

*'Amen, I say to thee, this day thou shalt be with me in paradise'*

The Crucifixion of Jesus on Good Friday is solemnly enacted by Catholics in an elaborate production each year. More in centerfold. (Voice photo by Prentice Browning).

## EASTER MESSAGE 1983

# 'Incredible good news'

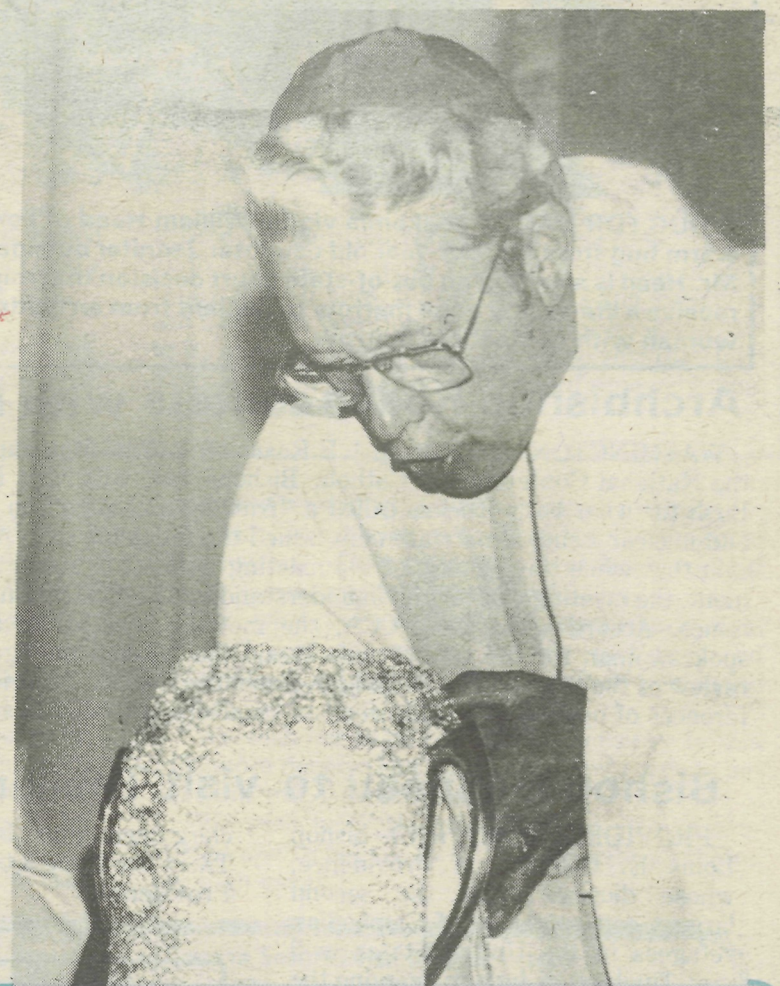
*My Beloved:*

*In these days of cynicism, discouragement and fear, the Feast of Easter comes to us with the warmth and light of a Florida sunburst. It is truly Pascua Florida! It is a joyful feast of peace and of hope. It celebrates the incredible good news that God so loved us that he gave His only Son to die and rise for our salvation. It gives us the personal promise of fabulous destinies with eternal peace and happiness of union with God in Heaven. It offers to us as*

*a community the secret of peace, security and happiness together in this life, if we only live the Easter message of faith, of prayer, of love.*

*In this Holy year, this Year of Faith and Reconciliation, I offer you loving greetings and blessings.*

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



## THE INNER VOICE

FR. JOSEPH CHAMPLIN begins weekly column in *The Voice*

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MARRIAGE RETORNO  
Couples grow closer to God through prayer P.11

CHRISM MASS  
Archdiocese's priests renew vows, Holy Oils blessed P.9



# Bishops find no "quick fix" for peace

NEW YORK (NC)—After more than two years of discussion and debate on issues of war and peace, the bishops of the United States have shown Catholics that "there is no quick fix," said Christian Brother David Carroll of the Pope John Paul II Center for Justice and Peace.

**BROTHER CARROLL** spoke at a symposium on "Issues in a Nuclear Age—Applications for Teaching." It was sponsored by Teachers College of Columbia University, the Lawyers Committee on Nuclear Policy, Physicians for Social Responsibility and the State Department. The sponsors provided participants with a packet of curriculum materials for use in public schools.

The bishops are involved in discussing the issues, Brother Carroll said, because of the law of God: "Thou shalt not kill."

Noting that the issue is an ancient

one, he said church leaders in the past have been divided about supporting wars.

"**THE PROBLEM** may not be with the weapons, but with the people who design the weapons, who build the weapons," Brother Carroll said. This concept should be built into the curricula of schools, he added. "Resolution of the problem relies on intellectual, not emotional response. Focus energy not on weapons, but on those who design them."

