funeral, for example, after she had prayed to St. Teresa and Mary, a voice was said to bestow on Mrs. Lueken the following poem:

*A minor miracle: Bobby and Teresa
A delicate petal scented by heaven
Fell from her bower of roses
As her hand led the way
Up the path on that day
That Bobby kissed Mary and Moses.*

(To be continued)

Biscayne Campus ministry presents workshop

On Saturday, March 13, the Campus Ministry Center at Biscayne College will present a day of reflection/interactions. The theme for the day will be: "Faith Reflecting on Ministry: The Power and Powerlessness of Good News" and will be led by Br. William J. Mueller, F.S.C.

According to Br. Mueller, the workshop "will present a model of theological reflection. Such information will integrate contemporary experience with ministry and the gospel tradition. Lastly, a vision of ministry and an integrated spirituality needed therein will be outlined."

Br. Mueller is presently Chairperson of the Department of Pastoral Field Education at the Washington Theological Union. During the last five years, he has done extensive adult education on theological issues for both the W.T.U. and many parishes in the Washington, D.C. area. Most particularly, he has developed programs that deal with justice and spirituality.

The workshop will run from 9 a.m. to 5 p.m. A registration fee of \$10 is requested which will include lunch. For further information, contact Fr. Gerry Shaw, O.S.A. at 625-6000 ext. 210.



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'Shoot the Moon'

Too many holes in story of marital strife

By Michael Gallagher

NEW YORK (NC) — "Shoot the Moon," a story of savage marital strife, opens with George and Faith Dunlap (Albert Finney and Diane Keaton) getting ready to go out. They live in a Victorian house in prosperous Marin County, Calif., and they're going into San Francisco for a literary awards banquet at which George may or may not win a prize for his latest book.

The title is "The Court Game," and as to whether it's about racquets or the rackets or something else remains a mystery throughout. For one of several bits of vital information that writer Bo Goldman and director Alan Parker choose to keep from us is what sort of writer George is, other than that his field is non-fiction.

GEORGE AND Faith's four daughters, ages seven to perhaps 11, surround their mother as she sits in front of her mirror, chattering about one thing or another and in general affectionately harrasing her at every turn as she puts on her makeup.

Faith takes it all in good part, super

mother that she is. Poor George, on the other hand, though unbadgered by offspring at the moment, seems near collapse. He sneaks downstairs and gets off a stealthy call to his mistress, much the same way he'd down a double Scotch to steady his nerves.

Unfortunately, his eldest, Sherry (extremely well played by Dana Hill), listens in on the upstairs phone. Did she know before? Ask Goldman and Parker.

At any rate, Faith knows. The next day — George wins the prize, but it brings little joy to either him or his wife — Faith lets him know that she knows. There's a violent confrontation, the forerunner of better to come, in which they take turns breaking breakfast dishes, and George walks out.

He turns around to catch a last look at poor Faith bent over an old-fashioned sink and forlornly washing the surviving dishes. Despite the family's apparent wealth, Faith doesn't have a dishwasher. I don't suppose it would strike so poignant a note if she were putting the dishes in a



Diane Keaton

dishwasher when George takes his walk.

SO BEGINS their separation. It turns out to be no happier than the marriage. George goes to his vapid mistress (Karen Allen), who lives up the beach, and Faith takes up with a virile young fellow (Peter Weller) who comes to build a tennis court. So much for the inventiveness of Oscar-Winning screenwriters.

George, though he's the one who's made the break, remains possessive toward both Faith and his daughters. This brings on two further violent confrontations, one in which he beats Sherry with a coat hanger and the other a final dreadful orgy of violence that winds up the movie in a fashion

that is at once repulsive and pretentious.

There are occasional effective moments, most of them having to do with the interplay of the four daughters, but Parker and Goldman withhold too much vital information about the principals.

GEORGE'S violent streak certainly seems to indicate an unbalanced mind, but it's up to you to supply your own reasons. Surely there is nothing about Miss Keaton's interpretation of Faith to indicate that she's capable of stirring such passion in her husband.

But the greatest example of question begging is the reluctance of Goldman and Parker to let us in on exactly what went wrong between George and Faith. Sherry separately asks her mother and father point blank what went wrong. They reply that they don't know. "It was nobody's fault really" is a sturdy cliché, but you can't build believable drama on it.

