

## ON NEXT WEEK'S JOURNEY

# Pope, Sandinistas to meet

## Four hours set aside for talks with Nicaragua's Marxist leaders

VATICAN CITY (NC) — Although his upcoming tour of Central America and Haiti studiously avoids potentially controversial political meetings, Pope John Paul II does plan a potential four-hour visit with Nicaragua's ruling Sandinista junta March 4.

The pope will meet with the top politicians of seven of the eight countries he will visit, but the time set aside for meeting the Sandinista junta contrasts sharply with the average of 40 minutes allowed for other government leaders.

The itinerary for the pope's March 2-9 trip to Costa Rica, Nicaragua, Panama, El Salvador, Guatemala, Honduras, Belize and Haiti was released by the Vatican this week.

IN CONTRAST to the programs for some of the 16 previous papal trips abroad, the itinerary in Central

America and Haiti is heavy with strictly religious events.

The pope will celebrate eight Masses, lead six paraliturgical services and is scheduled to meet with a variety of church and social groups — women Religious and youth in Costa Rica, laity in Nicaragua, rural peasants in Panama, priests in El Salvador, Indians, catechists and new Religious in Guatemala, and delegates of the word in Honduras.

In each country except Belize, the former British colony which became independent less than two years ago, he is scheduled to meet with the nation's top politicians.

The only other papal events without strictly religious ties are a March 3 meeting with judges of the Interamerican Court for Human Rights at the apostolic nunciature in San Jose, Costa Rica, and a March 7 meeting with the "university world" at the nunciature in Guatemala City.

THE PAPAL itinerary was made public on the same day that the *Daily American*, an English-language newspaper published in Rome, reported  
(Continued on page 12)



Cardinal Tomas O'Fiaich, primate of Ireland, greets two girls at St. Rose of Lima parish, Miami, during a visit to South Florida. The Cardinal celebrated a Mass of Thanksgiving. (Voice photo by Prentice Browning)

# Irish priest's 'second coming'

By Prentice Browning  
Voice Staff Writer

There will soon be a "second coming" of Irish priests and nuns to the United States due to an increase in vocations in Ireland, Cardinal Tomas O'Fiaich of Armagh, primate of Ireland, said at a Mass of Thanksgiving at St. Rose of Lima Church in Miami Shores Tuesday.

There are 71 Irish-born priests now serving in the Miami Archdiocese and they have traditionally been important in alleviating the priest shortage in this area. There are 581 priests total in the Archdiocese now.

Cardinal O'Fiaich, the first Irish cardinal to visit the Archdiocese of Miami, credited the visit of Pope John Paul II to Ireland for a 20 percent rise in vocations in 1980. Since Vatican II the number of seminary entrants had been dropping, he said, only leveling off in the late 1970s.

The 59-year-old cardinal was on a 16-day tour of the United States to raise funds for St. Patrick's College at Maynooth, Ireland, the national seminary.

"ONCE MORE (as in pre-Vatican II days) we will be able to send you priests as noble and as unselfish as those who came in previous generations," he said.

During the Mass, attended by over 50 priests of Irish heritage, Cardinal O'Fiaich spoke of the special ties Ireland has with the Florida church.

Cardinal O'Fiaich (pronounced "O'Fee") mentioned the long relationship between Spanish peoples and Irish priests in Florida dating back to one of the first pastors of St. Augustine, Fr. Richard Arthur, who came ashore with Spanish conquistadors in 1565.

At the close of the Mass Cardinal O'Fiaich presented Archbishop McCarthy with two presents for the new pastoral center, a modern stained glass window and a copy of the *Book of Tells*, a genealogy of Christ produced by medieval Irish monks.

At a press conference in Corpus Christi Feb. 10th, Cardinal O'Fiaich spoke of the civil strife that has plagued Northern Ireland since 1969.

Cardinal O'Fiaich said the conflict

was "primarily a political struggle with religious, economic and cultural dimensions."

The Cardinal, whose archdiocese straddles the border between Northern Ireland and the Republic of Ireland, said Catholics and Protestants need to concentrate more on their common heritage, language and culture and less on their religious and political differences.

Cardinal O'Fiaich, who spent most of his life studying and teaching Irish culture and history at St. Patrick's in Maynooth, praised the Irish studies program at the New University of Coleraine in Northern Ireland. In such programs, he said, Protestant and Catholic undergraduates can sit down together and discover a common Irish heritage, literature and language.

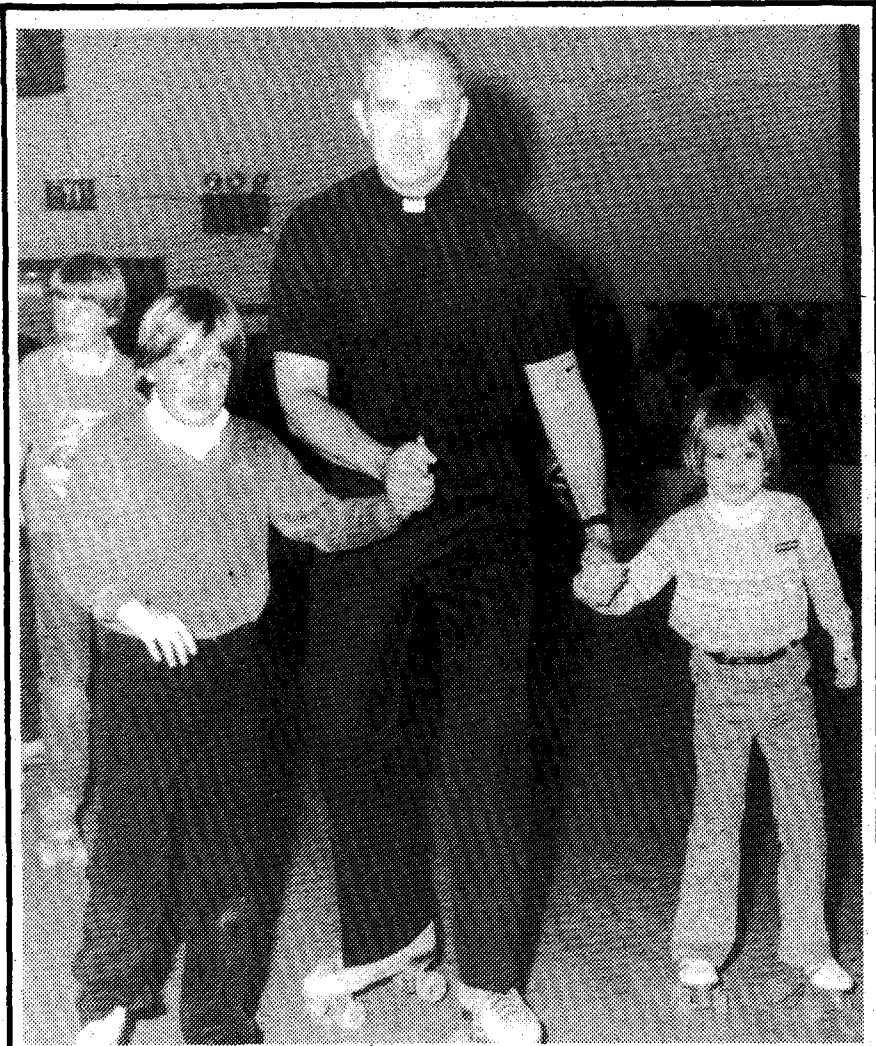
SINCE BEING named archbishop of Armagh in 1977 Cardinal O'Fiaich has condemned acts of violence by the outlawed Provisional Irish Republican Army, a guerrilla organization  
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ABP. McCARTHY reflects on Lent and his visit to Mt. Tabor, site of the Transfiguration (above). Page 11

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**HOLY ROLLER** — Msgr. David L. Fisher, pastor of Mother of Sorrows parish in Murrysville, Pa., rolls along with students Kathy Johns and Kerry Kilar. The agile priest was treated to a day on wheels for his birthday. (NC photo by Amid DeBlase)

# Archbishop Camara wins Buddhist Prize

ROME (NC) — A Japanese Buddhist organization has named Brazilian Archbishop Helder Camara as the first winner of its prize for peace.

The award by the Niwano Peace Foundation, which includes a grant of 20 million yen (about \$87,000), was announced simultaneously in Rome and Tokyo Feb. 14.

Nikkyo Niwano, president of the foundation, said in Tokyo that Archbishop Camara, the 74-year-old head of the Brazilian Archdiocese of Olin-da and Recife, had been chosen from among 600 candidates in 82 countries by a five-member jury which included Catholic, Islamic and Buddhist representatives.

The archbishop is expected to go to Tokyo April 7 to receive the award, Niwano said.

"The archbishop, during his 50 years of priesthood, following the teaching of the Gospel, has constantly defended the poorest and weakest,

and has made a notable contribution to the realization of peace in the world through his non-violent activities," said Niwano, quoting from the decision of the jury.

"Before the injustices existing in the world, the archbishop has made an incessant appeal for change in the economic order and social structures," he added.

Archbishop Camara, who has been nominated for the Nobel Peace Prize and has received many other awards during his lifetime, has been known for his defense of the poor and for his many tours abroad on behalf of international social justice.

The Niwano Peace Foundation was founded in 1978 "to contribute to the realization of world peace and the enhancement of culture by promoting the development of research and other activities, based on a religious spirit and serving the cause of peace, in such fields as thought, culture, science and education."

## News at a Glance

### Cardinal receives death threat

GUATEMALA CITY (NC) — Cardinal Mario Casariego of Guatemala City said he has received death threats against himself and Pope John Paul II in connection with the pope's Central American tour in March. The cardinal said that he was sure no one would attempt to kill the pope when he is in Guatemala, rather, the threats are "a kind of venting of feeling" by people "not satisfied" by the trip, he said. Guatemala is one of the seven Central American nations Pope John Paul is scheduled to visit during his March 2-9 tour which will also include the Caribbean nation of Haiti.

### Uniformed Catholics won't push button

WASHINGTON (NC) — Catholics in the military "are becoming a suspect class who cannot be trusted to push the button, fire the weapon, pull the lanyard," because of discussions about the U.S. bishops' proposed pastoral on war and peace, said Col. Leroy Foreman, an appellate judge on the Court of Military Review. During a Feb. 1 discussion at Washington's Holy Trinity Church of the pastoral letter, Col. Foreman said "Catholics in uniform, particularly in the lower ranks, do not see the letter as offering guidance, but as a directive." In response, Father Bryan Hehir, director for international justice and peace of the U.S. Catholic Conference, said the pastoral is "a teaching document, but it does not mean that every line is definitive dogma."

### Vatican denies shroud rumors

VATICAN CITY (NC) — The Vatican refused comment on widespread Italian press reports that the Holy Shroud of Turin may be brought to Rome for public display next year. The shroud, a 14-foot-long linen cloth believed to be the burial shroud of Jesus, has been displayed to the public only three times this century. According to reports in a variety of Italian newspapers, including the national Catholic daily, *Avvenire*, 200 Rome and Vatican Church leaders have asked Pope John Paul II and Cardinal Anastasio Ballestrero of Turin to arrange for the transfer of the shroud to Rome for the last two months of the Holy Year of Redemption, which is scheduled to end April 22, 1984. Church and civil leaders have expressed opposition to the proposal, especially because the pope has said that the Holy Year is to be celebrated not only in Rome but in each diocese throughout the world.

### Irish gov't. redrafts abortion amendment

DUBLIN, Ireland (NC) — The Irish government plans to redraft its proposed constitutional amendment designed to ban abortion because Ireland's attorney general, Peter Sutherland, called the draft "ambiguous and unsatisfactory." Justice Minister Michael Noonan said Feb. 15 that he was studying new wording to clarify the amendment's intent and that he remained committed to a referendum on the amendment as soon as possible. But he added that the currently scheduled March 31 referendum date might be bypassed to allow more time for discussion of the issue, which has aroused considerable controversy in this predominantly Catholic country. The Irish Catholic Bishops' Conference has come out in support of the amendment, saying it "does seem to contribute positively to safeguarding the right to life of the unborn."

### Love God before your country, says Bishop Murphy

KENNETT SQUARE, Pa. (NC) — Auxiliary Bishop P. Francis Murphy of Baltimore has warned that the nuclear arms race may be clothing "the old temptation of idolatry in a brand new outfit. Bishop Murphy told participants in an ecumenical conference on peace in early February that "allegiance to country can never take precedence over allegiance to God." He also expressed concern that the U.S. bishops' "conditioned acceptance" of the U.S. and Soviet policy of deterrence will be used "as a benediction of the present administration's continued escalation of the arms race." But he added that he was "most delighted" that the drafts of the proposed pastoral on war and peace have already "raised a level of awareness" and that the bishops "have supported the urgent need for the debate and dialogue to become dramatized." The conference at which Bishop Murphy spoke was sponsored by the Society of Friends (Quakers).

### Celebrate Holy year, urges Pope

VATICAN CITY (NC) — Pope John Paul II has written to all Catholic bishops to ask them to mark the Holy Year which begins March 25 by holding special celebrations and offering programs of spiritual enrichment in their own diocese. Marking the 1,950th anniversary of the death and resurrection of Christ, the year-long celebration beginning in March is to be known as the Holy Year of Redemption.

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## Poor can afford no more cuts-- church groups

By Jim Lackey

WASHINGTON (NC) — As the budget battle begins again on Capitol Hill, church groups opposed to additional cuts are focusing not just on the Reagan administration's new proposals but also on the impact of the first two years of the administration's budget policies.

A new report issued by a coalition of those church groups paints a grim picture for the poor. It says programs aimed at benefiting the poor have felt the deepest cuts in the past two years and that because of those policy changes the poor are suffering.

The report also indicates that while cuts in individual programs may be having a harsh effect on the poor, the combined impact of the cuts makes the suffering of the poor even greater.

The report was released by the Interreligious Task Force on U.S. Food Policy, a coalition of church agencies, including Catholic groups, focusing not just on food policy but on a variety of programs for the poor. The report itself was compiled by the Center on Budget and Policy Priorities, a Washington research agency whose director, Robert Greenstein, ran the government's Food and Nutrition Service during the Carter administration.

The reports says reductions to date include:

• **FOOD STAMPS:** One million recipients terminated from the pro-

gram and nearly all others receiving lower benefits. About 80 percent of benefit cuts affect families below the poverty line.

• **AID TO FAMILIES WITH DEPENDENT CHILDREN:** Terminations for some 365,000 families and benefit reductions for 260,000 more. Single mothers working more than four months usually terminated though still in poverty. Decline in "real value" of benefits unadjusted for inflation.

• **MEDICAID:** Loss of coverage for many families terminated from other programs. Limits on number of doctor or hospital visits even if additional visits essential. Elimination of some services such as eyeglasses for poor children.

• **LOW INCOME HOUSING:** Rents raised for all 3 million families in subsidized housing. Reduction in new units despite need for additional housing because of condominium conversions, rent inflation and abandonment.

• **EMPLOYMENT:** Elimination of public service jobs, putting 300,000 out of work. Reductions in number of weeks of unemployment benefits.

• **LOW INCOME ENERGY ASSISTANCE:** Funding only 6.8 percent higher than two years earlier despite hikes of 20 to 25 percent in en-

ergy costs.

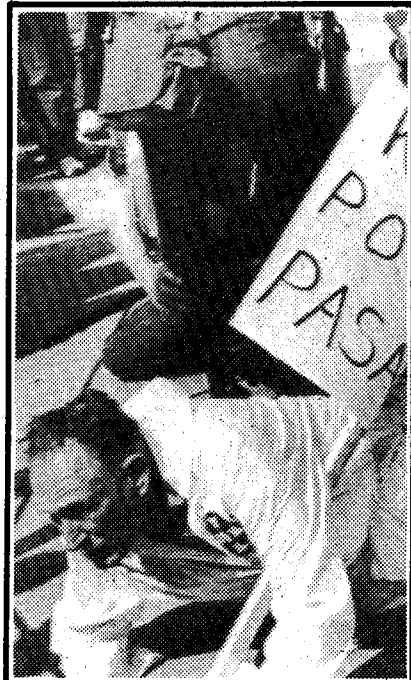
The list goes on, the report says, but the point is that many of the cuts fall on the same families. For instance, many families who have had

their food stamps cut, according to the report, also have lost AFDC benefits, have had to start paying for some of their children's medical services, have had their rents increased, and so on.

"It is not clear how a poor family can find the resources to pay simultaneously for increases in food, rent, medical care, heating bills, and possibly child care," the report states. "It is even less clear how a family can do this if its AFDC grant is being reduced simultaneously."

**THE REPORT** also takes on President Reagan's contention that the federal budget is not being cut and that its rate of growth is only being slowed. Noting Reagan's argument last spring that the 1983 budget would be \$32 billion bigger than in 1982, the report contends that the budget contained a \$34 billion jump in defense alone and a \$13 billion jump in interest payments on the national debt. Funding for all other programs went down.

More specifically, the report says appropriations for low income programs, which totalled \$100 billion in 1981, have been reduced to \$82 billion in 1983, a 28 percent reduction when adjusted for inflation. The report also states that if the last two Reagan budgets had been passed intact, appropriations for the poor would have been less than \$62 billion, which would have been a 45 percent drop after inflation.



**KLANSMAN GROUNDED** — A robbed KKK member struggles up from the ground in Austin, Tex., after being decked by an onlooker who is being subdued by police in the background. Six people were arrested and 12 injured during the rally. (NC photo)

## Pornography labeled 'selfish sexuality'

OTTAWA (NC) — A commission of the Canadian Conference of Catholic Bishops called pornography a "self sexuality devoid of love" and said it supports those who protest the "escalation of distribution of pornographic materials and attitudes" in the country.

In a message sent to John Meisel, chairman of the Canadian Radio and Telecommunications Commission, the CCCB Commission for Social Communications voiced its objection to pornography and said that it welcomed the CRTC's call for a meeting of all pay-television

operators to discuss voluntary standards regarding proposed "adult" programming.

"**WE URGE** all parties involved to give careful attention to the voices of protest raised in many cities across the country," said the message, signed by the co-chairmen of the bishops' commission, Bishop Robert Lebel of Valleyfield, Quebec, and Auxiliary Bishop Leonard Wall of Toronto.

Saying that pornography "perverts human sexuality," the commission described such material as more than an "innocent distraction." It is an

"offense against the dignity and rights of human persons," it said. "This makes it a moral question.

"Those who care about society cannot be indifferent to this question. Pornography is not simply a matter of freedom of choice in entertainment. Nowhere in civilized society does freedom include the right to exploit and victimize other human beings."

**THE STATEMENT** expressed particular support for women across Canada "who are calling attention to the problem of pornography"

because "its history has been one of victimizing women and children in particular, both as objects of sexual distortion and victims of violence following in pornography's wake."

Bishop Lebel and Wall told Meisel that their commission "will follow your meetings with interest and pray that all parties involved will give priority to those regulations that will contribute to the building of a human society in which women, men and children can live in decency and respect without fear of exploitation or violence."

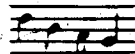
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# Students know their faith ...

## But not the words to express it, survey finds

GREEN BAY, Wis. (NC) — Students know quite a bit about their faith, they just don't know the terms with which to express it, the Green Bay Diocese's Religious Education Office found after testing a random sample of eighth grade students in parish schools and religious education programs.

"The assessment is an impressive testimonial to what good Christians they (the eighth grade students) are," said Jack Calareso, director of the Religious Education Office.

The test, called "An Assessment of Basic Teachings in Religious Education," was administered for the first time in the Green Bay Diocese in the fall and winter of 1981 and results were released in early 1983. An annual reassessment of the program will begin in the fall.

It is difficult to judge accurately how the diocese did after just one test sample, Calareso said. The test is rather new — developed in 1976 in the Lansing, Mich., Diocese — and a



**Although they seemed to have a strong belief in the forgiveness of God, there was less concern for the actual reception of the sacrament.**

firm national average has not yet been established.

Even so, students from the Green Bay Diocese scored slightly higher in

knowledge about their faith than students in other dioceses which took the test.

**CATHOLIC SCHOOL** students in the diocese scored higher than CCD students and those with more years of religious education scored better than those with fewer years.

Students seemed to know most about prayer, the Bible, the mystery of God and morality. They were less familiar with factual information about the sacraments and liturgy.

They did not seem to understand traditional terminology (such as transubstantiation and incarnation). In most instances, however, the students understood concepts without being able to attach correct titles to them.

In most areas students also indicated very positive attitudes and patterns of behavior and responded very

positively in terms of moral behavior, the test found.

The students were weaker in the general area of the practice of religion. An example of this is their attitude toward the sacrament of penance, Calareso reported. Although they seemed to have a strong belief in the forgiveness of God, there was less concern for the actual reception of the sacrament.

CALARESOS said there was an attempt to evaluate the effectiveness of diocesan religious education programs. Also, the data from a series of assessments will be a valuable resource in planning the future direction of religious education in the diocese.

In addition to the assessment, the Religious Education Office conducted an informal study of the 30 parishes which participated in the project.

In general, and with the understanding that the study was not a scientifically valid statistical project, Calareso said it was found that those parish CCD programs with professional programs of religious education seemed to have consistently high scores on the assessment.

"Textbooks were not significant in and of themselves," he said. "Some of the highest and lowest scores had the same textbook . . . The length of the class sessions didn't seem to matter either."

"On the other hand, some similarities were seen among effective CCD programs. Full-time and well-trained administrators, adequate catechist training, priest involvement and realistic budgets were all contributing factors," Calareso said.