**EVERYONE**, including students, should have incentives to evaluate the contributions he makes to peace in the family, the school and the place of business, Brother Carroll said.

"I believe the only sin in our age is to sit around and talk and not do anything about promoting peace."

Milton Schwebel, professor of psychology at Rutgers University,

praised the effort to provide students with information and opportunities to engage in problem solving.

"**THIS IS A landmark day**," he said, "in which a major school system and a major city—sometimes called the capital of the world—come to grips with the major overarching problem in the world. This is not to belittle other problems with which we contend: poverty, unemployment, racism and crime in the streets. The one distinct difference is that we can make mistakes with the others. We do repeatedly. We can't really make a mistake with this one. One major blunder and it's all over with for keeps."

Richard Falk, professor of international law at Princeton University, called for a moral vision of a disarming and disarmed world.

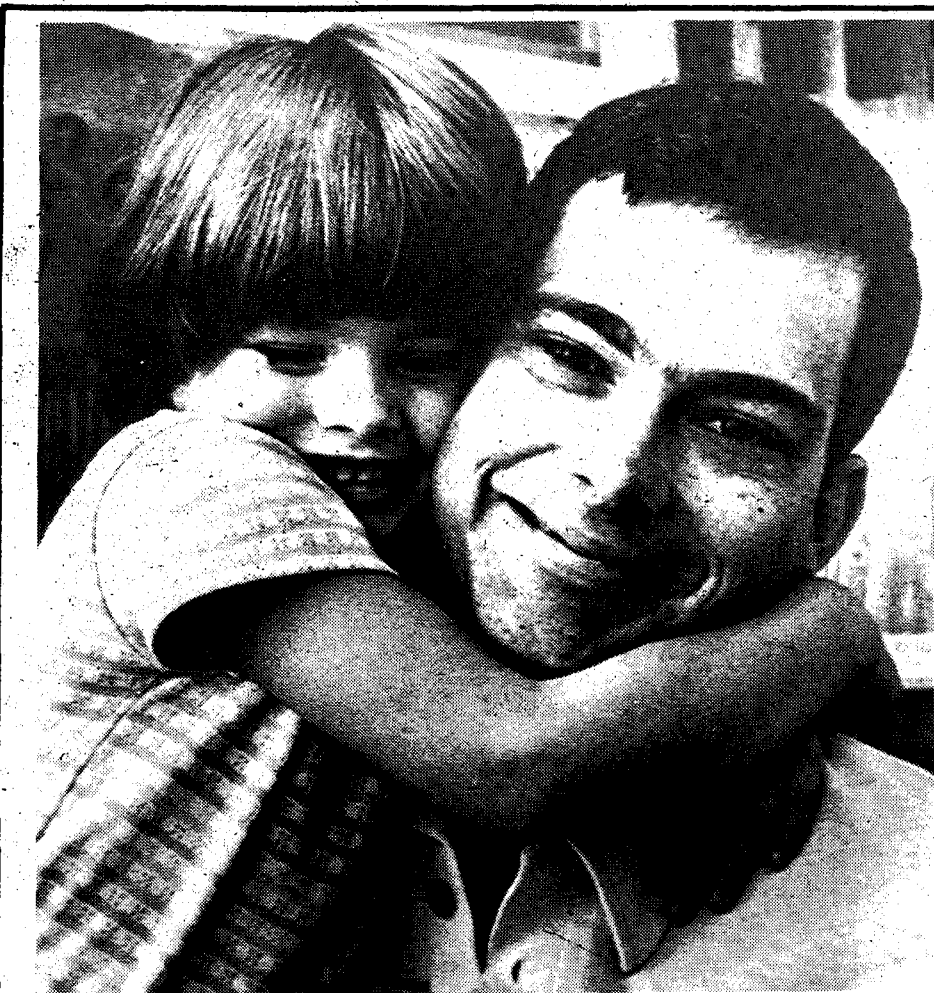
**HE CRITICIZED** the trend to

place "the burden of proof and justification of a nuclear freeze on those who raise the question."

While nations multiply destructive weapons, "the wasting of resources in a hungry world is a scandal of great magnitude and depth," Falk said.

**BERNARD HALLORAN** of the U.S. Arms Control and Disarmament Agency criticized curriculum materials for giving too little attention to the failure of U.S.-Soviet negotiations. He said the United States is opposed to first-strike weapons, but must be ready to retaliate.

He recommended increasing the size of U.S. nuclear arsenals selectively. "We'd like medium range weapons to be taken away and never used," he said. "There are too many of them." He recommended the production of nuclear devices capable of penetrating Soviet silos.



