

# ABCD Charities drive beats recession

New ABCD director. .P10

By Ana Rodriguez-Soto  
Voice News Editor

South Florida Catholics did it again.

They battled the gloom and doom of recession and unemployment by giving. They fought the human instinct to hoard and "save yourself" by emptying rather than burying their thinned out pocketbooks. They proved Christianity is alive and well and living in the Archdiocese of Miami.

Asked to give to the tune of \$4.1 million to the Archbishop's Charities and Development drive (ABCD), they gave \$4.8 million, surpassing their

goal by 18 percent.

Such generosity is "indicative of your love for the poor in this diocese," said Father Gilberto Fernandez, coordinator of this year's drive and pastor of Ss. Peter and Paul parish in Miami. "On behalf of the poor. . . I want to thank you."

Similar sentiments were expressed by Father James Connaughton, also coordinator of the drive, Archbishop Edward A. McCarthy and more than 100 jubilant pastors gathered this Monday for a festive luncheon celebration in Pompano.

"I don't know just how I can thank you," the Archbishop said to the priests who spearheaded the cam-

paign in their parishes. "You're the ones who are the success."

"You don't make friends asking for money," Father Connaughton pastor of St. Ambrose in Deerfield Beach, told his fellow pastors. "But somebody has to do the job."

ABCD's success marked a fitting beginning for the Archdiocese's year-long celebration of its Silver Jubilee and a proper farewell gift to Frank Nolan, who served as Archdiocesan director of the campaign until his resignation last August.

Nolan has assumed new duties as executive vice-president for the Miami Children's Hospital Foundation, but served as consultant for this

year's ABCD.

In the six years he has been associated with the Archdiocesan drive, he recalled at the luncheon, the campaign has set a total goal of \$20 million and raised \$25 million.

Nolan thanked the pastors and laity of the Archdiocese for a "splendid performance" and was thanked in turn by Archbishop McCarthy, who called him "very much a gentleman and very much a Catholic."

Charles Starr, a Michigan Catholic with 24 years of experience in fund-raising, most of those spent working with the Detroit Archdiocese, was introduced at the luncheon as the new

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# THE VOICE

SUNDAY-ONLY  
CATHOLICS

P.11



Catholic Archdiocese of Miami

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Silver Jubilee Year

*'When a man is trampled, . . . violated. . .  
tortured, a grave offense against God is committed'*

# Pope: use words, not guns

- Nicaragua split . . . P12
- Electronic piracy' P12
- Message to priests P13

NC News Service

Pope John Paul II waded into the turmoil of Central America this week and gave all the warring factions a strong message: Stop the violence and start talking to each other.

He told them, in effect, not to expect his blessing on governments or groups which violate human rights, promote atheism or exploit the people. Christianity is the only way, he shouted at one point over the voices of demonstrators at a Mass in Nicaragua.

In his most troubled and dangerous trip as Pope, John Paul confronted virtually every issue of government, Church and social concern in the region and spoke before millions of cheering throngs.

● In Costa Rica, the first stop of his trip, he told Central American youth March 3 that they "have to create a better world than that of your ancestors" because if they don't, "the blood will continue to run and tomorrow tears will give witness to the sorrow of your children."

● In Nicaragua, where he was greeted March 4 by an anti-American speech from a leader of the ruling Marxist Sandinista junta and later interrupted by chanting critics during Mass, he called on the church to remain independent of partisan political ideologies and in public scolded a priest who has defied papal authority to remain a part of the junta.

● In El Salvador, March 6, he asked the people to "overcome the obstacles to dialogue," said that priests and bishops should promote reconciliation and observed that people want to live "far from terror and in a climate of democratic co-existence."

● In Panama, he criticized con-



Sandinista banner looms over Pope at Mass as demonstrators shout slogans. (NC Photo).

traception, abortion and sterilization and told peasants they should not turn to violence to fight injustice because it "is not the route of Jesus Christ, or of the church, or of your Christian faith."

● In Guatemala, where three days before the pope's arrival, the government had executed six men despite the Holy See's plea for clemency, he condemned violence and discrimination against Indians and the church.

● In Honduras, emphasizing religious themes, he asked Mary to make "fighting cease" and "hatreds end forever."

The pontiff arrived in Costa Rica March 2 and the next day met with president Luis Alberto Monge, clergy and nuns, young people and others. His open-air Mass drew an estimated 500,000 people. His dramatic plea for an end to violence came in a speech to several thousand young people

gathered at a stadium. He urged them "as a brother and friend, to fight with all the energy of your youth against hate and violence."

In a speech to judges of the Inter-American Court for Human Rights he said "promotion and defense of human rights is not a mere ideal" and must be protected, if necessary, by "opportune sanctions."

Some of the most tumultuous

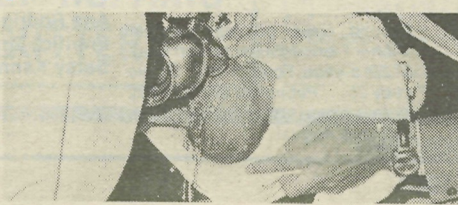
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## THE INNER VOICE



### MONKS FROM TAIZE

preach peace in  
Miami .....P9



### BAPTISM CALLS

all Christians  
to service ...

Know Your Faith  
.....P 22-23





**POPE GIVES COMFORT** Pope John Paul II consoles a child during a visit to a children's hospital in San Jose, Costa Rica. (NC photo from UPI)

# Don't forbid TV, study guide says

ST. PAUL, Minn. (NC)—Throwing away or locking up TV sets to keep children from watching objectionable programs is an unrealistic approach to promoting Christian values in television, according to Father Joseph Felker.

"That would put television in the category of forbidden fruit and kids will do anything to find out what is there," he said.

Father Felker is involved in revising a study guide on Christian values and TV for students, a project of the U.S. Catholic Conference implemented by the Catholic Communications Campaign.

Rather than rejecting all television programs which show violence or promote materialism, the study guide encourages young people to give TV "a good critique," said Father Felker, director of religious education for the Archdiocese of St. Paul-Minneapolis.

Along with St. Agnes Sister Donna Innes, the archdiocese's coordinator of academic curricula, Father Felker developed the elementary school section of study guide, "The Media Mirror."

A section on commercials includes a discussion of the way they may

make students "want to buy something." Questions then help the readers examine the "hard sell" of commercials more carefully.

The guide began as a program for senior high schools during the 1981-82 school year in five dioceses: Orlando, Fla.; Oakland, Calif.; Boston; Newark, N.J.; and St. Paul-Minneapolis. After the program received favorable comments, the USCC decided to expand it to junior high and elementary levels.

Beaubien worked with Father Felker and Sister Innes on a survey in connection with the archdiocese's use of the expanded study guide. The other four original dioceses have used the expanded study guide. The other four original dioceses have used the expanded study guide. The other four original dioceses have used the expanded guide, as have five more. The program is to be available in final form for all U.S. dioceses next fall.

Although the church is "not alone in its concern about television," Beaubien said, "The Media Mirror," because it is written by Christians, has "something different to offer in light of our own traditions, faith and Gospel values."

## News at a Glance

### Abp. Diaz Merchan leads N.Y. press conference

NEW YORK (NC)—The coming to power of a socialist government in Spain has not created problems for the church so far, said Archbishop Gabino Diaz Merchan of Oviedo, president of the Spanish Bishops' Conference. Speaking at a press conference in New York, Archbishop Diaz was in the city at the invitation of Cardinal Terence Cooke of New York to lead a retreat Feb. for priests and Religious who are Hispanic or work with Hispanic people. The archbishop said that church-state relations in his country "are very much governed by a concordat that was recently signed by Spain and the Holy See," which declared the Vatican "to be agreeable to the opposition party, which was the Socialist Party at the time it was signed."

### U.S. Bishops refuse delay of pastoral letter

CHICAGO (NC)—The U.S. Catholic bishops will not delay consideration of their third draft of a pastoral letter on nuclear war, Cardinal Joseph L. Bernardin of Chicago told a group urging postponement of action on the controversial document. The group, Catholics for Responsible Action, has been critical of the proposed pastoral, subject of a special meeting of the bishops May 2-3 in Chicago. In a Feb. 3 letter to the cardinal the group called for postponement of action to permit further dialogue. Cardinal Bernardin, chairman of the National Conference of Catholic Bishops' committee drafting the pastoral, wrote to members of CRA that he could not grant a delay because "we have been mandated to present a third draft for review, debate and approval at the May meeting." CRA, based in the Chicago Archdiocese, has 300-400 members in the Chicago area and has conducted a petition drive calling for the delay.

### Tennessee Williams given Catholic burial

(UNDATED) (NC)—Father Jerome Wilkerson, a St. Louis priest who knew the late Pulitzer Prize-winning playwright Tennessee Williams and his family for years, praised the "Gospel quality of what Tennessee wrote out of his great anguish and pain." Williams died in a New York City hotel at 71. Father Wilkerson celebrated a Mass of Christian Burial for Williams March 5 in the St. Louis Cathedral. The playwright was baptized there in 1969 by Jesuit Father Joseph LeRoy, then an assistant at a Florida Parish. In 1981, however, Williams called that conversion to Catholicism "rather a joke," saying his brother, Dakin Williams, also a convert, urged it on him when he was adversely affected by "paranoia" and poor memory and health.

### South Africa faces 'final explosion'

LONDON (NC)—South Africa faces a "final explosion" over apartheid unless the dim possibility of "peaceful revolution" is realized, said Archbishop Denis Hurley of Durban, president of the South Africa Catholic Bishops' Conference, in a recent speech in London. Asked if anything but ruthless violence can end the system of strict racial segregation, the archbishop said at present a peaceful solution does not seem possible. But he also said conditions do not exist for a guerrilla war of liberation by blacks. Archbishop Hurley has long been an outspoken opponent of apartheid and has been a

leader in bringing the Catholic Church in South Africa to confront the issue.

### Ontario pro-lifers lose battle

TORONTO (NC)—A new Ontario law which calls for family planning courses in the province's high schools has passed after being fought by Ontario pro-life groups but backed by political officials. The law, passed by the Ontario Legislative Assembly, was modified in a last minute move of Ontario Premier Bill Davis to allow Catholic and other independent schools to set up their own health education programs with the approval of a regional Ontario medical health officer. Critics say the province's curriculum has been developed with assistance from Planned Parenthood and includes sections on contraception and abortion. Despite the victory gained from Davis' modification, opponents of the law are still concerned because the law does apply to public schools and because the health officers, who must approve any program which Catholic schools set up, are government officials. Some Ontario health officers have been openly pro-choice.

### Cardinal Cooke condemns violence in Northern Ireland

(NC)—Cardinal Terence Cooke of New York has condemned violence by all parties to the conflict in Northern Ireland, but said that eight centuries of oppression, injustice and the denial of human rights and equal opportunity are the underlying causes of the conflict there. As long as the border between Northern Ireland and the Republic of Ireland exists "it will unfortunately continue to be a potential cause of conflict," the cardinal said in a five-page statement Feb. 24. He urged Great Britain, the Republic of Ireland, the United States, the Common Market countries and the international community to "take an active role and to change intransigent positions that have resulted in a status quo of persistent tension and conflict." Cardinal Cooke issued his statement during a continuing controversy over the selection of Michael Flannery, an outspoken supporter of the Provisional Irish Republican Army, as grand Marshal of the St. Patrick's Day parade. Flannery has said the parade in New York would be a demonstration in support of the IRA, an outlawed guerrilla group seeking to end British rule in Northern Ireland.

### Catholics give final salute to M\*A\*S\*H

(UNDATED) (NC)—When the final show of the "M-A-S-H" series was announced it prompted reflections from media commentators and, in the Diocese of Albany, N.Y., calls for people to hold M-A-S-H parties with friends to watch the final episode and discuss the nuclear weapons issue. Among the many awards the series won during its 11-year run were a special Christopher Award for the integrity of its characterization and a Humanitas Prize from the Human Family Institute for an episode dealing with death. Commentators in the Catholic press have called it "unquestionably the finest half-hour regular series" and "one of the best TV programs ever." Two of the "M-A-S-H" stars are products of Catholic education. Loretta Swit, who portrayed nurse Margaret Houlihan, attended Holy Rosary Grade School and Pius XII High School in Passaic, N.J. Alan Alda, who portrayed Hawkeye and wrote and directed many episodes, was graduated from Jesuit-run Fordham University.

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## Church not soft on Marxists, bishops tell Reagan, Congress

WASHINGTON (NC)—Archbishop James A. Hickey of Washington rejected a Reagan administration "innuendo" that church policy in Central America serves Marxist interests and urged Congress March 7 to make a "distinct shift" in U.S. policy toward the region.

Meanwhile, the president of the National Conference of Catholic Bishops has asked for a meeting with President Reagan in the wake of comments by two top administration officials linking the church with Marxist elements in Central America.

The bishops' president, Archbishop John R. Roach of St. Paul-Minneapolis, said in a letter to Reagan that the comments by Vice President George Bush and Secretary of State George Shultz were "at least poorly timed" since they came just before Pope John Paul II's trip to Central America.

"Any hint that the fundamental pastoral vision and ministry of the Catholic Church are based on an alien ideology or seek to serve its purposes must be rejected," said Archbishop Roach in the letter, released March 9 in Washington.

Shultz, at a Senate hearing Feb. 28, criticized "churchmen who want to see Soviet influence in El Salvador improved." Bush, the next day at a private meeting at the White House with Latin American experts, said he could not understand how priests could cooperate with Marxists.

SAYING HE hoped the comments were the result of an "honest misunderstanding," Archbishop Roach requested the meeting either between himself and Reagan or between administration officials and officials of the bishops' conference "to clarify the confusion about the church's work."

Archbishop Roach commented that issues in which the church finds itself involved in Central America "are not purely political, much less military;



**THEY CARE**—Quillie Edwards sorts out more than 60 packages that arrived in Detroit from West Germany containing food, vitamins and clothing. Responding to newspaper and television reports on widespread unemployment in the city, the Germans wanted to respond with gifts similar to CARE packages Americans sent to them following World War II. (NC photo from UPI).

essentially they are human, moral issues concerning human dignity, social justice, freedom and the protection of the fundamental rights of the people in Central America.

Archbishop Roach also conceded that "in individual cases members of the church may depart from and distort the authentic vision of the church's ministry," but said he must still "insist" on rejecting any hint that the church's ministry is based on an ideology such as Marxism.

APPEARING at a hearing on Central America conducted jointly by two House subcommittees, Archbishop Hickey sharply criticized current U.S. Policy and urged the Reagan administration to "promote dialogue, insist on a ceasefire and support a negotiated end to the conflict" in El Salvador.

Archbishop Hickey, who toured Central America with two other U.S. archbishops Feb. 1-9, also said he was "profoundly disappointed" that the

United States was urging increased military aid to El Salvador "just as the holy father was about to embark on a pilgrimage of peace to Central America."

The hearing came only one day after Pope John Paul II had visited El Salvador during his March 2-9 tour of Central America.

It also came less than a week after the Reagan administration's comments.

"We reject the innuendo suggesting that church policy in Central America serves Marxist interests," said Archbishop Hickey in his remarks prepared for the hearing.

"Certainly the involvement of Pope John Paul II is so clear in its orientation and so beneficial in its impact that it is beyond the need for any defense. The outpouring of faith and human emotion which his visit to Central America this past week has produced is eloquent testimony to the meaning the church has for the people of the region," he continued.

ARCHBISHOP HICKEY added that the church in Central America "has eminently more credibility in the lives of the people of the region than any government, including our own," and said the church "knows full well" how Marxist regimes suppress human liberties.

He repeated the U.S. bishops' contention that the war in El Salvador is not rooted in East-West conflict but in the social injustices suffered for years by the Salvadoran people.

"We do not deny the existence of an international dimension to the conflict," he said, "but we do reject the idea that it is the fundamental issue at stake."

In calling for a negotiated settlement to the war, Archbishop Hickey said a military solution would not be in the interests of either El Salvador or the United States. "A society divided into victors and vanquished is unlikely to result in either stable peace or justice," he said.

## Penn. bishop aided WWII Jews

ALLENTOWN, Pa. (NC)—For retired Bishop Joseph McShea of Allentown the recent television showing of "The Scarlet and the Black" and "The Winds of War" brought back wartime memories of helping Jews to escape from Europe and Asia.

Bishop McShea, 75, who served as secretary of the apostolic delegation in Washington from 1938 to 1952, said that, when he received the names of Jews interned at the Vittel camp in France, he corresponded with the papal representatives in Paris and Vichy and succeeded in obtaining documents enabling many Jewish families to go from France to the Dominican Republic.

In another case, Bishop McShea recalled in an interview, Jewish organizations in the United States informed the apostolic delegation that the faculty and students of an Eastern European rabbinical school had succeeded in reaching Shanghai

but were not permitted to leave there by Japanese occupying forces.

"We explained the situation to the Vatican," Bishop McShea said, "which then contacted the apostolic delegate in Japan, Archbishop (later Cardinal) Paolo Marella, who worked things out with the authorities in Shanghai to permit the group from the rabbinical school to travel."

Once, Bishop McShea recalled, film producer Louis B. Mayer asked that documents and \$3,000 be provided for his cousin who was attempting to flee Nazi terror. Mayer said he would be responsible for the \$3,000. With help from Vatican diplomats, Mayer's cousin was able to make his way to the United States, but Bishop McShea said Mayer had to be reminded several times to make good on the \$3,000 advance the Vatican had made on behalf of his cousin.

One of the less pleasant aspects of his work after World War II, Bishop McShea said, was attempting to col-

lect loans made personally by Vatican prelates, including the late Cardinal Egidio Vagnozzi, to refugee families who prospered in the United States but seemed to forget their debts to their earlier benefactors.

Bishop McShea shook his head in disbelief as he recalled the story of one Jewish fabric merchant who had been given refuge—together with many of his fabrics—in the extraterritorial Lateran Palace in Rome during the German occupation. After the war, the merchant sued the Vatican because mildew resulting from dampness in the centuries-old building had damaged his fabrics. About 40 Jews lived throughout the war in the Lateran Palace, Bishop McShea recalled.

One of his happier duties, Bishop McShea said, was to make known to American families through their bishops the names of American prisoners of war held by the Italians in North Africa.

"We'd get the names before the U.S. government would even report the men as missing in action," Bishop McShea recalled, "because the Vatican would get the names of prisoners of war from the Italian authorities and would inform us through the diplomatic pouch."

"We were also able to use the diplomatic pouch to send censored messages from Italian-Americans to their families," the bishop said. The censorship was necessary, he noted, to make sure that no message dangerous to U.S. security was even inadvertently transmitted.

One surprise Bishop McShea said he had after the war was the return on the liner Gripsholm of American Sisters of Charity from the Vittel concentration camp in France.

"We hadn't even known they were there," he said. "We had been trying to help hundreds of people to get out of Vittel, and we didn't even know those American sisters were there."

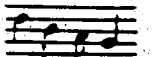
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# Cursillistas fight 'Thorn Birds' airing

CORPUS CHRISTI, Texas (NC)—Cursillistas in the Diocese of Corpus Christi are petitioning to prevent the airing of "Thorn Birds," a miniseries that protesters say "slanders Jesus" and "condones adultery and pokes fun at the church hierarchy and the dignity of sex."

ABC is airing the five-part television miniseries, based on a book by the same name, beginning March 27. Cursillo Movement members plan to send petitions to the program's sponsors to discourage their support of the show. In the meantime they have been sending lists of signatures to the chairman of the network's board of directors, Leonard H. Goldenson.

The protest is part of a nationwide petition drive instigated by Christian groups which "resent the continual depiction of Christians in a negative stereotype on ABC and other networks," said the petition.

"The time has come to say enough of this type of innuendo attacking a man of God and especially the (Catholic) Church," said Ricardo Martinez, who initiated the petition drive in the Corpus Christi Diocese. Martinez is a representative for cursillo leaders schools on the diocesan secretariat, or board of directors, of the Cursillo Movement.

"We can no longer stand by and allow people to slander Jesus," continued Martinez, who has read half of the book. "To attack the church is to attack Jesus."

The book, written by Colleen McCullough, is about a priest who has an affair with a younger woman, who eventually has their child. The priest goes on to become a bishop, then a cardinal, and eventually ordains his son to the priesthood. The son drowns after his ordination.

Father Robert A. Bradley, pastor of St. Peter the Apostle Church in Laredo, Texas, saw the petition in a periodical and sent it to Martinez's parish.

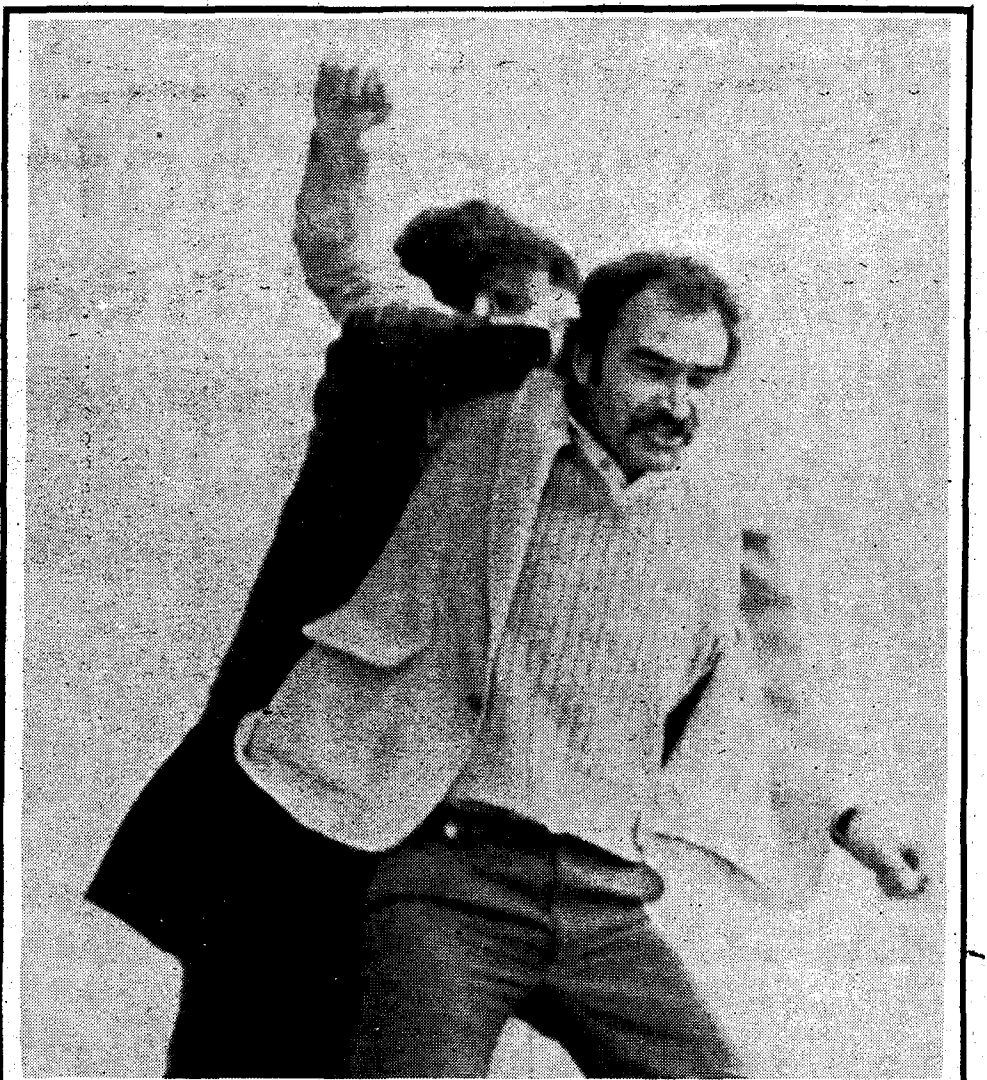
"I read the book and it's terrible," Father Bradley said. "It condones adultery and makes illicit sex permissible. It pokes fun at the church hierarchy and the dignity of sex. Nothing is sacred in this story."

Martinez circulated the petition at a Cursillo secretariat meeting Feb. 6. From there the drive, led by cursillistas and other parishioners, has spread to several parishes in the diocese.

ABC officials are aware of the petition campaign, but they say "Thorn Birds" will air as scheduled.

"Rarely is there a show aired that does not receive a lot of complaints ahead of time," said Jim Butler, an ABC publicist for the miniseries.

He said that ABC has received complaints from "various Catholic organizations" protesting the airing of "Thorn Birds" during lent.



**ROYAL PROTEST**—Irish Nationalist Seamus Gibney, an organizer of a demonstration against the visit of Queen Elizabeth II in San Francisco, is held by a Secret Service agent as he is escorted from Davies Symphony Hall. He shouted Irish slogans during ceremonies for the queen last week. Other sign-carrying demonstrators were kept a block away from the building. (NC photo from UPI).

# Cigarette sponsorship of Vatican art hit

NEW YORK (NC)—Letting a tobacco company sponsor an exhibition of Vatican art is inconsistent with the Catholic Church's right-to-life stance on abortion and nuclear war, an anti-smoking group said.

Phillip Morris Inc. made a \$3 million grant as principal corporate sponsor for the Vatican art exhibition currently at the Metropolitan Museum of Art in New York. The

museum said the grant is the largest corporate contribution it has ever received for a special exhibition, and the Phillip Morris sponsorship has been emphasized in publicity.

"Tobacco kills a thousand persons every day, and practically every new smoker is a young person," said Regina Carlson, executive director of New Jersey GASP (Group Against Smoking Pollution), in a telephone in-

terview. She said the group, which she helped found eight years ago, has about 1,000 members. About three dozen persons picketed the opening of the show Feb. 26.

"The Vatican is giving them respectability," she said of the tobacco industry.

