



New church law begins Pope makes it official after years of preparation

• Questions and answers on new code, Centerfold

(Pope John Paul II will issue the new code of Canon Law on Jan. 25 which will replace the current code, or general law governing Latin-rite Catholics, which was issued in 1917. This is one in a series of articles by National Catholic News Service to give an overview of the new code and what it will mean to Catholics.)

By Jerry Filteau
NC News Service

On Jan. 27, 1959, Pope John XX-III announced two major decisions:

to convoke an ecumenical council of the Catholic Church and to revise the Code of Canon Law, the body of laws governing the Western (Latin-rite) church.

The Second Vatican Council, which lasted from 1962 to 1965, marked a turning point for the church in the modern world which has affected every area of Catholic life.

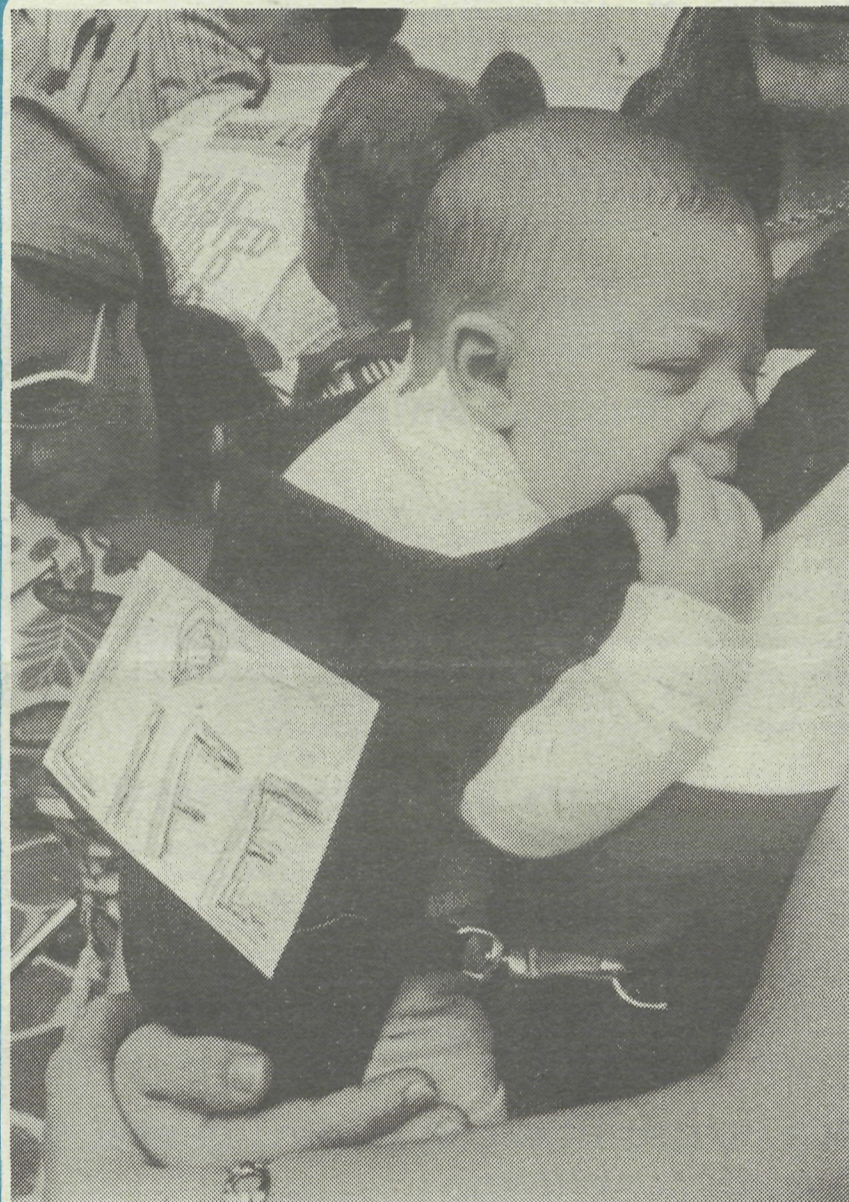
Because of the depth of changes in the church that the council brought about, the revision of the Code of Canon Law was delayed until after the council.

Now, 17 years after the council ended, that work is in its final phase. Pope John Paul II is expected to promulgate (legally enact) the new code next Tuesday, Jan. 25.

Aside from a similar revision of the Code of Oriental Canon Law — the general laws governing all Catholics of the Eastern-rite churches — the revision of the Latin-rite code is the last of the major postconciliar church reforms to be completed.

The new code has to incorporate the other major reforms of the council. Liturgical changes, changes in church structures and the development of numerous new structures, changed understandings of the respective roles of laymen, priests, bishops and the pope in the church, and a wide variety of other develop-

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Mother and child at Dade pro-life rally. (Voice photo)

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Morality vs legality '83:

Issue is at the heart of the abortion controversy

• Local, national observances, Page 11

By Liz Schevtchuk

WASHINGTON (NC) — Abortion. That eight-letter word sparked a bitter 10-year debate which reverberates with arguments over what in society should be considered legal and moral.

Since the Supreme Court decision of Jan. 22, 1973, legalizing most abortions throughout nine months of pregnancy, American society has reflected a deep difference of opinion on abortion.

To pro-lifers, the issue is clear-cut: Abortion is killing a human life be-

fore birth and therefore must be stopped.

To pro-choice advocates, the issue also is clear-cut: Abortion is a sometimes unfortunate but necessary option which women, as a right, must have available in cases of unwanted pregnancy.

Opinion polls seem to show public sentiments going both ways.

After 10 years of argument, pro-lifers can point to legislative victories obtained in the last decade, including passage of the Hyde Amendment (annually cutting off government funding for most abortions) and the Senate Judiciary Committee's approval

in 1982 of the Hatch amendment (a proposed constitutional amendment stating that nothing in the Constitution guarantees the right to an abortion).

Pro-choice groups vow to keep on fighting. So do pro-lifers.

Meanwhile, pro-lifers say, since the court ruling at least 12 million unborn children have died.

'Damage to our conscience'

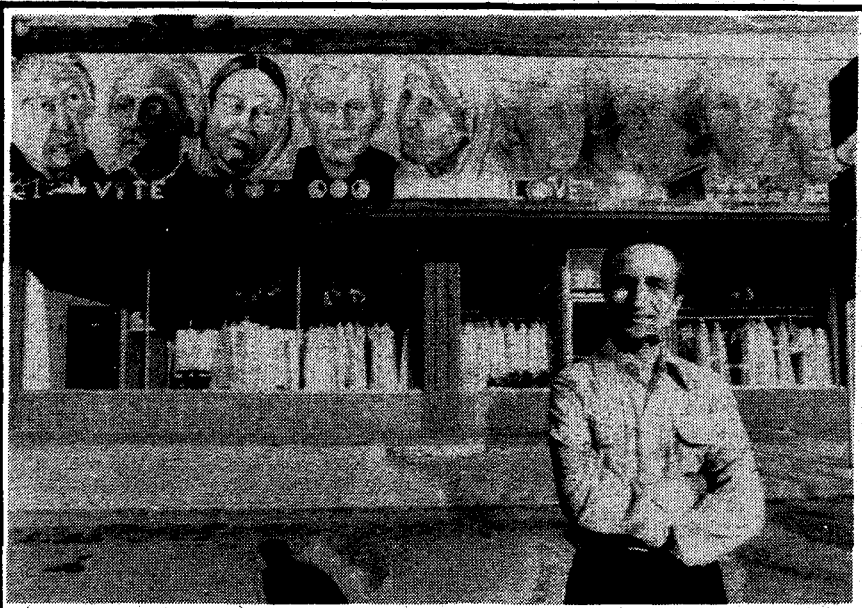
Archbishop John Roach of St. Paul-Minneapolis, president of the National Conference of Catholic

Bishops, in a statement prepared for the Jan. 22 anniversary of the court decision, said the court's "rulings ratified the principle that innocent lives can be destroyed in order to 'solve' individual and social problems."

"While I mourn the deaths of millions of unborn children, I grieve even more for the damage done to our conscience as a nation," Archbishop Roach said.

Pro-lifers regard abortion as "human carnage," as a "holocaust," as "wholesale execution of defenseless

(Continued on Page 11)



ANGER OVER ART — Adam Morgan says he will fight the town council in San Anselmo, Calif., which has ordered the removal of a 50-foot mural above his dry cleaning business which depicts nine great women of history. The Iranian immigrant had the mural painted at a cost of \$30,000 but councilmen called it "inappropriate . . . and aesthetically incompatible" with the town's sign laws. The women are from left, Golda Meir, Susan B. Anthony, Florence Nightingale, Madam Curie, Mother Teresa, Eleanor Roosevelt, Helen Keller, Clara Barton and Harriet Tubman. (NC photo from UPI)

'Heroic virtues' declared for two German women

VATICAN CITY (NC) — The foundress of the School Sisters of Notre Dame and the foundress of the Sisters of Christian Charity each moved a step closer Jan. 13 to beatification, and possible canonization.

At a Vatican ceremony attended by Pope John Paul II, the Vatican Congregation for Saints' Causes promulgated degrees declaring the heroic virtues of the two German-born women: Pauline von Mallinckrodt, foundress of the Sisters of Christian Charity, and Karolina Gerhardinger, foundress of the School Sisters of Notre Dame.

The two congregations, both founded in Germany in the 1800s and established in the United States during personal visits by their foundresses, currently have more than 5,300 U.S. members.

The largest of the two is the School Sisters of Notre Dame, with 4,648 members in seven U.S. provinces based in Mequon, Wis.; Baltimore; St.

Louis; Mankato, Minn.; Wilton, Conn.; Irving, Texas; and Berwyn, Ill.

The Sisters of Christian Charity, also known as the Daughters of the Blessed Virgin Mary of the Immaculate Conception, have 676 U.S. members in two provinces, based in Medham, N.J., and Wilmette, Ill. They currently work in 15 U.S. archdioceses and dioceses.

PAULINE VON Mallinckrodt, born June 3, 1817, in Minden in what is now West Germany, founded the congregation in 1849 and became its first superior general.

She visited the United States in 1873 to establish the first U.S. motherhouse and made a second trip to the United States in 1879.

KAROLINA GERHARDINGER, born June 20, 1796, in Stadtamhof, Bavaria, began preparations for founding a religious congregation when she was only 12 years old, under the guidance of a local bishop.

News at a Glance

Sermons increase Anti-poverty program donations

ALBANY, N.Y. (NC) — Emphasis given in sermons by priests of 15 parishes of the Albany Diocese to goals and works of the Campaign for Human Development, the U.S. bishops' anti-poverty program, has increased donations to the campaign by between 37 and 553 percent in those parishes, according to the local campaign director, Father Michael Farano, who is also diocesan chancellor. The priests gave sermons on two weekends at the time of the annual collection for the campaign in November. Their sermons were part of a national effort to educate Catholics about the campaign. "Last year, the 15 parishes combined donated more than \$14,000," Father Farano said. "This year, they gave almost \$33,000."

Vermonters vote for nuclear freeze

BURLINGTON, Vt. (NC) — Vermonters in town meetings across the state in 1982 voted overwhelmingly in favor of a nuclear weapons freeze. They may face the same issue and a new one, U.S. aid to El Salvador, in similar meetings in 1983. Town meetings, non-existent or of relatively little importance in most states, are still a major part of Vermont's political life. Nuclear freeze supporters are seeking to keep the issue alive in the state by reintroducing it this year. Opponents of aid to El Salvador also want to get that issue addressed by the meetings. When the issue of U.S. aid to El Salvador was placed on local ballots in Burlington and St. Albans last November, the majority of voters in both communities opposed the aid.

Pope urges Ugandan leaders to assure security for citizens

VATICAN CITY (NC) — Pope John Paul II urged Ugandan government leaders Jan. 13 to assure their citizens "greater stability and security," and the protection of human rights. The pope commented during a meeting at the Vatican with James Nagai Obua-Otoa, the new Ugandan ambassador to the Holy See. Ugandan president Milton Obote, who was elected in November 1980 after the overthrow in April 1979 of dictator Idi Amin, met with the pope at the Vatican last year. A year after Obote came to power, religious leaders in Uganda — including Catholics, Orthodox, Anglicans and Moslems — accused Ugandan security forces of killing scores of innocent civilians.

Papal trip planned for Central America

VATICAN CITY (NC) — A papal trip to Central America is "in preparation," but the dates, program and countries to be visited had not been set as of Jan. 4, according to Father Romeo Panciroli, director of the Vatican Press Office. The trip would include only Central American countries, said Father Panciroli.

Brother of slain missionary requests broader investigation

SAN SALVADOR, El Salvador (NC) — William P. Ford, the brother of a slain U.S. Catholic missionary, Maryknoll Sister Ita Ford, has asked a Salvadoran court to broaden its investigation to determine if superiors of the five military men charged with her murder were involved in the killing. In a formal court declaration which he presented, Ford, a lawyer from New York, cited "certain statements in the (court) record and other facts which indicate that the five defendants were acting pursuant to superior orders or at the direction of others who may share the responsibility for the crime." Sister Ford was one of the four U.S. women found murdered after they left the International Airport of San Salvador the night of Dec. 2, 1980. The others were Maryknoll Sister Maura Clarke, Ursuline Sister Dorothy Kazel and lay missionary Jean Donovan. The five National Guardsmen charged are scheduled for trial, but no date has been set because of defense appeals.

World Thanksgiving declaration at U.N.

UNITED NATIONS (NC) — A declaration of World Thanksgiving became a part of the United Nations when a plaque containing the declaration was hung in the U.N. Meditation Room. Attending the ceremony were U.N. Secretary General Javier Perez de Cuellar and representatives of Hindu, Buddhist, Jewish, Christian and Moslem groups. The declaration was proposed by Cardinal Franz Konig of Vienna, Austria, and other religious leaders attending the first Convocation of World Thanksgiving in Dallas in 1981.

Ordinations in Poland up 30 percent

ROME (NC) — The number of Polish seminarians has increased nearly 25 percent in the past three years and ordinations to the priesthood are up more than 30 percent in the same period, according to statistics released by the Polish bishops' office in Rome. At the end of 1982, there were 7,225 major seminarians in Poland, a 23 percent increase from the 5,845 total at the end of 1979. During the year, 571 diocesan priests and 204 religious priests were ordained. The total figure shows a 31 percent increase from 807 diocesan priests and 182 religious priests ordained in 1979. The Archdiocese of Cracow, headed by Cardinal Karol Wojtyla until he became Pope John Paul II in 1978, had the largest number of major seminarians (358) and of newly ordained priests (47).

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POPE REFERS TO DEATH PENALTY IN TALK

'Clemency' for the condemned

VATICAN CITY (NC) — Pope John Paul II has asked clemency for inmates sentenced to death, especially political prisoners.

"You can understand . . . why, in its humanitarian concern, the Holy See is prompted to recommend clemency and mercy for those condemned to death, especially those who have been condemned for political motives," said the pope in his traditional beginning-of-the-year message to diplomats.

This was the only reference to capital punishment made by the pope in his 4,000-word speech in French. The pope told diplomats from 105 nations that dialogue is "the only road to peace" and commented on world trouble spots such as Lebanon, Central America, Afghanistan, Northern Ireland and Iran and Iraq.

Father Romeo Panciroli, Vatican Press Office director, said the reference to capital punishment was the first time that Pope John Paul has spoken against the death penalty, although several popes in the past, particularly Pope Paul VI, has asked clemency for individuals condemned.

THE POPE did not morally condemn capital punishment but his remarks reaffirmed Vatican opposition to the application of the death penalty.

Earlier in 1980, a leading papal diplomat, Archbishop Iginio Cardinale, told a meeting of European ministers of justice: "If up to now, the common doctrine of the church has not condemned the principle of the death penalty, insofar as it is not a matter of dogma, theological studies are nevertheless actually being carried out to take a revision of that position into consideration."

"The fact that a condemnation of the principle has not been formulated up to now does not take away any of the urgency of working to abolish, in practice, the death penalty, and to develop the social and moral reasons that can contribute to this," Archbishop Cardinale had said.

In 1974 the U.S. bishops approved a one-sentence statement opposing the death penalty. The bishops discussed the issue again in November 1980 and, after lengthy debate with considerable dissent, issued a longer statement which did not totally condemn the death penalty. It opposed

what it called the unfair way it is applied in the United States.

THE POPE told the diplomats, "The church feels a particular need to make itself, as much as it can, the good Samaritan of those who are left for dead along the wayside of history.

On Central America, the pope said

outside interference was a divisive force in the troubled nations of the region.

