

ON CENTRAL AMERICAN JOURNEY

Pope 'shares' in suffering

Cites war, hatred, thousands dead

NC News Service

"I wish to share the Gethsemane and Calvary of your peoples."

Those words, broadcast simultaneously over the national television and radio networks of seven Central American nations and Haiti, signaled Pope John Paul II's intention to experience directly the suffering of those countries during his visit there.

In the message he said the purpose of his trip to Costa Rica, Nicaragua, Panama, El Salvador, Guatemala, Honduras, Belize and Haiti was "to get closer to you, children of the church and of countries with Christian roots: you who are suffering so intensely."

"These experiences and the deaths of tens of thousands of people have increased the measure of suffering, not only of individuals but also of many families and entire regions," he added.

He said he wanted to get closer to "you who experience the scourge of division, of war, of hatred, of centuries of injustice, of ideological confrontations that shake the world and find the scene of their struggles in innocent populations yearning for peace."

But the 62-year-old pope, beginning his 17th foreign trip and the one widely considered his most difficult and dangerous journey, did not plan to stand by idly in the face of so much suffering.

Billing himself as a "humble encourager of the humble, a brother infusing confidence in the brethren," Pope John Paul told the approximately 33 million inhabitants of the eight countries that he hopes the visit will "foster effective change, above all in interior attitudes, through its message of faith, brotherhood and justice."

Such new attitudes would be



Black pride in the parish

Model displays colorful Afro dress at Christ the King Parish in Southwest Dade during Black History Month activities which included Mass, music, fashion and dance. Story and photos, Page 13. (Voice photo by Betsy Kennedy).

LOCAL COLLEGE STUDENTS BEING 'LOST'

Keeping the Faith on campus

By Betsy Kennedy
Staff Writer

Going away to college means freedom (at last) from the watchful eyes of parents. New doors open wide to self-discovery, exciting relationships and intellectual triumphs. Yet in leaving behind childhood attachments for this great adventure, do single young adults also leave behind their faith?

Many do become alienated during their years on campus, according to Michael Galligan Stierle, associate director of the United Campus

Ministries of the Archdiocese and lay minister for Florida Atlantic University. He made his observations in a report issued in February to the Archdiocese which focused on the needs of the campus ministries for the coming year.

Single young adults (and specifically, Catholics) may feel that the Church does not belong to them . . . that it belongs to the community and its more established members, said Stierle. "When a newcomer attends Mass he is not asked to give his name as other churches do, he is isolated

from the others, he is not welcomed but left alone the entire time.

"Card punching"

"Older Catholics must realize that they are setting an example for younger ones, especially those who seem mature and attend college. Too many Catholics attend Mass just to "get their card punched," he said.

The Church must also not overlook the fact that single young adults attending college are the age group undergoing more upheaval and

back to the fold until they are married and have children of baptism age.

Fr. Martin Devereaux, director of change than any other. They make decisions regarding: 1) vocation; 2) lifestyle; 3) marriage partner; 4) moral values.

Disillusionment with the Church during this stressful transition period can cause students to "drop out" as practicing Catholics and wander into alien spiritual landscapes. The Church may not be able to bring them

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CHURCH RENEWAL EXPLORED

in Know Your Faith pages 22-23

Controversial nun in 'good standing'

Mercy Sister Agnes Mary Mansour, who has been ordered by Archbishop Edmund C. Szoka of Detroit to resign from her job as head of the Michigan Department of Social Services because she has not denounced state funding of abortions, remains on the job, said a department spokeswoman.

Meanwhile, the Sisters of Mercy in Detroit said that Sister Mansour "is not being dismissed from the

religious community," that she "is a sister in good standing" and that "the provincial administrative team is taking the archbishop's statement under advisement."

The order said it would have no further immediate remarks and was continuing discussions of the matter.

"Everybody is pressing for a statement" from Sister Mansour, but she did not want to comment, Karen Meyer, the state Social Affairs Department's public affairs represen-

tative, said. Sister Mansour "is here at work; she's working," Ms. Meyer said. She added that the state government was continuing plans to hold a state Senate confirmation hearing for Sister Mansour's appointment on March 8. The nun would remain in the job unless confirmation was refused, she has removed by the governor or she resigned, Ms. Meyer said.

Archbishop Szoka, who has been attacked in newspaper ads by a group

claiming he condoned Sister Mansour's views, said Feb. 23 he wanted the nun to resign because, although he had waited since December, she had not opposed public funding of abortion, handled by her department.

A one-time congressional candidate, Sister Mansour has said she personally opposes abortion but does not want to prevent qualified women who receive state Medicaid funds from obtaining abortions.



HOMOSEXUALS DEMONSTRATE -- Police remove one of 24 activists who were arrested at New York City Hall after a homosexual rights bill was rejected by a city council committee. The New York Archdiocese as well as Orthodox Jewish representatives opposed the bill.

Hoye praises tuition tax credits

WASHINGTON (NC)—Msgr. Daniel Hoye, general secretary of the U.S. Catholic Conference, praised the introduction of tuition tax credit legislation in the 98th Congress, saying, "We have waited a long while. It is now time for some action." Catholic education officials have campaigned for tuition tax credits since 1971. In a Feb. 17 statement Msgr. Hoye said, "I expect that the non-public school community, its supporters and all fair-minded people will rally round this legislation and make the urgency of their concern felt by Congress." Sen. Robert Dole (R-Kan.) introduced the tax credit bill the day after President Reagan met with him and other members of Congress to urge speedy passage of tax credits. Msgr. John F. Meyers, president of the National Catholic Educational Association, also praised the bill, saying it would "help ensure the best possible education for the youth of this country."

Homosexual bill defeated

NEW YORK (NC)—A controversial homosexual rights bill, which the Catholic Archdiocese of New York and Orthodox Rabbis opposed, was defeated by a New York City Council committee, following hours of heated debate. Mayor Edward Koch of New York, City Council president Carol Bellamy and Gov. Mario Cuomo of New York state were among supporters of the bill, which would have added "sexual orientation" to the list of characteristics—such as race, sex and physical handicap—which the city's human rights law protects from discrimination in housing, hiring and public accommodation. The measure has been defeated at various levels of council action six times in the previous 12 years. Representing the New York Archdiocese, attorney Joseph Moukad said the bill "has to do with conduct and seeks to legitimize by law a pattern of conduct homosexual conduct—which large numbers of citizens consider morally wrong." He also said the bill "would elevate to a protected status all deviant sexual behavior."

Marathons raise millions

ST. PAUL, Minn. (NC)—Marathons for non-public education raised \$1.58 million for schools and parishes throughout Minnesota in 1982, a 14.3 percent increase over 1981, according to figures released by the Minnesota Catholic Conference. Participants from 267 schools, including 32 non-Catholic private schools, collected money for the miles they walked or biked in the October marathons. Last year 47,313 people raised money through the marathons, up 12 percent from 1981. The marathons are sponsored by the Knights of

Columbus and the Ancient Order of Hibernians, but the MCC coordinates them and gathers the fund-raising data.

News at a Glance

Church leaders debate tax, nukes

LONDON (NC)—Two top church leaders in Great Britain have urged nuclear disarmament initiatives by Britain and a third revealed that he is waging a tax protest against England's military spending. The actions took place as the general synod of the Church of England unilateral nuclear disarmament. Catholic Archbishop Derek Worlock of Liverpool said that Great Britain should take unilateral initiatives to stimulate multilateral disarmament. He called British military expenditures "an affront to the starving peoples of the Third World." Anglican Archbishop Robert Runcie of Canterbury declared that "full-scale nuclear war cannot possibly qualify as a just war" and called for urgency in working for disarmament. Anglican Canon Paul Oestreicher said in a letter that he was withholding part of his income tax to protest British government nuclear weapons policy.

Fr. Byron testifies on draft laws

WASHINGTON (NC)—Educational institutions should not be enforcers of federal laws such as the new draft registration rules, said Jesuit Father William J. Byron, president of the Catholic University of America. In January the Reagan administration proposed rules that would require young men to prove they had registered for the draft before they could receive federal student aid for the 1983-84 academic year. Testifying before the subcommittee on postsecondary education of the House Committee on Education and Labor, Father Byron said that although he was not opposed to registration for Selective Service, he does not think it appropriate "to assign the responsibility for enforcement of this law to financial aid officers of colleges and universities. They are officers of the educational institution, not of the federal government."

Pope takes time out

VATICAN CITY (NC)—Even Pope John Paul II feels the need to take time out for spiritual renewal. During the pope's annual retreat, this year, he suspends all other activities to concentrate on prayer and meditation. The pontiff's retreat master for 1983 is 55-year-old Cardinal Joseph Ratzinger. A noted theologian and former archbishop of Munich and Freising in West Germany, Cardinal Ratzinger became prefect of the Vatican Congregation for the Doctrine of the Faith in November 1981. He is to preach three conferences each day to Pope John Paul and about 100 priests associated with the Vatican including most curial cardinals and members of congregation staffs.

Pastoral letter gets reviews

OAKLAND, Calif. (NC)—The proposed pastoral letter of the U.S. bishops on war and peace has received mixed reviews from 23 Catholic theologians, scientists and university professors in the Oakland Diocese who appraised it at the invitation of Bishop John S. Cummins of Oakland. Four sent the bishop wholly positive responses, 13 agreed with the basic thrust of the pastoral but had recommendations for improvements, and six were totally negative, Bishop Cummins said he studied all the responses before sending his own comments to Cardinal Joseph Bernardin of Chicago, chairman of the committee drafting the report.

Reagan urges missile ban

WASHINGTON (NC)—In a restatement of his "zero option" plan for Europe, President Reagan has urged that the United States and the Soviet Union agree to ban "from the face of the earth" U.S. and Soviet intermediate-range land-based nuclear missiles. The Soviet Union quickly rejected the proposal and accused the United States of "torpedoing progress" at the Geneva talks between Washington and Moscow on reducing nuclear arms in Europe. Reagan's proposal to ban the U.S. and Soviet missiles on the continent came in an open letter to the people of Europe. The letter was read by Vice President George Bush during a dinner speech at the White House in Washington.

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Eagleton Tells Catholic Officials

Sen: N more Reagan cuts

Says Administration bitter on pastoral

WASHINGTON (NC)—Sen. Thomas Eagleton (D-Mo.) told a group of diocesan social action directors that Congress is likely to reject most of President Reagan's new domestic program cuts.

"Even conservative members realize these programs already have been cut so much that to add further cuts is going beyond all rational bounds," said Eagleton.

Eagleton was a featured speaker Feb. 28 at the annual meeting in Washington of diocesan social action directors sponsored by the domestic social development office of the U.S. Catholic Conference.

The meeting attracted about 140 people from dioceses around the country for four days of briefings on Catholic social justice issues.

Eagleton, asked to speak on "A Catholic Senator Looks at Issues in the 98th Congress," said federal budget issues probably will be the number one topic in Washington for years to come.

He said the combination of tax cuts and defense spending hikes will continue to put pressure on domestic social programs in the federal budget unless major shifts are made.

Among the shifts he urged was a repeal for people who have incomes of more than \$50,000 of the third year of the Reagan administration's tax cut package due to take effect July 1.

Listing a number of proposed new cuts in programs ranging from food stamps to low-income energy assistance, Eagleton said such cuts "defy common sense" because they hit programs that are the basis of personal survival.

"The ability to eat, the ability to survive in a cold winter is not a postponable luxury," he said.



PORNOGRAPHY PROTEST Members of Morality in Media, an organization against pornography, shout slogans and carry placards while they picket recently outside a theater in San Juan, Puerto Rico, showing "Caligula," a film considered obscene by a San Juan court. (RNS photo).

Asked what he thought the impact in Washington would be of the U.S. bishops' pastoral letter on war and peace, Eagleton maintained that there is "great bitterness" within the Reagan administration over the pastoral.

He noted that in the past when "doves" such as former sen. Eugene McCarthy (D-Minn.) have issued calls for peace, they often have been ignored. "But I don't think anyone can

denigrate the non-partisan motivation of the U.S. bishops," he said.

The civil war in El Salvador, Eagleton said, has reached a "true stalemate" in which neither side is likely to prevail. Thus the only way to end the war is through negotiations, Eagleton maintained.

He said he thought Congress would reject the Reagan administration's request for more military aid for El Salvador, but also noted that the

president has the legal authority to use standby foreign assistance funds for El Salvador if he chooses without congressional approval.

Told by one member of the audience that there seems to be little sense of anger in Washington over the problems of lengthening food lines and increasing numbers of homeless people, Eagleton admitted that members of Congress indeed probably are not mad enough

'Few people would agree that the Catholic bishops are under the control of the KGB'

Ex-negotiator lauds bishops on nukes

CINCINNATI (NC) + Paul C. Warnke, former director of the U.S. Arms Control and Disarmament Agency, said the U.S. Catholic bishops' proposed pastoral letter on war and peace takes a "reasoned, moderate and sensible approach" to the "greatest peril that faces the human race."

"I disagree totally," he said, "with those who believe the bishops should not be undertaking the issue of nuclear arms."

Warnke, the chief U.S. negotiator at the Strategic Arms Limitation Talks during the Carter administration, spoke Feb. 20 at Christ Church, an Episcopal church in Cincinnati.

The advisers to the bishops on the committee drafting the pastoral have collectively studied the issue of nuclear arms for over a decade, which "far exceeds" the background

of officials currently directing the office of the Secretary of Defense, said Warnke, who now practices law in Washington.

Warnke warned that "time is running out" on arms control. Because the new weapons being developed by the Soviet Union and the United States are "more deadly" than ever, without arms control, "each side will have the plausible fear that unless it starts nuclear war, it will be wiped out in the first strike," he said. Such a nuclear confrontation will come, not out of "rational calculation," he added, "but because of panic, fear and desperation."

Warnke called for serious arms control negotiations between the two superpowers on the basis of a "common interest of national survival."

"It's coexistence or no existence," he stated.

Acknowledging that there is a political rivalry between the Soviet Union and the United States, Warnke said the "can continue to be rivals but at less risk." Arms control negotiations must seek to reduce nuclear threat to the "lowest possible risk," he said.

Americans fear and mistrust the Soviet Union, which indeed has a history of "bad international behavior," Warnke noted. But he said the Soviets feel more threatened by nuclear war than Americans do.

The Soviet leaders feel insecure because of resistance by their own people as well as by those in Soviet bloc countries, Warnke said. Russians are also becoming a minority among the 300 million people living in the Soviet Union, he pointed out.

He said he trusted the Soviet Union

to negotiate seriously. "I do trust them to stop nuclear war" he added, because "they are interested in their own survival."

Countering President Reagan's claims that the United States is behind the Soviet Union in the arms race, Warnke cited a 1982 report by the Defense Department saying the two superpowers are "roughly equal in strategic nuclear power."

Pleased with the nuclear freeze movement, Warnke said no one is intimidated by the Reagan administration's accusations that the KGB, the Soviet secret police and intelligence agency, is infiltrating the movement. Few people would agree with the assertion that "the Catholic bishops are under the control of the KGB," he said.

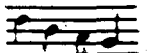
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'Simplified' Hatch considered

States would restrict abortion

WASHINGTON (NC)—A key Senate subcommittee has begun exploring the possibility of "streamlining" the Hatch amendment on abortion by simply returning the issue to the states.

Sen. Thomas Eagleton (D-Mo.), in testimony before the Senate Judiciary Committee's subcommittee on the Constitution, urged the streamlining in part because, he said, an amendment more modest than the Hatch proposal would have the greatest chance of passing Congress.

"I am convinced by our lack of progress on the right-to-life agenda over the past 10 years that a constitutional amendment focusing on a simple reversal of (the 1973 abortion decisions) well may be the most politically feasible yet meaningful step the Congress can take (on abortion)," Eagleton said.

At least two members of the subcommittee, which is expected to approve an abortion amendment for consideration by the full Senate later this spring, said they could support such a "states' rights" amendment in the effort to reverse the Supreme Court on abortion.

Eagleton's proposal would simplify the Hatch amendment, originally introduced in 1981 by Sen. Orrin Hatch (R-Utah), by removing its section giving Congress and the states the power to enact new abor-

tion restrictions.

The amendment then would merely read: "A right to abortion is not secured by this Constitution."

Both supporters and opponents of

Many members of the pro-life movement have opposed a states' rights approach on abortion, favoring, favoring instead a more comprehensive amendment which they

essence wipes off the law books the Roe vs. Wade holding that the Constitution affords an abortion right."

Roe vs. Wade was the name of one of two landmark abortion cases decided by the Supreme Court in 1973.

Eagleton's views were backed on the subcommittee by Sen. Strom Thurmond (R-S.C.), who is chairman of the full Judiciary Committee, and by Sen. Charles Grassley (R-Iowa).

Testifying against passage of any new abortion restrictions was Sen. Bob Packwood (R-Ore.), who said a states' rights amendment would be "particularly divisive" since it would make abortion legal in some states but illegal in others.

Packwood, the Senate's leading supporter of abortion rights, commented, though, that he could understand the right-to-life movement's "urgency" in getting a modified abortion amendment passed. Contending that each new year brings with it more difficulty in passing an abortion amendment, Packwood said, "If they (right-to-lifers) do not get it (an abortion amendment) in this Congress, I think they are finished and they will know they are finished."



Sen. Thomas Eagleton: Proposed revision.

'The amendment then would merely read: "A right to abortion is not secured by this Constitution."'

the Hatch measure agreed at the Senate hearing that such a simplified amendment would wipe the Supreme Court's abortion decision off the books and return the nation's abortion laws to pre-1973, when a majority of states prohibited most abortions.

hope would protect the unborn nationwide.

Eagleton said he believes some senators who have been unwilling to support more comprehensive abortion amendments would be willing to support an amendment "which in

Defeat surrogate motherhood bill—priest

CHARLESTON, S.C. (NC)—The surrogate motherhood bill now pending in the South Carolina Legislature should be defeated, said Msgr. Thomas R. Duffy, vicar general and director of Catholic Charities for the Charleston Diocese.

The need for the bill has not been established and its purpose is not clear, Msgr. Duffy said in a letter to members of the state House of Representatives.

"If there are needs it addresses, the price, in terms of getting into the business of selling babies and exploitation of poor women, is too high," he said. "No matter how you look at it, this legislation is involved in the selling of children. It reduces the child to a mere commodity. It encourages poor women to rent their wombs to those who are wealthy."