Because of its violence and obscene and blasphemous language, much of it in the mouths of the children, it has been classified A-III, adults, by the U.S. Catholic Conference. The Motion Picture Association of America has rated it R, restricted.

'Daughters' to fight porn

ALBUQUERQUE, N.M. (NC) — The national board of the Catholic Daughters of the Americas has voted unanimously to support the Knights of Columbus in their plan of action to eliminate unwarranted violence, profanity, gratuitous sex, sacrilege and blasphemy from television programming.

At its semi-annual meeting in Albuquerque, the board decided to cooperate with the Knights in monitoring prime time TV programs daily over a three-month period.

The Knights will monitor programs this spring and computerize their evaluations. Sponsors of programs which flaunt sex and immorality will

receive adverse ratings and will be notified of the results. The Knights will call for a boycott of the products of sponsors who do not discontinue that support within a designated time.

The Catholic Daughters will monitor the same prime time programs for three months in the fall and evaluate them according to the Knights' guidelines. A comparison of ratings will be made to check whether the networks and sponsors are raising the standards of their programs and the results will be published. The Catholic Daughters will urge their members and friends to boycott products of sponsors of programs that continue to be offensive.

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Knights Observe Centennial

South Florida Knights of Columbus will mark the one-hundredth anniversary of the founding of their Catholic fraternal and service organization with a concelebrated Mass at Miami's Corpus Christi Church, Sunday, Mar. 14th at 11:30 a.m.

Concelebrants for the Mass will be Archbishop Edward A. McCarthy,

Bishop John J. Nevins, Bishop Agustin A. Roman and the Chaplains of more than twenty Knights of Columbus Councils from the eight counties included in the Miami Archdiocese.

In addition to hundreds of Knights, the congregation is expected to include civic and religious dignitaries and representatives of the Supreme Council of the Knights of Columbus.

Dominican Laity Day of Recollection

The Dominican Laity, Third Order of St. Dominic will hold a Day of Recollection on March 7 at Barry University.

Fr. Cyril Burke O.P., will be the spiritual director and the theme will be "Peace and Reconciliation." The program will begin with registration

in the board room of Thompson

Hall at 10:30 a.m. The members will meet in Cor Jesu Chapel at 11 a.m. for the recitation of the rosary.

There will be conferences, confession, prayers, meditation, and stations of the cross.

Mass is scheduled for noon.

It's a Date

Secular Franciscan Order St. Clare Pre Fraternity, will hold its monthly meeting the second Sunday of each month. This month's meeting will be held on March 14, 1982 at 1:30 p.m. in St. Ann's hall in Naples. For more information please call 261-1935 or 597-7319. Everyone is welcome.

Catholic Daughters of America, court holy spirit #1912, will hold a business meeting on Friday, March 12, at St. Elizabeth Gardens, Pompano Beach, Fla. at 2:00 p.m. Please make every effort to attend. Anyone desiring to transfer or to become a member, please contact regent: Rosalie Lidestri at 781-5008.

The Ladies Society of Little Flower Church, 1805 Pierce St., Hollywood, invites the public to attend their St. Patrick's Dance on Saturday, March 13th in the auditorium, from 8:30 p.m. to 12:30 p.m. Music will be "live" by the VARIATIONS. Buffet at 9:30 p.m., Door Prizes and snacks. Donation is \$6.00 per person. Tickets and further information, please call Mary Scrivani 922-0380 or Esther Vozzola at 929-1323.

The North Broward Deanery Spring General Meeting will be held on Friday, March 19, 1982 at 8:30 a.m. at St. John the Baptist Church at 4595 Bayview Drive, Ft. Laud., Fl. Following will be the Awards Luncheon at Stouffer's Anacapi Restaurant, 1901 N. Federal Hwy., Ft. Laud. Tickets are \$8.00, reservation deadline is Tuesday, March 16th. Call Mrs. Jane Conti at 491-5089 for reservation information.

The Dominican Retreat House will hold a lenten afternoon of reflection for religious March 14 at 2 p.m. until 5 p.m. All religious are invited to spend a few hours in prayer, reflection and quiet; mass will conclude the program. The speaker is Rev. William J. Hennessey who will share his reflections on the topic of affirmation. Please contact Sr. Elizabeth Ann at 238-2711 to make reservations.