A spokesman for the museum said that the picketers did not interfere with operations and that the museum

probably would not make any official comment on the protest. As of Feb. 27, the spokesman said, 335,000 of the 600,000 tickets being offered for the exhibition in New York were sold.

The exhibition is open to the general public in New York until June 12. After that it will be seen in Chicago from July 21 to Oct. 16 and in San Francisco from Nov. 19 to Feb. 19, 1984.



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# Soviet psychiatric abuse

UNITED NATIONS (NC)—Amnesty International reported March 8 that it knew of nearly 200 people whom the Soviet government had forcibly confined to psychiatric hospitals for political reasons since 1975 and that the actual total is probably higher.

Amnesty International said it had learned of 193 new cases since 1975, when it published a report on Soviet political prisoners which described the abuse of psychiatry and urged an end to it. That report noted that between 1969 and 1975 there were some 120 known cases, bringing the present reported total to more than 300 forced confinements.

Among those confined for months or years, and sometimes punished by the use of powerful drugs, were people who were themselves seized for calling attention to the same treatment of others, said the worldwide human rights organization.

These cases, however, were only those which Amnesty International had been able to study in detail. They did not include people confined before 1969, even if they were still in confinement while the reports were being made. Nor did the organization include many cases in which the detainee's status as a prisoner of conscience was unclear.

Despite appeals by psychiatrists in the Soviet Union and elsewhere, recent cases showed psychiatric confinement was still used to punish criticism and protest, Amnesty International said.

It cited as examples Yury Ter-nopolsky, confined in 1981 after arranging to meet a Swedish journalist; Dr. Algirdas Statkevicius, a Lithuanian psychiatrist confined in 1980 after joining an unofficial group monitoring human rights violations; and the Rev. Vello Salum, a pastor whom the Soviets confined after he



**FUNDAMENTALIST GUERRILLAS**—Religious fundamentalists belonging to the Hezoi Islamic sect load an anti-aircraft gun recently at a guerrilla base near Kandahar in southern Afghanistan. The guerrillas are fighting Soviet forces who occupied their country in 1979. (Religious News Service photo).

had preached on the national traditions of the Estonian Church.

Soviet psychiatrists and those from other countries have privately examined a number of people confined in similar cases and have found no medical basis for their confinement.

One man whom doctors examined during periods of confinement was Vladimir Tsurikov, a worker who was put in psychiatric institutions three times after applying to leave the

country. Describing the use of drugs on him in 1980, he wrote, "The triftazin made me writhe, and my legs began to twist about. . . Fainting fits began, recurring often. I fell and hit my head on the floor and on the brick walls. The pain prevented me from sleeping or eating. The sulfazin made my temperature rise."

In special psychiatric hospitals, where the regimen is harshest, convicted criminals employed as

orderlies have severely beaten the detainees.

Amnesty International noted that Soviet law says people may only undergo forced confinement if they are dangerous to themselves or others. For the hundreds of people whom the organization has identified as prisoners of conscience, it said there was not sufficient evidence to suggest such danger and no attempt by official psychiatrists to prove it.

## Cardinal: Let laymen run Vatican bank

ROME (NC)—A West German cardinal has recommended that the Vatican bank be administered by lay banking experts.

The suggestion came from Cardinal Joseph Hoffner of Cologne in an interview in the March issue of *Jesus*, a Catholic monthly magazine published in Italy.

The bank, administered by Archbishop Paul Marcinkus, a native of Cicero, Ill., has been a focus of controversy for some of its dealings in recent years. Currently a joint Vatican-Italian commission is investigating the relationship between the Vatican bank and the Banco Ambrosiano, Italy's largest private bank which was declared bankrupt in 1982.

Cardinal Hoffner suggested, for reforming the bank's operations, "the need to insist on entrusting to the expert hands of the laity the administrative direction of" the Vatican bank.

THE WEST German prelate also

said that a commission of experts needs to be created "to assure, through their competence, an administration of the bank which is exact and is such that speculation will be impossible."

Cardinal Hoffner also recommended that "independent controllers should examine regularly the administration and the budget" of the Vatican bank.

Cardinal Hoffner is a member of a

15-cardinal commission appointed by Pope John Paul II in 1981 to oversee the fiscal operations of the Holy See. He noted, however, that the Vatican bank is not part of the Vatican's curial operation but is instead a separate agency for husbanding the resources of Catholic religious orders and institutions from throughout the world.

ALREADY being programmed by the Vatican, said Cardinal Hoffner, is the publication of a detailed budget for the Holy See. He added that people would be surprised at the modest amount of the Vatican budget. Last year, he said, the church's central operations had total expenditures of some \$70 million, compared to a budget of \$270 million for his own Archdiocese of Cologne.

The Holy See's three representatives on the joint commission studying the Vatican bank-Ambrosiano connection are all laymen.

## Bishop hits 'germ' warfare

CHARLESTON, S.C. (NC) — Warning that "chemical warfare may be as devastating as nuclear warfare," Bishop Ernest L. Unterkoefler of Charleston denounced reported use of chemical weapons by the Soviet Union in Afghanistan and said the United States' own plans to resume production of chemical weapons provide one more reason to outlaw modern warfare.

He also said the peace movement should get involved in the issue. "It seems to me that we must protest the use of this deadly chemical," the weapon known as "yellow rain," Bishop Unterkoefler said in an article he wrote for the March 11 issue of *The Catholic Banner*, Charleston diocesan newspaper. "The Soviet Union, in using chemical weapons, is violating international law," he said.

There have been widespread accounts and accusations in the west of Soviet use of chemical weapons.

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# Women 'more equal' now

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

By Jerry Filteau  
NC News Service

## Fifth in a series

One of the hottest topics of debate in the past decade, particularly in the U.S. Catholic church, has been the rights of women.

In an address to the Catholic Theological Society of America in 1981, Father Philip Murnion, director of the U.S. bishops' Parish Project, listed it among five major challenges to church life today.

An ad hoc committee of the U.S. bishops in dialogue with representatives of the Women's Ordination Conference concluded in an interim report in 1981 that the alienation of women in the church is a serious pastoral problem with important implications for the church.

Women make some substantial advances but still have a long way to go towards full equality in the new Code of Canon Law.

As far as women's rights advocates are concerned, at the heart of both the old code and the new is the exclusion of women from ordained ministry.

IN A HIERARCHICAL church in which pastoral office is the basis of juridical and administrative authority, the exclusion of women from ordination is, by that very fact, an exclusion of Women from all the key posts of authority in the church.

"Only clergy," says the final draft of the new code, "can receive offices for whose exercise there is required the power of order or the power of ecclesiastical government connected to sacred order."

The church's exclusion of those who are not ordained from pastoral authority can be viewed as applying

Place of origin of children under the old code depends primarily on the father's domicile. Under the new code, it is the domicile of the mother that counts first.

In the old code, when one party to the marriage was of the Latin Rite and the other belonged to an Eastern Rite, children automatically belonged to the rite of the father. The wife could switch to the husband's rite if she wished to, but not vice versa. In the new code, either party can switch to the rite of the other. The children can be baptized into either rite chosen by the parents.

siders women sufficiently mature to enter marriage at age 14 while men are not able to marry before age 16, is maintained in the new code.

Sister Vazquez said she suspected that the reason for the continued exclusion of women from some forms of lay ministry related to liturgical functions is that traditionally these ministries "have been seen as leading to orders."

The reason for the exclusion is "emotional, not scholarly," said Sister McDermott, who also linked it, on the practical level, to "the ordination problematic."

Sister McDermott said that many laws of the old code which are viewed now as discriminating against women treated women protectively. These reflected "socio-cultural constructs" in which women were treated by society at large as needing special protection and being unable to take on public responsibilities on their own, she said.

The old code's treatment of women Religious, she said, also reflected a long history of misunderstanding of the role of nuns in the active apostolate, and it tended instead to set the model of the cloistered, meditative community as the norm for women Religious.

SISTER VAZQUEZ cited several points at which she said the final draft of the new code takes "a tremendous step forward" in avoiding discrimination against women.

One was the decision to open some judgeships on church courts, which were opened to laymen by Pope Paul VI in the early 1970s, to lay women as well. Another she cited is the possibility for either laymen or women, without distinction, to administer priestless parishes in cases of need, doing whatever does not require ordination.

A third instance she noted was the draft code's allowance, again only in cases of pastoral need due to lack of priests, and only with permission from Rome, for laymen or women to serve as the church's official witness to the sacrament of matrimony.

She cited those cases as ones traditionally interpreted as priestly functions. Under what must have been a strong pressure because of that linkage to exclude women, the drafters of the new code made a deliberate choice not to discriminate, she said.

"As much as we struggle for women in the church, I think we have to point out the many positive things we see here, the positive efforts of legislators to eradicate discrimination," said Sister Vazquez.

## Close-up on the Code

especially to women, since only women are excluded as a class from ordination, or as not really applying to women as such, but rather to all laypersons, whether men or women.

"There is parity between lay men and lay women in general" in the new code, said Dominican Sister Lucy Vazquez, a canon lawyer and the Orlando, Fla., diocesan vicar for Religious. "They have gotten away from the blatant discrimination in the old code."

"With the exception of ordination, there is an equality," said Sister Rose of Lima McDermott, a Sister of St. Joseph who is assistant vicar for religious of the Philadelphia Archdiocese and who wrote her doctoral thesis in canon law on the role of women in church law.

HERE ARE SOME areas in which the final draft of the new code ends long-standing legal discriminations against women:

In the old code, the husband had priority in determining legal domicile of the wife; in the new code husband and wife are treated equally.

In the old code, women could not be diocesan chancellors. They could not be auditors, assessors, defenders of the bond, promoters of the faith or judges on diocesan courts. They could not be members of diocesan synods or their commissions. They could not belong to the financial administrative council of a diocese or be professors or board members of a seminary. In the new code, all those positions are open to women.

Religious orders of women were treated quite differently from orders of men in the old code. In a number of areas where men's orders could act autonomously, women's orders needed direct approval or oversight from the local bishop or Rome. Their treatment in the new code, however, is substantially the same, save in areas directly related to the clerical status of religious orders of priests.

Gone from the new code are special requirements in the old law for the questioning of women before marriage or entry into religious orders.

On the other hand, there remain some notable areas in the new code in which women are not given parity with men, even in cases in which the holding of office is not intrinsically linked to ordination. Among these are:

Women may not be formally installed in the lay ministries of lector and acolyte, which are open to laymen.

Women may not serve the priest at the altar for Mass, even on a one-time or ad hoc basis, although laymen may do so.

SISTER McDERMOTT noted that one traditional point of discrimination between men and women, under which the church con-

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# Here's how one diocese copes with its shortage of priests

INDIANAPOLIS (NC)—The Indianapolis Archdiocese has announced an interim plan for the distribution of priests in the archdiocese over the next five years to deal with an expected loss of 26 priests.

Announced by Father David Coats, archdiocesan priests' personnel director, the plan calls for:

—Parish clusters: patterns of clergy staffing in which two or more parishes will be served by the same pastor and will share personnel and other resources.

—Giving priests the option of being assigned to a common residence with other priests engaged in ministry in the same geographic area.

—The on-site presence, where needed, of a pastoral minister who is not a priest in some clustered parishes.

—Regional appointment of priests: assigning a priest to an area for a particular pastoral service, such as youth ministry, to the parishes in the area.

—A review of the liturgy schedules in all parishes in the archdiocese.

The plan also calls for a study of the role of the priest in the parish community in order to define that role better. It also calls for a continuing communication with the superiors and personnel directors of religious congregations which staff archdiocesan parishes so that joint planning may be done.

The plan was developed by the Priests' Personnel Board at the request of Archbishop Edward O'Meara of Indianapolis, who approved it.

There are 146 diocesan priests serving 128 parishes and 17 missions, said Providence Sister Loretta Schafer, archdiocesan assistant chancellor. "This does not include priests serving in other than parish ministries. Through retirement, deaths, sick leaves, resignations from the active ministry or assignments outside the archdiocese, we expect to lose 40 priests. At the same time we project the ordination of only 10."

The Catholic population of the archdiocese has remained stable at about 200,000. Projections indicate

that it will increase only slightly. Now there is one priest for every 1,278 persons, but the ratio is expected to increase to one priest for every 1,583 by 1987.

Archdiocesan officials said that 26 diocesan priests, 12 of whom were in

active ministry, died in the past five years, and 13 diocesan priests resigned from the active ministry. The archdiocese provides for retirement of a priest at 70 and 20 priests will be eligible in the next five years. All are expected to retire.

The plan is a temporary measure, Father Coats said. "This will only allow us time to set long range priorities," he said. "Such planning would have to involve large-scale communication throughout the archdiocese."

## Tax credit foes attack

WASHINGTON (NC)—Tuition tax credit opponents said they will wage an all-out fight against the Reagan administration's proposal and presented an anti-tax credit petition to Congress.

Grace Baisinger, head of the National Coalition for Public Education, said her organization had collected signatures from more than a half million people opposing tuition tax credits.

The coalition, which reports it has 40 million members, represents labor unions, education, civil rights and church groups opposing tax credits.

The administration's proposal, introduced in the Senate Feb. 17 by Sen. Robert Dole (R-Kan.), would give parents of children in non-public schools a tax credit for part of the tuition they pay.

The proposal, which would give a 50 percent tax credit for private elementary and secondary school tuition up to \$100 in 1983, \$200 in 1984 and \$300 in 1985, is similar to a bill which died in the Senate last year.

Sen. Ernest F. Hollings (D-S.C.) said President Reagan "has revitalized a proposal that would benefit few at the expense of many, violate the



Rep. Timothy Wirth, right, (D-Colo.) and Sen. Ernest Hollings (S.D.) address a press conference after joining the National Coalition for Public Education to oppose the administration's tuition tax credit plan. (NC photo from UPI)

clear meaning of the First Amendment and add a sea of red ink to a budget already drowning our economy. Ultimately, it would destroy the diversity and genius of our public education system."

In submitting the proposal Reagan said parents should have a choice bet-

ween public education and private education. He noted that parents who send their children to private schools also are taxed for public education and this "has always severely limited the ability of lower income families to choose the non-public educational alternative for their children."

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# A Prodigal lesson for Lent



BP. LARKIN

"But while he was yet a long way off, his father saw him and was moved with compassion, and ran and fell upon his neck and kissed him. . ."

—Luke 15

(The bishops of the five dioceses of Florida have agreed to write reflections for the weeks of Lent. Following is Part III).

By Bishop Thomas Larkin  
Diocese of St. Petersburg

One of the most beautiful stories in all literature is that of the prodigal son as depicted for us in the fifteenth chapter of St. Luke's Gospel. Jesus told this parable because he wanted us to know that God is a loving, forgiving and understanding father.

It is the story of a wayward son who leaves his father's home wanting to be independent, expecting to find peace and happiness in a world where power, money and pleasure reign supreme. After his money had been

spent and his friends had abandoned him, he began to realize the mistake he had made in leaving his father and he decided to return home and ask for forgiveness.

All the while the boy was gone the father prayed that he would return. He hoped that he would see the error of his ways. Every day he went to the top of the hill hoping that he would catch sight of his son in the distance. One day his dream came true. He rushed to meet his son and completely forgave him without even letting him finish his plea for pardon. The father never said "I told you so." All of the father's reaction to the son's return portrayed him as a father of infinite love, of boundless mercy.

What a lesson for us. All of us have many times in our life been ungrateful, selfish, sinning sons of our loving Father. How little love we have returned to Him for all the gifts of his bounty—faith, family, health, job and country, among many other

gifts. And yet, no matter how badly we have treated Him, He is always waiting with love and mercy until we have drawn our last breath on earth.

The parable of the prodigal son is Jesus' way of describing what is meant by reconciliation - an intimate conversion of one's heart to God, our loving Father. For us Catholics this conversion takes place ordinarily in the Rite of Reconciliation, or what was formerly called the Sacrament of Penance or Confession.

While He was on earth, Jesus directly reconciled men to God by pronouncing words of forgiveness as in the case of the paralyzed young man. This tremendous power of reconciliation was bestowed upon the Apostles and has come down to us through the power of ordination.

Our reconciliation with God, however, is conditioned upon our reconciliation with our neighbor. Jesus said. . . "Go first to be reconciled with your brother and then come and offer your gift."

There is no better way to reconcile ourselves with others than by giving our time, talent and treasure to help them.

**FIRST:** We could go to the direct assistance of others, especially in times of sickness and other emergencies; go right into their homes to prepare meals, to do the cleaning and washing, to shop for them; to work in the yard, even for extended periods of time.

**SECOND:** There are people, especially some elderly, who are terribly alone. There are even those who literally have no one in the world who are interested in them. We find them especially in nursing homes and hospitals. Families must come for-

ward to show a continued Christlike concern and compassion for such lonely people.

**THIRD:** There are countless opportunities for us to get along with less food, drink, clothing, and give the difference to the poor. This applies to larger expenses, too, like a new TV, stereo, furniture, a car or even a new home.

**FOURTH:** Friday or any other day in Lent is a day of penance. Perhaps the family could agree to have as inexpensive a dinner as possible - pancakes or spaghetti. Money saved on the dinner is given by family agreement to a particular need. The family does not eat less, but eats less expensively.

**FIFTH:** We can save on clothes by wearing them longer and giving the savings to the poor. Instead of discarding good clothes, give them to the St. Vincent de Paul Society.

**FINALLY,** we could visit the sick and those in prison. Most parishes have a visitation committee.

These are only a few ways we can be reconciled with our fellowmen and, thus, be reconciled with the Lord. Christ showed his love for us and for all men by His sufferings and death. We show our love for Him and for all men by our penance and our self denial expressed in the giving of ourselves to help the poor and the needy.

Our vision of God as a loving, merciful Father should inspire us to continually ask for forgiveness and to show the sincerity of our conversion by our service to those with whom Christ identifies Himself.



## SAINT PATRICK IN TEARS

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THINK  
ABOUT  
THIS  
HOLY  
WEEK

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THE  
HANDICAPPED

From Chalakudy, India. Sister Stella of the Franciscan Clarist Congregation writes for help to complete construction of a home and training center for handicapped girls there. Work on it had to be discontinued because rising costs depleted the Sisters' funds. The project can be completed for only \$6,000. Will you come to the aid of these poor handicapped children?

HOMELESS  
BOYS

The people of Karunalayam, India, are so poor they often cannot provide for their own families. As a result, Brother Paschal has set up a home for needy street urchins. But so many little boys are seeking admission that there is great need for expansion. Just \$8,000 will complete the new building. Local villagers have given all they can, but they are poor and can afford very little. Can you give \$100. \$50. \$10 to help?

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Many of you are already involved in weekly sacrifice for Operation Rice Bowl. I commend you and encourage your spirit of love and sacrifice. Because of you, light shines in the darkness where hunger and despair have become a way of life.

With crises that have arisen around the world, principally in Central America, Lebanon and Poland, your help is needed now more than ever before. I encourage you to respond generously to the Catholic Relief Services Collection next Sunday.

With prayers that God will continue to bless you and your loved ones, I remain

Sincerely yours in Christ,  
Edward A. McCarthy  
Archbishop of Miami

### OFFICIAL

#### ARCHDIOCESE OF MIAMI

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

THE REVEREND MICHAEL McNALLY - to Archivist for the Archdiocese of Miami, effective February 28, 1983.

THE REVEREND JOSE LUIS MENENDEZ - to Acting Youth Director for the Archdiocese of Miami, effective March 16, 1983.

THE REVEREND VINCENT J. LeGERE, S.M.A. - to Associate Pastor, St. Coleman Church, Pompano Beach, effective March 1, 1983.

THE REVEREND THOMAS VENGAYIL - to Associate Pastor, Holy Name of Jesus Church, West Palm Beach, effective March 7, 1983.

REV. MR. MANUEL CANOVACA - to Associate Director, Impacto Movement, effective March 4, 1983.



# Students flock to 'peace' message of monks

By Betsy Kennedy  
Voice Staff Writer

Students at Biscayne College in North Miami were astonished to hear that some tenants in Hell's Kitchen, New York City, no longer lock their doors at night. Or sleep with the fear that rats will bite them. Or wake to the smell of toilets overflowing, or the sight of wallpaper that sags like dying skin.

The Monks of Taize, France, know it is true, because they make a difference wherever they go. Three of the brothers from the small ecumenical order in eastern France were on campus here March 4th-6th to urge students to reach out in their own neighborhoods to the impoverished and others in need.

Several years ago, four monks moved into the ramshackle, five-story walk-up in Hell's Kitchen. Immediately, they began to organize tenants and form a tenant's association. The place was renovated. An atmosphere of trust was established and tenants began to come out from behind closed doors. The brothers set forth in surrounding neighborhoods to promote the same kind of decent housing and safety.

"By sharing our lives it is possible to achieve complete reconciliation. . . to break down barriers on account of Christ," said Brother John.

When they are not involved in good works the monks travel to share their mission with other Christians. Ten weeks of the year they visit college campuses and religious organizations throughout the United States. At each campus they invite students and

visitors to participate in a weekend of prayer, song and discussion.

## Places of hope

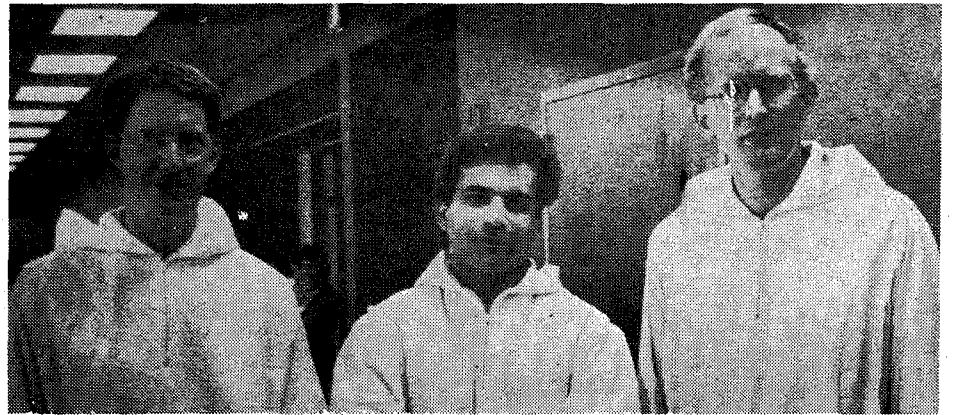
To prove that God's work is being done, the monks arranged for the students to visit "places of hope" such as Camillus House, a charitable refuge for homeless men in Miami, the Food Bank, where excess food and donations are stored for distribution to the poor, Gamble Memorial Church, a black parish where programs such as a senior citizen's center and a counseling service are planned, and the Haitian Catholic Center, established by the Archdiocese to provide education, clothing, food, a chapel and other facilities for Haitian refugees.

The students gathered in small groups during the weekend to reflect and discuss how they could achieve reconciliation and the "roots of peace."

At the conclusion of the events on Sunday they joined in one large group to share their reactions.

"We have been a community of faith. . . we have shared ourselves. And the brothers have raised questions which are challenges, instead of handing us pat answers," said Helen Clemmons, a student from Tallahassee.

"This has been a very deep ex-



ROOTS OF PEACE-Brothers David (left), John and Leonard, monks from Taize, France, joined students at Biscayne College in North Miami for a week of prayer, song and reconciliation.

perience of prayer. The roots of peace are for us to respond to the demands Christ makes of us," said Carmen Martin, a student from Miami.

A third student was impressed by the diversity of those who participated in the weekend:

"There are people from every nationality and background here. The Monks of Taize have knocked down the walls of the 'church' and let everyone come in," said Rosa Maria Montenegro.

A family who had made a 17-hour drive from Mobile, Ala., also spoke to the group and described their work with the underprivileged and handicapped in that city.

The monks allowed the students to talk freely without interrupting them to interject their own philosophy. In fact, they did not talk at length throughout the entire weekend, a simple approach which may be one reason the monks of Taize are in demand for appearances across the country. Their simplicity is also carried into their songs and prayers, with wording that is direct, brief and repetitive, so that people of all faiths can participate.

The monks themselves represent nearly every faith and at least 10 nationalities among their ecumenical community. They were founded in 1940 by a soldier who visited the quiet village of Taize in eastern

France and "had a vision of world unity," said Brother John.

## Breaking barriers

The order grew to 85 brothers, who lived at first in the Old World manner of a monastic community—they farmed and baked to earn a living and spent each day in solitude and prayer.

The brothers rarely went into the streets or spoke to the outside world. But those who were hungry in spirit were not easily filled and soon travelers spread rumors about the peace which was hidden behind the monastery walls.

"As many as 1,000 pilgrims a week come to Taize now," said Brother John.

"When that began to happen we knew we could no longer hide from the world. We had to bring our message of reconciliation to everyone we could."

With them the brothers carry copies of a letter from Taize, written by Brother Roger. They hope to bring its message of peace to influential church leaders throughout the world. Thousands of young people who have come to Taize contributed to its philosophy. It reads in part:

"Visible reconciliation between Christians accepts no further delay. Seek reconciliation not in order to be stronger than others but above all to be a ferment of peace and confidence among all nations of the world."