**A HUG FOR DADDY** Leukemia victim William Head of Loranger, La. gets a warm hug from his four-year old daughter Jennifer outside his trailer home. Mr. Head is awaiting an out-of-state court decision that might permit him to receive a life-saving bone marrow transplant from an unidentified California woman with compatible marrow.

## News at a Glance

### Reagan's plan to aid El Salvador thwarted

WASHINGTON (NC)—President Reagan's request for \$110 million in new military aid for El Salvador suffered its first setback when the Senate Foreign Relations Committee recommended that the first \$60 million be cut in half. It was unclear though just what that recommendation will mean, since Reagan is seeking the first \$60 million as part of a "reprogramming" of funds already appropriated by Congress for other countries. The Senate foreign operations subcommittee approved the funding shift, but its House counterpart put off a decision until after Easter. Both subcommittees have claimed veto power over such requests for shifting funds. The Foreign Relations Committee put no conditions on its \$30 million appropriation but did call on the administration to promote "unconditional dialogue" in El Salvador and on the Salvadoran government to give the "highest priority" to the prosecution of those responsible for the murders of U.S. citizens, including four missionary churchwomen killed in 1980.

### World leaders urge new U.S. policy

WASHINGTON (NC)—A coalition of U.S. religious, human rights, labor and educational leaders urged a new U.S. policy toward Central America and vowed to do whatever is necessary to bring about that change. The coalition urged the administration to "stop all U.S. military aid to and intervention in El Salvador, Honduras and Guatemala;" vigorously support a negotiated settlement between all parties in the conflict in El Salvador; and "grant temporary asylum to Central American refugees until they can safely return to their homelands." The group's statement listed as backers various Catholic, Protestant and Jewish organizations and individuals, including the Maryknoll Fathers and Brothers, The Sisters of St. Joseph of Peace general council and Auxiliary Bishops Thomas Gumbleton and Walter Schoenherr of Detroit. The group planned extensive lobbying on Capitol Hill as Congress considers administration requests for further military aid to El Salvador.

### Filipino priests back migrants

ROME (NC)—A group of Filipino priests, nuns and lay workers living in Rome called on President Ferdinand Marcos of the Philippines to revoke an executive order requiring migrant workers abroad to send 50 to 70 percent of their earnings back to the Philippines. An internationally known moral theologian, Redemptorist Father Bernard Haring, joined the group's protest. The order is "not in conformity with accepted international standards of economic and political rights," and "deprives migrant workers of the dignity of human persons. . . to have privacy and control of their earnings," said a letter signed by 40 Filipino priests, six lay people and five nuns. Filipinos who cannot present proof of having complied with the order, which went into effect Feb. 1, cannot renew their passports, which will be valid for only one year rather than for two years as in the past. A Filipino priest studying in Rome called the order "dishonest" because the government will have use of the funds for an unspecified amount of time before it reaches the workers' families, who are the supposed beneficiaries of the action.


### Archbishop Roach confers with Bush

WASHINGTON - Archbishop J. R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, met with Vice President George Bush for what both officials called a "friendly exchange" on Central America and nuclear issues. In a statement issued the following day, Archbishop Roach said that while the purpose of the meeting was not to reach a common agreement, the meeting was helpful in understanding administration policy on the two issues. According to the NCCB, the meeting was at Bush's invitation. A spokeswoman for the vice president said the officials engaged in an "honest review of the roles of church and government in Central America." The only differences of opinion, she said, were on "matters of tone, not substance."

### Bishop Gelineau to visit Thailand

PROVIDENCE, R.I. (NC)—bishop Louis E. Gelineau of Providence, whose diocese holds the second largest concentration of Cambodian refugees in the United States, will visit Thailand in June to examine the plight of Cambodian refugees in "holding camps" there. In a related action, the bishop is to join a Buddhist monk, Maha Ghosananda, in leading an April 8 Christian-Buddhist prayer vigil for Cambodians, both living and dead. The Lutheran Services Association of New England is arranging the trip, which may include some other Catholic bishops, as yet not named. There are also plans for a trip of

clergymen and laymen in April. There are some 3,000 Cambodians in Providence.

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## 'Bring people home' to church - Archbishop

By Prentice Browning  
Voice Staff Writer

Archbishop Edward A. McCarthy inaugurated the Holy Year in South Florida by saluting the Legion of Mary at their annual Accies ceremony Saturday at St. Mary Cathedral.

"We are delighted to recognize that your apostolate (the Legion of

**'The central reason of the . . . mission is . . . to bring people home.'**

Mary) is of the highest priority in evangelization," the Archbishop said during his homily.

Hundreds of active and auxiliary members attended the ceremony, held every year on the feast of the Annunciation, and stood in line to consecrate the Legion of Mary Vexillum staff symbolizing a recommitment of their faith.

