

Bulgarian link

Defector adds fuel to assassination fire

NEW YORK (NC)—A Bulgarian defector has added one more link to the theory that the Soviet Union was behind the plot to kill Pope John Paul II in 1981, *The New York Times* reported March 23.

The Times, said the defector, Jordan Mantarov, has told French authorities that the plot to kill the pope was drawn up by the KGB and by the Bulgarian secret service because they believed the pope was the "keystone" of a U.S. effort to move the Polish government away from the communist bloc.

The KGB thought the pope's election in 1978 was engineered by Zbigniew Brzezinski, who was then President Jimmy Carter's national

security adviser, *The Times* said Mantarov told authorities.

The Times said that Mantarov's account, according to French intelligence authorities, is the first report from a Bulgarian defector who was in an official position at the time of the shooting.

Mantarov was an attache at the Bulgarian embassy in Paris. According to *The Times*, Mantarov told French authorities after his defection in the summer of 1981—only a couple of months after the assassination attempt—that he was a close friend of Dimiter Savov, a high-ranking official in the counterintelligence division of the Bulgarian secret service.

While the information Mantarov has provided is all second hand, *The Times* said French authorities believe Mantarov's account because other information Mantarov said he learned from Savov has been verifiable.

According to *The Times*, Savov told Mantarov "about growing alarm in communist intelligence agencies that the pope had been chosen as an instrument to help disrupt his native Poland."

The KGB concluded that the election of Karol Wojtyla was "engineered," according to *The Times*, by Brzezinski, who the KGB thought wanted to take advantage of growing unrest in Poland.

After the election Soviet authorities conveyed to the Bulgarians the desire to "eliminate" the pope, and the assignment was given to the Bulgarian security agency, *The Times* reported.

The account went on to report that Savov had told Mantarov that Mehmet Ali Agca, who fired the shots that wounded the pope, was chosen as the assassin because he was known throughout the world as a rightist with no links to any communist country.

Agca was supposed to be killed in St. Peter's Square after the assassination attempt, according to the account.

THE VOICE

ADVICE for
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P 9



Catholic Archdiocese of Miami

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Silver Jubilee Year

HOLY YEAR AND HOLY WEEK

Big celebrations to begin

Catholics throughout the Archdiocese of Miami are in for a year of major celebrations, beginning this weekend.

The Holy Year proclaimed by Pope John Paul II will be inaugurated locally by Archbishop McCarthy at the Cathedral of St. Mary with a Mass at 10:30 a.m. Saturday. The public is urged to attend. (See Archbishop's letter, page 3).

All parishes have also been urged to schedule appropriate activities to celebrate the Holy Year this coming week.

In Rome, the Pope will begin the Holy Year today (Friday) with ceremonies that start by striking the Holy Door of St. Peter's Basilica three times with a silver hammer, a tradition several centuries old.

Then on Palm Sunday, blessing of the palms by Archbishop McCarthy at the Cathedral and in parishes throughout South Florida begins Holy Week 1983, in commemoration of the homage paid Jesus on His triumphal entry into Jerusalem when people placed palms in His path. It is the beginning of a week when faithful around the world relive the drama of Christ's suffering, death and the triumph of the Resurrection.

On Saturday April 16 the new Pastoral Center at 9401 Biscayne Blvd. which houses all the central offices of the ministries of the Archdiocese will be dedicated with a special Mass and ceremonies, plus open house that afternoon and Sunday.

And all of these things coincide with the Silver Jubilee Year (25th) of the Archdiocese which will be marked by a major celebration in the Orange Bowl later this year.



Palm Sunday and Holy Week ceremonies will be observed throughout Archdiocese this week.

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Sandinistas losing support, says London group

By Robert Nowell

LONDON (NC)—A strong defense of Nicaragua's Sandinista government was published by the Catholic Institute for International Relations, which admitted that the government is losing the support of church officials and the business community.

The institute's periodical, *Comment*, published a lengthy article on Nicaragua which was written prior to the March 4 papal trip to the Central American country. At the Mass celebrated by the pope during his visit there, his appeal for church unity through obedience to the bishops was interrupted by efforts of Sandinista backers to shout him down.

The institute, known popularly as CIIR, is an authorized agency of the English and Welsh bishops that provides information about international issues and recruits church volunteers for work abroad.

The Sandinistas have made tremendous strides in improving the life of the poor since coming to power in July 1979, said the CIIR article.

"The poor are both beneficiaries of and participants in the rebuilding of Nicaragua. The enthusiasm which greeted the victorious guerrilla army has been channelled into imaginative health and education programs," the article said.

Regarding the loss of support, it said that at the moment of victory, when the 43-year-old Somoza family dynasty was overthrown, the Sandinistas were popular with everyone.

"They had the backing of the bulk of the population, the blessing of the

Catholic Church and the explicit approval of most of the business community," said CIIR.

"Three years later relations with the business community and the Catholic hierarchy are strained to the breaking point. The grudging acceptance of the Sandinista victory by the Carter administration in the United States has given way to the implacable hostility and near-paranoia of the Reagan government," it added.

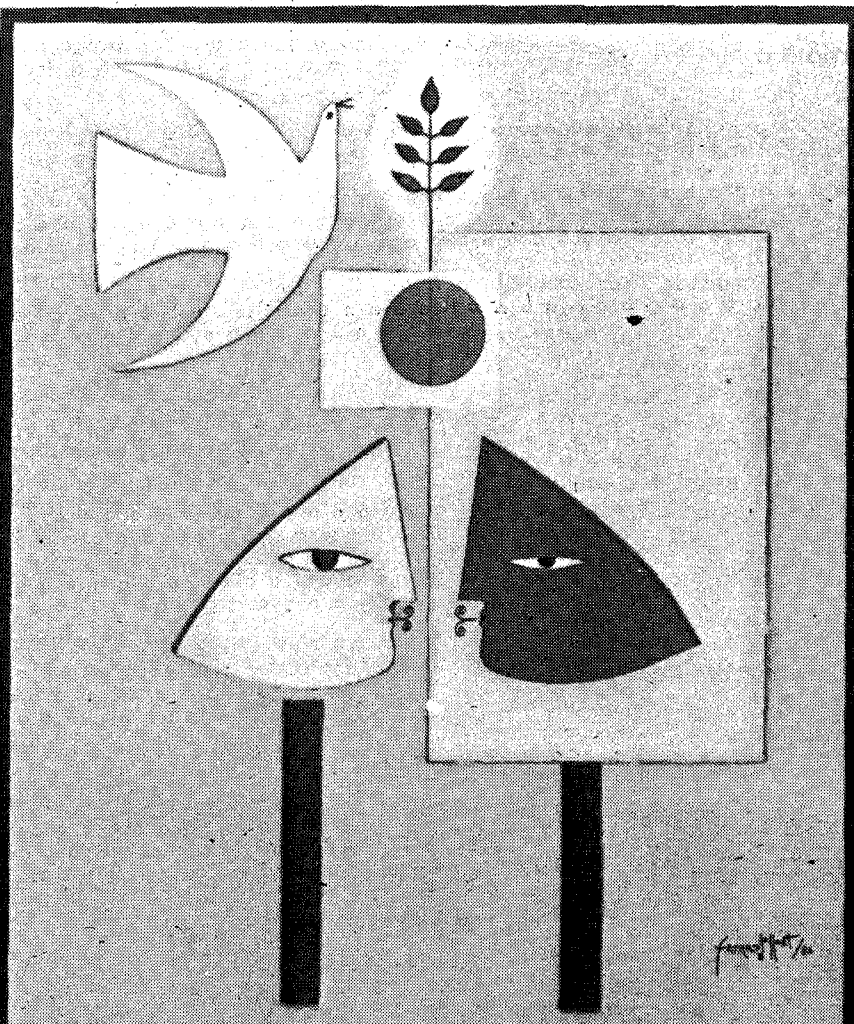
Most of the nine-member hierarchy have withdrawn their support, the article said.

"The measures taken by the bishops' conference to distance the Catholic Church from the Sandinistas have caused confusion and resentment among ordinary Catholics," it said. "The poor, who are the beneficiaries of the revolution, cannot understand this hostility."

"For most of the bishops, and for many class Nicaraguans, the people, enrolled in mass organizations, unions, neighborhood communities and the militia, are a new and frightening phenomenon. No longer are they the hapless victims of repression, exploitation and poverty, seeking the succor of the church, but an organized social class wielding considerable power," said the article.

CIIR criticized the United States, saying it was supporting opposition groups.

"The real choice, as most Nicaraguans know, is between the Sandinistas and more violence, more fighting, perhaps even civil war," it said.



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PEACE POSTER-The Archdiocese of San Salvador, El Salvador, has issued this poster as part of its campaign to end civil war. The poster shows two opposing sides negotiating in hopes of achieving peace symbolized by the olive branch and dove. The poster's theme chosen by Pope John Paul II is, "Dialogue for Peace, a Challenge for our Time."

News at a Glance

Archdiocesan Urban Affairs supports aid to refuges

ST. PAUL, MINN. (NC) - Despite opposition from Archbishop John R. Roach of St. Paul-Minneapolis, the archdiocesan Urban Affairs Commission has voted to endorse a Presbyterian church's offer of sanctuary to an illegal Salvadoran refugee. In a memo to the UAC's executive director, Franciscan Sister Jan Mathison, regarding the sanctuary issue Archbishop Roach asked the commission not to endorse the action of St. Luke Presbyterian Church in Minnetonka, Minn., because "it is illegal and will have a limited impact." He said although he is sympathetic to the issue, he prefers "a total commitment to working within" the legal process. In a related action the commission urged an end to U.S. military aid to Guatemala and El Salvador. The commission also endorsed bills in the Minnesota state legislature defending the human rights and protecting the property of homosexuals. According to a UAC official, those bills were similar to a statement of Archbishop Roach on homosexuality and were not considered controversial.

Program on peace produced by Catholic News

WASHINGTON (NC) -- A one-hour television news special on the nuclear war issue produced by the National Catholic News Service is scheduled for distribution March 29 by PBS. The non-commercial program, "Religion in America: Fighting for Peace," traces religious involvement in war and peace issues from Revolutionary War days to the present. It culminates with an examination of the effects of the efforts of the American Catholic bishops to produce a major pastoral letter on the subject in May. Among religious leaders interviewed are the Rev. Dr. Martin Marty, professor of religious history at the University of Chicago Divinity School, and Msgr. John Tracy Ellis, professor of church history at the Catholic University of America. NC's newly created broadcast department produced the program.

Envoy of Lebanese President cites harmony between Christians-Moslems

WASHINGTON (NC) - A Christian-Moslem consensus supporting the Lebanese government and army is sufficiently strong to allow the army to control all of Lebanon's territory once all foreign troops withdraw, said Saeb Salaam, a special envoy of Lebanese President Amin Gemayel. In an interview in Washington Salaam, a former Lebanese Prime Minister, said the consensus between Christians and Moslems "has never been as solid as it is today." The violence of the last eight years, he said, "put sense in many people's heads." He also said the government is grateful for the role of the Vatican in promoting brotherhood between Christians and Moslems in Lebanon. The country's population is about evenly divided between Moslems and Christians, with the Maronite Catholic Church, of which President Gemayel is a member, forming the largest Christian group.

Pope invited to Yugoslavia

VATICAN CITY (NC) - The Catholic bishops of Yugoslavia have invited Pope John Paul II to visit their country. The invitation, which did not mention a date for the visit, came from Bishop Alojzije Sustar of Ljubljana, vice president of the Yugoslav Bishops' Conference, during an audience with the pope at the conclusion of the "ad limina" visits of that nation's hierarchy. Bishops make such visits every five years to report on the status of their dioceses. Yugoslavia has 7 million Catholics among its 22 million people. The communist government which came to power in 1945 almost totally repressed religion in the country. In his address to the bishops, Pope John Paul greeted Yugoslav Catholics, noting his "pleasure for their witness of exemplary adherence to the message of the Gospel, so profoundly rooted, which at times reached authentic forms of heroism."

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Devotedly Yours



Holy Year begins here

With Mass at Cathedral

My beloved:

Responding to the bidding of our most Holy Father, we shall formally open the Holy Year in the Archdiocese of Miami at our Cathedral of St. Mary this Saturday (March 26) at 10:30 a.m. This will be an already scheduled Mass of the Legion of Mary. You are invited to participate.

Our reverend Pastors are asked to schedule Holy Year ceremonies in their parishes as well at appropriate times.

This universal Holy Year has been declared by our Holy Father to commemorate the 1950th Anniversary of the saving death of Jesus Christ and to challenge us to turn from sin and seek reconciliation with God our Father. It conforms beautifully with our own Silver Jubilee Year of Faith in our Savior Jesus Christ and Reconciliation with His Catholic Church.

I urge your active participation in the Holy Year. It can help the clergy and all the faithful to meditate on the central mystery of the redemption of Jesus Christ. It can revive in our consciences the sense of God and the sense of sin, the sense of the greatness of God's forgiveness, the sense of the importance of the Sacrament of Penance for human and Christian growth and, indeed, for the very renewal of society. As His Holiness points out, "at the root of the moral evils that divide and wound society is sin ... and so personal conversion to God is at the same time the best path to a lasting renewal of society."



Pope Pius XII enters St. Peter's Basilica to start 1950 Holy Year.

Let us respond to the request of the Holy Father by renewing the efforts of our own Year of Faith to concentrate in catechesis, in preaching, in

discussion groups on the great mystery of our Faith, our redemption by the death and resurrection and teachings of Jesus Christ.

Let us devote very special renewed attention to the Sacrament of Penance, the Sacrament of Reconciliation. As the Holy Father says, the sacrament is "the irreplaceable means of conversion and spiritual progress." The Sacrament of Penance marks the reconciliation of inactive Catholics with their Church. "Everything that is pastorally effective for evolving in people's hearts sentiments of sorrow for faults committed must be opportunely supported by the means that are available. These include catechesis, frequent penitential services," and the availability of priests for the sacrament. Holy Week and the Easter Season are especially times for the Sacrament of Reconciliation. We invite the alienated to be home for Easter.

Our Holy Father also urges us to deepen our devotion to Mary, the most excellent fruit of redemption. Celebrations in honor of Mary and visits to Marian shrines, the recitation of the Holy Rosary, are special occasions to approach the Blessed Virgin in order to meet Christ the Savior.

In due time, we shall announce the specific suggestions for observing the Holy Year and gaining the indulgences associated with it.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Holy Week events at cathedral

Pontifical Mass will be celebrated by Archbishop Edward A. McCarthy at 11 a.m. Sunday, March 27 in St. Mary Cathedral in observance of Palm Sunday which marks the beginning of Holy Week for Christians throughout the world.

Palms, commemorating Christ's triumphal entrance into Jerusalem, will be blessed and distributed to the congregation before Mass. An outdoor procession will follow.

On Monday, March 28 at 6 p.m. the Archbishop will be the principal celebrant of the Mass of Christ during which holy oils used throughout the year in South Florida's Catholic Churches during baptism, confirmation and the sacrament of the sick, will be blessed.

All clergy in the Archdiocese will renew their priestly commitments at the Mass, where 21 priests in the Archdiocese will be honored on the

occasion of their golden or silver jubilees. Archbishop McCarthy will preach.

On Holy or Maundy Thursday as it is traditionally known, March 31, the Archbishop will be the principal

celebrant of 7:30 p.m. Mass commemorating the institution of the Holy Eucharist and other events of The Last Supper.

Ceremonies will include the

washing of feet of laymen by the Archbishop in imitation of the act of Christ who washed the feet of the Apostles at the Last Supper.

At 1 p.m. on Good Friday, April 1, the Archbishop will also officiate at the Solemn Liturgical Action commemorating the Passion and Death of Christ. The cross will be venerated by the congregation.

An Easter Vigil will begin at 7:30 p.m. on Saturday, April 2 when Archbishop McCarthy will bless the new Paschal Candle, baptismal font and water, officiate at the baptism of converts and witness renewal of baptismal vows. Easter Mass will follow.

All of the above ceremonies will be celebrated in St. Mary Cathedral, 7501 NW Second Avenue, Miami.

Catholics urged to participate

Last November Pope John Paul II announced the 1983 Holy Year of Redemption to mark the 1,950th anniversary of the traditionally accepted year of Christ's death and resurrection. He is to inaugurate the Holy Year in Rome on March 25, the feast of the Annunciation, and close it in 1984 on April 22, Easter Sunday.

While past observances of holy years have focused chiefly on pilgrimages to Rome, Pope John Paul has placed the emphasis on local celebrations in dioceses throughout the world.

He asked every diocese to participate in the jubilee year's opening by holding local inaugural ceremonies on or about March 25.

Archbishop John May, who heads the U.S. bishops' five-member Ad Hoc Committee for the Year of the Jubilee of the Redemption, said in a statement March 18 that the papal provisions for local celebrations of the Holy Year are "a blessing but also a challenge."

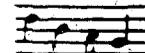
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New law gives local bishops more decision-making power

(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
Last in a series

When the bishops of the world met for the Second Vatican Council in the early 1960s, one of the major concerns they expressed was that of decentralizing power and authority in the church.

The 1967 world Synod of Bishops listed decentralization as one of 10 guiding principles that should govern the revision of the Code of Canon Law.

The synod said decisions should normally be made at the lowest appropriate level of authority.

That emphasis can be seen most clearly in the new code's legislation governing new church structures such as the Synod of Bishops, national bishops' conferences, diocesan pastoral councils, priests' councils and parish councils.

It is also seen, perhaps most significantly, in the almost innumerable points where the old code established concrete universal laws but the new code does not legislate at all, legislates only broad norms leaving the details to particular law, or makes explicit allowance for local ex-

ceptions to the general law.

TO GIVE but a few examples:

The old code's detailed laws on days of penitence are reduced, and bishops' conferences are given great freedom to determine alternatives to

fast and abstinence as forms of penitence.

Detailed rules of jurisdiction for priests to hear confessions are virtually eliminated, so that in ordinary circumstances any priest can hear confessions anywhere without special permission.

Forty detailed laws in the old code on cemeteries and Christian burial are reduced in the new code to 14 laws, of which several are not restrictive prescriptions but options or statements that local law is to govern.

Criminal penalties under the old law are substantially reduced in severity and in number, and fewer censures require recourse to Rome for their removal.

Provisions in the new code give bishops' conferences or individual bishops greater leeway to meet special pastoral needs. In areas where priests are lacking, for example, permission may be obtained for lay persons to administer baptism or witness marriages.

Although only a priest may be a

pastor of a parish, bishops facing a shortage of priests may assign laypersons to many areas of parish ministry that do not require ordination, including the administration of a priestless parish.

The 1917 code had 2,414 canons (in-

dividual laws), but the new code has 1,756 canons.

Of those 1,756 nearly 100 are devoted just to new structures in the church, such as consultative organs and administrative procedural law, which are an integral part of the institutional decentralization of the church.

A number of other canons in the new code are not strict legislation as such but rather theological statements about sacraments or persons or institutions in the church, exhortations or recommendations, and broad norms for particular legislation or for implementing variations from the general law.

If those aspects of the new law are excluded, what remains in the new code is well under 1,600 laws replacing more than 2,400 in the old code.

It should be noted that enactment of the new code will not substantially change most current church practice, despite considerable differences from the old code. The major achievement of the new code is not innovative legislation, but the integration into

general church law of the many church reforms made by bits and pieces since Vatican II.

In addition to the overall tendency to reduce the number of universal laws and strict detail of application, the establishment of consultative structures is another major aspect of the decentralization the new code exhibits.

STRUCTURES incorporated into the new code that were absent from the old include parish councils, diocesan priests' councils and diocesan pastoral councils, national conferences of bishops, and the world Synod of Bishops.

Aside from national bishops' conferences, however, it is notable that these other structures are strictly consultative. They do not have a decision-making vote.

The theory behind the consultative bodies in the new code is to "bring a broader wisdom to bear on the resolution of practical problems," said Father Thomas Green of the Catholic University of America, one of the leading U.S. experts on the revision of the code.

But, he added, "there is still a tendency to monarchical authority. It still focuses on one person."