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# ABCD goes over the top

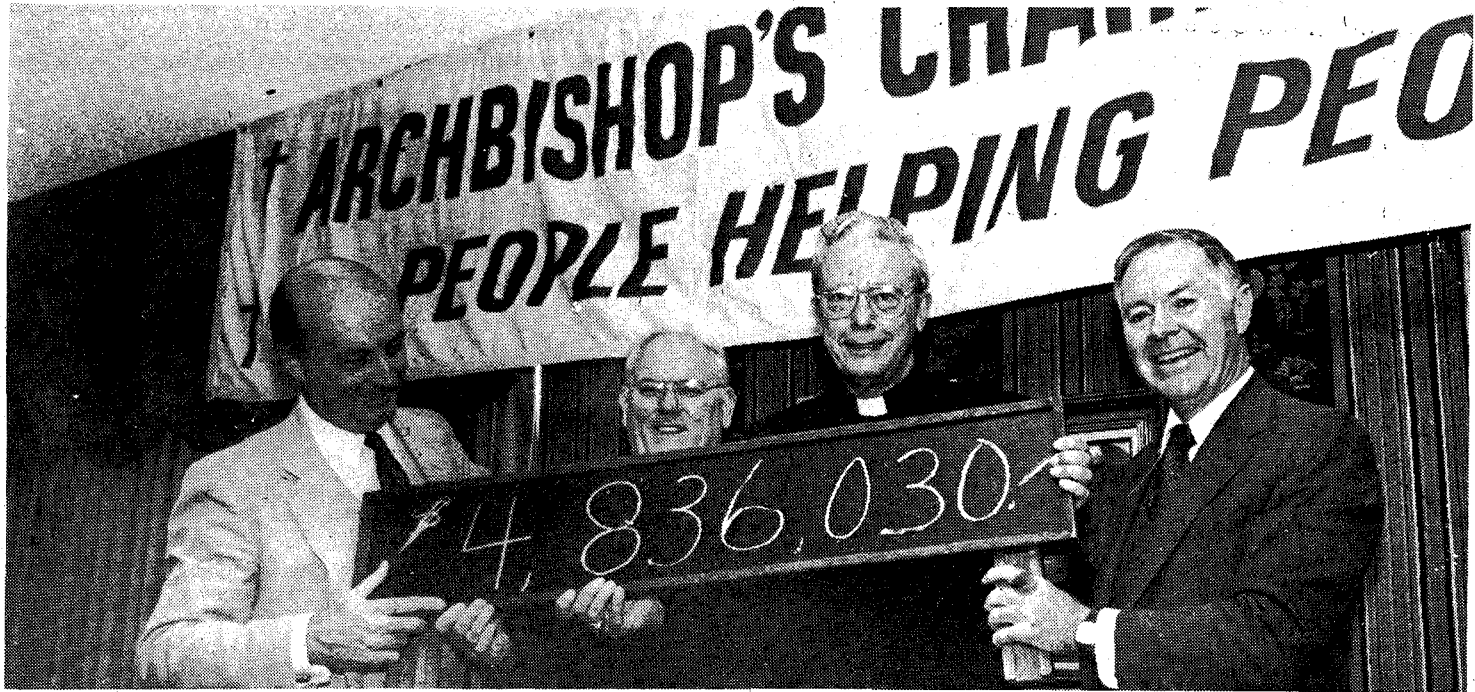
continued from page 1

director of Development for the Archdiocese. (See accompanying story).

The funds raised by ABCD generate millions more in government funds for the more than 40 Catholic social service agencies in South Florida.

Through those agencies, the money will go to help senior citizens, unwed mothers, drug addicts, alcoholics, dependent children, migrant workers, run-away youth, the terminally ill and troubled families, plus development projects.

Archbishop McCarthy predicted, however, that the good news of ABCD will not stop at the \$4,836,030 collected so far. "We'll get to \$5 million before it's over," he said, adding, "you really produced again, and I'm just very grateful."



Frank Nolan, Father James Connaughton, Archbishop McCarthy and Charles Starrs with the magic number.

(Voice photo by Ana Rodriguez-Sote).

## New ABCD director 'good communicator'

He's a 53-year-old father of 10 who likes to play golf, swim, travel and putter around in his garden.

As the head of such a large family, plus seven grandchildren, and the proud father who saw three of his eight daughters marry within a 22-month period, Charles Starrs knows how to manage money.

And he has spent most of his life raising it, the last 10 years at the Archdiocese of Detroit, where he established an Office of Development.

The Niagara University graduate and Korean conflict veteran who prides himself as "a good communicator" will now make his home in South Florida and take over as director of Development for the Archdiocese of Miami.

"I really look forward to the opportunity and the challenge to serve," Starrs told *The Voice* recently.

He said he has watched South Florida's dizzying growth for some



years now. The area and the Archdiocese are still growing, and "anytime there's growth there are always needs."

In addition to his duties with the annual ABCD campaign, Starr said he hopes to "assist ministries in seeking funds from other sources, such as private foundations and corporations, as well as giving "council, direction, guidance, training and in-

formation to the parishes."

He also hopes to delve deeply into areas such as estate planning, deferred giving, trusts and annuities, and encourage the stewardship programs in the parishes.

A significant part of his job will involve communicating the Archdiocese's needs to its Catholics, he said.

"You have to acquaint people with what the needs are. If people understand where the needs are, they do support to the best of their ability."

Currently living in a small apartment, Starrs will be joined by his wife and three of his children when they finish school in Michigan this summer. Then he and his family will begin house-hunting and his wife, active in religious education, will make plans to obtain her Master's degree

in the area from one of the local Catholic colleges.

Active in the Michigan Catholic Church, Starrs served as president of St. Joseph's parish council in Lake Orion and is an ex-officio member of the Archdiocesan Pastoral Council of Detroit.

Prior to joining the Archdiocese there, he worked as director and institutional vice-president for John McCarthy & Associates, a financial public relations firm in Southfield, Michigan.

His experience includes directing diocesan, hospital, college, religious community and seminary campaigns. He also developed a "personal visitation program" to raise major contributions from selected individuals and corporations.

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# Sunday-only Catholics

*TV Priest tells lay meet, choose Christ daily*

By Ana Rodriguez-Soto  
Voice News Editor

The Catholic version of Billy Graham preached the love of Christ and urged Catholics to do more than just go to Mass on Sundays during a rousing Celebration of Lay Ministries this weekend.

Father John Bertolucci, television preacher and professor of theology, told the nearly 1,000 people who gathered at St. Maurice parish in Fort Lauderdale that "too many Catholics go to church on Sunday and then that's it for the rest of the week. That's *not* it," he shouted. "That is *not* the witness of the reign of God."

"It's one thing to be in the world and go to church (and another) to be the church in the world," he said.

Basing his talk on the Scriptural passage which describes Christians as "members of the household of God" and "a building... with Christ Jesus himself as the capstone," Father Bertolucci urged Catholics to make a personal decision to follow Jesus Christ.

Although at Baptism, that decision was made for many by their parents and godparents, he said, Christians must continue to choose for Christ every single day of their lives.

"Everything is through Christ our Lord," the priest said in a booming voice. Without Jesus Christ at the heart of all our religious activities, "You can have the form of religion without the power... You've got to have Jesus Christ at the center."

He reminded his excited audience that Christianity is first and foremost "a counterculture," an especially needed one in today's "sick" society.

"Have you recognized yet that we are living in a pagan society?" Father Bertolucci asked. "If we're not filled with the love of Christ, who's going to fill the vacuum? There are powers afoot around us that are very enthusiastic and aggressive."

Citing pornography, immorality, perversion and alienation as some of the evils that afflict modern man, he said Christians are called to be "the body of Christ that must be light to the world and salt to the earth."

Jesus Christ "has got to be your personal head and your corporate head," Father Bertolucci said. If he's not the head, "What does it mean to be a Christian? If you're not joined to the head, you are not doing the work of the head."

As assistant professor of theology at the University of Steubenville, Father Bertolucci has studied the new Code of Canon Law and found that it makes lay ministry "one of the most important dynamics in the life of the Church."

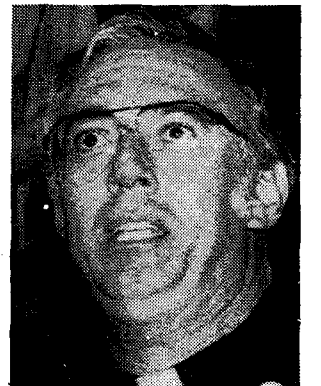
Parishes are supposed to be the "support systems" of Christians, he explained, but not much support can be found when 2,000 people, mostly strangers, are processed in and out of church every Sunday.

The need to break up parishes into many small groups so a Christian support system can truly develop creates an overwhelming demand for



About 1,000 people gathered at St. Maurice parish for the Celebration, where Father John Bertolucci, right, gave the keynote speech. (Voice photos by Ana Rodriguez-Soto.)

**"It's one thing to be in the world and go to church (and another) to be the church in the world," he said.**



lay ministers. Such a demand, he added, is recognized by the new code.

"My vision," he said, "is of the parochial community being a community of communities," joined every Sunday by the communal celebration of the Eucharist, the new covenant "sealed in (Christ's) blood."

"Not even a prayer meeting, as loud as it may be, substitutes for the table of the Lord," Father Bertolucci said. "I wouldn't give up the Eucharist for anything."

Living in this alienated world, he added, Christians are helped by knowing "who you are... It is the greatest dignity in the world to get

up in the morning and know I belong to Jesus. I belong to the Holy Spirit. I belong to God, the father (and His Church)... I know who I am. I'm a disciple of Jesus Christ."

## Celebration tapes available

Tapes of Father John Bertolucci's talks at the Third Annual Lay Ministries Celebration can be ordered by calling the "Jesus Loves You" Tape Ministry at 649-8043. Other tapes of Father Bertolucci, as well as of other nationally-known Catholic speakers, are available also from "Jesus Loves You," along with a free catalog.

The ministry reminds those who attended the Celebration that any defective cassette should be returned by mail for replacement to the address on the tape label.

The Third Annual Celebration of Lay Ministries' theme this year was Faith, in keeping with the third stage of the Archdiocese of Miami's five-year plan of Evangelization.

Workshops on the "how-to" aspects of lay ministry were also part of the Celebration. Among the topics discussed were reaching out to Hispanics; peer counseling; involvement in social justice issues; developing lifestyles that conform to the Gospel message; and celebrating more lively liturgies.

## Catholic schools to float in St. Pat's Day parade

Schools in the Archdiocese will be represented by festive floats and marchers in this year's annual St. Patrick's Day Parade scheduled for 2 p.m. Saturday in downtown Miami.

Among those participating are Holy Family (North Miami), St. Brendan (Miami), St. Rose of Lima (Miami Shores), St. Joseph's and St. Patrick's (Miami Beach.) The Patriotic Club and St. Patrick's alumni

have also assisted with the event.

To begin the day's activities Abp. McCarthy will celebrate Mass at St. Patrick's Church at 10 a.m. on Saturday. Father Shawn O'Sullivan will be the homilist. For the first time in the history of the traditional St. Pat's Mass a male choir from Cork, Ireland, will sing during the service.

The New York City Police Department's Emerald Society Pipe Band will lead the parade march down

Flagler Street. More than 120 colorful units, including bands, floats and marching groups will take part in the event.

A few of the groups involved in the Irish-American gala are the McCormick Family (last year billed as the Irish Rolling Spuds), the Shamrock Society, the Gaelic School or Irish Step-Dancing, the Ceili Club, Loyola School, Band, St. Andrews Pipe Band, the Knights of Columbus

(Fourth Degree) and the Legion of Mary.

The Parade route begins off Flagler street, west of the County Courthouse and proceeds east on Flagler to Biscayne Blvd., then to N.E. 5th Street where it disbands.

A festival featuring food, dancing, exhibits and lots of other Gaelic fun is planned from 1 to 6 p.m. Sunday at Bayfront Park.





WITH POLISH PEOPLE—Pope John Paul II chats with children from Polish families living in Costa Rica. The children dressed in Polish costumes met the pope in San Jose. (NC Photo from UPI).

# Nicar

By Agostino Bono

MANAGUA, Nicaragua (NC)—Pope John Paul II's visit to Nicaragua March 4 put him in contact with a Catholic Church having a split personality. Part of the church sympathizes with or actively supports the Sandinista government, while another sector has been critical.

To its supporters the Sandinista government embodies the Christian values of social justice and equality, especially for the poor. Critics charge that the Sandinistas have adopted a Marxist-Leninist philosophy which already manifesting itself in relations on freedom of expression and human rights violations.

The division is an important one in this Central American country where 88 percent of the 2.8 million people profess Catholicism, making Catholic political attitudes a key

## Vatic 'electr

VATICAN CITY (NC)—Vatican Radio's acting director general accused Nicaraguan Sandinista guerrillas of "electronic piracy" during Pope John Paul II's Mass in Managua March 4.

Father Pasquale Borgomeo, the station's director of programs, charged that Sandinista technicians manipulated microphones during the pope's Mass before some 300,000 people in Managua's July 19 Square. As a result Sandinista politicians' slogans could frequently be heard over the pontiff's voice.

Based on what he called a "pre-report" from Managua, Father Borgomeo said that "what happened was an act of electronic piracy and an outrage against the Nicaraguan people themselves."

"In the final part of the pope's sermon, general amplification microphones were turned on," he said. "Then two other microphones not called for in the agreements were plugged into the general console."

"At the moment of the Prayer of the Faithful these microphones were turned on and one could hear shouts of 'we want prayers for the march of the revolution,'" the Jesuit priest said.

"During the eucharistic prayer," he continued, "the local technicians



## 'How many innocent lives'

"How many homes destroyed, how many refugees, exiles and displaced persons, how many orphans, how many noble, innocent lives cruelly and brutally bludgeoned?" the Pope asked Salvadorans.

Data collected by the San Salvador Archdiocese indicate that more than 32,000 non-combatants have been killed in the past three years, mostly by members of security forces or paramilitary groups fighting the guerrillas.

The pope also extended his call for dialogue to the entire Central American region.

"Each and every person, governors and the governed, city dwellers and rural people; each and every one, businessmen and workers, teachers and students—all have the obligation to be artisans of peace," he said.

"That there may be peace among your nations, that the borders may not be zones of tension but open arms of reconciliation," he said, "it is urgent to bury the violence which has cost so many victims in this and other nations."

# Pope: start talking instead

continued from page 1

events of the trip's early stage occurred in Managua, where political overtones were apparent from the moment the pope's plane landed.

Daniel Ortega, coordinator of the ruling Sandinista junta, greeted the pope with a denunciation of the United States.

Not commenting directly on American foreign policy, the pontiff said he brought a message of peace to "those who, inside or outside this geographic area ... favor in one form or another ideological, economic or military tensions which impede the free development of these nations."

### Shouting Match

A shouting match occurred during the pope's homily at an open air Mass in Managua's central square, ringed by huge pro-Sandinista signs. Sandinista youths in the huge plaza, which was packed with about 300,000 people, began chanting, "We want

peace" to drown out other shouts of "We want the pope."

Several times Pope John Paul II sought silence and at one point shouted back: "The only hope for peace is in the church." But the chanting continued with cries of "power to the people" and "we want a church on the side of the poor." Despite that opposition, however, Pope John Paul's calls for the church to remain independent of partisan political ideologies and movements drew heavy applause from other sectors of the crowd.

In his homily the pope asked for church unity through "obedience to the bishops and to the pope."

### Criticizes plan

The pontiff also criticized a plan for peace outlined by President Alvaro Magana. The government plan does not include dialogue with guerrillas. In his airport arrival message, Pope John Paul said he hoped "all may

have the possibility of collaborating in the promotion of the common good in a climate of true democracy."

A contrast to the events in Nicaragua and the visit to a nation at war, El Salvador, was the pontiff's peaceful visit to Panama, March 5. He was greeted by Archbishop Marcos McGrath of Panama City, who said Panamanians had been shocked by the "disrespect and irreverence" he had encountered in Nicaragua. His Mass drew some 250,000 people.

His message touched on church teachings on marriage and family life and he urged his listeners to say "no to sterilization, especially when imposed on any person or ethnic group for fraudulent reasons; no to contraception and no to the crime of abortion, which kills innocent human beings."

During a meeting with several thousand campesinos (peasants), he again urged peace and rejected violence, telling them that "you can-

not let yourselves be dragged down by the temptation of violence, of the armed guerrilla or of the egotistical battles of the classes, because this is not the route of Jesus Christ, or of the Church, or of your Christian faith."

In Guatemala, where he arrived March 6, the pontiff encountered the most enthusiastic crowds of his trip up until that point and delivered a condemnation of violence and discrimination against Indians and the church.

### Lashes genocide

The pope's words were a harsh criticism of the government of Guatemala President Efraim Rios Montt, accused last year by the nation's Catholic bishops of "genocide" against the predominantly Indian peasant population.

Over a million people saw the pope during his stops at Guatemala City and Quetzaltenango.

The pope's morning Mass in



# Managua church split 2 ways

tor for the success of any government.

The leading church critic has been Archbishop Miguel Obando Bravo of

*'The closed sector of the Sandinistas is very small. Most are still flexible'*

*-Brother Maradiaga*

Father Bismark Carballo, says only a small minority of priests and Religious actively supports the government. He attributes this to

*'On Radio Catolica we can't talk of Cuape (alleged apparition site)'*

*-Father Carballo*

Managua. He has said that the government is violating the human rights of the Miskito Indians by moving them from their traditional lands to other parts of the country. He has also criticized government censorship.

The Archbishop's spokesman,

Marxist infiltration of Christian groups to make them "religious branches of Marxism."

"On Radio Catolica we can't talk of Cuape," said Father Carballo regarding censorship.

Cuape is a site in Nicaragua where several apparitions of the Virgin

Mary reportedly took place last year. Although the church has not taken a stand on the validity of the apparitions, the site has become a place of popular pilgrimage.

Supporters of the government tend to be people who see social action work, especially on behalf of the poor, as an essential element of their Catholicism.

"There are many similarities between what the government and the pope stand for, such as peace, social justice, an option for the oppressed, human development and women's rights," says Brother Edwin Maradiaga, coordinator of the Multiple Services Center, an independent development and social services agency run by Religious and lay people.

Supporters of the government acknowledge a Marxist-Leninist current within the Sandinistas but say the best way the church can prevent this from growing is through

dialogue.

"The closed sector of the Sandinistas is very small. Most (Sandinistas) are still flexible," says Brother Maradiaga.

Besides being split about attitudes toward the government, church people also disagree as to the percentages of church members for and against the government. No scientific surveys have been made.

Father Carballo says the number actively supporting the government is small and includes only about 15 of the approximately 330 priests in Nicaragua. Brother Maradiaga sees the alignment of priests as about half and half.

The Sandinistas came to power in July 1979 after the civil war which toppled the regime of Anastasio Somoza. The Somoza family had been in power since 1936, basically through its control of the National Guard, Nicaragua's only security force at the time.

## Managua church splits Sandinistas' 'apostolic piracy' at Mass

turned off three microphones on the altar and turned on the other microphones and we heard shouts of 'power to the people' and 'we want peace.'

"Our technician tried to turn off these other microphones, which had been connected against the prior agreement, and he succeeded a few times," he said, "but they were always turned back on. Finally the (Nicaraguan) sound engineer who was in charge warned our technician not to touch the console."

"At the end," added the priest, "after the pope had given his blessing, someone inserted a prepared tape cassette that amplified the anthem of the revolution."

On March 5 Vatican Radio said that the pope had shown "spiritual discomfort" because of the shouting which interrupted the ceremony, "above all because of the profanation of the holy Mass."

Because the front rows at the Mass were occupied by the Sandinista activists, said Vatican Radio, "the great crowd of the faithful were not only kept far away," but also "they could not make their own voices heard, nor express their support for the presence of the pontiff and his religious message."

Vatican Radio's March 5 report

said that the Sandinista attempt to convert the pope's visit to their own purposes "had nothing to do with the (pope's) pilgrimage of faith, of peace and of fraternity."

A high Vatican official told National Catholic News Service in Rome on March 7 that such a disturbance had no precedent during the pontiff's 16 previous foreign trips.

He indicated that Vatican authorities knew in advance that billboards featuring Sandinista revolutionary heroes were likely to be on prominent display, as they in fact were during the pope's Mass in Nicaragua.

"I suppose they understood that if they wanted to go there, they had to accept certain conditions," said the official, who suggested that a prudential judgement had been made that enough of the pope's message of justice through peaceful dialogue would get through to the people of Nicaragua despite the interruptions and distractions.

Asked whether the Nicaraguan disturbances would keep the pope from visiting politically sensitive areas in the future, the official said, "If you knew this man, you'd be confident that the answer to that is no."



**PAPAL SCOLDING**-Pope John Paul II shakes a finger scoldingly at Father Ernesto Cardenal as the priest kneels before him. Father Cardenal serves as Nicaragua's minister of culture and is one of five priests holding government posts in defiance of the Vatican. (NC Photo from Wide World).

## Managua church splits Sandinistas' 'apostolic piracy' at Mass

### Pope tells priests: Don't die for politics

SAN SALVADOR (NC)—Pope John Paul, in a speech interrupted several times by applause told priests that dying for political ideology was not worth it.

"The priest must be a man of dialogue. In his role of mediator he must boldly assume the risk of being a bridge between diverse tendencies.

To do that, priests cannot become involved in partisan ideologies or political movements, the pope added.

"You are not social directors, political leaders or officials of a temporal power," he said.

Noting that priests have been among the victims of violence—11 have been assassinated since 1972—the pope said that losing one's life is worth it only if the priest preaches the integral message of the Christian faith.

"It is not worth the effort to lose your life for an ideology, for a mutilated or manipulated Gospel, for a partisan option," he said, alluding to priests who have been killed after joining guerrilla movements.

His remarks on avoiding partisan politics drew loud applause.

"Do not defraud the Lord's poor who ask you for the bread of the Gospel, the solid food of the secure and integral Catholic faith, so that they know how to discern and choose in the face of other preachings and ideologies which are not the message of Christ and his church," the pope said.

Guatemala City came immediately after a chilly private meeting with Rios Montt.

"When a man is trampled; when his rights are violated, when flagrant injustices are committed against him, when he undergoes tortures, when he is violated, a crime and a very grave offense against God is committed," he said. "Remember that every man is your brother and be converted into respectful defenders of his dignity," the pope added. "And beyond any social, political, ideological, racial and religious difference, the life of your brother, of each man, must always be assured above all."

Later March 7, Vatican press spokesman Father Romeo Panciroli said that during his meeting with Rios Montt, the pope expressed his grief at the Guatemalan government's March 3 executions.

Pope John Paul, in Honduras March 8, asked Mary to make "fighting cease" and "hatreds end

forever" throughout Central America.

In contrast to some of his previous stops in Central America, he spoke primarily on religious themes in his major stops — a Mass in Tegucigalpa, the capital, and a liturgy of the world near San Pedro Sula.

At the morning Mass outside the shrine of Our Lady of Suyapa, the pope entrusted all of Central America to the care of the Madonna.

Pope John Paul asked Mary's intercession to "make fighting cease, hatreds end forever, violent deaths not be repeated," and to "dry the tears of those who weep, who have lost their loved ones, who are exiled and far from home."

At an outdoor Mass in Belize March 9, the pope emphasized "Christian unity," which he described as "the unity to which the various churches and ecclesiastical communities are called."



# Matter of Opinion

## Pope brings light to dark region

'I wish to share the Calvary of your peoples,' Pope John Paul said to Central America before going there this week.

And that is just what he did. This pope who has already been gunned down once risked assassination threats in an area where assassination is routine. He faced political affrontery and gross public rudeness, not to mention sacrilege, by a heckling mob during Holy Mass, and shook off attempts from all sides to use him for furtherance of one ideology or another.

Central America is a region of turmoil, full of sins from the past and the present, with no single guiltless and morally superior faction worthy of endorsement by the head of the universal church.

### EDITORIAL

The Church, herself, is not entirely free of fault in the historical context of events in Latin America's past. But unlike mere political institutions that rise and fall, the inspired Church has more than ever in recent years become the powerful advocate on behalf of the suffering and poor of the region.

Thus, the Pope didn't go to Central America to choose up political sides, though the various factions no doubt were frustrated that he didn't see the "rightness" of their particular positions.

Nicaragua's Sandinistas seemed determined to gain something out of the Pope's visit, outlining the sins of the United States in a speech greeting him at the airport in a crude attempt to publicly display the rightness of their thinking about the U.S. "intransigence and aggressiveness." Yet, they ignore their own Marxist ideology which creeps over onward toward totalitarian rule, the molding of atheist children in the public schools, the shaping of society into virtual cells at the neighborhood level, the muzzling of the press.

And President Reagan, no doubt, is frustrated that the Pope would not directly support the Salvadoran government because of its democratic creation. While the Pope did endorse democracy, how could he endorse a government noted for killing more civilians, including priests and nuns, than insurgents and cited for one of the worst human rights records in the hemisphere?

This Polish Pope knows the oppression of communism and has condemned it often, but he also has condemned "exploitative" capitalism which often has done nothing for the poor of Central America, for instance, but drain their sweat and resources for the benefit of the few.

The Pope pulled no punches. He condemned human rights violations, and gave the region and the whole world the solution to all international problems: sincere Christian dialogue. What other solution could there be, since fighting, such as continues all over the world, has been tried before since the beginning of time and has not produced any lasting solutions.



### VISITING FIREMAN

Whether his words will be heeded even in some small hidden ways, remains to be seen. But millions of ordinary people were again given an inspiration most could never have expected in their lives, a visit to their lands by the greatest world, and spiritual leader alive today.

Perhaps his inspiration will be like seeds that will spread through the common people and into society of these troubled lands.

But until words replace bullets in that troubled region and a knock on the door at night no longer is a cause for trembling, no one should expect the Pope to bless ideologies and political factions there clamoring for power.

## Letters to the Editor

### St. Pat parade can do without Ireland's OK

#### To The Editor:

I am happy over the recent publicity given Michael Flannery who was chosen by 394 out of 399 delegates to be Grand Marshal of the 1983 St. Patrick's Day Parade in New York. (Voice Feb. 18). The publicity will spotlight an 81 year old man who as a youth fought to free all Ireland, not just a part; a man who was imprisoned, tortured and underwent 27 days of hunger strike for his patriotism; a man whose comrades in arms are now national heroes, like Eamonn DeValera and Michael Collins; a man who during his long life in America has been a productive citizen, true to his faith and adopted fatherland.