State Rep. Victor Rawl reintroduced the legislation this year. Last year, he introduced similar legislation

which he said needed to be strengthened. Neither bill ever had a public hearing before the House Judiciary Committee.

Some observers see the legislation as furthering the interests of lawyers involved in adoption activities. Advertisements appear regularly in the state's major newspapers offering to pay medical expenses for young women to give up their newborn children.

South Carolina law allows lawyers to conduct adoption procedures without any home studies or support services offered by adoption agencies.

"Never in nearly 25 years of working in Catholic Charities have I heard of a professional social worker urging a young woman to become pregnant to make a little money," Msgr. Duffy said. "Termination of parental rights is never easy for a mother. It's not worth \$10,000."

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'Women are very often their own worst enemies. They shouldn't allow themselves to be frustrated and just sit around waiting for changes. . .'

We need new image, women's leader says

PATERSON, N.J. (NC)—It's time for a new image for the 10 million members of the National Council of Catholic Women, said Mrs. Mary Meisner, the brisk, straight-talking Midwesterner who is their president.

"Image building, upgraded public relations and improved communications" remain top priorities with her as she heads into the second half of her two-year term, Mrs. Meisner said in an interview at the office of The Beacon, Paterson diocesan newspaper.

"We have everything but the image," Mrs. Meisner said.

Her visit to Paterson was just one of the stops on a trip East from her hometown, Metamora, Ill., to take part in a television taping session for the "That's the Spirit" program on WOR-TV, a New York-area station.

"Our women have been so busy 'doing' they haven't bothered too much with public relations," Mrs. Meisner said. "This is an exciting time for us, probably long overdue."

The National Council of Catholic Women "upstaged the bishops on disarmament, for instance," she said. "At our biennial convention in Kansas City in 1981, we asked for disarmament, and we are delighted now that the bishops are studying the question."

"And there's our record on world hunger," Mrs. Meisner continued. "We have given more than \$300,000 to Catholic Relief Services for programs all over the world. And we have provided water tanks in Third World countries, freeing women there from the back-breaking job of digging for water. This is a woman-to-woman type of service."

The women's Council has also taken very seriously the issues of women's rights at home, Mrs. Meisner said, and has focused on economic equity and equal rights through legislation.

She said the women's council could see that the Equal Rights Amendment "was going nowhere." She noted that members of the NCCW have been very effective lobbyists in legislatures across the country.

The council's official statement on justice for women, she said, pledges to study and support legislative action concerning displaced homemakers, battered women and their families, flexible and part-time job opportunities, equitable and just Social Security coverage, insurance discrimination, equal retirement benefits, rape and sexual abuse.

Conceding that NCCW members are mostly white and Middle-class, Mrs. Meisner emphasized that a great number of council programs are aimed at blue-collar women.

"And we have a very good ethnic outreach program for black and Hispanic women," she said. "Our first vice president is a black woman."

Mrs. Meisner called women who are council members the "creme de la creme," living proof of the council's success in educating its members, making them more conscious of women's issues and helping them to find their identity.

"Women are very often their own worst enemies," she said. "They shouldn't allow themselves to be frustrated and just sit around waiting for the changes they know should be made."



MODERN MARY. This recently installed contemporary depiction of the Virgin Mary graces a prominent position outside the Cathedral Basilica of SS. Peter and Paul in Philadelphia. Visiting camera fans have made the graceful sculpture an object of their attention since it was put in place.

(Religious news Service Photo.)

Father Bruce Ritter



This is a letter about millstones. The kind that Jesus spoke about.

Jimmy is a really great kid. Average bright, nice looking. He smiles a lot and has winning, helpful ways. He's the

kind of kid grandmothers like to feed cookies to.

Jimmy is a runner. A runner is a kid who works for a pimp as a negotiator. You see, if a john (a customer) wants to buy a kid, he won't talk directly to the pimp himself (he just might be an undercover cop), so pimps employ kids to act as negotiators: to discuss the time, place, price, and the nature of the sexual contact. Jimmy is really good at that; business-like, respectful, non-threatening. "You have to make the johns think they're doing an O.K. thing," Jimmy says.

Jimmy, however, will never make it as a pimp—he's too small and won't grow very much anymore. But an enterprising runner like Mark, anxious to get ahead in the "trade," performs a multitude of other important duties for a pimp. He keeps track of the pimp's stable of girls and exactly how many johns they put up a night. Her tally had better square with what Mark turns over to the pimp. You see, the pimp makes a big thing out of honesty, integrity, and trust. Besides, he has to pay off once a week to the organized crime goons who will beat him up with iron pipes and then waste him if he's late with his franchise payment.

Runners are especially useful at recruiting more kids for the industry. Runaways pour into our cities by the dozens every day. They're almost always smart enough to be suspicious of the friendly, smooth-talking adult who offers an obviously lost and confused kid a place to stay for a few days.

Jimmy is great at winning their confidence. Kids let their guard down more easily with other kids, especially with eager, softspoken gee-whiz, helpful Jimmy.

I used to be a runaway myself, he confides, to an unsuspecting victim. I got this great job and a place of my

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

OF RUNNERS & RUNAWAYS

own. If you want we can go over to my place and cook some hamburgers, watch some tube. You can stay with me for a few days. Until you get a job and your own place. I can help you, says Jimmy. The kids do exactly that. Jimmy does have a nice place and the TV is color and there's all the kinds of food a kid would like, and maybe some beer and maybe a little grass, and maybe just a little porn lying around.

"You have to make the johns think they're doing an O.K. thing."

The runaway spends a nice couple of days. Everything is really cool. Jimmy has money and is generous—and he has generous friends—who after a couple of "investment days" offer the kid a lot of money for some very easy sex—and the kid doesn't have to do anything. The next night it's the same, only the tip is bigger and maybe some pictures are taken. And it wasn't so bad. After a week, the kid is doing things he never thought he could ever do—and the invitation to pay back the "loans" is demanding and brutal.

Jimmy has scored again. Now another kid works the street or gets marketed to a call boy service, or as a dancer in a strip joint, or even to a wealthy john into kids. Jimmy knows all about it. You see, that's what happened to him.

Jesus said some very strong things about giving scandal, that is, leading, inducing, seducing, forcing people into sin, especially kids. Woe betide them. He said, Jesus didn't have a vindictive bone in His body. He taught us what real forgiveness means. Yet He speaks of millstones around the necks of people who give scandal to kids. Win-some and winning Jimmy has been scandalized and corrupted and the corrupted young has become the corruptor.

"Yet Jesus speaks of millstones around the necks of people who give scandal to kids."

Because some very evil and greedy men want to make money by pandering to our sick lusts.

It is sometimes convenient to argue that prostitution, as the world's oldest profession, isn't worth the time and money and effort to try to stamp it out, or at least diminish

it. A lot of people, when they think of prostitution, think of streetwalkers and brothels and kind of no-nonsense, straightforward sex: the commercial, recreational transaction between somebody who wants to buy something and somebody who wants to sell. They don't think of that whole bizarre and vicious and extensive range of commercialized sex that destroys kids like Jimmy and Mark.

Millstones! Jesus said of people like that: it would be better if they had never been born; if they tied a millstone around their neck and cast themselves into the sea.

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(A very firm-voiced lady called me the other day and said: you keep calling them "my kids." They're our kids, she said.) And they are, yours and mine.

Thank you for loving them and caring about them. Pray for us, please. We always, every day, pray for you.

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During the pleasant summer months there are concerts in the various parks and, while listening to the relaxing music one can enjoy yet another one of Vienna's specialties: the delicious pastries and coffee, best served with 'schlag,' a generous helping of whipped cream.

And while on the subject of food, the Viennese cuisine is world famous, including many tempting dishes it absorbed from the areas of the Austro-Hungarian Empire. There is the 'Wiener Schnitzel' - breaded fillet of veal, Goulash, of Magyar origin and, of course, an endless choice of 'strudels,' crepes (palatschinken), pastries and many, many others.

How about the arts, museums, former royal palaces, churches? Along the 'Ringstrasse,' a wide and tree-lined avenue which surrounds the Inner City on three sides, is the Hofburg, former imperial residence, a town within a town with its vast palaces, courtyards and other structures, one of which is the famous Spanish Riding School.

Within the old inner city, truly in the centre of Vienna, is its unmistakable landmark: St. Stephens Cathedral, in Gothic style with a 240 foot high tower.

One must not forget Schoenbrunn, imperial summer residence during the reign of Maria Theresa of Austria where six-year-old Wolfgang Amadeus Mozart amazed the court with his musical talents. Of the 1,200 rooms, too many to be counted accurately, 45 are now open to the public.

As for shopping - there are two important streets: the elegant and expensive Kaerntnerstrasse, a traffic free pedestrian zone, running from the State Opera and the famous Hotel Sacher, which lays claim to have 'invented' the Sacher Torte, to St. Stephens and, the Mariahilferstrasse, about a mile long line of shops and stores, the largest being Gerngross.

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Youth crisis center causes tiff in Boston

BOSTON (NC)—An Under 21 youth crisis center will move into a neighborhood near Boston's Combat Zone despite concerns raised by owners and managers of area businesses, said a spokeswoman for Covenant House, Diane Pekunka.

Ms. Pekunka said "the shelter is going on as scheduled" and Covenant House "is working with the community." The shelter will open in October or early November, she said.

Some managers and owners of businesses near the planned youth shelter have objected, questioning the impact of the presence of young street people on the neighborhood's plans for redevelopment.

Covenant House, which is based in New York, was founded by Franciscan Father Bruce Ritter to provide help for homeless, exploited children who often become prostitutes or are forced into pornographic movies and magazines.

Covenant House provides a retreat at Under 21 near Times Square, New York, for young people caught up in street life. There is also an Under 21 center in Toronto and a home for boys in Guatemala.

Plans for the Boston center began at the invitation of Cardinal Humberto Medeiros of Boston, who spent a day and evening with youth and staff at Covenant House in New York to investigate the program before deciding that the facility offered "freedom to youth from the clutches of vice and crime."

The cardinal expressed concern that "youngsters are floating around the archdiocese."

Last Dec. 30 Covenant Associates, Inc. bought a vacant 150-room hotel in an area of downtown Boston which is undergoing new construction and

redevelopment. Across the street the \$130 million Lafayette Mall complex is being built. The neighborhood is next to Boston's Combat Zone of Bars, pornographic bookstores and peep shows.

Restaurant owner Richard Pilla said he "questions the judgment of exposing youth to the element we are trying to get away from the neighborhood."

Moreover, he complained that "the sale of the Avery (Hotel) for this purpose was steamrolled through, took people by shock and was unfair to the majority of property owners. Some people here have been holding on by their fingernails for years waiting for redevelopment to become a reality."

Property owner Dino Beldekas said, "There once was a whole group of first class restaurants down here. But people feared to come downtown to face someone walking up and down the street with a bottle in hand."

"Just as the mall is about to happen, can you imagine the impact of a bunch of kids coming down Avery Street? They should put it in the financial district or in South Boston, West Roxbury or on Beacon Hill," he said.

Carnival Medeiros said he believes all permissions needed for the facility have been granted and he said he has heard only generous support from the business community.

"I don't know who would object to caring for young people, those abandoned boys and girls who have the least hope in today's society. They deserved a change, and many are trying to help. Even if there are (objections), we won't be deterred by objections from doing a good work. Otherwise he would never do anything," the cardinal said.

Solzhenitsyn wins religion prize

WASHINGTON (NC)—Exiled Soviet writer Aleksandr Solzhenitsyn has been selected to receive the 1983 Templeton Foundation Prize for Progress in Religion, the world's richest international award.

A foundation announcement in Washington March 2 said Solzhenitsyn would be presented the prize, valued at more than \$170,000, at a ceremony in London May 10.

The writer "is a pioneer in the renaissance of religion in atheist nations," the foundation said.

"Solzhenitsyn is a living symbol of the continuing vitality of the Orthodox tradition of spirituality," it added. "His achievements have been made possible by a profound Christian faith."

Solzhenitsyn, 64, was expelled from the Soviet Union in 1974 because of his writings, many of which dealt with his 12 years in a political prison and in exile in Siberia.

Among his best-known books are "One Day in the Life of Ivan Denisovich" and the three-volume series, "The Gulag Archipelago."

Solzhenitsyn won the Nobel Prize for Literature in 1970.

In addition to his writings, Solzhenitsyn is known for two speeches he made after his expulsion from the Soviet Union—one in 1975 in Washington and one in 1978 at Harvard University.

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Lithuanian priests rip Soviet rule

BROOKLYN, N.Y. (NC)—Two-thirds of Lithuania's Catholic priests have protested to the Soviet government, saying its religion regulations are contrary to the Gospel, to church law, to the Soviet constitution and to the Helsinki accords, according to an underground report that has reached the West.

"Some paragraphs of these regulations do not square with the Gospel of Christ, with the decrees of the Second Vatican Council, or especially with the constitution of the USSR... the Universal Declaration of Human Rights, (or) the Helsinki Final Accords," the protest reportedly said. Arguing that "we must obey God rather than men," the priests said they could not in conscience follow regulations that prevented them from carrying out their ministry.

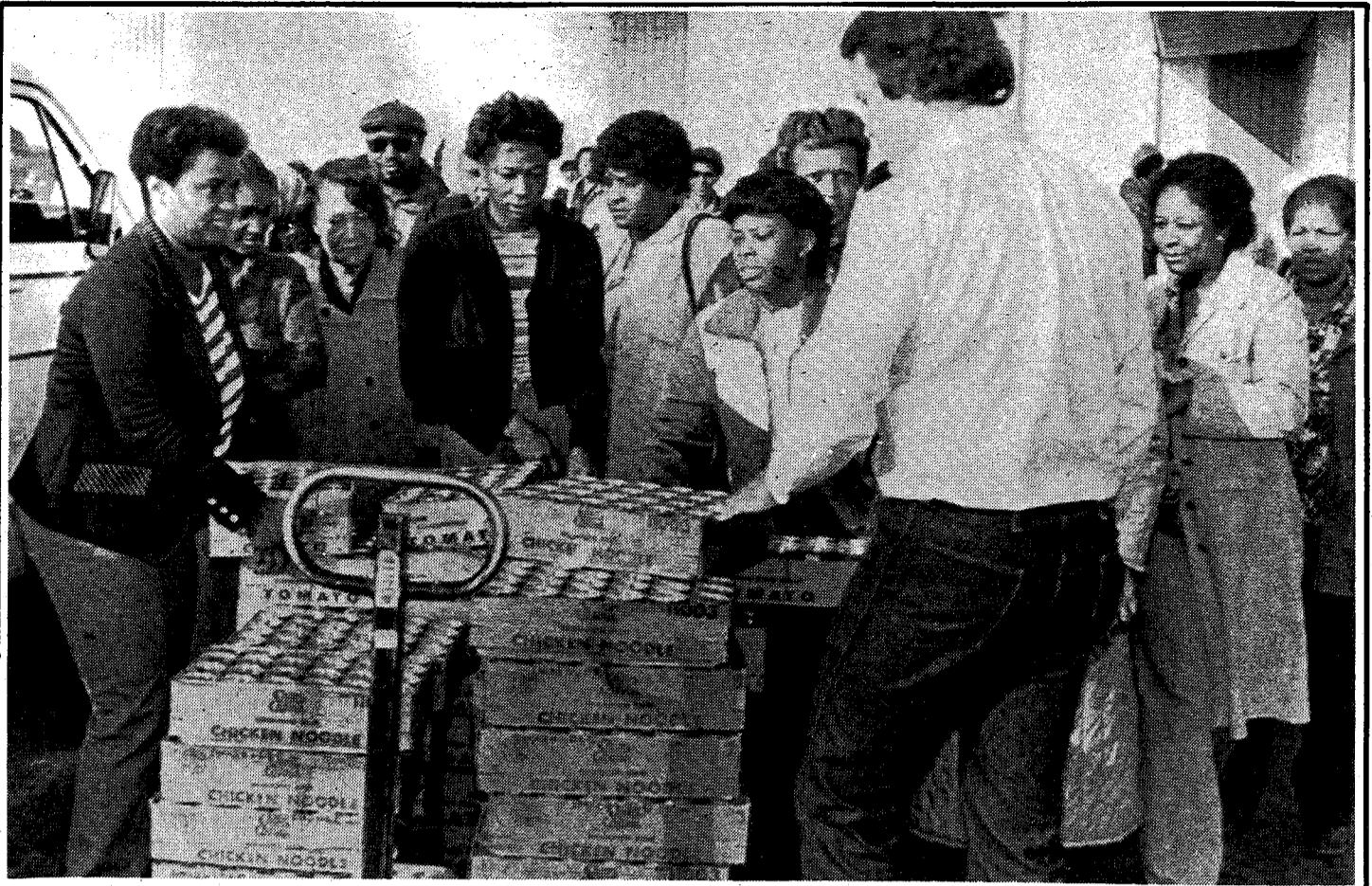
In February the latest issue reaching the West of the underground Chronicle of the Catholic Church in Lithuania carried a report on the protest. It said that at least 468 priest, including a bishop in internal exile, had signed it by November 1982. It was forwarded to the late President Leonid Brezhnev of the Soviet Union. Lithuania is a part of the USSR.

The bishop who signed the document was Bishop Julijonas Steponavicius, apostolic administrator of Vilna, who is prevented by Soviet authorities from ministering in his diocese.

News about the contents of the latest issue of the Chronicle was reported by the Lithuanian Information Center in Brooklyn, a center that documents government violations of religious and civil rights in Lithuania.

The center said that the total number of Catholic priests in Lithuania is 701 and that priests' signatures were still being gathered in two of the country's six dioceses when the 468 signatures were reported.

The protest attacked Soviet regulations giving the state complete control over priests' assignments and the admission of priesthood candidates to the one seminary still allowed to exist.



GROCERY GIVEAWAY A Memphis, Tenn., salesman identified only as "Ronnie," stands beside some of the \$1,000 worth of groceries he purchased to give to the poor. About 50 needy families lined up to benefit from the generous offer. (NC photo).

Two futurists say God helps see new world

CINCINNATI (NC)—Their mystical experiences of God have put them on a new course to help change the world, two futurists said.