St. Bernard Women's Guild's spring fashion show and luncheon March 20th. Cocktails 11:30. Luncheon 12:30. Parish center, 8279 Sunset Strip, Sunrise. Donation \$9. Reservations call Mary 741-8144.

Our Lady Queen of Heaven at 1400 S. State Road 7 in North Lauderdale is holding their annual carnival on March 11 through March 14, Thursday 3 p.m. to 10 p.m., Friday 3 p.m. to 11 p.m., Saturday

OUR LADY OF THE LAKES parish announces its 8th annual spring festival to be held March 11 thru 14 on its church grounds at 15801 N.W. 67th Ave., Miami Lakes. Games, music, food. Raffle prizes totalling \$5,000.

Noon to 11 p.m., Sunday pancake breakfast after mass and carnival from 1 p.m. to 10 p.m. Food booths, games, rides. Presale tickets \$1. For more information call 971-5400.

The Dade Catholic Singles Club will have a soical at 7 p.m. March 6 at St. Theresa Church 1270 Anastasia Ave. in Coral Gables. Admission \$3. On Sunday they will play softball at 2 p.m. at Ponce De Leon Jr. High School, 801 Augusto Ave. and S. Dixie Hwy. There will be pizza at D'Pizza Restaurant, 1118 S. Dixie Hwy at 6 p.m. All Catholic Singles, ages 20-39 are welcome. For more information call Frank 553-4919.

St. John Fisher in W. Palm Beach is holding a fiesta on March 7th from 1 to 5 p.m. Games, bingo, ethnic foods, prizes.

The Franciscan Center, 3010 Perry Ave. in Tampa will hold a retreat for young women who are interested in searching out the possibility of a religious vocation beginning March 12th at 7 p.m. to March 14th. Donation \$25. For more information call Sr. Margaret M. Kinnins, OSF at the center (813) 229-2695.

The Catholic Educators' Guild of the Archdiocese of Miami will meet on Saturday, March 13, 1982, at 3 p.m. in the Red Room, Thompson Hall, Barry University, Miami Shores, Florida. Special guest will be Sister Jeanne O'Loughlin, newly installed president of Barry University, and the former recipients of the Lumen Christi Award (Light of Christ Award) sponsored by the guild annually to an individual who has contributed outstanding service to the field of education. A tour of the college will follow the meeting. It is an open meeting and anyone interested in education or the guild is cordially invited to attend.

The St. Mark Home and School Association invites you to their 8th annual fashion show/luncheon to be held at the Breakers Hotel, Palm Beach, on Saturday, March 13. Social Hour: 12 to 1 p.m. Fashions presented by Jordan Marsh and will include apparel for today's working woman and sportswear for Florida living. Tickets and reservations only in advance. Adults: \$15 and students

16 and under \$10. Drawing and door prizes. For reservations please call 737-5233 or 732-5290.

Visitation holds Lecture Series

Visitation Church, 19100 N. Miami Ave. in Miami will be holding a Lenten Lecture Series this month on current topics of concern to Catholics. On March 10th Fr. Sean O'Sullivan will speak on the topic "Drug and Drug Abuse." On March 17th a presentation will be made by the Family Enrichment Center on "Teenage Sexuality." On March 24th

Fr. Donald Walk, Director of Campus Ministries for Miami-Dade University North will speak on "Crisis of Faith; Belief and Unbelief." On March 31st Mercedes Scopetta, director of Lay Ministries for the archdiocese will speak on the topic "Women in the Church Today." All lectures will be held at 8 p.m.

Biscayne Campus ministry workshop

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The workshop will run from 9 a.m. to 5 p.m. A registration fee of \$10 is requested which will include lunch. For further information, contact Fr. Gerry Shaw, O.S.A. at 625-6000 ext. 210.

THE RESPECT LIFE PROGRAM will hold a yard sale on March 13 and 14 from 9 a.m. to 5 p.m. at the Respect Life office grounds, 18340 NW 12th Ave., Miami.