One of the standard criticisms of the old Code of Canon Law was that it was too centralized, with everything centered in Rome.

While the new code has moved considerably away from that, one of its problems is that "it may be too bishop-oriented," said Father Green.

Close-up on the Code

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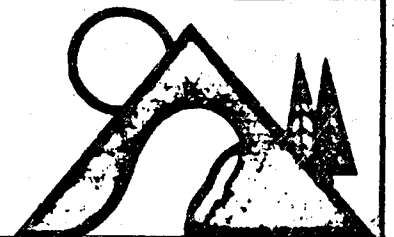
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Nuns in politics

By Jim Lackey
NC News Service

In recent weeks, a flurry of questions has been raised about the issue of nuns in politics.

First, Pope John Paul II promulgated the new Code of Canon Law, redirecting church life in a number of areas. Many wondered if the code would have anything new to say about the extent to which nuns could serve in political office or attempt to influence the political process.

Then Mercy Sister Agnes Mary Mansour, director of the Michigan Department of Social Services, was ordered to leave her post by Archbishop Edmund C. Szoka of Detroit because she had not publicly opposed Medicaid funding of abortions.

By mid-March, three weeks after Archbishop Szoka's order, Sister Mansour was still in office and the situation was in an apparent stalemate.

THE ISSUE also came up, to a lesser degree, during the Pope's trip to Central America. While most attention centered on Pope John Paul's views on priests in the Nicaraguan government, the pope also gave a separate address in Costa Rica focusing on the overall role of women Religious in the church.

According to Sister Barbara Blanke of the Chicago province of the Sisters of Mercy, sisters are in politics today because they see the need to go beyond their traditional "Good Samaritan" role to a role that more directly addresses the sources of problems such as hunger and injustice.

While individual efforts to aid the hungry are worthwhile, Sister Blake



Sr. Agnes Mansour: Clashing with bishop

wrote in an article for her order's quarterly magazine, it overlooks "the reality that one bill passed by Congress or vetoed by the president can cancel out the good effects of all voluntary contributions combined."

IN RECENT years, several nuns have won election to public office. Two examples are Sister of St. Joseph Clare Dunn, who served in the Arizona House of Representatives from 1974 until her death in an auto accident in 1981, and Sister Carolyn Farell, a Sister of Charity of the Blessed Virgin Mary, who was elected to the Dubuque, Iowa, City Council in 1977 and was elected the city's mayor in 1980.

Building a 'better society' sometimes entangles religious in political action despite Vatican disapproval

But in two other cases last year, including one involving Sister Mansour, questions were raised about whether a nun's bid for public office needs the approval of the local bishop.

Sister Mansour ran last year in a Democratic primary for Congress, prompting Archbishop Szoka to say then that she should have consulted him before announcing her candidacy.

And in a similar situation, Mercy Sister Arlene Violet ran for state attorney general in Rhode Island. While Bishop Louis E. Gelineau of Providence, R.I., maintained that Sister Violet's candidacy violated church law, she said she did not need his permission, only the permission of her religious order.

Both women lost their respective election bids.

Though most any law is subject to interpretation, the new Code of Canon Law seems to indicate that nuns—like priests—should abstain from political involvement.

The new code says men and women Religious are bound by the same precepts as clerics when it comes to politics, namely that they should not take an active part in "political factions" and should not assume public offices which include "the exercise of civil power."

ONE CANON law expert, Father Donald Heintschel, associate general secretary of the National Conference of Catholic Bishops, said those precepts are basically the same as in the old code.

More extensive guidelines came from the Vatican in 1980 when its Congregation for Religious issued a new document titled "Religious and Human Promotion."

That document says that while Religious can participate in politics in the sense of being good citizens, they should avoid partisanship and be "instruments of pacification and brotherly solidarity."

The Vatican document allowed for direct political activity only in "extraordinary circumstances" and only with the approval of one's religious superior and the local bishop.

The pope's address in Costa Rica on the role of nuns, meanwhile, said little about the politics question. The pope urged women Religious to avoid being "deceived by party ideologies" but also urged them to embrace the cause of the poor and to help build a better society.

That effort to build a better society seems to be at the nub of the nuns-in-politics issue. Since such efforts often unavoidably involve political issues, questions surrounding how deeply women Religious should plunge into political action probably will be around for quite a while.

Sexuality booklet said to aid priests

WASHINGTON (NC) — A committee of the U.S. bishops' organization has published a booklet to help priests deal with questions of sexuality.

The publication is "A Reflection Guide on Human Sexuality and the Ordained Priesthood" by the Committee on Priestly Life and Ministry of the National Conference of Catholic Bishops.

The 59-page booklet was designed as "an instrument which might help priests deal with some real tensions and difficult situations in a fraternal forum," said Bishop Michael Murphy of Erie, Pa., chairman of the bishops' Committee on Priestly Life and Ministry.

THE BOOKLET is dedicated to "the thousands of American Catholic priests, who by the grace of God, have achieved mature growth in sexuality and are living a life of

generous and joyful celibacy, whose inspiration is a special grace for a world preoccupied with sexual expression and an inordinate quest for fulfillment of self."

In the booklet are chapters on loneliness, cultural impact and expectations, self-esteem, relationships and celibate sexuality. Each chapter includes questions for discussion and a bibliography.

The reflection guide evolved from a 1978 decision by the committee to treat the subject of sexual development and maturity as found among priests in the United States.

THE PRESENT version of the guide, he said, is the last of many revisions and an earlier version was used in a pilot project for reflection and discussion among by priest-support groups involving about 250

priests in dioceses throughout the United States.

The pilot project "convinced the committee of the usefulness of the guide," Bishop Murphy said. "The almost universal opinion of priests using it was that it afforded them a unique opportunity to talk to brother-priests about topics of real importance which are usually cloaked in silence."

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Mass will be celebrated at 12 noon on Sunday April 17 followed by a testimonial lunch at the Konover Hotel.

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Reservations and information may also be obtained thru the following members of the testimonial committee: Bob & Mary Lou Reilly, Howard Setlin, Virginia Beneduce, Lois Burkett, Maurene Joseph, Chuck Graham, Chuck Guimento, Ivan Servais, Mike and Natalie Hannau and Marilyn Burns Healy.



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Communist paper: Pope 'hypocritical'

By Nancy Frazier
NC News Service

Czechoslovakia's official Communist Party newspaper sharply criticized Pope John Paul II's Central America trip, saying it is "hypocritical" for the church to claim to be apolitical in the region.

The newspaper's criticism came shortly after the Vatican had expressed hopes that church-state talks in Czechoslovakia could be renewed.

The newspaper, *Rude Pravo*, said that the pope's Central American appeals for peace and reconciliation were "pathetic and false-sounding" in light of the church's past support for the region's ruling class, which sometimes retained its power through violence.

Rude Pravo said March 17 that it was "hypocritical" for the Vatican to present itself as an "apolitical, purely moral power" in Central America.

POPE JOHN PAUL visited Costa Rica, Nicaragua, Panama, El Salvador, Guatemala, Honduras, Belize and Haiti March 2-9.

During the Central American trip the Vatican made public a letter from Cardinal Agostino Casaroli, papal secretary of state, to Cardinal Frantisek Tomasek of Prague, Czechoslovakia, and the country's five other bishops.

In the 11-page, Latin-language letter, written in the name of the pope, Cardinal Casaroli said the Vatican is "completely ready" to renew church-state talks suspended in 1981 by the Czechoslovak government.

The talks, which had begun in May 1963, "have resolved numerous questions with mutual benefit" but "other questions of highest importance, which are close to the heart of the holy father, remain to be resolved," Cardinal Casaroli said.

Among those questions, he said, are the lack of bishops in seven of the 13 Czechoslovak dioceses, the religious formation of youths and families, and the restrictions on the nation's seminaries.

THE CHURCH "does not ask for privileges but to be able to act with freedom in its own field," the cardinal's letter said.

Rude Pravo often has criticized the pope and Vatican policy, especially since the March 1982 declaration of the Vatican Congregation for Clergy forbidding

priests to belong to associations with strictly political aims.

Vatican sources said the declaration was written primarily because of two Czechoslovak clergy organizations—*Pacem in Terris* and the *Priests' Movement for Peace*—which have strong ties to the communist government and have frequently been at odds with the Czechoslovak hierarchy.

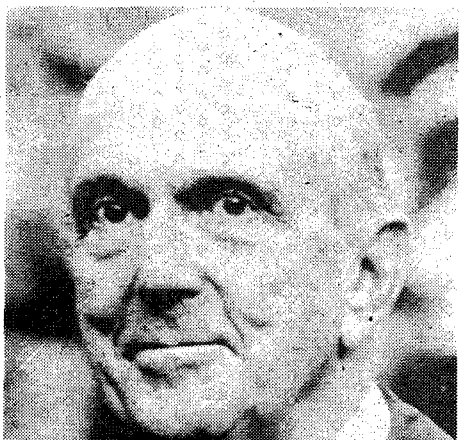
In his letter to Cardinal Tomasek, Cardinal Casaroli said that the Holy See "is always ready to collaborate with the civil powers in favor of peace."

"The tireless work of John Paul II for peace is expressed both in his pastoral trips and in the contacts he has in Rome with heads of state and other personalities who come to visit him" Cardinal Casaroli wrote.

DID HE WILL CLOTH TO VATICAN?

Shroud rumors fueled by king's death

NC News Service



King Umberto: Family owns Shroud

The death of the former king of Italy, legal owner of the Shroud of Turin, has prompted rumors throughout Italy that the cloth believed to be the burial shroud of Jesus was donated to the Vatican in the ex-king's will.

Spokesmen for the Vatican and for the household of former King Umberto II had no comment on the reports about the will, whose stipulations were not to be made public until after funeral services March 24 at Hautecombe Abbey in France.

Umberto ruled Italy for only 35

days after World War II and had been in exile since 1946. He died March 18 at a hospital in Geneva, Switzerland, where he was being treated for cancer. He was 78.

POPE JOHN PAUL II, who met with the ex-king on May 14, 1982, during a visit to Lisbon, Portugal, sent telegrams of condolence to former Queen Maria Jose of Italy and to the couple's son, Prince Vittorio Emanuele.

As head of the House of Savoy, King Umberto was owner of the Shroud of Turin, a linen cloth which has been held in that northern Italian city since 1578.

One of the three keys required to open the silver casket in which the shroud is held was given by the former Italian royal family to the archbishop of Turin. The other two are held by the Pallotine Fathers, former chaplains to the royal family. Some 200 Roman and Vatican

church leaders recently asked Pope John Paul and Cardinal Anastasio Ballestrero of Turin to arrange for the transfer of the shroud to Rome for public display during the last two months of the Holy Year of Redemption, which is scheduled to end April 22, 1984.

The transfer has been dismissed as unlikely by Turin church and civic leaders and by the head of the Vatican's central committee for the Holy Year. But if the cloth became Vatican property, such a move would be more probable.

THE SHROUD is a long, narrow piece of yellowed linen measuring some 14 feet by four feet and bearing what appears to be the negative image of the back and front of a man. The face is long, sensitive and Semitic, and the head and body bear marks in the places where Scripture and tradition say Christ was wounded during his crucifixion.

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Bishop: Court 'impairs' freedom of religion

SPRINGFIELD, Ill. (NC)—The Supreme Court is making secularism "the established religion in the public school system," Bishop Edward O'Rourke of Peoria, Ill., said during the Illinois First Amendment Congress in Springfield.

Speaking as a member of a panel on freedom of religion, the bishop said that the high court for the past 36 years has "exaggerated the scope of the Establishment Clause, resulting in an impairment of the free exercise of religion."

The panel was part of the third annual event sponsored by the Illinois Freedom of Information Council, a coalition of journalism organizations and other groups concerned with the rights guaranteed by the First Amendment—religion, press, speech and assembly.

THE AUDIENCE of mostly journalists from throughout the state heard Bishop O'Rourke and Nancy Bothne, American Civil Liberties Union legislative and field representative, discuss religious issues as they pertain to the Constitution.

The bishop said that the impairment by the Supreme Court of freedom of religion was particularly evident in the "severe restriction"

regarding the cost of education of children in non-public schools.

Citing the 1925 Oregon school case of Pierce vs. Society of Sisters, in which the Supreme Court upheld the right of parents to control the education of their children, the bishop said the court has since that time "drifted into a stance which makes the exercise of that right by parents of modest means practically impossible."

"Such parents may be compelled by conscience to enroll their children in a school in which religion and religious values are taught. Although we can separate church from state, a religious person cannot separate religion from life."

The Educational Opportunity and Equity Act of 1983 currently before Congress would provide up to \$300 a year to parents of children attending private school.

"Yet, those parents are taxed for the support of a school system in which they cannot in good conscience participate," the bishop said.

Bothne said that by granting tuition tax credits "the government

would be supporting private schools and the views and religion that those schools maintain."

She said that the "wall of separation between church and state need not be a hostile one," but should be a "steady one."

Bishop O'Rourke said the tax credit issue as interpreted by the Supreme Court contradicts the intentions of those who drafted the First Amendment.

The First Amendment states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, of the press; of the right of the people peaceably to assemble and to petition the government for a redress of grievances."

The bishop said that the congressional debate in 1789 concerning the amendment reflected a "benign neutrality of religion, not an opposition. The only prohibition stated is against the establishment of a particular organized religious body by the Congress."

In reply to a question from the audience concerning the church's



Bishop Edward O'Rourke:
Secularism replacing religion

responsibility to public education, the bishop said the church provides a second option.

"The greatest contribution the Diocese of Peoria has made in its 106 years of existence is the some 60 elementary and high schools we've maintained. Non-public schools save the government billions of dollars a year."

The bishop also noted that Catholic schools benefit all of society. He cited the 1981 studies of James Coleman, entitled "Public and Private Schools," which reported that private school students are academically superior when matched with public school students having similar backgrounds and are "clearly more receptive to black students than the public schools," the bishop said.

Infant life rule blocked by MDs, hospitals

WASHINGTON (NC) — The national associations of pediatricians and children's hospitals have sued Secretary of Health and Human Services Margaret M. Heckler to block implementation of a new federal rule aimed at preventing doctors from letting handicapped newborn children die. The suit alleges that the government did not allow proper time to comment on the rule, scheduled to take effect March 22, only 15 days after it was first

proposed.

The suit was filed March 18 in U.S. District Court for the District of Columbia by the American Academy of Pediatrics, representing 24,000 pediatricians, the National Association of Children's Hospitals and Related Institutions, and Children's Hospital National Medical Center in Washington.

AT A NEWS conference on the day the suit was filed Dr. James Strain, president of the pediatric academy,

said the "regulation would inject federal investigators into the pediatrics wards of this country in a way that is dangerous to the health and lives of seriously ill infants."

Medical groups and the government share the same goal, "to protect the lives of all children, including handicapped children," Strain said, but he argued that ethical review groups in institutions are the proper overseers of decisions

to withhold food and treatment from infants born with defects.

The National Right to Life Committee has supported the Department of Health and Human Services regulation and President Ronald Reagan has endorsed it.

At another news conference on March 18 Surgeon General C. Everett Koop defended the new regulation as necessary, "to save the lives of children in jeopardy."

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Bishop Grady

Do we mean it when we call Christ 'king'?

This is the last in a series of Lenten articles written by the Bishops of Florida.

By BISHOP THOMAS J. GRADY
Diocese of Orlando

The liturgy of Passion Sunday is very complex and very rich. The readings mark the beginning of Holy Week and introduce us to the narration of the final events in the earthly life of Christ - the washing of the feet of his disciples, the Eucharist, the sufferings, the death, the resurrection.

This liturgy does more than tell a story or teach a doctrine. If we attend to it with our hearts, it gives us an experience of who Christ was and what he lived through.

Christ's experience challenges our authenticity. Have we in our own lives responded to the experience of Christ as we should have?

As Christ entered Jerusalem for the last time, palms were thrown at his feet. Praise rang out around him: "Blessed is he who comes as King in the name of the Lord."

Christ accepted the praise: "If they were to keep silence, I tell you the very stones would cry out." But already he could hear the same crowds crying, "Crucify him" and hear them mocking him on the way to Calvary.

He knew that he was "king in the name of the Lord" and a doomed man. You and I have called him king. Have we not been as fickle as the crowds, failing him in obedience and

service and love, failing our brothers and sisters whom he asked us to love?

Centuries before the event, Isaiah seems to feel the inner experience of Christ. Isaiah already heard the Messiah say, "God is my help. . . He is near who upholds me. I have set my face like flint, giving my back to those who beat me, my cheeks to those who pluck my beard, my face to those who spit upon me."

"The question for Palm Sunday is: How does my daily life reveal what I really mean when I take some palm and join the procession and say, "Blessed is he who comes as King in the name of the Lord.""

There is an unutterable sadness about one who feels the Father's nearness and help, and at the same time the Father's abandonment. There is an unutterable loneliness about the most beautiful and generous of men receiving blows and abuse with no one to protect him, stand by him, comfort him.

Have you and I ever entered into Christ's loneliness, to experience it, to share it, to respond to it with words of praise or comfort? Are we willing to accept our own loneliness in order to share his loneliness?

Do we have compassion for the loneliness of the elderly, the sick, the handicapped, the poor, the stranger, the prisoner, for that loneliness deep in every human life?

Paul writes to the Philippians a poem with cosmic dimensions (KENOSIS, The Emptying). It

begins in the glory of heaven with One who is God, immutable and perfect, but who was willing to empty himself of the prerogatives of Godhead and humble himself to put on the likeness of men and women. To take on the human estate, to be like a slave, to be obedient, even unto accepting death, death on an infamous gibbet.

This descent from glory was an act of measureless, love for the Father and for all men and women. And when this love had reached its full expression on the cross, the Father accepted the love, the sacrifice, the Lover and exalted him and gave him a name above every other name so that every knee should bow before him and every tongue proclaim "Jesus Christ is Lord."

The story of Christ begins and ends in the glory of heaven. There is no moment of his life or his death which is not touched with the glory of God.

What is my concept of self-fulfillment? Is it to win the praise, the esteem, the high regard of others?

Is it money, the ability to buy things freely, to go and do what I want? Is it to be free from direction or control or responsibility?

Do I try to fashion a small world of my own where I am the center piece and others exist to praise me or serve me, but to lay no claim on me?

Have I tried to share the KENOSIS, the self emptying of Christ? Have I tried to be at the service of others, to be for others? Am I humble, obedient, willing to accept the will of God as it is manifested to me by people and events?

AS we read Luke's narration of the Passion of Jesus, at every event we must have in mind the King who rode

into Jerusalem in triumph, the King whom Isaiah saw as near to God, the King whom Paul saw in glory before time and Lord at the end of time.

The Man with bound hands is the one who has said confidentially to his disciples, "In my Kingdom you will sit on thrones. I assign to you the dominion my Father has assigned to me."

The Man who was prisoner told Pilate, "The Son of Man will have his seat at the right hand of the Power of God."

The One who identifies himself as servant and step by step pays the price of sins, with assurance, calls God his Father and promises a dying thief heaven.

Because Jesus Christ is Lord and God and risen, his story is not in the past. It is now, for me. I must walk through the story - the events - with him. Am I Judas? Am I Peter? Am I the self-centered, blind Herod? The weak Pilot? Am I one of the apostles, his own, but not his own in his hour of need? John? Mary? A bystander?

The question for Palm Sunday is: How does my daily life reveal what I really mean when I take some palm and join the procession and say, "Blessed is he who comes as King in the name of the Lord."

Have I in prayer shared the experience of Christ? Does my manner of life reflect the experience of Christ? Does my manner of life reflect the experience of Christ? Is it my personal experience that I live with and in Christ, sharing in his experience?

This is the time to change from saying "Lord" to the experience of really accepting the Lordship of Jesus Christ.

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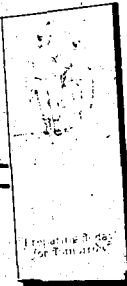
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Living with grown-up kids

Mom-author says there's little to fear and much to enjoy

by Ana Rodriguez-Soto
Voice News Editor

Monica O'Kane wants parent to know that 18-year-old Johnny doesn't need to be "thrown out" of the house. And it's no disgrace to let 20-year-old, formerly independent, Mary come back home.