He spoke several days after the Nicaraguan government accused the U.S. government of financing covert activities, including the training of guerrillas, to destabilize the govern-

ment. The United States, in the past, has accused Nicaragua of aiding guerrillas opposed to the U.S.-backed El Salvadoran government and of being a conduit for Soviet-bloc arms to Salvadoran guerrillas.

The papal talk to the diplomats contained no direct mention of Poland.

Alleged accomplice to papal shooting questioned

ROME (NC) — The Italian investigation into the shooting of Pope John Paul II entered a crucial phase with the arrival in Rome of Musa Cedar Celebi, a suspected accomplice of convicted papal assailant Mehmet Ali Agca.

Celebi, a 31-year-old Turk, was flown to Rome Jan. 14 under heavy police guard after extradition from Frankfurt, West Germany, where he had been arrested Oct. 28 on a warrant issued by the chief Italian investigator, Judge Ilario Martella.

Celebi is suspected of having provided weapons and money to Agca, also a Turk, for the attempt on the pope's life made May 13, 1981.

INTERROGATIONS OF Celebi by Martella may play a major role in the fate of the only Bulgarian arrested in the case, Sergei Ivanov Antonov, who has been held since Nov. 25 in a Rome prison.

According to newspaper leaks by judicial sources, Agca has told Italian authorities that Antonov and several other Bulgarians were involved in the planning of the crime and were present in St. Peter's Square when Agca fired at least two shots at the pope.

Currently pending before Martella is a request by Antonov's lawyers for his release because of "a complete lack of evidence" against him. Seven witnesses have testified that they were with Antonov at the Rome offices of Balkan Airlines, a Bulgarian state company, at the time of the papal shooting.

Italian press reports, quoting judicial sources, have said that if Celebi does not confirm key claims made by Agca in relation to the so-called "Bulgarian connection" to the papal shooting, Antonov may be released by the end of January.

THE POSSIBILITY of Bulgarian complicity in the assassination plot has fueled speculation that the Soviet Union may have been behind the plot because the Soviet secret police often use Bulgarians to carry out their policies. The Bulgarian and Soviet governments have denied involvement in the assassination attempt.

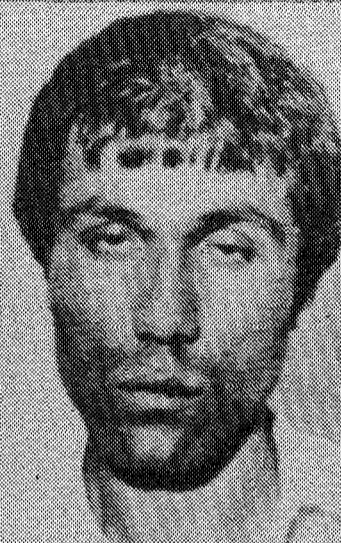
According to the leaks, Celebi met Agca several times, in Zurich, Switzerland; Milan, Italy; and Frankfurt. Martella is also said to have evidence indicating that Agca called Celebi from Palma di Majorca, Spain, a few days before the papal shooting.

Celebi said immediately after his arrest that he never met Agca. He later said he did know Agca but had no connection to the papal assassination attempt.

The arrival of Celebi came three days after Martella and other investigators made a surprise visit to the Rome apartment formerly occupied by Antonov.

The visit was designed to check a detailed description of the apartment supplied by Agca, who said he met with Antonov there before the papal shooting.

Martella had no comment on the



Agca: Will confession be corroborated?

results of the apartment visit.

In a joint statement issued Jan. 13, Antonov's two Italian lawyers said that "we are convinced that either before the assassination attempt or when he was already in jail, someone could have given the Turk (Agca) a description" of Antonov's apartment.

THE TWO attorneys visited Sofia, Bulgaria, Jan. 7-10 to meet Antonov's relatives and officials of Balkan Airlines.

Martella made a brief trip to Munich, West Germany, in early January to question Atalay Saral, a Turkish business partner of Bekir Celenk, a Turk living in Sofia who is sought by Italian police as a suspected accomplice in the papal attack.

Celenk has been detained by the Bulgarian government since November, after Martella issued an arrest warrant for him.

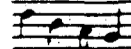
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Nominee praised as pro-life

WASHINGTON (NC) — President Reagan's nomination of Margaret Heckler as the new chief of the Department of Health and Human Services was almost univer-

sally praised both by pro-life groups and by political friends and foes.

Heckler, 51, a Catholic and a former congresswoman from Massachusetts, had a "near 100 per-

cent pro-life voting record" during her 16-year career in the House of Representatives, according to the National Right to Life Committee.

The committee's president, Dr. John C. Willke, sent telegrams to both Reagan and Heckler supporting the nomination.

Heckler's achievements as a public servant also were cited by Msgr. Francis J. Lally, secretary of the Department of Social Development and World Peace of the U.S. Catholic Conference, public policy arm of the U.S. bishops.

Msgr. Lally, a Massachusetts native who has known Heckler throughout her public career, called the nominee "exceptional" and said he thought "she'll do as well (in the department) as anyone who has gone before her."



Margaret Heckler

vote during her congressional career.

While in Congress, she also opposed proposed new regulations requiring the parents be notified after teenagers are given contraceptives by federally-funded family planning clinics. Her new post would make her administrator of the regulations, which were approved by Schweiker shortly before he resigned.

SHE WAS AMONG 30 members of the Congressional Caucus for Women's Issues who wrote HHS officials last year urging that the proposed rules be dropped.

The new rules are expected to pass their final hurdle — approval by the federal Office of Management and Budget — before Heckler actually takes office.

Because of her opposition to abortion funding, Heckler was opposed in her re-election bid in Massachusetts last November by the National Women's Political Caucus, despite the fact that she favored the Equal Rights Amendment and helped found the Congressional Caucus for Women's Issues.

IF CONFIRMED by the Senate, Heckler will head the government's largest agency and the one chiefly responsible for carrying out domestic policy. Because of its responsibility for such programs as health care as well as its regulations on abortion funding and other issues, the activities of Health and Human Services and its secretary are closely watched by pro-life and church groups.

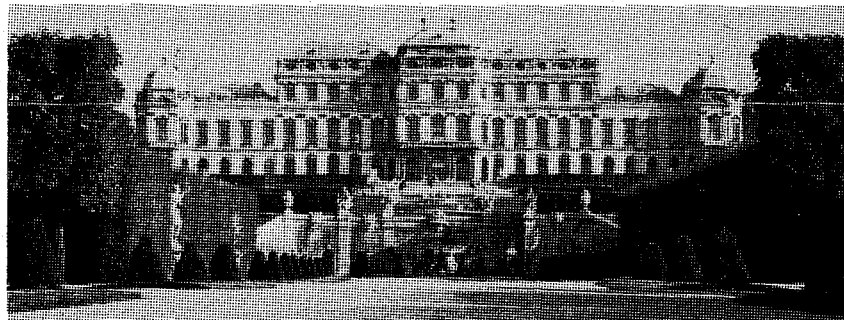
She would succeed Richard S. Schweiker, head of the department since the beginning of the Reagan administration.

Heckler, in an interview on the CBS Morning News the day after her nomination was announced, said she would continue to oppose federal funding of abortion in her new position.

"I certainly will stand behind the convictions I've always had on the issue," she said.

Heckler, though, reportedly opposed a constitutional amendment on abortion, although the issue never came to the floor of the House for a

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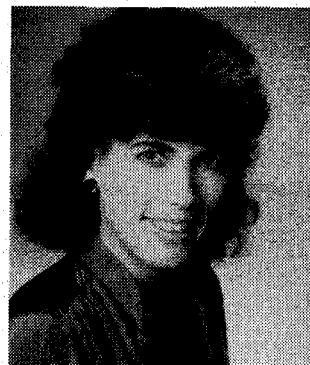
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School prayer rulings differ

By NC News Service

The U.S. Supreme Court and a federal judge in Alabama have issued contradictory rulings on the question of prayer in public schools.

On Jan. 17, the Supreme Court, without comment, left standing a ruling that the policy of the Lubbock, Texas, public school district concerning school prayer was unconstitutional.

The district's policy permitted elementary and high school students who wanted to pray on school grounds to "gather at school with supervision either before or after regular school hours on the same basis as other groups . . . so long as attendance at such meetings is voluntary."

A federal district judge had ruled that the policy was constitutional, but the 5th U.S. Circuit Court of Appeals reversed that decision last March.

Three days before the Supreme Court ruling, U.S. District Judge W. Brevard Hand in Mobile, Ala., ruled that a suit challenging prayers in Alabama's public schools failed to make a claim that could be addressed in federal court. Hand left open the possibility that the state law on school prayer could be challenged in state court.

In a 66-page opinion examining the history of the First Amendment to the U.S. Constitution, Hand said the nation's Founding Fathers never in-

tended the amendment "to erect an absolute wall of separation between the federal governments and religion."

EXPRESSING support for the state's right to establish a religion, Hand said, "The election by a state to establish a religion within its boundaries was intended by the framers of the Constitution to be a power reserved to the several states."

Hand's ruling came in a suit filed by Ishmael Jaffree, a self-described agnostic, who brought suit last May against Daniel Alexander, president of the Mobile County school board, and the principal and teachers in a school his children attended. Jaffree contended that prayers damaged three of his children emotionally.

The suit later included Alabama's 1982 school prayer law, which allowed teachers to lead "willing students" in prayer and included a suggested prayer written by the eldest son of Alabama Gov. Bob James.

ALEXANDER, the school board president, who is also national president of Save Our Schools, an organization favoring local control of public schools, called Hand's ruling "a very courageous opinion." He said he believed it "could very well stand the test all the way up" to the Supreme Court.

Alexander said the 14th Amendment was not meant to extend the entire Constitution to all the states. If the Constitution can be used to prohibit prayer in public schools, he said, it can be used to extend federal control over other activities.

In 1962, the Supreme Court ruled that the voluntary recitation in public schools of prayers prescribed by school authorities was unconstitutional.



BEER BOYCOTT — Civil rights leader Rev. Jesse Jackson and a small group of demonstrators pour cans of Budweiser beer on the ground at Lewis Bear Inc., a distributor of Anheuser-Busch products in Pensacola, Fla. Jackson and his followers are pushing for a nation-wide boycott of Anheuser-Busch products to pressure the giant beer producer into hiring more blacks. (NC photo from UPI)

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Ecumenism alive at 'grass-roots'

ALBANY, N.Y. (NC) — The thrust of the ecumenical movement has shifted in the past two decades from major events to "slow, grassroots efforts, such as people of different churches working together on community projects," said Father James Kane, director of the Albany diocesan ecumenical office in an interview in *The Evangelist*, Albany Diocesan paper. He said that deeper than actions, however, are changes in attitudes which have occurred since the Second Vatican Council and which have been reflected in movements in theology among mainline Christian churches in the areas of the Eucharist, understanding of the church and authority in the church.

Pope comic 'selling well'

NEW YORK (NC) — "The Life of Pope John Paul II," a 64-page comic book published last September by the Marvel Comics Group in New York, is reported to be selling well. Marvel said its figures for sales in the general market would not be available until spring but that the comic book is "initially doing very well."

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N. Ireland primate to visit U.S.

WASHINGTON (NC) — Cardinal Tomas O'Fiaich of Armagh, Northern Ireland, president of the Irish Bishops' Conference and primate of all Ireland, is scheduled to visit the United States from Feb. 9 to 25, a press officer at the Irish Embassy said.

The primary purpose of the cardinal's trip is to raise funds for St. Patrick's College at Maynooth, Ireland, a college of the National University of Ireland which also provides education for seminarians. The cardinal also intends to raise funds for an Irish studies department at the New University in Coleraine, Northern Ireland.

Subject to further changes, the cardinal's schedule calls for arrival in New York on Feb. 9; a trip to Texas, with possible visits to Houston, Dallas and San Antonio; a talk at a benefit concert in Denver on Feb. 12; a visit to Los Angeles; a visit to New York from Feb. 16 to 18; a visit to Washington, D.C. on Feb. 19 and 20; and a trip to Florida.

CARDINAL O'Fiaich (pronounced O'Fee), 59, has been archbishop of Armagh, Ireland's primate See, since 1977. Pope John Paul II named him a cardinal in 1979.

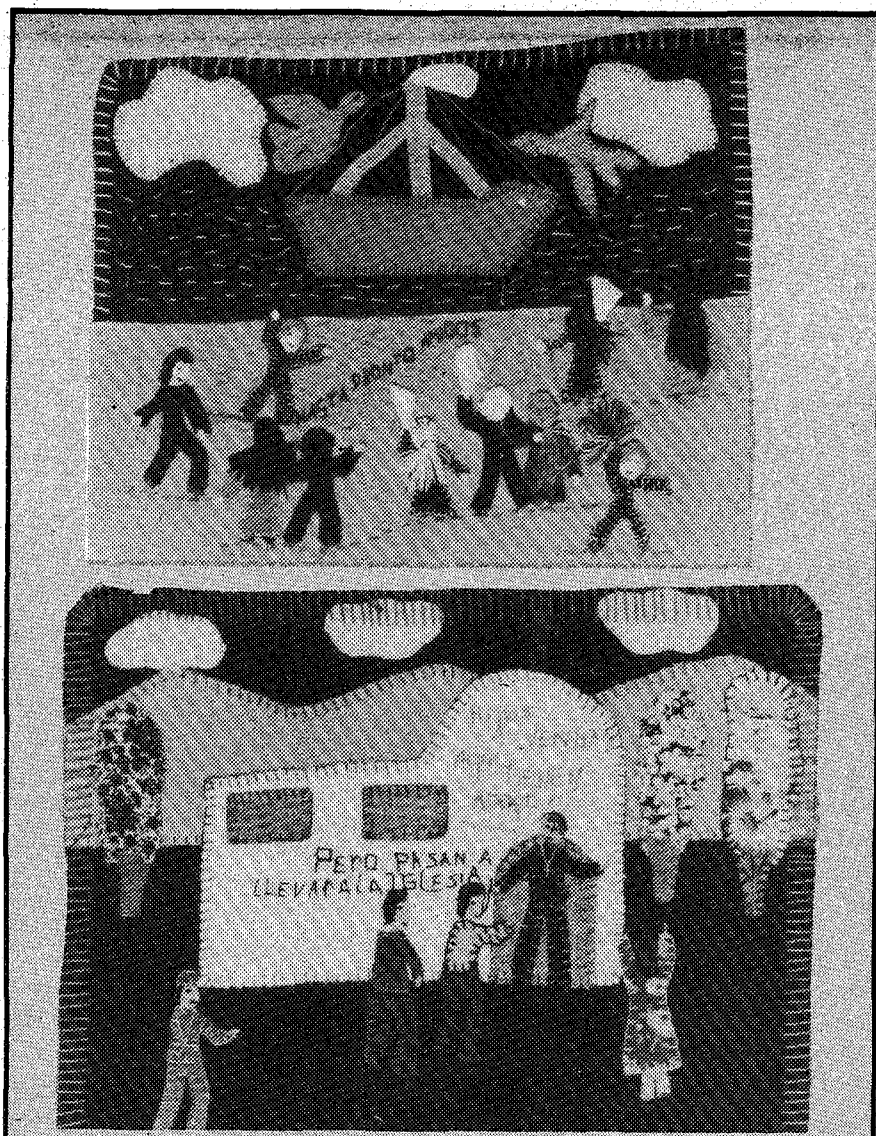
Just before his consecration as archbishop of Armagh, then Msgr. O'Fiaich said he thought the unification of Ireland "would be the most satisfying and fulfilling solution" to the strife that has plagued Northern Ireland. "I would like to see Ireland unified," he said.

But he said also at that time that the guerrilla warfare waged by the Provisional Irish Republican Army, an outlawed organization fighting to end British rule in Northern Ireland, has not advanced the cause of unification.

"Its effect certainly has been to widen the breach at the local level between the Catholic population and the Protestant population," he said.

The following January, in an interview with a Dublin newspaper, the new archbishop called for a British withdrawal from Northern Ireland. He said he favored a British declaration of their intent to withdraw.

Over the last five years, he has repeatedly condemned violence in Northern Ireland, including the killing of British soldiers and of members of the Royal Ulster Constabulary, Northern Ireland's police force.



PEACE QUILTS — These two Chilean "arpilleras," small pictures made from scraps of cloth, are part of an exhibit of "Patchworks and Peace Quilts" on display at Chicago's Peace Museum through March 13. Translated from Spanish, the top arpillera says "See you soon, friends," while the bottom one says "Come, children. You have support here." Peace quilts made by people in Illinois, Idaho and Michigan also are on display. (NC photos)



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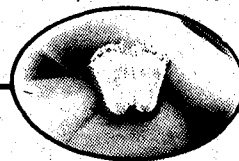
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'Spectacular!'