R. Buckminster Fuller, architect, philosopher, author and 1969 nominee for the Nobel Peace Prize, and Barbara Marx Hubbard, author and founder of the Committee for the Future, spoke at Xavier University in Cincinnati.

Their theme, "Our Spiritual Experience" centered on the idea that the ever-evolving advancement of technology and increasing spiritual enlightenment are signs that humanity is at an unprecedented crossroads. The world can choose to destroy itself or bring about a future that will improve the physical and spiritual well-being of all humanity, they said.

The rapid rise of spiritual

enlightenment in this age, Ms. Hubbard said, can shift the world's priorities from destruction to "healing wounds of separation" and "making the world one."

People today have the choice of seeing the world shift from "weaponry to living-ry," Ms. Hubbard said. "Every person needs to know that if he or she acts out of integrity we can have the world we want."

She said this would not happen overnight. Before the changes can occur, she said, the world needs lots of prayer to place it "in a state of grace."

Ms. Hubbard said that her mystical experience of God began with a search for meaning and a "deep expectancy of something great coming." She said that through two mystical experiences of God in 1966

and 1980 she shifted from being an agnostic to a believer in the Judeo-Christian tradition.

Fuller said humanity can either accept violence, scarcity and destruction or have "the integrity, faith and courage to join together." Humankind has all the resources it needs to survive, he said. In fact the world could boast of "four billion millionaires," he added.

As a result of mass communications, the world has never been so well informed, said Fuller, research professor at Southern Illinois University. But because information has become so specialized, people have to do their own thinking to make connections between disciplines.

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Sainthood made easier

Vatican simplifies canonization process

VATICAN CITY—Pope John Paul II has approved changes in the canonization process which will permit church declaration of sainthood in as little as 10 years.

In the past, the process has usually taken many decades and a candidate was rarely declared a saint less than a century after his death.

Three documents related to the revised procedure were made public at a press conference Feb. 26.

The papal document, an apostolic constitution titled "Divinus Perfectionis Magister," as well as the norms for new canonization causes and a general decree on the procedure for causes already in progress, will be published as an appendix to the Code of Canon Law, which takes effect Nov. 27.

The changes place more responsibility on local bishops, reduce the role of the "devil's advocate" and allow lay men and women to promote the cause.

"With the new provisions, a simplification of the procedure will be obtained, freeing it from useless formalities," said Msgr. Fabijan Veraja, undersecretary of the Congregation for Saint's Causes, at a Vatican press conference.

Msgr. Veraja estimated that the new procedure will allow for a candidate to achieve a church declaration

of sainthood in as little as 10 years.

The major responsibility for initiating and documenting the cause will rest with local bishop and bishops' conferences. They will no longer be required to request Vatican permission to begin such an investigation but will be asked to keep the Vatican informed about their activities.

"To them will be left all the responsibility for the gathering of proof regarding the life, activity, death, fame of sanctity or of martyrdom and the foundation of this fame, as well as the eminent virtues or martyrdom of the servant of God and the proof of eventual miracles," said Msgr. Veraja. "The bishops will carry out this duty on their own power and therefore without the delegation of the Holy See."

The Vatican official declined to say how many causes are currently pending before the congregation but said that the number of requests to begin the process had greatly increased in recent years.

Although there were only 47 canonization causes introduced at the Vatican during the entire decade of the 1950s he said, there were 53 new cases just last year.

The new norms stress the need for "maximum scientific and historic rigor" in investigating the causes for

canonization, and they set up a new Vatican office called the College of Prelates Relators to assure that scientific methods are used in the diocesan investigations.

The document also removes two of the duties previously carried out by the "promoter of the faith," also known as the "devil's advocate," who until now had the triple task of assuring observance of the law in the case, presenting all possible objections to the canonization and judging the merits of the case.

Under the new norms the undersecretary of the congregation will assure observance of the law and the relator will present objections.

The promoter of the faith will continue to serve as judge.

The document allows for lay men women to hold the position of "postulator," who gathers material relevant to the canonization cause and serves as its main promoter.

Internal regulations guiding the implementation of the new norms were printed in connection with the other documents but were not made public.

Msgr. Veraja said the regulations were approved on an experimental basis for a three-year period and may be further revised before their definitive approval.

Pope may preach in Lutheran church

VATICAN CITY (NC) — Pope John Paul II may mark the 500th anniversary of the birth of Martin Luther by visiting and preaching in a Lutheran parish in Rome.

A Vatican official active in ecumenical activities told NC News Service Feb. 24 that an invitation to visit and preach has been received by the pope and is being seriously considered.

"Officially it has not yet been decided," said the official, who preferred to remain anonymous. "But what is clear is that the pope has not refused the offer. My opinion is that he is now looking for a suitable date."

The pastor of the Lutheran parish, the Rev. Christoph Mayer, described the genesis of the invitation in the Feb. 23 issue of Notizie Vangeliche, the newsletter of the Federation of Evangelical Churches in Italy.

The parish is located in the Via Veneto section near the center of Rome. Pastor Mayer said that in January 1982, when the pope visited a nearby Catholic parish, he was greeted at a reception by an unnamed board member of the Lutheran parish and asked if he might pay an ecumenical visit to the Lutheran church.

"Today it is not possible," the pope is said to have answered. "But perhaps in the year of Luther."

Martin Luther was born Nov. 15, 1483, and celebrations are planned in many countries in 1983 to mark the 500th anniversary of Luther's birth.

Pastor Mayer subsequently sent a

formal invitation to the pontiff.

Some Protestants, said Pastor Mayer, "intend to keep their distance" if the papal visit proceeds.

"They fear," he said, "that the meeting might be interpreted as a type of recognition, even though indirect, which he would thus be giving to the authority of the pope."

Such, however, would not be the intent of the visit, Pastor Mayer noted.

"We will receive him as a guest," he said, "and with every guest one ought to be able to speak of things which we have in common as well as those which are disputed. We are not intending to recognize any supremacy or authority of the pope; actually we will be approaching him only as 'bishop of Rome and brother in Christ.'"

Last January Pope John Paul II told the Catholic bishops of Bavaria in West Germany that the anniversary year of Luther's birth "gives particular importance to the ecumenical question."

The International Lutheran-Roman Catholic Joint Commission is currently working on a common statement to be released during the anniversary year.

The joint commission is co-sponsored by the Lutheran World Federation, a central coordinating body of world Lutheranism, and the Vatican Secretariat for Promoting Christian Unity, the Catholic Church's central agency for dialogue with other Christian churches.

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Pope links Poland, Central Am.

VATICAN CITY (NC)—Pope John Paul II linked Poland's experience to strife-torn Central America on March 1, the day before beginning an eight-nation journey to Central America and the Caribbean.

The pope said he believed the experience in his native Poland would help him "Fulfill the mission of the Gospel toward those peoples (in Central America) who are so tried in the present hour of their history."

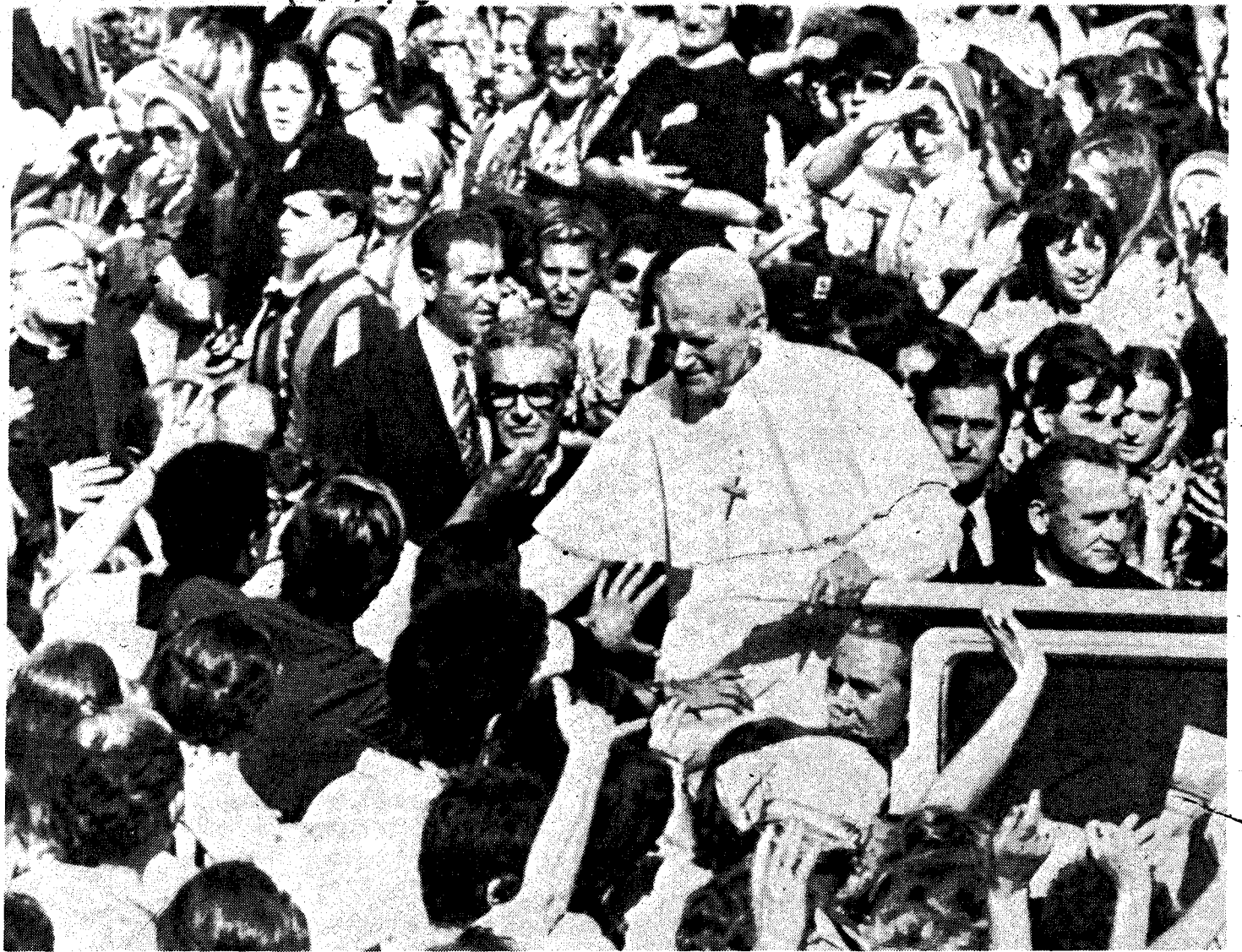
He thanked Poland's bishops for offering prayers and works of penance for the success of the March 2-9 trip.

During the audience the pope also spoke about the Holy Year which he will begin formally on March 25 by opening the Holy Door of St. Peter's Basilica.

"The Holy Door," said the pope, "is a kind of symbol of the justice and mercy of God."

To make the jubilee year a holy one, the pope suggested that "we open our hearts to receive God's gifts of mercy and justice and be converted anew to the Lord."

"Many people of our time," the pope observed, "have the need, perhaps above all, of feeling themselves reanimated by hope, which is founded on the revelation of the divine mercy."



Pope John Paul is thronged but surrounded by extra heavy security guard.

'Someone must have given Shultz some really, really bum advice on the Church's role in Central America'

— Sen. Patrick Leahy

Shultz called on 'slam' at church

WASHINGTON (NC)—A Senate critic of U.S. Policy in El Salvador has accused Secretary of State George P. Shultz of making a "gratuitous slam at the Catholic Church" after Shultz implied that the church is not concerned about Soviet influence in Central America.

The accusation was made by Sen. Patrick J. Leahy (D-Vt.) at a hearing in which Shultz criticized "churchmen who want to see Soviet influence in El Salvador improved."

Shultz made the remark after Leahy, in calling for a negotiated solution to El Salvador's civil war, read Shultz a series of quotes by Pope John Paul II and Archbishop Arturo Rivera Damas of San Salvador on the need to end the bloodshed and to begin negotiations.

Shultz did not say whether he was specifically criticizing Archbishop Rivera or the pope. But he remarked that policies which would result in the Salvadoran rebels taking power would benefit the Soviets.

"I'm convinced," said Shultz, citing Cuba and Nicaragua, "that the assumption of power (by the rebels) in El Salvador. . . is bad news for the people of El Salvador, for the people of the United States, and for the churches of El Salvador."

"There is nothing great about the way religion is treated in the Soviet Union," Shultz added.

Leahy said someone must have given Shultz "some really, really bum advice" on the church's role in Central America. And Sen. Christopher Dod (D-Conn.) said the secretary's comments "cast a shadow on the papal visit" to

Central America.

The exchange between Leahy and Shultz came as the Reagan administration was urging Congress to increase military aid to El Salvador. It also was considering sending the country more U.S. military advisers.

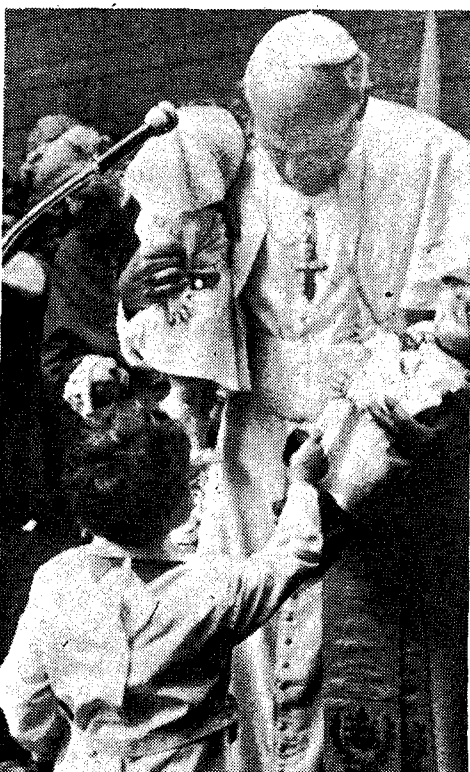
A senior administration official, speaking with reporters on the condition that his name not be used, said the administration is "anxiously waiting to see" how the pope evaluates the struggle between the government and the rebels when he visits San Salvador March 6.

According to Senate Majority Leader Howard H. Baker Jr., Reagan told the group that the national interests of the United States "are deeply involved" in the outcome of the Salvadoran war. Baker said Reagan feels the Salvadoran government would have difficulty sustaining itself without the additional aid.

The administration is seeking about \$60 million in additional aid in part because Congress last year approved only \$26 million in military aid for El Salvador for 1983. Last year El Salvador received about \$61 million.

On the question of U.S. military advisers the administration is considering boosting the number in El Salvador from the present 37 to the current ceiling of 55 or beyond.

The senior administration official who spoke with reporters said lifting the ceiling also "would be desirable" so that additional "10s or 20s" could be sent to train Salvadoran forces in the use of U.S. equipment.



Pope holds two dolls given him by a young well wisher. (NC photo).

Danger to Pope a real concern

(Continued from page 1)

"capable of opening up so many weary hearts to well founded hope in a better future," he said.

The papal message stressed the trip's "essentially religious character, deriving from the church's mission and the ministry entrusted by Christ to Peter and his successors: to preach faith and salvation in Christ Jesus to the man of today."

But comments relevant to the political scene will be impossible to avoid in Central America, where four countries are in the throes of major political violence.

El Salvador is in the fourth year of a civil war which has claimed more than 32,000 lives. The military government of Guatemala and the Marxist-influenced Nicaraguan government are fighting guerrilla movements. Tens of thousands of Salvadoran refugees have fled to Honduras, where church and human rights groups have said they have been subject to raids by Salvadoran troops.

The Central American church already has been deeply affected by the political violence and is involved in human rights and peace efforts throughout the region.

The leading Central American church martyr is the late Archbishop Oscar Romero of San Salvador, El Salvador, who was murdered in March 1980 while celebrating Mass.

Just one day before his departure for Central America, Pope John Paul - who was scheduled to pray before Archbishop Romero's tomb in the San Salvador cathedral—signaled his strong support for the man who replaced Archbishop Romero as the chief spokesman for the church in the country.

Bishop Arturo Rivera Damas, who had been apostolic administrator of the San Salvador Archdiocese since Archbishop Romero's assassination, was named its archbishop by the pope March 1.

In the hours before the pope's March 2 departure from Rome, it appeared that the trip would have at

least one concrete, if perhaps temporary, result. The main guerrilla groups in Guatemala and El Salvador, the two countries engaged in full-scale civil warfare, announced their intention to hold to ceasefire during the papal visit, through it was not clear whether government would respond.

Vatican officials, usually silent about the possible risks of any papal journey, have nevertheless indicated certain fears about the trip.

When the pope visited Argentina last July during that nation's war with Great Britain over possession of the Falkland Islands, "the conflict was taking place elsewhere, on the seas," the archbishop said.

"This time, the pontiff is arriving instead in a truly volcanic zone, not only in the seismographic sense," he added.

The primary objective of the papal visit to Central America, Archbishop Silvestrini said, is "to say 'enough'—enough deaths, enough violence."

Sacraments dominate new law

(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, which was issued in 1917. This is one in a series of articles by National Catholic News Service to give an overview of the new code and what it will mean to Catholics.)

sacraments or have a sacrament as a major frame of reference. For example:

Membership in the church, upon which the direct applicability of the whole code depends, is through baptism.

Much of the juridical authority in the church is derived from pastoral authority, which is hierarchical, so

The answer lies in church teaching and a theology of the church and its law.

The church itself, said the Second Vatican Council, is "the universal sacrament of salvation." The seven sacraments are the center of the life of the church and its chief means of salvation.

The ordering of the church is sacramental, from initiation into church life through baptism, the Eucharist and Confirmation, to graces for daily life through penance, the Eucharist and (for most members) matrimony, to special assistance in times of illness through anointing of the sick, to primary responsibility for the faith, worship, preaching and public order of the church through holy orders.

Canon law, the body of law that governs the way the church is ordered, is thus essentially sacramental.

Much of the whole 20-year project of the reform of the Code of Canon Law aimed at getting rid of the tone of legalism which deeply marked the old code, so that a sense of the law as an instrument of salvation, charity, justice and community, as well as order, would come through in the revision.

The way the new code treats the administration of the sacraments is one of the clearest indications of this.