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# Religious persecution worldwide

**'In Russia a nun can get 5 to 10 years for selling Bibles.'**

PITTSBURGH (NC) — A "phenomenal amount" of human rights violations against religious groups is taking place in the world, the executive director of Amnesty International's U.S. section aid in Pittsburgh.

"In Russia, a nun can get five to 10 years (imprisonment) for selling Bibles on the streets in Moscow," said John Healy, the amnesty official.

"In the Philippines, the Catholic clergy are being detained and executed by the government," he added.

"IN ARGENTINA, religious personnel disappear without a trace. The Baha'i have been killed in large numbers in Iran. In Namibia, Lutherans have been killed. In Lesotho, the ranks of Protestant leaders have been decimated."

Healy, in an interview with the *Pittsburgh Catholic*, newspaper of the Diocese of Pittsburgh, noted that while the United Nations' Declaration on Human Rights states that all are entitled to religious belief, "religious leaders are the first ones the government goes after" when persecution begins in many nations.

He cited as examples the deaths in

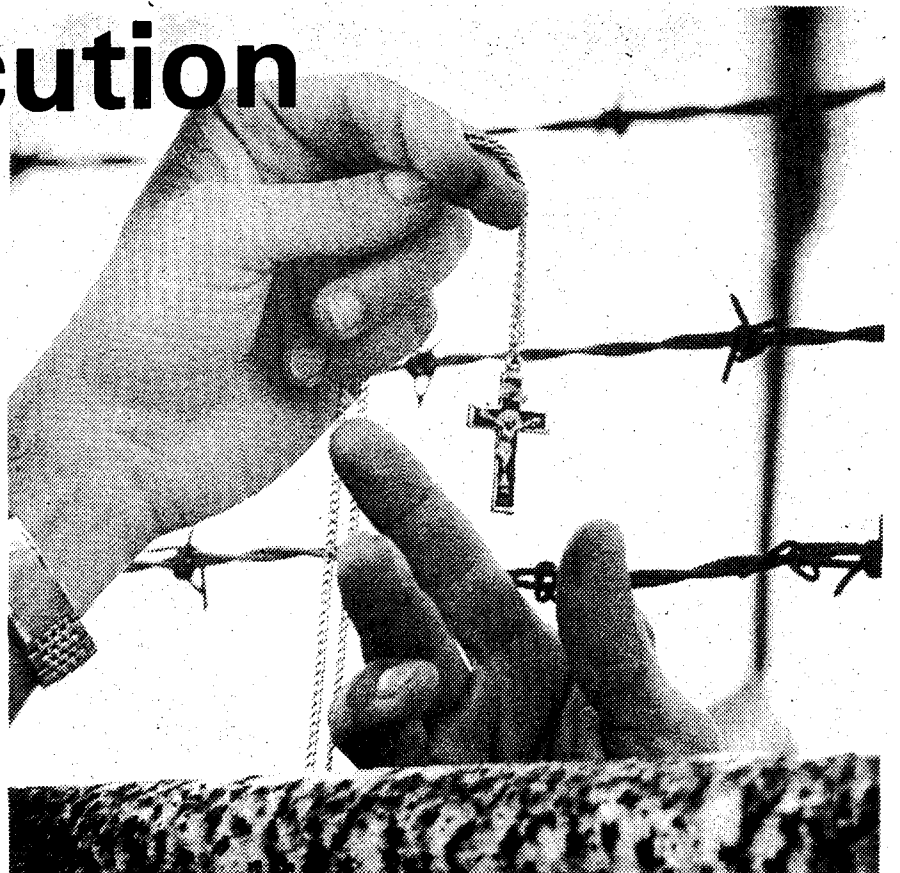
El Salvador in 1980 of Archbishop Oscar Romero of San Salvador and of four American churchwomen.

Church leaders also have been a force for human rights, Healy said, noting the efforts of Pope John Paul II with the government in Poland, Cardinal Jaime Sin, of Manila, with the government in the Philippines and Archbishop Helder Camara, of Olinda-Recife, in Brazil.

**ASKED ABOUT** the support Amnesty International receives from church denominations, Healy replied, "Not as much as we like. We have gotten support from all demonimations, but it is not as deep as we like."

He declined because of Amnesty's non-partisan approach to human rights issues to compare the Reagan administration's commitment to human rights with that of the Carter administration's. He did say that in general the Reagan administration gets "mixed reviews" for its human rights record.

"They (members of the Reagan administration) congratulate Amnesty International when we work to free political prisoners from left-wing governments, but they show dis-



In many countries of the world, church members and their leaders are the first to be silenced or imprisoned in times of crisis. (NC photo)

pleasure with Amnesty International when we criticize Central American and the Philippine governments," Healy said.

**HE ADDED** that his organization could not find evidence that the human rights situation has improved in El Salvador and Guatemala, as the administration claims.

Amnesty International also has been active in opposing capital punishment.

"There's no humane way of killing people," said Healy, who questioned the deterrent value of the death penalty.

"If you want the death penalty to deter crime, you must use the death penalty like Khomeini does in Iran and kill thousands at one time. If in the United States we kill three people a week for a year, it doesn't send much of a message to the rest of the world," he said.

## Catholic to head Council of Churches unit

NEW YORK (NC) — With the election of Christian Brother Jeffrey Gros as director of the Faith and Order Commission, the National Council of Churches for the first time has a Roman Catholic as chief staff executive of one of its major units.

Brother Gros, who was elected associate director effective Oct. 1, 1981, and upon the death of the director later that month became acting director, was named director by the NCC executive committee at a meeting in New York Feb. 11.

In an interview, he said that he was taking the position giving new pro-

minence to Catholic involvement in the NCC with the approval of his provincial, Christian Brother Bernard Lococo of St. Louis, and with the encouragement of Father John Hotchkin, ecumenical and inter-religious affairs director of the National Conference of Catholic Bishops.

The NCC, founded in 1950, has 32 Protestant and Orthodox member churches with 40 million members. Following Vatican II, it began developing ties with the Catholic Church, and in 1966 employed its

first Catholic in a professional level position.

Jesuit Father David Bowman, who is now at the Jesuit Ecumenical Institute in Chicago, worked in Faith and Order, NCC-Catholic Relations and later in the NCC's Ireland program.

Since 1966, several Catholics have been elected to various positions. At the same time the NCC executive committee elected Brother Gros as Faith and Order director, it elected a Catholic, Dorothy Ortner, a Loretto Sister for 28 years before being

dispensed from vows in 1978, as director of a literacy program, adult basic education. She succeeded another Catholic, Loretto Sister Kristen McNamara.

For a time, there was discussion of possible membership of the Catholic Church in the NCC, and a joint top level committee that studied the issue submitted a basically favorable report in 1971. But the Catholic Church did not decide to apply for membership.

There has been Catholic membership in the Faith and Order Commission since 1970, however.

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# Garden of Eden?

## Archaeologists may have found site of Genesis story



The Bible story of Paradise may reflect the period in mankind's history before the agricultural revolution, when prehistoric men and women did not toil in the field for their food. (NC photo)

UBEIDIYEH, Israel (RNS) — Every few years, archaeologists find an older link to the Bible somewhere under the earth of Israel. But they appear now to have reached the end of that road.

A team of archaeologists reported recently in the British science journal *Nature* that they now have evidence which links the archaeological excavation site here on the southern edge of the Sea of Galilee to the Garden of Eden.

ISRAELIS ARE, understandably, enthusiastic about the discovery. Kibbutzniks at the village of Afikim, on whose land the archaeological site is located, have decorated the entrance to their settlement with gay, hand-painted signs saying "This Way to Paradise." A more sober assessment is offered by Professor Ofer Bar Yosef, senior archaeologist at Hebrew University of Jerusalem, who has many seasons of work at Ubeidiyeh.

Prof. Bar-Yosef acknowledges that this is the most ancient excavated site

in Israel, probably in all of Asia. Outside his Jerusalem office is a glass showcase with artifacts from the site — animal bones and stone tools, more than a million years old.

PROFESSOR BAR-YOSEF suggested in an interview that the Garden of Eden story in the Book of Genesis might be regarded as an allegorical account of the two major phases in the early development of human civilization. The first period would be the Paleolithic, or Early Stone Age, he said, and would symbolize the Garden of Eden. People who lived here then belonged to a hunting and gathering society which, he noted, offered a leisurely and undemanding lifestyle.

"Ubeidiyeh was one of the earlier sites of hunters and gatherers, and for those who lived there at the time, it represented the Garden of Eden," he said. The undemanding life continued until 8000 B.C., about 10,000 years ago, when the Neolithic, or New Stone Age, was ushered in by the agricultural revolution. People learned then how to plant and reap, and while food supplies became more stable, providing them required much more work.

"This marked the start of a far more arduous way of life," Prof. Bar-Yosef said. "We know that this agricultural revolution began in the Near East. In the account of the expulsion of Adam and Eve from the Garden of Eden, we have what may be seen as a dramatization of this transition."

JENNIE GOLDMAN of the Israel Interfaith Association surveyed the stony, sun-baked hills. "A far cry from the traditional lush image of the Garden of Eden," she said. "However, if we were to travel back in time a million or so years, we would behold a very different scene. For excavations on the site have revealed that this area was once a lake fringed with forests of oak and pine, where horses, giraffes, hippopotamuses and elephants roamed wild."

"It is all too clear," she said, "that paradise is not what it used to be."

# Abortion increase slowed in '80

ATLANTA (NC) — The number of legal abortions in the United States has risen steadily since the 1973 Supreme court decision striking down most restrictions on abortion, but the rate of increase seems to have leveled off, the national Center for Disease Control said Feb. 10.

The center is a division of the U.S. Department of Health and Human Services.

Nearly 1.3 million legal abortions were performed in the United States in 1980, the latest year for which figures are available. That number amounted to slightly more than one abortion for every three live births, the center said, but there was only a 3.6 percent increase in the number of legal abortions from 1979 to 1980.

The annual percentage increase in the number of legal abortions has declined every year but one since 1976, and the 1980 increase was the lowest

since the center began keeping records on legal abortions in 1969, the center said in its morbidity and mortality weekly report.

"I THINK we've reached a plateau," said Dr. Pamela Lane of the center's Division of Reproductive Health. "We don't think it will increase that much next year . . . The leveling off in the percentage increase is very, very significant."

In 1979, the 1.25 million legal abortions in the United States represented an 8.1 percent increase over the previous year. And in 1976, the number of legal abortions increased by 15.6 percent over the 1975 total.

The center's total count of abortions is probably lower than the actual number, Lane said, because it is derived from the cooperative health statistics system of the National Center for Health Statistics, and from hospitals and local health agencies,

rather than directly from providers of abortions.

WOMEN obtaining abortions in 1979 and 1980 tended to be young, white and unmarried with no previous live births, the center said. About 30 percent were 19 years old or under, 35 percent were between 20 and 24, and 35 percent were 25 years of age or older.

About 70 percent of the women who had legal abortions in 1979 and 1980 were white, 75 percent were unmarried at the time of the abortion, and 58 percent had had no previous live births, the center said. Only three percent of the women had had four or more live births.

The center report also said that the number of deaths associated with abortions, both legal and illegal, has declined steadily since 1972, and reached a low of 16 deaths in 1980.

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# Confession to be topic of world bishops' next synod

VATICAN CITY (NC) — Individual confession and absolution, expected to be a key theme of the 1983 world Synod of Bishops, "responds to the deep psychological needs" of human beings, says the synod working document made public Feb. 17.

The working document for the month-long synod, scheduled to open at the Vatican Sept. 29, was released in Latin and in unofficial French and Italian translations at a Vatican press conference by Archbishop Jozef Tomko, general secretary of the synod.

The working document was prepared by the synod's 15-member council on the basis of responses from 96 bishops' conferences, Catholic organizations or Vatican offices.

"IT APPEARS evident that the worthy celebration of the sacrament

of reconciliation, and in its sphere individual confession with the minister of Christ and the church, responds to the deep psychological needs of man and can contribute to the maturity and serenity of souls and to interpersonal relationships," the working document says.

"Some, having abandoned the celebration of penitence with individual confession, have begun to manifest the anxieties of their soul, and sometimes its guilts, to psychologists and with too much gullibility even to astrologers and others," the document adds.

The theme of the 1983 synod is "reconciliation and penance in the mission of the church."

THE WORKING document reaffirms the long-time church stance that "individual and complete confession,

with the respective absolution is the only ordinary mode whereby the faithful can reconcile themselves with God and with the church."

General absolution is permitted only "if there is a great need, namely when in view of the number of penitents, sufficient confessors are not available to hear individual confessions properly within a suitable period of time," the document says.

"A person has an interior need to open his or her soul to another," Archbishop Tomko told NC News after the press conference.

The 70-page working document is an expanded version of a preparatory "framework" document sent to bishops a year earlier. It devotes more space to "the promotion of reconciliation in the various spheres of personal and social life," Archbishop Tomko said at the press conference.

"This part is almost completely new, prepared at the request of several bishops in order to create a space for discussion of concrete solutions and to show once again that true interior conversion brings a fundamental contribution to renewal and reconciliation in society and the world," he added.

"HERE," says the working document, "is a call for the work of the synod: May it declare in an incisive manner the obligation which Christians have to commit themselves to the ways of penitence, which converts hearts, in order to eliminate the ferment of hate and violence which sustains wars and to revive the flame of the Spirit so that the disciples of Christ may be found 'strong in faith and active in work.'"

The working document includes sections of first confession for children and on confession of venial sins, which were not contained in the preliminary draft, indicating that both topics were raised during the past year's consultations among the bishops and their priests and laity.

## Bishops reject *atheistic* evolution

BATON ROUGE, La. (NC) — Louisiana's bishops, for the first time commenting on the creationism issue, said the Catholic Church rejects any teachings of atheistic evolution or any system of science which attempts to disprove the existence of God.

However, "Catholic biblical principles of the teachings of the Church do not require that we take the stories of creation as historical and scientific accounts, therefore we cannot draw from the Bible any scientific conclusions," the bishops said in their statement.

They added that, "The Bible is God's word of salvation, not an encyclopedia of the physical word."

THE BISHOPS commented jointly in a statement issued for the general assembly of the Louisiana Catholic Conference in Baton Rouge. The bishops of Louisiana make up the board of directors of the Louisiana Catholic Conference.

The creationism controversy centered around Louisiana legislative efforts to force public schools which teach evolution to give equal time to the teaching of creationism.

The bishops took no position on

the legislation which set off court battles but issued a position paper on what the Catholic Church believes: that the Bible teaches that God is the creator of all things, but that he left it to the human mind to discover the laws and wonders of nature.

"THE CHURCH can always deepen its understanding of divine revelation by studying this written record of God's words and action, a document unique in human history and literature. At the same time the church encourages the corresponding research in the physical sciences to help in understanding better the marvels of God's creation; for God's revelation through the Bible and through His creation leads to the same truth about God Himself and His purposes for the world and humanity," the bishops said.

The bishops who signed the statement are Archbishop Philip M. Hannan of New Orleans; Bishop Gerard L. Frey of Lafayette; Bishop Warren L. Boudreaux of Houma-Thibodaux; Bishop Jude Spreyrer of Lake Charles; Bishop William B. Friend of Alexandria-Shreveport; Bishop Stanley J. Ott of Baton Rouge; Auxiliary Bishop Harold R. Perry of New Or-

leans and Auxiliary Bishop Nicholas D'Antonio, vicar general of New Orleans.

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# Father Greeley to fund research

CHICAGO (NC) — Father Andrew Greeley, sociologist and novelist, is making a grant of \$115,000 to the National Opinion Research Center for a five-year study of the religious imagery of the American people, the center announced.

"The study is designed to capture a profile of how the American people picture God and how they imagine

life after death," said Father Greeley, a study director on the staff of the center and a professor of sociology at the University of Arizona.

"Our previous research," he said, "has shown us that images of the sacred are critically important for understanding both religious and secular behavior. We will also look into prayer, church attendance and re-

ligious experiences, but the principal focus will be on the religious imagination."

FATHER GREELEY, who is also the author of two best selling novels, "The Cardinal Sins" and "Thy Brother's Wife," has prepared the questionnaire items on the sociology of religion, which will be used to collect data every year for five years as part of a continuing National Opinion Research Center study.

The questions deal with prayer and devotional habits of respondent, spouse and parents; closeness to God; religious experiences; original and present denominational affiliation.

The images to be studied include those of God as "creator," "redeemer," "master," "father," and "judge" as well as the contemporary pictures of God as "friend," "spouse," "mother," "liberator" and "healer."

The contemporary pictures "are very much part of the tradition too," Father Greeley said, "though they've been minor themes in recent years. Many medieval mystics, scholars and saints spoke of God as mother.

"Our previous research on young Catholics demonstrates that about 25 percent of our respondents are at least somewhat likely to imagine God as mother, and 10 percent of them are

extremely likely to picture God that way."

"There seem to be strong positive benefits in the spiritual lives of young men who imagine God as mother, Father Greeley said, "while there do not seem to be any clear advantages for the young women who do."

Some of the images of life after death will include "a spiritual life involving our mind but not our body," "a paradise of pleasure and delights," "a life without many things which make our present life enjoyable," "a life of intense action," and "a pale shadowy form of life, hardly life at all."

The data collected in the project will be made available for analysis each year to all social scientists in the United States for the nominal costs of reproducing computer tapes.

"Long before we develop creeds and catechisms," Father Greeley said, "we experience grace, retain the experiences in symbols or pictures, and share the images with others in story. If you know how a person imagines God and the hereafter, you will be able to predict a lot of important things about that person's prayer, social commitment, capability of dealing with tragedy, and even sexual fulfillment in marriage. This research can help sociologists to go beyond merely counting noses in church on Sunday or asking only about doctrinal issues such as the inerrancy of Scripture or papal infallibility, as important as those may be. I hope that the results will also be useful to religious preachers, teachers and storytellers."

## Carrollton announces scholarship exam results

The following are the results of the scholarship examinations for Carrollton School of the Sacred Heart for fall, 1983.

Honorary scholarship: Jennifer Steigerwald, Epiphany school; Runner-up Honorary scholarship: Margarita Blanco, St. Brendan school; Four-year Full-tuition scholarship: Julie Woodside, Epiphany School; Four-year Half-tuition scholarship: Cristina Gonzalez, Blessed Trinity; Four-year Half-tuition scholarship: Luisa Ortiz, St. Rose of Lima.



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# New law lets pope resign

(Pope John Paul II has issued the new Code of Canon Law which will replace the current code, or general law governing Latin-rite Catholics, 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  
(Third in a series)

The new Code of Canon Law carries the church's first clear legal provision for a pope to step down from the papacy.

Canon 332, paragraph 2, of the new code says, "Should it happen that the Roman pontiff resign his office, for validity it is required that the resignation be freely made and duly manifested, but not that it be accepted by someone" (unofficial translation).

5, ordained a bishop on Aug. 27, and crowned pope on Aug. 29. On Dec. 10 he issued a constitution declaring a pope's right to resign, and three days later he resigned.

St. Celestine had a great reputation for holiness. It was his holiness that caused the papal electors to choose the obscure hermit after they had spent two years in conclave, unable to find a political candidate agreeable to the two major factions that then dominated the College of Cardinals. He was canonized a saint in 1313, just 17 years after his death.

But his holiness was not matched by legislative acumen. Decrees he issued during his short reign were so confusing and at times contradictory that his successor, Pope Boniface VIII — possibly at Celestine's own request — revoked all privileges granted by Celestine and ordered that all

## Close-up on the Code

While the right of a pope to resign has been generally accepted in Church thinking and has a historical precedent, the new code marks the first time in modern history that it is spelled out in general Church law.

The 1917 Code of Canon Law, which the new code replaces, makes no reference to the possibility of a papal resignation from office.

AFTER Pope Paul VI instituted re-

**The new code marks the first time in modern history that the right of a pope to resign has been spelled out in general Church law.**

irement rules for bishops and cardinals, including the exclusion of cardinals over 80 from attending conclaves or holding curia positions at the Vatican, there was wide speculation that Pope Paul would himself retire when he reached his 80th birthday.

He made no specific legislation to govern a papal retirement, however, and on Aug. 6, 1978, more than 10 months after his 80th birthday, he left office through death — as virtually all popes in history had done.

**THE MOST** notable exception was Pope St. Celestine V, a guileless Benedictine hermit monk who found himself incapable of dealing with the complexities of the papacy and resigned barely five months after he was elected in 1294.

Celestine was elected pope on July

papal bulls issued by him be returned to Rome for re-examination.

With this legislative history, it was not surprising that his declaration of a pope's right to resign was itself an object of lively debate. A number of leading scholars argued that it was valid, but others, including an opinion from the prestigious University of Paris, held that it was invalid.

IN 1415 Pope Gregory XII helped to end the Western Schism when he submitted his abdication from the papacy to the Council of Constance. But his abdication to a general council of the Church was clouded by the special circumstances of the time and by ideas of conciliar power which were later condemned by the Church, so its value as a legal precedent is questionable.

The language of the new law, stating that a pope's resignation must be freely given and need not be accepted by someone for its validity, affirms that no other authority has power either to force or to prevent a papal resignation.

Pope John Paul did not invent the language of the new law. It was contained in the final draft version of the "Lex Ecclesiae Fundamentalis" ("Fundamental Law of the Church").