Vatican art exhibit rivals only King Tut

NEW YORK (NC) — New York's Metropolitan Museum of Art is in the final stages of preparing its special exhibition, "The Vatican Collections: The Papacy and Art" — considered its most spectacular art exhibit since "The Treasures of Tutankhamen" in 1978-79.

"This is the largest and most complicated exhibition we've ever had," said operation's vice president Richard Morsches in an interview. It is also unprecedented for the Vatican to let such a large collection of its art treasures go abroad.

A week before a Jan. 21 opening press preview, the 237-piece exhibit was in place in the museum, but Morsches spoke of many things yet to be done before it would open to the general public Feb. 26.

MORSCHES is the man responsible for the actual work of setting up the exhibit, from directing the crews that prepare the exhibition area and



"The Miraculous Draught of Fishes," a tapestry designed by Raphael for the Sistine Chapel (a detail of which is shown), is one of a number of papal art treasures loaned by the Vatican for the exhibition at the Metropolitan Museum in New York. (NC photo from UPI)

put the art in place to hiring and training extra guards and ticket takers and establishing the places for catalog

sales and sales of pictures and reproductions of the art.

The U.S. tour of the exhibition was arranged by the Metropolitan, aided by an influential trustee, Cardinal Terence Cooke of New York.

The exhibit will continue there thru June 12. Then it will be shown in

Chicago July 21-Oct. 16 and in San Francisco Nov. 19-Feb. 19, 1984.

The museum's most spectacular exhibition before this was its 1978-79 showing of 55 pieces from the treasures of King Tut's tomb.

IF A VISITOR were to give just one minute to each of the 237 masterpieces in the Vatican collection, he would spend four hours making the tour.

Morsches knows from experience that few people hold out that long. He said he is basing his planning on the assumption that the average viewer of the Vatican art will stay an hour and 20 minutes.

With a ticket system that admits 500 people each half hour, he thinks everybody will be able to have a good look at the works.

"My goal is that we do not have lines," he said. "If we find we can handle more, we can add more tickets."

Morsches said 600,000 tickets are being offered through Ticketron and Tele-tron, and that 181,000 had been sold by Jan. 14. He expected the rest to sell easily.

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Mission hospital, Djibouti

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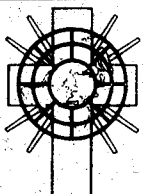
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Local News



Archbishop McCarthy and Deacon Emile Ambroise receive the offertory gifts during the Mass in Belle Glade.

Belle Glade Center dedicated

Making clear that the Catholic Church has no immigration borders or restrictions, Archbishop Edward A. McCarthy recently blessed the new Belle Glade branch of the Archdiocese of Miami's Pierre Toussaint Haitian Catholic Center.

After touring the area which houses most of Belle Glades' Haitian community, the Archbishop celebrated a Mass in creole for about 250 Haitians at St. Philip Benizi Church. During his homily, he em-

phasized that the Catholic Church welcomes Haitians because "we all are children of the same Father."

He later blessed the Belle Glade Haitian center, located at 624 S. Main Street, about one block away from St. Philip Benizi. It is staffed by two Blessed Sacrament sisters, Patricia Down and Margaret Sullivan, who began working for the Haitian apostolate in November, after a two-month orientation tour in Haiti.

Women to learn scripture at series of brunches

Announcing Catholic women scriptural brunches!

Starting on January 29th the Office of Lay Ministry will sponsor a monthly brunch for the women of the Miami Archdiocese on the last Saturday of each month.

The format will be one of song and scripture instruction, and every week there will be an inspiration talk from someone witnessing to how the Lord is working in her life.

Organizers Myrna Gallagher, a Director of Good News Outreach at the Office of Lay Ministry, and Kitty Janelle, a lay minister from St. John the Apostle Church in Hialeah have seen the need for Catholic brunches of this type after observing the success of Protestant women's lunches which many Catholics attend.

"There are just a whole lot of Catholics out there who are hungry for the scripture and it is really women ministering to women," says Janelle.

JANELLE RECALLED the first time she attended a Christian luncheon at the invitation of another lady in the parish. "Seeing Christian women coming together in fellowship

in such a loving manner touched me!"

She remembered how she felt when she listened to a woman witnessing to her faith for the first time. "She told how God was working in her life and it made me think how God was working in my life and it seemed to touch an awful lot of people that day."

Gallagher added that there was a need for women from different parishes to get together with women of the same faith. There will be hosts at each table introducing people, she said.

The first brunch on January 29th will be from 9:30 a.m. until 11:30 a.m. at the Marriott Hotel in the Fiesta Grande Ballroom at 1201 NW LeJeune Road, Miami. Christian music will be provided by locally known music ministers and recording artists Roger Grenier and Paul Lambert. Sue Blum, the editor of Catholic Evangelist, will be the Christian witness.

TICKETS ARE \$7 and may be obtained by calling the following numbers: In Miami 948-6152 or 757-6241; in Ft. Lauderdale at 584-4786 or 525-5157; and Palm Beach at 833-1951.

Lay ministries third annual meet set March 5

The Third Annual Celebration of Lay Ministries is scheduled for Saturday, March 5th, from 9 a.m. to 4:30 p.m. at St. Maurice Church, Stirling Road, Fort Lauderdale.

If you are a volunteer in your parish, perhaps a CCD teacher, a pre-marital counselor, a Eucharistic minister, a youth minister or whatever, you won't want to miss the "Festival of Faith," a day-long seminar for all lay people involved in ministry or service in the Church which is again being offered by the Archdiocesan Office of Lay Ministry.

The guest speaker for the "Festival of Faith" is Father John Bertolucci, assistant professor of Theology at the

Franciscan University of Steubenville. Father Bertolucci is a nationally known speaker on spiritual renewal and has given addresses and retreats at major conferences throughout the United States.

Also, he currently hosts the evangelistic television series, "The Glory of God," which is viewed weekly in over 750 cities across the country.

Father Bertolucci will give both the keynote address and the homily at the Eucharistic Liturgy which will be celebrated by Archbishop Edward A. McCarthy.

The event, which is being coordinated with the Archdiocesan "Year

of Faith," will include morning and afternoon workshops which will focus on various topics designed to enrich ministries. Workshop topics will include Healing, Centering Prayer, Peer Counseling, Social Justice, Effective Evangelization, Minority Ministry and Spirituality of the Contemporary Woman. Some of the additional workshops include:

"Liturgy: Celebrating Our Faith" — Rev. John Mulcahy, Pastor St. Maurice Church.

"Recovery of the Evangel: Living Our Faith in a Faithless World" — Dr. Mercedes A. Scopetta Director, Office of Lay Ministry.

"Faith and Reconciliation Within the American Community" — Adele

J. Gonzalez, M.A. Director of Hispanic Ministries, Office of Lay Ministry.

The keynote address and homily will be simultaneously translated into Spanish, and several workshops will be conducted in Spanish.

The \$10 registration fee includes morning refreshments and a box lunch. Please make your checks payable to the Office of Lay Ministry and include your name, address and phone number when you register. Mail your registration to the Office of Lay Ministry, Archdiocese of Miami, 9401 Biscayne Boulevard, Miami, Florida 33138. If you have questions, call the Office of Lay Ministry (757-6241).

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Hospital corrects story's 'distortion'

Contending that a *Miami Herald* story represented a "serious distortion" of the reasons for St. Mary's Hospital's withdrawal from the state Medicaid program, the Catholic West Palm Beach institution this week made public the following news release:

While most of the news media reported an understanding and accurate account of why St. Mary's Hospital is withdrawing from Florida Medicaid (the State program to provide health care to indigent citizens) there was at least one distorted report. To set the record straight, this is the factual background.

St. Mary's Hospital, 358 beds, 24 bassinets and 17 kidney dialysis stations, serves, primarily, the people of Palm Beach County. As a Catholic

Hospital sponsored by the Franciscan Sisters of Allegany, New York, it has maintained contracts to accept reimbursement of the cost of patient care (based on fair and reasonable accounting procedures) for patients eligible for Medicare — over 65 patients, Palm Beach County Social Services patients — County welfare recipients, Florida Childrens Medical Services, Vocational Rehabilitation and State Medicaid.

Of the 12 hospitals in Palm Beach County, only St. Mary's and five others participate in Medicaid. Of the five hospitals in the Northeast County area, only St. Mary's participates in Medicaid.

St. Mary's Hospital has consistently received approximately 80% of its

cost for caring for Medicaid patients, and the Hospital has tried to absorb the largest share of Medicaid patients in Palm Beach County. The financial loss to St. Mary's Hospital would soon jeopardize all the other programs at the Hospital. In addition to the Hospital's Medicaid hospital care, last year St. Mary's provided \$1,560,332 in outright direct charity, all written off with no funding help from any tax district or government source.

Of the six hospitals in Palm Beach County which have been participating in Medicaid, St. Mary's Hospital exceeded the average of 2.8% of the hospital's patients being Medicaid. St. Mary's received and cared for 13.2% of its patients under Medicaid. This is a totally unfair and unrealistic

burden to place on one not-for-profit hospital.

In withdrawing from Medicaid, St. Mary's Hospital points out that it is keeping its contracts for patient care (at less than cost of the care) for Florida Childrens Medical Services, Palm Beach County Social Services and Federal Medicare.

Also, the Hospital this year expects to try to provide close to \$1 million in emergency-care direct charity. No emergency patients are affected by the Hospital withdrawing from Medicaid. St. Mary's Hospital has never failed to give care to emergency patients regardless of the patient's economic background.

—Thomas F. Hennessey
Chief Executive Officer

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Father Bruce Ritter



HE WAS, ONCE, SOMEBODY'S CHILD.

Surgeons in battlefield aid stations separated the wounded into three categories: the slightly wounded that could safely wait for medical attention; those so severely injured that medical help was useless; and the others, less seriously wounded who might live if helped immediately. They called it triage.

He was, once, somebody's child. Now he's merchandise, a commodity. Anybody who buys him is crazy. A malevolent little boy lost at 16, now a profoundly sad and very scared 19-year-old street wolf who has absolutely no reason to believe he will make it back, but has to think that or go crazy.

I met Peter five years ago when he was 14—a street kid even then—and hadn't seen him for over a year when he walked into my office yesterday. He was wearing skin-and-muscle tight jeans and a body shirt unbuttoned to the waist. We exchanged greetings—mine delighted, surprised; his, muted and detached.

I hoped he was doing well. Peter gave a sad wry smile. OK, he said. Not bad, he said. I think of killing myself a lot, he said. Do you need a place to stay, I said. No, he said. I stay at the Continental Baths. It's cheap. I kinda help out around there. It's a bad scene, I said. It's a living, he said. And then I think he remembered about dying because he started slightly, sat for just an instant of frozen immobility, then shrugged, and again gave me a faint sad smile.

Come back to Covenant House, Pete, I said. No more programs, Bruce. I'm too old. I'm a male hustler, Bruce. I'm not gay. I'm bisexual. . . . He stopped and his face twisted. He couldn't continue. Come on back, Pete, to our school. We'll get you a job. That lifestyle is going to kill you, Pete. It's rotten that you have to do that. He didn't hear me. I grabbed his hand, his arm. We've got this really great place. Pete—really good people. He looked at me in great pain. I'm a go-go boy, Bruce, in this bar on Second Avenue. I dance there. If the johns like me they stick a five dollar bill in my jock strap.

Come back, Pete. We'll find you a place. It's not too late, Pete. This Monday, Bill, downstairs will get you a job. He's an expert at it. It's OK, Pete. I'm really glad you're back, Bruce, he said. I'm a stripper in a male burlesque joint: four performances a night for a hundred bucks. I dropped out of school in the seventh grade. I worked a couple of girls for a while. Bruce. He couldn't stop. He had to tell me the whole sad sick story. It was almost as though he was afraid to leave out any details—like when you go to confession.

I'm really glad you're back, Pete. So are Gretchen and Steve and Dave. You've got to change your lifestyle, Pete.

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway boys and girls

You're into a lot of things that make you feel pretty sick about yourself. Bruce, I don't have any clothes. All my stuff was ripped off. I had a stereo. . . . Pete, you're not going to get out of that mess you're in without help.

There's a warrant out for my arrest, Bruce. I pawned a gold bracelet for a friend. It turned out to be stolen. We can work that out, Pete. We've got a place for you and a job and school. We've missed you a lot, Pete. Finally there was no more to tell: the small dirty puddle that was his young life spilled out between us.

"He was afraid to leave out any details—like when you go to confession."

He relaxed and took a deep breath. I think I'll go downstairs and talk to Bill about that job. Is it OK if I come back and talk to you again on Monday? He looked down at his low slung jeans with some amusement. I can't go for an interview in these.

Pete can make six hundred dollars a week—tax free—on the street. It's going to be awfully tough for him to work 40 hours a week for \$3.50 an hour. It's going to be even harder to him to go back to school and learn how to read and write. He's a good kid. He came in to see me for a lot of reasons he didn't really understand very well. He's not a religious kid and he doesn't know anything about going to confession but he needed and wanted absolution bad. Like most of us he was about as sorry as he could be.

"I think maybe the only way he feels he can reassert some control over his life is to end it."

A lot of people drift into, slide and choose into a lifestyle that ultimately kills them. It's almost certainly too late for Pete. The Peters of this world are refuse in our social sewers, to be inexorably flushed down and out, drowned in a sea of garbage: human pollution to be coped with and buried and dumped. Most honest, caring people think so. One such, a good friend, sighed and murmured the word triage. Let them go, Bruce. Think of the others, the ones you know you can help, the ones that still have a chance. He's already almost dead, Bruce.

Peter is already almost dead, and I think maybe the one way he feels he can reassert some control over his life is to end it. Pete is most definitely one of the Lord's lost sheep. He is not the cuddly innocent lamb that just happened to wander away from the fold. In biblical categories I think it's fair to say that Pete is a sinner—the kind over whom heaven rejoices if they turn away from the evil pervading their lives and turn back to God. Pete can't do that without God's help, nor can we.

Pete doesn't really want to end his life but he's not certain he can begin it again either. Only the Lord can provide the massive life support systems he needs to make it—and to carry through with the metaphor—places like Covenant House must exist as the intensive care units for these dying children. We need you to help us, to go on helping us. We're always broke and we are occasionally subject to the kind of questioning doubts that make the solution of triage very attractive. But I refuse to triage my kids, to screen out the ones who won't make it. I cannot exercise that kind of clinical detachment when a kid is involved. My staff and I refuse to turn any kid away.

Thanks much for your help and prayers.

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Because the street is NO PLACE FOR A CHILD

Prolifers plan local, national observances

From NC News Service and Voice staff reports

Pro lifers in the Archdiocese of Miami will join thousands throughout the nation this weekend in marking the 10th anniversary of the Supreme Court decision which legalized abortion on demand.

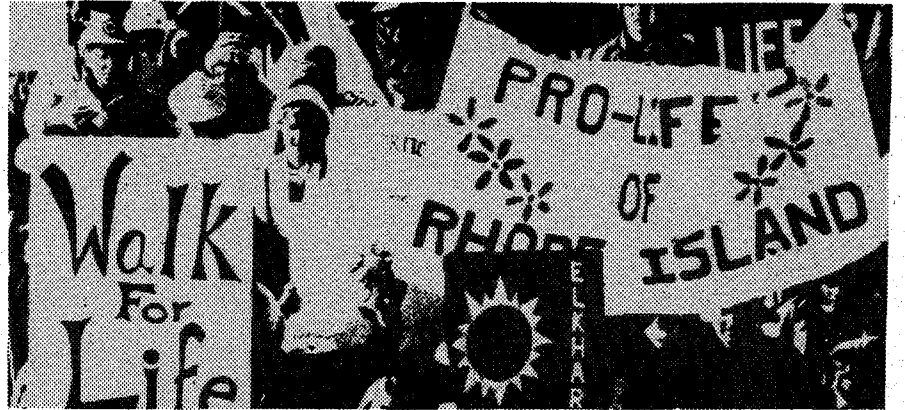
Walks for Life, candlelight vigils and special liturgies are among the demonstrations planned here to coincide with similar observances under the Gateway Arch in St. Louis; at the Alamo in San Antonio, Texas; at historic Faneuil Hall in Boston and in cities and towns across the United States.

THE LOCAL rallies, speeches and prayer services will coincide with the annual national March for Life in Washington, Jan. 22. A "rose din-

ner" also will be held in Washington to mark the 10th anniversary and to kick off a prolife education and defense fund.

Father Daniel Kubala, director of Respect Life for the Archdiocese, will be one of the thousands marching for life in the nation's capital this weekend.

Meanwhile, the Hollywood Respect Life Office will sponsor a Walk for Life around the parking lot of St. Stephen Catholic Church, 6044 SW 19 Street in Miramar, from 9 a.m. to noon on Saturday, Jan. 22. Participants, representing most of the South Broward parishes and including students performing a service project for confirmation, will raise money for the Hollywood office by obtaining sponsors who will pay per mile walked in the three-hour time



period.