"It's taking longer to grow up now," the softspoken, deeply religious and novice author told *The Voice*. In Miami on a promotional tour for her book, "Living with Adult Children," O'Kane explained that having grown sons and daughters come back home is a recent, but fairly revolutionary, phenomenon.

"You need more money. You need more education to get a decent job. It just takes longer to grow up."

Her own experience as the mother of eight, five of them now adults, all of them at different stages of moving in, moving out and growing up, told her she was on the right track when she embarked on researching and writing her first book.

The Minnesota native and resident up to then had been a fulltime mother and 18-year volunteer with the La Leche League, which promotes breastfeeding.

The leap from writing newsletters to publishing a book almost frightened her away from tackling the project.

But the O'Kanes, after all, have experienced most of the household crises discussed in her thin volume — and maybe a few more:

- A daughter living at home and working fulltime felt hurt and insulted when her parents asked her to contribute financially to the household;

- An older child who stopped going to Mass with the family worried her parents and prompted younger siblings to wonder why they could not do the same;

- A daughter, pregnant out of wedlock, gave her child up for adoption, then returned to her parents' home for emotional support.

After searching vainly in the library for help with her own children, O'Kane said she realized someone needed to write a book that would help the many other parents facing similar situations.

The "someone" wound up being her, despite initial doubts, fears and excuses.

Her research and a seven-page questionnaire filled out by more than 100 other parents living with adult sons and daughters revealed that what O'Kane called the "nesting" syndrome is a fact of life for 19 million young adults and their families.

The overriding cause for their migration is monetary: Today's economy demands two-income households while sky-high insurance rates and car payments break the financial backs of many young people.

Adding to the parents' and

children's re-adjustment problems, however, is the societal attitude expressed by one of O'Kane's friends: "You've gotta throw those kids out. How are they ever going to grow up?"

"If we continue to care for them as minors, that certainly can be emotionally crippling," O'Kane said. "But ... if they contribute to their own daily needs while they live at home, they do nature."

O'Kane filled her book with practical examples and solutions for the household problems wrought by "nesting" children. Some anecdotes are well-disguised accounts of her own struggles with her children. Others are gleaned from the experiences of parents who filled out the questionnaire.

For example:

● What right do parents have to interfere in their grown-up



'Parents have a right and a responsibility to voice their opinion. . . if they think a child is into wrong or immoral behavior. They should speak up.'

Monica O'Kane

children's sexual lives or in their use (and abuse) of drugs and alcohol?

"Parents have a right and a responsibility to voice their opinion ... if they think a child is into wrong or immoral behavior. They should speak up," O'Kane said. "What happens in the house should correspond with the parents' value system."

"We can certainly point out the pitfalls, but once they become adults they have to be allowed more freedom. They can make mistakes, but we will still love them," she said, an attitude which reflects God's own toward us.

Serious problems with drug and alcohol abuse should be dealt with by calling in professional help, she added. Despite initial opposition and heartbreak, this approach works in the long run.



● Should parents force grown-up children to attend church with the rest of the family?

No, she said. "If we know that's a phase, just like the terrible two's, we'll be more patient. Almost all children return to the value system of their parents" after questioning it during their 20's. Her own daughter now attends Mass regularly.

● How much financial support should parents expect from their adult children?

O'Kane found this the most troubling aspect of parent-grown child relationships. Parents feel guilty asking their children for money. Yet research revealed that one-third of all the young adults living at home and working fulltime

herself." The next time she got a raise she began paying \$25 a week without being asked.

Such results prove to O'Kane that "nesting" can be beneficial for both parents and children, even if societal attitudes now discourage it.

"If they're in their own apartment, who do they have to think of? Only themselves. If they're living with a family, they have to think of other people."

"Nesting," in fact, is the accepted way of life in a majority of countries around the world. Until after the Second World War and the financial prosperity which ensued, it was also accepted as standard in this country, she said.

"Once we get money we tend to split. We separate. But what I'm really saying is, 'Is it preferable?' It's not normal for man to be alone. I don't think that's what God intended."

"Nesting" gives parents a "new chance for us to get to know our children on an adult level," she added. "I really try to sit back and enjoy it. I don't feel responsible any more. The dye is cast and that's the way they turned out ... I find they're really nice people."

Economic need, in fact, may be the catalyst that unites families again, O'Kane said. It certainly can nurture the feeling among young adults that they are responsible for their parents.

"Many parents were saying 'Eighteen and out you go. Now they (the parents) are 70 and getting the same shut door.'"

For those parents who "look forward to the time when the children go away," O'Kane offers some reassurance.

"We're living longer nowadays, so we're going to make that up at the end. Maybe we'll find looking back that these were the fun times."

"Living with Adult Children: A Helpful Guide for Parents and Grown Children Sharing the Same Roof" is available from Diction Books, P.O. Box 17271, St. Paul, MN 55117 and at most local bookstores. Cost is \$4.95 for soft cover and \$9.95 for hard cover. If ordering from Diction Books, add \$1.50 for shipping.

21 priests celebrate.....

Msgr. Michael J. Fogarty

Ordained on June 15, 1933 for the Diocese of St. Augustine, Msgr. Fogarty is a native of Capetown, South Africa who studied for the priesthood and was ordained in Waterford, Ireland.

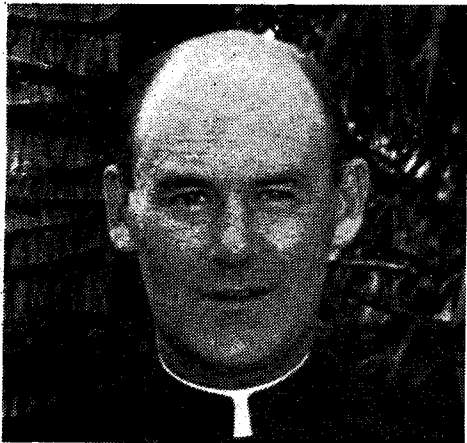
He served as an assistant in the parishes of St. James, Orlando; and St. Paul, St. Petersburg, before being named pastor of St. Edward Church, Starke. He was subsequently pastor of St. Catherine Church, Sebring; and St. Francis Xavier Church, Fort Myers.

In 1952 he was assigned as pastor in Assumption parish, Pompano Beach, a position which he held until 1959, when he was named founding pastor of St. Coleman parish, Pompano Beach, and Vicar Forane of the Broward Deanery.

In addition to his parochial duties Msgr. Fogarty was a member of the regional board of directors of the Catholic Welfare Bureau in Fort Lauderdale; a member of the Archdiocesan Cemeteries Board and served as State Chaplain for the Catholic Daughters of America.

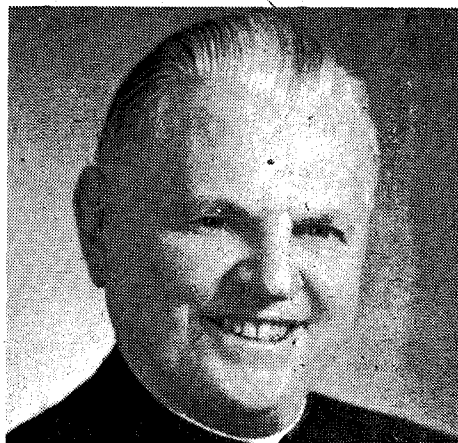
From 1972 to 1974 he was a member of the advisory board of St. Vincent de Paul Seminary, Boynton Beach.

On April 25, 1974 he returned as pastor emeritus of St. Coleman Church.

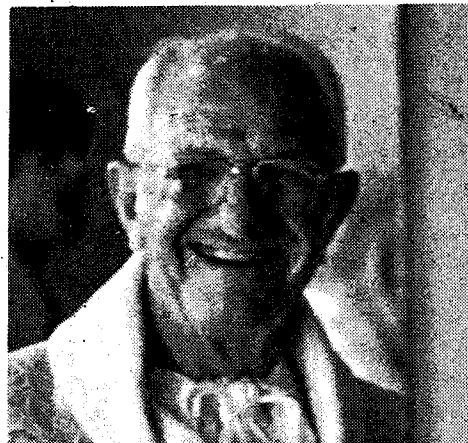


Msgr. Fogarty

GOLDEN ANNIVERSARIES



Fr. Killgoar



Fr. Bardeck

Father Charles A. Killgoar, O.M.I.

Ordained a priest for the Oblates of the Immaculate Conception on June 13, 1933, Father Killgoar is a native of Boston, Mass.

Prior to ordination in the Shrine of the Immaculate Conception, Washington, D.C. he studied for the priesthood at Oblate Seminaries in Newburgh, N.Y. and Washington, D.C.

He came to South Florida late in 1969 and was pastor of St. George Church, Fort Lauderdale from 1971 to 1976. He was assigned as associate pastor at St. Helen Church, Fort Lauderdale from 1976 to 1980 and

since 1981 has been an associate pastor at St. Anthony Church, Fort Lauderdale.

Father Philip A. Bardeck, C.S.S.R.

A native of New Britain, Conn., who was ordained a Redemptorist priest on June 10, 1933 at Esopus, N.Y., Father Bardeck is a graduate of St. Mary College, Northeast, Pa. and Mt. St. Alphonsus College Seminary, Esopus. He came to the Archdiocese of Miami for the first time in 1961. Since 1972 he has been an associate pastor at Our Lady of Perpetual Help Church, Opa-Locka.

Father John Francis Crowley

Born in Providence, R.I., Father Crowley was ordained for the Diocese of Peoria on June 10, 1933 and formerly served as a chaplain in the U.S. Army.

Before beginning his studies for the priesthood he attended LaSalle Academy in Providence and was graduated from Providence College and St. Bernard Seminary, Rochester, N.Y.

Father Crowley came to South Florida and the Archdiocese of Miami in 1979 and since that time has assisted at St. Stephen Protomartyr Church in Miramar.

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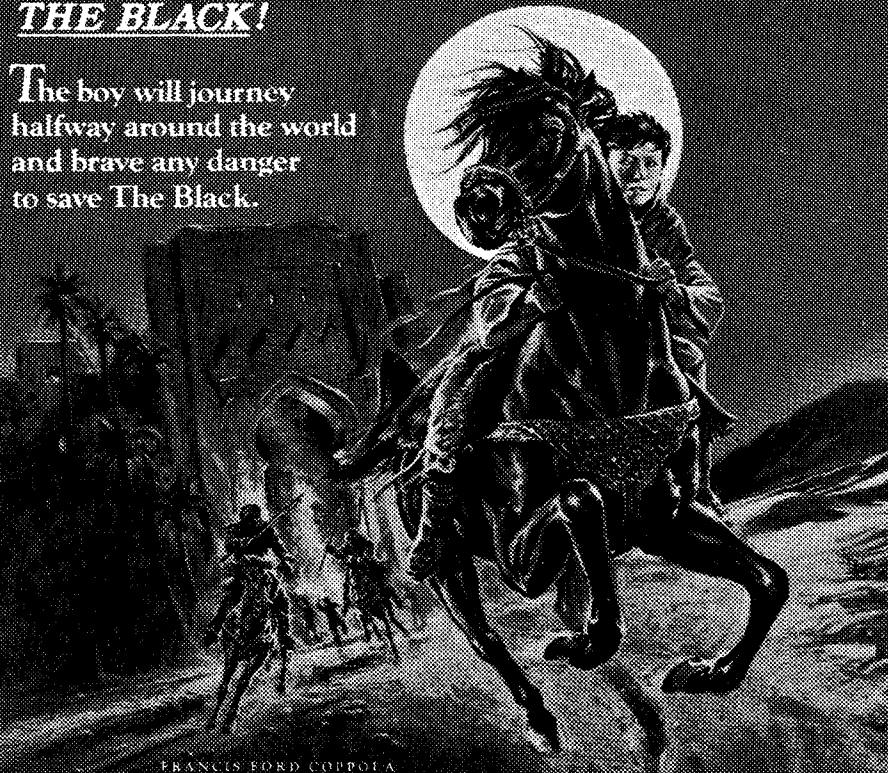
Margaret Garcia

625-1421

621-8289

HE HAD TO SAVE THE BLACK!

The boy will journey
halfway around the world
and brave any danger
to save The Black.



Francis Ford Coppola PRESENTS The Black Stallion Returns

"THE BLACK STALLION RETURNS"
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ALLEN GOORWITZ - VINCENT SPANO Also Starring WOODY STRODE
Music by GEORGES DELERUE Director of Photography CARLO DI PALMA Edited by PAUL HIRSCH, A.C.E.
Screenplay by RICHARD KLETTER and JEROME KASS Based on the novel by WALTER FARLEY
Executive Producer FRANCIS COPPOLA Produced by TOM STERNBERG, FRED ROOS and DOUG CLAYBOURNE
Directed by ROBERT DALVA

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.....gold and silver jubilees

SILVER ANNIVERSARIES

Msgr. Charles A. Dion

A native of Canada, Msgr. Dion has assisted at Little Flower Church, Hollywood, since 1979.

After completing studies at Joliette Seminary in the Canadian diocese of Joliette, he was ordained on June 10, 1933.

Father Antonio Entralgo, Sch.P.

Born in Havana, Father Entralgo was ordained a priest for the Order of Piarist Fathers on Dec. 23, 1933 at Guanabacoa, Cuba.

He came to the Archdiocese of Miami in 1974 and since that time has assisted at St. John Bosco Church in Miami.

Father Charles J. Holton

A native of Providence, R.I., Father Holton was ordained on June 10, 1933 in his native city.

He studied for the priesthood of the Archdiocese of Detroit at St. Bonaventure Seminary, Orlean, N.Y. and was graduated from Manhattan College, New York City in 1929 with a Bachelor of Arts degree.

Father Holton came to South Florida in 1969 and since 1976 has been assisting at St. Pius X Church, Fort Lauderdale.

Father William S. Friemoth

Ordained for the Diocese of Toledo on June 10, 1933, Father Friemoth is a native of Ottoville, O.

He studied for the priesthood at St. Gregory Seminary, Mt. Washington, O.; Mt. St. Mary Seminary, Norwood, O.; and St. Joseph College, Rensselaer, Ind. In 1933 he was graduated from the Atheneum, Cincinnati with a Bachelor of Arts degree.

Since coming to the Archdiocese of Miami in 1976 he has assisted at San Marco Church, Marco Island, on South Florida's west coast.

Father John A. Wholley, O, Carm.

Born in 1910 in Salem, Mass. Father Wholley was ordained for the Order of Carmelites in Rome, on April 15, 1933. He came to the Archdiocese in 1974, serving in St. Edward parish, Palm Beach for a year. In 1980 Fr. Wholley returned to South Florida and served in Ascension parish, Boca Raton. Currently, he resides with the Carmelite Fathers at the St. Elias Priory in Boca Raton.

Father John B. Handrahan, S.J.

Ordained in Barcelona, Spain, on July 30, 1958 for the Society of Jesus, Father Handrahan came to South Florida in 1969 and was named an associate pastor at Our Lady of the Lakes Church, Miami Lakes.

From 1970 to 1973 he was an associate pastor in St. John Bosco parish, Miami and in 1973 was appointed administrator of Our Lady Queen of Peace Mission, Delray Beach.

Since June 20, 1978 he has served as a chaplain in the Pastora Care Dept. of Holy Cross Hospital, Fort Lauderdale.



Fr. Flemming



Fr. Cann



Fr. Dennehy



Fr. McGrath



Fr. Bazan



Fr. Griffin



Fr. Handrahan



Fr. Powell



Fr. Torres



Fr. Hubert



Fr. Perez-Lerena



Fr. Peterman

Father Neil J. Flemming

A native of Fort Pierce, Father Flemming was ordained to the priesthood for the Diocese of St. Augustine on May 11, 1958 in St. Ann Church, West Palm Beach.

His first assignment was as an assistant pastor at Little Flower Church, Coral Gables while a member of the faculty at Christopher Columbus High School, Miami.

From 1959 to 1967 he was director of the Society for the Propagation of the Faith and also served as the Bishop's Representative to the Dade County United Service Organization.

Named assistant pastor at Holy Family Church, N. Miami in 1960 he was reassigned as Substitute Vicar at St. Mary Magdalen Church, Sunny Isles on year later.

In addition to his parochial duties, Father Flemming was the Bishop's Representative and Coordinator of the Archbishop's Charities Drive from 1961 to 1969.

IN 1963 he was appointed administrator of St. Lawrence Church, North Miami Beach; and from 1965 to 1969 directed activities at Boystown of South Florida. For six years, Father Flemming was also director of the Priests' Purgatorial Society.

He was named pastor of St. Gregory Church, Plantation, in 1968 and four years later became pastor of St. Clare parish. Since June of last year he has been pastor of St. William Church, Naples.

Father Flemming serves as chairman of the Personnel Planning Committee and is a member of the Pastoral Advisory Board of *The Voice*, Archdiocesan weekly publication.

Father Leslie D. Cann

Father Cann, pastor of St. Francis of Assisi Church, Riviera Beach, since 1978, was ordained to the priesthood for the Diocese of St. Augustine on May 15, 1958 at the Church of the Little Flower in Coral Gables, his native city.

His first parochial assignment was as an assistant at SS. Peter and Paul parish, Miami, while a member of the faculty at Archbishop Curley High School. On Aug. 8, 1958 he was named an assistant pastor at Corpus Christi Church, and also served for two years as chaplain of the Miami Fire Dept.

After five months service as an assistant at St. Francis of Assisi Church, he returned to Miami as an assistant rector at St. Mary Cathedral.

Late in 1961 he was reassigned as an assistant pastor at St. Edward Church, Palm Beach and coincident with that appointment was named supervising principal at Cardinal Newman High School in West Palm Beach.

From 1963 to 1966 he was administrator at St. John Fisher Church in West Palm Beach and from 1968 to 1971 was administrator of Holy Spirit parish, Lantana.

Appointed pastor of St. Bartholomew Church, Miramar, in 1971, he became director of campus ministry at Palm Beach Junior College in 1975.

During the same period he was an assistant pastor at Sacred Heart Church, Lake Worth and subsequently at Holy Spirit Church. He has been pastor at St. Francis of Assisi Church for the past five years.

Father Thomas Dennehy

Ordained in his native Ireland on June 21, 1958, Father Dennehy was an assistant pastor in SS. Peter and Paul Church from 1958 to 1961.

During that time he was a member of the faculty at Christopher Columbus High School for one year as well as area Scout chaplain for the South Dade Deanery.

For eight months in 1961 he was an assistant pastor at Assumption Church, Pompano Beach as well as assistant director of the Diocesan Lay Retreat Movement and the Broward Deanery Catholic Youth Organization.

From 1961 to 1963, Father Dennehy was an assistant pastor at St. Joan of Arc Church, Boca Raton; and from 1963 to 1964 an assistant pastor at St. Ambrose Church, Deerfield Beach. Coincident with that appointment he was named chaplain at Marymount College in Boca Raton.

From 1961 to 1973 he was supervising principal at Cardinal Gibbons High School, Fort Lauderdale and during that time was also spiritual director of the Broward Chapter of the Diocesan Council of Catholic Nurses; an assistant pastor at Assumption Church and administrator of St. John the Baptist

parish, Fort Lauderdale.

From 1970 to 1973 he was an assistant to the Superintendent of Schools for Broward Deanery and was for one year a member of the Archdiocesan Building Commission.

Appointed pastor of St. Bartholomew Church, Miramar in 1974 he was transferred in 1975 to St. John Vianney College Seminary where he served as procurator. He has been principal of St. Brendan High School since 1981.

Father Bernard F. Powell

Father Powell was ordained a priest for the Archdiocese of Boston on May 24, 1958.

He came to South Florida in 1970 and joined the faculty of St. Thomas Aquinas High School, Fort Lauderdale, and was assigned as an associate pastor of Blessed Sacrament Church, Fort Lauderdale.

While still teaching at the high school he was reassigned as an associate pastor at St. Clement Church, Fort Lauderdale and one year later was named associate pastor at St. Maurice parish, Fort Lauderdale, where he served until 1980.