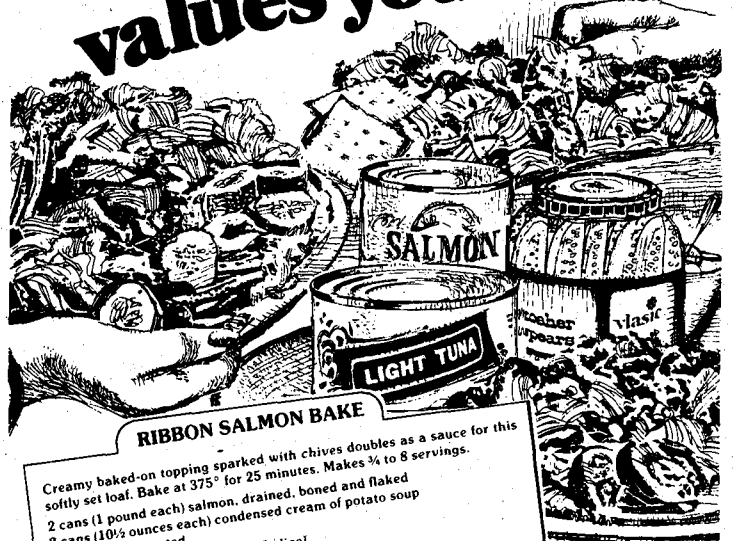
In 1981 the idea of issuing the Lex as a separate document from the Code of Canon Law was dropped, and key provisions contained in it were incorporated into the final draft of the code presented to the pope for his approval.

The new law governing a papal resignation contains no provisions regarding age. But as the Church grows gradually more accustomed to the idea of its priests and bishops retiring for reasons of age or health, future generations of Catholics could become accustomed to the idea of popes retiring for those same reasons in their later years.



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Creamy baked-on topping sparkled with chives doubles as a sauce for this softly set loaf. Bake at 375° for 25 minutes. Makes ¾ to 8 servings.

- 2 cans (1 pound each) salmon, drained, boned and flaked
- 2 cans (10½ ounces each) condensed cream of potato soup
- 1 small onion, grated
- ½ cup coarse soft bread crumbs (1 slice)
- 1 cup (8-ounce carton) dairy sour cream
- 2 tablespoons cut chives

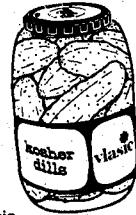
1. Combine salmon, soup, onion and bread crumbs in a medium-size bowl; toss lightly to mix. Spoon into a greased baking pan, 9 x 9 x 2.
2. Spoon sour cream in rows over salmon mixture; sprinkle with chives.
3. Bake in moderate oven (375°) 25 minutes or until bubbly-hot. Mark into serving size blocks; lift out with a pancake turner.

### TUNA-VEGETABLE MOLD

- 1 box (3 ounces) lemon-flavored gelatin
- 1 cup cold water
- 2 tablespoons minced onion
- 1 can (about 7 ounces) tuna, drained and flaked
- ¾ cup diced celery
- salad greens

- 1 cup hot water
- 2 tablespoons vinegar
- ½ teaspoon salt
- ¾ cup raw carrots
- ¾ cup diced sweet pickles
- Mayonnaise

Dissolve gelatin in hot water. Add cold water, vinegar, onion and salt. Chill until thickened but not firm. Fold in tuna, celery, carrots, and pickles. Pour into 1½-quart mold and chill until firm. Unmold on salad greens and serve with mayonnaise. Makes 4 to 6 servings.



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## Pro-lifers here file complaint against judge

Say his activism disqualifies him

By Ana Rodriguez-Soto  
Voice News Editor

Upset by a ruling that a 28-week-old fetus is not a human being, area pro-life leaders have filed a complaint against Judge Joseph P. Farina with the Florida Judicial Qualifications Commission.

The complaint states that the judge acted improperly by ruling on an issue in which he has been "strongly involved."

The pro-lifers say Judge Farina's defense of pro-abortion causes as a lawyer should have forced him to disqualify himself from hearing the case of Dr. Egar Gonzalez, charged with performing an illegal abortion, manslaughter and aggravated battery on a 12-year-old girl. (*The Voice*, Nov. 12, 1982).

In December, Judge Farina threw out the manslaughter charge, saying the 28-week-old fetus aborted by the doctor was not a human being under Florida law. He also threw out the aggravated battery charge because the girl had consented to the procedure.

He let stand the illegal abortion charge, denying Gonzalez's argument that the Florida law prohibiting abortions in the third trimester is unconstitutional. Under the law, two physicians must certify in writing that the abortion is necessary "to save the life or preserve the health" of the mother.

In the Gonzalez case, the mother of the 12-year-old went to two other physicians who refused to perform the abortion before Dr. Gonzalez consented, for a \$1,000 fee. The girl almost died, and hospital doctors had

to perform an emergency colostomy and hysterectomy to save her.

The doctor was later involved in another abortion which resulted in similar life-threatening complications for the woman. Earlier this month, Gonzalez's license was revoked by the Florida Board of Medical Examiners.

The letter to the Judicial Commission states that "before (his) appointment to the bench, Judge Farina was active in the pro-abortion movement as counsel for several abortion clinics and abortionists. He was lead counsel in the 1974 case . . . which struck

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**'Before (his) appointment to the bench, Judge Farina was active in the pro-abortion movement . . . ' the complaint states.**

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down Florida's parental and spousal consent statute."

In 1979, he represented Florida Women's Medical Clinic, the letter continues, and "successfully argued that the State of Florida had no right to regulate abortion clinics because such regulations 'impinged' on a woman's right to choose an abortion by increasing the costs of an abortion to pay for sanitary and safety measures."

The complaint notes that before that case was decided, Judge Farina

was appointed to the Circuit Court bench and his wife, attorney Fran Farina, "took over as lead counsel.

"Similar activism on behalf of anti-abortion groups has led to a recent Michigan court ruling that such a judge should disqualify himself from hearing abortion cases and justifies a complaint to the Michigan equivalent of your commission, according to newspaper reports," the letter states.

"We believe the same principle should apply in Florida. A judge ought to rule on the cases before him based on the law as it is written, not on his personal prejudices. By accepting this case instead of disqualifying himself, Judge Farina has given the appearance of impropriety," the letter charges.

Anthony Musto, one of two prosecutors from the Dade State Attorney's Office working on the case, disagreed with the pro-lifers' position.

"I feel confident that the judge ruled totally on his perceptions of the law. I don't feel there was any improper influence at all," he said.

His office has decided to appeal the judge's ruling, however, both on the manslaughter and aggravated battery charges and on a motion by the defendants to suppress the introduction of Dr. Gonzalez's medical records as evidence in the trial. In another ruling, Judge Farina decided that the records had been improperly obtained.

"The appeal will delay the start of the trial for at least three or four months, perhaps more," Musto said.

"Depending on the appeal court's



Father Dan Kubala: Signed letter.

ruling, the issue of whether a viable fetus is a human being may or may not reach the Florida Supreme Court," he added. "It's way too early to tell."

"It's only a question of justice and fairness," said Magaly Llaguno, founder and president of Comitè Pro-Vida (Pro-life Committee) of the pro-lifers' complaint. "I have never met him (the judge) but I do think he should have disqualified himself."

Six other pro-life leaders, including Father Dan Kubala, director of Respect Life for the Archdiocese, signed the letter. Among them were Rev. Martin Anorga, pastor of First Spanish United Presbyterian Church of Miami; Marie Palmer, executive director of Birthright of South Florida; and Dr. Matthew Bulfin, president of the American Association of Pro-life Obstetricians and Gynecologists.

The pro-lifers are aware that if the Judicial Qualifications Commission takes any action as a result of their complaint, judges active in the pro-life cause will also be disqualified from deciding abortion cases.

The signers say they have little to lose.

"The courts have not been pro-life since 1973," said Father Kubala.

"Maybe the least we'll get out of it is to call attention to people that we have judges who are very pro-abortion hearing these cases," said Tom Endter, who signed the letter as a member of Pro-Life in Dade County.

## More priests coming — Cardinal O'Fiaich

(Continued from page 1)

tion seeking to end British rule in Northern Ireland. He has also denounced the British who, he said, have committed a number of mur-

ders, including those of children. "I have always tried to praise where praise is due, and have no hesitation in condemning evil deeds," he said.

To end hostilities in Northern Ire-

land, there "has to be some sort of British disengagement" and eventual reunification of Ireland, the cardinal said.

At a banquet honoring Cardinal

O'Fiaich Bishop Thomas J. Drury of Corpus Christi said the cardinal was a "diplomat" in a difficult situation who must "tread lightly as he goes along."

### OFFICIAL

#### ARCHDIOCESE OF MIAMI

The Chancery announces that Archbishop McCarthy has made the following appointments:

**THE REV. MONSIGNOR BRYAN O. WALSH** — to Archdiocesan Director of Ecumenism, effective February 15, 1983.

**THE REV. PAUL VUTURO** — to Chaplain of the Hialeah Police Department, effective February 15, 1983.

**REV. MR. JOSEPH A. POLCARI** — to Associate Chaplain of the Hialeah Police Department, effective February 15, 1983.

### Archdiocesan workshop for lectors

The Office of Worship and Spiritual Life will sponsor a workshop for lectors on Saturday, March 5, 1983 at Mary Immaculate Parish, 237 Porter Place, West Palm Beach from 10:00 a.m. to 3:00 p.m. In case you want to call for directions on how to get there the phone number is (305) 686-8128.

Sister Marie Carol Hurley, O.P., of Barry University, will lead the workshop, assisted by Dr. Norman Carroll and Fr. Jim Fetscher. Sr. Marie Carol has a background in drama and theology.

The workshop is open to anyone who wishes to attend. Registration is \$4.00 per person, including lunch. You may register by letter to the Office of Worship and

Spiritual Life, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138 or by calling the above office at 757-6241,

Ext. 351/2/3. Reservations should be made by Wednesday, March 2 in order to plan for lunch.

### Deacon association elects officers

The Association of Deacons of the Archdiocese of Miami have recently elected council members and officers for 1983. Permanent deacons elected to the council and office and their assigned parishes are:

Rev. Mitchell Abdallah, president (Annunciation Parish); Rev. Mr. Tom Gato, vice president (St. James Parish); Rev. Mr. Rafael De Los Reyes, vice president for Hispanic af-

fairs (Shrine of Our Lady of Charity); Rev. Mr. Jack Raisch, vice president for Palm Beach (St. Martin de Porres, Stuart); Rev. Mr. Bill Watkins, secretary (Little Flower Parish, Hollywood); Rev. Mr. Roger Shaw, treasurer (St. John the Apostle, Hialeah); Rev. Mr. Tony D'Angelo, council member (Visitation Parish, Miami); Rev. Mr. Vincent Farinato, council member St. Stephen Parish, Miramar.



# A visit to Crucifixion and Transfiguration places



**'Our world is attempting to laugh it (sin) out of our vocabulary and out of our consciousness . . . and we wonder why there is so much unhappiness among us, so much crime, so much fear . . .'**

—Abp. McCarthy

(At the request of the Archdiocese papers of Florida the bishops of the state have agreed to write a series of Lenten reflections for the weeks of Lent. The first is by Miami's Archbishop McCarthy. Next week: Bishop Snyder of St. Petersburg.)

Archbishop Edward A. McCarthy  
Archdiocese of Miami

My beloved readers of the Catholic press, loyal disciples of the Lord:

It is interesting that we begin our Lenten reflections on Mount Tabor and we will end them on Mount Calvary. This Sunday we climb Mount Tabor. The Gospel reveals Jesus in splendor: "While he was praying his face changed in appearance and his clothes became dazzlingly white. Suddenly two men were talking with him, Moses and Elijah. They appeared in glory and spoke of his passage which he was about to fulfill in Jerusalem . . . Then from the cloud came a voice which said, 'This is my son, my chosen one. Listen to him!'" (Luke 9:28)

On Good Friday we will climb Mount Calvary and find Jesus again between two men — this time two thieves — all three hanging from crosses and the words of the people before Pilate still echoing in Jesus' ears, "Away with him! Away with him! Crucify him!"

I have been on both mountains. Tabor is in the north country of the Holy Land. It is round, like the inverted half of a huge grapefruit. I was about to go up in an American car. There is little there but a church with two chapels — one for Moses, one for Elijah. And I remember seeing in the vestibule a huge cross that had been carried up the mountain by an old man on foot.

Calvary is in Jerusalem. It is encrusted with little stores and souvenir shops. The way between them is very narrow and bustling with people. As I made my way, I noticed the Stations of the Cross mounted here and there on the buildings. I passed the place where Pontius Pilate held court, and

the place where the soldiers were billeted. At the top of the hill is the large ancient basilica of the Holy Sepulchre which has been under repair each of the three times I have been there. Both the place of the cross and of the sepulchre are under the one roof. Appropriately, the church centers on the sepulchre from which Our Lord rose on Easter. The place where He died is like an upper side chapel.

As you climb the stairs, you see a crack in the side of the exposed rock and are reminded of the words of Matthew describing the Lord's death, "The earth quaked, boulders split, tombs opened."

We spend Lent climbing these two mountains, Tabor and Calvary. It is the agony and the ecstasy. On Calvary, we make a new act of faith in the existence of sin. We atone, we discipline ourselves. Our Tabor, the Lenten experience of prayer and reflection, renews our vision of Jesus and of whom we are. It reveals the splendor of our calling as stewards of the Kingdom of Jesus Christ.

Surely we need to spend time on Calvary, the Mount that sin gave us. We need to renew our belief in sin. Today, in our creature comfort world, our world in which we confuse freedom and license, we are losing a sense of sin. The old-time bad words abound in popular movies and best-selling paperbacks. The new style unmentionable word is "sin!"

Our world is attempting to laugh it out of our vocabulary and out of our consciousness and out of our conduct. Meanwhile, we wonder why there is so much unhappiness among us, so much crime, so much fear.

Why has separation of Church and State become separation of God from society? Why has private enterprise come to mean a denial of brotherhood? Why juvenile delinquency, the rising divorce rate, wholesale abortions, extra-marital relations, suicide among the young, drug and alcohol addiction, race riots? Why are we edging closer to the day when the nuclear bomb will annihilate us? And why, we Catholics might ask, are we taking less seriously the grave obligation of praising God by regular

participation at Sunday Mass and on holy days, by using the Sacrament of Reconciliation, by doing penance for our sins?

Lent is a time to go to Calvary, to recapture a sense of sin, of the ugly disaster of ignoring God's law, a sense of grateful jubilation in Jesus Christ Our Redeemer, a commitment to do penance and to reform, to reach for fulfilling the not impossible spiritual dreams we have for ourselves.

As a youngster, I was very con-

like but childish. Lent especially should be a time for the needed evangelization that the Church is asking of us in these days — for thoroughly reflecting on the beautiful teachings of the Gospels, letting them permeate every corner of our lives, sharing them by word and witness with all whom we meet.

Recently, when the Miami football team went to the Super Bowl, South Florida had "Dolphin Fever." The bishops of Florida are dreaming of the day when Florida will have "Faith



scious of Lent and Calvary. I remember how we kids stood with candy in our hands waiting for the ringing of the Holy Saturday Angelus bell of the neighboring monastery to signal Lent was over and we could gleefully bite into candy again! But I think I was not adequately conscious of Tabor!

Lent is also a spiritual springtime house-cleaning season, a clean up and beautify time. It is a time when the liturgy has us join according to an ancient tradition with the new converts preparing for Holy Saturday baptism by being initiated into the beauty, the excitement of being a member of Jesus' Church.

We Catholics do not go to Tabor often enough. Unlike the adult catechumens, our concept of the faith life is too often undeveloped, not child-

Fever!" — when all of us take a new interest in our faith, when we catch the vision of what Jesus and His Gospel mean to us, having come from the Father to destroy sin, open Heaven, transfigure our lives by His teaching.

Climbing Tabor means we will catch the vision of Jesus and what He means to us, while being "peacemakers who shall be called the sons of God," while revealing the exquisite beauty of His command of love as spouses embrace, families unite, neighbor helps neighbor, the Good Samaritan again appears reaching out to the unfortunate, hypocrites and Pharisees are routed, the name of Our Father is hallowed, and His Kingdom comes closer among us.

May God bless your Lenten pilgrimage to Calvary and Tabor.

# Pope Nicaragua trip touches thorny issues

*Visit will be pastoral, avoid priest/politics hangup*

ROME (NC) — Pope John Paul II's trip to Nicaragua will be pastoral and he will not come as a head of state, said a Nicaraguan bishop called to the Vatican for consultations about the papal visit planned in early March.

The consultation indicates that tensions between the Sandinista government and the hierarchy may be delaying agreement on the papal activities during the one-day stop in Nicaragua.

"The problem was whether the pope's visit in Nicaragua will be controlled by the church or the government," said Bishop Julian Barni of Leon, secretary of the Nicaraguan Bishops' Conference, before leaving Rome Feb. 20.

HE DID NOT specify how the problem had been resolved, but said that Pope John Paul "is coming to Nicaragua for a pastoral visit and not as a head of state."

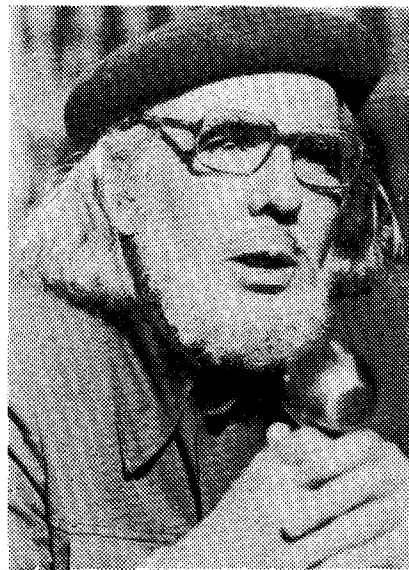
Since the Vatican and Nicaragua have diplomatic relations, protocol would require that the pope be received as a visiting head of state by Nicaragua's top government officials.

If the pope does not go as a head of state, however, it could resolve a thorny issue in the negotiations over the trip.

The issue is the presence of several priests in high government posts despite the pope's strong disapproval of priests' holding state jobs and pressure by the Nicaraguan hierarchy that the priests resign from government work.

Several priests have defended their government posts, saying that there are not enough trained lay people for the jobs.

If the pope does not go as a head of state, he would not be required by protocol to greet publicly the priests holding cabinet level posts. Nicaraguan church sources have said that the Vatican has pressured Nicaragua



on the priests-in-government issue during preliminary planning for the trip and that the pope would be embarrassed if he had to greet priests whose activities do not conform to papal wishes.

**BISHOP BARNI**, Archbishop Miguel Obando Bravo of Managua, Nicaragua, and Archbishop Andrea Cordero Lanza di Montezemolo, apostolic nuncio to Nicaragua, arrived in Rome Feb. 19 for a meeting with the pope.

Although the Vatican released no details on the pope's talks with the Nicaraguan leaders, Father Romeo Panciroli, Vatican press spokesman, said Feb. 19 that the meeting did not indicate that there would be changes in the pope's visit to Nicaragua.

"Up to this moment I don't know anything about substantial changes in the trip to Central America that was announced by the pope," he said.

The Vatican as of Feb. 21 had not made public an itinerary listing the dates the pope would be in each country and the papal events scheduled. Church sources said Pope John

Paul will visit the Nicaraguan cities of Managua and Leon March 4.

The Pope announced Feb. 5 that his tour would be from March 2 to March 9 and include stops in Costa Rica, Nicaragua, Panama, El Salvador, Guatemala, Honduras, Belize and Haiti.

News reports from Managua said before the prelates' departure that the papal trip to Nicaragua was in doubt because of conflicts between the Church hierarchy and the Sandinista government.

**BUT FATHER PANCIROLI** Feb. 19 said such talks between bishops and the pope were normal before a papal trip.

When the Sandinista National Liberation Front — a coalition of Marxists, Christian Democrats and socialists — came to power in July 1979 the bishops gave guarded support to the government. Since then the bishops, especially Archbishop Obando Bravo, have become increasingly critical of the government, saying it is harassing church people crit-



Pope John Paul II will not be required to greet publicly the priests holding cabinet level posts (Father Miguel D'Escoto, far left, Father Ernesto Cardenal, left). Archbishop Miguel Obando Bravo (below) traveled to the Vatican last week to resolve the 'problem.'



ical of the government and restricting church use of the Sandinista television network. Another criticism is that the government is becoming more authoritarian, an indication of a growing Marxist influence among the Sandinistas.

The Sandinista government has promised to respect religious freedom and the country's Christian traditions.

While the bishops have grown critical of the government, many priests, Religious and lay people support the government, saying it is making concrete advances in improving living conditions for the 2.2 million people.

## Trip concentrates on religious events

(Continued from page 1) that Pope John Paul had formally warned the governments of El Salvador, Nicaragua and Guatemala that he may cancel his stops in those countries if certain actions which would constitute "an unbecoming welcome" were not stopped.

Vatican press spokesman Father Romeo Panciroli told NC News that he would neither confirm or deny the *Daily American* report.

But he said that Italian Archbishop Achille Silvestrini, secretary of the Vatican's Council for the Public Affairs of the Church, left Rome Feb. 21 for talks with church and state leaders in some of the countries to be visited by the pope.

He would not name the countries, but said Archbishop Silvestrini would

not go to all eight countries during his week-long trip.

Father Panciroli said such visits are "normal" before a papal visit, but they are not usually handled by such a

dinal Agostino Casaroli, papal secretary of state.

**THREE TOP** Nicaraguan churchmen met with One John Paul Feb. 19

**Maryknoll Father Miguel D'Escoto, the foreign minister, will not be in Nicaragua when the pope visit, according to a news report by the British news agency, Reuters.**

high Vatican official. Archbishop Silvestrini is the Vatican's number two foreign policy expert under Car-

about the upcoming papal visit. The consultations indicated that tensions between the Sandinista

Government and the Nicaraguan hierarchy might have been delaying agreement on the papal activities during the March 4 visit. (See accompanying story).