In Plantation, St. Gregory parish, 200 N. University Drive, will sponsor a similar Walk for Life at a nearby park.

Many parishes throughout the Archdiocese also will hold special Liturgies for Life this weekend. Among them, St. James Catholic Church, 540 NW 132 St., which will celebrate its Respect Life liturgy at 5:30 p.m. Saturday.

In Stuart, a Life Rally will be held Saturday at 1 p.m. at the Stewart Bandshell on Ocean Blvd. The West Palm Beach Respect Life Office is holding a prayer service today at noon.

At some observances around the country special attention will be paid to children who have been born since the 1973 Supreme Court decision which would, in most cases, have allowed their mothers to abort them.

In St. Louis children up to the age of 10 have been asked to attend a special "Celebration of Life Mass" celebrated by Archbishop John L. May at St. Louis Cathedral, where they will receive a blessing.

In the Arlington, Va. Diocese Bishop Thomas J. Welsh will bless children from toddlers up to 11-year-olds who would have been in their mothers' wombs when the Supreme Court decision was made.

The blessing will follow a vigil Mass at St. Thomas More Cathedral, Arlington, Jan. 21.

PRO-LIFERS in San Antonio will gather at the Alamo for a memorial service Jan. 22.

At the Chicago Loop an ecumenical prayer vigil, candlelight procession and rally will take place Jan. 21. The vigil, sponsored by Clergy Concerned for Life, will be held at the Christian Temple and a procession to the Chicago federal center will follow. Pro-lifers plan to place red roses at the center during the rally there.

The Pro-Life Office of the Archdiocese of Chicago will give out "Lights for Life" — candles in paper bags much like Mexican luminaria.

The paper bag design will have a drawing of a baby silhouetted in flame to symbolize "light shining in the darkness of this evil," said Father Charles V. Fanelli, director of the office.

At Faneuil Hall in Boston the Rev. Erick Schenkel, pastor of the evangelical Covenant Church in Lawrence, Mass. and a member of the board of directors of Massachusetts Citizens Concerned for Life, will speak Jan. 23.

Pro-lifers from throughout Louisiana are expected to join in a rally

for life at the state capital in Baton Rouge Jan. 22.

A **PRAYER** service at the Cathedral of St. Paul, in St. Paul, Minn., will be presided over by Auxiliary Bishop William H. Bullock of St. Paul-Minneapolis Jan. 22. A march from the cathedral to the state capitol will follow.

Prayer rally to mark abortion ruling

Miami Right to Life will observe the 10th anniversary of the U.S. Supreme Court's decision legalizing abortion on demand with an Unborn Prayer-Rally on Saturday, Jan. 22 at 4 p.m.

The "call to God" for the unborn, pregnant women, doctors who perform abortions and judges will be held across the street from Florida International University, SW 107 Avenue and 12 Street, in the field south of St. Agatha Catholic Church. All pastors, clergy and believers in the sanctity of God-given life are invited. Please bring a candle.

In conjunction with the prayer rally, Miami Right to Life will give away a complete layette to the first needy baby born that day. The layette was donated by the Spanish Cursillo Group of Little Flower Church in Coral Gables.

Martha Franchi, social worker and public relations coordinator for Miami Right to Life will be interviewing possible recipients for the layette and can be reached by calling the Latin Chamber of Commerce, 642-3870. For more information, contact Miami Right to Life, 271-8496.

Broward Right to Life holds memorial service

Broward County Right to Life invites you to participate in its Candlelight Memorial service on Jan. 22 to memorialize the 12,000,000 unborn babies killed by abortion-on-demand since the decision by the U.S. Supreme Court in 1973 which reversed the act of killing babies in the womb to that of a mother's "legal right."

The service will begin at 6:30 p.m. at Westminister Academy Athletic Field, N. Federal Highway and N.E. 56th Street, in Ft. Lauderdale. Members of the clergy and various denominations will speak on the abortion issue.

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New York Film Critics • National Board of Review

Best Actor of the Year—Ben Kingsley
New York Film Critics • National Board of Review • Los Angeles Film Critics Assoc.

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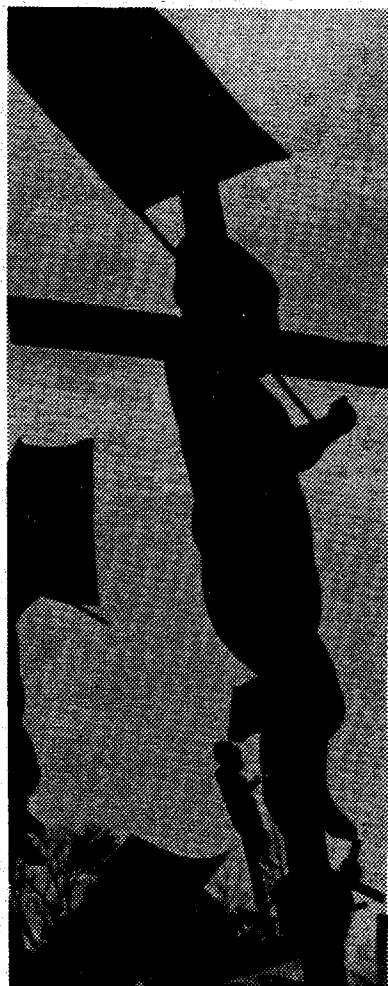
STARTS FRIDAY JAN. 21ST

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IN PALM BEACH: MOVIES AT VILLAGE GREEN.

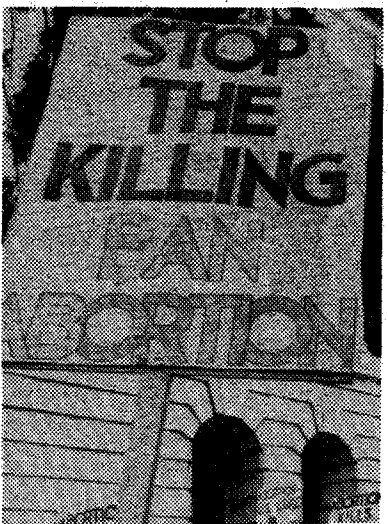
Morality vs legality '83:

Pits PROLIFE.....against PRO-CHOICE



'Those rulings ratified the principle that innocent lives can be destroyed in order to "solve" individual and social problems. While I mourn the deaths of millions of unborn children, I grieve even more for the damage done to our conscience as a nation.'

—Abp. John R. Roach, President, NCCB



(Continued from page 1)
unborn children," in short, as murder.

The 'pro-choice' word, such as that is, really means the choice to kill," said Dr. Jack Wilke, president of the National Right To Life Committee, Jan. 12.

"The 'right to life' is the 'pivotal' human rights issue today, because once we abandon the basic democratic principle of equality — that all human beings deserve the protection of the law no matter what their size, their age or their degree of dependency — then the rights of all of us are less secure," the NRLC says in a pamphlet.

By contrast, the National Abortion Rights Action League has said that "every woman has the right to choose an abortion."

"Women have exercised their human right throughout history, often at risk of their own lives and contrary to the law," a NARAL brochure stated.

To what — if any — extent society, from ancient times, has condoned abortion is disputed.

The Supreme Court said that "we are told" that at the time of the ancient Persian empire, criminal abortion was "severely punished" but also that "abortion was practiced in Greek times as well as in the Roman era."

In that 1973 ruling, discussing its perspective on history further, the court also said that "at the time of the adoption of our Constitution and throughout the major portion of the 19th century, abortion was viewed with less disfavor than under most American statutes currently (in 1973) in effect." The court wrote that "throughout the major portion of the 19th century, prevailing legal abortion practices were far freer than they are today."

Church approved?

The court also said that even the Catholic Church once held the view of "mediate animation," which stipulated that the fetus did not become a "person" or get infused with a soul until some weeks after conception.

Church experts reject that statement.

"There was debate for many centuries on when ensoulment took place," said Jesuit Father Richard McCormick, professor of Christian ethics at Georgetown University's Kennedy Institute. "Yet, interrupting pregnancy was always considered morally wrong."

"As far as I know in Christian societies, it was never condoned and always condemned," said Jesuit Father John Connery, theology professor at Loyola University, Chicago, and author of a book on the church and abortion.

Father Connery thinks that after the 1973 Supreme Court decision, people began confusing what is legal with what is moral.

"The dramatic increase in the number of abortions indicates that the law seems to be their norm of morality and if the law allows it they accept

t," Father Connery said of the public. "The increase is so dramatic it indicates a lot of other people just don't have other moral norms. That would be a big change as far as I can see" since 1973.

However, the opposition to abortion demonstrated by the Catholic Church and leaders of other faith communities is not shared by all religious denominations and their members.

Some, in fact, say that a constitutional ban or other strong restriction on abortion would violate religious freedom.

For example, the Union of American Hebrew Congregations, a Reform Jewish organization, stated in a position paper that an effort to outlaw abortion by declaring that human life begins at conception "raises threats to our First Amendment religious liberties."

Rabbi David Saperstein, co-director of the UAHC's Religious Action Center said that Reform Judaism "supports freedom of choice" although it believes that abortion "is a choice to be avoided if at all possible," he said.

"Mainline Protestant denominations are in general accord with the view that there should be freedom of choice," said the Rev. J. Philip Wogaman, a Methodist, dean of the Wesley Theological Seminary, Washington, D.C., and professor of Christian social ethics. He said he believes "the full weight of human-ness begins with some form of consciousness" of surrounding environment, which he thinks occurs at five or six months of pregnancy.

Contradictory polls

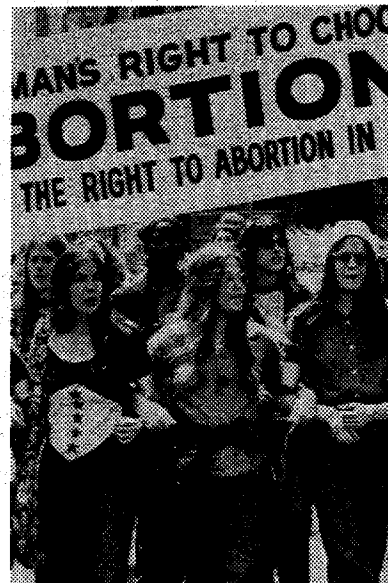
Some public opinion polls indicate that people support different views on abortion depending on how they are asked about it. A 1980 *New York Times*-CBS poll asked, "Do you think there should be an amendment to the Constitution prohibiting abortion, or shouldn't there be such an amendment?" Sixty-two percent of respondents opposed an amendment while 29 percent favored it and the rest were unsure.

Then the pollsters asked the same people: "Do you think there should be an amendment to the Constitution protecting the life of the unborn child, or shouldn't there be such an amendment?" This time, 50 percent of respondents favored such an amendment, 39 percent opposed it, and the rest were undecided.

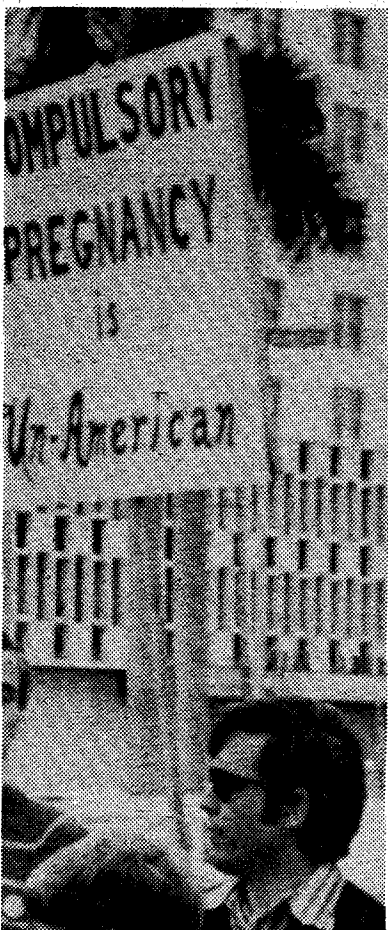
Father McCormick thinks eradicating abortion will take a change in attitudes — toward lifestyle, sexuality, money — as well as a change in law.

"Before you can have a law that's enforceable, you have to have a consensus, a sufficient consensus," said Father McCormick.

"Laws never really solve moral problems. You can't legislate morality in that sense," said Father Connery. However, he added, a law can help "teach morality."



Reform Judaism 'supports freedom of choice' although it believes that abortion 'is a choice to be avoided if at all possible.' Mainline Protestant denominations 'are in general accord with the view that there should be freedom of choice.'



How new Canon I

(On Jan. 25 Pope John Paul II plans to issue the revised Code of Canon Law. This article will take a look at some of the questions Catholics are likely to ask about the new code.)

By Jerry Filteau
NC News Service

Q. What is the Code of Canon Law?

A. The Code of Canon Law is a systematically organized compilation of laws governing the Latin-Rite

in the church. Successive "schemata" (drafts) were sent to all the world's bishops and numerous consultants for comments and further revisions.

On Jan. 25, the 24th anniversary of Pope John's announcement, Pope John Paul has said he will promulgate (formally enact) the new code. Technically it should be called a "revised" code rather than a "new" code, since it is a revision of the 1917 code.

Q. Will the new code take effect immediately?

A. Just how and when the new

months after the date of promulgation unless specifically stated otherwise.

Thus, Pope John Paul could put some parts of the code into effect immediately, but for the code as a whole he will almost certainly decree a "vacatio legis" (suspension of the law) of perhaps three months, six months, or even up to a year. Exactly what he will do is known only to the pope and perhaps a few of his closest advisers.

procedural norms, a special set of simplified procedures in use in U.S. church tribunals for marriage cases since 1970. In 1975 the Holy See extended permission to use those norms "until the new order of matrimonial court procedure is promulgated for the Latin church." U.S. church officials frankly admit that opinion is divided whether this means that the special norms can be used until the new law goes into effect, or whether their use must end on Jan. 25 when the new code is announced, even if



Whether one is talking of the old code or the new, . . . the life of the church is basically spiritual and law can neither force nor prevent the life of the spirit. Two liturgical celebrations in neighboring parishes can both fulfill the letter of the law in every respect and yet be vastly different.



Roman Catholic Church around the world. There is a separate Code of Oriental Canon Law governing all Catholics of the Eastern rites, and the new code that Pope John Paul II plans to issue Jan. 25 will not affect them for the most part.

Each law in the code is called a canon, which simply means a stated principle or rule.

Q. What is the new code?

A. Before 1917 there was no single, unified code of laws governing all the Western church. There were various collections of laws and decrees and a body of generally accepted principles of interpretation. In 1917, after 14 years of work by a papal commission working in consultation with the world's bishops, the first unified code of law governing the whole church of the Latin Rite was issued.

In 1959, in the same speech in which he announced that he was convening the Second Vatican Council, Pope John XXIII announced the beginning of a project to revise the Code of Canon Law, which was then 42 years old.

Because the council would influence the revision of the code, the pontifical commission to revise the code was not actually established until 1963, after the council was begun, and did not begin the really substantive work of revision until the mid-60s, after the council was over.

During its 20 years, the commission engaged in the most extensive consultation process ever conducted

code will go into effect will be stated in the official decree of promulgation, the contents of which will almost certainly not be revealed until Jan. 25.

When Pope Benedict XV promulgated the 1917 code on Pentecost, May 27 of that year, he decreed that a few canons would go into effect immediately but made the bulk of the code effective the following Pentecost, May 19, 1918.

The 1917 code states that papal laws go into effect three calendar

Q. What happens in the time between promulgation and the new law taking effect?

A. Generally speaking, nothing changes. Catholics will continue to live under current church laws. The period of suspension is meant as a time of education and preparation for those affected by changes in the law.

Some cases of confusion will almost surely arise. A prime example of this, and an important one for the United States, concerns the American

the new general procedures do not go into effect until several months later. They may have to ask the Vatican for a ruling on the question.

Q. Will the new code make any difference to the ordinary Catholic?

A. The new code will have practically no immediate effect on the everyday religious life of the average Catholic. In the first place, most of the changes since Vatican II affecting everyday life — most notably the

New code may open wa

(Continued from page 1)

ments all had to settle in before they could really be adequately codified in the form of permanent or quasi-permanent general laws for the church around the world.

'Not perfect'

Many theologians and canon lawyers who have studied the revision process and the successive drafts of the new code have complained — at times with considerable vehemence — that numerous laws in the new code, and in fact the very structure of the code, do not adequately reflect Vatican II and postconciliar developments in the church. In some cases it has been argued that the new code marks a step backward from current

thinking and practice.

"In it (the new code) different trends meet, at times conflict, and by natural necessity produce a fruit in which there is much good, but which is still far from perfection. That is, it is a compromise," write Jesuit Father Ladislav Orsy, a noted American canonist.