Blessed Sacrament Woman's Club will hold their Luncheon and Fashion Show on Saturday, March 20, 1982 at 12 NOON at Stouffer's Anacapi Inn, 1901 N. Federal Highway, Fort Lauderdale, Fl. Tickets may be purchased at the church gift shop or call Esther Corriveau - 565-8635.

Saint Juliana's Separated/Divorced Support Group will hold its monthly meeting on Tuesday, March 16, 8 p.m. in the cafeteria at 4500 South Dixie (U.S. 1), West Palm Beach. Susan B. Anthony will be the featured speaker, with "Coping in Today's Society" as her topic. All separated or divorced Catholics in the area are invited to help us celebrate Saint Patrick's Day and our first anniversary. For further information call 655-4653 or 659-7178.

The Memorare Society, a social club for catholic widows and widowers, will hold their monthly meeting at St. Brendan's Church Center, Friday, March 12th at 8:00 p.m. A special welcome to the widowers - please call 274-0244.

The St. Pius X Women's Club annual St. Patrick's Day Luncheon and Fashion Show will be held at the Bahia Mar Hotel, starting at 11:30 a.m. Donation \$15. Fashions by Miss Martha. For reservations call or write Mrs. Arden Balogh, 2200 N.E. 33rd Avenue, Apt. 14J, Ft. Lauderdale, 33305. Phone: 565-9935.

The Sisters of St. Joseph in Perrine will hold a retreat for women who might be interested in sisterhood on March 13 from 2 to 6 p.m. For more information call 552-5689.

The Secular Franciscans, St. Bernard Fraternity, will meet March 14 at 1 p.m. in St. Bernard Parish Center, 8279 Sunset Strip, Sunrise.

ST. JUDE'S PARISH in Tequesta Florida will hold their annual St. Patrick's Day Dinner Dance on March 13th at the St. Jude Parish Center. Live music. Irish jigs. Tickets for dinner and dance \$10. Dinner will be served from 6:30 to 8 p.m. For tickets or information please call Irene Stanley before March 1 at 746-7082.

The South Broward Deanery will hold their spring meeting and luncheon on March 20 at Our Lady Queen of Martyrs Church, 2731 SW 11th ct., Ft. Lauderdale. Registration will be at 8:45 a.m. Cost of meeting and luncheon is \$8. Cost of meeting only, to be held at 9:15 a.m. is \$2. Luncheon at Tropical Acres Restaurant in Hollywood. For reservations please call June Montgomery at 587-8702 or Dottie Reh at 583-3819.

St. Boniface Women's Club will hold a rummage sale March 14 and 15 at the West Hollywood Citizen's League, 805 Blenn Parkway, Hollywood. Hours are Sunday 8 to 5 p.m. and Monday 8 to 3 p.m. For pickup call Grace Lucci 989-1883 and Gertrude Donohue at 432-7739.

St. Kieran's Parish, 3605 S. Miami Ave. is holding their annual St. Patrick's parish dinner on March 13 at 6:30 p.m. Tickets available after Mass or at the rectory.

St. Vincent Ferrer will hold its annual St. Patrick's Day Bazaar on March 14 at 8:30 a.m. till 5:30 p.m. at their parish hall on N.E. 8th St. and Palm Trail in Delray Beach. Food, including baked goods and dinners, gifts and handcrafts. Prizes, including \$1,000 cash.

The Cathedral Women's Guild of St. Mary's Cathedral, 7525 NW 2nd Ave. in Miami will sponsor a cake sale and coffee on March 7th in the hall across the street from the cathedral. All are welcome to help this guild support its many charities.

St. Catherine parish will hold its annual St. Patrick Day's Dance on March 13 at 7:30 p.m. to 12:30 a.m. Set-ups provided. Entertainment. Irish dancers. Donation \$7.50 per person including buffet. For information call Kathleen Taylor at 271-1587 or 238-6980.

THE LEGION OF MARY, Miami Regia, on March 6 from 10 a.m. to 11:30 a.m. will host "a True Devotion Talk," the third of a series of talks on St. Louis de Montfort's true devotion at the Legion House, 8700 NE 2nd Ave.

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Say 3 Our Fathers, 3 Hail Marys and Glorias Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN This novena has never been known to fail! I have had my request granted. Publication promised. M.A.C.