Nicaragua's ambassador to Italy, Ernesto Fonseca Pasos, said Feb. 22 that one of the priests in government, Maryknoll Father Miguel D'Escoto, the foreign minister, would not be in Nicaragua when the pope visits, according to a news report by the British news agency Reuters. Fonseca Pasos said Father D'Escoto would be attending a meeting in India.

The ambassador said he did not know whether Father Ernesto Cardenal, culture minister, or other priests with government posts would be in Nicaragua during the pope's visit.



# NEWS AT A SNAP



**ANTI-DRUG MESSAGE** — First Lady Nancy Reagan applauds as Mark Murphy, defensive team captain of the Super Bowl champion Redskins, tries on a hat given to him by students at Bishop McNamara High School in Forestville, Md. The two appeared at the school to talk against the use of drugs. (NC photo from Wide World)



**PRAYERS UNDER FIRE** — An elderly woman stands in her doorway in Suchitoto, El Salvador, praying her rosary as rifle shots can be heard in the background. The town, only 30 miles north of the capital city of San Salvador, has been cut off and surrounded by rebels. (NC photo from UPI)



**MAN OF THE YEAR** — Cardinal Joseph L. Bernardin of Chicago celebrates Mass at St. Joseph's Church, where he was ordained a priest 31 years ago, in Columbia, S.C. America's newest cardinal received the 1982 South Carolinian of the Year Award during the visit to the city of his birth. (NC photo from Wide World)



**GIFT FROM KOREA** — Chun Cheol Kim, right, presents Korean art books to Edward L. Henry, president of St. Michael's College in Winooski, Vt. The books are a gift to the college from Soon Ja Lee, wife of the Korean president. (NC photo)

# Matter of Opinion

## Big Brother hug your kid today?

(Guest editorial)

If contempt of court becomes more and more a national attitude, it is not because Americans fail to see a need for legal decisions in social areas. Justice Oliver Wendell Holmes Jr. persuaded generations to come that the law is more than words in a book. Yet this son of the Autocrat of the Breakfast Table, this Civil War veteran who served on the Supreme Court from 1902 to 1932, did not foresee the autocratic rule-by-decree that would come in American courts.

The Constitution is what judges say it is, in the words of Charles Evans Hughes. Today it enters the household in ways that could not have been perceived by the chief justice who retired in 1941. As judges issue edicts that attack the heart of family life, that tend to destroy the bond between parents and

### EDITORIAL

children, a thoughtful review of social judgments is in order.

A federal judge in New York set aside regulations that would have required family planning clinics supported by U.S. taxpayers to notify parents when minor children are given contraceptives.

Partisans called it the "squeal rule," and every American knows that squealers are bad people. Crooks would rather go to jail than squeal on a buddy.

If this curious distortion of the law and common sense is extended, there will soon be claims that a public school teacher may not "squeal" on a failing child by notifying parents of a need for help. Farfetched? If you think so, just wait.

Judges are humans. They are subject to personal and psychological tilts, and may be no more aware of some of them than the rest of us are. Trial lawyers know this. They try to avoid some judges, hope to plead before others, because they know that judgment is human and that judges make decisions based upon their personalities and beliefs.

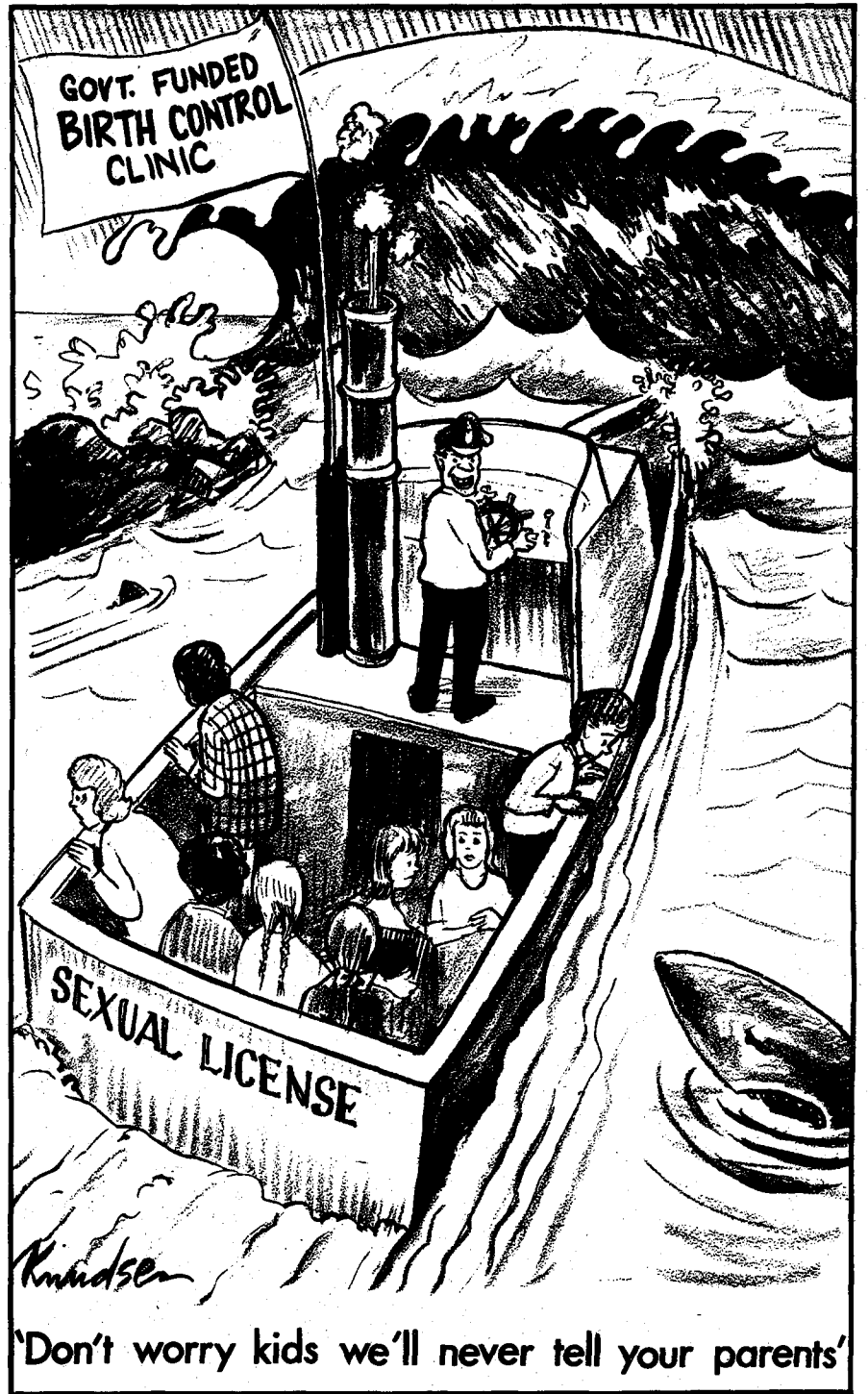
A judge who had an unsatisfactory childhood, who unconsciously resents parental influence, may not rule the same way in a case involving the family as a judge who as a child was part of a loving, supporting family circle.

Soviet children are taught to admire Pavlik Morozov, who at 13 was killed by angry villagers after he informed authorities that his father was giving shelter to prosperous during the forced collectivization of farms.

The lesson advanced by the federal court is that U.S. children should turn to publicly funded agencies for advice and counsel and should reject their parents as sources of loving guidance.

Embrace Big Brother, not Mom or Pop, rules the court.

—From *The Chicago Catholic*



## Letters to the Editor

### Israel's 'Catch-22'

To The Editor:

A letter of appreciation for your editorial of Feb. 11, "Israel's Agonies Soul of Democracy." Israel is in a maddening Catch-22 which you pointed out. Many countries look good because you can't see anything. Israel is an open society. She can only hope that along with the warts, outsiders will see the beauty marks as well. Unfortunately all too many seek out the warts and forget the process that allowed them to look in the first place. Such irritations however are the privileges of democracy.

Shepard King,  
Faith Mesnekoff,  
William A. Gralnick  
The American Jewish Committee  
Miami, FL

### Bishop: thank you for Lebanon gift

Bishop Edwin Broderick, Catholic Relief Services director, has sent a letter of thanks to Archbishop Edward A. McCarthy for the \$16,811 offering made for Lebanon.

"The people of Lebanon are struggling for survival and ask our support in prayer and Christian compassion," said Bishop Broderick.

"Please convey my deep appreciation to those you serve, and assure them that their gift will help in alleviating the suffering and great need in Lebanon."

### Women shouldn't be ignored

To The Editor:

It is regrettable that in the creation of new cardinals the pope has failed to include any women. When the Catholic Church is divided and confused, as it now seems to be, the remedy is to broaden its representative base to legitimize it among sectors of society that might otherwise be alienated. American corporations generally recognize this principle in selecting their boards of directors.

Perhaps the gravest crisis in church history occurred when residence of the popes at Avignon threatened to isolate them from the universal church. Then it was a woman, St. Catherine of Siena, who convinced

Gregory XI to return to the See of Rome. The woman's viewpoint might be equally beneficial today. Feminine leadership in government has already been popularly accepted in such diverse societies as India, Israel and Great Britain.

Since the College of Cardinals is not of scriptural origin, its all-stag membership tradition can be modified at will. No theological question is involved because the office is outside the structure of holy orders. It could, however, be a first step in making the Catholic Church an equal opportunity employer.

George M. Korb  
New York



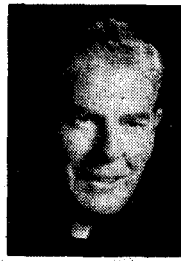
## Satan's power lives on

Lent is a most appropriate time to discuss the devil. He and his cohorts keep solidly in the news, in drama and fiction and theology.

Did it ever occur to you that the devil has more faith in God than you or I? He has no hope, because his separation from God, which he chose, will last forever. He has only hatred, not a shred of love for God. But faith is still there.

In this area, he measures up better than many of our contemporaries. Right? Like everything else in the past 15 years, Satan, Lucifer, evil spirits, fallen angels — call them what you will — have been analyzed by many, discarded completely by some, and believed in firmly by others.

A FEW YEARS ago Henry Ansgar Kelly pulled a switch on the God-is-dead issue, which flickered



BY MSGR.  
JAMES J. WALSH.

Kelly, the latter can read him that paragraph as proof that he never really denied him.

As you know since "The Exorcist," there have been countless imaginative trips into the world of darkness, all of which give Satan little reason to be peeved at his public image. He is indeed in the

**"To pronounce the devil dead or that he never existed demands far more faith than to accept his existence — and leaves more problems unsolved."**

into the news briefly and then was snuffed out. He came up with the contention that Satan really has been done in. His weird book, "The Devil, Demonology and Witchcraft" is a 137-page obituary, which erases historical realities as merely "quaint and curious lore."

What is even more curious is that as Professor Kelly drew to his final page of the book, he seemed to be experiencing severe temptations! It seemed that his faith in what he had written throughout the book wavered and I nearly flipped when he stuttered his final conclusion. He put it this way:

"Although it is possible that evil spirits exist, at the present time it does not seem probable; but whether or not they exist, it does not seem necessary to believe in them in order to cope with the problems of human life."

It could be that the professor won the prize that year for double talk. If the devil ever appears to

news. For a long time he has been kind of a funny bunny to many, the inspiration of endless jokes and stories and dramas. Generally speaking, except for the horror tales of recent date he generally comes off as a benign imp, a kind of challenging, devilish Red Baron.

IN RECENT YEARS attitudes have changed. The old parish mission of fire and brimstone does not go over with the same intensity today. More and more people, as wars and world poverty and oppression remain in the news, are beginning to say man has his hell on this earth.

Concentration camps, Bangladesh, Vietnam, Iran, Beirut, El Salvador, Guatemala and other evils seem to bear this out.

Scripture by no means goes along with this. There one finds an enormous amount of evidence not only in favor of belief in God but belief in the devil.

In the revised Dutch Catechism, considered a liberal document, we are reminded that "the existence of the angels — as also that of the devils — is a truth belonging to Catholic doctrine, and of which the Fourth Lateran Council speaks." Also the supplement of the Catechism reaffirms the belief that the devils had been first created in holiness by God, but "the rebellion of the wicked spirits became a source of evil for our human world."

KARL RAHNER comes out strongly against the attempt to depersonalize Satan. In referring to the Fourth Lateran Council, he says it "categorically declares that evil has not existed from the beginning, but that everything evil has temporal limits and arises from the free choice of creatures."

He adds that Satan and his devils "are the powers of the world in so far as this world is a denial of God and a temptation to man."

And he adds very significantly that this view "preserves the personal nature of the devils . . . since every essential disorder in the world is personally realized . . ."

How could one puny, cowardly man, Adolph Hitler, bring so much evil into the world, unless you realize that the prince of evil was aiding him? How could a group of old men in the Kremlin mastermind by their own intelligence the domination of the world and to a fearful extent succeed?

TO PRONOUNCE THE devil dead or that he never existed demands far more faith than to accept his existence — and leaves more problems unsolved.

The ocean of evil in our midst demands more than human malice as an explanation. Obviously there is a design and pattern engineered by an intelligence surpassing a human being's power. There is more at work than depraved human plotting.

(Msgr. Walsh is pastor emeritus of St. Agnes Church, Key Biscayne, Fl.)

## A list of 'Give Ups for Lent'

What should you give up for Lent? Well, if you're 10 years old or under, candy might be just the right thing. It will give you a little discomfort so you can feel good about yourself. It's a child's way of doing penance, but even for adults it can have salutary benefit. However, if you're 11 years old or older, you might want to reflect more deeply.

St. Paul, in his letter to the Philippians, gives some food for thought: "Fill your minds with everything that is true, everything that is noble, everything that is good and pure, everything that we love and honor, and everything that can be thought virtuous or worthy of praise." (Phil. 4:8)



BY FR.  
JOHN CATOIR

suggestions, if you'd like to be a better human being.

- Give up complaining; focus on gratitude.

**"St Paul encouraged us to 'fill our minds with everything that is true, good and pure . . .' because he knew that holiness is possible. In fact, if there is one thing upon which all spiritual luminaries agree, it is this: holiness is possible."**

It seems to me to be a question of concentrating on what you really want to do with your life. Who are you? Who are you becoming? Here are a few

- Give up pessimism; become an optimist.
- Give up harsh judgments; think kindly thoughts.

- Give up worry; trust Divine Providence.
- Give up discouragement; be full of hope.
- Give up bitterness; turn to forgiveness.
- Give up hatred; return good for evil.
- Give up negativism; be positive.
- Give up anger; be more patient.
- Give up pettiness; become mature.
- Give up gloom; enjoy the beauty around you.
- Give up jealousy, pray for trust.
- Give up gossiping; control your tongue.
- Give up sin; turn to virtue.

St. Paul encouraged us to "fill our minds with everything that is true, good and pure . . ." because he knew that holiness is possible. In fact, if there is one thing upon which all spiritual luminaries agree, it is this: holiness is possible.

It is the one truth you must never abandon. No matter how unworthy or sinful your life may be, Jesus died to save you. He will lead you to repentance and holiness, if you ask.

Holiness is possible. Go for it. Pray as though everything depended on God's grace, but act as if everything depended on you.

(Fr. Catoir is director of The Christophers.)

## Aftermath of the bomb

The possibility of war is not so much what people talk about these days. What's really gaining attention is what the aftermath of war would be in a nuclear age.

The past year has seen the emergence nationwide of an anti-nuclear war movement, with leadership coming from the American bishops. In addition, the Federal Emergency Management Agency has developed plans meant to prepare Americans for what to do in the event of a nuclear war.



BY  
ANTOINETTE  
BOSCO

The \$147 million Crisis Relocation Program thought up by the agency is supposed to tell us how to get out of the way should a nuclear bomb fall far enough from us that we're not immediately killed. These evacuation plans rely on host communities taking in millions of survivors.

Getting people to these safer areas from places like New York City, Pittsburgh, Austin, Texas, and other areas is based on an assumption of normalcy — like having transportation available, lack of panic and enough courtesy among those fleeing that nobody gets trampled. The host areas also must put out the welcome mat for the incoming hordes.

**THE BIGGEST CRITICISM** of civil defense strategy comes from people who say this "is really a plot to persuade Americans that they can fight, survive and possibly even win a nuclear war," writes Phoebe Hoban in *Omni* magazine.

Groups of scientists, like Physicians for Social Responsibility, have given graphic descriptions about the holocaust in the aftermath of a nuclear bomb.

Now fiction writers are drawing a picture of what survival might mean in a spate of new books. I picked up two recently at a bookstore. One looked like a book for children, the other for teen-agers.

The first book tells its story in a series of cartoons titled *When the Wind Blows*, by Raymond Briggs, it is published by Schocken Books. The book is a running dialogue involving a retired couple in a rural isolated area of England.

Next to a frame saying, "It looks as if there's going to be a war, Dearie," one reads "Another Sausage, dear?"

**AS THE** conversation moves back and forth, the contrast between sane everyday activities and the insanity of war packs an effective emotional wallop.

The book shows an ordinary retired couple trying to follow the instructions given by the government in a pamphlet titled *The Householder's guide to Survival*. The couple understands the pamphlet no more than they understand by the end of the book that survival didn't work. They fade away, comforting themselves with phrases from the Bible.

The other book, *Jenny*, was written by Yorick Blumenfeld and published by Little Brown. It is written as the diary of a woman who lives through a nuclear blast in an underground shelter with a small group of men, women and children.

The realism is heightened by the handwritten pages. The first-person style is powerful, disclosing the personal dehumanization of these people and the changes that result in their values and mores.

**JENNY IS** a profoundly upsetting book that makes you ask more than once: If this is survival, who wants it?

As John Mack, Pulitzer Prize winning author and psychiatrist, writes on the book's back cover, "Blumenfeld blows away the illusions."

## Unilateral disarmament

When I wrote a few weeks ago that I thought unilateral disarmament was not an acceptable solution to the problem of preserving the peace in the world today, I expected that there would be those who in disagreeing with me would say it was the only possible Christian response. I was not disappointed in this expectation.



BY  
DALE FRANCIS

I have great respect for the question and for those who come to a position other than my own. It was a question I faced, as did most men of my generation, more than 40 years ago. My education had been at a Mennonite college where pacifism was an essential tradition. Many of my friends, men I respected, had come to the decision they had to be conscientious objectors. I had the greatest respect for pacifists and pacifism and I was myself a personal pacifist. I remembered and took most seriously the words of Jesus who had told us our response to those who strike us must be to turn the other cheek.

But I faced the fact there was an ambiguity in my own attitude. I was a personal pacifist, I would in fact turn the other cheek. My ambiguity came in my attitude towards unjust attacks upon others. If you remember the time then you know there was not the sensitivity to the plight of the Jews in Nazi Germany that came later in the general population. I had met and talked with Jewish refugees from that terror. In a column I was writing then I wrote of this great evil and what I said was that the civilized world could not allow this to continue. I realized that I was saying that it was necessary to bring an end to this evil in the world and that there was no way to do this without the use of force. I came to a realization that even

though I was sincerely a pacifist where my own person was concerned, I was not a pacifist where attacks upon others was concerned.

It was not for me a matter of the same immediate urgency that it was for most of my contemporaries. I was at the time the pastor of a Protestant church, my draft classification was 4-D. But I reached the conclusion that having come to the position I held, I could not exempt myself from its consequences. I enlisted in the armed forces on the day this nation entered the war, not in a burst of patriotic fervor but because I had made the decision to do so many months before.

**BUT BECAUSE** I know what a difficult decision it was for me, I have the greatest respect for those who face the same hard question and come to a decision different than my own. I do not doubt at all that Our Lord taught personal pacifism. But I remember that He in His encounters with soldiers never suggested that there was something inherently wrong in their profession. It may be a rationalization on my part to protect my own conviction but I do not find that the concept of protection of others and of the peace through the military is contrary to Christianity.

An argument used to defend unilateral disarmament is that in doing this we would be showing our trust in God. We are now, it is said, depending on our national leaders, on armaments for deterrence, but by ridding ourselves of all armaments we would be placing our trust in God. I have written of this before, this is alien to my concept of belief in God. I believe that God expects us to do all within our own power to solve our own problems. We should pray as we try to do this that we will do so faithful to the teachings of Christ. But we should not abandon the attempt to solve our own problems, saying we'll just trust God will solve them for us, because this would be unfaithful to the intelligence He has given us.

**NO ONE** wants war, a nuclear conflict would be a fatal tragedy to all of mankind. We must dedicate ourselves entirely to the cause of peace and of nuclear disarmament, this must be our total dedication. But in this imperfect world the idea of disarmament of those committed to freedom and belief in the dignity of every individual seems to be a recipe for war and not peace.

(Dale Francis is a nationally syndicated columnist.)

## Don't be a slave

**Q.** Do you think it is possible to become addicted to eye drops — stuff like Visine and Murine? I think I am addicted. My eyes are red and feel irritated so much that I use eye drops now about every hour. My eyes feel bad because I do not get much sleep and I read a lot in connection with school work. I just started college this year. (Washington, D.C.)



BY TOM  
LENNON

**A.** One does not become addicted to eye drops in the same way that one becomes addicted to heroin, alcohol, cocaine or nicotine. But be aware that the variety of human addictions is endless.

One can become a slave not only to eye drops but to junk food, television, rock music, reading mystery stories, football, getting more and more money, biting one's fingernails, knitting, going to movies, sleeping, working and so on.

One young man was so addicted to jogging every day that his marriage ended in divorce, because his wife couldn't stand all that running.