In its treatment of matrimony, for example, it stresses marriage as a covenant or commitment of the partners to a community of life and responsibility for each other, as opposed to the old code's emphasis on marriage as a legal contract.

Another major element of the revision, said Msgr. Frederick McManus of the Catholic University of

America, is "the attempt to simplify, to make the code more pastoral." As an example he noted that the formerly detailed, strict rules for a priest's jurisdiction to administer the sacrament of penance have been greatly simplified.

But Mass stipends and indulgences are examples of "areas which have had disciplinary problems" in the church's practical, historical experience, he said, leading to treatment "at greater length" in the law than is merited by their intrinsic importance.

A detailed, canon-by-canon comparison of the new code with the 1917 code would show "a radical development" in the treatment of the sacraments, he said.

But because much of the law chiefly affects the way priests and bishops are required to carry out their responsibilities, "the new code on the whole will not touch very much the life of the ordinary Catholic," said another American canonist, Jesuit Father Ladislav Orsy of Georgetown University.

He said the average Catholic might notice changes "in some smaller way, for example when he wants to get married," but in general would scarcely be aware of the enactment of the new code "unless he is told about it."

If that assessment is accurate, it indicates that the new code will fulfill one of the goals of the reform stated by Pope Paul VI—that "the juridical will no longer appear to dominate every area of the church's life. It will appear rather as but one facet of that life."

Close-up on the Code

By Jerry Filteau
NC News Service

(Fourth in a series) Nearly a quarter of the new code of canon law more than 400 canons—is devoted exclusively to a treatment of sacraments and worship.

In addition, hundreds of other canons allude directly to one of the

large portions of the code involve distinctions between those who are ordained and those who are not.

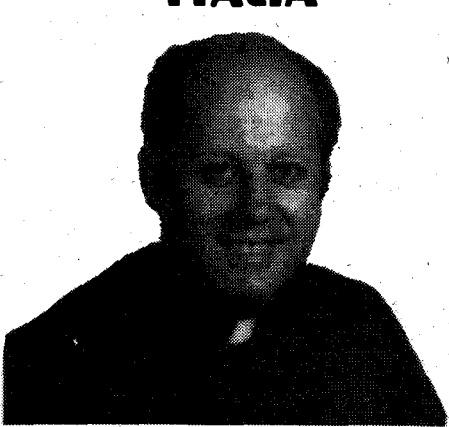
In practice, the judicial system in the church, to which more than 300 canons are devoted, is involved chiefly in questions concerning the sacrament of matrimony.

Why do the sacraments have such a central role in church law?

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Parents and teens

Are brought together in new parish program

By Prentice Browning
Voice Staff Writer

Do you know your daughter's favorite color? The first and last names of all your son's best friends? Do your children know what their mother's maiden name is?

The answer to a surprising number of these questions is no, a lay parish renewal team, Carol and Leon Jaworski, have discovered in leading weekend parish renewal groups for parents and young adults.

The couple, from the Pastoral and Matrimonial Renewal Center in Elizabeth, New Jersey, were recently at St. John Fisher parish in West Palm Beach hosting a training workshop for those wishing to start family renewal programs of their own in parishes throughout the Archdiocese of Miami.

The weekends are neither family therapy nor an ordinary parish retreat, the couple emphasizes. The goals are, in Mrs. Jaworski's words, "to strengthen family communication and family relationships and to widen family awareness."

These weekends will typically begin with parents and one teenager (parents are encouraged to bring only one young adult at a time to the renewals) filling out questionnaires asking the teenager personal ques-

'They are encouraged to look at all the love, sweat and tears. . .

tions about his parents and asking the parents personal questions about their son or daughter.

There are other questions of a positive nature asked, such as, "when did I most strongly experience being a member of the family?"

Often surprised

Family members are often surprised about what they don't know about each other, Mrs. Jaworski says.

Children tend to be secretive, she says, and adults usually think that they're children wouldn't be interested in knowing about many of the important events and details of the adults lives.

On the following days in the weekend parents and their teenagers participate in group discussions with other parish parents and young adults about the "vision" of their family.

The "vision" of a family, explains, Mr. Jaworski, includes the future goals of the family, such as remaining close or decreasing friction.

Then everyone comes together in a large group to share their hopes, problems and goals.

Parents meet with children other than their own because, says Mr. Jaworski, often parents listen more objectively to other people's children and teenagers can be freer in expressing their feelings.

Reconciliation

Throughout the weekend there is a reconciliation that goes on between parents and children. Personal hurts are often aired although there is no attempt to provoke confrontations between the parents and the children.

"I have seen many times when kids say that their parents take them for granted," Mrs. Jaworski says. "They are encouraged to look at all the love, sweat, and tears, and all the nights their parents stayed up with them because they were sick."

Parents for their turn, she says, often have to realize that it isn't always that important to be "right."

Prayer is also an important aspect of these weekends. Before each discussion group a prayer is said and sometimes parishioners seek divine

guidance in releasing that which is "blocking them from changing" into a better sibling or parent, Mrs. Jaworski says.

Participants are also asked to keep a journal of their thoughts and reactions, since the couple believes that writing opens up areas of our feelings that we wouldn't necessarily come across otherwise.

Family contract

On Sunday the parents and children are asked to be "accountable" to each other and they actually draw up a contract expressing what qualities they would like changed or maintained in the family relationship.

A parent may ask for better discipline, and many children, says Mr. Jaworski, ask their parents to listen to their full reasoning before they say whether they are right or wrong or ask that their parents trust them more.

At the end of the weekend a Mass is celebrated symbolizing the spiritual healing that has hopefully taken place with this kind of parish renewal.

The Jaworski's, pioneers in the parish renewal movement that began about twelve years ago, have seen the power of parish renewal weekends to reconcile a parishioner with real or imagined hurts to his or hers parish priest.

The couple finds the emotional and spiritual reunion of a family particularly rewarding.

"When a family is reconciled together," says Mrs. Jaworski, "they are frequently moved to tears."



'Even if there were cures, what about the countless number of people who would return home still blind, deaf, crippled or ridden with cancer?'

Bishops of the five dioceses of Florida have agreed to write lenten reflections for the weeks of Lent. Following is Part II.)

By Bishops John J. Snyder
Diocese of St. Augustine

At any given moment, the Word of the Lord speaks to us with power and force. I find, though, that the Scriptures as they are proclaimed to us in the daily Lenten liturgies and in our celebrations on the Sundays of Lent contain a life and vitality that is unique. I think that this power can be traced to the fact that it speaks to each of us not only as individuals but as a community of faith—as a Church.

As I read the Scripture passages for the Third Sunday of Lent, I felt drawn to think not only of what it was saying to me individually, but what it was calling us to be as Church. In the Gospel from Luke, I found Jesus not only responding to questions, but also drawing upon a parable through which he would balance his teaching. What never ceases to amaze me about Jesus is his ability to bring home a point forcefully and then further develop and nuance the message that wishes to share with us.

As I read and reread the Gospel section for this Third Sunday, captions came to mind like "Intercession not judgment," "Urgency yet patience." As happened on other occasions in Jesus' time and still happens in our times, people are prone to see a relationship between illness or tragedy and sin. The question "why" is so often asked at these painful moments. When that question was put to Jesus concerning the 18 who were killed by a falling tower, he responds with a resounding "certainly not."

Just recently, the Diocese of St. Augustine was richly blessed in a special way by the healing power of Jesus. He touched and restored in a variety of ways many people through the ministry of Father Ralph DiOrto. However, I must admit that a haunting fear lurked in the back of my mind. Even if there were cures, what about the countless number of people who would return home still blind, deaf, crippled or ridden with cancer? Would someone lay a "guilt trip" on them, would they be accused of lack of faith would judgment be passed on them? After all, I had heard of faith healers who seem apt to take over God's role!

Happily, I didn't sense that reaction present in any of the three services that were held. What I did sense

was the concern of all present for the entire assembly, those who had obvious disabilities and those whose disabilities were deep within the privacy of one's own heart. The power of intercessory prayer reached out and embraced brothers and sisters in real and tangible ways on these three afternoons. There was a renewed awareness of Jesus' love for his people. I came away with a deeper conviction that as individuals and as Church we are called to use primarily the power of intercession and not of judgment!

But there is another side to the Gospel story, although Jesus cautions his listeners about passing judgment, he did not leave me with the impression that I will not be held accountable for my actions. In fact, there is a real urgency in his tone as he calls his listeners to reform or at least begin this process of repentance or renewal. Jesus is calling me and calling all who hear his words to conversion. No one is exempt from this mandate. It is only if we return to him who is waiting for us that we can experience the warmth of his embrace.

I believe that one of the healthy developments within the Church in our era is the awareness of conversion and renewal as a continuing pro-

cess. More and more we are seeing it not as the work of a moment, but as an unending call to holiness. I see hopeful signs of this realization emerging not only in our own diocese, but in other dioceses in Florida and in many areas throughout the country. Programs of priestly renewal and of parish renewal are taking root and beginning to develop. There is a sense of urgency about these efforts yet it must not be a sense of panic. No program of itself offers us all the answers or brings us salvation. It is the Lord alone who is the source of our redemption.

No program will reach everyone. Hopefully, they will energize many of us—priests, religious and lay people—to accept responsibility for reaching out and meeting others where they are, respecting their individuality and leading them gently and patiently to the Lord.

Again, Jesus, the masterful teacher, brings home to me that while I am called to lead our people in renewal, I must always remember that He is a patient and concerned vinedresser who is willing to hoe and fertilize to bring forth fruit. Can a bishop or a disciple of Jesus do any less?

Seek intercession, not judgment

Campus ministers help students keep the faith

Continued from page 1

the United Campus Ministries has been at Florida International University in Boca Raton for the past six years. He agrees there is cause for concern.

A number of baptised Catholics on campus do not practice their faith . . . of more than 1,800 on our campus, only 40-50 per cent are present for Mass each week.

Rebels gone

In contrast to this disturbing note, Fr. Devereaux said attendance is up somewhat more than it was ten or 15 years ago.

During the late 60s and early 70s there was far less stability on campuses — young people were anxious for agnosticism to take hold (beliefs of early Christian sects) in spiritual powers emanating from the God-head) and attempted to establish a quick "hotline" to God. Today there is less rebellion and questioning of God. We have to remember these were pre-Vatican II groups, who believed many Church issues to be contradictory."

Another significant change is the profile of the college student, said Fr. Devereaux.

"Everyone used to complete college in four years. Now the campus is home to people for 8 years or more. Individuals are also working and attending school, which adds to the length of their stay. People of all ages walk the campuses today and it would be unjust to focus solely on single young adults. Whatever problems society experience such as drugs or cultism, become an across the board dilemma on campus."

Cultists prey on campus

Stierle warns that cults continue to form on South Florida college campuses, representing a major threat to all denominations. Like sharks encircling a weakened victim, the cultists prey on students who are lonely, fearful and confused.

One such group, the Plantation Church of Christ has been establishing its membership at Florida International, Florida Atlantic, The University of Miami, and others.

A rebellious arm of the Church of Christ (which refuses to recognize the splinter group), the group has begun to pick up enough recruits to cause real concern for campus ministry administrators.

Zealous Plantation members seek a return to the primitive, original church and participate in exhaustive Bible studies and witnessing, much like The Way, headquartered in Ohio. They require heavy tithing,



Members of the University of Miami's Catholic youth group meet at nearby St. Augustine Church to plan their activities. (Voice Photo by Betsy Kennedy).

withdrawal from all other religious affiliations, and ask members to sever the ties between family and friends — all characteristics of cult behavior as categorized by experts on cultism.

Said Liz Dany, one ex-member, "They are still a genuine cult, using methods of mind control, fear, guilt, coercion and indoctrination to gain

voluntary basis.) There are 45 campuses and 185,000 single young adults between the ages of 18-30 in the Archdiocese.

tion because they are adept at legal gymnastics of their own. They categorize themselves as 'clubs' and that makes it almost impossible for them to be removed from campus, said Stierle.

The campus ministries however, can effectively compete with cults for the allegiance of students if they use a

voluntary basis.) There are 45 campuses and 185,000 single young adults between the ages of 18-30 in the Archdiocese.

"Currently there are many of the 45 campuses which are not staffed to service the students," said Stierle.

Fr. Devereaux points out that one reason for the absence of campus ministers is due to the 'commuter campus' situation.

"Many schools no longer provide housing and students live off campus. In this case they must rely on their parish priest for any counseling or assistance."

Secondly, young priests do not choose the campus ministry as a vocation.

"It is a tough ministry — it doesn't always have the same rewards as the other ministries — you aren't dealing with families and it is a totally different atmosphere."

'This is a terrific age group we're dealing with, open and alive to changes, to creating something dynamic.'

Michael Galligan Stierle
associate director,
Archdiocesan Campus Ministries

and keep converts. A Baptist minister and a Christian Bible teacher attending the group Bible discussions on campus said the teaching at the so-called discussions is heretical."

What can the campus ministry do about this threat?

"All we can do is pick up the pieces or peel them off the ceiling after they have left the cult. Sometimes the students are even aware of the danger they are in by remaining in a cult, but they tell me, "I'll go to hell if I leave because the scriptures say so," or "I will never make it on campus . . . these people are my only friends . . ."

"Cultists will devote themselves completely to their recruitment goals. They will get up at 5 or 6 a.m. and hold a prayer or Bible study group. They escort crippled students around in their wheelchairs to anywhere on campus . . . Now how do we compete with that enthusiasm? What Catholic laity group would be willing to do that for young people?"

Administrators are prevented from taking legal measures against Planta-

bit of preventative medicine, administered in the form of increased activities. Campus ministry programs cover four areas — prayer, work, play and discussion, explained Stierle. Ideally, students should be offered retreats, evangelization events, worship (reading, eucharistic ministry, etc.), music (folk groups and choir), pre-marital discussions for engaged couples, Bible studies, camping weekends, etc.

More funds,

Stierle feels that increased resources are necessary to insure that every campus can provide this type of activities to students. Other faiths have allocated extensive funds for their on-campus programs. The University of Miami Baptist ministry budget for 1982 was \$150,000; the Florida International Jewish ministry was \$70,000 for the same year. The 1982 budget for the Archdiocese, including salaries, was approximately \$75,000. (Many staff members are priests and lay persons who work on a

Bright future

Both Fr. Devereaux and Stierle expressed optimism about the future of the campus ministry programs.

Said Stierle, "The really alive campus ministry programs are at Barry, Biscayne, the University of Miami, Broward Community College and Florida Atlantic."

"With hard work and dedication each campus will be able to improve the services to students. I'm very positive about the future, that the Archdiocese will provide the resources needed. This is a terrific age group we're dealing with, open and alive to changes, to creating something dynamic. A campus minister who is good at his field can have a group of outstanding students representing the best the Church can be."

Music, song and fashion mark Black Heritage program

"Sing a song of faith that the dark past has taught us,
Sing a song full of the hope that the present has brought us
Facing the rising sun of a new day begun,
Let us march on until victory is won."

Lift Every Voice and Sing
By Betsy Kennedy
Voice Staff Writer

Blacks and whites stood side by side in brotherly love to celebrate Black Heritage month Saturday night at Christ the King Church in Perrine.

Pride in the black community was evident in all faces, black or white, young or old, who attended the program.

The church overflowed with visitors who participated in Mass, then feasted on a lavish buffet dinner and watched a talent and fashion show featuring local church members and emphasizing black heritage.

Miami City Commissioner Miller Dawkins, addressing the audience, urged black parents to maintain responsibility for their children's education. "They need to spend less time on the basketball court and more time studying books," he said.

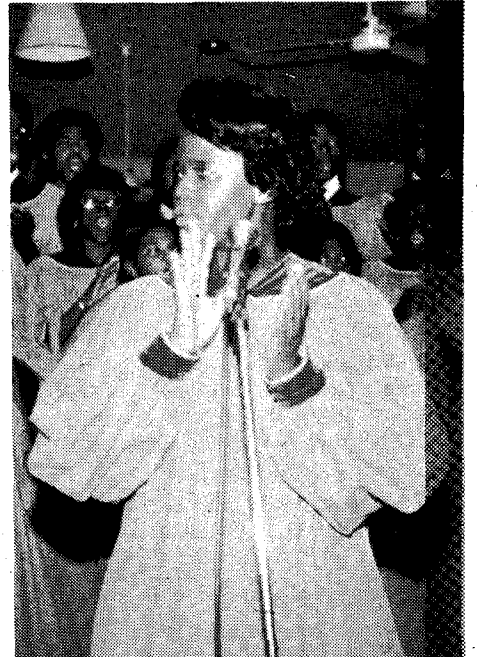
He also spoke to the young people and said they should join in the establishment and make it better—or take it apart and start building it up again.

Archbishop Edward A. McCarthy spoke about the importance of the Black Heritage program and the need for unity in the Miami community. Fr. Sergio Carillo, first black priest ordained for this archdiocese, spoke of his experiences that led him to the priesthood.

Youthful talent

The program's youngest entertainers nearly stole the show from the veterans. Lucy Goevia, a tiny starlet with ribbons in her hair, recited the life of St. Martin dePorras. Jeanette Beenn opened the program with an inspirational song, "Freedom Isn't Free." Children from the Inner City dance company performed several modern dance selections with styles and grace. (These same pre-teens were once on stage in a show with international black star Ben Vereen.) To represent the current dance trends, Tomi Miller created a lively disco number.

With the game spirited pace set by young future stars the Martin Memorial Methodist Church choir and the Macedonia Church of God



Christ the King parish's Black History Celebration featured, among other activities, a dance selection by a member of the Inner City Dancers (above), Gospel singing by the choir from Macedonia Church of God Pentecostal (above right) and a lively fashion show, (right) featuring traditional African clothes. (Voice photo by Betsy Kennedy).



'They (kids need to spend less time on the basketball court and more time studying books'

City Commissioner Miller Dawkins

(pentecostal) choir sang gospel selections that brought to life memories of the black struggle for equality. The crowd was so swept up in music, they began to clap loudly to keep rhythm, and one principal singer in the Macedonia choir repeatedly leaped with joy. The sound in the church grew loud and the rafters resounded with song.

Following the presentations by the choirs, Claudette Moore King announced her fashion show. The fashions spanned all sizes from toddler to junior and women's, with a special segment devoted to chic clothing for men.