From 1978 to 1980 he was chaplain at the South Florida State Hospital in Hollywood. In 1980 he was named pastor of St. Elizabeth Ann Seton parish, Golden Gate as well as supervising principal of St. John Neumann High, Naples.

Father Francisco Perez-Lerena, S.J.

A Jesuit priest ordained July 26, 1958 at Innsbruck, Austria, Father Perez-Lerena was born in Havana.

He studied at the Belen School and the University of Havana and the University of Comillas in Santander, Spain, as well as at the University of Innsbruck where he was graduated.

From 1961 to 1963 he was a member of the faculty at the Belen School, Miami; and from 1968 to 1973 he taught at the University Madre y Maestra in Santiago in the Dominican Republic.

In 1964 he was named Master of Novices at the Jesuit Novitiate in Santo Domingo and from 1973 to 1979 served as Provincial of the Antilles Province of the Society of Jesus.

He is president of Miami's Belen Preparatory School for Boys.

Continued on page 12

Up, up and away . . .

Balloons from Dade Catholic school found and answered in Bahamas

By Betsy Kennedy
Voice Staff Writer

Was it a bird, was it a plane, was it E.T.?

No, it was merely a toy balloon on a fantastic voyage.

In fact, many balloons were released by children at St. John Neumann School in Miami to celebrate Catholic Education Week Feb. 11th.

The children couldn't have been more delighted and surprised (unless E.T. himself showed up) when two of the balloons were found by families in the Bahamas.

Notes had been placed in each balloon and without being long-winded about it, they asked whoever found them to correspond with the students and identify themselves.

Lisa Basurto, a third grade student (age 8), and Kiko Serna, a kindergarten student (age 5), were the lucky pilots who received letters from the families.

Lisa's letter was from Robert Malone, who said in part,

"I would like to know the history of your balloon ... I figure that the yellow balloon popped somewhere over the gulfstream. It floated off shore and the tide brought it into the beach. I am Bahamian and my wife is from Minnesota."

An American named Frederick Browne found Kiko's balloon while visiting Great Abaco Island in the Bahamas.

"We have two little boys who like balloons very much. Can you tell me if any of your classmates received notes back?" read Browne's letter.

The children's teachers reported that all of their classmates were excited about the exotic flight of the balloons.

"The entire class is going to write back to the family," said Doris Sousa, Lisa's third grade teacher at the Kendall area school.

Lynne Glasure, who teaches the kindergarten class, said that Kiko's dad will write the return letter for him.



Kiko Serna (5), and Lisa Basurto (8), of St. John Neumann School of Miami were the lucky kids whose balloons sailed all the way to the Bahamas. (Voice photo by Betsy Kennedy).

Sousa described Lisa as "a very sweet girl, and just full of life. She jumped up and down when she heard the news."

Kiko was praised by Glasure as "an excellent student, very well behaved."

A reporter asked Kiko and Lisa, "If you were a balloon and could fly anywhere ... where would you go?"

"I'd go to Canada because I like the snow and I like to freeze ..." said Kiko with a grin.

"I'd go to New York, because I've never seen snow ... and also my mom and brother were born there," replied Lisa.

OFFICIAL ARCHDIOCESE

The Pastoral Center announces that Archbishop Mc Carthy has made the following appointment:
THE REVEREND SALVATORE PROFETA - to Chaplain of the Lake Worth Police Department, effective March 8, 1983.

Training days for special ministers

TRAINING DAYS

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

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

Requirements: The pastor should send to the Office of Worship and Spiritual Life, Archdiocese of Miami, P.O. Box 382000, Miami, FL 33238-2000, a letter of recommendation including the names of all those he wishes to appoint.

For further information please call the Office of Worship and Spiritual Life at the Pastoral Center, 757-6241, Ext. 351, 352 or 353 and speak with Mrs. Blank or Mrs. Vandenberg.

Archdiocese honors 21 jubilarians

Continued from page 11

Father Balbino Torres

Father Torres was ordained a priest in Valencia, Spain on June 22, 1958.

He came to the Archdiocese of Miami late in 1969 and has served since that time as an associate pastor in the parishes of St. Raymond, St. Mary Cathedral, St. Kevin, all in Miami; Our Lady of the Lakes, Miami Lakes; St. Monica, Opa-Locka; St. Ann, Naranja; and St. Luke, Lake Worth.

Father Gerald McGrath

Ordained for the Diocese of Ogdensburg, N.Y. on May 31, 1958, Father McGrath had served as a U.S. Navy Hospital Corpsman from 1943 to 1946.

In 1946 he became a staff member of the Bureau of Customs and later began his training for the priesthood at the Diocese of Ogdensburg's seminary, Wadham's Hall. He completed his studies for the priesthood at St. Mary Seminary,

Baltimore and earned a Master of Education degree at the University of Ottawa, Canada.

In addition to serving in parishes of his home diocese, Father McGrath was for eight years director of guidance at Immaculate Heart Central High School in Watertown, N.Y.

Father McGrath, who has been principal of Archbishop Curley High School, Miami, since 1978, came to South Florida in 1974 and was assigned as associate pastor at St. Rose of Lima Church, Miami Shores, where he was stationed until 1978.

Between 1978 and 1981 he was in residence at the parishes of St. Francis Xavier, St. Kieran, and St. Martha, Miami.

Father Arnaldo Bazan

Ordained July 13, 1958 in Camaguey, Cuba, Father Bazan came to the Archdiocese of Miami late in 1981.

For one year he assisted at St. Agatha Church, Miami and since February has been an associate pastor at St. Brendan Church.

Father Thomas A. Griffin, S.J.

Jesuit Father Griffin was ordained June 18, 1958 at Spring Hill College Chapel in Mobile, Ala.

From 1960 to 1965 he was an associate pastor at Gesu Church in downtown Miami and since August of 1968 has been a chaplain at the Veterans' Administration Hospital.

Father Raymond P. Hubert

Father Hubert, ordained to the priesthood on May 24, 1958 in New Bedford, Mass., has been director of Pastoral Care at St. Mary Hospital, West Palm Beach, since 1977.

A native of Woonsocket, R.I., he studied for the priesthood at seminaries administered by the Missionaries of Our Lady of La Salette in Enfield, N.H.; East Brewster, Mass.; and Attleboro, Mass.

Following his ordination he served in the Philippines from 1959 to 1972. From 1974 to 1977 he served as a hospital chaplain in the Diocese of Providence.

Father Hubert speaks French and Ilocano, a Filipino dialect, in addition to English.

Father Charles O. Peterman

Born in Pittsburgh, Father Peterman was ordained for the Diocese of Pittsburgh on May 31, 1958 following studies at local schools in his home city and St. Vincent Major Seminary, Latrobe, Pa.

Following ordination Father Peterman served as an associate pastor in churches in Butler, Braddock, Bethel Park, Glassport, and Pittsburgh. In 1973 he was appointed pastor of St. Alphonsus Church, Springdale, Pa., where he served until last year.

Active for many years in the Cursillo Movement, Father Peterman is now serving at St. John the Baptist Church, Fort Lauderdale, as associate pastor.

Compiled by Marjorie Donohue,
Archdiocesan Bureau of
Information

Protestants and Catholics

Scholar says both need scripture, tradition balance

By Prentice Browning

Both Protestants and Catholics have erred by not keeping tradition and scripture in proper balance, a prominent ecumenical scholar told seminarians and priests at St. Vincent de Paul Regional Seminary in Boynton Beach.

Rev. Ross MacKenzie, a former professor of church history at the Union Theological Seminary and currently a Presbyterian minister in Gainesville was one among several renowned speakers at a two day seminar in honor of the twentieth anniversary of Vatican II. Speakers included noted theologian Fr. Walter J. Burghardt, S.J., and Bishop Ernest I. Unterkoefler of Charleston, S.C.

"Protestants have erred in a faith that finds its exclusive focus on scripture," Rev. MacKenzie said, speaking about ecumenism since Vatican II. "And I think Catholics have erred when they have allowed the church's faith and spiritual practices to move uncontrolled by disclosures which God has given to us in the scriptures."

ILLUSTRATING THE difference between the two, he said, "Devout Catholics would go to the church and pray even if it is empty. A Protestant would stay at home and read his Bible."

But you cannot separate tradition from scripture, he said, and there is an important need for a "dialectic" between the two.

This is because the early church whose foundation lay in the spoken word did not draw distinctions between them.

"Tradition isn't a trust, a rock, a thing, a deposit, it is a process by

which the believing community hears scriptures read, hears gospel proclaimed, praises its presence and in that process hands on faith from one generation to another."

PROTESTANTISM HAS a history of puritanism, he said, which tends to exclude all but the most simple reliance on the scriptures.

But, he added, there is a contradiction evident even in the name of denominations such as the Bible Baptist Church.

"The context gives them away. In fact here is an ethos, a context ... a community in which the Bible is held in its singularity."

Rev. MacKenzie stated that "we should consider afresh the mystery of Mary's intercession in the church," a way for protestants to appreciate the "hearing" tradition of the church.

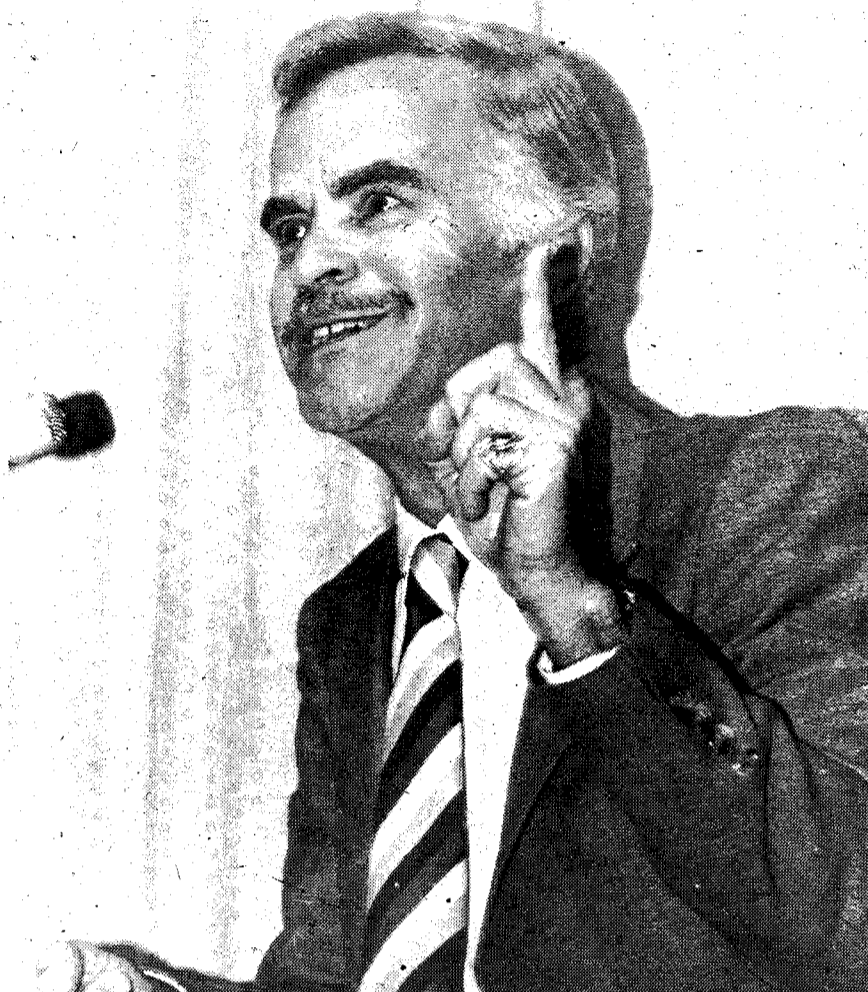
"AT THE SIMPLEST, the witness of Mary is that her faith came through hearing. She is the first to hear the beautiful news of the gospel."

"Mary may yet become the ground and the occasion for increasing unity."

Although he gave examples of people who have mocked the more extreme forms of worship to Mary Rev. MacKenzie also said that Mary has an important place in the emotional part of the Protestant church.

Rev. MacKenzie suggested that Christians pray "with" Mary, thinking of themselves as one with Mary in the body of Christ.

The Presbyterian minister also remarked that although ecumenism is generally perceived to be in "the doldrums" since the 1960's it is actually in a stage where religious



Rev. Ross MacKenzie makes a point during a question and answer period that followed his talk.

groups are undergoing the long difficult process of fusing together complicated theological, spiritual and political questions.

HE GAVE as examples of this process recent Catholic consultations with Anglican and Presbyterian leaders and the pending union of the Northern and Southern Presbyterian church.

Echoing the optimistic statements

of Bishop Unterkoefler, Rev. MacKenzie said "the future will be one that will produce results even undreamed of."

Bishop Unterkoefler, who spoke of his experience in attending the Vatican II Council, said the Church in the World (Vatican II pastoral document) has just begun to be realized these first 20 years and our hope in the years to come is that it will realize full fruition for all the peoples of the World.

AUTHORITY — What are its functions?

by Prentice Browning

"The name of the game is risk, not presumption," internationally recognized theologian and lecturer Fr. Walter J. Burghardt said as one of the criteria of Church authority at a special seminar at St. Vincent de Paul Regional Seminary.

Fr. Burghardt an author and an editor of "Theological Studies" spoke on "Authority in the church since Vatican II" and outlined three functions of authority.

"The primary function is unitive," he said. "The second is directive, the third is corrective."

"There is a need to supplement the vertical aspect of authority, which is strictly authoritarian, with the

horizontal aspect which involves dialogue," Fr. Burghardt said.

"We need both in today's world," he said. "An exclusively horizontal authority would be as destructive as an exclusively vertical one."

He listed what in his view was a desirable set of six criteria on authority:

1. As much freedom as possible with as much restriction as necessary.
2. The name of the game is risk, not presumption.
3. The freedom to be wrong as a condition for authentic research.
4. Dialogue before decision. Dialogue with all concerned parties.

All should come prepared to listen.

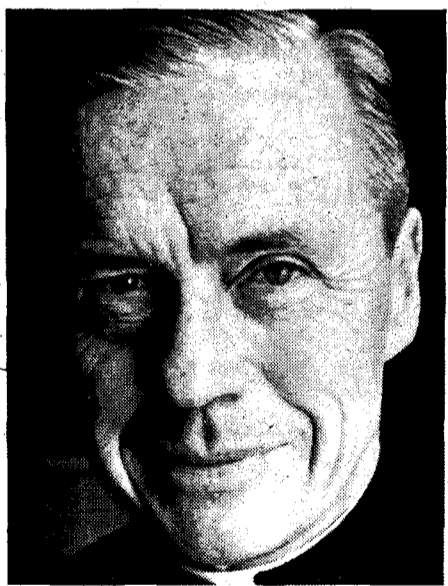
5. Respect for law without enslavement to it.

6. Openness to new solutions.

"Generally the crisis in authority versus freedom is critical," he said.

Vatican II emphasized, he said, that the church is "primarily the people of God. It emphasized that the church is a communion among equal believers each with a unique talent to perform certain tasks."

"The church is a visible society," he said. It is a structure of visible authority standing in service to the community. These are not new ideas but Vatican II gave them a new order and emphasis."



Fr. Walter Burghardt

Pro-abort meet has poor turnout

By Dick Conklin
Voice Correspondent

Orlando, Florida's statewide abortion lobbying organization, the Florida Abortion Rights Action League (FARAL) met here Saturday to "convert the state's pro-abort majority into a political force."

Only 45 supporters showed up to support that "majority."

Miami state Senator Jack Gordon was a featured speaker at the event, calling for the legislature to restore Medicaid funding to pay for

abortions," he said. "The real problem is there really isn't money for this under the way we divide the money."

Gordon is proposing a funding change in the way the state assists low-income families, so that it would be financially more attractive to them to abort their young, rather than to give birth. Under his proposal, Florida taxpayers would be required to pay for those abortions.

Senator Gordon also expressed objections. "I think it will be exceptionally difficult to get this legislature to fund Medicaid

concern that the legislature, which begins its session on April 5, will be under pressure to regulate the way abortion clinics operate. A series of deaths and injuries to women has been attributed to abortion clinics since the 1973 Supreme Court ruling. In Florida, such clinics operate with few restrictions, a situation which received public attention recently when a Miami abortion clinic was associated with at least four deaths and several botched abortions.

The poor turnout at the FARAL meeting may have discouraged pro-abortion activists, but it encouraged

members of Florida Right to Life, already busy planning the state's first national pro-life event. Orlando will also be the scene of the 1983 National Right to Life Convention on July 7 - 9, at which an estimated 3,000 pro-life volunteers from across the country are expected to attend.

A variety of workshops, speakers and special events are planned for the first such convention to be held in the southeast.

Anyone interested in the 1983 National Right to Life Convention may write to NRLC '83, 4526 Alrix Drive, Orlando, FL. 32809.

Matter of Opinion

Russian author points the way

Alexander Solzhenitsyn has seen both sides. He has seen communism and he has seen capitalism. East and West.

He has seen the outside of prison and the inside of prison. The Nobel-Prize winning Russian author is a man whose soul has been tempered with the meditations of thirteen years inside Soviet labor camps in Siberia for criticizing their system.

Having lived in the West for the past eight years, he has a depth of insight worth listening to.

Named to receive the \$170,000 Templeton prize for advancement of religion, the author said religious rebirth is the only key to mankind's advancement from its present stage.

We are at a time, he believes, when the Soviet system has "leveled mankind into death" with anti-religious materialism. But at the same time, he says, the West is consumed with a commercial materialism and a divorce from the religious values that were once the basis of our system.

Thus, mankind is at a watershed where we can either go on stagnating in a dimmer and dimmer awareness of God and, even

EDITORIAL

worse, destroy ourselves in a nuclear holocaust, or we can enter a new phase of modern religious renewal. This is not pious Sunday school rhetoric. It is practical reality anyone who opens his eyes can see.

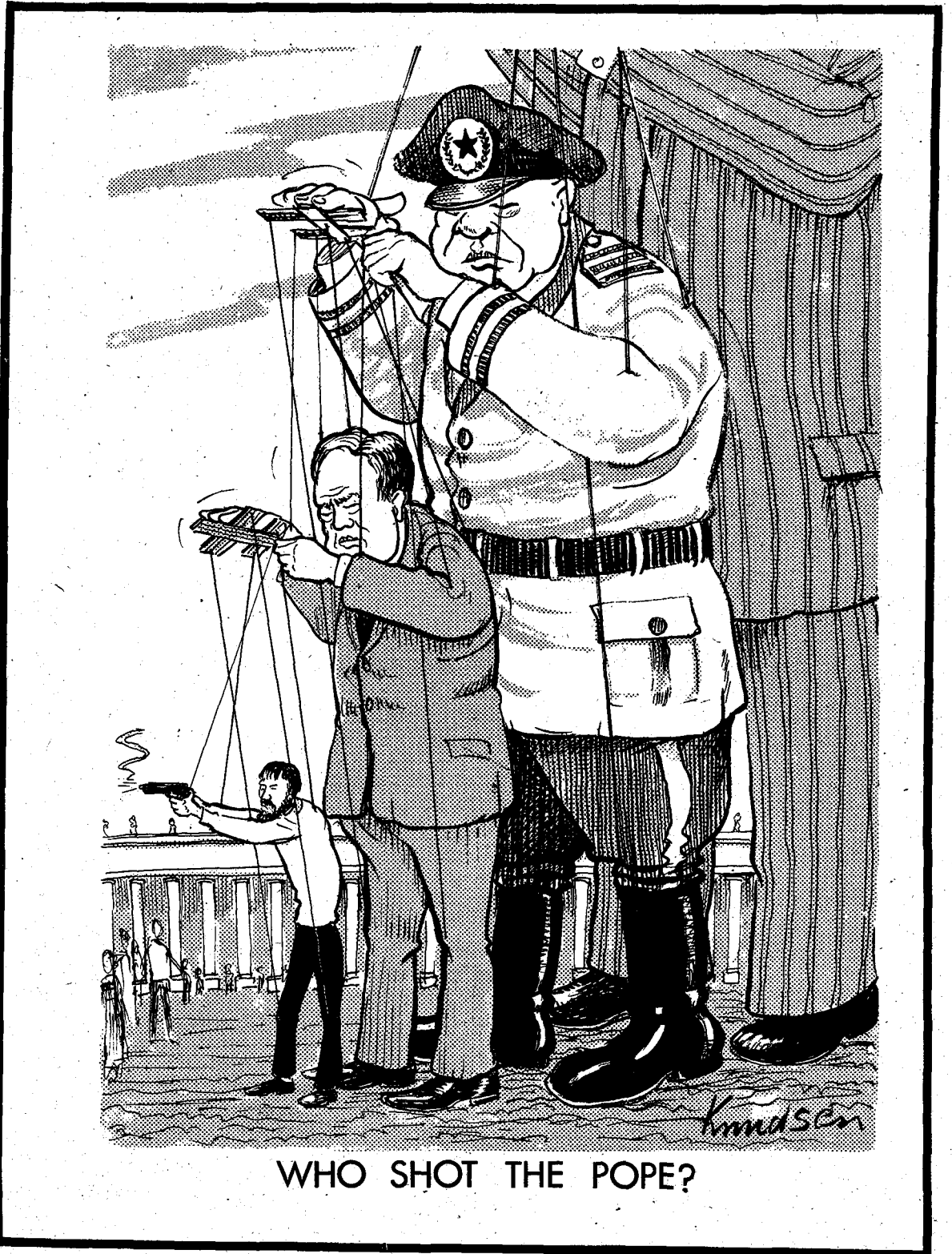
Solzhenitsyn is aware that comparisons between communism and capitalism are ugly to westerners but believes they are necessary to make.