**A FEW YEARS** ago I became aware that I was becoming addicted to a particular cold remedy. I would take some at the first sniffle and be lulled into a very relaxed state. As soon as I saw what was happening I checked with my doctor about another cold treatment.

For quite a few years now I've told friends jokingly that I'm addicted to going to a health spa for aerobic exercises and swimming. A counselor, upon hearing this, murmured, "What a wonderful addiction!"

But most addictions are not wonderful, mainly because some activity, substance or object is controlling us, whereas we should be the ones in control.

Your addiction seems harmful on still other grounds. You are headed for eye trouble. The redness and the irritation are nature's signal that you are abusing your eyes.

**AT THE** pharmacy last night I checked a warning on a container of eye drops: "If relief is not obtained within 48 hours or if irritation or redness persists or increases, discontinue use and consult your physician."

What seems needed in your case is radical surgery on your lifestyle. Get more sleep — no matter what good times you have to give up. Pace yourself in reading and take needed breaks from the printed page.

And have an eye examination, partly to see what problem such frequent use of the drops might be, and partly to see whether you need other care.

In any event, make sure you control the eye drops. Don't let them or any other addiction ever control you.

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

(NC News Service)



## When a spouse walks out

Dear Mary: My husband walked out on me and sued for divorce; therefore, I'm a single parent. It hurts the children, for they don't get a visit, a call or a card from their father. How do I handle that best? Because of less income the children have hard ways to go. All I think I can do is pray and tell the children to pray. Is that fine? — Kentucky

What do you do when all you feel is hopelessness? After a 17-year marriage your husband leaves you (another woman involved) and you try to cope with the anger and pain of your three teenage sons torn between their love for both parents, plus trying to cope with your own hurt and anxiety. Prayer is all I have — I need a friend. — Mississippi

My wife left me a few months ago. All of it was a real big surprise and shock for me. — Pennsylvania

Such letters, once unheard of, are becoming more frequent in our mail. The readers who have suffered these breakups cannot understand what has happened. Clearly our society has changed in ways that make such behavior possible, and the spouse who is left is the victim of that changing society. How has our society changed?

1) Changing lifestyles — Frequently both spouses work. Husbands and wives spend their day apart, each in the company of other people's spouses. The satisfactions they get at work may



BY DR. JAMES AND MARY KENNY

exceed the rewards of family life, particularly if children or elderly relatives are making family life stressful. Then spouses reunite in the evening when everyone is worn-out. Weekends may be filled with family chores. Family life begins to pall.

2) The do-your-own-thing culture — While we may deplore an outright me-first ethic, all of us have been touched by this modern I-deserve-a-break philosophy. It is a major theme of advertising. A frustrated and bored spouse might reason, "I have only one life to live, and I must grab this chance for happiness before life passes me by."

3) Unilateral Divorce — However much we endorse marriage preparation, marriage education and communication, the stark fact remains: It takes two to build a marriage, but only one to

break it up. When one party declares, "I want out," the other party has little recourse.

We have no easy answers to the increase in divorce. Neither our society nor individuals have learned to handle it well.

Our reader who declared, "I need a friend," is on the right track. Raising teen-agers is difficult. Raising teen-agers alone is practically impossible.

Seek out individuals, widowed or divorced, who share your problem. Look for groups of single or divorced people. Many in the group will have very different concerns, but hopefully, one or two will become your friends.

Second, reach out to others in trouble or pain. This may seem absolutely crazy at first glance. Reaching out is most difficult when we ourselves need nurturing. However, we must try to give when we feel we have nothing to give. It is precisely at such a time that we need the healing which comes from caring for others. Perhaps you have a room you could rent to someone who needs to live in a family. Perhaps you could "adopt" an elderly neighbor, a project for you and your children.

Seeking God through prayer is one answer. Seeking God in your neighbor is the other.

(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.)

## Lent I: a family crisis

And Jesus, seeing his mother there beside his beloved disciple, said to his mother, "Woman, behold your son." Then he said to his disciple, "Son, behold your mother."

The second words of Jesus constitute one of his greatest gifts to us, his mother. At that moment, however, she was a very human mother filled with the almost indescribable grief that comes from seeing one's child die in pain and ignominy. Death of a child is probably the rawest grief one can experience, and Mary went through it as a parent alone, without a husband. How can we think she will be insensitive to our pain? To our family problems? To our church needs?

The words have meaning on two levels. In those days, Mary could not have survived without a family and the sole surviving child was dying. In his last words, Jesus met his responsibility as son in providing for his mother's future.

IN THE same way, he bequeathed her to all of us, under the title of his church, providing for our future. By giving her to his beloved disciple, John (although some scripture scholars dispute just who this was), he gave her to us for all time.

Many have dropped their prayer and devotion to Mary because of the distortion that came to represent her through the zeal of Christians the past few centuries. For some, she became more divine than Jesus. So idealized were her perfection and passivity that she became hard to relate to as a person. Yet, she was a very real woman with feelings of joy, concern, and grief.



BY DOLORES CURRAN

Sr. Fran Ferder, F.S.P.A., has written what I consider some of the most beautiful words on Mary. They appear in the *Family Healing Manual* of Paulist Press' Paths of Life Series. She writes:

"Almost 2000 years ago, a family we have come to call holy began their life together. It started with a crisis — a pregnancy that had not been planned and a confused young groom considering a quiet divorce. Soon, there was another problem — an unexpected business trip at the worst of all possible times. All the carefully made plans suddenly changed. There was an uncomfortable journey and a lonely birth. The difficulties must have seemed endless to this young couple — frightening threats on their child's life; moving without a moment's notice; and then, moving again just when things seemed to be settling down.

"Later, there was the adolescent crisis — the teenager who wandered off, at first frightening his parents with his unexplained absence, then

bewildering them with his plans for the future. Eventually, death touched their lives. At some point, Joseph died, leaving Mary a widow, a parent alone, with all the heartache and emptiness that follows death. The child, the searching adolescent, had become an adult. He was different, not accepted. The neighbors didn't like his lifestyle. They disapproved of the company he kept. They grew to hate him. Finally, they murdered him. The family unit was gone now. Only the widow was left. She grew old. Alone.

"MARY, JOSEPH, and Jesus were a family much like any of our families today. They knew fear, loneliness, confusion, disagreement, and disappointment. Sometimes, in our religious fervor, we may tend to spiritualize away the full and painful impact of the problems they faced by believing that they had direct access to solutions through angels and dreams. The fact is that they were close to God, a God who spoke to them through the persons and events of their lives. But our families today have the same access to this same God."

Sr. Ferder's profound words ring a comfortable bell in families today who experience pain and problems but who feel that Mary is too remote and unapproachable to go to in times of need. Let's reflect on her life and then on ours, searching out the similarities. And then let's remember Jesus' words as He bestowed his wonderful gift upon us, "Son, behold thy mother."

(Contributed by Mimi and Terry Reilly)

## Family Night

### OPENING PRAYER

Dear God, our loving father, thank you for bringing us together as a family during this holy Lenten season. Help us to grow in our love and concern for each other and for other people too. Teach us to love in an unselfish way, the way your son Jesus did. Amen.

### ACTIVITY IDEAS

Young and Middle Years Families —

**SORROW-TO-JOY CROSS** Materials: large sheet of paper, magazines, paste. Draw a large cross. Have part of the family look through magazines for pictures and words that mean sorrow, hardship, suffering. Have the other half of the family look for words and pictures that mean joy, happiness, loving, and caring. Paste all the sorrow pictures and words on the vertical beam of the cross and all the joy

pictures and words on the horizontal beam. Hang it in the house as a reminder of the needs others have. Talk about how each family member might help to change sorrows into joy.

**Adult Families** — Read Matthew 16:21-18, where Jesus speaks about his suffering and tells us what it takes to be his follower. Talk about what this means in practical terms, using examples from

your own lives. Make a list of the many ways in which we compromise by making selfish choices. Then list the many ways in which a person can choose to live his or her life as a follower of Jesus.

### SHARING

Have each family member share a time during this season of Lent when they felt real hope.

# Scriptural Insights

## LENT II — COOPERATING WITH GOD

Readings: Genesis 15:5-12, 17-18; Philippians 3:17-4:1; Luke 9:28-36

By Fr. Richard Murphy, O.P.

Today's readings teach us what marvelous things happen to men and women when God enters their lives. They especially illustrate the fact that when God comes into the picture, the routine we all fall into is broken and our eyes are opened upon an exciting new world.

In ancient times and in our own, God has done great things through His heroes. Their names are well-known: Abraham, Paul, and best of all, His only Son, Jesus.

More than 3,000 years ago, the Lord took Abraham outside his tent and, beneath the star-studded canopy of a Palestinian night, entered into a covenant with him, promising him a posterity more numerous than the stars, and a land to live in. No contract, this, but a sort of agreement freely and graciously initiated by God Himself with this wanderer from Ur of the Chaldees.

THE COVENANT was sealed by a sacrifice. The participants walked between the divided bodies of animals and birds, saying by this symbolic action: "May what has happened to these victims happen to me if I do not keep my side of the covenant."

Much, much later, God entered into the life of a Pharisee named Saul. Wholly dedicated to the Law, Saul/Paul became the apostle to the gentiles. Despite many dangers and active opposition, he tirelessly preached the good news of salvation through Jesus the Lord, always looking forward to the day when He would "transfigure these wretched bodies of ours into copies of His glorious body."

Jesus is the greatest of all God's heroes, and an incredible, unexpected kind of Savior. "While we were yet sinners," Paul would write, "God sent His only Son into the world to die for us" (Romans 5:8). So formidable a task was this that, to

strengthen Him for the ordeal and for the encouragement of the apostles, God permitted something wonderful to happen — the transfiguration, a manifestation of Jesus' divine nature which was normally kept under wraps.

As Jesus prayed, everything about Him became lightsome and bright. Moses and Elijah, representing the Law and the Prophets, appeared and spoke with Jesus about His coming death in Jerusalem. Taking all this in, Peter sought to prolong the marvelous moment. He opened his mouth, and promptly put his foot in it. "Let us build three dwelling-places . . .!" A mysterious cloud enveloped the scene and a voice was heard from it saying, "This is my Son, the Chosen one. Listen to Him."

If I listen to Him, what will happen? Can I still be me?

IF I COOPERATE with God I will certainly become a better person and

change for the better. The ordinary things in nature change and are improved without losing their identity. Carbon becomes a diamond, sand becomes glass, and the egg in the nest may become a trilling mockingbird. Bumbling Peter became the Rock!

My attitude towards sin will change if I listen to the Master. I have a terrible temper, my passions are very strong, I can't seem to help myself. Precisely, but with God's help, especially during Lent, I can turn from my sins and know real freedom.

My attitude towards God can improve. Covenants are like marriages; they must be kept fresh and the partners must articulate their love and thankfulness and forgiveness. One listens to God, and talks to Him.

When God enters a person's life, wonderful changes come about. Under fearful pressures, we can stand fast, for our models are now Abraham, and Paul, and Christ Jesus.

(Alt Publishing Co.)

## Facts on annulments and the virgin birth

**Q.** For the past five years I have attempted to assist a sister whose 26-year marriage, with two children, was dissolved by a tribunal on the grounds that they were psychologically incapable of a real marriage commitment. Her spouse was immediately married by a Catholic priest to another woman.

I find it difficult to understand why the Church allows her tribunals to dissolve marriages this way! My sister remains single and lonely because she cannot believe the Church so easily allows her remarriage. Please explain this to me. (Florida)

**A.** I have explained annulments and the annulment process in detail often in this column. It is not possible to repeat everything here, but I must point out some major misunderstandings you and your sister seem to have.

An annulment does not "dissolve" a marriage. It is a declaration by competent and highly trained authorities in the Catholic Church that no mar-



BY FR. JOHN DIETZEN

riage ever existed between those two people.

This has nothing to do with the length of time they were married or how many children they have. It means, very plainly, that some circumstance involved in that relationship made impossible any true marriage commitment, in the Catholic and Christian sense of that word, between those two people.

The church by no means reaches this conclusion as you say "so easily." Declarations of nullity come only after lengthy and intensive investi-

gations, with every possible piece of helpful information obtained from both parties, their families and their friends.

These investigations, along with their interpretation and analysis, sometimes take several years. Your sister and you must know this since she was herself part of this process.

If your sister remains unable to reconcile herself to this decision, please ask her to discuss it with a priest in her parish or even with your diocesan tribunal. She clearly needs help to situate herself honestly and comfortably in her present spiritual situation.

**Q.** I have always thought it was Catholic teaching that Jesus was born of Mary while she was still a virgin. Now I hear that some top theologians deny this. Is this true? (Missouri)

**A.** No, it is not true. There is no ranking Catholic theologian that I know of who denies what we call the virgin birth of Jesus, though many aspects of this teaching remain profound problems in Catholic as well as Protestant scholarly circles.

One of these is, for example, the problem of just what the Church's official declarations about the virgin birth (in the various creeds, for instance, and in some of the ecumenical councils) actually meant. Usually such

declarations are intended to combat some erroneous teaching of the time; so a knowledge of just what the Church was trying to refute is essential to understand the precise meaning of these doctrinal statements.

As with the Bible itself, it is misleading and dangerous to approach Church documents for answers to questions which were not even being addressed at the time, or which these documents did not intend to address.

Interestingly, while many passages in Scripture support the teaching of the virgin birth of Christ, some others seem to create a problem about it. Large parts of the early Church seemed to have been unaware of any doctrine about the virgin birth even many decades after Jesus died. Outside of St. Luke's story of the conception and birth of Jesus, practically all the New Testament is silent about a virgin birth tradition.

As you can see this becomes quite involved and deserves a great deal of open study. But again, no top theologians are denying the virgin birth of Christ. They do often insist, as we would expect them to, that they have no fear that honest discussion of the virginal conception of Jesus will lead to a traumatic choice between modern scholarship and teachings of the Church.

(A thorough explanation of the meaning of marriage annulments and the steps followed by the Catholic Church in the annulment process, are included in Father Dietzen's book, "The New Question Box," available from Guildhall Publishers, Box 325, Peoria, Ill. 61651. \$7.95, including postage and handling.)

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## Nun's faith works TV miracles

"Everyone is after the sinner," says Mother Mary Angelica, abbess of Our Lady of Angels Monastery in Birmingham, Alabama. "I want to reach the man in the pew — the man who is really trying to live a good life in this rat race, dog eat dog, world. I want to make the scriptures relevant to the executive, the plumber, the ditch digger."

After visiting a Christian broadcast station in Chicago a few years ago, Mother Angelica discovered what seemed to be an easy way to reach the masses — television.

With the prayerful help of her 12 monastic sisters, she built first a TV studio and then an entire satellite network from an initial investment of \$200.

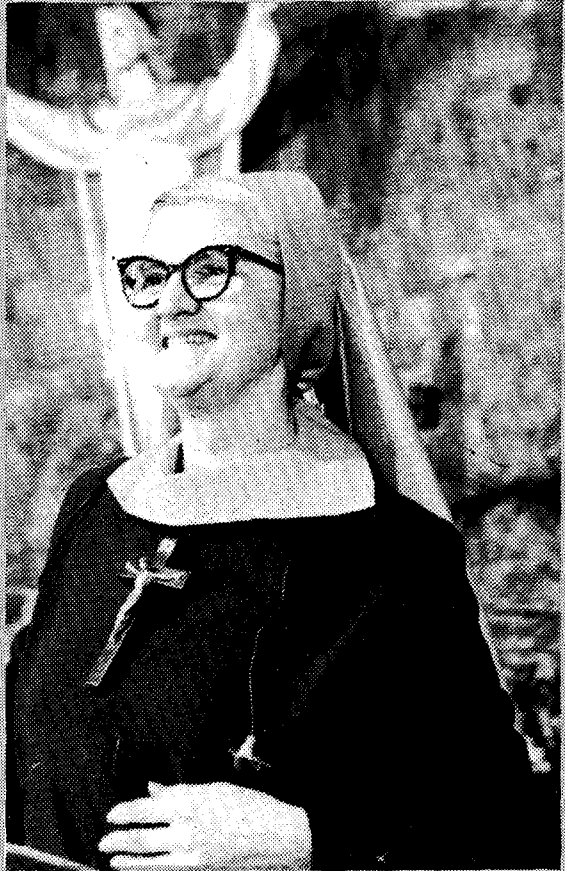
**THE ETERNAL WORD TELEVISION NETWORK** was launched August 15, 1981. It now transmits four hours of programming every night from 8 to midnight free of charge to cable systems and individuals and currently reaches 58 cable systems nationwide representing over 800,000 homes.

Each night's format combines two hours of Catholic religious programming with a well rounded fare of family entertainment, including children's shows, feature movies and "how to" programs.

Without preaching or soliciting funds, EWTN strives to reach "the man in the pew."

Mother Angelica's own series, entitled "Mother Angelica Talks It Over," airs twice weekly.

Bishops from across the country have come to the network to produce a series called "Shepherds and the Spirit." Plans are to make this an ongoing series for EWTN.



Mother Angelica founded the nation's first Catholic cable network. (Voice photo)

Catholic programs aired on EWTN that are produced elsewhere include "American Catholic," with Father John Powell; "Life is Worth Living," with Bishop Fulton J. Sheen; "30 Minutes With Father Manning," with Father Michael Manning and "Christopher Close-Up" with Father John Catoir.

EWTN does not have commercials on the network. Instead, the viewer is provided with prayer spots, shorts on the lives of various saints and spots on the significance of certain feast days in the Catholic Church.

All of EWTN's accomplishments have been achieved through faith in the providence of God. Although satellite time runs around \$150,000 a month, and other expenses push the annual cost to at least \$2 million, the network does not solicit funds on the air.

"I don't believe the Lord wants our network to be a fund raising network," says Mother Angelica. "The Lord says 'Give freely' — we have given freely. I think the Lord will inspire people who are being fed by the network. They know enough about expenses to know that you don't pay for satellite time and electricity and a staff with nothing. I think they will be inspired. If I manifest a care for them first, they will manifest a care for us without my having to ask. The essence of Christianity is love, is it not?"

Presently, EWTN is on West Boca Cablevision, Inc., Channel 46, 8-12 Midnight; Selkirk Communications, Channel 27, 8-12 midnight; Americable Associates, Channel 34, 8-12 midnight and hopes to be on Video Design Cable very soon.

If you do not receive EWTN, call your cable operator.

## 'Living Dangerously' lacks focus

• **LOVESICK — PG, A-III**

This romantic comedy is yet another tale of male mid-life crisis spun out against that favorite backdrop of filmmakers with nothing very urgent on their minds, Manhattan's fashionable Upper East Side. Dudley Moore plays a psychiatrist suddenly stricken with true love even though he already happens to be married. Its benign view of adultery as something relatively trivial makes the movie A-III, for adults.

• **THE TREASURE OF THE FOUR CROWNS — PG, A-II**

A perfectly dreadful Spanish-made 3-D movie about a Mission Impossible attempt to recover some crowns with mystical power from the hands of the villainous head of a cult. With the emphasis upon things whizzing out at you and murkily photographed, it's almost literally unwatchable, a perfect recipe for boredom and eyestrain. Some violence makes it A-II, for adolescents and adults.

## CAPSULE REVIEW

• **THE YEAR OF LIVING DANGEROUSLY — PG, A-III**

Set in Indonesia in 1965, the film pairs a stalwart if inexperienced young Australian correspondent (Mel Gibson) with a Chinese-Australian cameraman (Linda Hunt) who slowly enables the Australian to see the chaos and poverty of Indonesia through non-Western eyes. Gibson also embarks on a torrid affair with a British intelligence agent (Sigourney Weaver) as the world about them veers ever closer to violent upheaval. The re-creation of place and era is very effective, but the characterization is sketchy in the extreme and there is profound lack of coherence, focus and dramatic energy. The film is suffused with compassion for the poor and oppressed, but it is an unfocused, paralyzing compassion that seems not much different from despair. Thus, it is a sometimes striking but finally annoying and unsatisfactory film. The love affair makes it mature fare, A-III, for adults.

## 'Lovely fable' is Greene's latest

**Monsignor Quixote**, by Graham Greene. Simon and Shuster (New York, 1982). 221 pp., \$12.95.

Reviewed by Katharine Bird  
NC News Service

Graham Greene's delightful, gentle novel is packed with treasures for anyone who has been charmed by Greene in the past or by the original "Don Quixote," Cervantes' classic.

Greene's latest novel tells the meandering tale of a gentle parish priest, Msgr. Quixote, who has grown old in caring for his parishioners in the tiny town of El Toboso, Spain. But what makes the novel so intriguing is the way Greene has taken some of the situations found in Cervantes' work and rewritten them in modern day terms.

**THE CLEVER** fiction used by

Greene is to make Msgr. Quixote the descendant of the fictional character. And, like his famous ancestor, Msgr. Quixote sets out on a journey, and finds adventures, with Rocinante, his broken-down car, and his companion, Sancho, the communist ex-mayor of El Toboso.

## BOOK REVIEW

Msgr. Quixote may not be up to date on the latest theological insights, but he has grown wise in the ways and needs of human beings. As he and Sancho slowly make their way across the countryside, the old men dispute their respective systems of belief: Catholicism vs. Communism. In the process they discover how much they admire and love each other.

Despite many comic incidents, the novel's underlying theme is serious. "Monsignor Quixote" is an exploration of what faith is and where morality lies.

**THE TWO** companions discuss the meaning of faith at length. At one point, the priest asks his friend what it would be like to live in a world without faith. For Msgr. Quixote life without faith is like "living in a desert without end. No doubt. No faith." He confesses he himself lives "in a mist, unable to see a path, stumbling." And yet he never refuses to help a person in need or to strike out, like his famous ancestor, against something he considers evil.