"It will be out of date even before it is promulgated," said Father James Provost, executive coordinator of the Canon Law Society of America (CLSA), in a critical article last year in a national Catholic magazine, *America*.

Despite such reservations, however, many have welcomed the completion of the new code. The CLSA and other individuals and groups have been urg-

ing a major educational process to familiarize American Catholics with the new laws.

They have stressed that the code's publication provides a major opportunity for church authorities to help people understand the nature and meaning of church law and the role of the law in church life.

Opportunity for changes

Many church lawyers have also emphasized the opportunity that a new general church law provides for making positive changes in local church law and practice.

It is widely expected that in promulgating the new code the pope

Law may affect you

changes in the Mass and the administration of the sacraments and in laws concerning penitential practices such as fast and abstinence — have already been made. In terms of laws affecting general church life, the new code makes few real innovations, but rather codifies into general church law innovations that have already been made.

That, however, is not the whole story by any means. There are real innovations in the new code as well. These may not affect the day-to-day



On another level the new code exhibits a very different attitude toward law and the role of law in church life, an attitude which church officials hope will gradually pervade Catholic life. Catholics brought up before Vatican II can still remember well those days of legalism when eating meat on Friday was a mortal sin and people calculated the Communion fast to the minute. They also recall the widespread attitude in the wake of Vatican II, when many seemed to reject anything that smacked of law or authority. The shift to a law system explicitly based on theological and pastoral principles is expected, over the long term, to evoke a new respect for law in the Catholic community without the legalistic attitudes that existed before Vatican II.

At still another level the new code provides many opportunities for changes in the laws and structures of local church life. While leading church lawyers have cautioned against moving too quickly in this area, their concern is not to hinder change but to make sure it is done well and really made a part of the life of the local church. Here, too, the changes will not be felt immediately in the everyday life of Catholics, but over a period of time they can help to make Catholic parishes and dioceses more alive, active communities of God's people.

Q. I read somewhere that the new Code of Canon Law will let women preach in the church. I also read it will let married deacons remarry if they are widowed. Are these things true?

A. The question highlights one of the problems that church officials (and journalists) face in trying to prepare for the new code. Yes, the final draft of the new code submitted last year to Pope John Paul II had provisions for lay men or women to preach in church under certain conditions (but not to preach the homily, strictly speaking). And yes, that same draft allows widowed permanent deacons to remarry without a special dispensation. But until the pope



The new code may allow lay men or women to preach in church under certain conditions (but not to preach the homily, strictly speaking).

actually promulgates — officially publishes — the new code, which he plans to do Jan. 25, scarcely anyone dares predict precisely what it will say.

One can safely predict broad outlines of what the new code will say and do, but on very specific questions such as these, it is always possible that the pope will rewrite any given law, overruling the decisions of the papal commission that prepared the final draft. Just three weeks before the code was to be promulgated church sources were saying that it was not yet printed, and there were serious questions whether it would be distributed to the world's bishops before the promulgation date.

Q. A few years ago there was a lot of talk about a "lex fundamentalis," a sort of constitution or fundamental law of the church. What ever happened to that?

A. The "Lex Ecclesiae Fundamentalis" ("fundamental law of the

church") was still under active consideration until less than two years ago. It was to be a separate document expressing principles of church doctrine and government that would apply to all Catholics, both of the Eastern rites and of the Latin rite (the new code applies to the more than 700 million Catholics of the Latin rite, but not to the millions of Catholics of the Eastern rites). Throughout the history of its development, the project of a fundamental law was beset with technical, theological and political problems. Protestants and Eastern-rite Catholics, for example, were generally opposed to it, and the commission drafting the code was having problems over what should be in the code and what should be in the fundamental law. At the last full meeting of the commission revising the code, in October 1981, the commission's secretariat presented a detailed plan to incorporate appropriate provisions of the fundamental law into the new code, thus effectively dropping the idea of a separate fundamental law. Presumably Pope John Paul will carry out this approach in the new code he promulgates Jan. 25.

Q. Will life in my parish or diocese be changed by the new code?

A. Immediately, probably not. In the long run, yes.

One important aspect of the new code is that, following Vatican II criteria, many areas of church life which were once governed by detailed legislation from Rome are now governed at the world level by more general, flexible norms. More specific legislation, adapted to local circumstances and needs, is left at the local — primarily the diocesan — level. Much of this has already been done in a piecemeal fashion by papal decrees, constitutions and other forms of legislation since Vatican II. But the new code systematizes all that legislation and provides, for the first time since Vatican II, the complete general-law framework for diocesan and parish organizations and structures to be reviewed and perhaps reorganized to serve existing needs better.

Whether one is talking of the old code or the new, it is fundamental that the life of the church is basically spiritual, and law can neither force nor prevent the life of the spirit. Two liturgical celebrations in neighboring parishes can both fulfill the letter of the law in every respect and yet be vastly different in their spiritual and pastoral richness. An important aspect of the new code is that many of its canons (individual laws) do not set strict legal norms as such, but rather are hortatory in nature. That is, they urge this or that activity or method of action for the effective pastoral care of souls, but leave details to the discretion of bishop or pastor.

Thus much of what happens under the new code depends on how well — or how badly — individual dioceses and parishes take up the opportunities for local development and implementation. It depends on how well Catholics respond to the challenges to them to participate more actively and fully in the church's life and mission.

life of the average Catholic immediately, but in the longer run they will have substantial effects on church life.

To give but three examples: substantive human rights within the church are for the first time explicitly recognized and protected by law in the new code; new procedures are established to protect those rights; and a number of laws in the old code that discriminated against women are changed to eliminate such discrimination.

Why for new local practices

will set a "vacatio legis" — a period of exemption before the law goes into effect — of about one year.

This period of exemption allows parishes, dioceses, bishops' conferences or other church agencies and institutions some time to adapt policies and programs to fit the norms of the new law.

In cases where petition to the Vatican is required to maintain a local practice at variance with the general law, it gives time to process such petitions.

As just one example of the changes involved, Father Thomas Green of the Catholic University of America, one of the leading U.S. experts on the new code, has listed more than 70 areas in which the new code can or

will affect the work of national bishops' conferences.

Until the 20th century the Western church did not have a single, systematically arranged code of laws governing it. In 1904 Pope St. Pius X ordered a complete codification of the various principles of law and individual laws and collections of law that were used to govern the church.

That work took 13 years to complete. In 1917 Pope Benedict XV promulgated the first Code of Canon Law, decreeing that it would take effect one year later.

To revise the 1917 code, essentially the same process was used: Pope John XXIII established a commission in 1963, which Pope Paul VI later enlarged. Successive drafts of the re-

vised code were sent to all the world's bishops and to others designated for consultation on the new code.

The 1967 World Synod of Bishops was asked to draw up norms for revising the new code.

The final plenary meeting of the code commission, in October 1981, offered final revisions in the proposed new code and submitted it to Pope John Paul II for his approval.

The pope, who alone has the power to enact the code, could theoretically reject the whole thing or any part of it. While several well-placed church officials have said that he is studying each and every law in the new code before approving it, there has been no indication that he will make any substantial changes in the final draft submitted to him.

Matter of Opinion

A big silence on racism

It has been two weeks since Archbishop McCarthy's pastoral letter on racism was issued. Since that time, what has been happening in the Catholic community?

Apparently nothing.

Or at least not very much. We asked several Catholics who attend Mass at various parishes in South Florida what responses they had heard on the issue, and the result was almost zero. With the exception of one homily, there was not one other response noted either through homily, discussion group or other parish activity.

social controversy. "Besides, it's a national problem. What can our parish do?"

Yet, one of the key points the Archbishop makes in the pastoral is that while we may not be responsible for the past that created the present, we are responsible for allowing the suffering of discrimination to continue to the future. The pastoral letter is a call to reach out.

A parish cannot worry about the whole nation but only its own responsibility. Moral realities can be laid down in no uncertain terms in a homily, as did "One People



Thousands of blacks wait for hours in the cold to apply for jobs announced to be available in Chicago.

EDITORIAL

Our survey was informal and is by no means precise, but when persons representing about 10 parishes have heard virtually no response to a major pastoral letter about a major ongoing problem that exists in every city or town in the country (not just where riots occur), it may reasonably be concluded that there just isn't much happening in a tangible sense at the grassroots level among Catholics and probably non-Catholics as well.

This is not to suggest that our parish leaders are racist or uncaring. We do not believe that. It is not a case of active racism but more likely a case of inactive uninvolved, or suburban insularity, call it what you will. The parish business goes on as usual, refurbishing of the parish hall, getting ready for Confirmation, planning for the spring carnival, homilies based on the week's Gospel but avoiding application to

Under God." Discussion groups might be held at the parish level or within clubs. Black lay people, Catholic or Protestant, or ministers might be invited to dialogue. A black minister might be invited to speak at Mass. Music ministries might be exchanged. There are many possibilities for wholesome, joyful, enlightening experiences. But this requires an active response.

And let us not confuse issues. This is not an issue of the right or wrong of riots. It is not an issue of justification in a police shooting. Those are separate issues and simply raise the more basic question of racism.

If there had been no shooting in Overtown and if there had been no disturbance, the problem of the pain of being a black American would still exist. Ghetto conditions would still exist. Unemployment in

Overtown and all the Overtowns in America would still be two and three times that of white America. Life expectancy would be lower, infant mortality higher, drug addiction rampant on the streets, family income far lower, along with any hope for improvement far below lifestyle expectations of white America.

And there would still be some of the rumblings we have heard from affluent bastions of no-blacks-allowed, no-Jews-allowed enclaves, the muttering about the Church getting into politics and socialism (whatever that means). How a Christian can be associated with a residential area or club that would slam the door on Jesus, Mary or Joseph (Jews) is beyond rational answer. And we can only offer the possibility that the Pearly Gates will display a sign, "No Racists Allowed."

The Archdiocese leaders have led. It is time for the followers to follow.

Letters to the Editor

Reports distort abortion 'safety'

To The Editor:

Dr. David Grimes of the Federal Center for Disease Control called four deaths at Hipolito Barreiro's Miami Abortion Clinic an epidemic. Grimes and his associates at the Center have filled the obstetrical literature with articles in the last few years supporting claims that abortion is risk-free. Barreiro in one of his early statements defended his work by citing the Center's studies. Dr. Willard Cates, a collaborator with Grimes in many of these studies, has written extensively defending the safety of late term abortions done in outpatient facilities using the dilatation and extraction method. (In this procedure 14 to 24-week-old fetuses are dismembered and extracted from the uterus after the cervix is dilated.)

The Center for Disease Control has paved the way for procedures that only a few years ago would have been considered unthinkable by using selected data done in excellent, well-run medical centers. These studies are then used by abortionists like Barreiro to defend their experiments.

This synergism between a government agency and the abortion industry deserves further investigation. Cates, who had been until recently the head of the Abortion Surveillance Division, has called pregnancy a serious venereal disease. Statements like this by a government official create a climate of hostility toward the unborn and the misleading studies at this tax supported institution afford a patina of scientific legitimacy for entrepreneurs like Barreiro. In reality the epidemic that Grimes decries may come from false security generated by his own reports.

Gloria Volini, M.D.
Sea Ranch Lakes

Retain mystery

To The Editor:

The difficulty with Fr. Jack L. Totty's letter (Dec. 31) is that his conclusions do not follow from his premises. Furthermore, he presents a one-sided Christology and therefore a one-sided theology, complicated by irrelevant side issues. In many ways Fr. Totty is not giving the complete picture. I do not deny the truth contained in his letter but want to offer

the full story.

Jesus' use of the word "Abba" or "Daddy" in reference to God was not to make God like us. For if God was like us He would not be God at all. The point is that while remaining on His level He seeks intimacy with us — still remaining who He is.

Also, it was not the inner sanctuary that kept people separated from God's presence. Sin, not any material thing, is what separated them . . .

The death of Jesus destroyed sin and it was God's forgiveness of sins that tore down the veil of the Temple. This new union of God does not lower God to our level but raises us to His through grace in the process of deification. God did not cease to be God when He became man in Christ.

It is also important to avoid an over-literalistic importance to "Seeing." Many saw the historical Christ and were not saved. What is important is a worship context which enables one to see the Christ of faith and thereby come to belief — rather than merely seeing with human eyes either Christ's physical body or the sacramental elements without coming to belief.

In reference to the theological overtones that Fr. Totty seems to derive from certain erroneous pious prac-

tices, it would seem that he is implying here a reductionism: God to man (in Christ), Christ to us (without the mediation of grace), thereby eliminating all transcendence. Whether or not he intends this, his letter seems to imply it.

To conclude, it is vital to retain the tension in the mystery that Christ is BOTH God AND man. And that this mystery must be preserved intact in liturgy which neither stresses Christ's humanity to the exclusion of His divinity nor His divinity to the detriment of His humanity.

(Brother) James A. Gibault
Byzantine Catholic Center, Miami

Of altar rails and reverence

To The Editor:

I just finished reading Fr. Totty's reply to Fr. Cleary's letter in the Dec. 31 issue, and there are points I'd like to argue.

God is omnipotent, He should be held in awe. The loving Father of Creation is also our Judge. We survive because of His love, and we keep His Commandments because we fear that final judgment. Fear of the Lord

Understanding the Eucharist

Our Evangelization program, no matter how well organized, never can bear lasting fruit unless our faith in and love for the Holy Eucharist is deepened. The Eucharist remains the center of Catholicism, the core of Christ's teaching.

It's very interesting to note that the first time Jesus spoke of giving his body and blood as the food and drink of the soul (John VI), he ran into a storm of disapproval. His enemies, as expected, were furious and questioned him over and over to see if he was speaking literally, so they could convict him of cannibalism.

The great surprise that day, however, as St. John tells us in a dramatic passage in that chapter, was that a number of his disciples turned their backs on him for good. They left him with the remark, "This is a hard saying; who can listen to it?" How did Jesus react? He let them go. He did



BY MSGR.
JAMES J. WALSH

belief in the Eucharist. Through the golden era of the martyrs and during the centuries-long struggle to convert the barbarians from the north and to Christianize Europe, it seems that Christians generally were of one mind in believing that bread and wine were turned into the body and blood of

'It was one of the most dramatic moments of His life, and when at the Last Supper He fulfilled the promise of that sad day, the apostles were commissioned to offer the Holy Sacrifice of the Mass, to give Holy Communion and to preserve the Blessed Sacraments all over the world.'

nothing to bring them back. Instead he turned to the apostles and asked them if they also wanted to leave him.

IT WAS ONE of the most dramatic moments of his life, and when at the Last Supper he fulfilled the promise of that sad day, the Apostles were commissioned to offer the Holy Sacrifice of the Mass, to give Holy Communion and to reserve the Blessed Sacrament all over the world.

As far as I know, after Pentecost, there was very little opposition to it. It seems that for a thousand years there was no serious opposition to

Jesus at the Mass.

The first novel interpretation that caused a notable stir came in the 11th century. A man named Berengarius, who must have possessed more than a little conceit, preached heartily that the words, "This is my Body," should be understood to mean, "This is not my Body, but a figure of it."

Berengarius ran into a buzz saw of opposition, and before he died he readily admitted the absurdity of his teaching.

But it was not to die out completely. Five hundred years later, when the Protestant revolt ex-

ploded into violence on both sides, the Eucharist became for some the center of attack.

IT SEEMS that Luther's views underwent several changes. At first he seems to have kept the traditional Catholic doctrine that Christ is truly present under the appearances of bread and wine. Later it seems he shifted to the view that Christ is present only at the moment of consecration and communion.

When Zwingli came on the scene, he adopted Berengarius' teaching. And thereafter each new sect came up with a different interpretation than the ancient Catholic one, and it is still going on today.

Those who have entered the church as adults often tell us when they first heard of what we teach about the Eucharist, they considered it an insult to our intelligence. Usually they admitted then they never really understood what we teach.

Ignorance of the doctrine brings up questions like these. "How can a thing be both bread and the Body of Christ at the same time?" We agree that it cannot be! We believe that the substance of the bread gives way completely to the Body of the Lord, so that the bread no longer remains.

"But it still looks like bread!" If at the moment of consecration, the bread turned into a miniature Jesus, like the Child in the crib, what would you need faith for? Who would expect credit from God for believing in something which the senses cannot deny? We forget that the reality of a thing does not lie in its visible parts. Steam, ice and water all have different appearances, but they all have the same substance.

Belief in the Eucharist becomes the center of a Catholic's spiritual life or his faith will never be strong, his concern for his brother will be slight, his desire to share the extraordinary heritage of peace Jesus gave us will be nil. (Msgr. Walsh is pastor emeritus of St. Agnes Church in Key Biscayne.)