The problem is that although the democratic West has achieved strides in human rights, most of our societies have cut off the religious roots that spawned them, leaving a humanistic basis that leads to selfishness, disunity and eventual decay.

When you don't believe life has any other meaning than material "rights" life begins to lose direction and purpose. A carpenter no longer builds, he just connects boards; a banker no longer helps society function, he just counts receipts; an artist no longer expresses meaning but merely designs shapes.

We cannot expect to solve the world's problems through political systems or social reforms alone. They must contain a spiritual dimension or they will lack the tempering power necessary to stand up to a strategy of world domination inherent in communism.

That is why, in a confused world uncertain of its values, it is so important for us to cling to a sense of spiritual values that undergirds all the political and social values that daily govern our lives.



Letters to the Editor

Prodigal Son and nuke issue

To The Editor:

Sunday's gospel of the Prodigal Son may serve as a parable for the possible course of events if the Bishops adopt their nuclear weapons proposal. The son only returned to his father after losing all his worldly possessions and his humanity, living with the pigs. He returned to his father not out of love but in desperation.

The U.S. today has squandered its Christian inheritance and we live in a moral pigsty. Will it take desperation to return us to the Father? That desperation will probably result when the U.S. finds itself in the slavery of being a Soviet satellite. If the Bishops undermine our defense position vis a vis the USSR, I predict that we will soon be brought to the sorry state of the Prodigal Son, a starving slave in the pigsty of Soviet colonialism. It may be God's will to punish us and likewise to bring us home but I hope that the Bishops will accept the probable consequences of their action if they adopt the proposed pastoral letter condemning nuclear deterrence.

Michael C. Jacobs
Dinner Key

Pets eat well while kids starve

To The Editor:

The following expresses my concern for all the starving children in the world.

Like many others, I am concerned with the world's food crisis which is due, in part, to the food consumed by pets in this country. Quaker Oats alone had retail dog food sales of about \$200,000,000 in 1973 when the dog population was only 40 million.

In 1982 the American people spent \$100,000,000. to feed birds. The cat population in this country is 34,000,000. I'm not against pets — but can't we do more for children? An ordinary dog in America eats better than millions of starving children. Statistics reveal that 30,000 children — 5 years old and under — die every day from hunger and related diseases. This adds up to 10 million deaths a year.

In 1975, Dr. Franklin Gruesser, Pres. of the American Animal Hospital Assoc., said: "If the uncontrolled birth rate of pets continues, they will outnumber humans by 10-12 times."

There are many Catholic Missionary groups that serve the "starving, neglected humanity." They have clubs like "SAVE-A-LIFE" or "SAVE-A-CHILD". For \$5 or \$10 a month you can feed a needy child in a mission country. If

our school children would donate \$.30 each a month, a classroom could "Adopt" a child.

In Matthew 25:31ff, it says: "Come, you have my Father's Blessing: For I was hungry and you gave me food."

Rocco Fregenti
Brooklyn, N. Y.

St. Pat's parade and pro-life view

To The Editor:

Cardinal Cooke, Teddy Kennedy and Daniel Patrick Moynihan did not give their blessing this year to the New York City, St. Patrick's Day parade. The 82-year-old grand marshal, Mr. Flannery, has shown insufficient respect for life by his IRA sympathizing. Have these three devout Roman Catholics themselves demonstrated any greater respect for life?

Remember Cardinal Cooke's bosom buddy Nelson Rockefeller? Remember Kennedy's and Moynihan's consistent votes to destroy the unborn? Some of us remember.

Kenneth McCormick
Miami

Let's use bodies to praise God

To The Editor:

Regarding Claire Van Roy's letter opposing liturgical dance in the March 11 *Voice*: Gesture, movement, and dance have been part of the Catholic liturgy since the first century A.D. Congregation and clergy danced together in our early church.

Christmas carols have been danced, processions have long held a place in liturgy, and Catholics have used the Sign of the Cross, genuflection and bowing in their prayers and devotions.

This century has seen the reintroduction of dance into our liturgy, and our Church leadership encourages us. (See paragraph 30 of the Vatican II document, the Constitution on the Sacred Liturgy and "The Arts and the Body Language of Liturgy," a chapter in "Environment and Art in Catholic Worship", a document published in 1978 by the National Conference of Catholic Bishops.)

God our Father blessed all of us with our bodies, and all His creation is good. As His gifts are given to be used, let's do just that!

Kathleen McManus
Riviera Beach

On being a victim

I can identify now with the feelings of those who have been robbed.

It was 6 p.m. when I learned I was a robbery victim. Like a person who is told he or she won't live more than six months, I did not believe, or want to believe I had been robbed.

Yet, after a short check of my possessions, I became a believer.

It is interesting how we fabricate defense mechanisms when something like this happens. We tell ourselves we are insured and the stolen articles are only material losses, that no one was hurt and the really important items were not stolen.



BY
FATHER EUGENE
HEMRICK

I even felt tempted to move to a more respectable area.

When anguish like this grips us where do we turn?

Despite the defense mechanisms, the thought hit me suddenly that someone had entered my home, my private place. I was violated personally! A furious anger and desire for revenge rushed in and unnerved every calm sentiment I tried to hold.

Nonetheless, despite the defense mechanisms, the thought hit me suddenly that someone had entered my home, my private place. I was violated personally! A furious anger and desire for revenge rushed in and unnerved every calm sentiment I tried to hold.

THERE WERE thoughts that this was the result of the poor economy and probably will continue. The city is a jungle. There is need for a neighborhood vigilante group.

St. Augustine would tell us that only God knows the true anguish of the heart. No one can deny the power of prayer.

Prayer balances the tendency to overreact, to get uptight. It reorders our values and puts them in proper perspective. Prayer restores peace.

ON HEARING this, however, a parishioner raised the question, "But what happens if you are so angry you can't pray? The desire to pray is a grace and gift on which we can't always count."

She then added: "I was hurt very badly and tried to repress my anger for four years. It was not until I accepted my anger rather than tell myself anger was wrong that I began to heal."

She ended by saying, "Too often religion does not respond to victims because it bypasses the consequences of victimization such as anger, hate, revenge and fear. Religion moves too quickly to solutions such as prayer and does not listen to the suffering. The venom of victimization is not allowed to drain out."

I cannot but agree. It was because of a sympathetic friend who listened to me that I was able to vent my anger and begin to heal. There is something very comforting and therapeutic about another person being there to listen and suffer through our suffering.

THE ROBBERY has taught me now to lock my doors always, to hide valuables and leave the light on at night when I am out. I also am more alert to strangers in my building.

More important, it has taught me as a university professor to reassess my relationship with my students. Many of them are victims in various ways. Perhaps my teaching in the formal classroom should extend beyond that to an informal setting where I listen more.

As a homilist the experience taught me there are many types of victims listening to my homilies. There are the divorced, the separated, the abused and the neglected. Perhaps, rather than so readily suggesting solutions, I might try to be more sympathetic about their problems.

Robberies are always costly. We can, however, greatly reduce the cost if we learn from them.

NC News Service)

The signs of hope

When I go out to speak before Catholics in many places, I am the beneficiary. It gives me an opportunity to see the Church in different places and it is not only a learning experience for me, it gives me greater hope.

Last year and again this year I was blessed with an invitation to meet with Catholics in Wyoming. Wyoming is one of my favorite places, there is an openness there, not just in the vast spaces but especially in the people. Maybe it is because there are no big cities, Casper and Cheyenne are the largest and they have only about 50,000 people, or maybe it is because the towns may be separated by 50 to 100 miles, but there is a kind of unity among the people-people in Sheridan know people in Rock Springs and in Lusk they know people in Riverton.



BY
DALE FRANCIS

Afterwards in conversations with the people, there were those who told me they felt that my emphasis on the problems ignored a change that was already observable. There was new action by the laity and,

meone like me, observing the Church closely, might miss because it is coming from new directions. Let me explain what I'm talking about: I'm concerned about the lack of vocations, encouraged by some signs of growth but over-whelmed by the idea that by the end of the century we're going to have an even more unfavorable ratio of priests to people.

BUT THE pessimism that comes from centering on this comes from thinking of the future in the terms of the past. What it fails to realize is that the answers for the future must come in ways different than in the past.

If there is a decrease in the number of priests then those that remain must be freed to serve better where what is to be done is exclusively their work and a lay ministry must move in to assume work done in the past by priests but not integral to their priesthood.

The signs of hope are to be found in this developing lay ministry. I am not referring here to liturgical participation, where the laity has important roles, but rather of the organization within the parish and the diocese. Once it was understood that it was the pastor's responsibility to raise the funds and meet the bills of the parish. Today members of the laity with experience and training are taking over these responsibilities. In education, social service, even in catechetical training, committed lay men and women are assuming roles once filled by the clergy.

We are all called to carry on the ministry and mission of the Church, the signs of hope are in an enlivened laity moving to fulfill its role.

The signs of hope are to be found in this developing lay ministry. I am not referring here to liturgical participation, where the laity has important roles, but rather of the organization within the parish and the diocese. . . We are all called to carry on the ministry and the mission of the church. . .

And there is a unity among the Catholics. There are about 50,000 and Bishop Joseph Hart comes close to knowing most of them. During the year he's on the road, travelling the vast spaces of Wyoming, covering thousands of miles, moving from Cheyenne near Colorado to Jackson close to the Idaho border to Sheridan close to Montana and Newcastle, a few miles from the Black Hills of South Dakota. Last year the theme and the emphasis was on the Eucharist, the 39 parishes and the 30 missions joining together in a study of an dedication to the Eucharist.

most importantly, by younger people, especially young couples. They said there was a time that attendance at the Newman Club at the University of Wyoming was sparse but that now the Masses and the meetings are crowded. What I said must be done, they told me, is already in vibrant progress.

It was not the first time that I'd heard this, the signs of hope are with us. It is something that so-

Padre

WHEN I was in Cheyenne a couple of weeks ago, I warned that we must be careful not to assume that everything is going to come out all right. There are real problems, both in the world and in the Church, I said, and those problems will be solved not just by the passing of time, not just because God will take care of us, but only if we dedicate ourselves to the service of preservation of moral values in society and to carrying on the mission of the Church.



By Bob Swiskow and Dan Capozzi

Modern matchmaking

Matchmaking is making a comeback. It is remodeled, to be sure, mainly because today's matchmaking comes with no guarantee that marriage will be the outcome.

The modern matchmakers are computers and business managers, who also dabble in public relations.

The advertisements of today's matchmakers promise a lot. "Everyone agrees, People Resources is the best way for singles to meet," screams the headline in one advertisement. It then gives testimony, in quotes, about what a joiner might expect.



BY
ANTOINETTE
BOSCO

"SIX MONTHS unlimited love ... more fun than I've had in years," says a quote in a newspaper.

"The Rolls Royce of video dating. Not for losers ... at the end of six weeks, I had 40 invitations to meet," said a woman in TV Guide.

"A real time-saver for singles," a TV advertisement said.

"Together," which started in 1974 and now has 37 offices nationwide, calls itself the "better alternative for thousands of single people." It promises, "We keep on growing because we're selective and personalized."

An advertisement in a Connecticut paper recently invited people to call "and see if you qualify. Pat or Bonnie will be happy to explain all about our services."

"Compatibles" calls itself "the dating service that cares," and is one of the largest such services in New England with 18 regional offices. The people running it claim video and computer matching are "gimmicks that take up a lot of time." They offer instead the personal touch, getting people with similar needs, interests and tastes together.

THE ORGANIZATION assures joiners "of a successful match. Compatibles also takes credit for getting results - marriages, that is.

I've talked with people between the ages of 25 and 35 who have tried these services. Some admit they are willing to pay the fee charged and go this route. They feel this is the only way they can meet eligible singles, given the way society is structured these days.

But some others came away feeling as if they had been depersonalized, that what became most important were their qualifications, the checklist of what they had to offer.

"People become a resume," said one young woman. Another commented, "It's a supermarket approach; what are the ingredients listed on the package you're offering? And so you're judged on externals. You're no longer being looked at by someone who would really want to know what is the intangible core of this person."

Still another brought up the traditional "yenta," as recalled in the play and film, "Fiddler on the Roof." This person observed; "The ideal of commitment was so central to the function of the old matchmaker. She would present two people to each other, admitting that the hair and nose weren't perfect, but pointing out, nevertheless, that they had enough inside them to be responsible to one another, to be able to build a life together."

THE YOUNG WOMAN added that modern dating services could care less about such things as the basic value and dignity of persons. "They've made matchmaking expensive, mechanical and efficient," she added with a note of disgust.

If modern matchmaking has serious flaws - and I believe it does - it is not enough to criticize. A problem remains. Young people are having a terrible time finding good potential mates. I think it's time that families and parishes recognize this fact and begin to act on it.

Good matches and marriages are essential to the future of the human race. We have to take some steps to bring matchmaking, of the right sort, back into the realm of family and church, instead of leaving it to computers and business managers.

(NC News Service)

The church's core

About six months ago I appeared on the CBS show, "60 Minutes," and Mike Wallace put this question to me: What would you say to a woman who threatened to leave the Catholic Church if her husband was granted an annulment?



BY FR.
JOHN CATOIR

It was a loaded question in a segment emotionally tilted to make the church look foolish. I answered as best I could, sensitive to the woman's pain and at the same time aware of the larger issue. "I would try to draw her attention to the great French saint, Joan of Arc," I said. "She was condemned by a church tribunal. She had every reason to feel betrayed by her church. However, on the night before she was executed she received Holy Communion and was recorded as having said: 'I love the church, I will always love the church, because for me the church is Jesus Christ'."

I concluded, "That's the only reason any of us belong to the church."

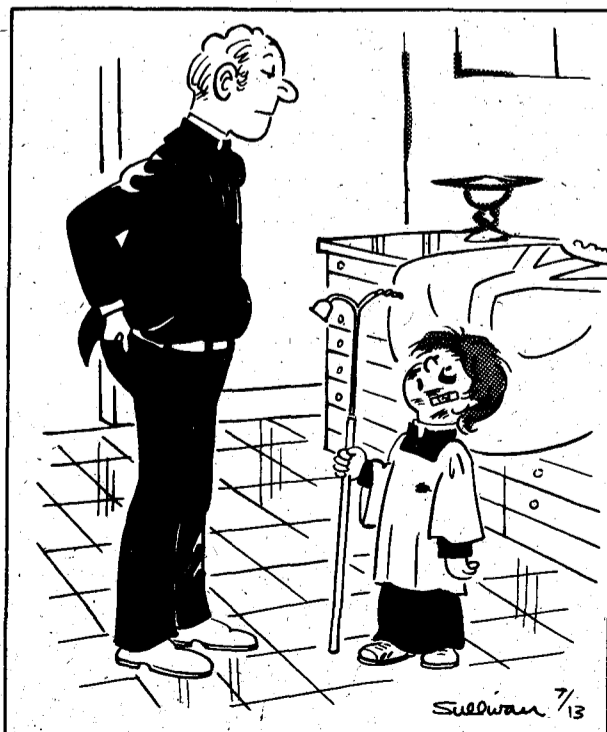
Whether it's annulments, women's ordination, celibacy, abortion, birth control, the abuse of authority - no matter the controversy - the answer is the same. For all its human failings we belong to the church because it has that divine element - Jesus Christ.

This is an age of skepticism and many youngsters think of the church as a lumbering elephant on the super-highway of life. They believe the church is finished. This is nothing new, people have said it in every century from the first to the present. But with all its faults, the church mysteriously survives. It has this remarkable untrembling center, this supernatural core which holds us all together. The Holy Spirit is with us to the end of time.

There is a story in the 9th chapter of Genesis about Noah, whom I regard as a kind of symbol of the church in this context. "He drank some wine and while he was drunk he uncovered himself," the Scriptures tell us. One of his sons was scandalized, but Shem and Japheth "took a cloak ... and walking backwards, keeping their faces turned away so as not to look upon their father's nakedness, covered him tenderly."

To be part of the church is to be part of the sinful people of God; but to love the church is to love Jesus Christ who, clothed in our naked, sinful humanity, is the Son of God.

Fr. Catoir is director of the Christophers



"WOULD YOU BELIEVE I WAS THE PEACE-MAKER FOR TWO OTHER GUYS?"

When you want to refuse

Q. I would like to know what I should do when a boy asks me for a date and I want to turn him down. How do I turn him down without hurting him? (New York)



BY TOM
LENNON

A. It's time I think for a public confession. Here goes; Some years back I asked a lovely young woman out on a date. I wanted very much to go out with her.

She worked where I did and early in the morning before she came to work I left a note in a sealed envelope on her desk. In the note I named the expensive restaurant to which I wanted to take her for dinner.

I then went to my desk and waited and waited and waited.

In the afternoon when I came back from coffee break a small, sealed envelope was under the bar of my typewriter. I hastily tore it open.

"Dear Tom," I read. "Thank you for your note and, more important, for your kind invitation to dinner. It would make a wonderful evening. Unfortunately, some unexpected developments in my love life at the present time make it impossible for me to accept your invitation. But I do appreciate very much your thinking of me. Gratefully, Elaine."

I remember that brief note for several reasons. Although I was disappointed that she would not go out with me, her refusal did not hurt me.

Examine her note carefully. It is not a put down. She didn't even hint at any dissatisfaction with me. The focus was on her love life. And the mention of her love life was so delicate a hint that it wouldn't do any good for me to ask for another date.

Perhaps her note will suggest to you some similar ways of turning down someone you don't want to date.

You also might keep in mind one young man's warning: "Don't give long, involved explanations of why you don't want to go out with a guy. These always sound phony. I'd rather hear a straightforward 'No' than have to listen to a bunch of baloney."

There is, incidentally, an epilogue to my public confession. A couple of years later Elaine did go out with me for dinner - quite a few times.

And although she eventually married someone else, we developed a close friendship that promises to go on until one of us dies.

(NC News Service)

Dating and intimacy

Dear Mary: I am 19 and have been dating a girl for the past three years. This relationship has been causing friction between my parents and myself. They say long-term relationships are wrong because they lead to temptation and are looked down upon by the church.



BY DR. JAMES AND MARY KENNY

Personally, I feel I will meet temptation everywhere. Why should I give up a girlfriend because of what might happen if I sin? I feel what benefits I have now far outdo any sin I might commit. I know of the temptation they talk about, but it is up to me to handle it, not duck it. I feel I must face temptation and defrost it instead of pretending I can avoid it. — Pennsylvania

Thank you for addressing some issues which are frequently ignored in our permissive society.