The Irish Government has decided to boycott the parade because it objects to Michael Flannery as Grand Marshal - his crime, he continues his fight to free Ireland and alleviate the burdens of his fellow Irishmen in the North. The Irish Government's decision (decision) raises many questions, let me pose a few.

If after the Revolutionary war England held on to the Northeastern States and treated the people as second class citizens, do you think the rest of America would continue the fight, above and below board, to free their fellow countrymen? How often has America supplied other

beleagured rebels with aid? Would we condemn a native of Afghanistan today if, while living in America, he sent aid to the rebels at home? If you beat, batter, maltreat and corner even a gentle animal he will savagely fight back. This was proven by the unfortunate and outnumbered Jews caught in the Warsaw Ghetto. This explains men like Michael Flannery.

If the Irish Government takes umbrage at senseless killings, as we all do, what has it done to protest the Bloody Sunday Massacre, the chilling atrocities of the British army of occupation, the use of lethal plastic bullets on women and children, the recent "shoot to kill" tactics of the Ulster Police and the savagery of the Ulster Defense Association legalized terrorists?

Why did not the Irish Government boycott the Royal Wedding, withdraw its Ambassador from England or complain to Margaret Thatcher? It is strange that a government, who obviously can live with all the above yet, takes such drastic steps with the New York parade committee and Michael Flannery!

The Irish Government must know that Michael Flannery was accused

and acquitted, in a court of law, for "gun running". How could Charles Haughey be elected Prime Minister of Ireland after he was accused and acquitted of the self same charge? The same can be said of Prime Minister DeValera. How can the Irish Government explain this fish and fowl treatment of Michael Flannery?

The St. Patrick's Day Parade prospered long before it got the Irish Government's endorsement a scant ten years ago. It will no doubt survive without it. I suggest that the parade tradition and Irish freedom would be better served if the Irish Government, Irish Air Lines, and self-serving politicians would pause and say: "Ask not what the St. Patrick's Day Parade can do for you, but ask what you can do for the St. Patrick's Day Parade."

It is about time Irish Americans took a united stand against those who for too long have been led by the nose by shrewd British propaganda. I pray the British get this message loud and clear. If they do, it will be the most successful parade ever!

**Monsignor John P. McHugh**  
Associate Superintendent  
Paterson Diocesan Schools, N.J.

### Teach children Rosary, not dance

#### To the Editor:

How sad to see *The Voice* and religious leaders promoting "Sacred" dancing in God's Holy Church. Let the children dance in the school auditorium but in God's House teach them the rosary and silent meditation in front of the tabernacle. How offended God is today with the lack of respect in His Church by all the novelty and experimentation being introduced, all in the name of modernism and humanism.

**Claire Van Roy**  
Miami

### Editorials needed

#### To the Editor:

The VOICE has had some mighty excellent editorials in the recent February 26th (on the 'squeal rule) and March 4th (on family rights) issues. It is a shame that these cannot find their way into the hands of the secular press and the general public instead of being limited to just the readers of the VOICE.

Nevertheless, keep up the good work in hope that it will somehow reach the masses who are definitely in need of that kind of enlightenment.

**G.N. Pitzen**  
Stuart



# The sacrament of the moment

Some who are very active in Evangelization programs are even more concerned rightly about their own sanctification. I have been asked to reprint an article on sanctifying daily life.

Spiritual writers in the past used to refer frequently to the "sacrament of the moment." Not the seven sacraments instituted by Christ and preserved by his Church. These meet us at the beginning and end of life, a couple blend into our lives at every age, and all of them give us a deeper share in the divine life.

We have something else in mind today - making holy all the little happenings of each day. Each of these is indeed a sign, each allowed or sent by God, each a means of disposing us for grace for here and now. In other words, the sacrament of the moment.



BY MSGR. JAMES J. WALSH

allowing it, or I can attempt to see something spiritually beneficial in it. If I react with that gem of faith known as resignation, I am using the sacra-

rebellion against his will or a test of faith which contains a critical threat to peace.

**NOTHING KING-SIZE** here at all. Just the daily round of little things, but these make up most of our days, most of our life. When our faith reaches beyond catechism truths and we apply it to this moment of life, we must realize nothing that happens is an accident. Nothing comes as surprise to God. Frequently what appeared to be a chance decision to go in this direction or that, to do this or that, turned out later to be an immensely important crossroad in our life.

So each so-called trivial thing has a great potential. The sacrament of the moment, a sign given by God, intended to draw us closer to him.

**"When our faith reaches beyond catechism truths and we apply it to this moment of life we must realize that nothing that happens is an accident. Nothing comes as a surprise to God."**

**IT TAKES** more than a little practice to get this in focus. From where we stand on planet earth we cannot possibly see what God has in mind as unexpected events rise to meet us. It seems obvious he lets things happen which hurt, sometimes crush us. We try painfully to believe that even these sharp things in his long range plan - taking in this world and the next - make sense to him. But not to us. Our vision is so very limited. We are pitifully near sighted all day long.

What is at stake here? Faith, and confidence! I must believe that God can bring good out of the apparently insignificant things, and I must equally trust, as St. Paul shouted, that he will give me the strength to use these mysterious intrusions into my life for the good of others and my own good.

It's up to me. When a keenly felt disappointment comes, I can be bitter about it and resent God's

ment of the moment, and this changes for the better, perhaps ever so slightly, the relationship of God and myself.

Now be careful here. We are not talking about the great crises of life. We have in mind the "dumb" things we all gripe about, the trivial irritations which we want to brush off like gnats. Anyone of us can draw up a list as long as the arm, and find such things as these; a harsh remark, a bus missed, a flat tire, the last pen and it's dry, awakened at night by a drunk, wrong phone number at 2 AM, caught in a sudden rain, a lost key, being nailed by a veteran complainer or a full time bore, the electricity going off and you are late for work, etc., etc.

Can we muster up enough faith to realize that all of these tiny threads in our daily life can shape us in some unexplainable way. For good or ill. Not one of these represents a break with God or a strong

All of this reminds me of St. Joseph. Humanly speaking, Joseph had greater reason than anyone to complain or beg for an explanation. He is visited by an angel, but why in the middle of the night? The angel said Jesus was to save his people from their sins, so why did Mary have to give birth in a cave instead of their own house? Why have to walk all the way to Bethlehem and be turned away from many places?

And since the heavens parted and showed the power of God where Jesus was concerned, why fear a corrupt king? Why flee when a legion of angels could have come to help? And why Egypt, of all places? And why did the Magi make so many dumb mistakes, going to the wrong place, seeing the wrong man, at the wrong time?

**JOSEPH AT** that time had not had any Christian doctrine classes. But he used, by the grace of God, the sacrament of the moment. He gained immeasurable peace and strength and endurance.

These are some of the benefits which come to us when we develop the habit of believing God can work all things unto good, every little detail of every day, according to his way of thinking.

(Msgr. Walsh is pastor emeritus of St. Agnes church in Key Biscayne).

# The service of justice

One of these days, there's going to be justice for all school children. How it will come, I don't know. Perhaps through tuition tax credits, perhaps through a voucher system. It will come because it is right that it should come.

When it comes those who will be the beneficiaries of the justice will owe a great debt to an organization that has worked for nearly a quarter of a century in service of all school children—Citizens for Educational Freedom.

The founders of CEF in 1959 were Catholics but it was from the beginning an ecumenical organization as it has been ever since. It is not in essence a lobbying organization seeking benefits for non-public schools. CEF is an organization dedicated to the principle that the primary right to educate belongs to parents.

**THIS PRINCIPLE** to which CEF has been dedicated for nearly 25 years is one that derives from our Judeo-Christian heritage, from the American concept of freedom of individuals, it is a principle in education that has been confirmed by the Supreme Court.

In a great part of the world, no such freedom exists. The primary right of parents to educate their children is ignored, the State claims control over the young. Education in these countries may be excellent in the sciences but what accompanies this is not education but indoctrination as the State establishes its control over the minds of the young.

Citizens for Educational Freedom in its emphasis on the principle of the primacy of the right of parents in education is defending a principle of vital importance to this nation. In the United States, the primary right to educate belongs to parents. A great majority of parents choose public schools as the means for implementing their right to choose how they wish their children to be educated.

But it is important to democratic freedom to remember that public schools do not exist because the government has a primary right to educate but because parents, exercising their own primary right, have chosen them. It is an important distinction, a difference between a nation of free people and a nation under totalitarian control. The

primary right to educate in this nation belongs to parents, the means for implementing that right exist on a secondary level whether parents choose to implement their freedom through public or non-public schools.



BY DALE FRANCIS

Parents who choose to implement their primary right to educate by choosing non-public schools do so in exactly the same way and on the same level as those parents who choose public schools for their children. In a nation in which the great majority of parents choose public schools for the implementation of their primary right to educate, it is easy to fall into an error that perceives of public schools as existing through some right superior to that of those who choose non-public schools. The non-

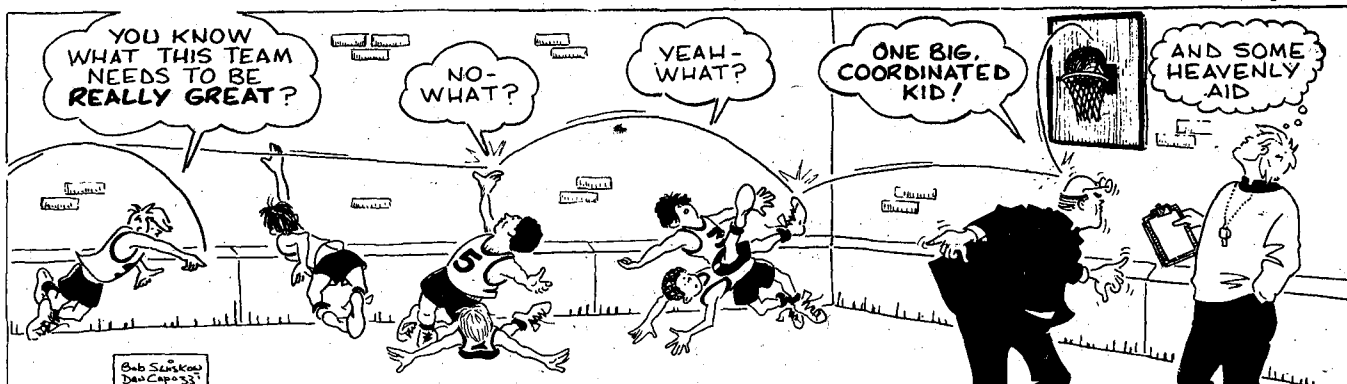
public schools are then seen to exist through a kind of toleration, a privilege extended by the majority. This is not just a fallacy, it is a fallacy dangerous to all for it moves us in the direction of the establishment of the right of the State to educate.

**PUBLIC AND** non-public schools exist on the same secondary level as the means for implementing the primary parental right to educate. In the past, although all parents contribute to the paying of taxes used for education, funds for education have benefitted only those who chose public schools to implement their primary right. When in implementing a basic right some suffer economic penalty, rights are not equal.

It has been to emphasize this principle that Citizens for Educational Freedom has worked. It is a cause important to all, not only those in non-public schools but public schools as well. The cause has moved far, it needs a new emphasis now. CEF needs your support. Won't you give it by joining today. Memberships are \$10, it will bring the quarterly newsletter. The address is Citizens for Educational Freedom, Suite 854, Washington Building, 15th Street and New York Ave., N.W., Washington, D.C. 20005. (Dale Francis is a nationally syndicated columnist).

## Padre

By Bob Swiskow and Dan Capozzi





# Our prisoner

We got the word on a Saturday in January that our prisoner had been released.

It may seem strange to hear someone referred to as "our prisoner," but for a group of 30 people in the area of Connecticut where I live that description is correct.

We have a newly formed chapter of Amnesty International, the worldwide human rights organization, that includes my daughter Mary and myself. Amnesty International works for the release of political prisoners of conscience and for the abolition of the death penalty everywhere.



BY  
ANTOINETTE  
BOSCO

**MY GROUP'S** prisoner was Lucian Naum, a 32-year-old mechanical engineer who is married and the father of a 2-year-old daughter. He was imprisoned in Romania. We adopted him because Amnesty International had reason to believe that he was imprisoned solely because he had requested permission to emigrate from the country.

Refusing the privilege of emigration violates an article of the Universal Declaration of Human Rights, adopted by the United Nations in December 1948 and signed by many of the world's countries, including Romania. The article states:

"Everyone has the right to freedom of movement and residence within the borders of each state; and everyone has the right to leave any country, including his own, and to return to his country."

Naum was one of 12 men arrested in his country for "association for the purpose of disturbing the public peace." The men, residents of Bucharest, were reported

to have appealed individually for permission to emigrate from the Socialist Republic of Romania at various times since 1979. Their applications were repeatedly refused by the Romanian authorities.

**IN ADDITION**, they were subjected to various forms of official harassment, including in some cases, dismissal from work.

In April 1982 the men received a summons to report to the police and subsequently were arrested. Their trial in July took place behind closed doors. Not even members of the accused's immediate families were allowed to enter the courtroom according to reports.

The 12 men, sentenced to three years of imprisonment each, were adopted then by Amnesty International as "prisoners of conscience." Our group in Connecticut, and a companion group in Greece, adopted Naum and sent letters to officials of the Romanian government, asking for his release.

The word came through in late January that he and the others had been released through the clemency of the Romanian president who rates our gratitude for his action.

**A FEW DAYS** before we got the word about Naum's release, I had read a story in the New York Times reporting that Pope John Paul II had asked the governments of the world to consider giving clemency to prisoners on death row.

I couldn't help but be impressed with how closely the pontiff's concern paralleled the principles of Amnesty International which I have studied. The pope said, "The Holy See is prompted to recommend clemency and mercy for those condemned to death, especially those who have been condemned for political reasons."

The action of the Romanian president and the courageous words of the pope give me great hope that the world's religious and political leaders may be able to see eye to eye about justice and basic human rights.

Maybe there is even reason for new hope that there can be a turnaround in the excessive violence the world has experienced in recent history.

(NC News Service).

# Making friends

**Q. I would like to have more friends and begin to fit in with a group at school that I like. I am wondering how to call attention to myself, like by wearing some real different clothes or getting a real different haircut. How do other kids do it? (N.J.).**



BY  
TOM  
LENNON

**A. Mike**, a 26-year-old coach at a suburban high school, tells me that "fitting in good with the rest of the kids" is the overwhelming concern of most students he knows.

And he knows a lot of them. He deals with 650 boys and girls a day in physical education classes. Because he likes kids a lot, he makes a good counselor for many of them.

Mike tells me that some students, like you, think they should engage in extraordinary behavior to attract attention and gain the approval of their peers. Then they think they will fit in well with certain groups.

"Is this the best route to go?" I asked Mike.

"No," he said firmly. "That could lead to trouble later on."

As an adult a person might continue to try to gain attention by bizarre, even illegal, behavior.

Then what's a good route to go? Here are Mike's recommendations. "Be sincere. Be yourself."

With those words the young coach offered a winning idea not only for your school days but for the rest of your life.

Young or old, your peers would very soon see through any phony behavior designed to attract attention. And most young people do not have a high regard for people who are phony.

An old bit of practical wisdom is, "To win a friend, be a friend." This involves a giving spirit, a genuine interest in others and sincerity, as Mike suggested.

It could happen, however, that those qualities will not gain you membership in some groups. The sad truth is that some groups are not worth belonging to, because they are exclusive or cliquish or have unworthy goals.

But one rejection doesn't mean you cannot fit into some other group or gain other friends, perhaps many of them.

Winning friends usually requires effort, patience, lots of time and a willingness to work at being a friend. It also helps to have the ability to bounce back after a rejection or quarrel and the determination to be yourself.

Old Polonius put it well in Shakespeare's "Hamlet" when he said, "This above all: To thine own self be true and it must follow, as the night the day, thou canst not then be false to any man."

-If you are not false to anyone, you are much more likely to build enduring friendships and fit in with lots of people.

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

(NC News Service)

# Modern con artists

Have you ever stopped to think about the ways people con themselves and one another?

Take charity, for instance. Subjective charity is doing for another what makes you feel good. Like giving a person "one for the road" before he drives home. Objective charity is doing for another what is really good for them, even if they don't like it and even if it makes you feel like a party pooper. Like saying, "No, let's wait awhile before you get in that car."



BY FR.  
JOHN CATOIR

Another example of counterfeit or subjective charity would be covering up for an alcoholic with the idea of providing protection from the embarrassing consequences of his or her drinking. It seems like a kindly act, but in the end it only serves to perpetuate the drinking problem. That can hardly be called charity. It's when you make people take responsibility for their actions that you show them true respect, and yes, true charity.

The reason we get side-tracked from being objective when it comes to alcoholics is that they're among the best con artists in the world. They can make black look white if you give them enough time. They always give the most benign interpretation to their actions. Some of them started this little trick of lying in their childhood, and they got away with it. "I didn't break the lamp. Honest, I was looking at it and it just fell over."

Children are not always cute when they make excuses. They sometimes grow up to make bigger excuses. The following quotes are actual attempts made by policyholders to describe how and why their automobile accidents occurred.

"A pedestrian hit me and went under my car."  
"In my attempt to kill a fly, I drove into a telephone pole."

"My car was legally parked as I backed into the other vehicle."

"The pedestrian had no idea what direction to go, so I ran over him."

"The telephone pole was approaching fast. I was attempting to swerve out of its path when it struck my front end."

People are funny. But then, people are also their own worst enemy.

If you're living with a problem drinker, don't be conned. Get to Al-Anon right away. If you have a drinking problem yourself, there is an answer: Get to A.A. fast. It just could save your life.

(Fr. Catoir is director of the Christophers).



"I READ A PSYCHOLOGY BOOK THAT MADE ME SEE MY HUSBAND IN AN ENTIRELY DIFFERENT LIGHT. IT WAS SHORTLY AFTER THAT THAT I GAVE HIM THE KARATE CHOP!"



## Retired... and depressed

Dear Dr. Kenny: My husband is bright in many ways, including mechanical things, but sometimes he suffers from inferior feelings due to depression. He has always had difficulty reading and writing. I try to encourage him to see his strong points: alertness, sense of humor when he feels OK, keen sense of responsibility



BY DR. JAMES AND MARY KENNY

as a husband and father, practicality, honesty, etc.

However, he has a negative attitude, and our physician says he has "anxiety depression." He won't go for counseling. He just turned 62 and is newly retired because of ill health. How can I help him?

I have had mental illness and was helped immensely through several interventions. John and I really complement each other, but lately the home problems are getting a little much for me.

I am in my 40's and we have an 8-year-old daughter and a 6-year-old son. What can I do? (Illinois).

Retirement is a difficult time. Your own mental illness and recovery give you the best possible vantage point for understanding your husband's difficulties. There is much that you can do.

Physical exercise is a good antidote for depression and a good outlet for nervous tension as well. Encourage your husband to put in 20 minutes of sustained aerobic exercise daily. Walking briskly is an excellent choice with spring coming. So is riding a bike or exercycle. Perhaps he can get out together with the children.

Eating nutritiously and well is important, especially during periods of depression. I would avoid "junk" foods, soda pop, foods with refined sugar, and caffeine. I would encourage lean meats, fresh fruits and vegetables and whole grains.

Activity is important. Encourage your husband to engage in small tasks which he enjoys. Arrange situations and projects at which he is likely to succeed. Pick tasks that are meaningful to him.

Why not encourage him to set up a home workshop to fix small appliances? This hobby may be expanded to become a minibusiness.

He might even agree to teach mechanical skills to a few neighborhood children on a regular

schedule or act as a 4-H leader.

Be positive toward your husband. Give time and attention to him when he is active. Smiles and touches are very important and often neglected. Be sure that you talk with your husband more about his good efforts than about his depression.

Encourage relationships with family and friends. Having company over for snacks or television or card games is a good low-level way to make social interaction available.

Retirement is a wonderful time to reminisce about one's life. Tape-recording a life review might result in a priceless oral history of your husband's life. You might act as interviewer, eliciting as many boyhood stories and amusing anecdotes as he can remember. The use of a tape recorder will eliminate any difficult with reading or writing.

Counseling may be helpful, but you write that he refuses. Don't focus on counseling as if that were the only way he can improve. Counseling is not a magic cure. Use the understanding you have to help your husband become more active and positive.

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

(NC News Service).

## Lent III: "I thirst"

"I thirst."

"Mommy, I'm thirsty."

"Rescue workers reported that they were unable to reach the victims who cried out for water..."

What is there about the poignant cry of thirst that touches us so deeply? I recall the impact of a Canadian bishop-turned-missionary a few years back who said something to the effect that he would rather give a cup of water to a dying man than preside over the highest episcopal function. His statement made headlines in papers all over the country.

Jesus' cry, "I thirst," touches us with the depth of his suffering. Excruciating pain and loss of blood brought a raging thirst upon him. Physicians who have studied his death point out that such a thirst is not uncommon in this kind of death. Soldiers wounded on the battlefield will often beg for a drink of water, knowing that it might be fatal in their condition.

**MOTHERS WHO** have laid a hand on a hot feverish forehead and heard a very ill child whimper, "I'm thirsty, Mommy," can only guess at the helplessness Mary must have experienced at the foot of the cross. She who had given Jesus his sustenance at birth was unable to fill his simple need at death.

But a pagan soldier heard his cry and met his need. Dipping a sponge in cheap wine, he wetted the parched lips of our saviour. During all of life, but especially during lent, we are called to be like

this soldier. It should be a time we examine our outreach to others. How do we best do this as family?



BY DOLORES CURRAN

We begin by reflecting over the past year, scrutinizing our genuine concern for others. How was it evidenced actually?

Who thirsts today? People without jobs, families sleeping in cars, children without food—they are in our world and we know of them even if we don't step over them on our way to work or to the supermarket. We can meet these thirsts by making a few phone calls to local church and community agencies, asking what they need and what we can offer.

So often we ask instead the question in scripture, "Lord, when did we see you hungry and feed you or see you thirsty and give you drink?"

**IN HIS RESPONSE**, Jesus charged us with the

care of each other, "I assure you, as often as you did it for one of my least, you did it for me." Could his words be plainer?

Last year at this time a Catholic high school in Denver serving 250 students was forced to close due to economic pressures. This year, hundreds of people found shelter in that school which became a Samaritan Shelter through the initial efforts of a downtown pastor, Rev. C.B. Woodrich, who saw the need and the empty facility.

But he couldn't have done it alone. Catholics and others rallied to contribute time, food, furnishings and money. Thanks to the concern and vision of Father Woodrich, people who were thirsting for shelter found it. Thanks to the energy and generosity of hundreds of laity, these people have renewed hope in the risen Christ.

In these tough economic times, those of us with jobs and homes are called upon by baptism to share our goods. Recently 20,000 people applied for 200 jobs in Milwaukee. That left 19,800 without paychecks. People need help and we need help.

We can choose to send money to the missions, volunteer in local soup kitchens and Samaritan Shelters, or merely meet the needs of lonely people in our neighborhood. The choice is ours. But we must do something. Otherwise, Jesus will continue to thirst because his people don't recognize him in the form of others.

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## Family Night

(Contributed by Mimi and Terry Reilly)

### OPENING PRAYER

Thank you, Lord, for the countryside and especially for our nation's farms that produce such an abundance of good food. Thank you, Lord for all the beauty and new life that spring and summer bring to our family. Lord, bless us as we gather for this Family Night. Amen.

hours on a farm are not 9:00 to 5:00 but from before sunrise to past sunset. Living on a farm is a way of life and often is very hard work. Farms are very special places with very special people without whom most of our stomachs would be empty. We owe a great debt of gratitude to farmers.

### ACTIVITY IDEAS

#### Young Families

If possible plan a trip to visit a farm, one with a thriving barnyard of chickens, pigs, cows, a horse or two, dogs, and cats. Some city zoos have barnyards. Share thoughts about all the new life that happens on farms. Make a list of all the animals that could be found on a farm and then sing "Old MacDonald Had a Farm," giving each family member a chance to act out an animal.

#### Middle Years Families

Each family member makes a list of what he or she has eaten the past twenty-four hours. Circle the foods that were artificial in some way, either with preservatives, artificial colorings, or additives. How much of such food was consumed? Make a list of foods that grow on farms and compare that list to the list of foods eaten the past twenty-four hours. What can the family do to improve eating habits? Are the additives in foods dangerous to health?

#### Adult Families

Read aloud Genesis 3:17-19 and Psalm 67. Discuss.

### SNACK TIME

Something natural—why not fresh fruit or vegetables or juices.

### ENTERTAINMENT

Play a game of Charades. Pick books, movies, or songs that have to do with farms and the countryside.

### SHARING

-Each tell what his or her favorite thing to eat is.

-Each share what his or her least favorite food is.

### CLOSING PRAYER

Thank you for this Family Night and for the love we share by being together. Bless us this coming week and help us to do one thoughtful thing for some person we find difficult to like. Amen.

### SOMETHING TO THINK ABOUT

Farms are fantastic places to visit or just to drive past for city dwellers. For country families, the farm is home. They experience a different way of life than most Americans. For farm families, eggs for breakfast can be gathered from the chicken house, not the grocery store. Farm children can run as far as they can and still be on their own property. The working



# Scriptural Insights

## LENT IV — GOD: OLD BUT EVER NEW

Readings: Joshua 5:9, 11-12; 2 Corinthians 5:17-21; Luke 15: 1-3, 11-12

By Fr. Richard Murphy, O.P.

Novelty is the spice of life, and we are always looking for something new. What is new is interesting because it is new and exciting. But nothing is as new as God.