Letters to the Editor

is a fact modern teaching often tends to forget. I think folksy humor is a little misplaced here. "Pop" or "Daddy." I think trying to bring God down to our level is disrespectful.

He ridicules the church of the past; calls the altar rail a fence. The rail was never an obstruction. It was a special place where we knelt in awe-some reverence and anticipation of the coming unity with Christ.

That reverence is almost gone today. There is no fear, so there is no sin, and all the Saints play follow the leader. They receive the Body and Blood of Christ, but the demeanor of some is so nonchalant it's irreverent. They saunter away munching with gusto as if the Sacred Host was just an ordinary cookie.

People have always erected monuments to the famous, and to heroes. Our ancestors believed the King of Kings deserved the best, and out of love they built beautiful houses of worship. In later years many of these beautiful monuments were torn down, others stripped. Today some of our churches are bleak social halls, others theaters in the round. Once churches were built to the honor of, and for the worship of God. Today the people come first. Why?

I was taught that in Baptism we

were made Christians, and children of God, not God. I can see being Christlike; being one with Christ in the reception of the Eucharist, but be Christ? Many try, and many act like gods, but there is only one true God, and we can stand in awe, or kneel in adoration.

We make so few sacrifices these days, I think it would be a nice gesture to get down on our knees, and thank God for putting up with the likes of us.

Mrs. Sara Quinn
Palm Beach Gardens

Abortion deaths raise serious questions

To the Editor:

The recently publicized deaths at an abortion clinic will hopefully raise public consciousness, bring about an investigation of all abortion clinics, and help pass enforceable legislation to protect women from the "back alley butchers" who have been moved to the front offices by the Supreme Court decision of 1973.

One has only to check into the law suits that have been filed against local

abortion clinics to have an idea of the carnage that is taking place, and what little protection there is for women who "choose" abortion.

A perforated uterus and internal injuries are "risks" that women supposedly assume when they sign their consent for an abortion, for as Judge Joseph Farina recently stated (in the case of the 12 year old girl who almost died from an abortion), these are recognized and accepted complications of legal abortion. So tragically, it seems that when a woman signs the death sentence of a consent form for aborting her baby, sometimes she is also inadvertently signing her own death sentence.

Those of us who care about all human life should start asking some serious questions:

Why does the Florida statute allow any physician (including an osteopath) to perform abortions without requiring specific training or experience in such surgery?

What protection (legal or otherwise) does a woman or minor girl have from being butchered by an inexperienced "doctor" after she signs that infamous abortion clinic form?

Why hasn't N.O.W. or any other feminist "pro-choice" group been in the forefront in the fight to protect

women from unscrupulous, unskilled abortionists?

Why have they instead fought every effort of the pro-life movement to regulate abortion clinics and inform women better about abortion and its after effects before they make that decision?

Magaly Llaguno
Founder-President, Comite Pro-Vida
Why use pictures of past riots?

To the Editor:

In your issue of Jan. 7th, I have read the letter of Archbishop McCarthy entitled 'One People Under God.' However, I do not believe that you should have inserted the 3 pictures that were labelled Miami, 1968, 1980 & 1982. These pictures only tended to recall the violence and racism associated with these periods rather than eliminate it, which is the intention of the article.

Michael J. Bourke
Port Richey
(Editor's note: The above point is a valid one, but it was felt that the graphic pictures emphasized the ugly reality that nothing much has changed since 1968, one of the Archbishop's points.)

Agent Orange

A national conference took place a few weeks ago in Stamford, Conn., that some called historic. Yet it received virtually no attention in the press. Gathered together for the first time ever were some 500 people, mostly Vietnam veterans, their families and interested observers.



BY
ANTOINETTE
BOSCO

They were meeting to show their solidarity for a second time. First they had been brothers and families united in the cause of ending a monstrous war in a place many U.S. citizens had never heard of before. Now they were linked by what many fear is the tragic aftermath of that terrible war, a legacy called Agent Orange.

The national convention was called by the Vietnam Veterans Agent Orange Victims Inc. The organization calls a founder, Paul Reutershan, its chairman, even though he died of cancer in December 1978 at the age of 28. He blamed his fatal illness on Agent Orange.

REUTERSHAN'S STORY began less than a decade earlier when he served his country in Vietnam. Part of the war strategy was to decimate the jungles and crops of Vietnam to interfere with the ability of the enemy Viet Cong to hide and also to starve out the enemy.

This subject, of course, remains controversial. For instance, a recent Air Force study reported that servicemen who sprayed Agent Orange in Vietnam are not dying at a higher rate than servicemen not exposed to it. But the director of the study did not claim that "Agent Orange doesn't have any adverse consequences." He said it might simply be too early to tell.

The military admits that during the years 1962 to 1970, U.S. planes sprayed almost 12 million gallons of Agent Orange over millions of acres in Vietnam.

The American soldiers were told that Agent Orange, a chemical herbicide containing a toxic contaminant called dioxin, was harmless to humans. The veterans tell tales of how some of them were literally doused by the stuff but never had a moment's concern about its safety.

HOWEVER, SOON after the Americans left Vietnam, doctors started reporting strange ailments affecting the Vietnamese people — tales of premature deaths, stillbirths, birth defects, severe weight loss and cancers of the liver.

About the same time, Vietnam veterans began to report strange illnesses too.

In September 1978 Reutershan, who had been a helicopter pilot in Vietnam and now was suffering from abdominal cancer, read about the charges against Agent Orange. He tracked down his own medical history and found it led him straight to dioxin exposure. He said, "I died in Vietnam. I just didn't know it at the time."

Before his death, Reutershan's sister, Joan Dzedzic, and another Vietnam veteran, Frank McCarthy, organized Agent Orange Victims Inc. Their aim is to seek direct aid for Vietnam veterans and their families suffering from health problems that may have been caused by Agent Orange.

The group's national convention in 1982 came on the heels of an important development: The head of the Veterans Administration agreed to turn the task of investigating the effects of Agent Orange on the health of Vietnam veterans over to the National Center for Disease Control. His decision came on the heels of a request from 100 members of Congress. Even though suspicions about the chemical were first raised 11 year ago, the VA had not yet started its investigation.

I would like to commend Agent Orange Victims Inc. It has taken a major responsibility in "healing the wounds of the Vietnam War," as the group's president, Frank McCarthy puts it — wounds of those who survived the war but still carry its destruction in their bodies. (NC News Service)

Are you sure it's old fashioned

Q. I read this week about a survey of attitudes among seniors at a Catholic high school in the Midwest. Forty-seven percent said they think it's OK for a couple to live together before deciding about getting married; 46 percent said they didn't think it is seriously wrong to have sexual intercourse outside of marriage. I'm sure you'll have some reactions to this. (Wisconsin)



BY
TOM
LENNON

A. If 47 percent of a high school class thinks anti-Semitism is OK, does that make it all right? Or if 52 percent wanted racially segregated schools to be the rule, could a Christian go along with the majority?

And that's why I'm not impressed by "Gallup poll religion." Taking a survey is not the way to determine what one's religious views should be. Making moral decisions is a difficult matter, which needs a lot of careful consideration.

SOMETIMES PEOPLE learn about the wisdom of God's plan only after harsh experiences. The high school seniors mentioned in your question might find it enlightening to hear what a young man told me several weeks ago.

Brad at 24 is tough and still fairly wild. He is divorced now, lived with a young woman for four months, and has had any number of casual relationships. Here is what he is thinking now.

"Living with that girl — it was no good for me. It's all over now and I feel empty and so does she.

"Those singles bars are no good and the one-night stands are lousy. It's no good for me. Something's awfully wrong."

Brad paused for a moment, staring into space. And then, perhaps somewhat wistfully, he said: "Maybe we should get back to the old-fashioned way and not mess around before we get married."

A FEW nights later on a national newscast, I saw a report on the dreaded disease of genital herpes which claims single young adults as its main victims. The anchorman said that many young people are more reluctant now to take part in casual sexual relations. He commented, "The sexual revolution is winding down."

That should be interesting news for those Catholic high school seniors you mention.

(Readers may write Tom Lennon at: 1312 Mass. Ave. N.W., Washington, D.C. 20005.) (NC News Service)

Our new American cardinal

When Pope John Paul II announced he would elevate Chicago's Archbishop Joseph L. Bernardin to the College of Cardinals on February 2nd, it was at once a surprise and not a surprise.

It was not a surprise because even before he was named to head the Archdiocese of Chicago it was generally accepted as inevitable that Archbishop Bernardin would eventually be named a Cardinal.

But what was a surprise was that he was the only American named. Speculations and rumors gambol unfettered throughout the chanceries and editorial rooms of the Catholic press



BY
DALE FRANCIS

and for more than a year it has been said that a fairly large number of members of the U.S. hierarchy would soon be named cardinals. That exemplar of journalistic fallibility, The National Catholic Reporter, published an advance list of those who would be named.

That there were not multiple appointments of Americans to the College of Cardinals in no way diminished the stature of those who were not named but that in a year in which Pope John Paul II named only 18 to the College, it is of real significance that Archbishop Bernardin was one of those chosen.

THERE IS in the Church in the United States no Primate, no See whose archbishop becomes the leader of the Church in the nation. The bishops by election choose the bishop who becomes president of the National Conference of Catholic

Bishops and the U.S. Catholic Conference but his role is not one of primacy but of executive leadership.

There has been no dearth of leadership in the Church in the United States and the present president of the bishops, Archbishop John R. Roach of St. Paul-Minneapolis has offered strong and enlightened leadership.

But over a period of several years, without ever seeking it, Archbishop Bernardin has become the member of the hierarchy who has gained the greatest respect of his fellow bishops. He is not, I think, a man who would seek to become the leader of the U.S. hierarchy. He is a man who by the strength of his character has won the confidence of his peers.

More than this, Archbishop Bernardin has gained the confidence of bishops all over the world. When the bishops of the world have met in the Synod of Bishops, they have chosen Archbishop Bernardin as a member of the Permanent Council of the World Synod, electing him first among the members.

WHEN POPE JOHN PAUL II named him to the College of Cardinals, he was confirming the fact that the mild mannered South Californian is one of the outstanding men of the Church today.

As a newspaperman who has covered the meetings of the bishops for more than 30 years and has known or observed the hundreds of bishops who have served the Church during that period, I am of the opinion that our new American cardinal is destined to be one of the most important men in the history of the Church in this country.

He is first of all a priest, a man of real spirituality. He is a leader who listens, who does not act imperially but seeks the views of all. He is a bishop who seeks not to rule but to serve.

He is not likely to be pleased by the high praise I give him here, he is a humble man who does not seek praise. But I have observed this man since he was a young priest and what I can tell you is that our new American cardinal is a true man of God. Pray for him. (Dale Francis is a nationally syndicated columnist.)

Questions on homosexuality



BY DR. JAMES
AND
MARY KENNY

Dear Dr. Kenny: Could you write something pertaining to homosexuality? We just found out our son is that way. We don't know what to do.

He is 23. He has known for 10 years. He said he couldn't tell us because we were too religious and we wouldn't understand. He's right; we don't understand.

Can't you be a homosexual and not have sex, just like people that aren't married don't have sex?

He thought we would throw him out of the house when we found out. I think he needs us more than ever, so I wouldn't do that.

He said many times he thought of taking his life because the pain was so bad. It must be terrible for these young people to have to live with this. I feel as though he was born like this. Could I be wrong?

Can he change if he sees a therapist? We know so little of this problem. I do know most people

despise them. My son is so good in many ways. He helps around the house, doesn't drink or take drugs. I went to a counselor but got little consolation. Please help us. — Illinois

Homosexuality in its simplest form is a preference to exchange physical affection with members of one's own gender. As with heterosexuality, it need not involve overt genital sexuality. You are correct in observing that both homosexual and heterosexual person can refrain from sexual activity.

Homosexuality is not an either-or matter. It is more like a continuum. Most adults are somewhere in between the extremes. For example, many married adults enjoy sexual relation with their spouses. At the same time, they express physical affection in the form of a handshake or a hug with a member of their own sex. Some predominantly heterosexual adults will occasionally experience a "crush" on another person of their own sex. This is quite common. Both homosexuality and heterosexuality are not so much categories as they are matters of degree.

The condition itself of being a homosexual is not a moral issue. The homosexual did not will or choose his sexual orientation. He has the same option to enjoy or refrain from sexual activity that we all have. Consequently, homosexuals do not deserve our condemnation. Strong negative feelings toward homosexuals are a sign of misinformation and prejudice. The U.S. Bishops have said

that homosexuals should abstain from sexual activity but have a right to justice and friendship in the community.

Homosexuality is not a mere habit. It is a powerful tendency or drive, one not likely to be altered. Many psychologists suspect that it has a genetic basis. By early puberty, when sexual preferences are settled, it seems to be part of the constitutional development. In other words, it has penetrated to physiological levels in a way ordinary learning never does.

Homosexuality is not easily changed. Most homosexuals do not wish to change. The therapist may help them adjust to living in a very negative and hostile society.

When a homosexual wishes to change his behavior, and this is rare, a therapist can be helpful. Most homosexuals can enjoy members of the opposite sex at some level. The therapist who attacks homosexuality as mental illness or moral evil is not likely to be effective.

Learn more about homosexuality so you can understand and be supportive of your son. Love him. He did not ask to be gay.

He probably cannot totally change his sexual orientation. He will need to know that he is all right in your eyes, as he is in God's.

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

A new look at the family rosary

We have a family tradition of saying the rosary in the car when we travel. It's a good way of putting ourselves in God's hands the first thing in the morning before we dip into the local paper and newscasts. For us, this is really the only time we pray the rosary as a family because most family prayer is spontaneous prayer in our home.

I'd like to share with you an experience we had with the rosary while on an extended car trip last summer. After three days of saying the joyful, sorrowful and glorious mysteries, one of the kids said, "These get boring. Why can't we try some new mysteries?"

After an initial jolt and a suppressed lecture on how the rosary is never boring, I asked, "Like what?"

"LIKE THE miracles," he said.

So we said the traditional rosary with each choosing his or her favorite miracle from the bible. It was interesting to see what each chose. Our fisherman-son picked the time Jesus told the disciples to put their nets down again after a dry fishing trip and they came up with bulging nets. Others chosen were Jesus' first miracle at Cana turning water into wine, the face of Jesus left on Veronica's veil, the healing of the lepers and the raising of Lazarus.

The idea appealed to us so much we tried it again the next day with "parable mysteries" and



BY
DOLORES
CURRAN

continued to come up with new mysteries the remainder of the trip. We ended up with these additional categories: favorite people in scripture, Old Testament stories, the beatitudes, kids in scripture, and "where I would like to have been when it happened."

It is in this way that family spiritual traditions are born. I found once again that to children "once is a tradition," and I suspect that we will continue this one because it brought the scriptures alive for us in a new way.

We found ourselves paying more attention to our daily prayer in the car. We were interested in what the others chose and frequently talked about the stories after we finished saying the rosary — why we chose a certain person or event, why it appealed to us, or just recalling a specific story that another hadn't thought about.

WHILE I WOULD never abandon the traditional mysteries and use them privately, I offer this idea to families who haven't found the rosary as satisfactory in family prayer as they would like. It enhances both the rosary and the bible.

Another bonus is that it gives families a comfortable way of using the bible for faith enrichment. Often families read a scripture selection together but the discussion of it fails because the questions are so reminiscent of the history or literature lesson followed by stock questions. The person's own experience isn't drawn into it.

As a parent educator, I found it fascinating to reflect on why each of us chose a particular event or person that spoke to us more personally and forcefully than others. I learned a lot about my children's faith in the car last summer.

With Lent coming up and the family rosary embraced as a daily ritual in many families, I offer this method. It may overcome the common complaint that the rosary is boring and give us some insights into our children's and our own appreciation of the bible, as well.

It's a good combination, the rosary and the scriptures. Quite frankly, I never thought of putting them together until my son pronounced the rosary boring. God works in strange and unorthodox ways. Who says He doesn't have a sense of humor? (Alt Publishing Co.)

(Contributed by Mimi and Terry Reilly)

OPENING PRAYER:

Father, bless us as we gather for Family Night. Help us grow to a deeper awareness of your presence in our lives. Help us, too, to continue to grow in trust of you and in trust of one another. Bless our community and all the families within it. Amen.

SOMETHING TO THINK ABOUT:

Trusting in the community may seem easier than trusting God or

trusting one another at home. But is it true? Are our communities earning our trust? We used to feel safe in walking almost anywhere after dark; now it's not true. Bikes could be left unattended and still be there when we returned; now we can't be sure. People openly flaunt the law with the use of drugs and get away with it. Perhaps it's time to challenge our communities to again become worthy

of our trust.