Although European and American lines were present in the clothing designed solely by King, her emphasis was on authentic African fashions. The men wore Kencos, (authentic native gowns) and bold metal jewelry which is part of a permanent collection.

Each piece of jewelry represents a different native legend, said King. The women donned several dresses which were each draped over one shoulder. This is a customary fashion in the Mashi women, an East African tribe.

King has been designing clothing for 30 years. Her roots, she said, can

be traced to a poor neighborhood in New York, where she worked her way up in the fashion business. Participating in the Black heritage program is one of the most important moments in her career, said King.

Brotherly love

As the evening ended the audience sang, "Lift Every Voice and Sing," a tribute to the courage of the black people during their long years of bondage. It became evident that the Black Heritage program was a success—and a hopeful step toward fulfilling Abp. McCarthy's plea for brotherhood in his recent pastoral letter on racism.

Charities Directors Commissioned

During a recent ceremony at Barry University's Cor Jesu chapel, Archbishop Edward A. McCarthy commissioned the new members of the Board of Directors of Catholic Community Services (CCS) of the Archdiocese of Miami. Among those present at the special liturgy were (from left) Msgr. John McMahon, regional director of CCS for Palm Beach county and Msgr. Bryan Walsh, archdiocesan director of the Ministry of Christian Service and president of CCS. (Voice photo by Prentice Browning).



Matter of Opinion

The family has no rights in court

Chip, chip, chip. . .

You can practically hear it, the government chipping away at the American family.

A federal court recently set aside regulations that would require agencies using your tax money to provide your children with contraceptives to inform you that they were doing this. Planned Parenthood and such groups who are high on disseminating contraceptives to your kids say this "squeal rule" would be putting the government in the bedroom. They conveniently ignore their own participation in bedroom activities as they send the kids on their way with their pills, IUDs and foam. All we on the pro-family side wanted was a slight nod toward equity. PP and government health agencies are already in our bedrooms. And they are using our tax dollars to be there, involved in our children's sex lives, one of the most crucial areas of a youth's life. Given this situation, all we want is the right to know they are there in our children's lives. But the courts won't even grant us the right to know.

That's where it is with parents and children. Now what about husbands and wives?

Well, the courts have already ruled that the husband has no right to

EDITORIAL

decide whether his wife will or will not bear the child she is carrying. Abortion is strictly her decision.

Very well, given that state of affairs as it now is constitutionally and statutorily, our position is similar to the parent-teen situation. The husband should at least have the right to know, so he can at least express his views to his wife before she makes the decision on abortion.

But no, Judge Sidney Aronovitz has ruled against a Florida law that would require a wife living with her husband to notify him of her intention to have an abortion. The judge virtually ridiculed pro-life testimony and decided the husband has no rights at all in the matter. Not even the right to know. Once again, the court drives a virtual wedge between family units. A federal court had earlier left a door open for an appeal by ruling that a state's interests "encompasses furthering the institutional integrity of the marital relationship and of the family."

But State Attorney General Jim Smith declined to appeal Aronovitz's decision, so we'll never know what the Supreme Court might have had to say about a husband's rights.

The Florida law bent over backwards to protect the woman from, say, a belligerent husband. If they were living apart, or if she stated to the doctor that the baby was not her husband's, then no notification was required.

It doesn't seem to matter which way the law reads. The court's presumptions seem to incline toward the family as a sour, violent, mean institution deserving no rights. Only the individual's rights to have sex at a pubescent age unfettered by parental knowledge, only the rights of a woman to get pregnant with or without her husband and to



The toxic dump where we all live

abort with or without her husband's knowledge is important.

That is why a Hatch or Constitutional amendment is the only way to relief.

That is why concerned citizens must start putting heat on lawmakers to the effect that we want pill-pushers and abortionists out of our bedrooms and common sense about families and human relationships back into our laws.

Letters to the Editor

To the Editor:

Visiting clergy are a kind of lightning rod for people who are having trouble relating to their pastors. In Great Britain, for example, many of the Catholic laity have a disarmament tradition based on close contact with Quakers and also their own anti-nuclear activity during the 1960's.

Their enthusiasm is not shared by a number of the English clergy, however. It's even worse in West Germany whose hierarchy seems caught up by Cold War thinking and quietistic resignation summed up by one priest thus: "At worst, nuclear war will simply mean that humankind hastened the Parousia by its own stupidity."

"How is it possible," cried various people who came to my Sunday night talk, "that over 1/3 of the priests-representatives at the National Clergy Conference in Birmingham just voted against unilateral disarmament initiatives? Why the Pope himself during his visit here and during the Falkland war it was spoke of it clearly!"

My outsider's advice went something like this: Bishops and clergy arrive at positions of authority, not for their prophetic qualities but for other institutional criteria. What those of you with urgent agendas have to do is find ways to build a fire under your pastors, just as a per-

manent deacon did with his bishop, Leroy Mathiesen of Amarillo, Texas, concerning his druthers with his job assembling nuclear bombs; or as a group of anti-Trident laypeople who suffered imprisonment countless times before they convinced their bishop, Raymond Hunthausen to throw in his lot with them; or as happened when dedicated laity and clergy in San Salvador helped Bishop Oscar Romero convert himself from a government-approved administrator into Latin America's Poor revered pastor (and it's most feared to this very day by many other bishops, sad to say).

Besides, I continued, you have a perfect right to act on your own. Don't behave as did five Nicaraguan businessmen in 1978: they petitioned the bishops to excommunicate Anastasio Somoza as a sure-fire way to precipitate his resignation for excommunication. I suggested they not hide under the bishops' cassocks but act like grown-up Christians. The Sandinistas, after all, did not wait for the Bishops' approval in those days before acting, although they welcomed it when it finally came. (Current situation, a different thing).

My English audience objected: "But we laity have so little influence in comparison to the clergy." Well then, I proposed, start communicating with your pastors and not

just your MP's. Were those priest-representatives who voted against disarmament visited by concerned laymen before their conference? Do they have people on the parish level constantly reminding them how the arms race prejudices humanity, especially the poor? Do you invite them to your street demonstrations and not just to chaplain a trip to Lourdes? Do you help them prepare their sermons, at least by suggesting it would be nice to hear the Pope's Hiroshima talk quoted?

Glancing over a recent Sunday's Gospel advice, I see Jesus says: "If you want to have influence, become a

servant of everyone." (Mark 9, from the Spanish-Sevilla text). Unlike in Great Britain where the laity are the leaders for disarmament, in the U.S.A. they seem to be the warmongers in comparison to clergy and hierarchy. Is this also true in southern Florida? If so I recommend: *A Race to Nowhere*, An Arms Race Primer for Catholics, Pax Christi, 3000 North Mango Ave, Chicago, Ill 60634. \$3.

Fr. Bernard A. Survil
Barcelona, Spain

Abortion's reign of terror

To The Editor:

A short time ago we recognized a Feast day that commemorated the murder of approximately 70 babies, that took place 2000 years ago. It was a murder of political expediency, when King Herod feared the birth of a potential challenger to his political throne.

This unspeakable murder is so horrible that civilized people have remembered it for 2000 years.

It gives cause to stop and think of an affluent country like the United States, passing laws that allow the murder of millions of babies, with

abortion, with out even the political excuses that Herod had. We murder our babies because they are inconvenient.

I don't know if these murders will be remembered 2000 years from now, but I am absolutely certain that Almighty God will exact a penalty on this civilization for this unspeakable reign of terror. At that time I'm also sure that all of us will be invited to participate in the punishment. God help us.

Joseph J. Euteneuer
Boca Raton

God's Secret

God has a secret which he does not want to keep. When he created the first man and woman, he alone knew why.

It was he who determined that certain material elements were to be set apart and moulded into a human body and that the body would be infused with the principle of life called the soul, and this combination of matter and spirit would result in an individual, immortal, unique being.

So far all God's doing.

Then one day I became conscious of existence. Young as I was and fearful of the world around me, I came gradually to realize I had the use of a body. It took me much longer to understand that there was something invisible within me, much different from the body, something that enabled me to think



BY MSGR.
JAMES J. WALSH

pose of life lay outside the field of the scientist. The secret was not buried in the complex matter of earth at the fascinating existence of stars and planetary systems. The scientists were as confused

"The most brilliant of minds never fathomed this truth-that man was not made for this earth,

but another world, the world of God. He is created to be a child of God, not of earth."

and reason and remember. And as I got a little older, I couldn't turn away from the nagging question, "Why do I have life? Why was I put on this earth?" Many answers came, but as I aged, none of them was satisfactory.

As the years rolled by and I learned pain and disillusionment and love and friendship, the uneasy truth came home that alone I could not really find out why I was set on this planet. None of the reasons I gave myself helped in all the unexpected circumstances of my life.

In time I came to understand that the secret is not contained in a hidden part of my nature. It escapes the furthest reaches of my powers of reasoning and thinking. I looked to other minds, as an adult, to the philosophers, the respected thinkers in the hope I could learn the purpose of life, but it was a vain quest, because the thinkers were confused and contradicted each other. They were, in this matter, as helpless as I.

The scientists promised hope. They had discovered so much, has so many marvelous inventions to thow the world. But the secret of the pur-

about the fundamental question of human existence as anyone else:

Gradually one is forced back from man and his planet to his creator. He made man. He alone knew why. So unless we find out from him, we will never know.

Now we realize that when he made our first parents, he told them the reason. How they must have been shocked. To think that earth, surpassingly beautiful and challenging and attractive in every way, was not their lasting home. It was only a stop on a pilgrimage, a short wait in an airport. The perfect natural happiness and undisturbed peace enjoyed before their senseless rebellion was as nothing compared to the joy of their union with God at the end of their trial on earth.

The most brilliant of minds never fathomed this truth - that man was not made for this earth, but another world, the world of God. He is created to be a child of God, not of earth. His dignity thus is far greater than he could imagine or reason. How could he come close to guessing that his destiny was supernatural, not natural, that his family on

earth was only a symbol of the family of God to which he would belong after death? How could he know it is already prepared for him, unless the Lord of all creatio tells him?

This is the Christian secret now. We are indeed made to the image and likeness of God; we weak, miserable, unreliable, violent, sickly people are the people of God destined for his Kingdom.

What confuses us so much is the wondrous fact that this likeness to God cannot be found in the body, but in the invisible soul, in the intellect, the will, in the almost untapped powers to seek truth and goodness, in the ability to attain knowledge and in the capacity to love and be loved.

So why a trial on earth? If the creator is perfectly good, why not create us and put us in heaven and have done with it. Why the terrible, frightful risk of earth's pilgrimage? One word answers this. Freedom. Being made to the image and likeness of God means freedom of the will. And where there is freedom, theyre must be an opportunity to test it. I can actually accept my creator and love him, or reject him and hate him. God took a riskindeed. But if he gave me fredom and no chance to use it, my dignity would be no greater than that of the cow or the porpoise.

Our first parents knew that. Their pride in their own greatness led them to the folly of wanting to make themselves like unto God. The shattered nature we, their offspring, endure with all its inclinations to evil, sickness and finally death, is the result of their unbelievably foolish rejection of God's will.

The secret of our existence on earth did not become perfectly clear until Jesus took up residence with us and explained there were many mansions in his Father's house in the next world. He died that we may have eternal life, not a longer life on earth. The martyrs followed him to death singing joyfully, triumphantly, because they knew the purpose of their life was about to be fulfilled.

How beautifully St. Augustine summed it up fifteen hundred years ago. "You have made us for yourself, O Lord, and our hearts are restless until they rest in you."

Praying for others

A friend of mine, a woman of intelligence and deep spirituality, is dying. Her illness is terminal. She has suffered greatly, the suffering has gone on for a long time, it may go on longer. A woman of intellectual accomplishments, the combination of the illness and the medications has left her often in a kind of mist.

Some of her family are concerned because they say that now, when she is so desperately ill, she does not seem to pary. I am not surprised. What I have learned by observation is that those who may seem in the greatest need of prayers do not find prayer easy. At least they do not find conventional prayer easy, the prayer they really offer may be much greater than any words could be.

It has been a year since I've seen this friend, she lives far away, and when last we talked she told me she found it difficult to pray, I told her not to try to pray but to offer her sufferings in union with the sufferings of Jesus Christ in His redemptive death upon the cross as a constant prayer. Taht offering of her suffering is a continuing prayer and will be as long as her suffering lasts.

But not all do this. Their illness may come unexpectedly, an accident may place them in need of prayers, and it really is true that many of those who need prayers most are simply unable to pray. People in emergency situations are often unable to pray. Someone close to me once nearly drowned, dragged out to sea by an undertow. She fought desperately for her life and was saved only when a fisherman in a power boat saw her in distress and came to her rescue. She was a person who had a full and complete prayer life but she said that in the nearly half an hour when her life was in danger she never thought to pray.

It is simply a fact that very often the people who need prayers most are unable to pray. It is especially true, I'm sure, for those who are tempted to mortal sin. They need prayers but overcome by temptation they are unlikely to pray.

That is why there is a great need for prayers for others. I've written often of Powerhouse, that prayer group that began nine years ago and which includes members in every state, every province of Canada and many foreign countries.



BY
DALE FRANCIS

It is something I think we should all do. It really is true that many of those in greatest need of prayers are unable to pray for themselves. But there is something else that is important in this. We must be careful that our prayer life does not

center on ourselves. We do, of course, come to a personal relationship with God. But from this we must reach out to others.

The people of Powerhouse are encouraged not to pray for their own needs. Since others are praying for them they need not be concerned about this but rather about praying for others. And when they pray for others they mean all people in need of prayer, all over the world, people of all nationalities, faiths, states of life.

But as they pray for others, they know that prayer is not enough. If they pray for all the lonely people then the very fact of their prayer obligates them to seek to dispel the loneliness of people they may meet in every day life. If they pray for the poor, then they are obligated to help the poor. If they pray for the ill in hospitals and nursing homes, they should if they can visit them.

People need us and need our prayers, people who cannot pray for themselves. Let us all pray for others. (Dale Francis is a nationally syndicated columnist).

Padre



By Bob Swiskow and Dan Capozzi

The hugging craze

Hugging is definitely in.

For about a decade now, a warm, friendly kiss has been standard behavior for every encounter where you meet people you know in any kind of social situation. But lately the kiss greeting has been taken a step further. We're now into hugs.

Actually, hugging isn't a bad thing. I'm Italian and among our people (whose emotional nature is well recognized in literature as well as by repute), hugging has always been standard procedure for saying "hello" and "goodbye."



BY
ANTOINETTE
BOSCO

But I have some reservations about hugging people I have met only once or twice or who are really near-strangers except that we happen to have been invited to the same occasion at the same time.

Proof that hugging is gaining converts comes from the fact that hugging is getting organized. A 1982 spring issue of "Us" magazine reported the formation and growth of a California Hug Club with over 1,500 members. Reading about the California club inspired Robert Groh, who lives in the same country in Connecticut that I do, to start his own hug club.

Groh comes from a German-Irish family of non-huggers. He said his consciousness was raised about the benefits of public displays of affection after he joined a singles club and gained a number of new "hugaholic" friends.

So convinced is he that "hugging should come out of the closet" that a few months ago he organized and ran a hug-in. It wasn't exactly a rip-roaring, overcrowded event. After a lot of newspaper publicity he only managed to get three men and seven women to attend.

Groh counted it successful because of the number of hugs he witnessed. "Everybody there got at least 25 hugs," he said.

Now I would be the last person in the world to dent the value of touching. I agree with anthropologist Ashley Montague, who wrote in his book, "Touching," that a certain amount of "tactile stimulation" is "a necessary condition for survival."

After all, God did give us this marvelous gift of being able to feel and to communicate with others and with the world through the sense of touch.

My problem with the proliferation of hugging is that its merits are based on the faulty reasoning that touching in itself is the value — and that the act of hugging can be removed from a relationship.

I asked a social worker to comment on the idea of a hug-in and found that she shared my misgivings. She expressed strong caution about the idea of strangers hugging in groups, unless it were a therapy situation under the guidance of trained professionals.

"Holding and touching can be a powerful inducer of feelings, so I think it should be used responsibly," she said.

Another professional therapist, Stuart Johnson of New Haven, Conn., called organized hugging a "too simplistic solution to the complex human quest of how to establish an intimate relationship with someone else." He impressed me as making great sense when he added: "There's no doubt that the central theme in our culture is alienation, the lack of intimacy and aloneness."

Then Johnson asked: "But isn't a hug club just a gimmick or a short circuit to intimacy that does not deal with the hard work involved in establishing a close relationship with someone else?"

I think my discomfort with the advent of indiscriminate hugging is expressed by that question. For I still believe that touching should be a result of, not an attempt to initiate, a relationship.

The high cost of dating

Q. I would like to get married sometime, but I'll never be able to afford it. You see, I can't even afford dating. I'm always broke even though I have two jobs. I wish you'd show me some way to solve this problem.



BY TOM
LENNON

Here are some of my expenses connected with dating. My boots cost \$90. Getting my body-perm hair styling was \$40 last week. The shirt I'm wearing now was \$25. My new jeans cost \$40. If I take my girl out for dinner, that's about \$50. I also make payments on a used sports car.

Those are just some of my expenses. And you have to spend that much money if you want to impress a good-looking girl. (Indiana)

A. Do you really want to impress a good-looking girl who is dumb enough to think that \$96 boots make the man?

Would you really want to spend a lifetime with someone who thinks the price of a shirt is more important than the man?

Is something vastly different from an expensive sports car needed to build a happy life and a happy marriage?

What might that be?

Are you willing to date only someone who qualifies as a Miss Bunny of the Month? If so, you may miss some wonderful women, perhaps even the one woman you could live happily with for a lifetime.

Whether we admit it or not, all of us, men and women, boys and girls, are affected by the culture of our modern world. In many ways, that culture is shallow, materialistic and even pagan. It often values health and possessions more than persons.

There are some strong indications in your questions that you have been influenced by that culture. You might, if you're not careful, end up being endlessly frustrated by desiring possessions that you will never be able to afford.

Could you soon spend some time alone examining your way of life and thinking about what will make you genuinely happy in the long run?

Ask too what it is that makes a person truly worthwhile. Then consider at length these often quoted words of St. Paul:

The Stephen Minister

When Stephen spoke openly about Jesus, "They stopped up their ears and with a loud cry all rushed together at him at once. They threw him out of the city and stoned him." (Acts 7:57-58).