First, intimacy is not frowned upon by Chris-

tians. As another word for love, intimacy is our whole goal in life. One can read all salvation history as a story of intimacy. God planned a world in which people would live in peaceful intimacy with God and with each other. Over and over God's people rupture this intimacy through sin. They become alienated from God and from each other. Salvation, in God's plan, becomes the healing of this rupture, restoring man to intimate harmony with God and neighbor.

Second, Christians view marriage as the promise of a lifetime, permanent commitment. That promise is so serious that it is sanctified (made holy), and the sign of that promise is sexual union. Thus, far from being anti-sex, Christians place the highest weight and importance on sexual intimacy.

You are certainly old enough to be preparing, at least remotely, for marriage. And you cannot choose a partner for a lifetime unless you have experienced some closeness to women. In that sense you are correct that you cannot avoid temptation by avoiding human relationships.

On the other hand, you are very human and can easily overestimate what you can handle in a close relationship. When the partner is so attractive and you care about each other so much, your judgment might be obscured.

A few decades ago we used to try to establish dating guidelines and set acceptable and unacceptable time lengths for engagements. Now we

realize that specific guidelines cannot furnish answers for all people and situations.

A general guideline might be: Make only those commitments you can fulfill. That is, don't, by works or actions, make a permanent commitment unless you have the intention and ability to fulfill it. "I love you" is not sufficient commitment to establish a sexual relationship in Christian thought. "I take you as long as love shall last" does not satisfy either. Marriage is still "as long as we both shall live."

How can you apply such a general guideline in your own situation? You and your partner, provided you share the same values, can help each other. Discuss openly physical attractiveness and the difficulty of your relationship. If you are both honest, you can express your love and attraction for each other and your love can grow. You need not use sex to "prove" your love or to reassure each other.

At the same time do not fool yourselves that you can live for years as intimate friends but not sexual lovers. Humans do not work that way. Either you will become lovers or you will deliberately cool the passion in your relationship. Good luck in a sensitive but important area.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 8721 St. Joseph's College; Rensselaer, Ind. 47978) (NC News Service)

Lent VI: 'I commend my Spirit'

Last week I wrote of Jesus' poignant cry, "My God, My God, why have you forsaken me?" and mentioned these words come from a psalm he no doubt learned in childhood. Likewise, this week's Last Words were taken from another psalm by King David, Psalm 30.

Let's reflect on the first verses of that psalm leading up to Jesus' gift of himself to his father: "In you, O Lord, I take refuge; let me never be put to shame.

In your justice rescue me, incline your ear to me, Make haste to deliver me.

Be my rock of refuge, a stronghold to give me safety.

You are my rock and my fortress; for your name's sake you will lead and guide me.

You will free me from the snare they set for me. For you are my refuge.

Into your hands I commend my spirit."

As I mentioned last week, scripture scholars believe that Jesus repeated this prayer and "My God, My God, why have you forsaken me?" over and over during the three hours of his death.

IN DEATH Jesus reached for prayers he had obviously learned and treasured in life. If he hadn't studied these psalms and heard them in his home and temple lessons, he would have been denied the



BY DOLORES CURRAN

value of them at death. It is an eloquent plea to us to learn and teach ourselves and families prayer and scripture. How many times people reach for prayer and hope in a time of need only to find out they don't know how to pray?

Families particularly need to look at their family prayer and spirituality level during lent. How effectively do our children pray? Have we as parents modelled prayer for them? Do our children know their simple prayers - the Apostles' Creed, the Our Father, Hail Mary, Memorare, mysteries of the rosary, and stations of the cross?

Lent is the optimum time to teach these rich prayers in the family circle so that in lents and deaths to come, our grown children will be able to comfort themselves with them. We can't continue to expect the school and CCD to teach children prayers and scripture alone. Parents remain the chief spiritual models in children's lives.

Everything else is supplementary. If there's no foundation of spirituality at home, the religion class has little to build on. Religion becomes a structure built on sand.

AS ADULTS let's examine, too, if we truly commend our spirit to God. There's an old prayer that begins, "Lord, send me the spirit of unrest." This refers to a spiritual complacency that obstructs salvation. So often we're content to pray an hour on Sunday and feel comfortably saved. During the year it's easy to become spiritually complacent. Oh, we rally at times of illness, exams, layoffs and other family distresses but when things go along well, it's easy to forget the Source of our strength and happiness.

If we really commend our spiritual lives to God, we do it all day every day. We pray for acceptance of ourselves, our lives our families and our fellow humans. We tell God that what he has created in us and for us is okay.

From this acceptance comes peace, the peace we seek in the deepest part of our souls. During lent, we can pray, reflect and meditate as families and learn together to say and really believe, "Father, into your hands we commend our spirits - our individual spirits and our family spirit." By praying it faithfully, we may come to believe it in our hearts.

Alt Publishing Co.

Family Night

(Contributed by Mimi and Terry Reilly)

Opening Prayer

Lord Jesus, bless us as we think about this Holy Week and all you have suffered for us. Help us to enter into the spirit of this entire week that we might know the full joy of the Resurrection. Thank you for giving your life for us all so that we might dwell with you eternally. Amen.

Something to think about

Holy Week provides the family with so many opportunities for growing in the love of the Lord. Living again the events that led to Jesus' Death and Resurrection can be more than simply remembering what happened to Jesus. More importantly,

such a journey through Holy Week can deepen our experience of death that comes with sin, as well as the resurrection that comes into our lives with forgiveness. Jesus' Death and Resurrection make possible the forgiveness of our sins.

Activity ideas

Young and Middle Years Families

Overcoming Faults Materials: paper and crayons. Talk about sin and what it means to each of you. Make a list of the areas of sin in our lives. Suggest ways these faults and failings can be overcome, how death can be changed to resurrection. Each draw a line down the center of a piece

of paper. On the left side draw the fault(s) and on the right side draw the overcoming of the fault(s). Example: a selfish person on the left becomes a sharing person on the right.

Adult Families

Read aloud the Holy Week events in Matthew, Chapters 26 and 27, and in Luke, Chapters 22 and 23. Pause after Luke 23:34, where Jesus forgives his persecutors while he hangs on the cross. Talk about a time when you found it very difficult to forgive or to ask someone's forgiveness. Do you find it more difficult to accept God's forgiveness, forgiveness from other people, or from yourself?

Snack time

In the spirit of fasting during Lent, omit the snack.

Entertainment

Act out the events of Holy Week and Easter with simple costumes and props. Everyone in the family should have a part to play.

Sharing

Share the meaning Lent has for you by completing this sentence: "Lent is a time when I ..."

Closing prayer

We thank you, Jesus, for this time of sharing. Thank you for sharing your life so fully that you gave it for us on the cross that we might have life eternally with you. Help us to ever rise again with you, to forgive as you forgave, and to love each other as you loved us. We praise you now and forever. Amen.

THE SERVANT'S ENTRANCE

Readings: Isaiah 50:4-7; Philippians 2:6-11; Luke 22:14-23:56

By Fr. Richard Murphy, O.P.

There is something special about this Sunday. It has two names, Palm and Passion Sunday. It is the beginning of what we call Holy Week, during which the sinless Jesus suffered and died for our sins. The story of man's redemption is the most extraordinary story ever told, and the climactic events of Holy Week move us tragely.

This is as it should be. In Jesus Christ the mighty promises of God recorded in the Old Testament were fulfilled in a manner far exceeding expectation. Jesus' earthly sojourn began with his birth from a virgin and, after a few short years (Luke would say "about 30"), died a shameful public death. A somber story in many respects, but there were other moments.

THREE TIMES, Jesus had predicted His death in Jerusalem at the hands of His enemies. The predictions fell on deaf ears, for there was a

strength about this Man that aroused enthusiasm and high hopes. People tried on occasion to make Him their king but with almost casual indifference He turned from what most men would gladly grasp.

Without fear, He approached the Holy City; it was Passover time and He wished to celebrate that feast there with His disciples.

For many Christian centuries, the events of the first Palm Sunday have been piously reenacted each year at this time under the benign guidance of the Franciscan Fathers. An enthusiastic procession begins on the eastern side of the Mount of Olives and starts down the slopes towards Jerusalem.

The participants carry olive branches (more easily obtainable than palm branches), and there is much singing and chanting of prayers. Crossing the Kidron Valley, the procession mounts upwards towards St.

Stephen's Gate, very probably the same gate through which Jesus entered the City.

THERE IS a decidedly homely touch about this, as there was about the actual entry into Jerusalem.

Although divine, Jesus eschewed the appurtenances of divinity (dignity, honor and glory) and instead emptied Himself, taking the condition of a slave, becoming man.

By assuming human nature in the sorry condition to which sin had reduced it, Jesus made Himself one with sinful man and became vulnerable to pain and death. He pursued the path of humiliation to a bitter end, emptying Himself upon the cross. This was, however, only a prelude to His glorious resurrection and recognition as Lord.

Isaiah speaks to us about the mysterious Servant of the Lord. The resemblance to Christ is truly remarkable. While doing the Lord's work, the Servant will be grossly in-

sulted, beaten, scoffed at. But he does not cringe nor does he waver; his help is the Lord.

The portrait of the ideal Servant of the Lord is highly evocative. The artist in Isaiah was influenced by his memories of the great men of Israel. Thus the Servant resembles Moses the Lawgiver who though meek was yet strong. He also resembles the great King David, the just but powerful ruler. Most of all, he is like Jeremiah the prophet, sensitive to insult and abuse yet unflinchingly courageous.

We remember, as we meditate upon the days of this Holy Week, that Jesus is a Lawgiver greater than Moses. He is Lord over a kingdom infinitely larger and greater than David's because it was-is a spiritual kingdom. And His willing suffering for the sins of others (we call this "expiatory and vicarious suffering") reveal Jesus to be the Redeemer of the world.

Alt Publishing Co.

Heresies abound in some devotions

Q. I am enclosing a booklet on devotion to the Flame of Love of the Immaculate Heart of Mary. After asking permission, I passed it around to two prayer groups. Our spiritual director told us it was all right but said we had to be careful of some devotions.

I have refrained from passing any more leaflets. Do you know of this devotion? Is it all right to share with others? (Ohio).

A. Some privately advanced devotions to Mary and other saints fall victim to two serious dangers; the booklet you sent is a classic illustration of both. They tread awfully close to outright superstition and they confuse the relationship between the saints—again including Our Lady—and Jesus himself.

Certain specialized forms of prayer have, of course, become accepted by long tradition in the church. Even these, however, must be understood correctly or they can sound as if we believe they involve some sort of magic.

Novenas are a good illustration. Nine days of prayer, as a sign of faith and expression of persevering trust in God's love for us, can be an excellent manner of laying our petitions, praise and thanksgiving before Our Lord. However, we do not attribute anything miraculous or automatic to the number nine.



BY FR. JOHN DIETZEN

The particular devotion about which you inquire is one of those which gets so wrapped up in supposedly pious specifics it becomes hard to distinguish from plain superstition.

We are told, for instance, that "families who keep the holy hour of reconciliation on Thursdays and

Hail Mary during November will free 10 souls from the place of suffering."

Another thing common to most of these unusual devotions is their eccentric fascination with purgatory.

There's simply nothing in Catholic tradition or teaching to give basis or credence to this brand of spirituality.

Even more serious, and clearly in contradiction to Catholic teaching, is the tendency to compare the mercy and love of Mary with that of Jesus, with Jesus coming out on the short end.

Some may remember the legend, repeated by some promoters of the rosary, that describes Mary using the rosary to lift through the back window of heaven those whom Jesus had rejected at the front door. On this the

infinite exemplar of whatever saving love she or any of the rest of us may have.

To even imply that she outshines him in mercy or compassion, and that if we're really in trouble she will do for us what he won't, only dishonors the Mother of Christ.

The Flame of Love pamphlet claims to be printed with permission of a diocese in Hungary. Given the disturbed circumstances of the church in that nation, one cannot know by whom, or under what circumstances, such permission may have been given.

I find it hard to believe that legitimate Catholic authorities anywhere would sanction such a garbling of Catholic teaching and spirituality.

'Such nonsense would be ludicrous if it were not that some Catholics really take it seriously.'

Fridays will receive a special grace through which I (Mary) will free a member of their family from purgatory within eight days, if only one of them keeps one day of fasting on bread and water."

Those who fast on bread and water on Mondays will, we are told, free the soul of a priest from purgatory. Those who say three Hail Marys "mindful of my Immaculate Heart's flame of love, will free one soul from purgatory, and those who say one

instigators of the Flame of Love devotion mince no words.

The cult derives from messages Our Lady allegedly addressed to six Hungarian children several years ago. The revelation includes the following!

"My children, my holy son's hand is prepared to strike down. It is difficult to hold him back. Help me! If you ask my Flame of Love for help, together we can save the world."

Such nonsense would be ludicrous if it were not that some Catholics really take it seriously. The errors, even heresies, in this kind of thinking are so numerous and complex one hardly knows where to begin.

Suffice it to say that Jesus is Mary's Savior as much as he is ours and that, as God, he is the source and

Q. My question is very urgent for our family. Our daughter had an abortion without my prior knowledge. She was raised a Catholic and now wants to be married in the church. Is this possible or is she excommunicated? (Delaware).

A. Under certain conditions your daughter could have been excommunicated for procuring the abortion, if she knew that an excommunication was attached to that sinful act.

It's unnecessary to explain details, however, because whether she was or not, when she was sorry for what she did wrong and received the sacrament of penance, she can assume that the priest dealt with any canonical problems at that time.

Once this happens she is a full-fledged member of the church and as free and capable of marrying in the church as any other Catholic.

(What sins must be confessed, and how to help children appreciate confession are among questions answered in Father Dietzen's new free brochure on the sacrament of penance. Available by sending a stamped self-addressed envelope to Father Dietzen; Holy Trinity Parish; 704 N. Main St.; Bloomington, Ill. 61701.)

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TUNED IN

Conversations with my TV

It has been a while since I last talked to my TV set and I had some pressing matters to discuss. So I flipped that special switch which eliminates all programming while bringing in the voice of the set. Here is what we discussed:

Me: Good evening, TV. Long time, no see.

TV: "No see?" Are you kidding? You see me more than you see your priest, doctor, mother or toes.

Me: Any more waistline jokes, even subtle ones, and I cut your power.

TV: Okay, okay. Can't take a little humor, huh? Touchy today, huh?

Me: Yes. I'm a little miffed.

TV: That's what I like about you. You still use words like "miffed." You're not getting older; you're getting senile. . . Take it easy; leave that switch alone; I'll be good.

Me: I doubt it. That's why I wanted to talk to you. You haven't been good lately. When people ask me what's good on TV, I shrug my shoulders and say, "Not much." Have you taken a look at yourself lately?

TV: What am I? Double-jointed in the eyes?

Me: Well, believe me. You cannot take any bows for "Mama's Family" or "Teachers Only." The first is just horrible. It keeps bringing Carol Burnett on as a guest in hopes that she will draw an audience. They never thought of trying humor, good acting, intelligence or genuine emotions. "Teachers Only" is probably the foulest show I've seen in recent weeks.

TV: That means you don't watch "Madame's Place."

Me: No, thanks. An oversexed puppet I don't need.

TV: I'll bet Madame's first two names are Mary Annette. Get it? Marionette?

Me: Even that's funnier than "Mama's Family" or "Condo." You seem to be taking my depression rather calmly. Usually, you get all static-y when I criticize you.

TV: Not this time. You see, I know about TV trends.

Me: What about them?

TV: They're like itches.

Easter specials will air locally

Television and cable stations throughout South Florida will air two of Father Patrick Peyton's Family Theatre Productions during Holy Week and Easter Sunday.

Narrated by the late Princess Grace of Monaco, "The Seven Last Words" stars the London Players dramatizing Christ's crucifixion and operatic star Cecilia Gasdia singing Gounod's "Ave Maria" with Michelangelo's "Pieta" as a backdrop.

"The Greatest Mystery," also narrated by Princess Grace, focuses on how Easter is celebrated around the world, including visits to the Shrines at Lourdes, France and Fatima, Portugal. Petula Clark and Ireland's musical group, the Chieftains, also take part in the program.

The shows will air as follows:

"The Seven Last Words"

● Selkirk Cable, Fort Lauderdale, today, March 25 at 7 p.m. and March 29 at 9 p.m.

"The Greatest Mystery"

● American Cable, Pompano Beach, April 1 at 1:30 p.m. (Also, Real to Reel at 1 p.m.)

● Selkirk Cable, Fort Lauderdale, April 1 at 7 p.m. and April 5 at 9 p.m.

● Selkirk Cable, Hallandale, April 1 at 2:30 p.m. and 9 p.m.

● Storer Cable, Hollywood, April 3 at 9 a.m.

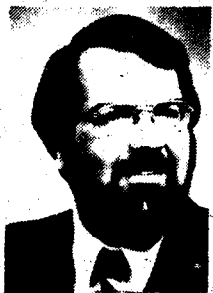
● Storer Cable, North Dade, April 1 at 5:30 p.m.

● WPTV, Channel 5 in West Palm Beach, April 2 at 7 p.m.

● WTVJ, Channel 4 in South Florida, April 2 at 2 p.m.

Me: You're telling me.

TV: No, I don't mean they are pests and bothers. Some are; some aren't. I mean that TV trends come around every seven years.



BY
JAMES
BREIG

Me: How so? I haven't noticed any big changes every seven years.

TV: You wouldn't because the changes are subtle. But I've been around. It's easy for me to spot when the shift begins. The trends overlap and there are occasional divergences from them, but, in general, they last seven years and pass on.

Me: For example?

TV: I'll take you through the history of TV, if you like. We'll begin in 1948, the year Milton Berle had his first comedy show. And that's the trend: live programming.

Me: Big trend. That was all they could do.

TV: No, they could also run film, but the most popular shows were live. From 1948-54, you had the debuts of Sid Caesar, U.S. Steel Hour and all the other live programs which made that era so memorable.

Me: You're wrong already. Perhaps the most memorable show of the time was "I Love Lucy"—on film.

TV: Ah, but *live* on film. It was shot with an audience present, using many cameras. It was a revolutionary technique which was lost to TV until it was resurrected almost 20 years later. So again: the stress was on live shows, immediacy, success or failure before your eyes, the pressure of time.

Me: Okay, suppose I agree. What was the next trend?

TV: From 1955-61, you had the debuts of "Gunsmoke," "Maverick," "Bonanza," "Naked City," "The Untouchables," "M-Squad," "Wyatt Earp" . . .

Me: Okay, okay. The trend was—

TV: —shoot-em-ups. Westerns and detectives. Violence, action. Everything was on film, so the excitement came in the storyline. So it's obvious what the 1962-68 trend

would be: escape and fantasy. People needed a breather and they took it through "My Three Sons," "The Brady Bunch," "Family Affair" and other escapist shows. Even the westerns ("Wild, Wild West") and adventures ("Batman") were fantasies.

Me: That brings us to 1969-75 and I know what the trend was then. Relevance.

TV: "All in the Family," "M*A*S*H," "Maude," "Family" and so on. People were ready to let me give them something meatier. The characters were deep, the plots were challenging, the topics were controversial.

Me: So it was natural that the next trend would be a reaction.

TV: You're catching on. 1976-82 brought the jiggle programs like "Three's Company" and "Charlie's Angels."

Me: Wait a second. 1982, you said. That means—

TV: Right! This fall, get ready for another trend. Maybe a reaction to jiggle.

Me: Is this science or wishful thinking?

TV: Tune in and find out. Signing off.

Jerry Lewis worth watching in 'King'

● 10 TO MIDNIGHT—R,O

Charles Bronson plays a police sergeant who takes things into his own hands when legal niceties get in the way of meting out justice to a crazed killer. Violence, nudity and graphic sex make this thoroughly objectionable, and the U.S. Catholic Conference has classified it 0—morally offensive.