The idea of God as a novelty is startling. Our ideas about Him are generally rather low-keyed. Many picture God as an old man sitting on a throne, looking sour and maybe a bit angry. It is easy to imagine Him muttering in His beard.

The most exciting thing about God is that He is. Those two words sum it all up. God is not static, but absolutely and infinitely dynamic, and always full of surprises.

**GOD'S FRIENDS** have been and are an unlikely lot of people. A good many of them lived in slavery for hundreds of years. Then they became nomads, wanderers in a harsh and forbidding desert, living on the fringes of society. But something

marvelous happened to them; they became a new people, a new creation, with God's help.

On Mount Sinai, God's people were given a new Law to live by. Then, under Joshua, this people entered the promised Land. It had been promised them, and God keeps His promises. A whole new era lay ahead of God's people, but there would be no more manna for them; that would only have reminded them of their sojourn in the desert, and they were not to look back so much as forward, to the work God had in mind for them.

**THE ISRAELITES** did not often take God for granted. Now and again they did slip a bit, but ordinarily they were very aware of the fact that they were God's people, chosen by Him out of His incomprehensible goodness. "What nation is there that has its gods so close to it, as our God is to us?"

Nowhere is God's great dynamism

better manifested than in His treatment of sinners. He the creator is the restorer of life. Man, on the other hand, is like the willful child. Like the prodigal son in the gospel, he flings himself impetuously away from his family so that he can really be himself and live. Alas, he soon discovers how terrible life can be without a home and those who love him. Bad enough for an Israelite to be reduced to tending swine, but to have to eat their leftovers. . .!

**TODAY'S PARABLE** assures us that God is a tender and loving Father, ready and more than ready to welcome the sinful child who turns back to Him. God in Christ reconciled the world to Himself, that is, restored mankind to peace with God. By His saving death on the cross, Jesus made it possible for us to turn our backs on our sins, and return to the welcome of a loving Father.

So, if God appears to us to be stuffy

and uninteresting, there is something faulty about our thinking and we have not begun even to scratch the surface of His loving care for us. These are truths about God that we must discover and savor anew each day.

How consoling to learn from Jesus' own lips that God is not vengeful and vindictive as were the pagan gods, but a tender Father who, while the returning prodigal "was still a long way off," hastened to meet him, interrupting even his "act of contrition" to give orders for a big celebration!

Only in God will our love for novelty be finally satisfied. In the meanwhile, our attitude towards Him ought surely to be one of thanksgiving, adoration, respect and trust. Then the living God who is the source of delight for the blessed will bless us with a zest for living and working for Him.

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## Priest's hurt foot deepens his Lent

By Father Donald Connolly  
Director, Communications Ministry

About a year ago in *The Voice*, I described what it was like to have a stroke. This week is my second anniversary of having had one. I was recovering fairly well.

Two weeks ago, a funny thing happened to me on my way to the telephone. Instead of planting my numb left leg as I should have, I swirled and as my left foot didn't like that, I fell to the floor and shattered the bones in my left foot. The doctor says it will take at least five weeks to heal.

I THEN discovered the joys of a

walker and a wheelchair. Number one, a wheelchair does not like carpeting, and hopping on one foot in a walker makes your torso say, "You're killing me." A family newspaper cannot print what a stroke weakened heart had to say.

Number two, God did not invent a way to go to the bathroom with your left leg held in the air. Try it, and good luck to you.

Number three, you have more time to think about Lent with your own physical pain, and our Archdiocesan Year of Faith.

Archbishop McCarthy is doing everything he can think of to bring

each of us to Jesus. He is a good and caring shepherd and he does not want you to forget: We don't come to Jesus; Jesus comes to us. The Archbishop is just making it easier for Jesus to do His mission, by making it easier to be refreshed in parish experience, especially to those who have fallen away from religious practice.

**THE REALITY** of the matter is that Jesus, as our Redeemer, is intimately and personally involved in our salvation. Structures, like parish councils, Liturgy, and Schools are only means, not ends in themselves, to open our lives to Jesus.

When one is ill and therefore very alone (since another can empathize but not share pain), you realize that the fundamental choice in life is whether or not you trust Jesus to be able to save you. With a little bit of grit on your part, are you really willing to see your suffering—no matter what it is—as a sharing of His, when He gave His life for each of us a Calvary?

I'll never know who called me on the telephone the night I took the fall, but God bless them; they gave me a chance to practice a real Lent. And in case you're lonely, don't be afraid. I'm here praying for you.

## What happened to the Easter duty

**Q.** During the past several years no mention has been made of Trinity Sunday, the last day on which Catholics are required to make their Easter duty. Why is this? (North Carolina).

**A.** According to our present liturgical calendar, the Easter season ends on Pentecost, not on Trinity Sunday.

I believe the reason little is said these days about the obligation to receive Holy Communion once during the Easter time is probably the same reason that one hears little any more about monthly Communion Sundays which used to be a big thing in most parishes.



BY FR.  
JOHN  
DIETZEN

In those days, it was assumed that most Catholics went to Communion rarely. Monthly Communion Sundays for different parish organizations intended to assure that those members received the Eucharist at least once a

month. The obligation of the Easter duty hoped to assure that all Catholics received Communion at least once a year.

Thanks to a massive improvement in our understanding of the Eucharist in our daily lives, beginning with Pope Pius X in the early part of this century, almost every practicing Catholic now goes to Communion regularly.

My guess is that this is the main reason most parish priests no longer speak much about the obligation to receive Communion once a year.

**Q.** Why are priests now calling the Mass a memorial? Isn't it still true that the Mass is primarily a sacrifice? My interpretation of memorial is for someone who is deceased. Certainly Christ lives! We receive the living risen Christ. Isn't this a downgrading of our belief? (Hawaii).

**A.** It is true we often refer to the

Mass as a memorial carried out "in memory of his death and resurrection" (Second Eucharistic Prayer). However, this designation for the celebration of the Eucharist is not new. It goes back to the earliest records we have of prayers offered at the eucharistic celebrations.

Obviously the word memorial in this context does not mean something for the dead. It simply means something done in memory of someone or something. In fact, this is the reason Jesus himself gives us in the Gospel for the celebration of the Eucharist, "Do this to remember me" and what I have done for you.

In the Mass the entire purpose is to remember what Jesus has done in his sacrificial death and resurrection, to give thanks for it (which is what the word "Eucharist" means), and then to renew our offering of this eternal sacrifice of Jesus to the heavenly Father.

Far from downgrading, remembering, with thanks and praise, is what the Eucharist is all about.

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(Did Jesus have brothers and sisters? This is answered along with nearly 500 other questions on Catholic faith and practice in Father Dietzen's book, "The New Question Box," available from Guildhall Publishers, Box 325, Peoria, Ill. 61651. \$7.95.)

(Send questions to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61601.)



TUNED IN

## A cheer for TV's stagehands

In the years I have been writing about television, I have always concentrated on the creative people on either side of the camera. I have never chatted with the technicians and others who move about in anonymity but who make sure that what you see gets through the air to your set.



BY  
**JAMES  
BREIG**

So I'm about to correct that—thanks to a letter from a retired stagehand. His name is Paul Cadreau and he lives in Brooklyn. He wrote to me about a recent column and mentioned his occupation.

I thought it would be interesting to hear from someone who has observed TV from the inside but who rarely gets recognized.

I was right. Raised in an Indian orphanage in Michigan, Cadreau is a Chippewa who never knew his parents and was raised by nuns to whom, he says, "I am very grateful."

A STAGEHAND for more than two decades, Cadreau worked for about half that time at the Metropolitan Opera in New York City, "where the work was hard."

Moving on to television, he encountered "a lot of discrimination"

because he was an Indian. Looking back, he labels NBC as the best network to work for.

Obviously, a stagehand comes in contact with performers and I asked which ones were the nicest to the crew.

"A LOT of stars were very friendly to me," he recalled, naming Burt Reynolds (who is part Indian) and Elliot Gould. "But some were also very snobbish and cold. You learn to roll with the punches. A lot of racial remarks are made, but you keep your cool. Some heads of the studios don't like another race to work for them and openly say so."

"There is really no one to complain to. A stagehand has no security because they are considered per diem employees. We would get a work schedule every Friday and we were controlled by that schedule. Instead of five days, you could find yourself working only two or three. That hurts your pocketbook."

Toward the end of his stint at NBC, Cadreau found himself working on NBC's "Saturday Night Live," which, he said, "paid good, but the hours are grueling—52 hours in three days."

HE WORKED the spotlight on what he calls "one of the weirdest shows I worked on. Some of the so-called stars smoked pot; some didn't. I've seen it passed around in the orchestra. I saw many weird things go on; I had to turn away."



**AGAINST DRUNK DRIVERS** Mariette Hartley, right, Shelby Balik and Paul Scott, as Candy Lightner and her two surviving children, visit the grave of her 13-year old daughter, whose death resulted in the formation of Mothers Against Drunk Drivers. "M.A.D.D.: The Candy Lightner Story," a new NBC Movie, airs March 14 at 9 p.m. on Channel 7 in South Florida. (NC photo)

One time, "I saw one of the writers punch a garbage can with his bare fist because his material wasn't used. The producers didn't want anybody over 35 working on the show. One of

the stars broke up everything in his dressing room one time because he was high."

Cadreau found the networks "heartless in some ways," especially in their treatment of retiring stagehands. He recalled one case when a man left after 30 years with a network and received no severance pay.

If you wonder what Cadreau looks like, he is recorded for history in a book called "Native Americans." On page 281, he is shown in a studio when he was working on the Johnny Carson show.

And that's his story—quite different from the glamor and acclaim of most of the people I interview. But without Cadreau, J.R. would be standing in the middle of an empty soundstage.

(Breig is a nationally syndicated columnist.)

## Those modern nuns and their ultra-activist ways

**THE NEW NUNS**, by John Deedy, Fides-Claretian (Chicago, 1982). 169 pp., \$7.95.

Reviewed by Ruth Ann Hanley  
NC News Service

Reading John Deedy's book, "The New Nuns," reminds one of the lyrics, "How you gonna keep 'em down on the farm after they've seen Paree?"

Vatican II with its emphasis on lay priesthood and religious freedom opened new opportunities for service. Practically speaking, it drew sisters from their roles as teachers and nurses and cast them into leadership roles.

Now, besides those in traditional positions, there are seminary teachers and pastoral ministers, assistant pastors, founders of halfway houses and new educational models, legislative lobbyists. . . you name it.

As Deedy subtitles his book, they serve "where the Spirit leads."

IN NINE PROFILES of new nuns Deedy gives hints of the turmoil of post Vatican II years: the divisions, the hurts, the sisters who left, the sisters in new roles, the sisters in traditional roles. But it is obvious from his interviews and conclusions that the new mode of sister gets his vote.

Each profile answers questions which are making the rounds of the Catholic faith community: "Why give up habits?" "Why give up religious names?" "Why live in an

### BOOK REVIEW

apartment?" "What of the ministries left behind?" "Why should women be priests?"

Deedy portrays not only sisters who voice their disappointment at ministry that stops short of fulfillment, but also those who have trouble attending daily Mass because it reminds them of what they see as institutionalized sexism within the Church.

Any fair reader must concede that the women portrayed are seeking solutions to real, unmet needs. The reader may disagree with the nun who joins the Plowshares 8 group to enter a General Electric Co. plant and dent the nose cones of intercontinental ballistic missiles. But this nun's reasons for doing so cause reflection on the problems of peace, justice, arms and poverty.

THE BOOK will appeal to readers interested in knowing the directions the new nuns are taking. Perhaps the reader will ask questions of his own: What will be the cost of experimenta-

tion to the traditional sisters and their ministries? Will sisters' groups eventually contain all leaders and no followers? What of retired sisters; with the emphasis on moving away from convents, will the financial base of their security erode? What of the universality of Catholic issues; will sister leaders emerge not only willing to fight arms build-ups, poverty and injustice, but abortion as well?

Deedy's book is altogether provocative, well-written, positive and worth reading for an understanding of this dynamic spirit-filled group within the Church.

(Hanley, an Indiana resident, has written for several Catholic publications.)

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# Polish Masses set in Dade, Broward

The Miami Archdiocese has begun a Polish apostolate offering Masses in Polish at three churches in the area.

Fr. Zygmunt Ostrowski, a Polish Society of Christ priest who came to the United States in 1974, has been chosen to celebrate Sunday Mass and receive confessions at St. Michael church in downtown Miami at 9:30 a.m. (the old church), a noon Mass at Nativity parish in Hollywood and a 3 p.m. Mass at St. Joseph church in Miami Beach.

The apostolate is a response by Archbishop Edward A. McCarthy to requests for a Polish priest from Polish speaking people in the Archdiocese.

Fr. Ostrowski estimates there may be as many as 40,000 people of Polish descent in the Archdiocese, although many are Polish Jews.

Even though many of them can speak English fluently they often prefer to go to a Polish speaking priest for confession and other sacraments.

The Church is a central part in the lives of many Poles, Ostrowski says. "Catholicism over the centuries has saved the Polish people from coming apart. The government knows that the Church is the last bastion of Polish nationality."

As associate director of the new Polish apostolate, Ostrowski will administer all the sacraments, including marriage and the sacrament for the sick.

Fr. Ostrowski has just begun to visit the sick at hospitals, some of whom are not Catholic, he says, but who need someone who understands



Fr. Zygmunt Ostrowski

their language and culture. Some people have found it comfortable to speak to him about their personal problems, he says, even though some of these people may not be very religious.

Looking ahead, the apostolate may sponsor Polish religious and national festivals, says Fr. Ostrowski who is currently attending many church meetings and clubs.

"In the future," he says, "we might have to get another priest. Our goal is to have a center to serve the people."

Anyone wishing to contact Fr. Ostrowski can reach him at 454-5518 in Hallandale.



Francis P. Nolan, III has been named executive vice president of Miami Children's Hospital Foundation, according to David M. Walters, president of the Foundation. A veteran of major successful development fund raising campaigns in Florida and the northeastern United States, Nolan will coordinate a fund-raising campaign in support of construction of a \$47.8 million expansion of the noted pediatric institution. Before becoming associated with the Foundation, Nolan was executive director of the Development office of the Catholic Archdiocese of Miami for six years.

## Marriage Encounter holds convention

Marriage Encounter of South Florida's annual convention will be held on Saturday, March 12 from 8:30 AM to 4:30 PM at Biscayne College in North Miami. This is the first time the convention will be open to the family. Tickets are \$15 per couple, \$7.50 per individual, \$2 for teenager and can be obtained from your local Marriage Encounter representative or the convention chair couple, Tom & Sarah Flood, 651-1895.

The keynote speaker will be Father

Gabriel Calvo who founded Marriage Encounter in the 1950's in Spain. Fr. Calvo is a dynamic speaker who is now involved in broadening the concept of marriage encounter to include the family.

The featured speaker at the convention will be Dr. David Thomas of Denver, Colorado. He is the director of the graduate program in family ministry at Regis College there. Thomas is also the theological consultant for the U.S. Bishops National Commission on Marriage and Family

and the author of several books on the subject.

Also speaking will be Terry and Mimi Reilly, directors of the Archdiocese of Miami's family enrichment center. They will have much to share on the trials and tribulations of family life.

The convention will close with the contemporary musical, the "Witness", which tells the story of Jesus' life through the eyes of Saint Peter and has received rave reviews comparing it with Jesus Christ Super Star.

### Pro-life pilgrimage

The Fifth Annual Statewide Pro-Life Pilgrimage will be held on Sunday, March 20, 1983, in the Tallahassee-Leon County Civic Center, at 2:00 p.m. The theme of the pilgrimage is "Life! God's Splendid Gift." The purpose is to show the world, in the celebration of this Mass, the strength of the resolve to win the fight for life, as well as to ask God's blessings on their efforts.

13 on Ch. 12, West Palm Beach.

Richard Peritz is the host and producer of the program, which will be shown also on Sunday, March 20 on Ch. 51.

### Sr. Vincent Sibal

Sister Vincent Joseph Sibal, O.P., the former Anna Veronica Sibal of Albion, Michigan, died February 17, 1983 in Florida. She was seventy-three years of age and in the fifty-second year of religious profession as a member of the Adrian Dominican Congregation.

Her many years of active ministry were spent in teaching both the elementary and secondary students. In Michigan she taught at St. Lawrence and St. Augustine, Detroit; St. Margaret, St. Clair Shores; Our Lady of Sorrows, Farmington; St. Mary, New Baltimore; St. Joseph, St. Joseph; in Illinois at St. Laurence and Our Lady of Mount Carmel, Chicago; in Ohio at St. Pius X, Toledo; in Florida at St. Joseph, Miami Beach. She was principal of Holy Name School, Detroit, Michigan and also of St. Mary School, Van

Wert, Ohio. Her semi-retirement years were devoted to pastoral work among the elderly in Hope of Highlands County, Lake Placid, Florida.

She is survived by five sisters: Sister Marie Michael Sibal, O.P. and Sister Catherine Therese Sibal, O.P., both members of the Adrian Dominican Congregation; Mrs. Curtis Clark, Albion; Miss Agnes Sibal and Mrs. Roy Gunderson, Mount Pleasant; and three brothers: Joseph Sibal, Jackson; Michael Sibal, Traverse City; and John Sibal, Wellston, Michigan.

The Wake and Office for the Dead was held at the Motherhouse on Monday, February 21, 1983.

Burial was in the Congregation cemetery.

### Local Religious leaders discuss faith on TV

"Interfaith" is the subject of a discussion between msgr. Bryan O. Walsh, archdiocesan director of Ecumenism and Rabbi Irving Lehman, Temple Emanu-El, Miami Beach, which will air Sunday, March

## It's a Date

### Singles-Divorced-Widowed

The Dade Catholic Singles Club will meet at 10 a.m. before mass at St. Kevin's Church 12525 S.W. 42nd St. (Bird Rd.). On March 16th there will be a guest speaker and lecture at 7:30 p.m. on "Finding-a-Mate" at Maria's 740 Palermo, Coral Gables. All Catholic singles, ages 20-39, are welcome. For more information call Brian at 441-0594.

The North-South Dade Catholic Singles Group will have a picnic at Oak Grove Park, N.E. 159th st. and 6th ave., on March 12th at 1 p.m. For more information call Paulette at 695-4734.

The Memorare Society, a social club for Catholic widows and widowers, will hold their monthly meeting at St. Thomas School Library, March 18th at 8:00 P.M. a special welcome to the widowers—please call 274-0244.

### Meetings

The South Dade Deanery will hold a semi annual meeting, mass and awards luncheon at St. Louis Parish on March 15th beginning at 9 a.m.

The Secular Franciscan Order of St. Clare's Fraternity (Third Order)

will hold its regular monthly meeting on March 13, 1983 in St. Ann's Parish Hall in Naples at 1:30 p.m. All visiting Franciscan and Inquires are welcome. For more information please call 597-7319.

Bread for the World, (Congressional Dist. 17), will meet this Sunday, March 13 at 2 P.M. at Barry University Library, Room 101. Brian Best, staff member from BFW D.C. headquarters, will discuss current activities of the organization. There will be a report on Haiti by Sister Marie Carol, and a slide presentation by Ginny Irwin of scenes taken when she visited that country.

St. Bernard Secular Franciscan Fraternity will meet Sunday, March 13th at 1:00 P.M. in St. Bernard's Parish Center 8279 Sunset Strip, Sunrise Fla. to attend a Memorial Mass for Angela Khouri which will be celebrated by Father Daniel F. Ford O.F.M. and Father Robert Baker. After mass there will be refreshments and a short business meeting. Visitors are welcome.

### Festival

Annunciation Church, 3781 S.W. 3781 S.W. 39th st. in West Hollywood, will hold its 5th annual Shamrock Festival on March 17-

20th. Rides, fun booths. Friday, Irish dinner; Saturday Italian dinner; Sunday, Polish dinner. Dinners \$3.50.

Our Lady of the Divine Providence Catholic Church, 10205 W. Flagler St., will have a festival with rides, foods and games from 6:00 p.m. to 11:00 p.m. on Thursday March 10, from 6:00 p.m. to 12:00 p.m. on Friday March 11, from 2:00 p.m. to 12:00 a.m. on Saturday March 12 and from 9:30 a.m. to 11:00 p.m. on Sunday March 13. Call 551-8113.

### Potpourri

The Catholic Daughters of the Americas #780, the Ladies auxiliary of the Knights of Columbus and the St. Juliana Women's Guild will meet for a day of recollection at the Cenacle retreat house in Lantana on March 15th at 9 a.m.

The St. Joseph Women's Club will host a St. Patrick's Card Party on March 14th at noon in the St. Joseph Hall 8625 Byron Ave. Donation \$4. For reservations call 865-7284.

St. John Fisher will hold a St. Patrick's Day dance on March 19th from 9 a.m. to 12 p.m. at the St. John Fisher Hall, 4001 North Shore Dr. in West Palm Beach. Live music. Irish coffee. Admission \$6.50 per person. For more information call Sharon Walsh at 848-1842.

The Nativity Men's Club will hold a "Joyous Evening of Faith" at Nativity Church in Hollywood from 7:30 p.m. to 9:45 p.m. March 18th. Roger and Paul will perform and Fr. Denison will be the speaker.

Christ The King Women's Guild, 16000 SW 112th Ave., will hold its Annual St. Patrick's Dance on Saturday, March 19th. Dance to Hal Green's Orchestra from 8:00 p.m. to 12:30 a.m. Enjoy snacks, cake and coffee. Beer and set-ups available. BYOB. Donation: \$6:00 per person.

Marian Council, Knights of Columbus, will mark St. Patrick's Day with a dinner and dance Saturday, Mar. 19 at the Council Hall, 13300 Memorial Highway, N. Miami. Donation is \$7.50 per person. There will be live entertainment, foods and dancing to a live band. Call 833-2271 or 681-7055 for reservations.

The St. Boniface Women's Club is sponsoring a rummage sale on March 13th and March 14th at West Hollywood Citizens League, 805 Glen Parkway, Hollywood. Hours are Sunday from 8 a.m. to 4 p.m. and Monday 8 a.m. to 2 p.m.

Church of the Little Flower, U.S. 1 and Pierce St. in Hollywood, is holding its 9th annual Mardi Gras Bazaar. From March 17-20th Rides, game booths, food, entertainment.



## Chaminade announces National Merit Scholarship Finalists

Two Chaminade High School seniors have qualified as Finalists in the National Merit Scholarship Program to be considered for some 5,300 Merit Scholarships to be awarded this spring.

Mark D. Cleary and John E.

Wegmann, both from the North Miami area, were among the 13,500 young men and women named Finalists from the 15,000 Semi-finalists named last fall. Selected nationally, they represent the top half of one percent of each state's high school senior class.

## Creole Mass recorded

"A Haitian Mass" is the title of a new recording in Creole by the Haitian Choir of the Notre Dame d'Haiti Chapel under the direction of Father Thomas Wenski.

Recorded by Jay Jay records and tapes, the records are available at \$8.98 and tapes at \$9.98 by writing to the Haitian Catholic Center, 110 NE 62 Street, Miami, Fl. 33138.

## Chaminade hosts track meet

An Invitational Track & Field Meet for all 9th grade students will be held at Chaminade High School, 500 Chaminade Drive, Hollywood, on Saturday, March 19th. There is no

entrance fee, and ribbons will be awarded the top 6 finishers.

Entries must be received by March 12th, and any number may be submitted. For further information contact Chaminade Track Coach, John J. McGrath at 989-5150 or 434-0628.

## Godspell at Biscayne

Biscayne College Campus Ministry is presenting the Broadway Musical GODSPELL in the Convocation Hall on March 18, 19, and 20, 1983. This musical will be performed at 8:00 p.m. - Friday and Saturday, and 1:30 p.m. on Sunday. Donation is \$5 for adults and \$3 for children; dinner tickets for Saturday night only are \$10 per person. . . everything included.

## Soup Kitchen seeks volunteers

The Secular Franciscan of Naples St. Clare Fraternity, helps out in the Soup Kitchen in Immokalee on the 2nd. Friday of each month, if anyone is interested in helping please call 597-7319.

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### 5A-NOVENA

Thanks to St. Anthony, St. Jude for prayers answered. Publication promised. D.H.

### 5A-NOVENA

#### PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal; You who give me the divine gift to forgive and forget the wrong that is done to me; and You who are in all instances of my life with me; I in this short dialogue want to thank you for everything and confirm once more that I never want to be separated from You. No matter how great material desires may be. I want to be with you and my loved ones in your perpetual glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. After third day, your wish will be granted no matter how difficult it may be. Then promise to publish this dialogue as soon as your favor has been granted. D.B.

Thanks to St. Jude for prayers answered. Publication promised. W.J.R.

Thanks to Sacred Heart, St. Jude, St. Joseph, Blessed Virgin for favor rec'd. Pub. promised. F.J.B.

### 5A-NOVENA

#### THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

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

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# Pathways of the Spirit

KNOW YOUR FAITH

# Called to help the Spirit

By Suzanne E. Elsesser  
NC News Service

People who come to the South Bronx Pastoral center live on city streets that have been compared to those of Germany after World War II: desolate, rubble strewn and burned out. The center stands almost alone on such a street.

They climb the steps to the second floor of the old parochial school building, bringing a new vitality to the place. The scuffed wooden floors, faded paint and unwashed windows quickly become unimportant in the face of the warmth and enthusiasm for learning that students and faculty bring.

"I CAME BECAUSE I just want to learn," a new registrant said as she approached a smiling Sister Muriel Long, the center's program coordinator.

Another staff member, Sister Nora Cunningham, spoke gently of the Lord's caring to a circle of lay women and men who were being trained to take on greater responsibility for the life and work of their parish.