It was said of Stephen that he was "full of faith and of the Holy Spirit." As scripture tells us, he and six others had been chosen by the early Christians to minister to widows and orphans. When he accepted this ministry he never anticipated the extraordinary grace of becoming the church's first martyr.



BY FR.
JOHN CATOIR

Today his memory is kept alive by people called "Stephen Ministers." Some 300 congregations across the U.S. have such ministers, and hundreds of others have something quite similar.

One of those utilizing Stephen Ministers is the Wayzata Community Church in Minnesota. They have 40 Stephen Ministers, including high school students, retired people and a whole range of men and women in between.

The concept is simple. Each minister is assigned to two or three people with special needs—people in hospitals or nursing homes, people who are shut-ins or handicapped.

What is the result of all this in the life of the Stephen Minister? They say that as a result of their volunteer work, which requires an extra effort at communicating, their own communication at home with spouse and children has improved.

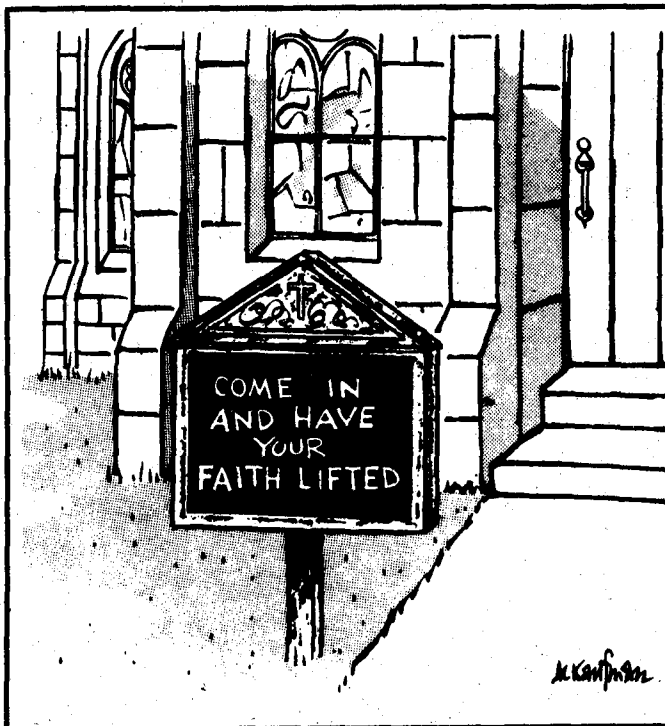
Some say the work has changed their lives, made them happier, more alive.

Loving others always has that effect; it takes your attention away from yourself, and helps you appreciate how much you have to give.

If you belong to a small group or organization, why not give some thought to starting your own program. "Stephen Ministers" are really self-starters.

If you like the idea just go ahead and do something about it. Be open to the urgings of the Spirit, and like Stephen, you too will become "full of grace and power" (Acts 6:8).

(Fr. Catoir is director of the Christophers).



Religion and the grown-up child

Dear Mary: I hurt so bad I need direction. Show me the way to accept something that I have to accept but cannot.

Two years ago my husband and I were gone for 10 days visiting a son who lives in another state. We left Chris home alone for the first time.



BY DR. JAMES AND MARY KENNY

When we returned, we noticed a change in him. He started and ended every sentence with "Praise the Lord." he told me he was "born again." He had gone to a Pentecostal church and encountered the Holy Spirit.

A year ago he started dating a girl who is a Baptist. She went to Mass with us the morning, and he went with her to her church in the afternoon.

One month ago he informed me he was leaving the Catholic Church. He is cold, arrogant, a stranger to me now. The thing that frightens me the most is that he is presuming his salvation.

There is nothing I can do except cry a lot and pray. If this relationship should end in marriage, I could not attend the wedding. I told him so today. He said, "So be it."

I will love him and pray for him harder than ever, but I cannot accept his apostasy. His girl is a beautiful, wholesome, Christian young lady and I like her. These two young people have no alcohol, drug or tobacco habits. Why can't I count my blessings and give them my best wishes? - Ohio.

One of the marks of being grown up is having the right and responsibility to make your own decisions. This right applies to our own grown-up children just as it does to other grown-ups. We are not our children's keepers after they are grown.

However, it is painful when children make choices different from the parent's values. The child in effect says, "You're wrong and I'm right." The parent's pain is doubled when the child makes a choice which the parents believes will jeopardize life or salvation. This is the situation you face.

First, you fear that Chris has jeopardized his

salvation by leaving the Catholic Church. But no one but God knows how your son's life and salvation will eventually work out.

Second, you cannot understand your son's mind and why he does what he does. Trust that your son sees merit in what he is doing even though you do not.

You describe your son's girl as "beautiful, wholesome, Christian" with "no alcohol, drug, tobacco habits." Instead of judging by your notion of what is right and wrong for your son, why not judge by the goodness you see in this relationship?

Jesus gave by the goodness you see in this relationship?

Jesus gave us this way to judge. "A tree is known by its fruits," he said.

Your criticism and judgment will call out only anger and coldness in your son. Pray that you can show forth Christian love, concern and support for your son and his girl.

Then, while you cannot know your son's destiny nor his mind, you can allow him the right to make his own choices and, so far as you are able, you can be present to him without criticism.

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

Lent II: Grace and the good thief

I recall an early religion class in which Father asked us to write the name of the person most likely to be in heaven. We all wrote Mary, of course, considering it to be the free question that teachers put on a test so that everyone gets at least one right. We were furious, therefore, when Father sprang the Good Thief on us. We argued but he simply opened the Bible and read aloud:

"One of the criminals hanging there covered him with abuse and said, 'Aren't you Christ? Why don't you save yourself-and us?'"

But the other one checked him with the words: 'Aren't you afraid of God even when you're getting the same punishment as he is? And it's fair enough for us, for we've only got what we deserve, but this man never did anything wrong in his life.'

Then he said, 'Jesus remember me when you come into your kingdom.'

And Jesus answered, 'I tell you truly, this very day you will be with me in paradise.'

Father closed his book and asked, "Any questions?" he being Father and we being students, we didn't, but I've never forgotten that lesson because he went on to explain the meaning of the exchange and by the time he finished, I think we all envied the Good Thief because we knew he was in heaven and it seemed a long way off for us.

The Good Thief has always intrigued Christians. What was there about him that made him different

from the other? Like the two women at the well in scripture where one heard and was saved while the other didn't, they seem to share similarities. They



BY DOLORES CURRAN

both led a life of crime, were apprehended, sentenced to death by crucifixion, and witnessed the taunting of Jesus by the soldiers and Jews who cried, "Hey, King of the Jews, you can save others. Why don't you save yourself?" as they laughed. Yet, one thief believed and was saved while the other rebelled and wasn't.

Dismas, as the early Christians named this anonymous criminal, is considered to be the only saint who was canonized before he died. And he was one of Jesus' final gifts to us. He has come to symbolize hope and salvation for even the most hardened heart.

After a lifetime of crime and in the midst of despair, he answered God's call to grace, recognized his own sinfulness, and took the first step toward repentance. And Jesus responded as he promised he would. That's what makes Dismas a perfect saint for Lent. Like Easter after Good Friday, his is the penultimate happy ending story.

His story is reenacted daily in our world. A terminal cancer, a tragic accident, an earthquake or flood-all bring people to respond to God's call to grace which is always there.

Why do we have to wait for death to find grace? Because we have a bit of the other thief in us, the one who joined the taunting crowd, the one who rebelled even at death. We rebel in so many ways-trying to assume God's power ourselves, refusing to recognize our sinfulness, calling on others to save us because they claim to be holy. How like the other thief we can be.

Oscar Wilde wrote, "He who is in a state of rebellion cannot receive grace, to use the phrase of which the Church is so fond - so rightly fond, I dare say - for in life as in art, the mood of rebellion closes up the channels of the soul, and shuts out the airs of heaven."

Jesus in one of his last gasping breaths, gave us the gift of Dismas. He didn't question him, lecture him, berate him. He simply called him to him and responded to his repentance. Will he do less for us?

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(Contributed by Mimi and Terry Reilly)

OPENING PRAYER

Dear God, you are father of us all; we are brothers and sisters to everyone in your human family. Help us to appreciate what being your children really means and the responsibility we have for loving and caring for others everywhere. Be with us in a special way this Family Night as we talk about and express our caring for our relatives near and far. Amen.

SOMETHING TO THINK ABOUT

Since in our society families move so often, it is difficult to have a close-knit extended family. Children and adults need a sense of belonging, a rootedness. We need to be in touch with our relatives even at a great distance. During this Family Night we will concentrate on our relatives and the specialness of our family name.

ACTIVITY IDEAS

Young Families

FAMILY NAME Materials: paper,

pencils, cloth or poster board for a banner, crayons, glue, scissors. Talk about your family name. Dad and Mom could tell what they remember about their ancestors. Try to figure out what your family name means. About 900 years ago most people had only one name. As the population in towns and villages grew it was necessary to better identify people, so last names were given. Some examples were Johnson meaning son of John; Cook for someone who cooked; Smith for a blacksmith. Make a list of all the relatives you can think of who share your family name. Make a banner featuring your name in large decorative letters. Instill a sense of pride in your name.

Middle Years Families

FAMILY BINGO Materials: paper and pencils. Each family member draws a large bingo card with five boxes across and five down. AS parents tell about relative, each person writes that name in any one of the boxes until 24 boxes are filled.

Put an "x" in the middle box. Then write the names on slips of paper, fold, and place in a box. One person calls the bingo names and whoever fills a line first is the winner. Everyone should know a lot more about the family's relatives when the game is over.

Adult Families

Make a family tree going back as far as possible on both sides of the family. Decide upon one particular relative who would especially like to hear from you. Write a letter or call that relative on the phone.

SNACK TIME

Fix a cherry treat in honor of George Washington: cherry pie, tarts, or ice cream with a cherry on top.

ENTERTAINMENT

1. Give each member ten or fifteen round toothpicks or matches. Place a narrow-necked bottle on a table. The

object is to stack the toothpicks across the opening of the bottle. This continues until one of the players upsets the pile while trying to add to it. The person who upsets the pile must take all the toothpicks that fall. The winner is the player who gets rid of all toothpicks.

2. Plan to invite a relative over to your house.

SHARING

-Tell how you feel about your family name.

-Share a happy memory about a grandparent, aunt, or other relative.

-Talk about a family reunion or family gathering that you remember and why it was fun.

CLOSING PRAYER

God, our father, you have blessed our family so much. We thank you for uniting us in your love. We ask your blessing on all of our relatives near or far, living or deceased, especially. . . (each mention the name of a relative). Amen.

Family Night

Scriptural Insights

LENT III—YOU SHALL BEAR MUCH FRUIT

Readings: Exodus 3:1-8, 13-15; 1 Corinthians 10:1-5, 10-11; Luke 13:1-9

By Fr. Richard Murphy, O.P.

One of the great selling-points of a big city is its trees. Where I live we have live-oaks, magnolia, cypress, the spectacular and versatile rain-tree, and many evergreens. We tend to take trees for granted, but these marvels of nature deserve better than that. They are striking symbols of deep spiritual truths.

Once while tending some sheep in the desert, Moses noticed a bush that burned but somehow did not burn up. Intrigued, he approached the bush, only to be told by a mysterious voice that he should come no closer. Then, in the name of Someone identified only as "He Who Is," Moses was commanded to lead his people out of slavery and to freedom.

Trees are remarkable things, one of nature's many surprises. They grow where the soil is good, and also in sandy places and on rocky slopes. The

Bible tells of happenings around the tree of paradise, Abraham's oak, and Nathanael's and Zacchaeus' fig trees, Gethsemane's olive trees, and the tree of the cross.

Believers come in an astonishing variety of shapes and sizes, like trees. Some stand straight and tall, like the giant sequoias of California, and others spring up in unlikely places, but all of them draw their nourishment from the rock that is Christ, who is always with us.

The fig tree is very common in Palestine, where it reaches a height of 40 feet. Its delicious fruit is much prized, and its broad leaves provide welcome shade. The proverbial expression for peace and quiet, in the Bible, is "to sit under the shade of one's vines and fig trees" (Zechariah 3:10).

So little have things changed in the Holy Land that the modern visitor can gaze upon scenes that were familiar to Jesus. In one of His thought-provoking parables, Jesus spoke of a fig tree which for three years had produced leaves but no fruit. The owner, unhappy with this, ordered the tree cut down and burned. The gardener intervened and won a reprieve for the tree, promising to give it special attention. God, like the owner, is patient; no sinner can complain that he did not have enough time for penance.

Prayer is like digging around the roots of a fig tree, aerating the soil and improving the tree's health. Prayer is also life-giving water for a vigorous spiritual health, the pollen that enables the blossoms to bear fruit. God is the skillful gardener who

prunes away our useless baggage of sins.

In another kind of desert — our modern secularized world — it is God's wish that His children cast off the bonds of their slavery to sin and become free men and women, hungering and thirsting for the living waters of the gospel.

If we are like the burning bush that Moses saw in the desert, people will come closer to look. But what they will then see is God's Handiwork, persons "lovely as a tree." So it has always been, when holy men and women appear in our midst.

Lent reminds us that we have much work to do. We must shed our sins as the tree sheds its dead leaves. When we make room for God in our lives, we will begin to bear much fruit.

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Can children be baptized at home

Q. My husband and I are expecting the birth of our second child. My husband is not baptized but is deeply religious and attends Mass with the family each Sunday. He feels unable at this time to join the Catholic faith because of personal reservations; I respect his wishes.

We were left with little feeling of celebration after our first child's baptism three years ago. We are becoming more active in the parish but our Catholic friends are scattered all over the city.

We asked the priest who married us, a close family friend for many years, if he would baptize our baby in our home. He agreed, pending approval of our parish pastor.

Our pastor, however, says that a baptism can only be conducted in the parish church except in an emergency. Every priest we asked seems to have his own personal opinion but none seemed to know the rules of the church or where to find them. What is your opinion? (Iowa)

A. Before I give you the answer, let's review a couple of facts that will help to explain it.

For us Catholics, our community — or parish — church holds a place of special reverence. It is more than simply a handy building in which to do our religious business. It is literally the home of a parish family as a group of believers, who together share their faith in their worship of God in the celebration of the Eucharist and the other sacraments.



BY FR. JOHN DIETZEN

A church building is, therefore, a sign and symbol that reminds us of many things about our religion, not least of which is the responsibility we have for each other in developing and supporting the faith we share together. Admittedly, no parish does this perfectly, but it is what we are about, and what we aim at trying to be with and for each other.

This explains the church's centuries old bias for locating important events of our faith in the centuries special place of worship. This same conviction is behind its present rules for the celebration of baptism.

These rules are really not that hard to find; they are in the introduction to the rite of baptism for children which I would assume any priest, certainly any parish, owns. The regulations that bishops, priests and others are expected to follow are contained there.

According to these guidelines, "so that baptism may clearly appear as the sacrament of the church's faith and of admittance into the people of

God, it should normally be celebrated in the parish church."

The bishop, after consulting the local parish priest, may permit baptisms to take place at a baptismal font in another church or public place of worship within the parish boundaries, but in these places also it is the normal right of the parish priest to celebrate baptism.

The regulations explicitly state: "Except in case of danger of death, baptism should not be celebrated in private houses." Except in emergency or some other pressing pastoral reason, baptisms are not to take place even in hospitals. When such an emergency occurs the parish priest is responsible for being sure that the parents are "suitably prepared beforehand."

Most priests with whom I am acquainted try to be as considerate and permissive as possible in such situations. However, they do have a responsibility to consider the faith of the individuals involved and the faith of our whole parish family, and to respect the church's instructions for the administration of the sacrament.

Your priest friend will surely be welcome at the ceremony. I hope his presence and the increased familiarity you have gained with some of the people in the parish will help make the baptism of your new baby the joyous celebration it should be for everyone.

Q. Can you explain the old custom of churching of women? Is it still

practiced? Where can I get a copy? (Ohio)

A. In the Old Testament a woman went through a ceremony of purification after the birth of a child. This was related to the Jewish belief that some sort of ritual uncleanness was contracted by a mother in giving birth. This impurity was taken away through the rite of purification.

The Christian ceremony of the churching of women after childbirth has roots in this Old Testament belief, though the focus of the Christian ritual was more one of thanksgiving and praise of God.

You are right; this ceremony is not spoken of much any more. The reason, I believe, is very simple. All the positive Christian themes in the ceremony for the churching of women are now contained, even more richly, in the rite of infant baptism itself.

(A free brochure outlining the laws of the Catholic Church on marriage and explaining the promises before an interfaith marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Address questions to Father Dietzen at the same address.)

PRAY FOR THEM

The following are the Archdiocesan priests who have died in the month of March:

March 4, 1978 Msgr. Patrick J. O'Donoghue
March 13, 1965 Rev. Joseph J. Fahy.

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Rosary priest misses 'friend' -- Grace Kelly

ROME (NC)—On Feb. 13, in the private chapel of the royal palace at Monaco, Prince Rainier sat weeping silently.

From the altar, Father Patrick Peyton—tall and still ruggedly handsome at the age of 74—spoke gently in a soft Irish brogue.

"As a friend, I am lonesome for her," said the priest about Princess Grace Kelly, killed in an auto accident last September. "But I envy her for the welcome she must have gotten from Christ and Mary."

A week later, in the offices of National Catholic News Service in Rome, Father Peyton recounted the Mass.

"I was going to be in Cannes for the film festival," said the creative force behind the Family Rosary movement and Family Theater productions. "So I wrote ahead to Prince

on the nativity of Jesus, the other on his crucifixion.

"The Nativity" premiered last Christmas - on 250 television stations across America, (including South Florida) and in eight other countries.

"The Seven Last Words," the film on the crucifixion, will debut this year during Holy Week. (Check with your local cable company.)

In 1981, Princess Grace acted as narrator for Father Peyton's program on the resurrection, entitled "The Greatest Mystery."

Prince Rainier sent word back that Father Peyton would be eagerly welcomed at the royal palace in the tiny picturesque municipality on the Mediterranean coast.