ACTIVITY IDEAS:

Middle Years Families. COMMUNITY TRUST Materials: paper, pens, envelopes, stamps. Sit down together and make a chart, listing in one column all the things the family counts on and that build trust in the community. In the other column list some things that are taking place that are destroying trust in the communi-

ty. Compose a letter to the local mayor mentioning some points from both columns. Decide upon something the family could do to help build trust in the community.

SHARING:

—Each share what he or she likes best about living in the community.

—Someone share a high point from the past week.

Family Night

Scriptural Insights

THE PROMISES OF GOD

Readings: Nehemiah 8:2-6, 8-10; 1 Corinthians 12:12-30; Luke 1:1-4; 4:14-21

By Fr. Richard Murphy, O.P.

Pollsters are busy people who are forever taking the public pulse. From them we learn, for example, how many hours a day or week we fritter away watching TV or listening to the radio. Quite a lot, it would seem, or even too much. The media can be sources of entertainment, and powerful tools of education, but as a rule they are not especially challenging. They seem at times to be the special preserve of politicians, pitchmen, and promises.

There is fortunately available for us another and more rewarding "magic window" through which we can look; be lifted up, inspired, challenged and encouraged — the stately liturgy of the church.

Through this medium we are introduced to or reminded of the great promises of God. Promises are often made by word of mouth, swiftly

spoken, a vanishing breath. Yes, but some of the most enduring and precious things are spoken words; Jesus' words of eternal life, recorded in the gospels, are among these.

GOD'S PROMISES have nothing to do with making money or building houses, or acquiring jewelry or cars. The great divine promise has to do with the covenant God has entered into with the human race in order to carry out His plan of salvation. Incredible as it may seem, all mankind is involved in God's master plan. And by His gracious invitation.

After the return from the Exile God provided His people with two stalwart champions, Ezra and Nehemiah. One was a priest, the other a layman. From a raised platform, Ezra read the Law to the people, explaining the demands it made upon them. They were willing to live

according to a Law that reminded them of their history, and of their future, and answered "Amen! Amen!" to God's word.

God's word contained surprising aspects which became clear only with time. Chief among these was the startling revelation that God had no intention of limiting His gracious covenant by geographical or ethnic considerations. People of all nations and from every stratum of society were included in a grandiose plan worthy of God. "You together are Christ's body," Paul assured the Corinthians, "but each of you is a different part of it." God's grace takes nothing away from us, for God respects His creatures; but this vision of the unity of the human race under God is truly breathtaking.

IT WAS JESUS' custom to attend the synagogue services wherever He

was. One day He stood up in a Nazareth synagogue to do the reading. The passage He selected was from Isaiah, describing the Messiah's solicitude for the sick, the blind, the poor and the downtrodden. To such as these He brought the Good News that God cared for them too and had not forgotten them; they would not be excluded from His kingdom because they lacked such things as health, wealth, or importance.

God's promises are always kept, but in unforeseen and wonderful ways. Who could have dreamed that, instead of material things, He would give us Himself. Or that He would graciously allow us to take an active part in the working out of His great plan.

Thus once again, through the magic window of God's scripture and the example of Jesus the Lord, we learn who we are and what God expects of us. Alt Publishing Co.

Cousins marrying cousins

Q. Is it possible for first cousins, age 69, to be married in the Catholic Church? Both of us have been widowed for over six years and find enjoyment in each other's companionship. We will appreciate your help and advice. (Pennsylvania)

A. First of all, most states in our country (including your own) legally forbid marriage between first cousins. This may solve the problem for you, though there are states in which such marriages are not prohibited. Any attorney, or even a little research in the library, could provide information about which states near you might allow these marriages.

The marriage of first cousins is among those marriages which also are prohibited by the laws of the Catholic Church. However, dispensation for such marriages may be obtained from your bishop. All such arrangements would take place in consultation with the priest in your parish, or whatever priest would be helping you arrange for a possible marriage.

I suggest you talk to your priest



BY FR. JOHN DIETZEN

and get his advice on the steps necessary. Good luck.

Q. Some time ago you responded to a man who had had a vasectomy. He had been attending Mass but was not receiving the sacraments. He wanted to be back in the good graces of the church.

You told him to talk to a priest as quickly as possible. I remember you told him that, whatever wrong he may have done, there seemed to be no reason that he could not now receive the sacraments.

My question is, does this hold true for a woman who has had a tubal ligation? (California)

A. Yes. I remember it was clear in that man's question, and appears also in your letter, that whatever sin may have been committed is thoroughly repented for, and there is a strong desire to return to the sacraments. In his case, and perhaps in yours, part of the motivation was to be a good spouse and good parent.

Please go and talk to a priest, your own parish priest or another, if you wish. He will help you work things out and get back where you want to be.

Q. This is probably one of the strangest questions you've had to answer. I am a long-time secretary but am also a trained singer. I'd like to try out for television, but even if my songs and style are acceptable my face would never make it. Years of hard work and tension have left their mark.


Would having a face-lift be an intolerable vanity? I confess I've already had some plastic surgery and things are better, but there's still room for improvement.

I know this must sound petty and silly, but it's important to me. Among other things, I'd like to use whatever entertaining ability I have in hospitals, nursing homes and other places that cannot afford to hire entertainment. Should I pursue my "impossible dream" or just keep typing and shut up? (New York)

A. It sounds as if a face-lift would surely not be an intolerable vanity for you. By all means go ahead with your dream, if you have the money, the time, and the inclination. It's never too late, or too silly, if it's something you'd really like to try. Good luck!

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Local Catholic programming lacks quality, experts find

WASHINGTON (NC) — A review by five church and industry broadcast and education professionals of radio and TV programs produced by Catholic dioceses in the United States in the past year found that "generally the materials are of poor quality."

The reviewers found that material produced by Catholic Church syndicators, such as the Paulist Fathers, the Franciscans and the Passionists, was superior to material produced by dioceses.

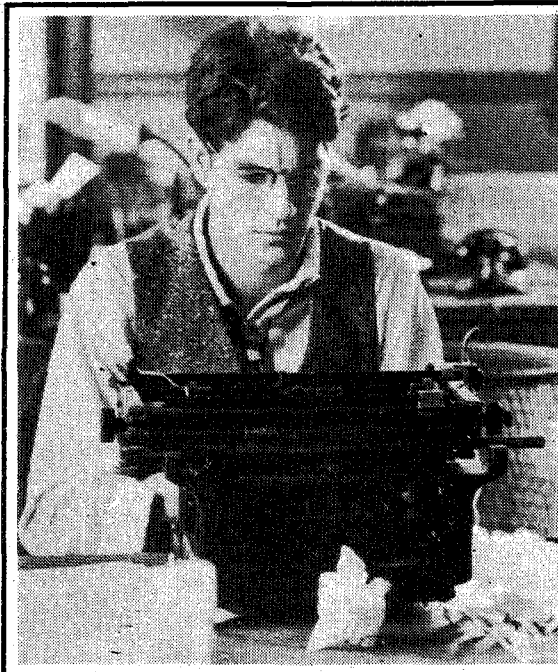
Father Jose Nickse, director of Radio and Television for the Archdiocese of Miami, served on the panel. The Archdiocese's locally-produced, award-winning news-magazine, "Real to Reel," was not one of the programs reviewed by the experts.

Presenting the conclusions of the review, Paulist Father John Geaney, president of UNDA-USA, the National Catholic Association of Broadcasters and Allied Communicators, said that, in the words of one reviewer, the material reviewed was "not competitive with the state of the art" in telecommunications today.

Father Geaney's presentation was made in a preface to the 1982 Catalogue of Catholic Television and Radio Productions released by UNDA-USA in Washington.

THE REVIEWERS evaluated in early October a sampling of the 276 entries of materials in the catalogue. During the evaluation at the studios of the Catholic Television Network of Chicago 23 television programs, 15 radio programs, TV spots from three dioceses and one syndicator, and radio spots from two dioceses and one syndicator were reviewed, Father Geaney said.

The reviewers, he said, judged that



LOVE PROBLEMS — Eric Roberts stars as a young journalist on a big city newspaper who is assigned to write lovemorn advice column in a television adaptation of Nathaniel West's story, "Miss Lonelyhearts" which will be televised on PBS' "American Playhouse" Tuesday, Jan. 25 at 9 p.m. on WPBT, Channel 2 in South Florida.

materials sent by diocesan directors were excellent 16 times, good 37 times, acceptable 58 times, poor 28 times and bad 10 times.

The reviewers rated material produced by Catholic syndicators excellent to good 77 times, acceptable 18 times, poor three times and bad not at all.

Conclusions to be drawn from the review, Father Geaney said, are that:

- "There is an urgent need for training of Catholic Church communicators in the United States."

- The qualities needed to be a good priest, pastor or Religious are not necessarily the same as those needed to be a good person for media work. "We need to rely much more heavily than we do now on trained lay experts in the communications field and ad-

vice them or train them to be able to deal with the theological issues necessary for good Catholic Church communications."

- It may be necessary to spend church resources in a much more centralized way.

IN COMPILING the catalogue, UNDA-USA found that nearly two-thirds of the 170 dioceses in the United States are not producing radio or TV programs they consider to be useable at all and that seven dioceses which were producing radio or TV programs or both last year are no longer producing today, Father Geaney said.

He suggested that the U.S. bishops were being inconsistent in establishing the Catholic Telecommunications Network of America to transmit materials while allowing radio and television production in their dioceses to lapse.

WHEN IN SOUTHERN CALIFORNIA VISIT
UNIVERSAL STUDIOS TOUR
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Chaminade names founders award winners

Brother John Campbell, S.M., President of Chaminade High School, Hollywood, announced that the recipients of the 1983 Founders Award are Rev. James Quinn, pastor of Nativity Church, and Mr. & Mrs. Robert Zumwalt. A posthumous award will also be made to Archbishop Coleman Carroll, first Bishop of the Archdiocese of Miami.

"As in previous years," Bro. John said, "the recipients were chosen for the very significant role they've played in the growth of Chaminade and the development of its programs. The awards will be made at the Annual Founders Dinner-Dance at the Turnberry Country Club, North Miami Beach, Friday, Jan. 28th."

It was Archbishop Carroll who first contacted the Provincial Superior of the Marianist Society, Father James Darby, S.M., in 1959 about opening a college preparatory high school in Hollywood.

Father Quinn has been host to Chaminade in allowing the use of Nativity Church for many of the student body celebrations, such as Eucharists, award assemblies, the annual Junior Ring Cere-

mony and graduation exercises. In his 14 years as pastor of Nativity he has worked closely with Chaminade programs and has been concerned with the growth of the school.

Bob and Helen Zumwalt, whose son Joe graduated from Chaminade in 1977, have been residents of Hollywood since 1971. They have not only served as presidents of the Chaminade Parents Association and officers of the Chaminade Booster Club, but have been consistent in their support of many major projects undertaken by the school, alumni and student body.

Brother John, himself the Founders Award winner last year, said the Dinner-Dance will be a part of the Founders Week events honoring Father William Chaminade, the French priest who founded the Marianists, and the 14 brothers and priests who help administer and staff Chaminade H.S.

Further information or reservations for the dinner may be had by calling the school at 989-5150 or 624-1681.

St. Clement holds 5th annual concert

St. Clement Church in Ft. Lauderdale is announcing its fifth annual symphony featuring the Broward Community College Youth Symphony on Jan. 29th at 8 p.m. Sixty musicians representing 22 colleges and high schools will play excerpts from the Marriage of Figaro by Mozart, the Firebird Suite by Stravinsky, a medley from the musical Oklahoma, the Polodet-

sian Dances of Borodin and more. A cake and champagne reception will follow in the parish hall.

Tickets are \$4 for adults. Students and youngsters free. Tickets are available at the door or can be reserved by calling the rectory at 563-1183 or 566-5877. The concert will be held at the church at 2975 N. Andrews Ave.

It's a Date

Singles/divorced/widowed

St. Juliana's Separated and Divorced Support Group welcomes you to be with us for our regular monthly meeting to be held on Wednesday, February 2nd, at 8:00 p.m. in the cafeteria located at 4500 S. Dixie Highway, W. Palm Beach. Our guest speaker will be Fr. Andrew Anderson from the Archdiocesan Marriage Tribunal, who will discuss Annulments. For more information, please call Betty 655-4653 or Mary 833-8255.

The Greater Hollywood Catholic Widow-ers Club will meet Friday, February 4, 1983, at Nativity Parish Hall, 700 Chaminade Drive, Hollywood, at 7:30 p.m. Crazy Hat Contest! Live music for dancing! Saturday, February 12 — Dinner and dancing at Hollywood Country Club; Saturday, February 19 — Social with live music and refreshments. Phone 981-2508 or 431-8275 after 8 p.m. about trip to Metro Zoo on Sunday, January 30, 1983.

The Dade Catholic Singles Club will have a house party on Jan. 22nd at 8 p.m. at Paulette's, 19340 Franjo Rd. Donation \$3. On Jan. 23rd they will play softball at 2 p.m. at the Ponce Jr. High, 5801 Augusto Ave. and S. Dixie Hwy. All Catholic singles, ages 20-39 are welcome. For more information call Brian at 441-0594.

Spiritual renewal

The Dominican Retreat House will hold a Lay Carmelite Retreat from Jan. 21st to Jan. 23rd — open to members from Miami, Orlando, Boca Raton and Fort Myers. The registration begins at 7:30 p.m. Friday and the retreat will conclude on Sunday after mass. There will also be a retreat for SEPARATED AND DIVORCED MEN AND WOMEN on Feb. 4-6. All are invited for prayer, reflec-

tion and fellowship and the opportunity to share with the "young at heart" Bishop Francis F. Reh, former bishop of the Saginaw, Michigan Diocese. For questions about either of these retreats call Sr. Elizabeth Ann at 238-2711.

The Cathedral of St. Mary will hold a celebration to honor Our Lady of Altigracia, Patroness of the Dominican Republic on Jan. 23rd at the 12:30 mass. The principal celebrant will be Msgr. Agustin Roman. For more information call Mrs. Fonseca at 759-4531.

Bazaars

The St. David Women's Club will sponsor a Flea Market on Saturday January 29th, from 9:00 a.m. to 6:30 p.m., and on Sunday, January 30th from 9:00 a.m. to 3:00 p.m. in the Church Grounds, 3900 South University Drive, Davie, Florida.

The Women of the Stable will hold their garage sale on Jan. 28th-29th. Clothing, household items, books. The sale will take place at the parish hall at 2851 Sterling Rd. in the St. Maurice Parish Hall.

Potpourri

St. Ignatius Loyola Catholic Church in Palm Beach Gardens, has scheduled a financial and tax planning forum to be held at the parish hall on two evenings: Thursday, Jan. 20th, and Thursday, Jan. 27th, both at 7:30 p.m. If you have any questions, please call the parish office at 622-2565.

Archbishop McCarthy's Black Catholic Advisory Committee of the Palm Beach Region cordially invites you to the 3rd annual special liturgy celebration. The mass will be celebrated on February 5, 1983 at 7:30 p.m. in St. John Fisher Church, 4001 North Shore Drive, West Palm Beach,

R.C.I.A. offered at Biscayne

The Institute for Pastoral Ministries at Biscayne College is offering two graduate level courses of interest to parishoners. Described as "the best kept secret" for the renewal of the entire parish community, the Rite of Christian Initiation of Adults (R.C.I.A.) is the source and summit of the entire catechetical process. The Institute is offering a course on the RCIA "The Rite of Christian Initiation of Adults and the Catechetical Process" Tuesdays 4 p.m.-6 p.m., January 18-April 19, 1983. A second course, directed at people interested in family faith systems, "Family Faith Development" meets Thursdays, 7 p.m.-9 p.m., January 13-April 21, 1983. Late registration will be taken up through January 19, 1983. For further details contact: CECELIA BENNETT, DIRECTOR, Institute for Pastoral Ministries, Biscayne College,

16400 N.W. 32nd Avenue, Miami, FL 33054, 625-6000, Ext. 141.

Book of Exodus classes scheduled

Classes on the Book of Exodus will be offered for men and women at the Dominican Retreat House, 7275 SW 124 Street, by Sr. Ruth Elsner (M.A. in Biblical Studies, Providence College). Because the experience of the Exodus was for the people of Israel the most important act of God in all their history of redemption, an understanding of the Exodus theme is vital for appreciation of many references in both the Old and New Testaments. Evening class — Wednesday beginning February 2; daytime class Thursday beginning February 3. Call Sr. Ruth — 238-2711 for information.

Archbishop McDonough speaks at seminary

Archbishop Thomas J. McDonough has scheduled four lectures for the seminarians at St. Vincent de Paul Regional Seminary in Boynton Beach.

The first entitled, "The Role of a Pastor" was given on Thursday, January 20th. The next three will be on Tuesday, February 1st and February 22nd at 9:00 a.m. and Thursday March, 17th at 11:00 a.m. The lectures on 2/1/ and 3/17 will be on "Spiritual Theology" and the one on 2/22 will be on "The Role of a Pastor."