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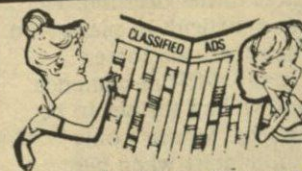
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Navigating passages safely

By Katharine Bird
NC News Service

Like the constantly shifting patterns and colors in a kaleidoscope, the transitions in our individual lives alter us and force us to rethink our values and our relationships with others.

The pivotal passages of our lives affect the friends we keep, the work we do and our family relationships. Our beliefs, too, can be pulled at and drawn out as the large changes in our lives are experienced.

It is interesting to note how much attention is currently given to this aspect of adult life.

IN THE NOVEL, "Final Payments," author Mary Gordon created a riveting account of a woman's passage from one stage in her life to another.

The critically acclaimed novel relates the heroic and yet ordinary tale of Isabel Moore, who devotes herself to the care of her ailing father, without counting the cost.

And the cost is high. For more than 10 years, her character is tempered by the fine steel of living up to the consequences of her decision. Her father is cantankerous and difficult to please. To give him a measure of comfort, she forces herself to adjust to his many difficult demands.

Because her father is unwilling for her to be away from him for long, Ms. Moore's only relief is a short period on Sunday when her father allows her to leave the house for Mass.

Then her father dies.

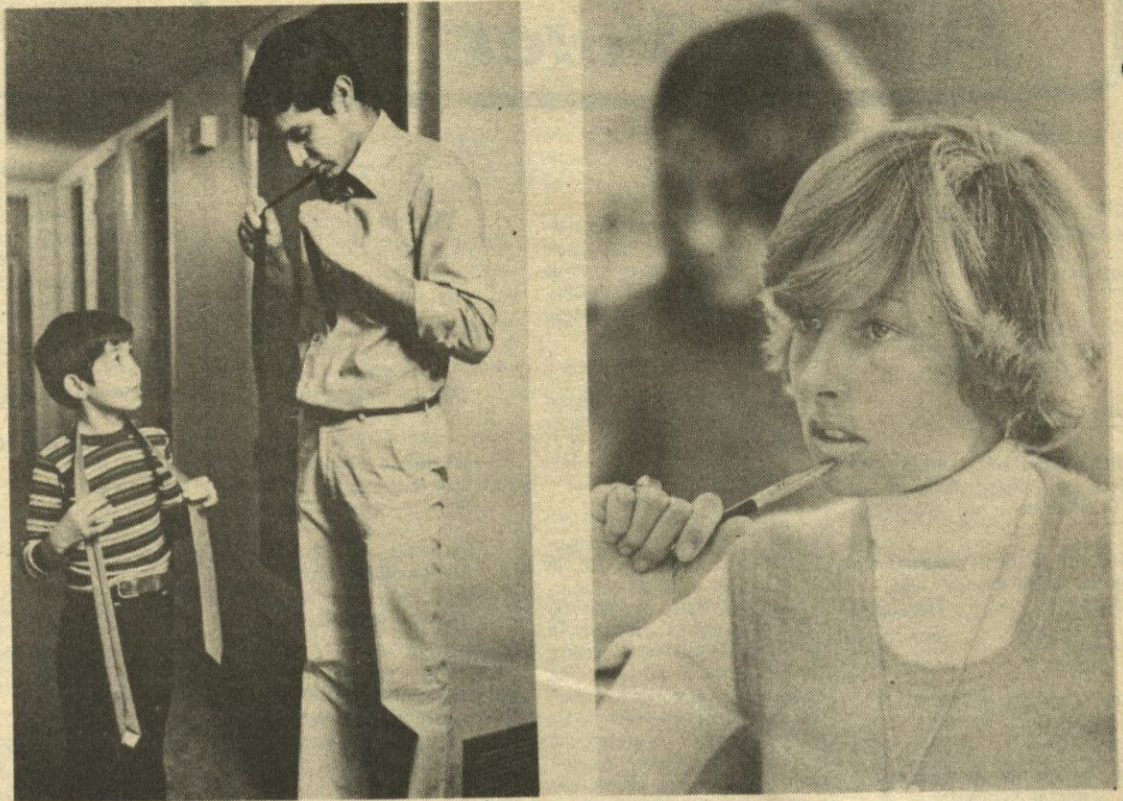
Initially, Ms. Moore experiences exhilaration when she realizes she is completely at liberty to go where she wishes and to do what she chooses. This is followed quickly, however, by a feeling of desolation and almost panic.