With the smile and encouraging words that come to this sister so naturally, Sister Cunningham held the attention of a group which included:

Millie, an asthmatic who frequently knows the fear of being unable to breathe;

Harry, an Italian who grew up in the parish and now is struggling to learn Spanish so he can understand his new neighbors better;

Lee, a recent college graduate who, unlike many others, had returned to her South Bronx neighborhood;

Mildred, whose immaculately coifed graying hair showed the importance she put on her appearance.

Outside, the winter wind blew discarded newspapers up uninviting streets that in the daylight look gray from the plaster dust of destroyed buildings covering them.

Inside, the warmth of students and teachers, alive with enthusiasm for God's word, proved that our God is not confined to only a select few, but is found in each of us as we let the Holy Spirit work through us.

**HELPING LAY PEOPLE** fulfill their baptismal responsibility to become active Christians is the task the South Bronx Pastoral Center has set for itself.

"I feel very good when I go into someone's home because I was very well prepared" to do this, Carlos Pizarro said as we talked about his participation in the unique baptism program offered by the center.

The program prepared Pizarro and some other lay people from Our Lady of Victory Parish to become part of the parish baptism team. For a year they attended classes that reviewed the history and development of baptism, explained present day regulations and coached them in interviewing techniques. The group also learned about the rite of baptism.

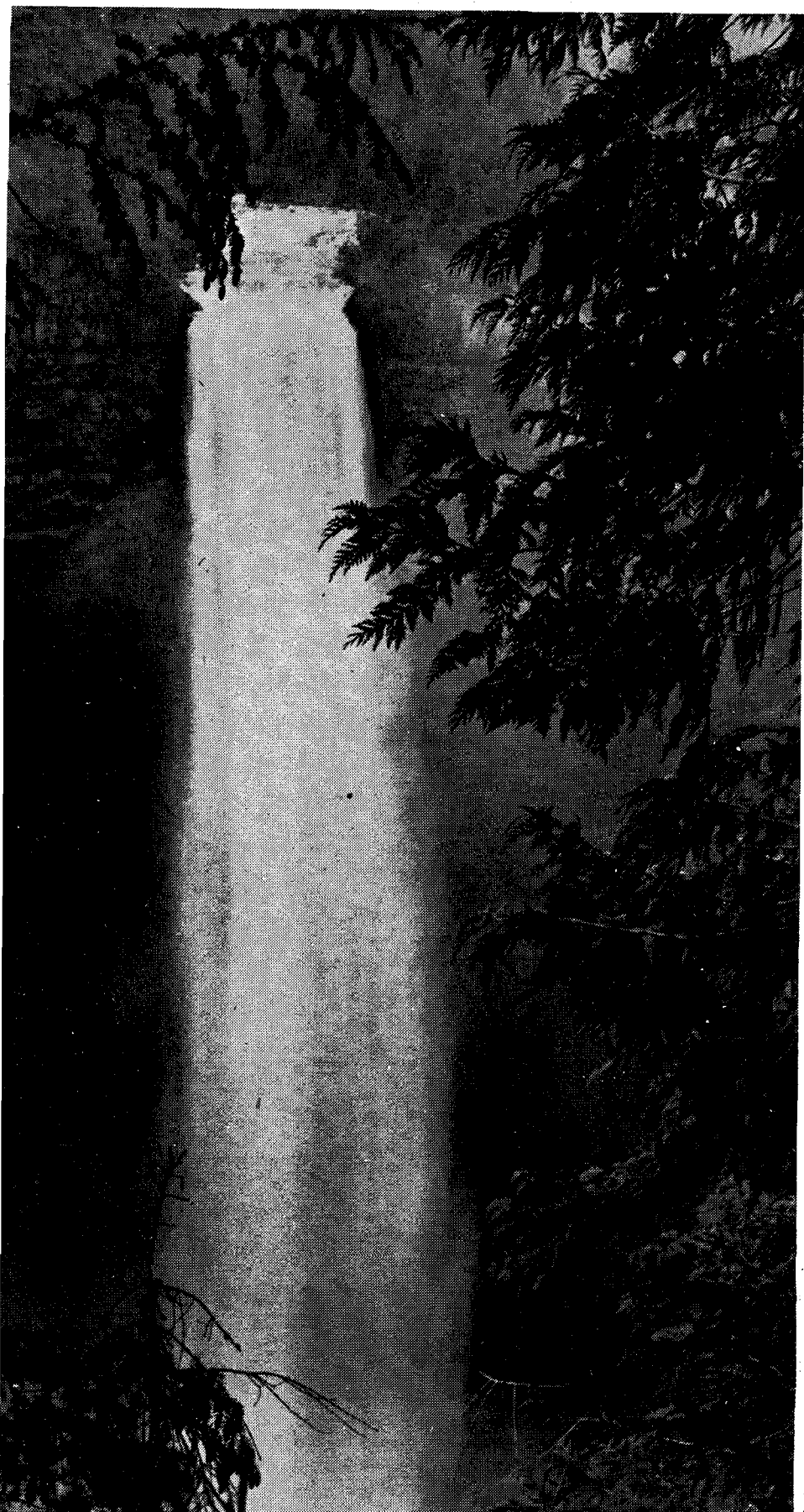
**PIZARRO'S SIGHT** when thinking back about the course revealed its rigorousness. The way he adjusted himself in the chair to sit a little taller, and the excitement his dark eyes showed, betrayed the pride he felt in having completed it successfully.

Once trained, Pizarro and his co-workers took responsibility for the preparation of parents who want their children baptized in the parish. They visit parents at home before baptisms and conduct three conferences on the significance and importance of baptism. After the ceremony, the baptism team follows up with another visit to the home.

Asked to explain his involvement in the program, Pizarro said!

"It's the work lay people are supposed to do. It's very important because you have the opportunity to talk to people you didn't know. People who don't come to the church" often.

The course in which Pizarro participated has been pared down now to 11 weeks. It is a regular part of the many courses in Scripture and religious studies offered at the Center, and one of countless ways in which the four-year-old institution is training lay leaders for the Church of the year 2000.



Water rushes over Helmcuen Falls in Wells Gray Provincial Park in British Columbia, Canada. Just as the spring waters refresh and cleanse the mountainside, the waters in baptism cleanse us and bring the spirit of new life to individuals as they start a new relationship with God. (NC photo).

By Father John Castelot  
NC News Service

## Jeremiah's martyrdom

Jeremiah's tormentor, King Jehoiakim, was as stupid as he was evil. Anyone with any knowledge of the situation would have realized the Babylonian King Nebuchadnezzar was not to be tampered with.

But the Egyptian Pharaoh Neco was lobbying for revolt against Babylon, and he had the support of a strong pro-Egyptian faction in Jerusalem. About 601 B.C. Jehoiakim joined the rebellion and Nebuchadnezzar sent his troops to teach the upstart a lesson.

**DEATH SNATCHED** the king from the shame of defeat while the city's defenses were being readied. His young son, Jehoiachin, succeeded him. In 598 Nebuchadnezzar came in person to take charge and within two months Jerusalem fell and the cream of the population was taken off into exile.

Among them was the priest, Ezekiel, who was to be the prophet of the exile. Nebuchadnezzar set up Jehoiachin's uncle as king and changed his name to Zedekiah. Destined to be the last king of Judah, Zedekiah was an unfortunate weakling and little more than a puppet of Nebuchadnezzar.

The king liked Jeremiah and frequently sought his advice, but his official advisers hated the prophet and all he stood for. Caught in the middle, the spineless king bent in whichever direction the forces of the moment pushed him.

**THE LITTLE** Mediterranean states were still eager for revolt against Babylon and tried to get Jerusalem in on the coalition. Jeremiah dramatically reminded the people that revolt would end only in slavery. Babylon would one day come in for its share of the divine wrath, but meanwhile the Israelites must submit. If not, doom would result.

Jeremiah was sneered at as a pacifist, a defeatist. In fact the coalition did not take shape



# Lay ministers:

## Living in two worlds

By Dolores Leckey  
NC News Service

"The world." As I prepared to write this article, I pondered those two words in one of my

favorite scripture passages: "God so loved the world that he sent his only begotten Son. . ."

I think those words from John's Gospel mean much to me because they say something affirmative about the pathway of my own life, a lay person's life embedded in a variety of worldly

places!

The places of government and politics, of science and the arts;

The places of neighborhood and civic associations, of shops and gardens and home;

The place of relationships with husband and children and friends and business associates.

**BUT THE WORDLY** places where I work out my salvation contain some shadows. Racism and sexism, fear and possessiveness are there; so is indifference and boredom.

Also, in worldly places the gap between the rich and the poor is steadily widening, and war is still regarded by some as an acceptable response to differences between nations.

Yes, worldly places also are hard places.

Yet it is these diversified, ambiguous places that God so loved and continues to love.

And 99 percent of the people in the church call these places home most of the time.

**THE WORK OF** Vatican Council II in enabling the church's laity to appreciate their unique role in these worldly places as well as in the body of Christ should not be underestimated. The council took the phenomenon of the Christian lay person in the life of the church and the world as a point of departure.

This council was the first to concern itself with lay people as such. It set in motion renewed possibilities for living the Christian vocation.

The effect of this new dynamism? Perhaps most dramatic is the increasing number of lay people preparing for designated church ministry by studying in diocesan ministry programs, divinity schools or institutions of higher education. A ministry movement, one might say.

Lay people who are part of this movement tend to be theologically educated, spiritually aware and competent. They are giving themselves with enthusiasm to professional or volunteer ministry.

These lay men and women are young, middle-aged and older persons; of different educational backgrounds and ethnic origins.

They are ministering as pastoral marriage counselors and even spiritual directors. They direct and teach in religious education programs. They are music ministers, hospital chaplains, liturgy coordinators, leaders of prayer groups, parish council members.

**THE GROWTH** of lay ministry has been accompanied by some concern, however, that a new form of "elitism" in the church might result. But in my contacts I have noticed the opposite. The people I meet seem to have an extraordinary consciousness of being rooted among the people. They want to preserve that.

These lay ministers find it is their call to live in two worlds, so to speak: the world of family and secular communities, and the world of parish and diocese. They experience the stresses and strengths of the worldly places they live in—and their ministry reflects this.

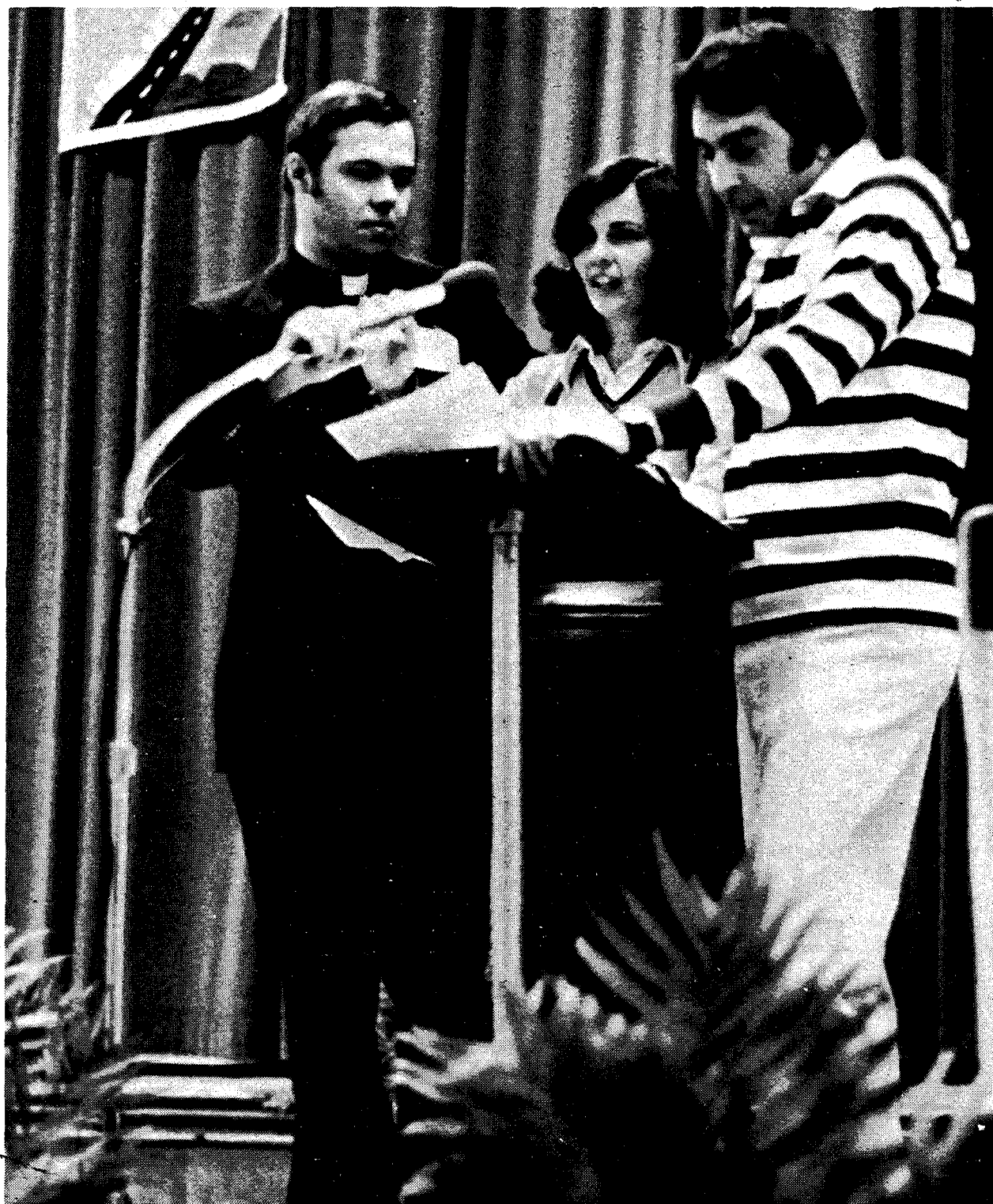
Another concern is related to the burgeoning lay ministries. It is a question about all the other lay persons—those not directly engaged in ministry. These are the people whose vocation, as the Second Vatican Council put it, is to search for God's kingdom through their efforts to set the world's affairs in order.

The question goes something like this: Are we helping workers and students, community leaders and decision makers to believe that they—in their ordinary worldly roles—can be a transforming presence in society? For making Christianity present in the home or the workplace is a genuine role for the laity.

Lay people are being helped to understand their unique membership in the church and in the world through lay movements like Cursillo, the Focolare and the Christian Family Movement. Scripture study groups and life-sharing groups also support lay people. This is a kind of ministry to one's peers.

**LAY PEOPLE** in designated lay ministry and lay people whose energies are primarily in worldly places are not in opposition. On the contrary, they have much to give each other.

Alongside movements and small-faith communities, the emerging lay ministers can help their fellow laity recognize the Christian significance of their life in the secular arenas. And lay persons committed primarily to their families and professions and political communities can be a reminder to the ministers that the people of God are the church in the world.



Pete and Peggy Federico share the podium with Father Hugh Dougherty during a Marriage Encounter program. The Second Vatican Council was highly influential in encouraging the laity to appreciate their unique place in the Body of Christ. Lay people now are taking on more and more leadership roles in professional and volunteer ministries that were unheard of 20 years ago. (NC photo).

and its failure to do so may well have been due to the forcefulness of Jeremiah's preaching.

But in 588 A.D. a new coalition was formed and a powerful Babylonian army encircled Jerusalem and began to besiege the city. The inhabitants put up stiff resistance for 18 months, and their suffering, hunger and thirst are simply unimaginable.

It was a time of great trial for Jeremiah too. He kept urging surrender as the only alternative to a horrible fate, and the people turned on him viciously. He was beaten, thrown into a dungeon, released by Zedekiah, but later tossed into an empty cistern and rescued by a sympathetic Ethiopian.

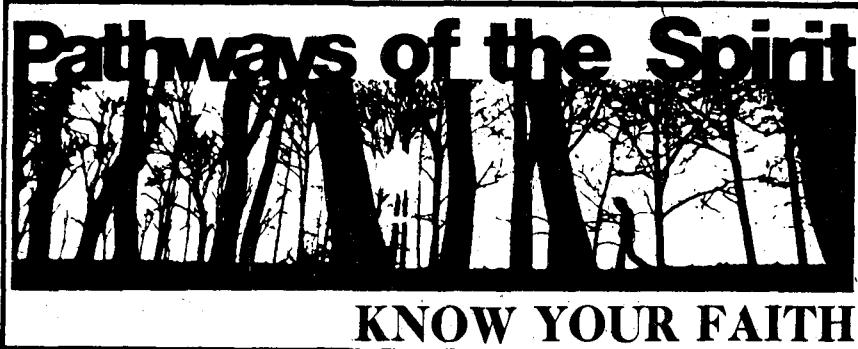
**IN THE SUMMER** of 587 the end came. The walls of the city were breached and the king was captured. He was blinded and dragged into exile with most of the city's inhabitants. Nebuchadnezzar put Jerusalem to the torch but gave orders

that Jeremiah be spared. The Babylonian leader appointed a levelheaded Jew, Gedaliah, as governor of what was left of Judah, a man who saw eye to eye with Jeremiah.

And then disaster struck again. A member of the royal family who had escaped massacred Gedaliah and his followers. The survivors were frantic. What would the reprisals be?

Finally they turned to Jeremiah and he advised them to remain calm and to stay put. Even this last bit of advice they ignored, taking off in a panic for Egypt, dragging the prophet with them.

According to legend, Jeremiah's own people stoned him to death there. If a martyr's reward is a rich one, Jeremiah's must be rich indeed. For his was a martyrdom which stretched over 50 years, a martyrdom of his whole being offered to the God whose word he had preached unflinchingly to a stubbornly hostile audience.



**PARISH FUND-RAISER BRINGS  
INFANT'S OPERATION CLOSER**

**All for  
Amy**

CAHOKIA, Ill. (NC)—Eight-month-old Amy Lynn Hardin is close to having a complicated, expensive and perhaps life-saving operation because of the initiative of members of her parents' parish, Holy Family.

Located in Cahokia, a small town just south of East St. Louis, Ill., Holy Family Parish put on an Amy Lynn Hardin Day in early February to help raise funds for a liver transplant the baby needs.

Most medical insurance policies do not cover liver transplants because they are a relatively new procedure.

Referred to the University of Minnesota Hospital, where the operation has been performed successfully, the Hardins found they would need \$175,000 before an evaluation and subsequent operation for their daughter could take place.

"They hated to tell us that we had to have the money. That's what they said. But they had to do their job, too," Hardin said. The cost of the operation and related expenses could be \$200,000 to \$250,000.

Last November, Hardin began a trust fund to cover medical expenses. Early this year, the pastor of the Hardins' parish, Father Albert L. Jerome, proposed a fund-raiser for the trust fund to the parish school board.

"THEY TOOK off with it," said Father Jerome, noting that it was the school board that devised and coordinated the Amy Lynn Hardin Day "When I say Holy Family, (the parish) really becomes a family in time of need. Everybody just pitches in," commented the pastor.

With a chili supper; a raffle of chances sold by students of the parish grade school, including Amy's oldest brother, Kevin, who is in the second grade; and other activities, the parish raised \$10,000, bringing the trust fund up to \$75,000.

Along with that parish activity there have been fund-raisers by area civic groups and by other church groups in the Diocese of Belleville, in which Cahokia is located.

Father Jerome told NC News that students of Belleville's Bishop Althoff High School raised nearly \$500 in a lenten collection for the Hardin baby. By the end of February, according to Father Jerome, the trust fund had reached more than

**'They hated to tell us that we had to have the money. That's what they said. But they had to do their job, too.'**

David Hardin

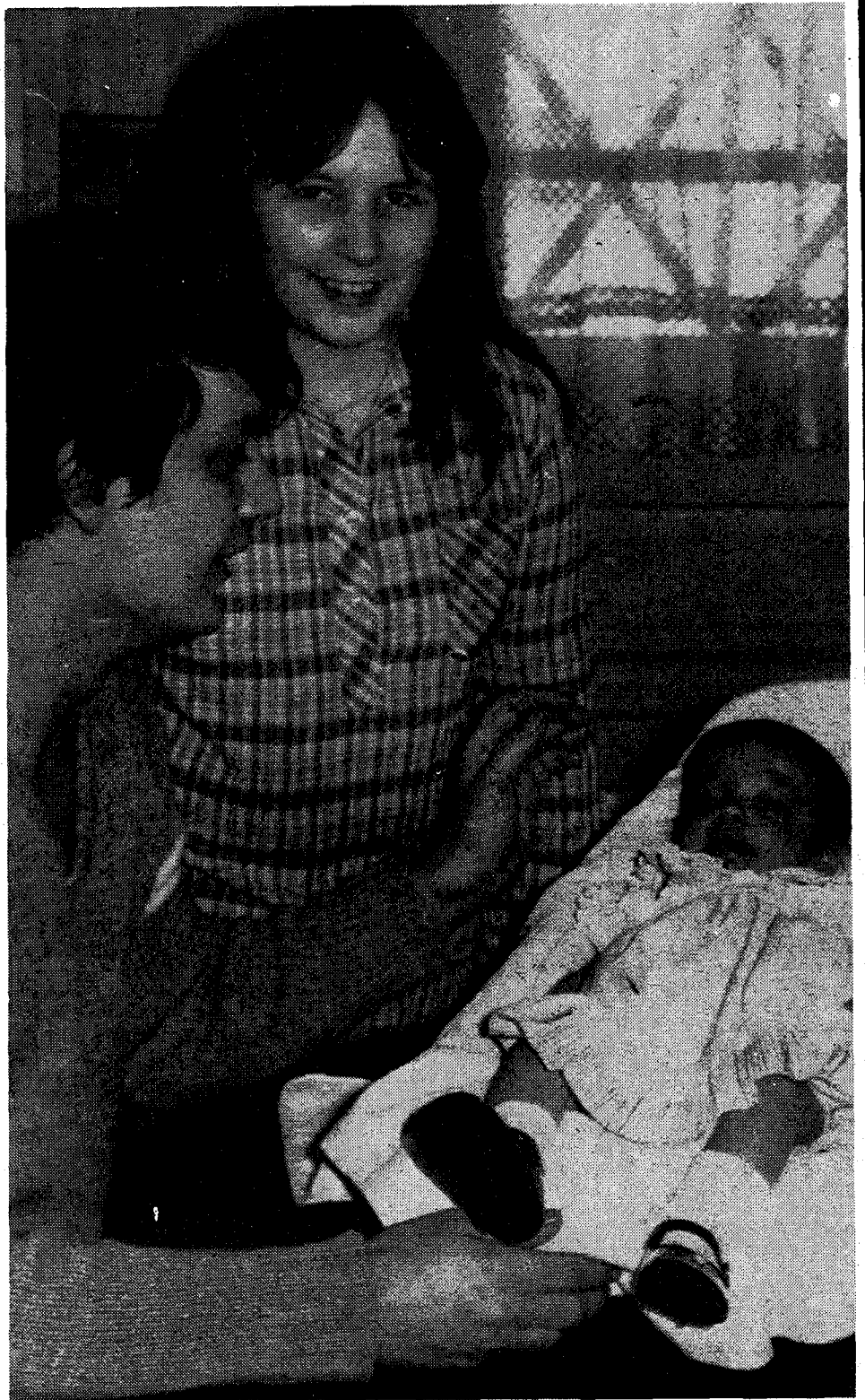
She has biliary atresia, a disease which has destroyed her gall bladder and bile ducts. Bile, which is important for digestion, has backed-up into Amy's liver and is destroying the organ.

AMY'S PARENTS, David and Robin Hardin, "decided to check into a liver transplant," said Hardin, when told that their daughter's liver had degenerated so badly that it could not produce replacement cells.

But the transplant hinges on a number of factors.

Amy, who weighs only slightly more than 12 pounds, has to become stronger simply to qualify as a transplant candidate. And a suitable donor, a child about Amy's age whose death did not damage the liver, would have to be found.

In addition, the Hardins would have to raise the funds for the operation.



David and Robin Hardin of Cahokia, Ill., enjoy a happy moment with their daughter, Amy Lynn, who suffers from a life-threatening liver disease and is in need of a transplant. (NC photo.)

\$100,000.

Mrs. Hardin has noted that doctors told her the child could live "anywhere from 14 months to two years (without the transplant) as long

as no complications set in."

Anyone wishing to contribute to the Hardin trust fund can send donations to The Amy Lynn Hardin Trust Fund, Dupu State Savings Bank, 100 S. Second St., Dupu, Ill. 62239.)

**Spaghetti dinners  
and parish groups**

By Hilda Young  
NC News Service

Remember when spaghetti dinners used to be a simple way for a parish to make a few dollars? You'd just make a ton of spaghetti, hire a band and let everybody have a good time.

No more.

"You're asking for trouble," Father O'Neil, our pastor, told us last night when he looked over our table arrangements. "You've got the Marriage Encounter people set up right next to the divorced and separated group, and if you let the school board stay there next to the CCD directors table you're going to have the battle of the budget staged right in the middle of the salad course."

HE HAD a point. At last year's spaghetti feed, Rita Kranski of Marriage Encounter had accused Cindy Hemple of the singles group of deliberately giving her husband a double helping of garlic bread.

"Another thing," he went on, "you might want to doublecheck to make sure the peace and justice committee doesn't get set up too close to the Catholic Veterans table and that the ad hoc committee to restore the altar rail be given as good a table as the folk liturgy community."

HE ALSO suggested we make sure our lettuce wasn't being boycotted, that we be careful about the brand of hot chocolate we serve and that we not use Ms., Miss or Mrs. on name tags. First names only.

"I don't know what you're going to do with the smokers and non-smokers," he said. "But I would suggest you make an optional vegetarian spaghetti sauce if you can find a recipe."

"Is there anything else?" asked Hazel, our committee leader. he smiled. "Just remember that we're one big happy family."