The night before he celebrated the Mass - which was attended also by Princess Caroline - Father Peyton prayed for several hours over what



MAY - DECEMBER ROMANCE Peter O'Toole stars as a magnetic vocal teacher who captivates his rock-singer student, played by Jodie Foster, in "Svengali," a new movie airing March 9 at 9 p.m. on CBS, Channel 4 in South Florida. The U.S. Catholic Conference calls it "fairly good adult entertainment." (NC Photo.)

day at the Mass. "Imagine the welcome he gave Princess Grace, who just before her death put the flame of faith to the world by telling it about the incarnation, the crucifixion and the resurrection."

The programs - each of them revolving around one mystery of the Rosary - combine drama, song and the recitation of a decade of the beads.

During this year's film festival at Cannes, at the request of Prince Rainier of neighboring Monaco, all of the juries honored the memory of Princess Grace by viewing a non-competitive showing of "The Seven Last Words."

"What Bing Crosby did through radio," Father Peyton told NC, "Princess Grace is doing through television."

Crosby narrated Father Peyton's first radio Rosary, broadcast over the Mutual network on Mother's Day, 1945.

"Grace Kelly represents womanhood at its best," added the silver-haired priest. "Speaking as she does in the films with such sincerity and faith, she cannot help but create hope."

After celebrating Mass in the royal chapel, Father Peyton went to the burial place of the princess, in Monaco's cathedral - "Not so much to pray for her," the priest explained to NC, "as to honor her and thank her for saying yes to Our Lord and Our Lady three times, by making these films."

"I wanted," said the priest, "to thank her in the best way I could - something that I had tried to do, inadequately, while she was here. She did a tremendous thing with these films - they will reach the ends of the earth and into the next century."

The most recent requests for the films have come from networks in Thailand and in Africa.

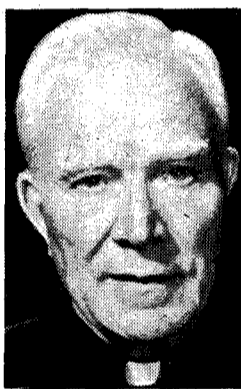
In addition to the programs hosted by Princess Grace, a fourth mystery - the visitation - was narrated in 1981 by Mother Teresa of Calcutta.

"The films are winners," said Father Peyton, with a blush of modesty but a catalytic spark in his eye. "The commercial world would give its right arm to have something like these."

Each of the films is done without advertising sponsors. "I just beg the money," said the soft-spoken priest. "I have 11 more mysteries to go."



'I envy her for the welcome she must have gotten from Christ and Mary.'
Fr. Patrick Peyton



Rainier saying that I would very much like to come to Monaco and celebrate Mass for the Princess and visit her grave. I wanted to thank her for what she had done."

The Philadelphia-born former actress had been the narrator and host for two, half-hour productions filmed by Father Peyton at the Vatican - one

he should say in the homily.

"I wanted something that would be true and genuine, something that would be consoling without sounding silly," he told NC. "Then it struck me - the passage where Christ said, 'Whoever confesses me before men, I will confess him before the Father.'"

"And Our Lord fulfills his promises," said Father Peyton the next

'Lords of Discipline' good entertainment

★The Lords of Discipline R.A.-III

A decent young cadet at a Southern military academy (David Keith), assigned by a gruff but honorable faculty member (Robert Prosky) to keep an eye on a black freshman to see that the hazing doesn't go too far with him (the time is 1963), comes across evidence of a malevolent clique at work that uses brutal tactics to get rid of cadets they consider unsuited. Based on a novel by Frank Conroy (who wrote "The Great Santini"), This is well acted and well directed but halfway through it seems to abandon the larger ques-

tions it has raised in favor of a melodramatic resolution. Good entertainment despite its flaws. Some very rough language and some fairly graphic violence make this mature fare. The U.S. Catholic Conference classification is A-III.

★The Sting II PG, A-III

A dreadfully inept remake in which Jackie Gleason and Mac Davis essay

CAPSULE REVIEWS

the roles originated by Newman and Redford. A picture to be avoided at all costs. Some sexually oriented humor. The U.S. Catholic Conference has classified it A-III, adults.

★Table for Five R, A-III

Jon Voight plays a divorced husband, lovable but feckless and pen-

niless, who attempts to get into the good graces of his three children by taking them on an expensive Mediterranean cruise. In the course of it his divorced wife (Millie Perkins) dies in an accident, and the children's step-father (Richard Crenna), a responsible lawyer, starts showing up at ports of call and demanding that Voight yield up the still unknowing children. At over two hours the film seems interminable, and at any length it would seem and be shallow, slick and sentimental. Because of a shipboard affair with a lovely, if overweight, Frenchwoman the U.S. Catholic Conference has classified it A-III, adults.

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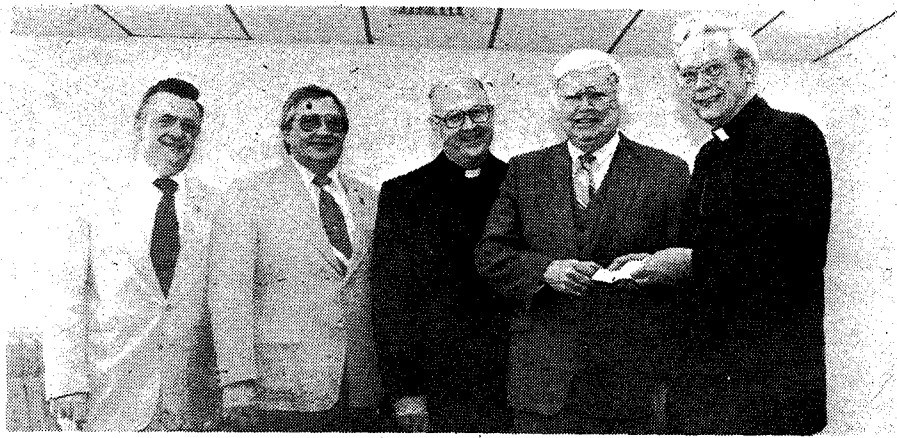
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DONATES ROOM. A conference room in Archbishop Edward A. McCarthy office at the new Pastoral Center has been dedicated to the Knights of Columbus in acknowledgement of a \$10,000 gift by the South Florida councils of the K of C to the new center. State Deputy Jack Brady presents the check to archbishop McCarthy while (from left) Joe Lukonski, District 13 deputy, Andy Izzo, state secretary, and auxiliary bishop John J. Nevins, state chaplain for the Knights of Columbus look on.

Coalition of Catholic Schools supports SuperWalk

In an effort to serve the community, the Coalition is giving its full support to The March of Dimes SuperWalk '83. SuperWalk is a 30 kilometer walk in which people of all ages get sponsors who pledge various amounts of money for each kilometer that the participant walks. The money raised goes towards the research of the causes, treatments and possibly cures of Muscular Dystrophy. Thus far, nearly 400 students from the six schools have committed themselves to SuperWalk, with the rest of each school's studentbody supporting the

walkers with pledges.

The Coalition of Catholic High Schools is a recently formed committee consisting of two students and one moderator from six of Dade County's Catholic High Schools. The Coalition consists of Our Lady of Lourdes Academy, The Carrollton School, Belen, Columbus, St. Brendans and LaSale.

SuperWalk will begin at the Orange Bowl, on Saturday, March 5 at 8:00 a.m., and continue throughout Miami and terminate back at the Orange Bowl later that afternoon.

Language tutor workshops offered at Haitian Center

Learn To Read volunteers will offer workshops for tutors who wish to teach speakers of other languages March Catholic Center, 130 N.E. 62 St.

The sessions will use the Laubach Way to English, a method designed for teaching beginning learners of both oral and written English. Adults who are illiterate in their own language as well as English, or whose native writing system is different from the Roman alphabet,

are able to learn to read, write and converse in English through this program. It prepares tutors to teach in classroom settings as well as in one-on-one situations.

Eighty-five ESOL tutors were trained in 1982, and many are currently teaching at refugee centers throughout Dade County.

For information on the March workshops call Ann Gibson, training director, at 944-4308 nights and weekends.

It's a Date

St. Patrick's Day events

The Ladies Society of Little Flower Church in Hollywood will sponsor a St. Patrick's Dance on March 12th in the parish auditorium from 8:30 p.m. to 12:30 p.m. Live music by "The Variations" and a buffet supper at 9:30 p.m. For more information call 923-8057.

The Shamrock Society of Fla. presents its 26th annual St. Patrick's Ball on March 12th beginning at 9 p.m. Live music, Irish entertainment by the Riley family at the Moose Lodge at 25 N.W. 150th St. in North Miami, Fla. Donation \$7.50. Reservations and info call 821-0877 or 821-8728.

Mary Immaculate Church will have a St. Patrick's Irish Sweepstakes and Dance on March 11th. 8:30 P.M. 'til 12 in Cardinal Newman Cafeteria. Benefit Building Fund. Co-chairpersons Mrs. Elaine Steinheimer and Mrs. Clare Baylis.

Epiphany Parish is celebrating with a Saint Patrick's International Dinner Dance at 7 p.m. on March 12. Tickets are available after masses on Feb. 27 and March 6 Priced \$5.00 a couple

ATTENTION ALL LADIES

Interested in becoming a DISCIPLE OF The Lord? Join us for a prayerful day of learning how on Saturday **MARCH 12, 1983** 9:30 A.M.

St. Mary Magdalen Church Hall

1775 N. Bay Road
Talks given by Fr. Robert Palmer Moderator for the North Dade Deanery of the Archdiocesan Council for Catholic Women.

Buffet Luncheon**Donation

and your favorite main dish. At 8 p.m. dancing will begin with live music provided by the "Four Jocks."

St. Vincent Ferrer Church in Delray Beach will hold their 17th annual St. Patrick's Day Bazaar on March 13th from 8:30 a.m. to 5 p.m. Flea market, corned beef and cabbage dinner, big top, crafts and handmade items.

Meetings

Queen of Peace Fraternity of the Secular Franciscan Order will meet on March 6th at the St. Richard Parish Center, 7500 S.W. 152nd St. in Miami. Formation at 1 p.m. and Benediction at 2 p.m. Visitors welcome.

Father Solanus Guild meeting will be held Sunday, March 13th at Blessed Sacrament Parish Hall, 1701 East Oakland Park Boulevard, Fort Lauderdale, Florida from 2:00 to 5:00 P.M. Bring friends and enjoy the refreshments. Rosary starts at 2:00 P.M.

St. James Patricians, a discussion club sponsored by the Legion of Mary, will meet Monday, March 7, 1983 at 7:00 PM in St. James Parish Hall, 565 N.W. 131 St. Topic this month is: "St. Maximilian Kolbe."

Lay Carmelites meet on March 5, at Villa Maria Nursing Home 1050 N.E. 125th St. North Miami at 2 p.m. Visitors welcome or phone 635-6122.

Singles-divorced-widowed

The Dade Catholic Singles Club will go bowling on March 5th at 8:30 p.m. at the Don Carter Kendale Lanes, 13600 N. Kendall Dr. All Catholic singles, ages 20-39 are welcome. For more information call Brian at 441-0594.

The St. Maurice Singles Club will sponsor a dance at the church on 2851 Stirling Rd. in Ft. Lauderdale on March 12th at 8 p.m. Music. \$3 cover. For more info call Mike at 435-4239.

Holy Name hosts peace seminar

The Rev. Richard McSorley, S.J., pioneer leader of the Catholic peace movement, professor of theology at Georgetown University and head of the Center for Peace Studies at Georgetown will head the list of speakers at a seminar sponsored by the Catholic Committee for Justice and Peace, which will take place at Holy Name of Jesus Catholic Church, 345 S. Military Trail, West Palm Beach, March 12th, from 9:30 a.m. to 4:30 p.m.

Father McSorley's two talks on "The Destructive Capacity of Nuclear Weapons" and "What the US Bishops are Saying About Nuclear Morality" will highlight the morning and afternoon sessions.

Workshops will also be conducted by: Rev. Robert Lynch, Rector of St. John Vianney College Seminary, Miami, "Organizing for Peace;" Rev. Thomas Foudy, Professor of

Tehology, Seminary of St. Vincent de Paul, Boynton Beach, "Sacraments: Instruments of Peace;" Rev. Gerald Grace, Professor of Theology, Seminary of St. Vincent de Paul, Boynton Beach, "Idolatry American Style;" Rev. Seamus Finn, St. Monica's Catholic Church, Miami; Youth, Draft, Conscientious Objection: Ministering to Youth in a Nuclear Age;" Mrs. Nancy Couch, Archdiocese of Miami Office of Lay Ministry, "Peacemaking: A Response to Prayer, An Expression of Faith."

The public is invited to attend all sessions. Advance registration is \$3.50, students free. Registration at the door is \$5.

For further information contact Mr. Joseph McGreevey 684-9603 or Ms. Ora Turner, 538 Riverside Dr., Palm Beach Gardens, Fl. 33410.

St. Pats parade scheduled

The 5th Annual St. Patrick's Parade and Festival will step off sharply at 2:00 p.m. on Miami's downtown Flagler Street on Saturday March 12, 1983 according to Parade Chairman John E. Shields.

The New York City Police Department's Emerald Society Pipe Band is again booked for the event following its highly successful appearance here last year.

From Cork Ireland, the Cork Garda Male Chorus—the Garda being the Irish name for police—will make their first appearance in the U.S. when approximately 50 members join the

parade and festival.

Bands, floats and marching units are applying to participate in what promises to be the biggest St. Patrick's Parade ever held in South Florida.

Chairman Shields, who served in that capacity for the first parade in 1979, urges all interested parties to contact parade headquarters as soon as possible. Applications are available at St. Patrick's Parade and Festival, 9301 N.E. 6th Avenue, Miami Shores, Fla. 33138. (305) 757-1900.

Villa Maria hosts death and dying seminar

The Psychosocial Aspects of Death and Dying will be the topic of a seminar—open to the public—March 8 at 1:30 p.m. in the lecture hall of Villa Maria Nursing and Rehabilitation Center, 1050 N.E. 125 Street, North Miami.

Leading the seminar will be the Rev. George Goodbout, Chaplain for Hospice, Inc. Health

care professionals can earn 1.5 continuing education credits for attending the lecture, which focuses on coping with death on personal, social and professional levels.

Admission is \$5 and refreshments will be served.

The Catholic Widow and Widowers Club of Broward County will have a social gathering on March 7th at 7:30 p.m. at the K. of C. Hall, 3571 N. Andrews Ave. in Ft. Lauderdale. For more information call 772-3070 or 561-4867.

The North-South Dade Catholic Single's Group will go dancing at Gambit's Lounge in the Marriott Hotel on Le Jeune at 8 p.m. on March 5th. For more information call Paulette at 695-4734.

St. Juliana's Separated and Divorced Support Group invites you to join the group for dinner at 6 p.m. and/or an inexpensive play at 8 p.m. on Tuesday, March 8th. For further information, please call Mary 833-8255 or Betty 655-4653.

Fashion shows

St. Coleman's Parish will sponsor a "Spring Fling" musical Fashion show and luncheon at the Bahia mar Hotel on 11:30 a.m. at March 26th. Tickets are \$20. For reservations call 491-7667, 781-6031 or 772-9219.

The St. Mark's Home and School Association invites you to their annual fashion show-luncheon to be held at the breakers hotel, Palm Beach, on Saturday, March 26. Social Hour: 12-1 p.m. Lunch follows. Fashions will be presented by Jordan Marsh and will include apparel for today's working woman and sportswear for Florida Living. Tickets and reservations only in advance. Adults: \$20, students 16 and Under: \$15. Please call 737-5233 or 498-3035 for tickets and reservations.

Potpourri

Barry University is holding a free bridge workshop on March 14, 21, April 4th and April 11th in Thompson Hall from 1-2 p.m. Call Lester Rosenthal for further information at 473-9873.

St. Helen's Catholic Church in Ft. Lauderdale will hold an International Day on March

6th beginning with an ethnic mass at 10 a.m. Twenty countries will be represented in a costumed procession. A "British Isles" breakfast will be served at 11 a.m. Ethnic food, native dancers, games and more until 7 p.m.

St. Raymond Church will host a Lent Mission series of evangelization conducted by Fr. Angel Villaronga from March 7-10 at 7:30 p.m. St. Raymond is located at 3465 S.W. 17th St. in Miami.

Our Lady of the Lakes Catholic Church will present its Ninth Annual Spring Festival from March 10th thru March 13th at the church grounds, 15801 N.W. 67th Avenue, Miami Lakes. Rides, amusements, games, international foods, music and a raffle with daily cash drawings, totaling \$5,000. Hours: Thursday 6 to 10 pm, Friday 5 to 11 pm, Saturday noon to 11 pm, Sunday 1 to 10 pm. All proceeds will go toward the construction of the new church.

The International Order of Alhambra, a fraternal organization of Catholic men dedicated to assisting retarded people, will hold a recruitment drive and open house on Sunday, March 6th from 2 PM at 3066 NW 60 Ave, Sunrise, (Knights of Columbus Hall). A light buffet will be served - free. For further information call Bob Conway at 742-0749. Ladies are invited to attend.

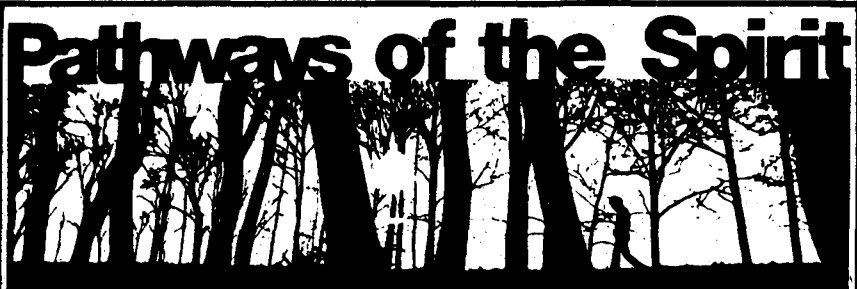
St. Bartholomew's Parish, 8005 Miramar Parkway, Florida 33025; Frank McGarry, Director of the Biscayne College Pastoral Counseling Center will present a two-session workshop on "Communication, Closeness and Family Life." It will be held on Tuesday evenings, March 8th and march 15th at 7:45 P.M. For further information call 431-3600."

Seminary hosts evangelization talk

Fr. John Bertolucci, a member of the Secular Franciscan Order, will be the homilist at the 9:00 a.m. Mass on Sunday, March 6th at St. Vincent de Paul Regional Seminary in Boynton Beach. Following the Mass he will give a talk at the seminary from 10:00 to 11:00 a.m. on "Evangelization."