THE BULK OF "Final Payments" relates the story of how Ms. Moore makes the very difficult transition to a new way of life. In the process, she struggles to come to terms with her feelings for her father and with the role and meaning of her religious faith.

Ms. Gordon's novel rings true to readers, I think, because it is such a vivid portrayal of an experience which happens to all of us at some point in our lives. For seeing how others, even fictional characters, handle unsettling passages gives us some confidence that we too can pass through transition times successfully.

The same theme surfaces in a new book by the popular writer, Gail Sheehy, titled "Pathfinders." It is a sequel to the best seller from a few years ago, "Passages."

In her new book, Ms. Sheehy discusses what she had learned about "pathfinders," people who successfully navigate passages in life. Her research for the book included a life-history questionnaire answered by 60,000 people, as well as hundreds of telephone and personal interviews.



A man who is a husband, father and worker is bound to be at a different place in his faith development than a young coed who has yet to experience some of the more pressing responsibilities of adult life.
(NC Photos)

MS. SHEEHY gives details from numerous case histories including the enlightening story of a man she calls Bill Johnston, a businessman who has gone through several monumental crises and emerged an altered person.

Commenting on his experiences, Johnston

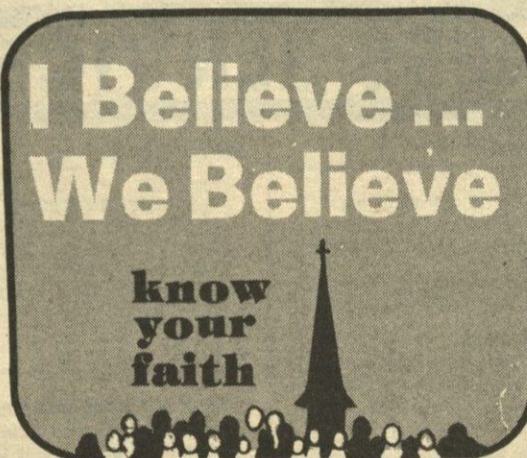
says: "I can't describe the joy I feel that I have survived a transition that was in some ways shattering. I'm convinced that I had to go through all the pain and loss and mistakes of it to come out the other side more whole."

Johnston, who took the risk of starting his own business in his 40s, went on to say, "Everything isn't perfect. But I feel for the first time that I'm in control . . . My life has expanded beyond what I ever imagined possible."

Ms. Sheehy tells what qualities she thinks pathfinders have in common. Strong religious faith is very important, she notes. Often, she says, pathfinders turn to prayer as a way of helping them maneuver through a difficult period.

Other times, according to Ms. Sheehy, pathfinders are persuaded by an unexpected crisis to consider religious faith for the first time. Many may decide then to join an organized religion.

Obviously, transitions are a fact of life. For Christians, however, the passages offer an opportunity to think once again what our Christian beliefs mean in our lives.



By Father John J. Castelot
NC News Service

The rejection of Jesus by his family and townspeople, in Chapter 6 of Mark's Gospel, introduces an account of the sending of the disciples on a missionary venture.

Mark's account is vague, an indication that his sources did not supply him much information.

There seems to have been a tradition that there was a mission of the disciples during Jesus' lifetime, but the Christian community apparently did not preserve a full account of it.

THE INSTRUCTIONS concerning the mission vary slightly from Mark to Matthew to Luke. The general tenor of the instructions Jesus gives carry a sense of urgency.

The missionaries are to travel light and waste no time on non-essentials; there is little time to lose. They are given authority over "unclean spirits," extending Jesus' combat

against the forces of evil.

We are told simply that the disciples preached "the need of repentance," which reminds one of the preaching of John the Baptizer.

Their mission was one of exorcism and healing, which were practically one and the same thing in the popular mind.

Then, awaiting the return of the disciples, Mark tells the story of the execution of John the Baptizer. Perhaps the mention of "the need of repentance" brought John to mind.

THE ACCOUNT that Mark gives is a popular one. The historian Josephus informs us that Herod Antipas did indeed execute John, but for political motives and, he implies strongly, it may have occurred at another time and place.