**the Saints** *by Luke*

**ST. ANSELM II  
OF LUCCA**



ANSELM WAS BORN IN 1036 IN MANTUA, ITALY. HE WAS NAMED BISHOP OF LUCCA IN 1073 BY HIS UNCLE, POPE ALEXANDER II, WHO HAD JUST VACATED THE SEE.

ANSELM BECAME INVOLVED IN A DISPUTE OVER IMPERIAL INVESTITURE AND REFUSED TO ACCEPT THE SYMBOLS OF HIS OFFICE FROM EMPEROR HENRY IV. ANSELM EVENTUALLY DID, BUT THEN RETIRED TO THE CLUNIAN MONASTERY AT POLIRONE AND BECAME A BENEDICTINE MONK.

RECALLED BY POPE GREGORY VII, HE SOON CLASHED WITH HIS CANONS OVER THEIR LACK OF AUSTERITY. WHEN THEY WERE PLACED UNDER AN INTERDICTION BY THE POPE AND EXCOMMUNICATED, THEY REVOLTED, WERE SUPPORTED BY THE EMPEROR, AND IN 1079, DROVE ANSELM FROM HIS SEE.

ANSELM RETIRED TO CANOSSA, BECAME SPIRITUAL DIRECTOR OF COUNTESS MATILDA, REFORMED THE MONKS AND CANONS OF HER TERRITORY, AND WAS A FIRM SUPPORTER OF POPE GREGORY'S STRUGGLE TO END LAY INVESTITURE. AFTER GREGORY'S DEATH, POPE VICTOR III APPOINTED HIM APOSTOLIC VISITOR TO ADMINISTER SEVERAL DIOCESES IN LOMBARDY VACANT BECAUSE OF THE INVESTITURE STRUGGLE.

HE DIED IN MANTUA, IN 1086, AND HIS FEAST IS MARCH 18.



# Sunday

M A G A Z I N E



## TERREMOTO!

Italy rebuilds after earthquake

March, 1983





## Family Forum

By MITCH and KATHY FINLEY

My future husband is Presbyterian, while I have been a Catholic all my life. Both of us come from strong religious backgrounds, and our parents are concerned that we may have marriage problems because of our religious differences. My

future husband is willing to tolerate the idea that our children will be raised as Catholics, but his parents are very unhappy about it. And my parents are not exactly thrilled that I am going to marry a Protestant when my older brothers and sisters all married Catholics (though one sister is now divorced). I don't want to start off our married life with a bunch of strikes against us. We think we have more in common than anything else. After all, we're both Christians, aren't we? — B.O., Boise, Idaho

Your situation is one that is shared by many young people who marry today. Something like 40 percent of all weddings in Catholic parishes today are interfaith.

In one sense, all marriages are "mixed." Even

when both partners are Catholic, there are personal and cultural differences which must be dealt with. It may come from a rural middle-American Irish Catholic background. My spouse may have been raised in a strong Polish Catholic community. Italian, Hispanic or German Catholicism may come together with one another in a marriage that, traditionally, would not be labeled as "mixed."

Nevertheless, your concerns are not without some justification. Statistics indicate that many Protestant/Catholic marriages lead to less than ideal situations. It is the minority of interfaith marriages that remain that way. Usually, one partner converts to the church of his or her spouse. About as frequently, both husband and wife give up regular church attendance altogether, rather than live with the conflicts which tend to result from their religious differences.

Don't shy away from the very real difficulties you will have to face in your interfaith marriage. On the other hand, keep in mind that, as you say, you share much in common. A strong Christian interfaith marriage is possible.

A little book that we recommend highly is *When Love Unites the Church*, by Richard M. Lawless (Abbey Press, St. Meinrad, Ind. 47577, \$2.45). The author is vicar for education of the Catholic Diocese of Syracuse, New York, and has been living an interfaith marriage himself for 14 years. Dr. Lawless sounds a reassuring note: "What makes an interfaith marriage work is pretty much what makes any marriage work — communication, consideration, respect and the occasional compromise. . . ."

Both of you believe in Jesus Christ, and . . . the Lord binds you closer than you [or anyone else] can imagine." □

Please send your questions for the Family Forum column to: Family Forum, P.O. Box 5164, Spokane, Wash. 99205-0164.

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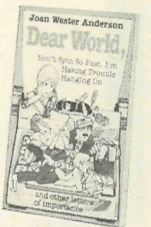
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# Sunday

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Known as "The Philadelphia Project," this reconstruction was generously financed by the Sons of Italy and the Archdiocese of Philadelphia

Photo by John Zierlen

Reconstruction continues in the aftermath of the 1980 earthquake, better known in Italy as

# TERREMOTO!

Vittorio Cecchetti, a former restaurant worker in Mama Leone's in New York, was born in Sant'Angelo dei Lombardi, a mountain town on the spine of the Apennines behind Salerno. In 1972, Vittorio and his family returned to his roots. He prospered in Sant'Angelo, a market center of 6,000, acquiring a 46-room hotel and a restaurant.

But on the night of Nov. 23, 1980, the value of his worldly goods and the warmth of familiar surroundings were dashed. A violent earthquake struck Sant'Angelo and a 100,000-square-mile region of southern Italy, the Mezzogiorno.

Vittorio's house collapsed. For a few minutes he could hear the cries of his wife and two of his three daughters, three years old and a year-and-a-half. Then the cries ceased. Their home had become their tomb. The tragedy of the Cecchetti family was repeated in thousands of homes throughout the region, as more than 3,100 were killed, tens of thousands injured and hundreds of thousands left homeless and dispirited.

The quake, Europe's deadliest in 65 years, struck with an intensity of 6.8 on the Richter scale, on which the earth's disruptions are measured. The earthquake had the force of 15 nuclear bombs.

The quake demolished 365 villages. Survivors trembled in below-freezing temperatures at night. Living in the open, they huddled around fires. Even as they began to find and bury the dead and reassemble their own lives, nature struck again with torrential rains a few days later. This new tragedy produced even more devastation, more landslides and left more than a quarter of a million people homeless. Heavy rain, snow, ice and blinding wind lasted for weeks afterward.

As news of the disaster flashed around the world, help began to arrive from innumerable quarters in many forms. To the delicate task of extracting human beings buried under the unstable mounds of heavy rubble, 43,000 Italian troops lent their efforts. Not only the Italian government responded, but also dioceses throughout the country that were spared the disaster. U.S. Navy helicopters flew from their base near Naples to rescue the wounded and fly them to medical centers. Army units from West Germany arrived swiftly to help clear the ruins. They also flew in a 200-bed hospital and 11 doctors. From London

## As news of the disaster flashed around the world, help began to arrive from innumerable quarters in many forms

came a pledge of funds from the organization Help-the-Aged for direct assistance to nearly 900 elderly survivors and for repair to old people's homes. In the intermediate phase of five or six months, involving the housing of survivors until new prefabricated housing could be provided, volunteer groups composed of young people from other parts of Italy, nuns and priests worked in the stricken areas and in the evacuation zones. The American Red Cross and the Salvation Army pitched in, and from the United States, funds came from sources that ranged from the Seventh-Day Adventist World Service to the Save the Children Foundation, from the American Jewish Joint Distribution Committee to Church World Service.

Catholic Relief Services itself was at the scene of the earthquake within days, with such direct measures as a \$235,000 airlift of 93,000 pounds of blankets, medicine, baby layettes and water-purification tablets. The shipment was then unloaded in Amsterdam for the 10-hour drive to the earthquake-ravaged area.

But as the days stretched into weeks and months, CRS played another crucial role — as intermediary for organizations that had collected millions of dollars without any firm idea of what sorts of projects to direct them to or even of categories of assistance. More, organizations that knew how they wanted to spend their funds turned to CRS for expertise in assuring that the money was spent as intended.

By 1982 CRS had been involved in a total of 130 projects. Funds from all sources had totaled more than \$20 million, and towns and villages were flourishing with rebuilding activities.

Slowly, the communities of the Mezzogiorno are rebuilding their homes and their villages; they have picked up the pieces of their lives, so brutally and tragically shaken that November night two years ago; they have mourned their loved ones; and they have rejoiced in the sustaining love and compassion of so many millions of people here in the U.S. □

— Richard Magat



CRS helped these children without families by rebuilding the nursery school run by Sacred Heart sisters

Photo by John Zierlen



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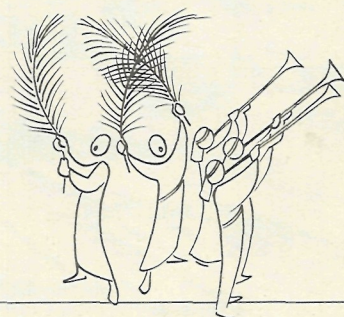
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# Because I live, so will you

By FATHER VINCENT J. GIESE



I had to get out somehow. There was no way I could be contained by that barren tomb. I had to find a way, simply because that's what My Father had promised Me. If death were the end, then all of mankind before Me and down through the centuries since then, through time to eternity, would have been victims of a gigantic fraud perpetrated by God the day He created the world.

If suffering and death — and mine wasn't all that bad compared to the suffering of many others — were the final note, where is hope, where is justice, in fact, where is faith? At least I didn't linger. Three hours on the cross wasn't three years of slow death through cancer, or three months in Auschwitz.

But I had to be victorious over death. We all do, if only to bring hope to all the little people in the world who suffer poverty, disease, indignity, violence. How would the scales of justice ever balance if the tomb were the end?

I am amused by all those stories explaining the empty tomb — how My friends sneaked Me out, or how they hallucinated all my later appearances to them after My death. I guess the news media had to find some reason to disbelieve the simple truth that I rose from the dead.

Hey, I understand their cynicism. For someone to overcome death, to rise again with new life is pretty heady stuff. It should have been the biggest news event of all history. But the press is a doubting Thomas by nature, and that's okay by Me.

The thing is, I told them ahead of time what was going to happen. I leaked the story. Like it was no big surprise, but even friends and family didn't believe Me. That walk to Emmaus was amusing, in a way. Here I am walking with two of My closest friends and explaining the Scriptures to them and they didn't have a clue to who I was. Finally, in sharing a meal with Me, they found out it was Me. I should take more people out to dinner.

No one seems to believe in miracles. God knows, I performed enough of them while I was alive, but My friends never got the message. Why was the miracle of My resurrection so unbelievable after what I did for Lazarus?

There was a pattern to My life, from the day of My conception. Everything I did prepared Me for breaking out of that tomb. There was just no way My life was going to end there. My

Father knew it, and He told Me the same. The Old Testament prophets knew it. They predicted it. Everyone who came before Me knew it. Most people since then believe it in one way or another, even today.

The people of Poland now under martial law believe it, or else they would be suicidal or genocidal or fratricidal as a nation. The people of the Third World suffering poverty and violence and repression believe it. Poor people living in ghettos, whether Jews or Arabs, blacks or Chicanos, believe it. Prisoners on death row believe it. Haitians, Cuban refugees, East African refugees, Polish and Central American refugees believe it.

I don't care from what part of the world, or what race or what religion or state in life, from the first days of creation until tomorrow, good people everywhere believe I had to break out of that tomb. It is as simple as that. The testimony of the ages is overwhelming. I had no choice.

The tomb was confining. I couldn't breathe freely inside it. I couldn't see or hear or smell or feel or touch a thing. I couldn't grow. I was hemmed in, just lying there dead. Was I just going to rot away, become part of the earth, and that would be the end? No way.

You Christians call it Easter, or Sunday, or "that great gettin' up day in the mornin'," or Resurrection Day, whatever. It all comes down to one word, hope — hope in a better tomorrow, hope for a better world, hope in a life hereafter, a day of reconciliation or justice or fullness of life. Call it what you will, it means freedom, liberation, fulfillment, and one day it will come into the lives of each of us. The day you die is the day you begin to live, freed from all the limitations and encumbrances of this world, freed from constrictions of time and place, freed from the alibis that you never became what you wanted to be.

Why do I say this? Because I pushed back that crazy stone some 2,000 years ago and walked out of that tomb alive. I had been dead but now I live. Because I live, so will you. Believe Me. □

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✓ Watch out, Peter Cottontail, Richard Stewart has "hare-raising" plans for you.

Stewart, of West Lafayette, Ind., hopes to sell franchises throughout the country for Hop Scotch restaurants. The menu will feature — you guessed it — fried rabbit, specifically, southern-fried bunny.

You see, Stewart is president of Rex Rabbit Corp., an outfit that operates 42 rabbit ranches geared to providing rabbit pelts to the fur industry. Now, rabbit meat is an obvious by-product of such an operation, and Stewart figured that since many people enjoy eating the long-eared critters, there just might be a market for fast-food, rabbit restaurant franchises.

He plans to try the idea out in West Lafayette, home of Purdue University, hoping it will catch on in a big enough way to make franchising worthwhile.

None of this, I suppose, is significant of anything

## Et cetera

except that, somehow I just don't care for the idea. I certainly do not wish Mr. Stewart any bad luck, it's just that I read about his plans in the paper the other morning while number one daughter — temporarily side-lined by a bout with chicken pox — was watching the Bugs Bunny cartoon show.

I had just finished the article when I overheard Bugs utter his famous greeting, "What's up, Doc?", to his perennial nemesis, Elmer Fudd — the funny little bald guy whose plans for a "wabbit" dinner always seem to fail.

What's up indeed! Bugs, I just ain't got the heart to tell you.

✓ Violence, or rather, the depiction of violence

on network television, led to the formation of the National Coalition on Television Violence some years back.

But violence on network television doesn't hold a candle to the blood, gore and bludgeoning offered by the three major pay-cable movie channels, the group says.

Rates of violence in the offerings of HBO, Showtime and the Movie Channel are 300 percent greater than they are on the networks, according to NCTV findings.

Dr. Thomas Radecki, coalition chairman, points out that his group's violence-rating system merely reflects the number of violent acts in a given program.

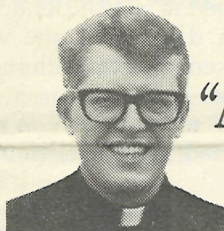
But, that doesn't mean violence on the pay-cable channels is not bad. Noting that three times as many movies are watched on pay cable as are seen in theaters, Radecki says that the showing of more violent movies on pay-cable "promises a further increase in the epidemic of violence which has been gripping our country for the last 25 years." □

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Withholding medical treatment for young victims of Down's syndrome, it is said, relieves the family and

# Very **SPECIAL** families and

By VALERIE R. DILLON

On April 9, 1982, in a Bloomington, Ind., hospital, a Down's syndrome baby was born to a couple in their 30s. He was their third child.

The infant, identified later only as "Baby Doe," needed immediate surgery to correct a malformed esophagus. Without correction, food could not reach his stomach. His parents, however, refused the surgery and also directed doctors not to feed him intravenously, nor give him water.

Reports of Baby Doe reached the Monroe County prosecutor's office, which sought a court order to override the parents' decision. This was denied by two county courts and the state Supreme Court. Public reaction ranged from shock — "How could this happen?" — to outrage — "It's murder!" — to sympathy — "I don't blame the parents. It's a tough decision. I'd probably make the same one." Numerous individuals tried, unsuccessfully, to adopt Baby Doe. Others demanded immediate legislation to ensure that handicapped newborns would receive the same medical attention given to "normal" babies.

On April 12, at the parents' request, a Catholic priest baptized Baby Doe.

On April 14, the infant died, one day before the U.S. Supreme Court was to hear a request for an emergency ruling.

In the midst of this life and death controversy, few people knew that the case was *not* unique. In-

**Mrs. Regan was 31 years old when Patsy was born in Chicago. When her doctors told her Patsy was mongoloid, she admits, 'I cried for days'**

sidiers report that it has been a fairly common practice to withhold treatment from seriously defective infants; it just had never reached the courts and headlines until then.

Proponents consider it a humane and moral medical practice, maintaining there is no need to use "extraordinary" means to preserve the lives of such children, since they are already marked for early death. This practice, they say, relieves the family and the individual himself from enduring a burdensome existence.

What can the quality of life for a mongoloid be, they ask, born as he or she is with limited intelligence, probable heart and digestive disorders, and possibly other physical defects. Could this life be worth living? Could any family cope with such a tragedy? Would not the family's other children be damaged?

If these seem to you to be reasonable questions, you are well advised *not* to ask them of Lucille Regan, mother of two Down's syndrome children. Nor should you put your questions to Clint and Jean Hale, whose son, David, is the "sunshine" of their lives.

Consider Lucille Regan of South Bend, Ind. If

anyone has a right to cry about the hand life dealt her, it's this 59-year-old mother of five. Against all statistical odds, she gave birth to two Down's syndrome children after three healthy ones. And when she was 44 years old, her biggest strength and support, her husband Tom, died, leaving her with three teenagers plus Patsy, 13, and Tommy, 7, to care for.

Mrs. Regan was 31 years old when Patsy was born in Chicago. When her doctors told her Patsy was mongoloid, she admits, "I cried for days."

The doctors suggested Patsy be placed in an institution. "We looked into one, but when we left it — a place in the north suburbs — our three other girls (the oldest seven) said to us, 'What's the matter, don't you love her?' I said to Tom right then and there — forget it!"

Doctors predicted Patsy wouldn't live to be five. She had a heart murmur and digestive disorders which later required stomach surgery. Many nights, Mrs. Regan remembers, "I sat on the edge of the bed waiting for Patsy to take her last breath." But with new "wonder drugs," she survived repeated upper respiratory infections and at five began classes at Logan School for the Handicapped in South Bend.

At this point, Mrs. Regan discovered she was pregnant again. Now 37, she asked about the chances of having another afflicted child, but was reassured, "It's so rare, just put it out of your mind." When Tommy was born, again she cried, this time mostly for her husband.

"I felt sorry for Tom. He wanted a boy so much, and then to have Tommy born a mongoloid." But her husband was firm: "Put it out of your mind. Evidently we've been chosen to do a job and we'll do it."

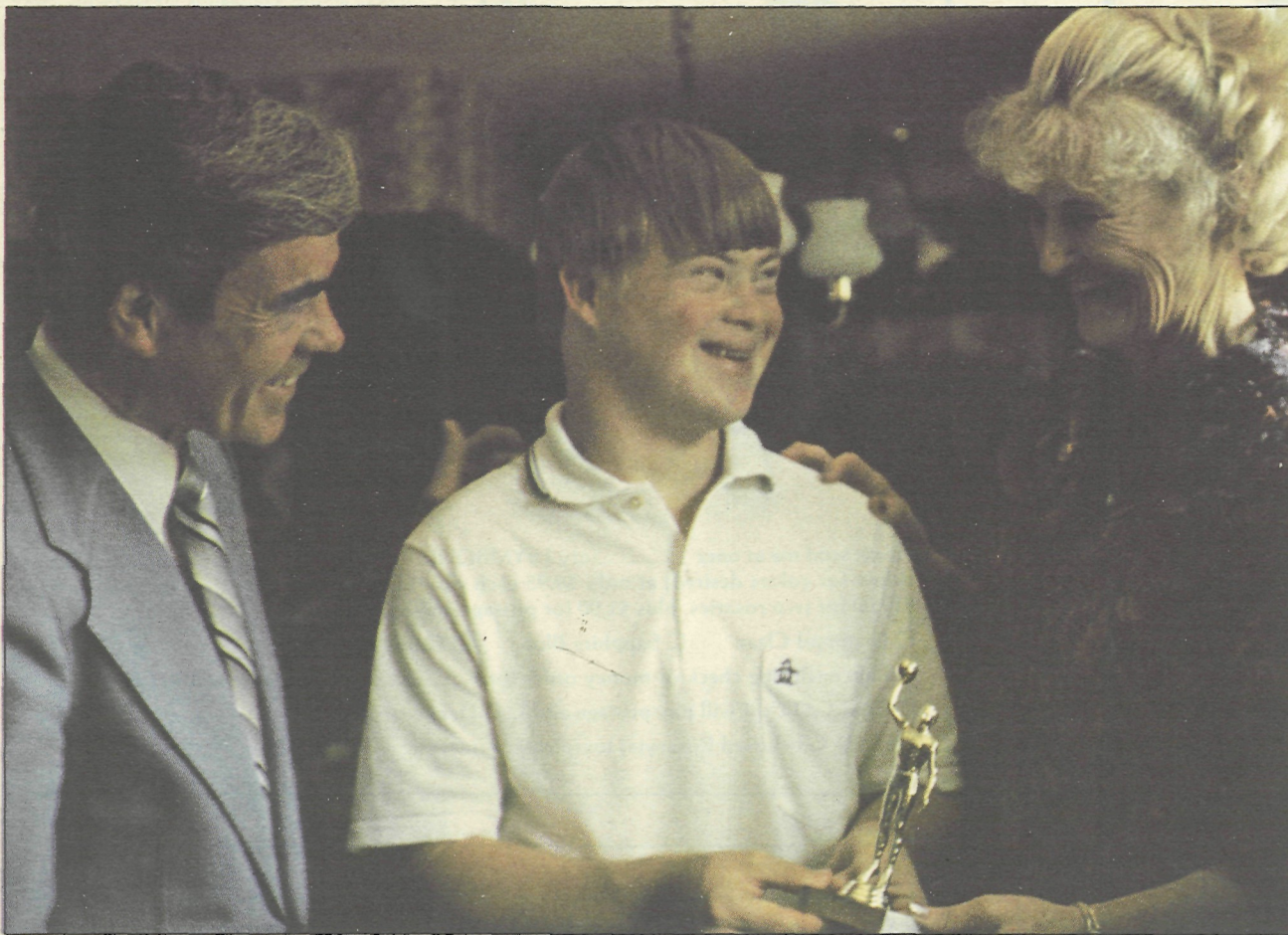
The early years involved a "cat and dog fight" to get Patsy into the local school system, constant work with organizations for the handicapped, First Communion and Confirmation for both children and discipline administered with "tender loving care."

Today, 22-year-old Tom, 28-year-old Patsy and their mother live on a quiet street near downtown South Bend. Both in sturdy health, Tom and Patsy travel daily to Logan Industries, a sheltered workshop where Tom is being trained for an outside job, possibly as a stockboy. Patsy assembles Gemini lights, used in computers and digital systems. The pay may be minimal, but Mrs. Regan points out, "it gets them up, out and doing something. They are not sitting in front of the boob tube and regressing."

The only rejection Mrs. Regan speaks of that her children have faced has been from "a lot of doctors" who called her children "vegetables." Her answer to them: "They are living human beings and they have a right to everything in life, just like you do." In her view, "Doctors don't believe in mongoloids because they aren't perfect, and doctors don't like things that aren't perfect. Well, we're not perfect either."

The biggest problem she has faced? "Raising the children alone. It's a continuous 24 hours a day, 365 days a year job," says Mrs. Regan. "I plan my life around them. I have a part-time job and my employers know that, no matter what, I'm going to walk out at 3 p.m. so I'm home when my children get there."

She does worry about their future. She hopes that when she's gone, her children can go into residential apartment-style living through the local Council for

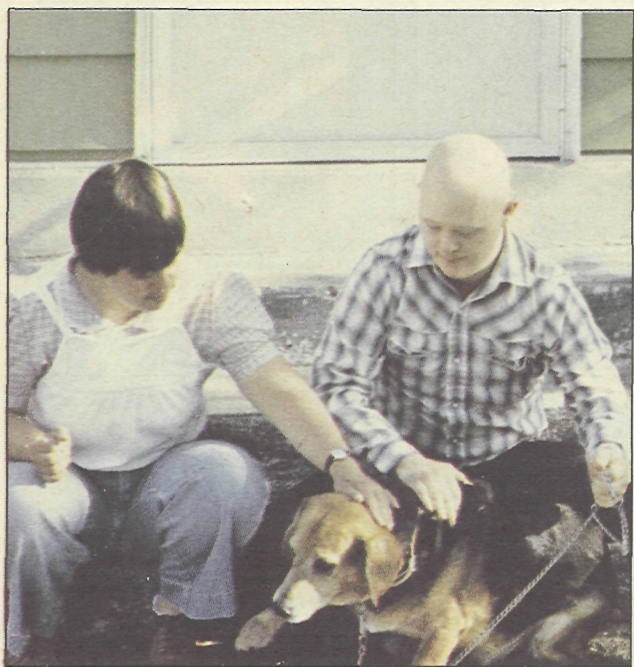


The Hales, with David holding his Special Olympics' trophy



the child from enduring a burdensome existence. What do the families themselves think?

# their very **SPECIAL** children



The Regans — Patsy, 28, and Tom, 22

**'But I suppose the deepest joy is to see him just respond to people, to the family, to just enjoy living. He enjoys living as much as anybody I know'**

Barbara, who was pregnant, went to see the facilities at Muscatatuck, "just because the doctor practically demanded it." When they left the institution, they didn't talk about it, but both knew David wouldn't be sent there. Later Barbara told her parents, "If you didn't keep David, I was going to take him."

When the Hales brought David home at three months, he was "a very pale little figure — he'd have to belong to you to love him," according to Mrs. Hale. "We put him on the table on a blanket and said to the children — 'Here he is. This is David Eric Hale, and there's going to be problems. It's going to scare me just as bad as you. We're going to have to learn to take care of David.' And that is exactly what we did."

Says Mr. Hale: "They accepted him as we did."

Declares Mrs. Hale: "They loved him to death. They gave him their whole time, even those little boys (her two youngest).

Since he was three, David has gone to worship services at Villa Baptist Church, where his father has been pastor for 29 years. And how did the church accept this obviously handicapped little boy?

"The congregation responded according to us, what we felt," said the father. "If we had been ashamed because he was part of our family or the church, or if we had put him in the background, they would have too. Almost without exception, they've accepted him as well as we have."

In Special Olympics, David played on the basketball team which won the Indiana state competition three years in a row. He also won ribbons in swimming and art. A favorite hobby is putting together jigsaw puzzles — up to 300 pieces.