"Monsignor Quixote" is a lovely fable by a storyteller who has polished his craft well.

## Kentucky seminary's alumni plan reunion

Alumni of St. Mary's College Seminary in St. Mary, Kentucky, are invited to a reunion which will be held in Bardstown, KY on July 22, 23 and 24, 1983. The seminary was forced to close its doors in 1977 after serving the Church for more than 156 years. Anyone interested in attending the reunion may contact John Poland, 227 Old Riverside Road, Baltimore, MD 21225.

# Day named for Bon Secours sister

After 53 years of dedicated service to the sick and elderly, Sister Helen Mary Clements, the "Building Nun" of the Sisters of Bon Secours, has retired as Director of Development at Villa Maria Nursing and Rehabilitation Center in North Miami.

St. Valentine's Day 1983 will always be remembered as "Sister Helen Mary Day" at Villa Maria as co-workers, family, friends, political figures and health care professionals paid tribute to her in a day-long series of events and celebrations.

Highlight of the day was a "This is Your Life" program attended by admirers and well-wishers in the gaily decorated auditorium. Some of the honors bestowed on Sister included:

—The Hon. Howard Neu, Mayor of North Miami, proclaimed "Sister Helen Mary Day" in North Miami.

—The South Florida Chapter of the

American Institute of Architects presented an honorary award for her work in planning and building health care facilities for Bon Secours around the country.

—Establishment of a "Sister Helen Mary Fund for the Poor," which will be an ongoing program that has already attracted substantial donations.

—A plaque in her name, presented by Warren R. Slavin, executive vice president of Villa Maria, has been mounted in the center's main lobby.

A special morning Mass was held in the Chapel as well as an afternoon Mass with Monsignor John W. Delaney serving as Celebrant, closing the day's activities.

While she is stepping down as Development Director, Sister Helen Mary will remain active at Villa Maria, performing various volunteer duties.



Howard Nue, Mayor of North Miami, presents Sister Helen Mary with a proclamation.

## Biscayne begins drug/alcohol series

Biscayne College's traveling alcohol/drug education series will begin at St. Brendan's High School, 2950 S.W. 87th Avenue, Tuesday, March 1, at 7:30 p.m. The series, a substance abuse ministry training program, will continue for four successive Tuesdays, with two-and-a-half hours of class each week. Each month the program moves to a different location in the archdiocese. The April series will be at St. Rose of Lima, Miami Shores.

The classes, taught by alcohol/drug professionals, are geared to people who work with or have an interest in upper grade school students and teenagers, such as teachers, counselors, administrators, clergy, religious, coaches and interested parents. Participants who complete the ten hours professional training receive a certificate and CEU's.

Registration is limited. Call 625-6000, x127, or 620-4501 for further information and a brochure.

## Entrance exam at Chaminade

The entrance exam for students interested in attending Chaminade High School, Hollywood, this Fall term will be held on Saturday, March 12th at 8 a.m.

Students will be required to report to the Main Office, 500 Chaminade Drive, by 7:45 a.m. Testing will begin promptly at 8 and conclude by 11 a.m.

Required registration forms for the test and further information may be had by visiting the Admissions Office on campus, or by calling 989-5150 (Broward) or 624-1681 (Dade) weekdays between 8 a.m. and 3:30 p.m.

## Training days for special ministers

Saturday, March 5 — Immaculate Conception Parish, Hialeah (Spanish) — 10 a.m.-3 p.m.

Saturday, April 9 — St. Bernadette Parish, Hollywood — 10 a.m. to 3 p.m.

\*\*Saturday, April 30 — Blessed Trinity Parish, Miami Springs — 10 a.m. - 3 p.m.

Requirements: The pastor should send to the Office of Worship and Spiritual Life, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138, a letter of recommendation including the names of all those he wishes to appoint, specifying which training day they will attend and

enclosing a check to cover registration fees for all those attending (4.00 per person, including lunch and materials). Checks should be made payable to the Archdiocese of Miami.

For further information please call the Office of Worship and Spiritual Life at the Pastoral Center, 757-6241, Ext. 351/2/3 and speak with Mrs. Blank or Mrs. Vandenberg.

PLEASE NOTE THE CHANGE IN DATE FOR THIS TRAINING DAY FROM APRIL 16 TO APRIL 30.

## Sr. St. John Colee

Sr. St. John Colee, 86, died Feb. 10th at St. Joseph Convent in St. Augustine.

Sr. St. John spent 23 years of ministry in Miami and Coral Gables including assignments at St. Theresa, Gesu, Sts. Peter and Paul and St. Mary's during the 1930's and 40's.

Sr. St. John also served at Im-

maculata LaSalle High school between 1959 and 1966.

Sr. St. John, a native of St. Augustine, professed vows with the Sisters of St. Joseph in 1920.

A funeral liturgy was held for her Feb. 12th at the Motherhouse Chapel of the St. Joseph convent and she was buried in the San Lorenzo Cemetery in St. Augustine.

# It's a Date

### Bazaars

St. Mary Magdalen parish in Miami Beach will be holding a George Washington days celebration white elephant sale on Feb. 26th from 10:30 a.m. to 2:30 p.m. and 4:30 to 7 p.m. and on Feb. 27th after all masses. Cake, food, clothes, household items.

St. Vincent de Paul church is holding a mini bazaar on March 6th from 1 p.m. to dark. Games, food, article booths.

### Single/divorced/widowed

The Dade Catholic Singles Club will go bowling on Feb. 26th from 8:30 p.m. at the Don Carter Kendall Lanes, 13600 N. Kendall Drive. All Catholic Singles, ages 20 to 39, are welcome. For more information call Brian 441-0594.

St. Juliana's Separated and Divorced Support Group welcomes you to be with us for our regular monthly meeting on Wednesday, March 2nd, at 8:00 p.m. in the cafeteria located at 4500 S. Dixie Highway, W. Palm Beach. Guest speaker will be Mrs. Karen Hill, Vice President of a Savings and Loan Assoc., who will discuss "Handling Financial Problems as a Single." Fellowship and refreshments always available. Please call Betty 655-4653 or Mary 833-8255.

### Potpourri

The Mother's Guild of Our Lady of Lourdes Academy will hold their annual auction at the school auditorium, 5525 S.W. 8th Street, Miami, on Friday, February 25, 1983. Cocktail hour & browsing: 7:00 p.m., auction: 7:30 p.m. to 11:00 p.m. and Saturday, February 26, 1983, browsing: 1:00 p.m., auction: 1:30 p.m. to 5:00 p.m. There will be many items of value, like furniture, silver, china, paintings, etc.

St. Lucy's Women's Guild of Highland Beach will have an installation Mass for the new 1983-1984 officers at St. Lucy's Church on Tuesday, March 1st, at 10:30 a.m., followed by a luncheon at the Holiday Inn, Glades Road, Boca Raton. Mr. Robert Schultz, a member of the Board of Directors of Hospice, will be the speaker. For reservations, call Mrs. Estelle Lee at 368-1848.

The Catholic Youth Organization (CYO) of Our Lady of the Lakes Church will hold a Car Wash on the church grounds at Miami Lakeway, just off 67th Avenue on Saturday, February 26th from 10 a.m. to 2 p.m. The cost is \$2.00 for cars and \$3.00 for vans. Your support is greatly appreciated.

Blessed Sacrament Women's Club of Oakland Park will have their Spring Luncheon and Fashion Show at Stouffer's Lauderdale Surf Hotel, 440 Seabreeze Ave., Saturday, March 5, at 11:30 a.m. For reservations and tickets call 776-7928 or 772-4830.

The 1983 Archdiocesan Mass honoring couples celebrating their twenty-fifth and fiftieth and over-fiftieth wedding anniversaries scheduled at San Marco Church on April 16th at 2:00 p.m. has been changed to April 9, 1983 at 4:00 p.m. Bishop Nevins will still be the celebrant.

St. Clement's Church will hold a variety concert on March 4th at 7:30 p.m. The concert will include ballet, dancing, singing and instrumentalists. Admission \$3. For reservations call 563-1183.

St. John Fisher Parish will hold a week to reflect and pray from March 5th-11th. On Sunday from 7 to 9 p.m. there will be a special mission time for teenagers. The Mission mass will be celebrated at 9 a.m. each morning followed by a discussion time. All are welcome.

Hospice, Inc. is presenting two five session workshops in Grief Recovery, Coping With The Loss Of A Loved One. One group will be held at the Miami Beach Jewish Community Center, 4221 Pinetree Drive, Miami Beach on five consecutive Thursday afternoons from 1:00 p.m. to 3:00 p.m. A donation of \$25.00 is requested. Another group is scheduled to meet on five consecutive Wednesday afternoons from 1:00 p.m. to 3:00 p.m. at the Hospice, Inc. office, 111 N.W. 10th Ave., Miami. A donation of \$25.00 is requested. For further information or registration call 325-0245.

Deadline for the It's a Date section is the Monday before each Friday issue. Please send to It's a Date, The Voice newspaper, P.O. Box 38-1059, Miami Shores, Fla., 33138. Because of postal regulations we cannot print notice of bunco games, bingo, or raffles. For our convenience double space notices in lower case, beginning with the name of the church or organization and continuing with only the basic information regarding time, place, tickets, and a brief description of the event.



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# SACRAMENTS

## Divine sparks in our daily lives

By Father David K. O'Rourke, O.P.  
NC News Service

I would ask you to picture two scenes.

The first scene took place in a kitchen. A father was the image of complete frustration after his rebellious teen-age son stormed out of the house.

"What that kid needs," he said, still facing the door, "is a strong hand."  
"I know," his wife said halfheartedly.

**THE HUSBAND** turned to the table where she was sitting. "But when I try to be strict with him" he said, in a voice that sounded more hurt than angry, "you always support him, not me." He paused and after a moment, with his voice breaking, asked his wife, "Why do you do that to me?"

The woman looked startled. Then she stood up and put her arms around him. "I don't know why I do it," she said. "My mother-hen instincts, I guess. But I'll try not to."

The second scene took place a thousand miles away from the first. I was measuring out the proportions of cement, sand and gravel that a group of parishioners were shoveling into a bent and clanging portable cement mixer. It was the one piece of equipment owned by the orphanage where we were working.

A few feet away the older boys from the parish's youth group were assembling the forms for a foundation we were going to pour.

One couple, kneeling in the mercilessly hot, Mexican sun were trowling the surface of a just poured sidewalk, while another couple sprinkled the surface with water to keep it from drying in the desert heat.

**NOW I WOULD** ask you to picture something else. For a moment think of the sacraments. What comes to your mind? Priests performing sacred rites? Families gathering in a church for a religious ceremony?

Quite possibly that is what comes to mind. For the sacraments begin in a ritualized setting. But I want to suggest that the two scenes I have just described are real pictures of sacraments too.

Sacraments are not just rituals that take place in church. They are much broader than that. And they are much more connected to ordinary human living.

- The parents who were trying to cope with their rebellious son, and who were struggling also to maintain their own relationship, are an example of the sacrament of matrimony at work.

- The parish families building living quarters for a community of poor orphans were living out their sacrament of baptism. Because of their faith, they saw themselves as somehow a real part of these children's lives.

**THEOLOGIANS** point out that our sacraments, which begin in ritualized settings, go beyond church boundaries. They say that the sacraments go with us wherever we happen to go; they are part and parcel of our human relationships.

The sacraments may well begin during religious ceremonies. And we have given the sacraments a sense of ceremony, reminding us that there is a place in our lives for the sacred.

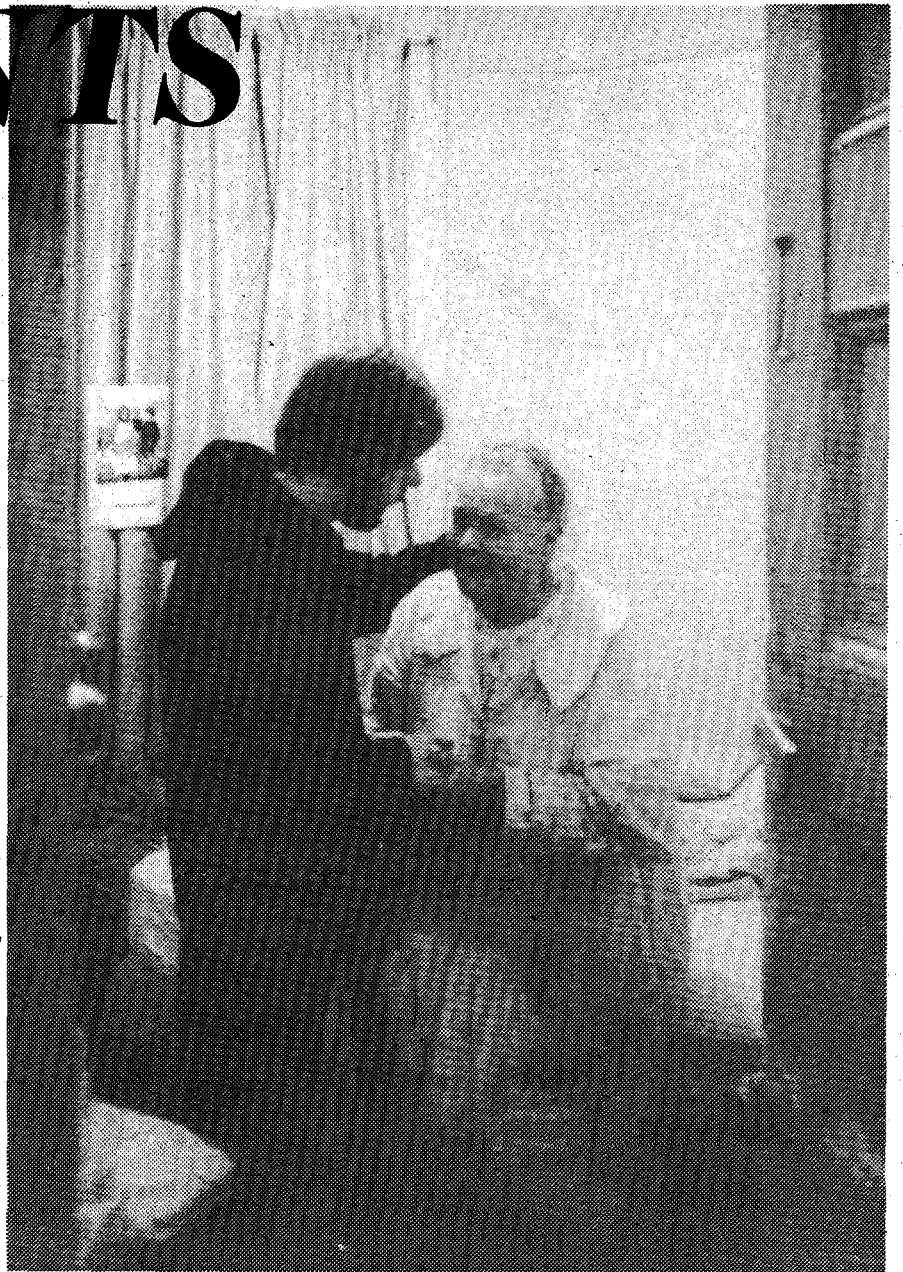
But, at base, our sacraments are signs drawn very much from the ordinary things of human living.

Christians believe that God became human in the person of Jesus of Nazareth. In becoming human, God lived our human life to the full. But he did more than that.

We were given the means to live human lives with a real godlike quality to them. What's more, our basic human relationships would become sources of the spark of divine life.

**THE FAMILY'S** support and love for a newborn child . . . a man and a woman's love for each other . . . our care and concern for the sick among us: All are given this new power and new meaning, they are made sacraments: baptism . . . matrimony . . . the sacrament of the sick.

Jesus used the most fundamental of material goods as the elements for the sacraments — water, oil, bread and wine, a human hand raised in forgiveness.



Franciscan Brother Giles Naedler pays a visit to an elderly blind woman at her small New York room. Sacraments, which begin in ritualized settings in churches, are much more connected to ordinary human living. Sacraments go with us wherever we happen to go. (NC photo)

In fact, the sacraments are so real, so concrete and so much with us, that we can overlook them and their implications the way we overlook the obvious. We may cease to marvel at them in the same way we cease to marvel at human life. Then we risk thinking of the sacraments as momentary events only.

But, in the hot desert sun, baptism and faith undergirded a parish's work for a group of orphans. In the family kitchen, matrimony connected with a couple's efforts to communicate about their teen-age son. A divine spark was present in those efforts and those relationships.

We have to open our eyes to the marvels of our sacramental life.

## Tangible

By Neil Parent  
NC News Service

The closing Mass of the 1976 Call to Action Conference was a truly special occasion. For several days before, bishops, priests, Religious and laity from throughout the U.S. church had hammered out an agenda of action for the remainder of the century.

With its emphasis on grass-roots participation, an event of this kind had never been held before. Now the liturgy was to be its culmination.

As I scanned the thousands of worshippers gathered in Detroit's huge Colbo Hall, my attention was drawn to a young man seated near me. I was struck by how absorbed he was in the Mass.

**HE FOLLOWED** each action with rapt attention. On several occasions, his eyes glistened as they apparently filled with tears. At other times, he tilted his head back slightly with his eyes closed, as if in deep prayer or perhaps to savor the moment in a special way.

The liturgy, those ancient rituals of the sacraments, can indeed be a powerful force in our religious life. Most of us, I suspect, have found ourselves similarly moved on occasion during a celebration of one of the sacraments.

Weddings and baptisms seem to have special abilities to pull at our feelings and draw our attention. They represent, after all, special moments of transition in life. The

**Pathways of the Spirit**

**KNOW YOUR FAITH**



# The Eucharist: It is a meal

By Father P. Gerard Shaw  
Director of Campus Ministry  
Biscayne College

And when they were at supper, he took bread, blessed it, gave it to his disciples and said...

It seems that many times when we celebrate the Eucharist we start to listen *after* these words are said. We hear them and know we must listen to the important part which is to follow. But we forget that they remind us (of our presence) at a meal, that what we celebrate *did* happen at a meal and still does.

The idea of a meal is one we are forgetting more and more. On any given Sunday, look at our Eucharistic celebrations. The people arrive late and leave early. They have trouble sitting still. At times they seem to think they are at a show instead of a community celebration, and do not participate. They look bored. Some go so far as to fall asleep.

Why is this happening?

**MUCH IS DUE** to the ministers presiding and leading the celebration. There is nothing worse than a monotone celebrant, a lector who reads faster than the cars drive at Indianapolis, Eucharistic Ministers who look bored standing around the table, Music Ministers who sound as if the microphone key was the only key they could find at the time, and a homilist who could put Sominex out of business.

If through some twist of fate all are at the same celebration, it is as if no celebration takes place and the result is devastating.

But while the ministers can, and at times should, be blamed, other factors have taken away our concept of a meal.

A while ago, I went to my parents' home for dinner. A few minutes after sitting down we were joined by my sisters, who had just returned from a school function. A couple of minutes later, my brothers came in from work.

When it came time for coffee, only three of us were left, since the others were off to attend sports activities, a meeting, or whatever. In short, the meal had been merely functional.

My parents informed me it was like this most of the time. Due to everyone's busy schedule, they hardly got together as a family for a meal

anymore. In discussing this with others I know there are many families who experience the same.

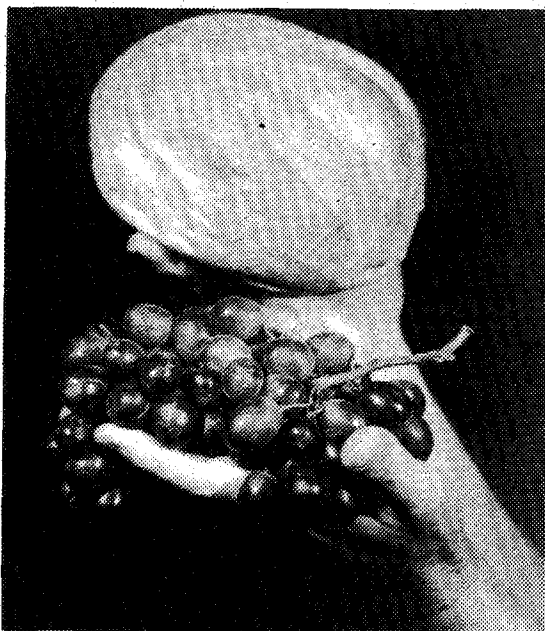
So how can people gather to celebrate a Eucharistic meal when they have no concept of what a meal is?

**CONSIDER THE** meals different members of the community experience. Breakfast is a cup of coffee gulped down on the way out and cereal munched down quickly so no one is late. Many just skip it.

Lunch might be at a grade-school cafeteria, a noisy mess with people running all over the place and food being eaten quickly to allow more recess time. In larger schools, it is even served in mid-morning, at a time when no one wants to eat. Dormitory meals are nothing to rave about, lunch or dinner. Dinner is more of the same.

In short, meals are a function we must perform in order to keep on the go. In none of these is there a feeling of joy or a deepening of a relationship.

**TO REALLY EAT** a meal is to celebrate at the table, to gather with those we love and to be



The Eucharist is the meal of a community in love with each other, where experiences can be shared and people are not afraid to laugh or cry.



totally with the others; to share happy experiences as well as sad; to express our needs; to share the food; to discuss issues which mean a great deal to us as well as make idle chatter. Eating a meal is laughing together and feeling each other's pain. It means leaving the table feeling like we have deepened our relationship.

We gather together mostly to celebrate. To be with the family at this one time during usually busy days; to be with friends; to gather for a cause; to form community.