Nonetheless, it is a fascinating story. It is reminiscent of

(Continued on page 23)

John the Baptist...

I Believe ... We Believe



Phases of adulthood



My diary, David Gibson writes, would include accounts of the births of our children. At the last one, I was struck by the thought that the birth was not so much the beginning of the child's life, as a new beginning for the child. (NC Photo)

By David Gibson
NC News Service

I've never kept a diary. I rationalize: "No one ever gave me a diary to keep."

If I could look back at my diaries, however, I know I would find a record showing that over the years I have changed.

Children pass through distinct phases of development, of course. And everyone changes in the passage from the teen-age years to adulthood.

But do adults pass through phases of adulthood? I am certain my diaries would demonstrate that I did. Furthermore, my experience would not be unique.

My would-be diary would show I changed because of people who played a role in my life: Family members and close friends; teachers who offered special insight; authors of books that had a powerful impact; fellow workers with talents I admired.

THE DIARY would show how my attitudes have developed: that my idea of "success" modified; that my tolerance of people who disagree with my ideas improved somewhat.

In matters of Christianity, the diaries would reveal a point in my mid-30s when, rather suddenly, I wanted to be in closer contact with others who share my faith and could show me what it means to them.

The diary would tell of big turning points in life and smaller, gradual changes. If some of the bigger turning points had never occurred, the diary would tell a quite different story — the story of the same man, but a different man too.

An account of my marriage would be found in a diary. It would show that having decided to take up a new life with another person, my life would never be the same again.

THE LIFE two people construct together in such an intimate relationship

is different from the life one of them would have lived without the other. The commitment they make to each other and the interest they take in each other changes them: From then on each partner must keep high in mind the other's hopes and fears and strengths and weaknesses.

At the same time, in this intimate relationship, one's own hopes and fears and strengths and weaknesses are liable to change, to alter.

The pages of my diary would hold accounts of the deaths of my parents. For at the time of each one's death I had the sense of gaining a new insight about life — about what in life is genuinely lasting. And that, too, changed me.

THE FACT is, my diary would show, that adulthood is a large undertaking; it is difficult to take it all in at once.

At different points, different aspects of life seem most important. New situations replace old situations. Our God, being a personal God, keeps finding a place in each phase of our adult lives.

My diary, it should be added, would include accounts of the births of our children. I was present at each of those three births. Especially at the last one, I was struck by the thought that the birth was not so much the beginning of the child's life, as it was a new beginning within her life, a new start birth!

Having reflected on that, I would now write in my diary that the birth process continues throughout life. A personal history is a series of new births.

One of the interesting things about being an adult is just that. You get to begin and begin again. That's why marriages and friendships and love can keep growing; that's why belief can be refreshed and renewed.

... is beheaded

(Continued from page 22)

Old Testament stories like the tale of Esther, who became queen when Queen Vashti refused to dance before her husband's drunken guests.

Taking the story as it stands, Herod is pictured as having heard of Jesus' growing popularity. He is disturbed. He has just gotten rid of one troublemaker, John, and along comes another.

Just like his father, Herod the Great, he is almost paranoid in his fear of anyone who poses a threat to his power. The younger Herod was appointed Tetrarch (more popularly called a king) of Galilee and Transjordan after his father died. So Jesus was within his jurisdiction.

Now Herod is hearing all sorts of rumors about Jesus and is confused.

NOT ABOVE superstition, Herod exclaims: "John, whose head I cut off, has been raised up!"

This introduces a flashback in which Mark tells the popular story of the beheading of John the Baptist. Herod's motive in this version seems spitefully personal.

John apparently has been censuring the king for his adulterous marriage to Herodias, who is called the wife of Herod's brother Philip.

Herodias was Herod's niece and Philip his half-brother. She divorced Philip and married Herod, and John voiced his protests publicly.

Infuriated, Herodias vowed revenge, and found the opportunity when Herod was so pleased with her daughter's lascivious dance. Like the king in the story of Esther, Herod promised to give the girl anything, "even to half of my kingdom."

The girl puts him on the spot in front of his guests by demanding, at the urging of her mother, Herodias, the head of John the Baptist. The execution was carried out, and John's disciples "came and carried his body away and laid it in a tomb."