● THE KING OF COMEDY—PG, A-II

Robert DeNiro and Jerry Lewis

CAPSULE REVIEWS

star in this interesting, off-beat film. Lewis gives a fine, restrained performance and it is good to see him in a halfway decent movie again. DeNiro is less successful, but the

fault lies more with the script than with his acting. Despite its numerous shortcomings, and an attempted seduction scene both comic and menacing but done with restraint, the U.S. Catholic Conference has classified it A-II, adolescents and adults.

● TRENCHCOAT—PG, A-II

This latest attempt of the Disney

studio to refashion its image is a comedy mystery about a would-be mystery story writer (an unlucky Margot Kidder) who runs into all sorts of nasty people during a vacation in Malta, and it is a total disaster in which Robert Hays is also trapped. Some moderate violence and a few mild vulgarities make it A-II, adults and adolescents.

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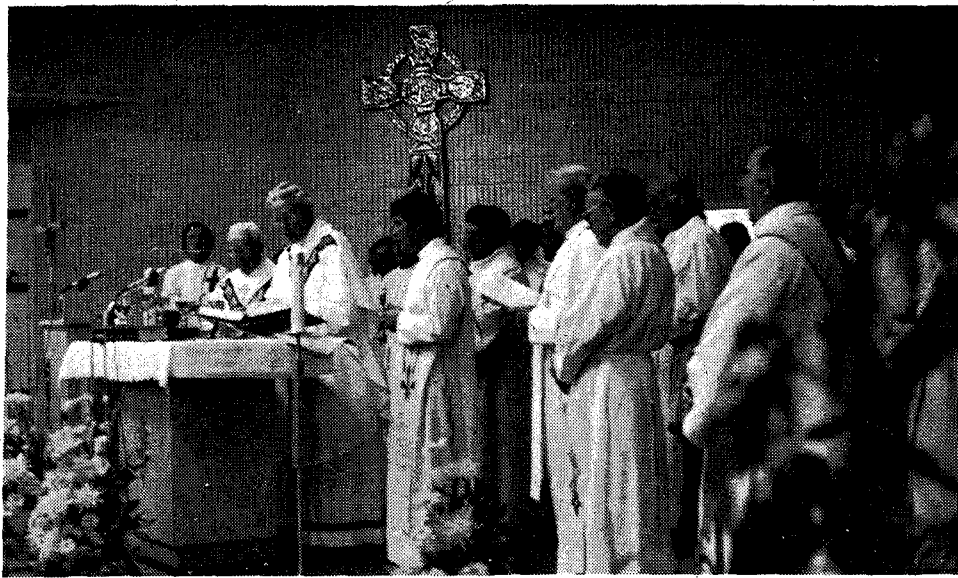
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Archbishop Edward A. McCarthy celebrates mass at the new Our Lady of Mercy church.

Our Lady of Mercy dedicated

Dedication Ceremonies for Our Lady of Mercy Church in Deerfield Beach took place on Sunday, February 26th at the 11:00 A.M. Mass with Archbishop Edward A. McCarthy officiating. An estimated 700 parishioners, friends and visiting clergy attended the ceremony.

Our Lady of Mercy Church was established in 1974. A store space in a shopping plaza served as the chapel for the parish from its beginning. Father Michael A. Reilly Pastor since 1980 pointed out the healthy stride in parish growth that necessitated the parish to build its own complex.

The new 8500 sq. ft. complex

serves as the parish center providing usable space for Sunday Liturgy (seating 500 worshippers). In addition there is a small chapel for the Blessed Sacrament Respository and is used for daily Mass, small weddings and funerals, special liturgies, devotions and quiet meditation. Additional rooms include CCD office, small meeting rooms and a large hall which can be utilized for a multitude of functions.

Morton L. Fishman designed the master plan; following his sudden death, Mr. Richard SanGiovanni of West Palm Beach executed the completion of the plans. Sal Pagliara Builders was the general contractor.

Sr. Margaret Farrell

Sister Margaret Farrell, O.P., the former Margaret Rose Farrell of Detroit, Michigan, died March 18, 1983 at Maria Health Care Center, Adrian, Michigan. She was sixty-nine years of age and in the forty-ninth year of her religious profession as a member of the Adrian Dominican Congregation.

Sister Margaret devoted over thirty-eight years to elementary teaching. In California she taught at Holy Cross, Santa Cruz; in Arizona at St. Anthony, Casa Grande; in Florida at St. Patrick and St. Joseph, Miami Beach; St. James, Miami; St. Rose of Lima, Miami Shores; Our Lady of Lourdes, Melbourne; St. Ann, West Palm Beach; St. Anthony, Ft. Lauderdale; St. Matthew, Jacksonville; in Illinois at St. Kilian, Chicago; St. Edmund, Oak Park; in Michigan at St. Agatha and Our Lady Gate of Heaven, Detroit; St. Paul, Grosse Pointe Farms; St. Paul, Owosso; Our Lady of Sorrows, Farmington; St. Lawrence, Utica.

In 1972 Sister Margaret changed

from teaching to that of pastoral work among the aging and infirm. She continued in this ministry until failing health brought her to Maria Health Care Center in 1982.

The Wake and Office for the Dead was held at the Motherhouse on Sunday, March 20, 1983. The Liturgy of the Resurrection was celebrated on Monday, March 21, 1983 at 11:00 o'clock in Holy Rosary Chapel. Burial is in the Congregation cemetery.

Dinner to aid Dominican poor

The Parish of St. Catherine wishes to invite all to a Spagetti Dinner that will benefit the poor children of Cienfuegos, Dominican Republic, on Saturday, March 26th at 8:00 pm in the Church Hall (9200 S.W. 107 Avenue).

Donation \$5.00 per person includes the main dish, salad and bread.

For tickets and additional information you may call Christian & Pat Schmitt - 596-9372 or Fernando & Nora Correa - 596-5825.

Pastoral institute formed by Barry, St. Pete diocese

MIAMI SHORES — For the first time in Florida, a Pastoral Institute has been established. Sister Jeanne O'Laughlin, O.P., Barry University president, and the Most Rev. W. Thomas Larkin, bishop of the Diocese of St. Petersburg, ratified the joint venture on Friday, March 11, 1983 at the Diocesan Convention in St. Petersburg.

The Pastoral Institute will provide instructional programs to foster personal development and encourage leadership among lay ministers in the Diocese of St. Petersburg.

The idea of such an institute originated with Sister Gertrude Anne Otis, CSC, Barry University chair of religious studies, and Sister Jeannette Stang, Diocesan director of religious education.

The formal agreement was developed by Father James Russo, director of Lay Ministries in St. Petersburg, and Dr. Andre Cote, Barry's dean of the School of Arts

and Sciences.

Coursework is to begin no later than January 1984 at both the undergraduate and graduate levels. Barry University will exercise a controlling role in the approval of curriculum, faculty and academic policy. The St. Petersburg Diocese will be responsible for the development and supervision of Institute programs.

Dean Cote will approve all faculty appointments at the institute. Faculty from Barry's staff will teach two courses each year.

The Pastoral Institute will cover the salary of the director, faculty, promotion costs, office expenses and library development. Barry University will collect application, registration and credit fees.

Dean Cote said, "This joint venture will add an invaluable dimension to the role of Barry University in Catholic higher education in South Florida."

Regional seminary sponsors alcoholism seminar

St. Vincent de Paul Regional Seminary is sponsoring a workshop on Alcoholism. "Alcoholism: Everybody's Ministry", on Tuesday, Wednesday, and Thursday, April 5, 6, 7, 1983 from 9:30 A.M. to 3:30 P.M. at the seminary, 10701 South Military Trail, P.O. Box 460, Boynton Beach, Florida, 33435.

This workshop will be conducted by Sister Theresa Del Genio of St. Victor's Church, Calumet City, Illinois, and Rev. Bill Stenzel of Holy Rosary Church, Chicago, Illinois. Both are highly experienced in this ministry themselves and in giving the workshop to others. Their desire in presenting this seminar is to share their ministry with you, not to make you alcoholism professionals, but simply to provide the basics. You will encounter alcoholism often in your ministerial activity. A lack of knowledge about this epidemic problem incapacitates those in parish ministry and can frustrate a caring person who can't help.

The workshop will cover four separate subtopics. 1. The Disease Concept of Alcoholism: Stages of Progression, Alcoholic Abuse-Alcoholism, and Medical Complications. 2. The Family Disease Concept: Phenomenon in Family Members, Children, Spouse, Ramifications in the lives of family members both now and in the future. 3) Ministerial Encounters with Alcoholics and Members of Alcoholic Families: office calls, school, counseling, social events, hospital calls, funeral ministry, etc. 4) Ministerial Technique: resource referral, self-help groups, treatment facilities, outreach, intervention, and prevention.

There will be a charge of \$20.00 per person for the complete three day program which includes lunch each day. For anyone desiring overnight lodging there will be a charge of \$20.00 per night. To register for the workshop contact Fr. Robert Baker, St. Vincent de Paul Regional Seminary at the address given above.

St. Paul performs Godspell

Last year St. Paul of the Cross Church in North Palm Beach put on a production of "Jesus Christ Superstar" in the church. The turnout was so great that it was decided to take "Superstar" "on-the-road."

St. Paul of the Cross has decided to keep up the tradition this year. This time they're doing "Godspell" - same

place; same time. It will be performed in the church on the weekend before Easter.

The dates of the show are March 24th thru 27th at 8 p.m. in the church. The address is 10970 State Road 703, North Palm Beach. For more information please call 626-1873.

It's a Date

Bazaars

The Boystown of Florida will hold a rummage sale on March 26th from 9 a.m. to 3 p.m. at 11400 S.W. 137th Ave. in Miami. No ordinary bazaar, the sale will include boats, cars, pianos, furniture, and clothes.

The Women's Club of St. Joseph's Church, Miami Beach will hold its Spring Bazaar On Saturday, March 26th from 10-5 and Sunday, March 27th from 10-2. New and used items will be featured. Public invited.

Singles-Divorced Widowed

The North-South Dade Catholic Singles Club and the Dade Catholic

Singles Club will play softball on March 27th at 2 p.m. at Ponce Jr. High at 5801 Augusto Ave. and S. Dixie Hwy. For more information call Brian 441-0594 or Paulette at 895-4734.

St. Juliana's Separated and Divorced Support Group invites you to join our group for several inexpensive plays in Palm Beach County. For detailed information, please call Sylvia 832-0887 or Betty 655-4653.

Potpourri

The St. Boniface Women's Club is sponsoring a card party in the parish hall, 8330 Johnson St., Pembroke Pines, Fla. 33024, on March 29th at 7:30 p.m.

The Miami Regia of the Legion of Mary will hold its annual Acies ceremony for active and Auxiliary members on Saturday, March 26, 1983 at St. Mary's Cathedral. Main celebrant for the special 10:30 AM Mass will be Archbishop Edward A. McCarthy. Members of the Regina Pacis Spanish Curia and of the South Dade Curia will also participate. For the members in Broward County the Acies ceremony will be held on Friday, March 25, 1983 at Our Lady Queen of Heaven Church starting at 7:00 PM.

St. Kieran's Parish, adjacent to Mercy Hospital, will be showing the movie "Brother Sun, Sister Moon" about the life of St. Francis on March

25th at 8 p.m. on March 26th at 8 p.m. and on March 27th at 1 p.m. Open to all.

The Joyful Noise Ensemble will perform THE WITNESS Sunday, March 27, 1983 at 2:30 p.m., in the Social Hall, St. Ambrose R.C. parish, 353 S.E. 12th Avenue, Deerfield Beach. Admission Free.

St. Kieran's church will conduct Sunrise services at the bay on Easter Sunday, April 3. St. Kieran's is located on Mercy Hospital grounds at 3607 South Miami Avenue. Everyone is invited to attend.

The third Women of Light Catholic Bible Brunch will be held on Saturday, March 26th at the Marriott Hotel, Fiesta Grande Ballroom. The Marriott is located off of I-95 in Miami at 1201 N.W. 42 Avenue. The time is 9:30 - 11:30 a.m.

St. Maximilian's life good reading

A MAN FOR OTHERS, by Patricia Treece. Harper and Row (New York, 1982). 198 pp., \$12.95.

Reviewed by Father Charles Dollen NC News Service

Quite a number of biographies of St. Maximilian Kolbe are now in the market, but if you can only afford one, this is it.

Patricia Treece has taken a novel approach to this saint by describing him and his works in the words of people who knew him. These may be an aunt who saw nothing remarkable in a six-year-old boy or an effusive co-

worker in Japan.

His desire to give his life for Christ as a martyr urged him into foreign missionary work. His success in Japan certainly helped prepare him for the "bare bones martyrdom" of Auschwitz.

BORN Raymond Kolbe in 1894 in southern Poland, a subject of the Czar of All the Russias; his early formative years were pretty much those of a turn-of-the-century peasant. His only chance for an education came with his entrance into a Franciscan seminary.

After ordination he was soon plunged into the world of church journalism. It seemed as if he were born to the media and he kept expanding his vision.

His arrest, detention and death in the concentration camp are well documented and the author has gone to great length to obtain eye-witness accounts.

These with the many fine photographs in the book make this a most successful biography. It can be recommended for spiritual reading and for all parish libraries.

Our Lady of Mercy bus service

Metropolitan Dade County Transit Agency has announced special Sunday Bus Service to Our Lady of Mercy Cemetery, effective March 13, 1983. Bus Route 97 on N.W. 107th Avenue will go from the Miami International Mall (N.W. 107 Avenue & 12 Street) to Our Lady of Mercy Cemetery (N.W. 114 Avenue & 25 Street).

This Special Bus Service is on Sundays only. The bus leaves the Miami International Mall for the Cemetery every hour beginning at 12:30 p.m. to 4:30 p.m.

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Thanks to Jesus, Mary & St. Lazaro for favors rec'd. Publication promised. J.A.S.

Thanks to St. Jude for prayers answered. Publication promised. FRANK

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. Dorothy & Diana

Thank you Jose Gregorio Hernandez for favor rec'd. Publication promised. E.P.H.

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CONFIRMATION

Tells youth they're needed

By David Gibson
NC News Service

The time of confirmation was approaching. The teen-agers who would be confirmed were finishing up their letters to the bishop, telling why they wanted to be confirmed, what confirmation name they had chosen, how they had prepared for the sacrament.

Some wrote brief letters. Like many people today, they were hardly comfortable with writing a letter to anyone.

One boy, however, wrote a long letter. It seemed to come straight from the heart.

First he told about himself, his age, the sports he enjoyed, where he went to school. Then he told the bishop he was glad he was a Catholic and intended to remain one. I knew those words were sincere, because he had astonished me with the same direct statement on another occasion.

THE BOY'S LETTER explained that he had thought about his confirmation for a long time. In fact, he had chosen a year earlier to delay his confirmation. But now he was sure he was ready.

Then the boy wrote that he liked going to the Mass. But, he added, few of his friends felt the same way.

That message jumped off the page. It struck me then that this boy received little peer-group support for his confirmation. Perhaps many of his friends wouldn't even know he had taken the step, or that it reflected a real decision on his part.

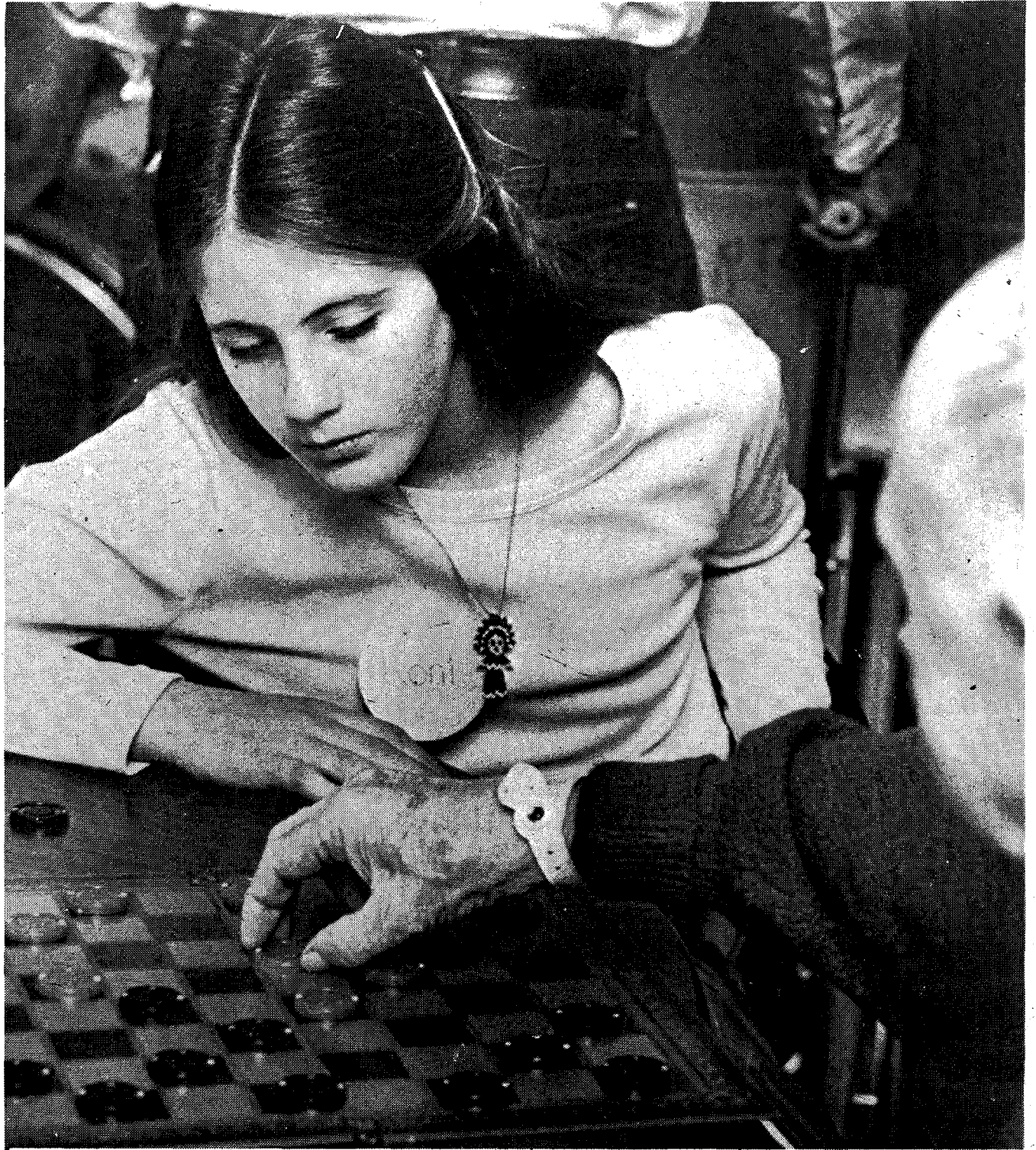
It hit me then how much we ask of young people when we invite them to be confirmed, and how much they sometimes give in response.

I've only spent two years as a parish confirmation catechist. But I've taught in other religious education settings. And I can tell you that confirmation preparation — and the sacrament itself — represent a special kind of encounter with youth.

SINCE THE CHURCH really asks something of those who will be confirmed, they tend over a period of months to reveal much of themselves, their potential, their confusion, their determination — whatever. Teachers and parents get to know them much better as the process unfolds.

Another reason this entire process represents such a special encounter is that it offers an opportunity for the Christian community to tell its youth how valuable they are.

Young people preparing for confirmation often are asked to undertake a service project. Many choose a project that helps out the parish community directly. Others choose projects that serve people who are lonely, ill, handicapped or



A teen-age girl plays a game of checkers with a man in a home for the elderly. In preparation for confirmation, each candidate takes on a project of service to the church or community. (NC photo)

Often as teen-agers begin a service project, they question its value. But as the months unfold, many opportunities are presented for talking over the project's worth, the real needs the teen-agers are meeting.

important, important enough for the Spirit of God to take a direct interest in being with you. Your talents — whatever they may be — are good, and necessary in our parish community and in the community at large."

The sacrament itself affirms the value of the person who is confirmed. it says: 'Your life is important enough for the Spirit of God to take a direct interest in being with you.'

simply in need of the young person's assistance in some way.