When we want to celebrate our being together, we might even go *out* for a meal in order to be away from distractions and be more fully with each other. Not all meals are happy, but they include people supporting other people.

The above presents the ideal. We should gather at the table of the Lord for the same reasons.

The Eucharist should be the meal of a community in love with each other, a meal where experiences can be shared, where people are not afraid to laugh or cry.

It should be a sacred time, our time to be with our community to celebrate with and support each other. It should be made even more special by the fact that the table around which we gather is the Lord's and the love we experience is the Lord's.

The Eucharist should also be a meal in which we feel our relationship with God is being deepened.

**DOES THIS HAPPEN?** Do people see this as something which is supposed to happen? Do they come expecting, or even wanting, this? I think not.

But a whole attitudinal shift could take place in our celebration of Eucharist if we again learned to appreciate the meaning of a meal. The ramifications could be amazing.

## encounters with Christ

daily or Sunday Mass can have similar effects on us from time to time.

The sacraments are able to move us this way because they are ritual slices of life and of faith. They consist of images and symbols that touch us at the core of our being.

**THE SACRAMENTAL** symbols highlight some aspect of God's action in our personal lives and in the life of the Christian community. They speak to us of fellowship, of love, of commitment, of forgiveness and of a host of other aspects of Christian life.

Because the sacraments draw so heavily on symbols and other kinds of non-verbal expressions, they frequently affect us below the level of

our consciousness. The renowned psychologist, Carl Jung, said that the human person thinks first in images.

Images and symbols allow us to experience dimensions of our faith beyond words. That is a reason why liturgy can be so profound, so moving and so important to our religious experience. Words often fail us when it comes to expressing the divine mystery. We must resort to symbols.

The symbols used in the sacraments — bread, wine, oil, water, touch — carry with them the accumulated significance of a thousand generations.

They represent some of human-kind's most fundamental activities

and hence have become central to its attempt to speak of its relationship to the divine.

Although the sacraments are specific moments of God's saving action, they also point to what is already going on in the life of the community. For example, when we gather to celebrate the Eucharist, we encounter God's presence in Christ in a special way. But we also celebrate the fact that the risen Lord is already present to us as believers, forming us into a community of fellowship and service.

Likewise, when we participate in the Rite of Reconciliation, we meet Christ as forgiver and reconciler. But we also attest to the forgiveness that already imbues our lives as Christians.

**THE SACRAMENTS** are encounters with Christ in tangible form, and they also express what he is already doing in the life of the believing community. The reason the Call to Action liturgy was so powerful is that it became an expression — it brought into focus — what the worshipers had experienced together over several days. The liturgy celebrated who they were and what they had accomplished.

Thus, sacraments are not ritual events in the church that we attend solely as spectators or even as passive recipients. As symbolic and grace-filled slices of life and faith, the sacraments give expression to what is already taking place in our lives.

# Chants and sweat lodges

## All part of priest's ministry to Indian prisoners

By Brent Ashabranner

EL RENO, Okla. (NC) —

Through the early evening quiet, the sound carried, a rhythmic, almost hypnotic chant, a chorus of many voices.

It came from a large tepee in which 20 or more young Indian men sat cross-legged around a pit filled with fiery pumice stones. Steam from poured water rose from the stones until the men's skins glistened with sweat and the heat inside the tepee was intense.

The young men were taking part in a traditional American Indian purification ceremony, the sweat lodge. It took place, however, not on an Indian reservation, but at the Federal Correctional Institution in El Reno, where they are prisoners.

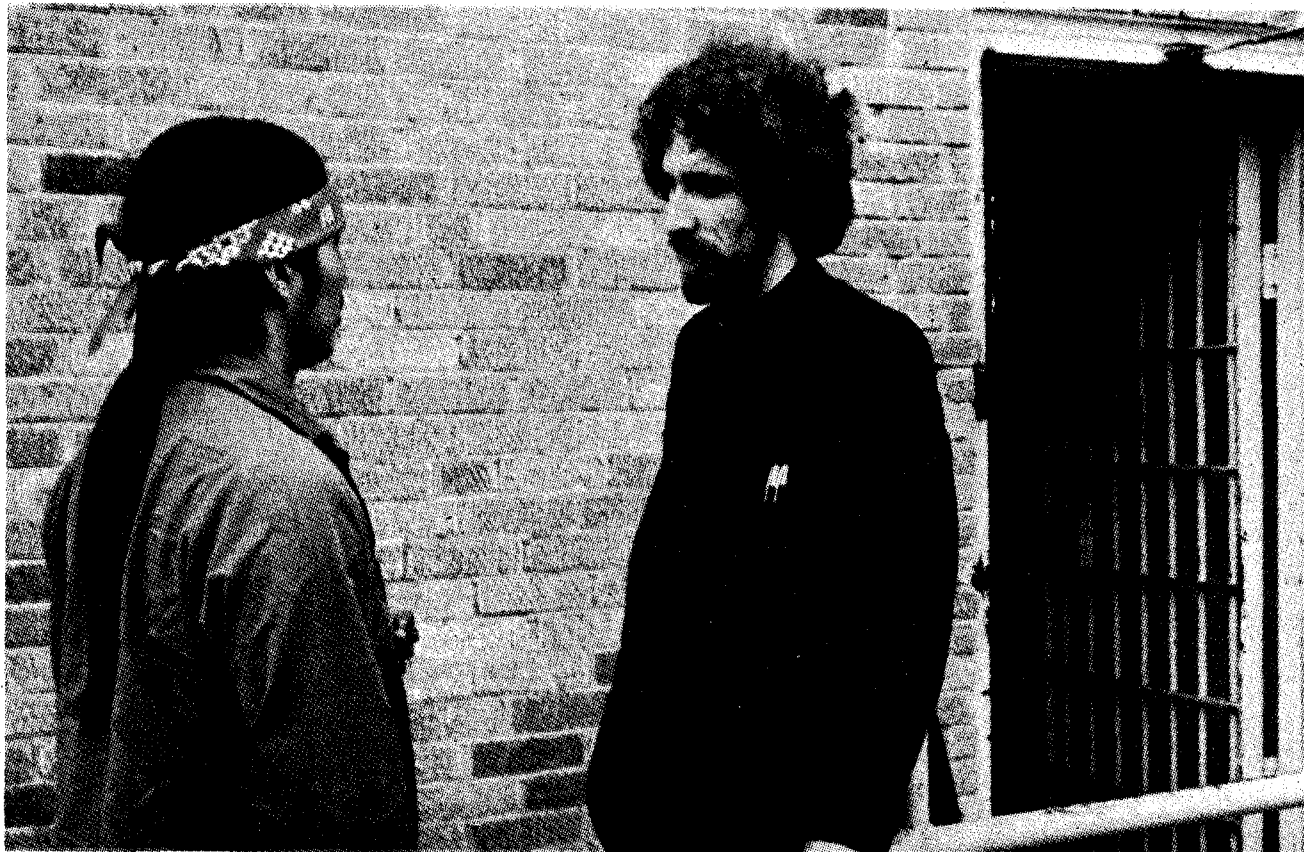
The institution is a high security prison for men who have committed serious crimes involving force.

**OBLATE FATHER Robert C. Allanbach**, the prison chaplain, arranged to hold the sweat lodge ceremony. He persuaded the administration to permit the sweat lodge and every month, he brings in a qualified medicine man to help conduct the ceremony.

"For many of the Indian prisoners here, it is an important part of their religion," Father Allanbach said, "especially those who belong to the Native American Church."

In arranging for the ceremony, Father Allanbach is carrying out a fundamental responsibility of all chaplains in the Federal Bureau of Prisons system: to offer pastoral care and appropriate worship services to inmates of all religions.

"I do the same thing for Catholics, Protestants, Buddhists, Muslims, Rastafarians — whatever religions there are in the prison census at any given time," he said.



Oblate Father Robert C. Allanbach, chaplain at the Federal Correctional Institution in El Reno, Okla., talks with a young Indian prisoner at the facility. (NC photo)

But it is clear that American Indians have become a special concern of his. Although Indians make up only a little more than a half of one percent of the U.S. population, the number of Indian prisoners in the El Reno institution averages about five

percent of the total number of inmates. Because they were living on reservations under federal jurisdiction, they were sent to a federal prison rather than a state institution.

**'They have been told for over a hundred years that they are no damned good. They have had their land taken away, their religion taken away, their language taken away . . .'**

percent of the total number of inmates. Because they were living on reservations under federal jurisdiction, they were sent to a federal prison rather than a state institution.

**AT ANY GIVEN** time, there may be 50 to 60 Indian prisoners, mostly from Western tribes. Oklahoma Indians are seldom sent to the El Reno institution, however, because the state, despite a large American In-

dian population, has no federal trust reservations. Father Allanbach's concern for American Indians stems partly from the tradition of his religious order, the Oblates of Mary Immaculate, whose mission has been to help dis-

"They are lonely," Father Allanbach said of the Indian prisoners under his pastoral care. "It is hard for them to express themselves toward others, to make gestures of friendship, to seek companionship."

**FATHER ALLANBACH** said the reason for this may be the low esteem which many Indians, especially those who have suffered the additional defeat of being imprisoned, have for themselves. They are afraid of rejection if they reach out to others.

Father Allanbach said he attacks these self-image problems by encouraging the Indian prisoners to learn as much as they can about their tribal roots. He does this through weekly discussion groups in which Indian prisoners who are more knowledgeable about the customs and traditions of their tribes talk with the others and answer questions. He also brings in specialists in Indian history.

advantaged or disenfranchised people — "the abandoned of the earth," as he put it.

He said American Indians are in that category. "They are the most depressed people as a race that I have ever worked with," he said. "They have been told for over a hundred years that they are no damned good. They have had their land taken away, their religion taken away, their language taken away, their pride taken away."

## Taking children to Mass can be hazardous

By Hilda Young  
NC News Service

It's time someone said it out loud for all the church to hear: Taking children to Mass is not always fun.

For one thing, it's dangerous. Dragging a stroller up 30 steps and back down again can ruin your lower back; leaning over and picking up a kneeler with a 50 pound 5-year-old on it can give you a hernia; having a kneeler drop on your arch can put a real dent in your attitude during the Sign of Peace.

And no one can describe the pain of standing during the entrance procession and then sitting down on a baby bottle.

**TELL ME**, if you were 2 and standing on a pew and someone knelt forward, wouldn't you want to stick your wet fingers in their ear?

Don't get me wrong. I'm the first one to agree that providing a climate

of prayer and community worship is good for a child. I just think it's an open question if refereeing an argument over a glob of gum the 4-year-old found under the pew in front of him should be considered a worship experience.

**AND WHEN THEY** get older, it's not much better. We have a 12-year-old who wants to know why they can't schedule Masses during the half times of NFL games, a 9-year-old who set a high score record on her Pac Man watch during a homily, and a 6-year-old who once bet a week's allowance he could roll a marble from the back of church to the front without hitting anyone's feet. (He lost.)

Show me a kid who isn't trying to submerge a hand in the holy water font, and I'll show you a kid playing with the poor box.

I mean, isn't it obvious why the Protestants invented Sunday school? Maybe there's something in the new Code of Canon Law . . .



# Bride and Groom



**The Voice**  
Special Supplement  
February 25, 1983

# Teens talk about marriage

## Is it the right person?

By Father James J. Young, C.S.P.

The young people sat casually around the desks and stools and floors of the modern double classroom. Their relaxed manner was a dramatic contrast to the serious looks on their faces.

I asked the 150 high-school juniors how many of them had experienced divorce in their immediate families. More than half the hands went up.

I had come to Alaska for a week at the invitation of Archbishop Francis Hurley to speak about the church's concern for divorced persons and their families. A divorced high school English teacher, Betty Egan, invited me to talk to the juniors and seniors at Kodiak High on "How Not to Get Divorced."

**WHAT DO** you think is the most important thing you can do not to get divorced?" I asked them.

"Marry the right person!" A number of them piped up, almost as if rehearsed.

"How do you know it's the right person?"

They looked as though the question had never occurred to them before. "You just know," they answered confidently.

It struck me that the romantic tradition is alive and well among America's young people. Despite all the family disruption of the past generation, most of these Alaskan teen-agers still believed that somewhere there was the right someone for them, and all they had to do was find the right person, marry him or her and live happily ever after.

These young people seemed to have little awareness of the factors that make building a lasting married relationship so much more possible.

Some researchers today feel that many marriages undergo serious stress and some come apart around rather predictable life passages or stages of adult development that can be recognized. Much has been written about the midlife crisis for men or the transition in their 30s for women, and the effect of these stages upon marriage.



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I tried to break the marry-the-right-person bubble by asking the young people what changes occur in married life after eight or 10 years. They stared at me. Personal change and its effect on a marriage relationship seemed beyond their pale picture of marriage.

**MORE EDUCATION**, especially by married people sharing their personal journeys, could be most valuable for them.

I then asked how many in the group had close relatives living nearby — grandparents, aunts, uncles, cousins. Their response confirmed my hunch that young Alaskans are an extreme example of the fact that we have become a nation of

migrants.

We know today that family members can be a crucial support for married persons, since close relatives pass on and reinforce traditional values about permanence and fidelity in marriage. Relatives often rally around young married couples in trouble and help make divorce much more unthinkable.

When young couples relocate in distant cities, far from family supports, tensions frequently mount. How often have close relatives served as marriage counselors, helped young couples economically, or assisted with early child rearing or at times of sickness?

Next to death of a spouse or divorce, relocation is usually ranked as the third most stressful experience couples can endure.

I asked my Alaskan teen-agers what place God has in marriage. Again their response was a sea of blank faces.

I assumed that they liked traditional church weddings with gowns, tuxedos and a church full of friends. Yet I detected little awareness in them that religious faith and commitment can strengthen and enrich a marriage relationship.

**RESEARCH SHOWS** that married couples in the United States who regularly go to a church or synagogue divorce significantly less than the population at large. We conclude that couples who worship regularly take traditional values about permanence in marriage more seriously and do not embrace divorce as an early solution to marriage problems.

Second, religious motivation and prayer can bring needed spiritual energy to confront and work through the inevitable problems that come to every marriage.

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# Would you do it again?

(or marry me in the mortuary, dear)

By Dan Morris

My wife and I have had some of our most enjoyable conversations during long drives, especially if the four children are quiet, asleep or, better yet, with their grandparents.

It was during one such trip recently that I asked Eileen, "Now that you can look back over more than a decade of marriage and children, what would you have done differently?"

**SHE PAUSED** and then looked up thoughtfully from the road map on her lap. "For one thing," she said, "I don't think I would have allowed the reception to be held at a funeral home and I would have said something to your mother about handing out black arm bands at the door."

"You know the mortuary hall was the only place in town big enough," I reminded her, "and those weren't arm bands, they were souvenir garters."

"**COME ON,**" I said. "That's all you'd change about our marriage?"

"Come to think of it," she said, "I might have married someone who can read road maps and doesn't get lost in towns of 300 people for three hours trying to find the only Catholic church. Do you realize you just missed the interconnect to the right freeway?"

"Why didn't you tell me?" I groaned.



After years of marriage and all the highs and lows which have been shared with your mate, are there any regrets? If love is real, a couple remembers the past with joy, and looks forward for the best that is yet to be.

"I assumed that's why you've had the turn signal on for the past 30 miles," she said. "Back to your question. I think I would have spent less energy on the wedding ceremony and more on listening to married people talk about marriage."

"**AND?**" I asked casually, turning off the turn signal.

"And I wonder if I would have gotten married at all," she said seriously.

I was taken aback. "What do you mean by that?"

"Ask yourself the same question,"

she said, consulting the map. "What has marriage done for you?"

"Well," I huffed, "rather obviously there are the children and all the joy and pain and excitement and frustration and fun they've brought us. Right?"

"OK," she signed, "but what about all the places we might have seen and the things we might have done if we hadn't had them so fast?"

"You wouldn't have had the kids so soon?" I asked, adjusting the rear-view mirror.

"**I DIDN'T** say that," she replied. Somehow I was beginning to wonder why I brought the whole thing up in the first place.

"To be honest, I think I would have had them just as soon," I told her rather defiantly.

"I wonder if we've set aside enough time for just the two of us," she reflected. She was looking out the window. "You'd better change lanes or we're going to miss our U-turn."

"This is no time to change," I objected.

"Why not? There aren't any cars coming," she pointed out.

"I meant the subject," I explained, turning the signal back on.

"Do you think we've had enough time set aside to enrich our own relationship?" she asked, ignoring my protest.

"**IT'S HARD** to say," I said. "What is enough time? What's  
(Continued on page 8A)



By George:  
We love happy affairs!  
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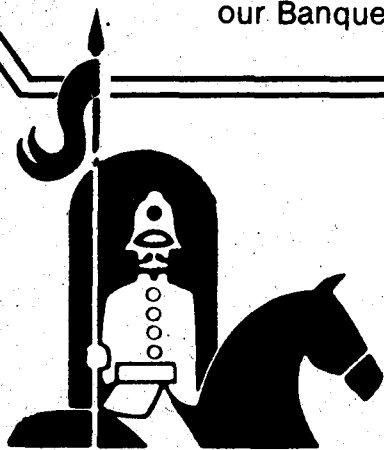
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# STEPS TO

Dearly beloved:

The Church rejoices at your coming to the Altar of God to celebrate your love in Holy Matrimony. Marriage is as old as mankind itself. In the Old Testament marriage is described as a "covenant relationship" and likened to the model of the covenant relationship between God and His Chosen People. In the New Testament marriage is spoken of as a "saving mystery" that mirrors the union of Christ and His Church. It is with a profound awareness of the richness and beauty of this human reality that Christ raised marriage to the dignity of a Sacrament.

The Church is a caring Community and the happiness and well being of couples entering marriage is of special concern to us. We want to make every effort to insure that our couples do not experience the misery and failure so common today. For this reason, your priests and I have seen the need to introduce these Pastoral Guidelines for marriage preparation. Their purpose is to reveal to all the high esteem in which we hold you and your marriage, as well as to emphasize the seriousness that we believe the commitment requires and deserves. We live in an age that requires acceptance of standards for admission to professions, careers and positions of responsibility. Preparation for the lifetime state of marriage and parenthood is even more important. The Church too asks serious preparation for all of her Sacraments.

We, therefore, look forward to journeying with you to the Altar, and we beg the Lord Jesus, through the intercession of Mary His Mother, to bless you abundantly at this happy time.

Devotedly yours in Christ,  
**Edward A. McCarthy**  
Archbishop of Miami



## Step 1 — Preliminary Interview

Your first step should be to meet with your parish priest to begin your wedding plans and preparation for your married life together. This should take place prior to any arrangements with regard to invitations, reception hall, etc., to avoid unnecessary duplication of effort or misunderstanding.

You can expect from the first interview with your parish priest an explanation of the Pastoral Guidelines for Marriage Preparation and an understanding of their purpose. Of particular note are the following:

### Time

a) The final date for the wedding will **NOT** be set until the assessment process is completed and a decision to proceed has been made.

b) There is need to give at least a **FOUR MONTH** notification of marriage to enable the couple with the priest's help to prepare adequately for the wedding and more importantly, for their married life together.

c) A delay for marrying in the Church is designed to provide time to overcome the specific circumstances which made the delay advisable.

### Some Reasons for Delaying a Marriage

1) The non-practice of the faith by the Catholic party(ies) with no intention of returning to the practice of the faith.

2) A substantial lack of appreciation for the spiritual and sacramental aspects of marriage.

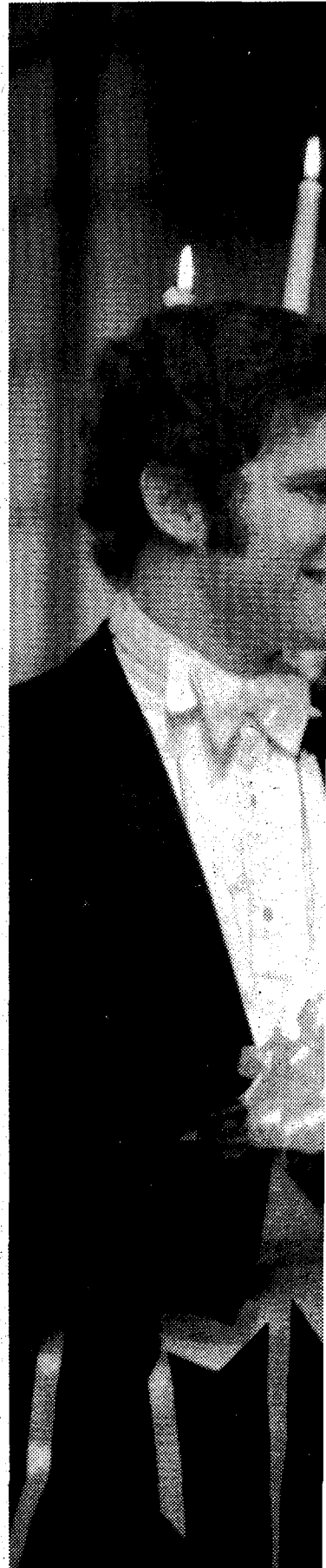
3) A lack of readiness for marriage, by reason of immaturity, undue social pressure, etc.

4) The likelihood that a separation of the couple for an extended period of time will occur after the marriage, e.g. military service, continued education, etc.

5) The refusal of the parties to participate in any of the steps of the marriage preparation that apply to them.

6) The fact that one or both of the parties are under the age of nineteen.

The Church will help you to overcome the circumstances that made the delay advisable, with appropriate remedial programs.



Catholics who make a deep commitment have a better chance for an enduring marriage.