Fr. Bertolucci is Associate Professor of Theology at the Franciscan University of Steubenville, Steubenville, Ohio.

Pathways of the Spirit



KNOW YOUR FAITH

'Bishops strongly questioning nuclear deterrence policies. Nuns serving as parish administrators. Other nuns campaigning to be priests. A crisis in ministry.'

Times have really changed

By Father Alfred McBride, O. Praem.
NC News Service

It is now 20 years since Vatican Council II opened and the renewal of the church began. We have had plenty of changes. We have also had some renewal.

Let's look at some of the changes and then comment on the renewal.

Remember the Latin Mass with the priest facing the altar? He wore fiddle-back vestments and only spoke in English for the Epistle, Gospel, sermon and the prayers after Mass. Only males walked in the sanctuary, most of them grade-school altar boys.

The congregation "attended" Mass, looking on as silent spectators. Some members participated by joining the choir and singing the Latin high Mass.

Today the priest faces the people and the eucharistic celebration is in English. He wears graceful, flowing vestments, ornamented with liturgical symbols.

The community of believers participates in the Eucharist. Adult lay women and lay men serve as readers and communion distributors.

Elementary school religion classes were once a cut-and-dried question-and-answer lesson, with the answer memorized from the pages of the catechism. High-school and college-age students learned how to defend the church against Protestants and atheists.

Our children study religion from colorful textbooks. The texts are biblically based and graded according to the educational level of the child. Our adolescents and college students study theological, moral and social questions that reflect the documents of Vatican II.

We have moved from debating Protestants and intellectuals to dialoguing with them. We have lived to see the first pope in history worship in a Protestant church as John Paul II did at Canterbury when he visited England recently. We saw the news photo of the late Pope Paul VI embracing the principal patriarch of the Orthodox Churches. Confessions have moved, in great part, from the private box to the



Before Vatican II, the priest wore dark vestments at Mass, kept his back to the congregation, spoke mostly in Latin and no lay person set foot in the sanctuary, except perhaps an altar boy or two. How times have changed! At this First Communion Mass at St. Mark's Parish in Vienna, Va., children carry the gifts to Father Thomas Cassidy at the offertory. (NC photo)

light-filled reconciliation room. A communal penance service often accompanies the rite of reconciliation.

A paschal candle and a white cover cloth accompany the casket at Christian funerals, in contrast to the candles of mourning and the black vestments of former days. Today's Mass of Christian Burial emphasizes the story of one's faith journey from baptism to identity with Christ's resurrection.

Twenty years ago pastors made parish decisions unilaterally. Today they preside over various forms of participatory decision making with their parish councils, committees and Catholic school boards.

In 1962, the majority of teachers in Catholic schools were religious sisters, brothers and priests. Today, 70 percent of the 160,000 Catholic school teachers are laity.

It used to be that the young priest, newly assigned, took care of the CCD program in the parish. Today that is more likely to be a hired professional director of religious education.

Many changes indeed: Rapid growth in marriage annulments. Bishops strongly questioning nuclear deterrence policies. Nuns serving as parish administrators. Other nuns campaigning to be priest. A crisis in ministry as multiple-priest parishes dwindle to single-priest parishes, to priestless parishes.

Changes abound. But what about renewal?

Vatican II was a pastoral-minded council. The council fathers wanted to renew the parish life of the church.

Renewal bred changes, the kind cited throughout this article. In turn, it is hoped that the changes generate renewal.

In fact, renewal seems to be alive and well.

Church attendance has begun a slight upswing. Catholic schools are flourishing, especially in the inner cities.

Laity have eagerly and enthusiastically joined in their new roles as lectors, communion distributors, council, committee and board members. The permanent diaconate program is growing, and experiencing growing pains.

Retreat houses report long waiting lists.

The amazing fact is not that Vatican II succeeded in sponsoring renewal, but that it did so with comparatively little grief in such a short time. Twenty years is nothing as history goes. Renewal has happened more swiftly and surely than one could have anticipated.

Jeremiah and events that shook . . .

By Father John Castelot
NC News Service

The call of Jeremiah by God filled the young man with dismay and foreboding. About five years after his call, however, a ray of sunshine broke through the clouds: the reform that took place under King Josiah.

The pious king undertook a methodical cleanup of the religious situation. He centralized worship in the temple, tore down the flourishing idolatrous shrines, and tried to give the people the kind of religion Yahweh wanted them to have: a religion centered in the one true God, one which demanded and fostered high moral ideals in every department of life.

Hand in hand with this reform went a rise of patriotic fervor. Assyria was weak and growing weaker. Josiah was able to move his little country farther and farther out of the pernicious Assyrian orbit. He even reclaimed some cities in the north.

It is not hard to imagine the prophet Jeremiah's joy at this turn of events. The words he later addressed to Josiah's son (in Chapter

22:15-16) show his deep affection for the king who tried so hard to do Yahweh's will.

Unfortunately for all concerned, the prophet's joy was short-lived and the clouds gathered again, unbroken and darkly menacing.

World affairs during the reign of Josiah found little if any echo in the preaching of Jeremiah, at least in his sermons preserved in the Bible. But

World affairs during the reign of Josiah found little if any echo in the preaching of Jeremiah. . . but events of the time outside the region of Judah were literally world-shaking.

events of the time outside the region of Judah were literally world-shaking. Their outcome was to affect Jeremiah and his people very deeply in the years to come.

To make a long story short, the dreaded empire of Assyria was on the way out. Babylon had finally come into its own. A new balance of power was forming.

And allied with the Babylonians were the warlike Medes. Together they made up a formidable axis.

Egypt joined forces with the embattled Assyrians, but nothing could stop the Babylonian juggernaut. In 614 B.C., it crushed the Assyrian city of Asshur. In 612, after an unimaginably fierce battle, Nineveh, the glittering capital of

Assyria, crumbled in defeat.

After the fall of Nineveh, what was left of the Assyrian forces made their way to Haran. Chased out of there two years later, they retreated to a strategic post on the upper Euphrates River.

It was at this juncture that the pharaoh of Egypt decided to help his beleaguered Assyrian

Renewal's second stage

By Suzanne E. Elsesser
NC News Service

One Sunday, a Washington, D.C., priest visited a Southern California parish where the people didn't know him and didn't know he was a priest. It was an interesting - and delightful - experiment for him.

As he approached the church, a teen-ager greeted him and urged him to attend a bake sale. Then the Washington visitor shook hands with a gray-haired woman who smiled broadly as he entered the front door. At the back of the church, yet another person greeted him with a firm handshake. After being escorted to a pew, he was greeted yet again by two more people.

This priest said he certainly felt welcome there. The hospitality was noteworthy.

The spirit of true hospitality: I think of it as a mark of church renewal.

Because of church renewal, today we are familiar with lay people as Mass readers; special eucharistic ministers; communion in the hand; priests facing people across the altar; a rite of reconciliation that brings penitents face to face with the priest; parish councils; groups for separated and divorced Catholics.

Because of the renewal in the church after Vatican Council II, I became attracted to the Catholic Church. I studied the documents of the council and nine years ago became a Catholic. I wanted to be part of this excitement.

For me, two aspects of the church are especially important; participating in the Eucharist, where the living presence of Christ is encountered; and being part of a community of people.

For me, renewal brings about a church in which laity and clergy and members of religious orders participate in tremendously important but different ways within the parish community.

For a time I worked with Msgr. Thomas Kleissler in the Archdiocese of Newark, N.J., organizing the "Renew" program. This parish renewal program works through small groups of 12 to 15 people who meet regularly in parishes, perhaps for scripture study or for prayer.

Working with small groups, we became convinc-

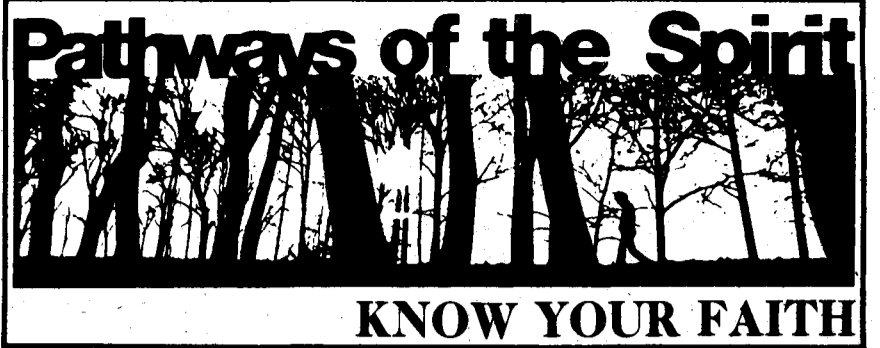
.the earth

ally. But to reach their post he had to pass through Judah.

King Josiah took a dim view of this encroachment on his territory. He intercepted the Egyptian army in the great plain of Megiddo. It was Josiah's last heroic act; he was killed in the battle which followed, much to the dismay of Jeremiah, and very much to the detriment of the Kingdom of Judah.

The victorious pharaoh deposed Josiah's legitimate successor and named another of Josiah's sons as king. This wretch had little taste for the religious policies of his father, and before long all the old evils reasserted themselves.

Poor Jeremiah had to fight the battle almost singlehanded and life became a long agony for him. He was thrown into jail and released and plans were made to assassinate him. But, in spite of everything, Jeremiah carried on as the Lord's prophet.



*We've already changed the liturgy.
Now we have to celebrate it better.*



A young harpist with the Boston Pops Orchestra tunes her instrument before a concert. Christian renewal, like a fine musical instrument, is a tuning up of our Christian community and ourselves. We take something good and then make it a little better. (NC photo)

ed that one way people experience God or come closer to him is through other people. Also, for some people, participating in small parish groups becomes a stepping stone in reaching beyond themselves to others.

Later I worked with the U.S. bishops' Committee on the Parish. Under the creative leadership of sociologist Father Philip Murnion, we looked at what is most helpful in bringing renewal to people in parishes.

We had the exhilarating experience of talking with lay men and women on parish councils, with parishioners, with sisters and brothers who serve as full-time pastoral associates in parishes, with parish priests, with permanent deacons, with staffs of diocesan offices, with bishops - in short, with a modest cross section of the U.S. church.

What did those people tell us? Interestingly, the renewal that meant the most to them was often of the less tangible kind. They valued:

- ★ a spirit of hospitality;
- ★ worship and preaching that are enriching and that challenge them to action;
- ★ a sense of being a partner in the parish;

★ the care taken for the practical concerns of people;

★ and varied activities that make it possible for almost anyone to become involved.

Some of those concerns may reflect a second stage of renewal - a movement beyond addressing the externals.

Father Murnion thinks so. The time has come, he suggests, to get at the deeper questions of renewal.

"Now we realize that good liturgy requires more than a change of language," and a change in the position of the altar and new hymns. "Shared decision making means more than the presence of a parish council. Hospitality is more than coffee in a styrofoam cup," he says.

Father Murnion thinks the aim during the second stage of parish renewal is to get at the deeper questions. The second stage of renewal will try to get at the quality of our actions, at the quality of the structures and activities that have been established.

For we are not merely asked to renew our vision of the church, but to do it well.

Drunk driver's victim will show teenagers 'what hell my life is'

By Albina Aspell

PEORIA, Ill. (NC)—Elinor Pilon, who cannot see, describes herself as a visual aid.

She is Exhibit A, the "star" of a show she did not plan and the lead in a play she did not write.

She would prefer to be the "typical, obscure housewife" she used to be, she said, but she's determined to tell the world "what hell my life is" since a drunk driver smashed into her car and changed her life forever.

Pilon lost the use of her right side

a chair to make sure it was there before she sat down.

Her mind was sharp and her words came quickly as she told her story.

Pried from the crash in which her car was sandwiched between two others, she was unconscious for three weeks as doctors at St. Francis Hospital in Peoria fought to keep her alive, and doctors at the University of Iowa Medical Center at Iowa City worked to rebuild the bones in her

body and in my subconscious that I had been through something terrible."

Now, after three years of pain, anger and readjustment, Pilon is ready to tell the world about her experience. She plans to begin with high school students.

Her message is: "Do not get behind the wheel of a car if you've been drinking."

"I won't tell them not to drink," she said, "but I am going to tell them that drinking and driving don't mix. If they want proof, they can look at me. I'm the visual aid."



'I won't tell them not to drink, but I am going to tell them that drinking and driving don't mix. If they want proof, they can look at me.'

Elinor Pilon

tianity) movement. From the Cursillo, Pilon said, "for the first time in my life, I learned that God is a loving God who is present every moment of my day."

During her hospitalization, a friend, Bernard Filzen, a permanent deacon at St. Mark's Parish, brought her Holy Communion, which she could take as a drop of wine. After the wires were removed from her jaws, she was able to manage a small portion of the host, dipped in wine.

The reception of the Eucharist strengthened and supported her, she said, and in her quiet moments, left alone, she talked with God. "I knew even when there was nobody else in my hospital room that I was not alone. That knowledge sustained me."

She added: "I thank God I can still speak and that I can think. And that's why I'm going to start speaking to the kids in high schools. . . If I can convince even one kid about the risks of drunk driving. . ."

Court: Refusal to take sobriety test is evidence

WASHINGTON (NC)— Noting the "carnage caused by drunk drivers," the Supreme Court has ruled that refusal to take a sobriety test can be used as evidence of guilt.

By a vote of 7-2 the court overturned a South Dakota Supreme Court decision which said that jurors cannot be told about a driver's refusal to take the sobriety test.

The South Dakota high court had said telling jurors about someone's refusal to take tests such as the "breathalyzer" would violate the Constitution's protection against self-incrimination.

The Supreme Court previously has ruled that states may force suspected drunk drivers to take sobriety tests such as those measuring alcohol content in the blood.

This latest ruling goes beyond that by saying refusal can be used as evidence that the driver was indeed drunk.

Writing for the court's majority, Justice Sandra Day O'Connor said, "The situation underlying this case . . . occurs with tragic frequency on our nation's highways. The carnage caused by drunk drivers is well-documented."

The decision settled a disagreement among several states about whether refusal to take a sobriety test was admissible. According to court documents six states besides South Dakota disallowed use of such evidence while 16 others have allowed a driver's refusal to be entered as evidence against him.

and the sight in both eyes.

During an interview with *The Catholic Post*, Peoria diocesan weekly newspaper, she groped her way along the wall from her kitchen to the living room of her home and backed against

face that had been crushed in a "tripod fracture."

"It took hours, maybe days," she said, "to return to consciousness. I didn't know what day it was or where I was. I only knew in my mind, in my

Pilon was hospitalized for nine months and two days. She had nine operations. And physical therapy. And encouragement from her husband, her three children, family and friends.

And bad moments when, she said, she shook her fist at God.

"I've gone through a lot of questioning," she said. "Why me? Why did God allow this horrendous thing to happen? Why didn't he put me a mile ahead of that drunk driver, or a half mile behind?"

"I'm told that my heart stopped beating when I was in the emergency room and that nothing was done to resuscitate me. Somehow my heart started beating again on its own. God didn't let me die. Why? It could have been all over. But here I was alive, and so badly injured."

Pilon said she remembers her first words after regaining consciousness. Her husband, Jerry, told her she was going to be all right. "And somehow," she said, "I breathed 'Praise God.'"

She said her faith has been tested. She spoke of growing up in Peoria, of a Catholic education that told her God was a judgmental God, of dropping away from the practice of her faith, of feeling guilty for staying away from church, and of finding herself "drifting back."

Seven years ago, she and her husband made a Marriage Encounter. And then came their experience in the Cursillo (short course in Chris-

CCD and doing dishes

By Hilda Young

NC News Service

I have come to the decision that washing dishes and attending CCD for children have much in common in our Catholic culture. We of the adult world have decided both are important to teach a child responsibility, build character and pass on tradition.

We suffered. So should they. I think I am a CCD realist. I discarded very early the myth that children will believe attending CCD should be fun. ("Washing down a burned sugar cookie with a paper cup of watered-down juice isn't my version of fun.")

And I also am firm on the importance of a religious education. ("How many persons in the Trinity?" "Can you give me a hint?")

"Are you sure you're taking us out for the ice cream cones?" my 6-year-old asked suspiciously yesterday as we drove toward the church.

"What do you want to bet it'll have to wait until after the first CCD class of the term?" said oldest daughter evenly. (For a couple of years I had her convinced that missing CCD would give her bad skin.)

"That's not fair?" I said. "What's wrong with spending an hour or two learning about Jesus and the church?"

"Here comes the guilt trip," I overheard oldest son mumble to his sister.

"Jesus suffered and died on the cross for you," I went right on, "and the least you could do is . . ."

" . . . spend a little time with him," the oldest two said along with me.

"But it's no fun," Mr. First Grader sighed. "I'll bet even Jesus wouldn't like memorizing that stuff."

"Who says life has to be fun?" three of us said together.

My neck muscles bulged. "Now what if God heard you make fun of CCD like that?"

"You mean he can't?" giggled someone.

"Don't get cheeky with your mother, troops," I said, turning into the parish hall driveway. "Now get in there and love God."

the Saints *by Luke*

TERESA MARGARET WAS BORN IN 1747, IN AREZZO, ITALY, AND CHRISTENED ANNE MARY. WHEN ANNE MARY WAS 10, SHE WAS SENT TO ST. APOLLONIA CONVENT IN FLORENCE TO BE EDUCATED. SHE RETURNED HOME SEVEN YEARS LATER.

KNOWN FOR HER PIETY EVEN AS A CHILD, ANNE MARY JOINED THE DISCALCED CARMELITES IN 1765 AT ST. TERESA CONVENT IN FLORENCE, AND TOOK THE NAME TERESA MARGARET OF THE SACRED HEART.

TERESA LIVED A LIFE OF PRAYER AND RIGOROUS PENANCE, AND HAD AN EXTRAORDINARY DEVOTION TO THE SACRED HEART.

SHE DIED AT THE CONVENT AT THE AGE OF 23 AND WAS CANONIZED IN 1934 BY POPE PIUS XI.

THE FEAST OF ST. TERESA MARGARET, VIRGIN, IS CELEBRATED ON MARCH 11.

ST. TERESA MARGARET REDI