"In need of the young person's assistance." Those are important words. With any luck at all, the teen-agers begin to realize that they are genuinely needed, their talents are valuable.

THOSE BECOME opportunities to talk over the tremendous worth and value of the teen-agers themselves. This can be one of the most positive aspects of the preparation.

The sacrament itself affirms the value of the person who is confirmed. It says: "Your life is

Now, who wouldn't like to be told that? Young people, especially, need to hear it again and again.

It is intriguing to me that confirmation offers an opportunity to say it well.

By Father John Castlot
NC News Service

Prophet of exile

A sensitive young priest named Ezekiel and King Jehoiachin were among the exiles Nebuchadnezzar sent from Jerusalem to Babylon in 598 B.C. Ezekiel was to become a most important figure.

The Israelite exiles were beset by any number of tensions:

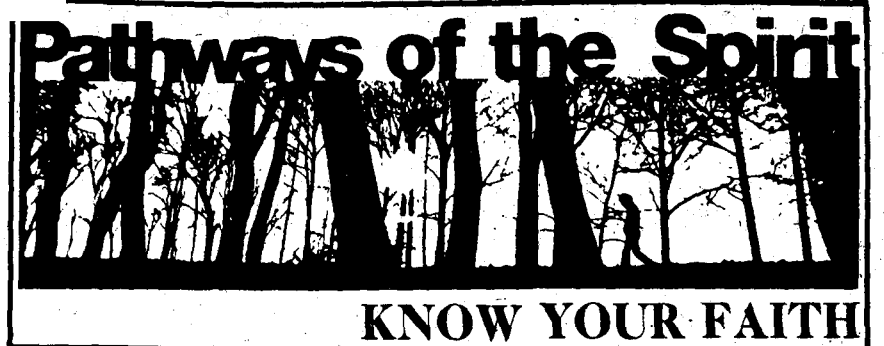
Should they settle down in the land of exile or sit tight and wait for an eventual return to Judah?

Should they believe the prophets who foretold the coming destruction of Jerusalem or place their hopes in the new anti-Babylonian bloc which their king was forming with Egypt?

It is amazing how the Jews' foremost representative, Ezekiel, the prophet of the exile, reflects



Confirmation, baptism and the Eucharist are the three sacraments of initiation in the Catholic Church. At confirmation, those being confirmed have an opportunity to make promises for themselves.



What is confirmation?

By Katharine Bird
NC News Service

The church's goal in confirmation preparation is to lead candidates to the point of saying with conviction: "Yes, I want to live out my commitment as a Christian and I'm willing to do it," said Father Ronald Amandolare in a recent interview.

"The hope is that candidates will approach the sacrament with a better understanding of the traditions of their faith and of the commitment they are undertaking," he added.

Father Amandolare is the pastor of St. Paul's Church in Clifton, N.J., and executive secretary of the Evangelization-Education Office in the New Jersey Diocese of Paterson.

In 1983, after five years of consultation and study, the Paterson diocese published guidelines for confirmation that call for a two-year preparation period and conferring the sacrament in most cases to juniors and seniors in high school.

IN TALKING with people about confirmation, Father Amandolare stresses that confirmation, baptism and the Eucharist are the three sacraments of initiation in the Catholic Church. He then recalls that at baptism, parents and sponsors make certain promises for infants.

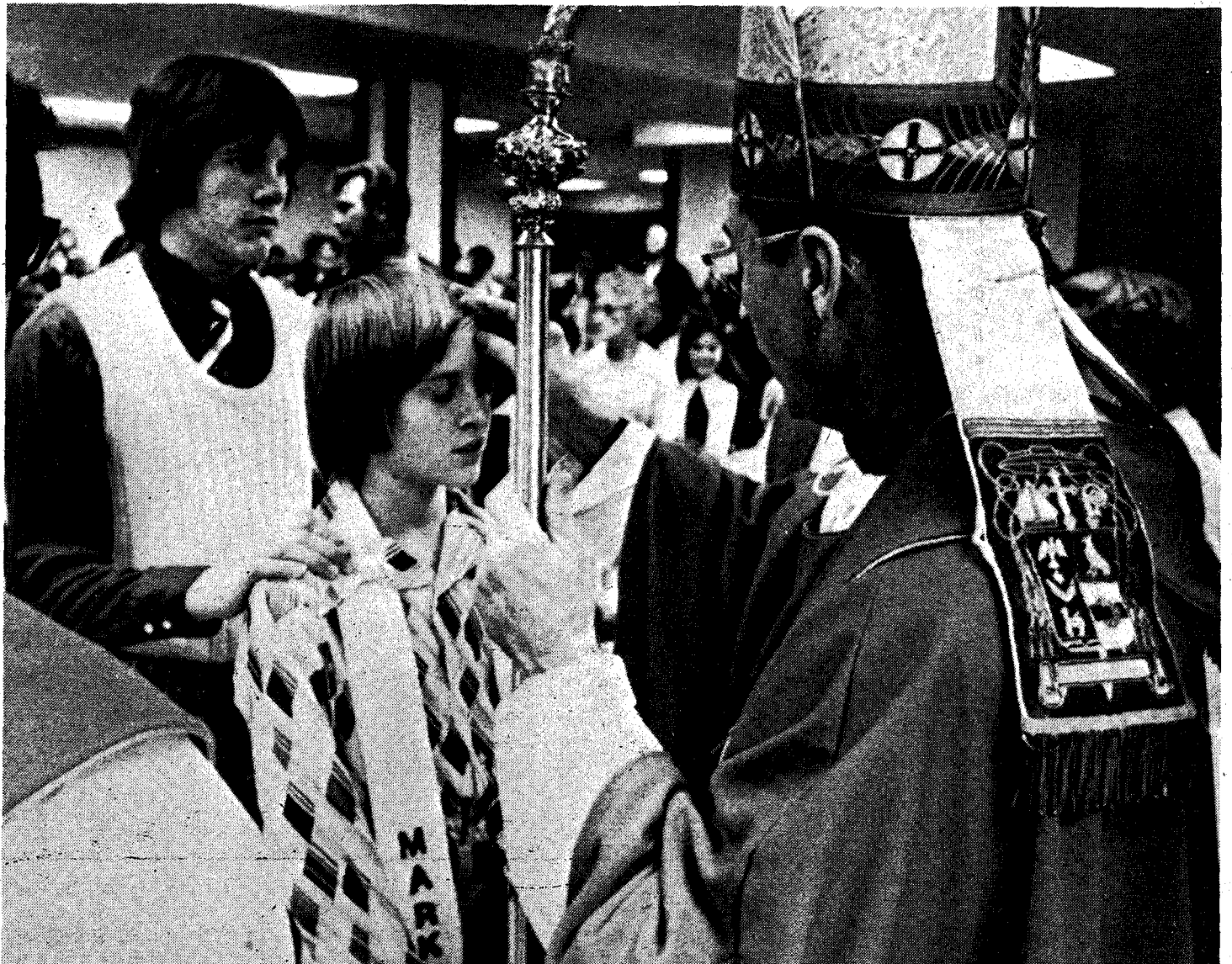
At confirmation, on the other hand, those being confirmed have an opportunity to make promises for themselves, the pastor said.

Juniors and seniors in high school are in a good position "to make a decision" to live as Christians, Father Amandolare observed. Many already are making other decisions, such as selecting the college they will attend, based on vocational preferences.

When the time for confirmation arrives, a parish pastoral team helps teen-agers assess their readiness for the sacrament.

Father Amandolare commented that "preparation is key" in implementing the policy in the Diocese of Paterson. Therefore a careful educational process is being planned to explain the rationale behind the program and what the diocese hopes to accomplish.

Under the previous guidelines, students were confirmed during the eighth grade. Raising the age for confirmation has caused some



The sacrament of baptism most frequently is chosen for us by parents when we are infants and far too young to make decisions for ourselves. The sacrament of confirmation, however, comes of our own choosing, usually at an age when we are beginning to make many decisions for ourselves. (NC photo)

parents to feel apprehensive, Father Amandolare said. A few have expressed concern that changing the age for confirmation will mean the loss of some students altogether; that some students will decide not to be confirmed at all. Sometimes, too, people consider confirmation a

He tells parents and students that confirmation is... a new beginning rather than the end of something.

fitting climax to elementary education.

IN ADDRESSING parents' concerns, Father Amandolare explains the diocese is trying to "get away from the idea of confirmation as an

end."

He tells parents and students that confirmation is "another aspect of faith growth," a new beginning rather than the end of something.

In order to emphasize continuity between grade and high school religious education, students will be enrolled in confirmation preparation before leaving elementary school. In addition, youth ministers will concentrate on helping students make the transition from elementary school to being involved in the parish on a high school level.

Father Amandolare also tries to reassure parents that even if some students choose not to be confirmed in high school, that isn't necessarily the end of the story. He told of one couple's experience with a daughter and decided she wasn't ready for confirmation in high school.

IN COLLEGE, however, the student's contacts with the Newman Center taught her some valuable lessons on the concept of Christian service. "Confirmation is geared to service," the priest continued, and the student eventually asked for confirmation.

Under the guidelines in Paterson, a sponsor chosen by the parish will journey with each group of 12 students during the two-year period of preparation. Each teen-ager will choose a confirmation godparent.

Choosing sponsors will be a "hard task," Father Amandolare said. For they need to be "mature in their faith and able to relate to youth and to instruct them in the faith."

Sponsors also will need to be models of what the Christian life is all about, he concluded.

these same tensions in his very personality. This may explain his strangeness, for he is a strange person.

EZEKIEL is so full of surprising contrasts that one would almost be tempted to describe him as a split personality - if one could do so without implying that he was psychotic, for he was nothing of the sort.

Ezekiel was a priest and prophet, a fiery preacher and a coolly careful writer, a herald of ruin and salvation and also an ecstatic mystic and exact mathematician. He was a dreamer and realist, impassioned and calm, severe and sympathetic.

Chosen by God to guide his people at a time when their destiny was in the balance, Ezekiel fit the bill perfectly.

He was first of all, a priest. In his visions and sermons he is constantly referring to his beloved

temple, which he knows like the palm of his hand. In his dreams of a restored Jerusalem, Ezekiel centers attention on an ideally rebuilt temple, for which he draws an almost boringly detailed blueprint.

EZEKIEL also was a theologian. Especially prominent is his notion of God as transcendent and sublime, for removed from everything earthly and profane, totally other.

The vision with which Ezekiel was favored at the beginning of his ministry was absolutely overwhelming. It was well calculated to impress upon him even more forcefully than before his conviction that, in Yahweh's eyes, he was just a "son of man," that is, an earthly mortal.

Rarely does Ezekiel speak of God with the tenderness of the prophets Jeremiah or Hosea. For Ezekiel, God is transcendent and yet present and active everywhere. Ezekiel stresses this. It

gives his theology its special flavor.

Ezekiel's ministry may be divided conveniently into two phases, taking the fall of Jerusalem as the dividing point. This is not just a distinction of two periods of time, but of two quite different situations. The attitude of the exiles changed drastically when the news of the devastation of their homeland reached them.

THE PROPHET'S message was influenced by the people's attitudes. So, at first he had to allay their false hopes by stressing the stark reality of the coming disaster.

Later, he had to lift his people from the slough of despondency into which the catastrophe plunged them. He had to guide them in preparing for the future he knew Yahweh had to guide them in preparing for the future he knew Yahweh had in mind.

Ezekiel responded admirably to both situations.

Surprise, surprise with Atari

**Video hero
coups Atari
for his
generous
act
(It sure
beats an
Easter egg)**

By Brian Baker

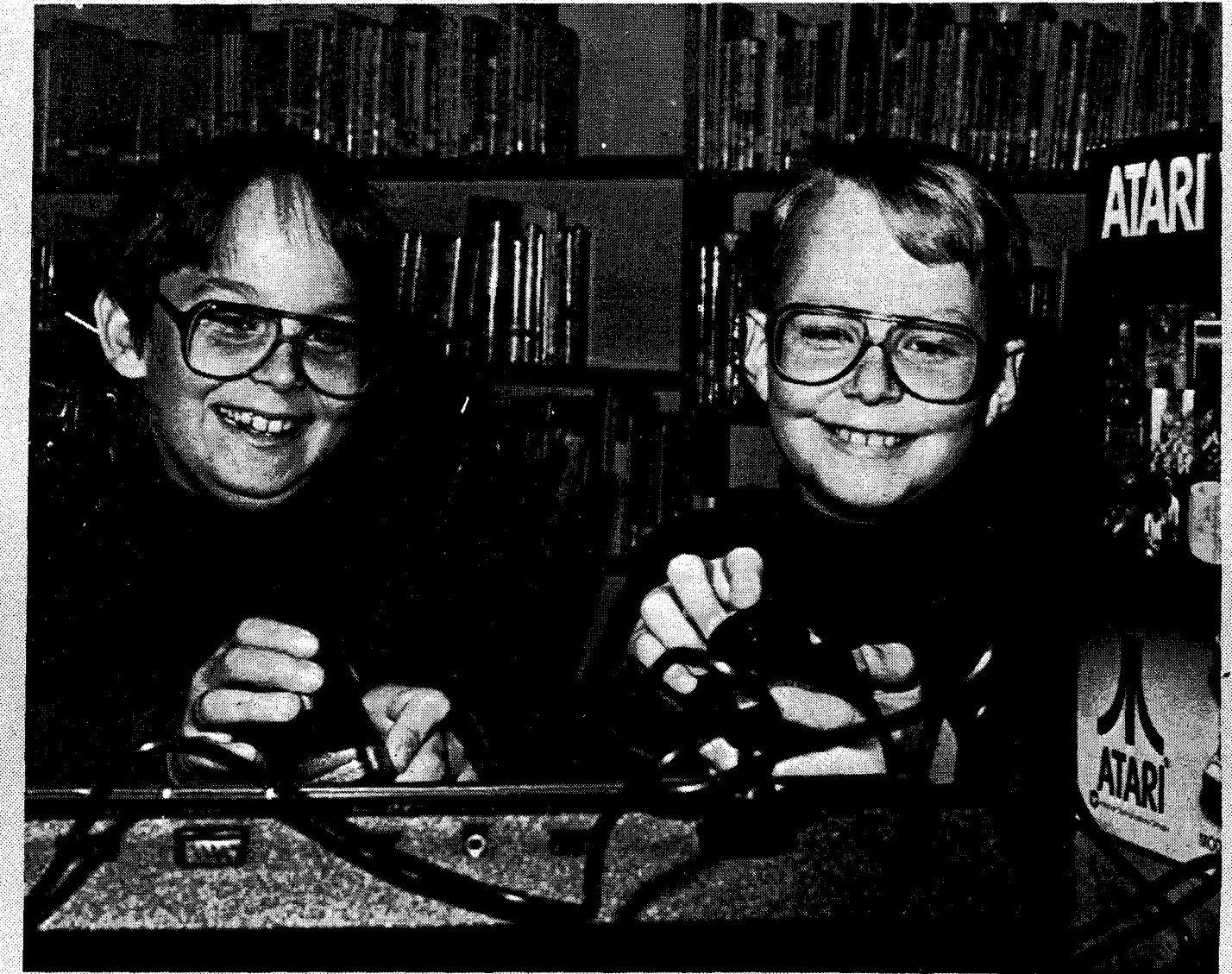
GLENN FALLS, N.Y. (NC)—Surprise. Surprise. There's one after another at St. Alphonse School.

FIRST A fifth grader declined the Atari video system he had won in a fundraising drive. Then someone donated an Atari so the boy could have one anyway.

At the end of a recent fundraiser for the school, the student, Andre Delvaux, decided to make his sacrifice after hearing that money for the school was tight. He earned the Atari by selling the greatest amount of fruit for the school.

IN A STORY in The Evangelist, newspaper of the Diocese of Albany, N.Y., Andre said, "The school needs the money more than I need an Atari." Yet the system was one he had hoped to get for Christmas but did not.

His younger brother Eric, 9, and



A PRIZE AFTER ALL - Andre Delvaux, left, fifth grader at St. Alphonse School in Glenn Falls, N.Y. after working hard selling citrus fruit to win an Atari video system and then turning it down, wound up getting one after all courtesy of an anonymous donor. Andre, who had refused the prize saying "the school needs the money more than I need an Atari," tries out a video game with his brother Eric, 9, on his surprise prize. (NC photo)

his schoolmates disagreed with Andre's action.

"I thought he was crazy," said Eric.

But the second surprise has Eric and other students at St. Alphonse thinking that Andre might be on to

something after all. On March 14 Andre received a new Atari game which a reader of the Evangelist had donated.

THE ANONYMOUS donor is a member of the Cursillo group in the Albany Diocese. After reading the

article about Andre's decision, the man purchased an Atari and asked the newspaper to deliver it to the young student.

"Tell him 'Happy Easter' for me," said the man, who has children of his own, including one Andre's age.

Ah, sweet mystery!

By Hilda Young
NC News Service

A TV evangelist the other day tried to make the point that there is a little mystery in our lives.

I thought about it for a while and finally decided there are a lot of mysteries in my life, but I'm not sure what they had to do with religion.

For example, which armrest in a theater is yours? Or which direction do you turn first at a church during the Sign of Peace? What if everybody turned the same direction at the same time?

WHEN YOU'RE in the 10-items-or-less line, do you count three heads of lettuce as one item or three? What about a six-pack of soda?

How can a tube of toothpaste be almost gone in three days, but you can squeeze paste from a flat tube for weeks? What is it about driving alone that makes you think you could have made it as a professional singer?

Explain the relationship between lying down to catch a three-minute nap and the telephone ringing.

HOW CAN a 12-ounce bag of potato chips produce 16 ounces of crumbs?

Why can't 10-year-olds hear you when you yell at them, while they awake from a sound sleep at the sound of a spoon dishing ice cream?

Why does modern medicine use computers and advanced technology, though modern dentistry still depends on a dull drill and a crochet hook?

What was the reason they made a dime smaller than a nickel and a penny?

BY WHAT law of nature do my children catch the flu the moment my husband steps aboard a plane for another city?

Where are the 3,000 pens and pencils I have placed by the phone notepad during my adult life?

I do agree with that preacher, though, that life would be dull without mysteries. For example, how am I going to thaw a meat loaf in 20 minutes for dinner?

the Saints *by Luke*

ST. HUGH of GRENABLE



BORN AT CHATEAUNEUF, FRANCE, IN 1052, HUGH BECAME A CANON OF THE CATHEDRAL IN NEARBY VALENCE THOUGH HE WAS A LAYMAN. HE BECAME AN AIDE OF BISHOP HUGH OF DIE AND WAS ACTIVE IN THE BISHOP'S CAMPAIGN AGAINST SIMONY.

WHILE ATTENDING A SYNOD AT AVIGNON IN 1080 TO DISCUSS THE PROBLEMS BESETTING THE VACANT SEE OF GRENABLE, HE WAS ELECTED BISHOP OF THAT SEE. HE WAS ORDAINED BY THE PAPAL LEGATE AND CONSECRATED BY THE POPE. HUGH AT ONCE SET IN MOTION PLANS TO REFORM THE SEE, DENOUNCED SIMONY AND USURY, RESTORED CLERICAL DISCIPLINE AND CELIBACY AND REBUILT THE EMPTY DIOCESAN TREASURY.

DISCOURAGED BY HIS LACK OF PROGRESS, HE BECAME A BENEDICTINE AT CHAISE-DIEU ABBEY BUT WAS ORDERED BACK TO HIS SEE BY GREGORY VII. HUGH REPEATEDLY TRIED TO RESIGN THE SEE BUT EACH TIME THE POPE IN OFFICE TURNED DOWN HIS REQUEST.

HUGH WELCOMED ST. BRUNO AND HIS COMPANIONS, GAVE THEM THE LAND ON WHICH THE GRAND CHARTREUSE WAS BUILT AND ENCOURAGED THE ORDER. HE DIED ON APRIL 1, 1132, AND WAS CANONIZED TWO YEARS LATER BY POPE INNOCENT II. HIS FEAST IS APRIL 1.