## Step 2 — The Assessment — Determining Your Readiness for Marriage

The priest will use, among other assessment tools, the use of the Archdiocesan forms, the Premarital Inventory, consultation with parents/relatives, and, if needed, premarriage counseling and evaluation.



# THE ALTAR



## Step 4 — The Planning of Your Wedding Liturgy

## Step 5 — The Big Day — Your Celebration of Love and Commitment to God and Each Other at the Altar

Remember though, that your wedding is but a day, your marriage is for a lifetime.

## Special Circumstances

### I. Interfaith Marriages

If one of you embrace a faith tradition that is not Catholic, you will be expected to participate in at least two additional instructional sessions. This will allow more openness and dialogue in sharing in a common faith heritage, and respecting diverse faith traditions. It will also allow you an opportunity to discuss practical implications of your life together such as: a) identifying with a faith community, b) religious formation of children, c) the feelings of family members.

### II. Inactive Catholics

In the event that one or both of you are not active in the practice of your faith, you can expect to attend additional instructional sessions to help you to become active again as a practicing Catholic.

### III. Youthful Marriages

If one or both of you are under nineteen years of age, you can expect the Church to discourage you from getting married until you are at least nineteen. The Church's concern rises out of her love for you in seeking to protect you from making irreparable mistakes that couples in youthful marriages are known frequently to experience. A special process, however, is available for a couple who persists in their decision to marry under this circumstance.

### IV. Pregnancy

If a pregnancy exists, you can expect the Church to express care for you and your child. Because of the alarmingly high failure rate of marriage which occurs because of pregnancy, the Church will make every effort to discourage the marriage until after the child is born. Pregnancy of itself will not be considered reason enough to omit the

normal waiting period and preparation process. The resources of the Archdiocesan Catholic Service Bureau, Respect Life Office, etc., are available to help couples and families through this difficult time.

### Appeal

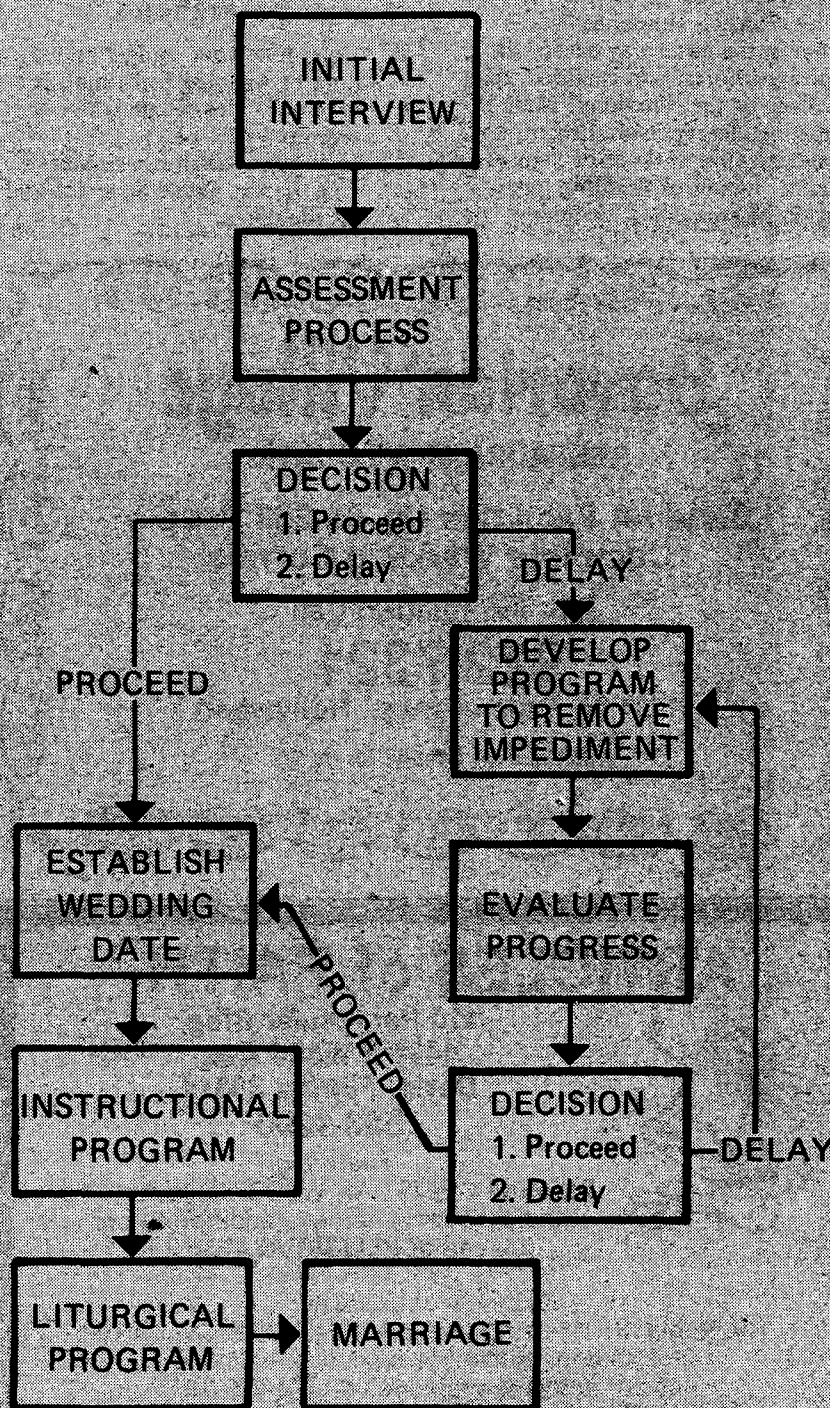
Couples have the right to appeal if they disagree with a decision to delay their marriage. The parish priest will outline the reasons for the delay of marriage. If the couple insists, they should submit a written petition addressed to the: Office of the Officials Archdiocese of Miami 9401 Biscayne Boulevard Miami Shores, FL 33138

The Officials, the appeal authority, will respond in writing to the couple and priest regarding his further determination.

### V. Validation

If you have attempted marriage outside the Church, you can expect to be married in a church ceremony only after you have completed the steps of these Pastoral Guidelines.

## Process for Pastoral Guidelines for Marriage Preparation



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— The Instructional  
process

readiness for marriage has  
terminated, you will then  
your wedding date and  
the instruction process which  
outlined for you by your  
priest.

# Planning your wedding day

*the key to a perfect day*

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

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

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

(The wedding announcement is written in the same way except the following information is added: date and place of the ceremony, name of officiating clergyman, description of your gown and those of your attendants, names of wedding party, location of reception, the honey-

moon plans, and the place you will reside. This time include a formal portrait of yourself. Check your local paper's society editors for how far in advance of the wedding this material must be in. They may prefer the data submitted on their own form.)

## Your engagement party

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

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

## 4 to 12 months beforehand

- Determine your budget and the kind of wedding (informal, formal, etc.) and decide where the ceremony will be.
- Visit your parish priest with your fiancé. Select a service and set the date.

- Plan the reception.
- Choose your attendants.
- Draw up your invitation list; have your fiancé draw up his.
- Enroll with the Bridal Gift Registry of your favorite store.
- Select your dress, veil, accessories, and bridesmaids' dresses. Consult a men's formal-wear specialist with your fiancé.
- Select the photographer and florist.
- Plan your wedding reception music.

## 3 months beforehand

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

## 2 months beforehand

- Address wedding invitations.
- Choose gifts for your attendants.
- Buy a wedding ring and order engraving.

- Make a date with your fiancé to go get the marriage license. (Check your state's law to see how many days a license is valid.)
- Plan recording and display of gifts.

## 1 month beforehand

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

## 2 weeks beforehand

- Record each gift as received and write a thank-you note.
- Send your wedding announcement to newspaper.

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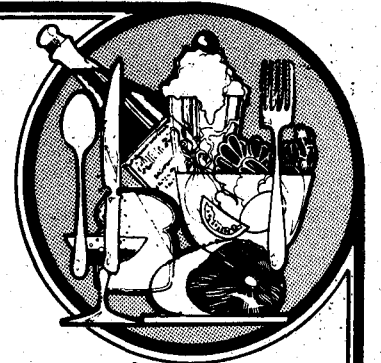
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# Weddings Then and Now

... a nostalgic glimpse

By Bob Dylak

Once upon a time most people were married in the bride's church on Saturday morning.

Family and friends of the bride sat on one side of the church; the groom's on the other. I never knew why.

Grooms wore dark suits. If the wedding was formal he wore a white tuxedo in the summer, a black one in other seasons. Grooms usually looked nervous.

**BRIDES WORE** long white gowns with white veils and carried flowers. They threw the flowers away shortly after the ceremony. Brides looked beautiful — and nervous.

Both bride and groom were confident they would "live happily ever after."

During that time you could have gone to a wedding in Cleveland on one weekend and traveled the next weekend to a wedding in San Francisco or New York. The ceremonies would have remained the same.

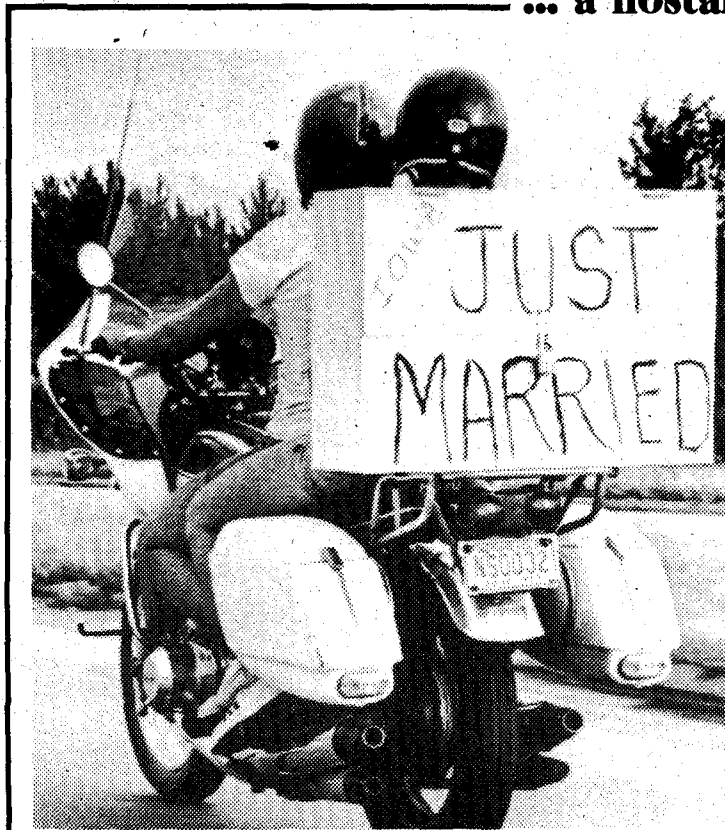
One reason I'm happy to have been married for about 22 years is that our wedding took place in the "old days." We didn't have to worry too much about the ceremony. We set the date, met with the pastor a few times, talked a little bit about music and the fact that a lot of non-Catholics would be at the Mass. It was easy.

When my fiancée walked up the aisle, I knew she'd follow the white carpet and I'd take her hand and walk to the altar. Mass would be celebrated, vows exchanged and rings given as signs of our pledge. The whole procedure was as predictable as our parents' and grandparents' weddings, and as beautiful.

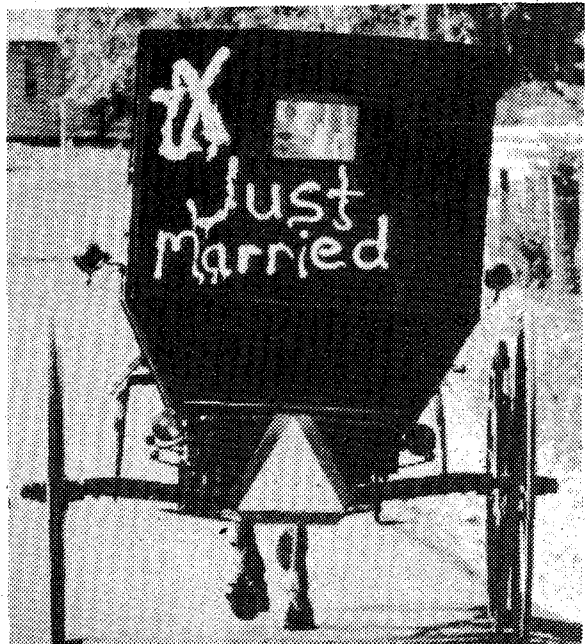
After the middle 1960s things changed.

**ORGANS** often were replaced by guitars, sometimes of the electric variety. Grooms sported tuxedos of all styles and hues. At times the groom didn't bother with coat and tie.

Brides didn't think they had to wear white; some didn't even wear a veil, opting for a little hat or a garland of flowers.



Nowadays the newlywed don't have to worry about getting to the honeymoon on time, thanks to modern modes of transportation. But some things never go out of style, such as white lace and promises. (NC photos)



There were some nice surprises. At one ceremony, the bride and her sister composed verses for traditional music that brought a mist to my eyes. Some of the responses were sung by three young ladies and accompanied by a classical guitar.

Another wedding featured tambourines, bells, flutes, horns and a piano.

At one wedding the bride and groom were devotees of classical music. We took our seats in the little church while a string quartet played light classical pieces in front of a side altar.

Throughout the next decade, many people in society at large used a wedding to express more than their faith and committed love for each other. People married while parachuting out of planes or swimming under water. They married in parks, on beaches and fields.

During this era I attended a ceremony in a wooded grove along an Iowa river. Two young people declared themselves husband and wife in front of an Indian teepee. A minister dressed in buckskin per-

formed the ceremony and the only music was the beat of a drum as twilight slipped into darkness.

The couple brought sincerity and seriousness to the ceremony that gave it dignity.

**BUT THINGS** seemed to mellow out after the mid-1970s.

In church weddings, couples learned to work with priests and ministers and vice versa in planning liturgical celebrations. Couples wanted a ceremony meaningful to themselves but became more aware of the communal nature of weddings.

But some other things changed too.

Pastors and parents came to appreciate that marriages involved a lot more than ceremony. Many dioceses adopted policies aimed at helping couples become more aware

of some of the fuller dimensions of a sacramental marriage.

We all learned that, in accordance with church teaching and tradition, the couple is key to the sacrament.

We've learned there are important aspects of the marriage that endure over the decades.

Faith.

The man and woman come to pledge their faith in each other and in God. They announce their love and respect for each other through their church and to the community. They ask the blessings of their church and the prayers of their community for the times ahead.

That faith hasn't changed. Neither has another important aspect of weddings — one that couples have shared since the first wedding.

Everyone joins in the hope that the newlyweds will live happily ever after!

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# Should we break up?



Before taking that final walk down the aisle, think it over one last time. Breaking up is painful, but a hasty decision may lead to a divorce later. Share your hopes and concerns with your loved one.

**Henry A. McGinnis, Ph.D.**

Question disturb you? It should if you have not carefully considered the following IF's. These are brought to your attention because, as a Marriage Counselor, I'm frequently asked "What causes marital break-up or marital unhappiness?" The answer is "two people who should not have married one another." Most of you will BUILD a satisfactory marriage.

However, an increasing number idealize and romanticize marriage neglecting the basis of a relationship that will last fifty or sixty years. Consider and discuss the following IF's!! NOW!!

- 1) IF you have known each other for less than four months.
- 2) IF s/he has been drunk-stoned-bombed three or more times in the last month OR continually "experiments" over the past year.
- 3) IF s/he says "I owe a lot to my family (mother-father)" and will do anything to please parents.
- 4) IF s/he says "I can't live without you, - I'd kill myself." Nice Ego Trip - but - neurotic or immature at best.
- 5) IF most of the time you've been together lately there have been chronic arguments - or long silences.
- 6) IF some of your significant friends, relatives, parents - who love you - indicate that you may be making a mistake - take the time to evaluate this further with a counselor - NOW - it doesn't help after the marriage.

7) IF she or he has had more than five or six jobs - or long periods of no jobs in the last two years.

8) IF something has come up that troubles - worries you and you don't know how to handle it - clear it up NOW.

9) IF the chief reason for marrying is - everybody I know in my circle of friends is getting married.

10) IF you are both teenagers - take your time - you have only a 50/50 chance for marital success.

11) If you are marrying - just to get out of the house - away from the parents - guardians.

12) IF you have to borrow the money to get married.

13) IF you have been sexually involved and now feel you have to marry.

14) IF you are a "pregnant couple." Ask yourselves would we marry if there was no pregnancy?

AND would it be to one another?  
15) IF you don't understand or can't agree about religion.

## Would you do it again?

(Continued from page 3A)

enrichment? Doesn't duty to our responsibilities have to come into play when we're talking about time allocation? Can't daily life in itself be enriching?"

She rolled up the map and tapped the dash with it. "You sound like a guilt-ridden workaholic," she said wryly.

"Do you think I've spent enough time with you and the kids over the years?" I asked.

"Which year?"

"Talking about issues," I said, trying to regain control of the conversation. "You still haven't said anything about what advice you would have followed about not getting married at all. That kinda hurts my feelings, ya know."

"I never said that," she corrected. "I was just wondering out loud. But remember people would say things

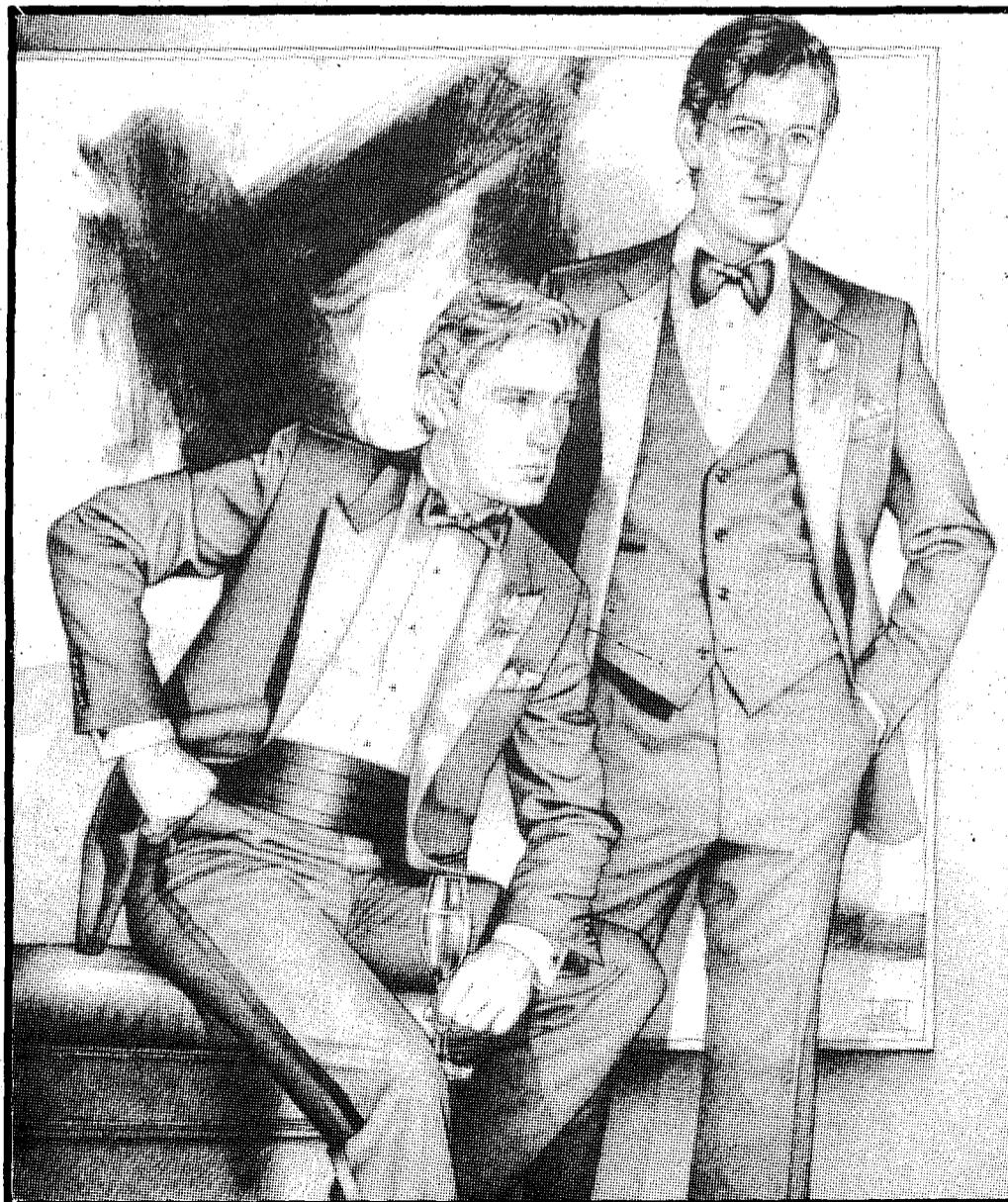
like: 'Just you wait until the honeymoon is over.' Or, 'Watch out if he's a morning person.'"

"NOT VERY encouraging advice," I agreed.

"Give me some advice then," she said. "Do you think I should have taken a part-time job sooner? Do you think I should have gone back and finished my degree? Should I have insisted that Heather Marie stick to her piano lessons? Do I play enough with the children? Are we ever going to get where we're going if you miss that interconnect again?"

I snapped on the turn signal as if I had seen the exit coming. "I don't think I know what changes I would have made either."

"Maybe you could have asked your mother not to ask everyone to follow us in a motorcade with their lights on from the church to the reception," she said dryly. (NC News Service)



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