Once again we are reminded of Jesus' destiny. He, too, will be arrested for politico-religious reasons; an innocent prophet, he will be executed despite his innocence. Even more tragically, while John's disciples buried him, Jesus' disciples "deserted him and fled" (Mark 14), leaving his burial to others.

'We seek out the bad places, the purpose being that these people need us the most'

On mean streets

Legionnaires came to face dangers of Miami neighborhoods

By Prentice Browning
Voice Staff Writer

You're planning a meeting of an international organization. First you look through the hotel brochures, cull out the best locations with access to entertainment and the beaches and then compare prices. Right?

Not if you're the Legion of Mary.

While other groups are enjoying the sun and waves at the Sheraton or Fontainebleau, the dedicated members of the Legion of Mary, the Catholic Church's largest apostolate organization, sacrifice two weeks of every year to spread Christ's word in urban areas that most people studiously avoid.

LEGION OF MARY members from a half a dozen states and Jamaica recently came to Miami at their own expense to stand on street corners in South Miami Beach, Liberty City and downtown, teaching the rosary and handing out medals bearing the image of Mary.

They call it "Perigratio Pro Christo" or "Adventuring for Christ," where members travel to all parts of the country, and since the Legion of Mary is a world-wide organization, to different countries as well.

"We seek out the bad places. The purpose being that these people need us the most," says team leader Katherine Demaree.

Adventuring for Christ chairman Lillian Fimiani spoke of a team leader from Dublin Eamor Whelan, who set a precedent for finding locations.

REMEMBERING her experiences in entering one western city, she said, "no area was bad enough for him, finally we found an area where someone had been shot."

Despite the tough areas they have chosen, Rose Casey, a Boston Legion Official, describes their reception in Miami as "very gracious, we've been very well received."

The Legionnaires have also been helping out Holy Redeemer parish in Liberty City, going door to door asking parishioners and non-parishioners alike to come to a church open house.

Standing on street corners throughout the city, the Legionnaires have kept careful track of their work, calculating that they've handed out 2,215 medals and 4,041 pieces of literature.

If you praise them for their altruism they may tell you that the primary reason behind their "street apostolate" is selfish.

"OUR FIRST purpose is for our



Legion of Mary member Lida Wurtenberger gives a Miami resident a medal of Mary. (Voice photo by Prentice Browning)

own personal sanctification by bringing others to Christ through His Mother," says Demaree.

Although you might expect that people would be mostly indifferent to being taught the rosary on the doorsteps of adult movie theaters or bars, where Legionnaires deliberately stand, the members will tell you something quite different.

"The first person I talked to was a fallen away Catholic," says Legion member Lida Wurtenberger from Kansas. "He kissed us on both cheeks, put the medal around his neck, kissed the medal and tucked it in his shirt. Then he warned us we were in a bad area."

The Legionnaires, who made it a practice to go out for at least two hours every evening of their stay in Miami, received warnings from more official sources too.

ONE DAY police detectives brought

back two Legionnaires to the St. Mary

pastoral center where the group stayed, warning them not to go into the same area again.

The next time they went out they took the added precaution of pairing a black person with every white member.

Says Casey: "We've come into contact with prostitutes, alcoholics, husbands who have left their families, One man on the street had just abandoned his family . . . he was running away from his responsibility. The Legionnaires talked to him with the help of the blessed Mother, telling him he should go back to his wife and child."

"Another man told Legionnaires that he had killed someone many years ago. They took him to a priest."

Such revelations are apparently not too rare, according to the group members who like to credit the

"miraculous" power of Mary's image.

"**WE ASK** 'Have you heard of the miraculous medal?'" says Fimiani.

"Slowly the screen door begins to open. There are many reports like that. Many confess things they wouldn't confess to a priest because they'd be too ashamed."

Although, the deeply personal moments are exceptional, they hope that they leave something behind with every person they contact.

"The thing is you plant the seed," says Fimiani. "It may take years to work. Our Lady and Holy Spirit are working through us."

It seems like a brave and lonely effort, but Legion of Mary members concluded that they were appreciated very much during their Miami visit.

SAYS CASEY: "You have no idea how many people thank us. There is a real spiritual hunger."