Archbishop McDonough is the retired archbishop of Louisville, Kentucky, the former auxiliary bishop of St. Augustine and the first pastor of St. Rose of Lima Church in Miami Shores. As head of the

Louisville archdiocese for 14 years, Archbishop McDonough was known for his support of racial integration and ecumenism with Protestant denominations.

Men's chorus seeks singers

Interfaith Festivals of Florida is accepting new members for its men's chorus and for this season's performance of the oratorio "Elijah" by Felix Mendelssohn. Experience in church or synagogue choirs would be helpful. All interested community singers are invited to call 448-0077 for more information. In Broward, call 961-9178.

with the principal celebrant being Bishop Emerson J. Moore from the diocese of New York.

A reception is planned following the liturgy in the parish activity center at St. John Fisher.

Ancient Order of Hibernians, Division 2, North Broward will meet on January 25th at 8 p.m. at St. Ambrose Church Family Center, 350 S. Federal Highway, Deerfield Beach. All Catholic Men, either of Irish Birth or Irish heritage are encouraged to join and participate in this program.

Archbishop Curley-Notre Dame High School will hold an entrance examination at the school, 300 N.E. 50th St., on Feb. 5th at 9 a.m. An application fee of \$10 must be paid at test time.

The St. Clare Athletic Association will hold its annual Las Vegas Night on Jan. 22nd from 8 p.m. till midnight in the St. Clare's Parish Hall, 821 Prosperity Farms Rd., N. Palm Beach. Donation of \$10 per person includes Open bar. For tickets call Kathy Carpenter at 626-2481, Ward Kenny, 746-1799 or Mike Dougher at 626-0254.

Our Lady of Lebanon Catholic Church will hold its annual Lebanese Festival on Jan. 21, 22 and 23rd at the church, 2055 Coral Way. Lebanese food including speciality foods, such as falafil, shish tawouk and sharwerma. Lebanese cultural booth. Scheduled entertainment, each night, will feature live music and a show by the Lebanese Folklore Dance Group. Admission free on Friday from 11 a.m. to 5 p.m. Other times \$1 for adults, Children under 12 free.

The Knights of Columbus are sponsoring a Respect for Life booth at the South Fla. fair at Southern Blvd. in the fair grounds of W. Palm Beach from Jan. 20 thru 30th from 10 a.m. to 10 p.m.

St. Kevin's Catholic Church, 12525 Bird Rd., is extending invitations for Catholics to attend a special mass on Jan. 22nd, the 10th anniversary of the legalization of abortion, to pray for "the apathy of all Catholics and Christians, for the slaughter of the innocents, and for the baptism of the unborn children." Our Rosary Vigil will begin at 7:30 p.m. at Our Lady's Grotto and mass will immediately follow at 8 p.m. in the church.

Respect Life of Palm Beach County is sponsoring a program with Dr. Joseph Gambescia presenting information regarding the holy Shroud of Turin. This will be held at St. Paul of the Cross Church, 10970 State Rd. No. 703, North Palm Beach Fl. at 8 p.m., February 11th. Dr. Gambescia is a physician who has traveled with and studied the Holy Shroud for the past twenty years. This is a great opportunity to prepare ones self for lent while supporting life. Dessert will follow the program. Donation is \$5.00. Call Sharon Walsh for further information at 848-1842.

St. John Bosco's Parochial Cinema will present the classic film, "The Old Man and the Sea," based on Ernest Hemingway's prize-winning novel on Saturday, Jan. 22 at 8:30 p.m. in the parish hall, 1301 West Flagler St. Admission is \$1 for adults. Children can watch for free.

Catholic Daughters of Americas, Court Holy Spirit No. 1912 will hold a pokeno/card party at St. Elizabeth Gardens Pompano Beach, at noon on Saturday, Jan. 28. Refreshments will be served. Donation \$1.50. Anyone may attend.

The Daughters of Isabella, Circle No. 884, will hold their annual Communion Breakfast on Sunday, January 30, 1983 at St. Timothy's Church, 5300 SW 102 Avenue, Miami. Bishop Augustine Roman will concelebrate the 9 a.m. Mass. For reservations or additional information, please call 595-0535.

Four Gospels: One Spirit

By Father Alfred McBride, O. Praem
NC News Service

While the gospel writers all composed their works under the influence of the Holy Spirit, they expressed themselves in unique ways. Let's look at the special gift each evangelist brought to his view of Christ.

1. MATTHEW. Matthew served in the internal revenue service of his day. He was the tax man. Thus we might say it was an IRS man who wrote the first Gospel.

Scholars say he may not have written every word, but his spirit prevails over the final text. Matthew's work in a tax office would have given him a sense of the need for organization and the value of institutions.

Perhaps this is why he lays the groundwork for understanding the church in institutional terms, though it is also clear that he portrays the church as a spiritual kingdom as well. He sees Christ's church as a community of faith witnessing the coming of God's power into the affairs of people. He outlines his vision in orderly terms.

2. MARK. His Gospel is so short that some have called it "the passion story with a prologue." Though Matthew is ranked first in the New Testament list, it is probably Mark whose Gospel is actually first. Moreover, the first preaching of the Gospel was that of the passion and resurrection. This too could account for Mark being first.

Mark presents the passion story as the crowning event of the life of Jesus — where he finally is recognized as the Messiah-savior.

Mark dwells on the majestic character of Christ, especially during the trials. Further, he details in the simplest of terms the humiliation at Calvary. Yet in that darkest hour, it is Mark who records the first testimony of faith, coming from the lips of a Roman guard. Mark closes his Gospel with eight verses about Easter. That is enough.

3. LUKE. This "Dear and Glorious Physician" writes the Gospel like a doctor would. He has access to the realities of life and the intimacies of people. Luke's account of the first stories of John and Jesus reflect the interests of a physician in whom such details would be confided.

Many examples of his medical touch show up in his text.

The Jesus of Luke has the character of a divine healer of human ills, be they physical or spiritual. His Jesus was especially compassionate toward women: the widow of Naim, the daughter of Jairus, the woman in the house of Simon the Pharisee.

Above all, Luke's is the Gospel of Mary, the world's greatest follower of the Lord.

4. JOHN. The centerpiece of John's Gospel is Jesus risen from the dead. While not denying Christ's humanity, John's heart seems to be on the God side of Jesus. He begins with the Word in the bosom of the heavens and concludes with Jesus glorified at Easter.

John is an eagle by nature.

The celestial light of Easter pervades John's whole Gospel. Yes, John recounts events from the earthly ministry of Jesus, but inside them is the light of Easter. This accounts for John speaking so much of signs, signals of Easter. John's Gospel is a perpetual "Exultet," the song that honors the paschal candle at Easter.



John is an eagle who feels at home in the skies and in the freedom of flight. In our time, when once again we take a fresh look at meditation and prayer, John lifts us on high to spiritual realities. (NC photo from the National Park Service)

By Father John Castlot
NC News Service

Hardly had the disturbing voice of Amos ceased to ring in the kingdom of Israel when another voice echoed it. The message was quite the same, but the voice of Hosea was much different.

Unlike Amos, Hosea was a citizen from the northern part of the country. He was a sensitive soul whose love for his compatriots shines through passages of exquisite tenderness.

Hosea is filled with loathing at the baseness of his people, but he is not quite so taken aback by it as Amos had been. Hosea has been more or less conditioned to it by living in its midst.

APPALLED THOUGH he must have been by the depths to which his neighbors had sunk, Hosea's heart went out to them. They were still his people.

A prophet of love

Hosea was the "prophet of divine love." No one before him ever dared speak in such bold terms of the relationship between God and his people.

Hosea began his ministry around 750 B.C. toward the end of the reign of King Jeroboam II. This prophet stayed at his thankless task until about 735 B.C.

Like Amos, Hosea waged a vigorous battle against sinful luxury and self-indulgence. But his approach differed. We remember him chiefly for his arresting portrayal of God's love.

Hosea's own tragic marriage experience served as a symbol for the relationship between Yahweh, the groom, and Israel, the bride. Was Hosea's experience real? Or was it just a powerful parable? Whichever answer one favors, the lesson remains the same.

HOSEA MARRIES an unrespectable woman (a pagan temple prostitute perhaps) and has children by her. He gives these children names symbolic of the fate awaiting Israel: Jezreel — God scatters; L-Ruhamah — No Mercy; Lo-Ammi — Not My People; ominous names.

At first Hosea and his bride Gomer are very happy together. She seems to have risen above her sordid background to become a devoted wife.

But eventually the old Gomer comes to the fore. She deserts Hosea and breaks his heart by taking up with another man, or by returning to her former life.

Still devoted to her, Hosea submits to the worst possible humiliation; he goes and buys her back. Tenderly he woos her. But he also imposes upon her a period of trial. The implication is that she passes the test.

THE POINT of the story is strikingly clear. Yahweh chose Israel as his own in spite of her unworthiness.

He loved her, showered her with favors, and during the early days of their union in the simple, unsophisticated life of the Sinai Desert, their relationship was ideal. Oh, there were misunderstandings and occasional spats, but that was to be expected. The bride was only human, after all.

But that she should have deserted her God for false gods! Such idolatry was really nothing less than adultery.

Still, although Yahweh's love is demanding and his wrath a terrible thing to contemplate, he is ever ready to woo back his unfaithful people and press them once more to his bosom if only they will do penance in proof of their sorrow and conversion.

Never had man ventured to speak of God in such terms! But Hosea did so at the prompting of the Spirit of God. And thus these terms became an accepted part of the prophetic literary heritage.

One day, centuries later, the author of the First Epistle to John was to sum them all up in his startling statement: "God is love."



The value of the Gospels

By Neil Parent
NC News Service

It would be difficult to overestimate the contribution of the four gospel writers to the development of Christianity. Each, in his own way, provided us with an invaluable written testimony on the life and work of Jesus.

As proclamations of "Good News" about Jesus, the Gospels serve as standards by which Christians live and as a means of knowing the historical Jesus.

EACH WRITER took great pains to gather and record the oral traditions about Jesus that were circulating in the early Christian communities. These oral traditions took shape over time because of the liturgical, catechetical and missionary needs of each community.

Thus the Gospels are testimonials of faith based on the commonly-held beliefs of Christians in the fledging first-century communities. As one scripture scholar, Jesuit Father John McKenzie, says, the church rather than the evangelists should be regarded as true author of the gospel tradition.

As testimonials of faith, the Gospels do not represent history in the same sense that we are accustomed to think of it today. The purpose of the evangelists in writing the Gospels was not to provide us with a detailed, day-by-day account of Jesus' life. Instead, they sought to provide an account of the community's belief about Jesus so that we in turn might come to share that belief.

Now, that could make us 20th-century people nervous. We want to know what happened just as it occurred; we don't want historians to take liberties, such as rearranging the order in which some events occurred.

But the evangelists were not interested in writing that kind of history about Jesus. They gave us no description of Jesus' physical appearance and few details about his personality or his tastes and preferences.

While these things may be of great interest to us, the Gospel writers had a different purpose in

mind, namely to bring the reader to faith in Jesus. After all, the apostles and other disciples had known the day-by-day events of Jesus' life intimately but still had failed to fully understand who he was until after the fires to Pentecost gave light to their understanding.

They are the living word of God, speaking for all times of what God did for us through Jesus.

Our faith benefits from the testimony of the evangelists. We did not know the historical Jesus and therefore cannot base our faith in Him

The Gospels are testimonials of faith based on the commonly-held beliefs of the Christians in the fledging first-century communities. As testimonials of faith, the Gospels do not represent history in the same sense that we are accustomed to think of it today.

IT IS PRECISELY this understanding, this faith in Jesus which the evangelists meant to communicate. The Gospels are proclamations of faith intended to awaken faith.

the same way the apostles and other disciples did. We rely on the evangelists to tell us of Jesus in a way that elicits our faith.

That so many persons down

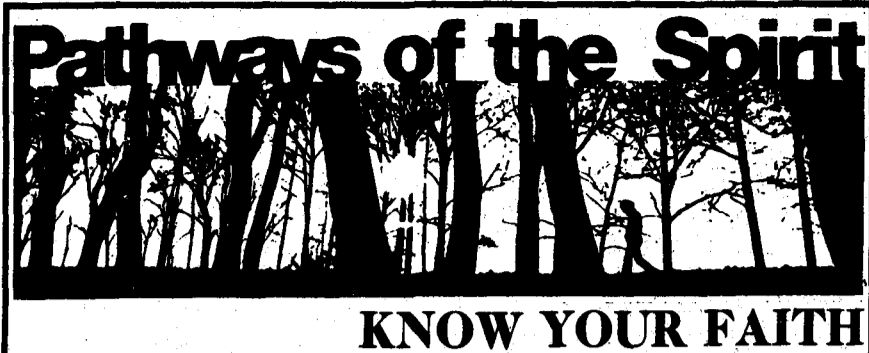
through the ages have come to faith in Jesus because of the Gospels is fitting tribute to their inspired work.

Each Christian has a role that resembles that of the evangelists. Although we are not called to write testimonials about Jesus, we do have a responsibility to proclaim our faith in Jesus through our lives.

PARENTS SERVE as evangelists in a very real way when they proclaim the Good News to their children. They do this not only through instruction but also in the way they live out the Gospels.

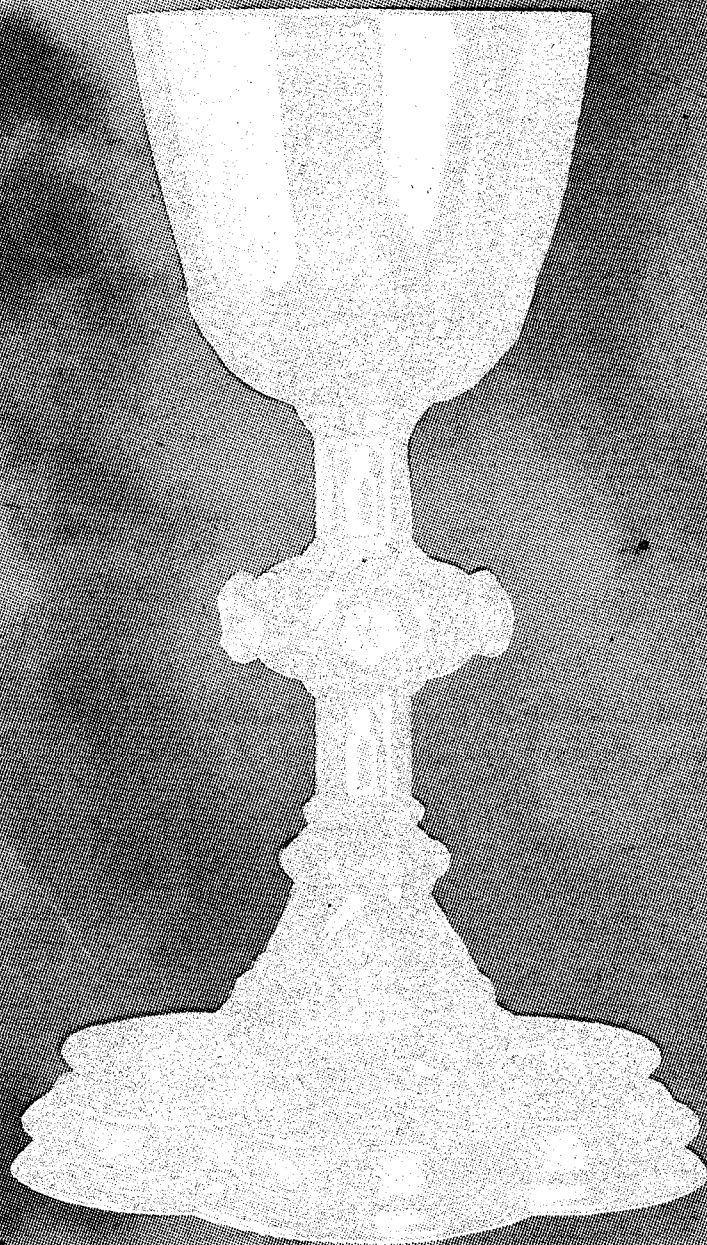
Husbands and wives can serve as evangelists to one another as they attempt to live married lives based on the love and respect and sacrifice seen in the life of Jesus.

In such ways, all Christians can be effective evangelizers. The Good News of the Gospel takes on flesh in each of us.



Holy Land visitors examine the arched entrance to the city of Caesarea trying to learn about Christians who walked these paths before them. The four Gospel writers who roamed the Holy Land during the first century do not give us an historical account of the life of Jesus but rather testimonials of faith. Each Christian has a role not unlike the evangelists.' (NC photo from the Israel Ministry of Tourism)

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