What has been the most difficult part of raising David? After a moment of silence, Clint Hale speaks:

"When we see David growing older and getting the teenage kind of feeling like he's cut out of the youth activities . . . it sort of leaves just a little bit of hurt feeling — that he can't fit into the normal things.

"But I suppose the deepest joy is to see him just respond to people, to the family, to just enjoy living. He enjoys living as much as anybody I know."

To some people, Down's syndrome children appear to be a burden. To others, they are "vegetables." Then there are those — like the Hales, and Lucille Regan — for whom a Down's syndrome child is a gift of joy. "Quality of life," it appears, is in the eye — and heart — of the beholder. □

Formerly a writer for The Criterion, newspaper of the Indianapolis Archdiocese, Dillon now heads the archdiocesan Family Life Office.

the Retarded.

For now, she dishes out love, acceptance, affection and discipline, and copes with problems by "praying a lot." Does she feel overburdened? "No," she says emphatically, "the Lord gave me this responsibility for a reason. Therefore, I'd best do a pretty good job or He'll fire me."

These tight bonds of loyalty and love are obvious too when you meet another Down's syndrome child, David Hale, and parents, Jean and the Rev. Clinton Hale, a Baptist minister of suburban Indianapolis. David was born nearly 20 years ago when his mother was 40, her oldest child was 20 and the youngest was two.

Though she "laughed at" her seventh pregnancy, Jean Hale insists she was "just a mess" when told her newborn son had Down's syndrome. "I knew it was October, but it was just like fireworks — MONGOLOID! MONGOLOID! I started screaming and I guess I screamed for the next three days. That's why I know what people go through when they're first told that."

Her husband tried to comfort her, reminding her, "We've told hundreds of people 'the Lord can help you with your problems.' Now we've got a chance to prove it."

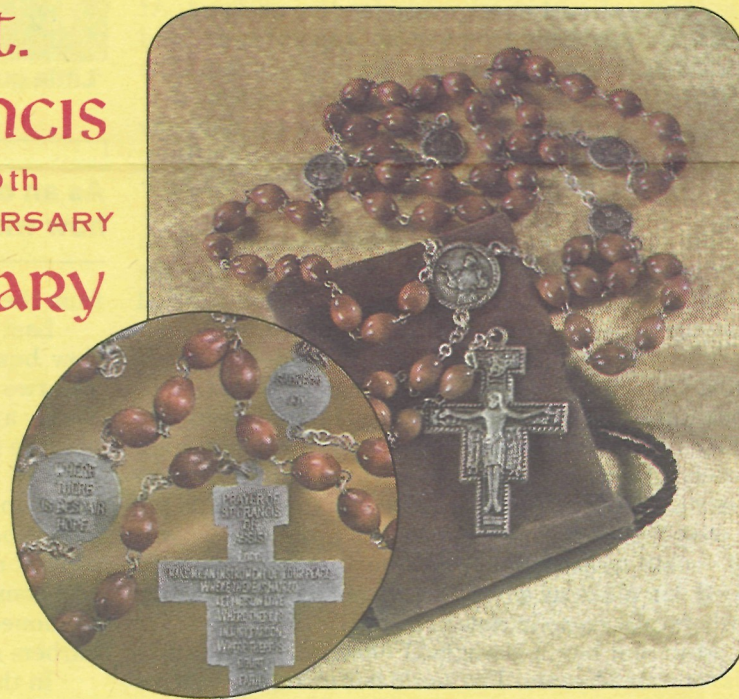
The day after the birth, two doctors sat at Mrs. Hale's bedside and urged her: "You should put David in Muscatatuck (a state school for retarded). He's very, very severe, has no muscle tone, a congenital heart defect and fungus in the intestines. If he lives to be 100, he'll be a vegetable."

Later, Mrs. Hale pleaded with a doctor to give the baby a blood transfusion, "just to boost him along," but was told, "No, as far as I'm concerned, all the little mongoloids ought to die when they're born."

David nearly did die in those first months. His intestines were heavily imbedded with tumors and he underwent emergency surgery. The Hales were told, "He'll never live until morning."

Mrs. Hale became very ill during this period. Her husband and their oldest daughter, 20-year-old

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*Spinning me around to face his looking glass, he gave me a mirror so I could see if I was pleased*

# The last frontier

By FATHER ROBERT F. GRIFFIN

Last Friday afternoon, 45 minutes before Mass, I decided I couldn't face the weekend without getting my moustache trimmed first. A moustache, grown too bristly, makes you feel as though the hair were being shoved like a Fuller Brush into your face, from the outside in; it also gets in the way of drinking tomato juice. At Sunday brunch, you hate to feel prevented from enjoying a Bloody Mary. I could shave the moustache off, but I wouldn't want to; it hides the signs of age around my mouth. My moustache grows three times faster than the hair on my head. Every third time I have it trimmed, I also get a haircut. Last Friday, going to the barber, I needed the works.

Both chairs were empty when I entered the shop. Sam, the senior barber, welcomed me to his shop. As he worked, we talked of the weather, the economy and the football season. Down the road, at a place called Michael's, seven or eight stylists were getting a small army of customers ready for the weekend. At Michael's, you have to make an appointment, and the stylist begins by giving you a shampoo. The stylist cuts your hair, shaping, layering, teasing, dry-blowing. He charges you \$12.50; if you tip him, say goodbye to \$15. He hides your baldspot, and fluffs up your thinning looks to look as full as Michael Landon's.

Two little boys, looking scared, came in with their mother for haircuts. "It doesn't hurt like the dentist," I wanted to tell them. They were worried enough, without being bothered by a priest.

The youngest boy, going first, needed a board across the arms of the barber chair as an elevation to make him sit taller. Little guys always need the board. In a year or two, a cushion will raise him high enough. Eventually, the barber will tell him: "You no longer need the cushion, because you're almost as big as your father." How grateful the growing boy will feel, being treated like a grownup in a barbershop, taking his place as an adult in a man's world, where mothers only come to watch.

Man and boy, I thought. I have sat in shops like this for over 50 years. The world has changed, becoming as dull as plastic; hamburgers, for example, are the ones you used to get at the diner with onions and relish, more real than any Big Mac that the golden arches ever served; or hot dogs and root beer on Saturday at Woolworth's. A good barbershop is as friendly as the effects of a bran cereal at breakfast.

At my age, a good shop is an old-fashioned shop, a place Norman Rockwell would be proud to paint. The customers kid the barber in an old-fashioned shop. Outdoorsmen bring their tall stories there. A jelly tumbler is stuffed with dollar bills, prize money for the football pool on Saturday's game. An old-fashioned shop is a gathering place, like the village well. A haircut costs you \$5.50. Haircuts, when I was a kid, cost 25¢; then, 50¢. When the price went up to \$1, my father said he was going to put a bowl on my head and cut my hair himself, but he never did. One of the rites of passage in my life was first earning the money for my trips to the barbershop. From such forms of self-support in the old days, you could easily tell the men



'Little guys always need the board. In a year or two, a cushion will raise him high enough'

Photo by John Zierlen

## As an old-fashioned priest, I understand how wistful old barbers must feel

from the boys.

Last Friday, getting my haircut, I thought how slow business was for me to get immediate service. The two barbers must remember the times when, on Friday and Saturday, there was always a line waiting, and the shop stayed open until 9 p.m. Old-fashioned barbers offer a very simple service: trim the sides, clean up the back, not too much off the top. Old-fashioned barbers, I thought, are like old-fashioned priests: not much in demand anymore, but endearing and comforting to those who prefer them. As an old-fashioned priest, I understand how wistful old barbers must feel.

In the early '70s for a while, I was more interested in imitating the Smart Set with their shaggy manes than in being the Yankee fisherman's son. My father would have said the Smart Set, despite the Brilliantine, looked like violinists: professional men with the appearance of actors; business executives conceding a point or two to the grossness of grooming of the Woodstock generation; paying \$27.50 at Sassoon's for a unisex look.

Last Friday, at the barbershop, I felt kinship with my father. I would never have let myself look like one of the Woodstock generation, if he had lived. I look younger with my hair short. My style is a plain style, though what makes the difference if I have any style at all? Robert Burns, the poet, saw a lady in church vainly imagining herself to look stylishly stunning, while a louse made the journey over her curls. "Would you give us the gift to see ourselves as others see us," wrote Burns. The truth, when it finally comes home, is as startling as the discovery that we've been harboring lice.

Sam the barber, lathering the back of my head with warm soap, shaved my neck with a razor Jack the Ripper might have envied, and then treated me to the pleasure of a wet, hot towel. After adding the final touch of perfection and scissors, he thinned out my moustache so that it no longer grew damply over the lip. Spinning me around to face his looking glass, he gave me a mirror so I could see if I was pleased.

I stepped out of the chair 12 minutes after entering the shop. At Michael's, I would have spent 12 minutes persuading the manicurist there was no need of her polishing nails I was in the habit of biting. I wanted to say something that would acknowledge Sam as my contemporary.

Absentmindedly, as when you genuflect before sliding into an aisle for a seat at the movies, I nodded in the direction where a woodstove would be if South Bend barbers burned wood, trying to remember the smell of Barbasol.

Barbershops like the ones to which my father brought me were as influential in building character as the Sunday school was; probably because the sights and sounds reminded me of my father teaching me to look after myself. My father died in 1945. Nothing is left in the world that reminds me so much of him and the ways he loved me. The old barbershop seems like the last frontier where American innocence still stays young, in a country as wonderful as the Fourth of July was in the years before the Bomb, when I still liked fireworks more than food and drink.

"See you next month, Sam," I said, shaking his hand after paying him. "Take care of yourself. Old-timers like us are a vanishing breed." Conferring personal winks on two surprised little boys, I decided to take the long way, so I wouldn't have to pass Michael's as I headed home for Mass. □

*Father Griffin is a student chaplain at the University of Notre Dame.*



*God is supposed to be a God of love and of justice. How come He lets people like Jim suffer?*

# When bad things happen to good people

By ROBERT F. BALDWIN

Jim doesn't deserve to suffer.

He's a good man; a wonderful husband and father; one of the kindest people you could meet. He loves God. He used to go to Mass daily — until cancer forced him to do all his praying from a bed. Now he's waiting to die.

God is supposed to be a God of love and of justice. How come he lets people like Jim suffer so much?

The mystery of suffering has been bothering people for centuries. More than 2,300 years ago, it provided the theme of the Old Testament story of Job, an upright servant of God who was forced to endure misfortune and disaster.

Neither Job nor his friends could explain why God should allow a just man to suffer. The Book of Job reminds us that God is too big to be confined by human standards of fairness. In the end, Job humbly accepts this.

But for the Christian, there is more. If we can learn from the willingness of Jesus to suffer, we can turn our own suffering into moments of intimacy with God, according to Father Robert S. Kaszynski, a priest of the Fall River Diocese in Massachusetts.

But before we can do that, we must learn to live with mystery.

Even the great Catholic mystic, St. Teresa of Avila, was exasperated by the mystery of suffering. Once, when she had endured a series of misfortunes, she cried to the Lord in her frustration, "If this is the way you treat your friends, no wonder there are so few of them."

Like St. Teresa, we are disturbed by the mystery of suffering. In fact, Father Kaszynski believes, we are more disturbed by it because we live in an age that wants to keep God under man's control.

"We live in the odorless, colorless gas of humanism, where man is in charge, and in that atmosphere, we look upon suffering as a great personal affront," he says.

When man puts himself at the center, "God assumes a servant role," Father Kaszynski explains. "His function becomes one of warding off evil." In other words, if God won't prevent our suffering, what good is He?

"Many of our difficulties come from worshipping a God who is too small — whose only function is to protect and forgive," the priest observes.

God may indeed ward off evil, but not always. Not in the case of Job; not in the case of our friend, Jim, dying of cancer, and not in the case of God's own son, Jesus, betrayed by friends, beaten, mocked, spat upon, nailed to a cross, pierced by a spear and left to bleed and die with criminals.

"We take Jesus Christ to be the icon of the in-

**Faith is the ability 'to look backwards and see that God is predictable, that He can be counted upon, that He can be trusted'**

visible God," Father Kaszynski observes. But the God revealed by Jesus is a God who not only accepts suffering but invites us to follow Him by taking up crosses of our own, he points out.

The idea isn't that God wants us to get hurt, but that Jesus is teaching us how to use our hurts. He is offering us a chance to turn our suffering into the freedom that comes by accepting it.

The acceptance of suffering not only makes Christ's followers "a sign to the nations," it makes of them a people of whom God can say, "They know something about me," Father Kaszynski says.

"We cannot be freed by rejecting suffering. Not only Jesus but many of His followers show us that freedom comes in accepting the suffering. Yes, they suffered, but they were not paralyzed by the suffering."

Of course it is not easy to see the freedom while we are experiencing the pain. Even after Jesus had risen from the dead, His followers were slow to appreciate that something wonderful had occurred.

The crucifixion and resurrection suggest to Father Kaszynski that, "In God's mind, perhaps suffering is the ultimate school of learning to love and the most perfect preparation for eternal life."

Once a believer has taken the first step of recognizing that suffering is a mystery to be lived with, the challenge is to trust God, even as we live with it.

"Our happiness doesn't depend on having the mystery removed," says Father Kaszynski, "but in learning to trust the God who allows it to happen."

That is what Jesus did as He prayed in the Garden of Gethsemane the night before His death.

To accept suffering as Jesus did requires faith, Father Kaszynski acknowledges.

To Father Kaszynski, faith is the ability "to look backwards and see that God is predictable, that He can be counted upon, that He can be trusted." That "predictability" of God is also affirmed, time and again, by the Scriptures, the priest observes.

Our aim, then, should be not only to accept our suffering, but to trust the God who lets us suffer even as He let His own Son suffer.

"There is the resolution of the mystery — as much as we can see of it on this earth," says Father Kaszynski. "It's the leap in faith that says, 'I can trust God's love.'"

When people bring that sort of faith to their suffering, they are approaching what Father Kaszynski calls "the ultimate religious experience



Photo by John Zierden

we can have on this planet — the union of our will with the will of the Father."

Mystics, he says, are aware of "two basic forms of prayer that exude from a human being." One is the prayer of the lips. It is prayer for the things that we see as being good for us. The prayer that says, "Please take away my cancer" is the kind of prayer we pray with our lips.

The prayer of the heart is deeper. It flows, says Father Kaszynski, from the very deepest part of every human being.

The prayer of the heart, says Father Kaszynski, is to return to the heart of the Father.

"Mystics say that God always answers the prayer of the heart. The trick is to have the prayer on my lips agree with the prayer of my heart."

"For example, when the prayer of my lips is, 'Cure my cancer,' then if the Lord in His wisdom sees that the cure of my cancer will help me return to the Father, I have a better chance of having my cancer cured."

The more a believer is able to tell God, without reservation, "I want whatever will lead me to You," the more that person's will becomes united with the will of the Father.

"The tragedy is that so many people live and die without knowing the prayer of the heart," Father Kaszynski says.

Without such knowledge, our lips continue to coax God to respond to our will instead of inviting Him to exercise His.

"Where there is a coaxing or attempt to bend God to our ways, we are doomed to frustration," Father Kaszynski adds.

Again, that's a hard lesson for modern persons who think their fulfillment depends on being in charge.

"Our happiness lies not in being central, not in being the ultimate decider of what's good and evil, but in rejoicing in our creaturehood," Father Kaszynski asserts.

That is the attitude that can turn our suffering into joy.

"When we learn our place," he adds, "we can begin to be happy. But as long as my pancreas thinks it can't be fulfilled until it's my heart, we're in for trouble." □

*Robert F. Baldwin writes from Providence, Rhode Island.*



# U.S., Soviets: Getting along?

With this issue, we begin a new feature, *The Sunday/Gallup Report*. The new feature will consist of a summary of Catholic opinions and attitudes as identified through the ongoing survey research of *The Gallup Poll* organization. The Gallup organization will provide you with the views of Catholics, the general population, Protestants and, when possible, specific Protestant denominations. This is to provide *Sunday Magazine* readers with a basis for comparison.

The summary will be compiled each month by *Jim Castelli*, *Sunday Magazine's* Washington correspondent. We invite you to look over the column, and we hope you find *The Sunday/Gallup Report* as interesting as we do. — *Father Vincent J. Giese*, editor in chief

✓ Catholics are somewhat more optimistic than other Americans about the possibility of improved U.S.-Soviet relations since the death of Leonid Brezhnev and his replacement by Yuri Andropov.

Thirty-four percent of Catholics, 28 percent of Protestants and 30 percent of the total population believe relations will improve; 20 percent of Catholics, 20 percent of Protestants and 22 percent of the overall population believe relations will get worse.

By 74-15 percent, Catholics favor the U.S. going farther than it has in the past in trying to develop better relations with the Soviet Union. Protestants favor such efforts by 66-24 percent, the general population by 68-21 percent.

✓ At the end of his second year in office, President Reagan had approval ratings of 41 percent among Catholics, 42 percent among Protestants and 41 percent among the general population. This was 10 points lower than Presidents Carter and Nixon, 35 points below Kennedy and 28 points below Eisenhower at the same point in their terms. There was little difference between Catholics and other Americans in approval of the other presidents at the same point, with the exception of Kennedy, who had an 88 percent approval rating among Catholics.

✓ There is little difference between Catholics and other Americans in attitudes toward Social Security reforms, with Catholics slightly more willing to accept higher taxes and employer-employee contributions to the system, even though majorities oppose both steps.

All three groups support bringing federal workers into the system by more than 70 percent. Catholics by 46-35 percent, Protestants by 52-29 and the total population by 49-32 support tying Social Security benefit increases to wages rather than prices, as at present.

Catholics are slightly more opposed to gradually increasing the age for benefit eligibility, 66-27 percent, compared to 61-32 for Protestants and 63-30 for the general population.

✓ Catholics are slightly less dissatisfied with the state of the country and slightly less satisfied with their own lives than other Americans.

Last November, Catholics were dissatisfied with the state of the country by 71-26 percent, Protestants by 74-22 percent, the general population by 72-24.

Catholics were satisfied with their own lives by 76-23, Protestants by 76-22, the U.S. by 75-23.



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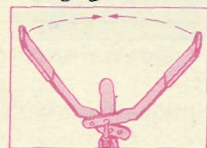
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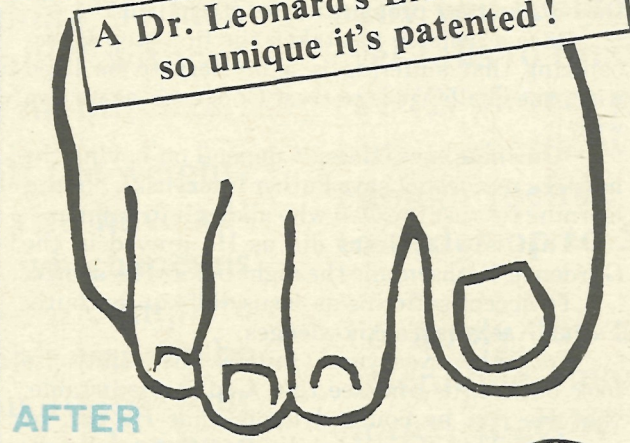
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Pope John Paul has proclaimed a new Holy Year, challenging believers 'towards the Redemption'

# The Holy Year of Reconciliation

By DESMOND O'GRADY

The 1983-84 Holy Year should be another example of Pope John Paul's pontifical style and also a test of it. A great challenger, he presented the Holy Year as a challenge: "It's a challenge to contemporary man, to today's believers," he said in his Dec. 23, 1982 address to the Roman Curia, "so that they may understand more deeply the mystery of the Redemption, may allow themselves to be drawn into the extraordinary movement of attraction towards the Redemption."

He links the Holy Year (March 25, 1983 — April 22, 1984) to the theme he chose for the 1983 Synod: Reconciliation. And he maintains that this special Holy Year (1,950th anniversary of Christ's death) points the way to the "Great Holy Year of 2000," the horizon towards which he seems to be directing the Church.

Promulgation of a special Holy Year is in line with John Paul's policy of stirring enthusiasm, of energizing the Church. During Holy Years a plenary indulgence is granted to those who make a pilgrimage to Rome, receive the Sacraments of Penance and the Eucharist, and pray for the pope's intentions in the basilicas of St. Peter, St. Paul, St. John Lateran or St. Mary Major. But John Paul has announced that even those who do not come to Rome can gain the indulgence by doing the same things in a church designated by their local bishop.

The first Roman Holy Year of 1300 gave solemnity to pilgrimages which had a long tradition, as a 107-year-old man testified in 1300, and pilgrims had long sought the tombs of the apostles, particularly at the end of each century.

When the Crusades failed to reconquer the Holy Land, Holy Years in Rome were instituted. Blocked from the Holy Land, pilgrims went in greater numbers to the tombs of St. Peter and St. Paul.

The Italian poet Dante Alighieri was among those who attended the first Holy Year, established by Pope Boniface VIII. The great lyric poet Petrarch attended the 1350 Holy Year, and they were held at various intervals until Pope Paul II, in the 15th century, decided they should recur every 25 years.

Confraternities were established to give free hospitality to pilgrims who were otherwise the victims of profiteering house-keepers. St. Phillip Neri, in the mid-16th century, was influential in inspiring the most important of these confraternities, that of Holy Trinity. It had a church-oratory-hostel complex which still stands near the Sisto Bridge, although the pilgrim-convalescent section was closed after last century's unification of Italy. The confraternity had many noble members who provided funds, waited on tables and washed the feet of pilgrims.

In the 1575 Holy Year, Holy Trinity housed 100,000 men and 200,000 women. Pope Gregory XIII and Marc' Antonio Colonna, hero of the battle of Lepanto against the Turks four years earlier, served the pilgrims at tables. Nobles and prelates begged food for the pilgrims. The confraternity flourished throughout the 17th century: Protestants or the very rare Muslim pilgrim who "abjured" were greeted with joy. The 1775 Holy Year was such a success that D'Alembert prophesied, mistakenly, that it would delay the revolution by 20 years, and Voltaire feared



Pope Boniface VIII blesses pilgrims during the first Holy Year, held in 1300

that with another such Holy Year "philosophy would be killed forever."

The Holy Year was not celebrated in 1800 because Napoleon had deported the pope, but in 1825 Pope Leo XII revived it. However, the French Revolution had taken its toll, the Holy Year tradition was broken, the links with Catholic countries had been interrupted, and relations with many countries were difficult.

Although the Holy Year was not officially proclaimed for Rome in 1875 because Italian forces had seized the papal city only five years before, pilgrims still came to console the pope who was a "prisoner of the Vatican." The Duke of Norfolk led an English delegation, and there were Canadians, even New Zealanders. Eventually, Pope Pius IX blessed Catholic Italy, which was then without any adjective.

Pope Pius XII threw himself heart and soul into the 1950 Holy Year. The Turkish/Muslim threat had overshadowed many previous Holy Years. In 1950 the threat was communism, which had seemed on the verge of gaining control of Italy itself in the elections two years earlier.

During the Holy Year Pius XII issued an encyclical, "Humani Generis," condemning many aspects of modern biblical research; proclaimed Maria Goretti a saint, an 11-year-old Italian peasant girl who was killed while resisting rape; and the dogma of Our Lady's Assumption. The Vatican also stated that a visit to the South Italian Capuchin friar who had the stigmata, Padre Pio, was not part of the Holy Year program.

It was estimated that three million pilgrims came to Rome, 70 percent of them Italians, which is why Eleanor Clark wrote, "foreign groups were little is-

As Pope John Paul II announced the special 1983-84 Holy Year after talking about Vatican finances, some newspapers suggested it was a way of solving financial problems

lands of intentness in the general chattiness."

The alleged profits of Holy Years have always been a matter of controversy and polemics, particularly those of 1525 and 1550, which were celebrated when Luther's followers were attacking the "sale" of indulgences.

As Pope John Paul II announced the special 1983-84 Holy Year after talking about Vatican finances, some newspapers suggested it was a way of solving financial problems. But the Vatican press office announced in December that the Holy See lost a considerable amount of money on the 1975 Holy Year. (A figure of \$82 million was unofficially mentioned, but no details were provided.)

Five million pilgrims are said to have come in 1975. Many visited the Vatican museums, bought Vatican stamps, medals and coins. Some made offerings. But the Vatican asserts the income did not cover organizational expenses. Religious institutes, which are said to have accommodated one million pilgrims, may have benefitted, but their gains go to the religious orders which run them rather than to the Holy See.

The pope has reminded us that the Holy Year is a movable feast, but it remains to be seen if organizers can move fast enough. Mistakes are costly. In 1975, for instance, 2 1/2 million silver medals were minted, yet too late to be effectively marketed and half remained unsold. Much the same happened with a "Pilgrim's Booklet." The announcement of the expected 1975 Holy year was made 19 months in advance, whereas John Paul sprang the surprise of the 1983-84 Holy Year with only three months advance notice. It startled Roman municipal authorities, who already have grave traffic problems on any normal business day.

Not much remains of the original Holy Year atmosphere. Instead of pilgrims who arrive by foot and penitents in sackcloth, pilgrims now come by jet or bus, and John Paul said the penitential practices are lighter because there are ever more whose "whole life is a great penance."

One link with earlier Holy Years may be thronged churches. Some visitors are disappointed with Roman basilicas because they miss the intimacy which they associate with places of worship. This intimacy is found, in fact, in the various chapels within the basilicas. The basilicas, however, are built for big occasions and should be experienced, with due differences made, the way a crowd experiences a rock concert or a football match.

With his dramatic sense Pope John Paul will do all he can during the Holy Year to make the basilicas places in which a community of believers feel that, on the Redemption path, they are on their way to reconciliation and unity with Christ. □

Desmond O'Grady is Sunday Magazine's Rome correspondent.



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