Throughout the Archdiocese, parishes and organizations also marked the beginning of the Holy Year.

Members of the Respect Life Apostolate celebrated a special

liturgy in honor of the Feast of the Annunciation and the Holy Year on Friday evening, May 25.

The Pierre Toussaint Haitian Catholic Center's Holy Year liturgy, also on Friday evening, was preceded by a renewal of Baptismal promises and confession services.

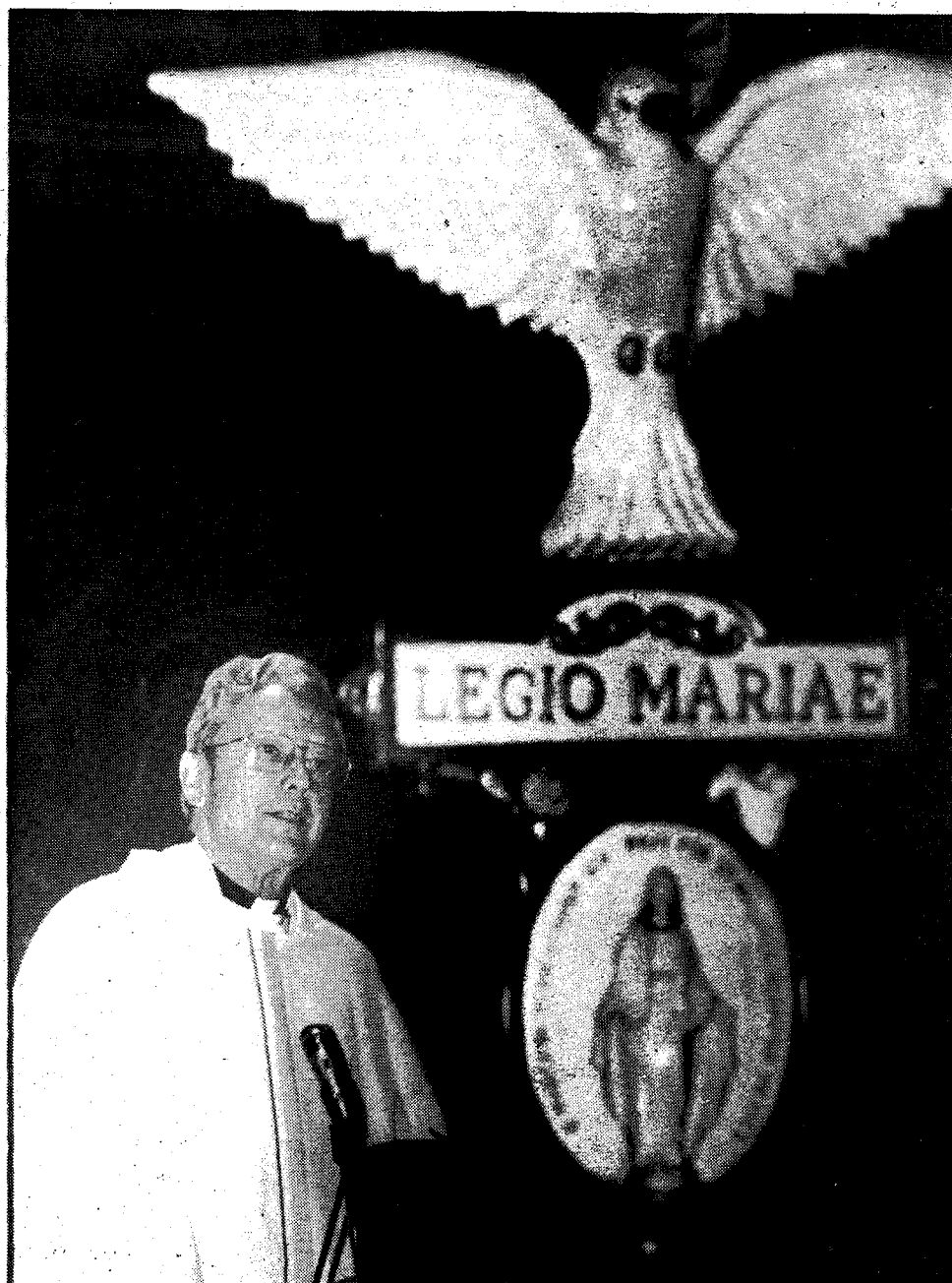
**THE ARCHBISHOP** Saturday referred to the pope's emphasis on evangelization. He compared the papal theme of opening the doors to the Redeemer with the literal knocking on doors of the Legion of Mary.

"The central reason of the (evangelization) mission is reaching out to bring people home. We encourage you (the Legion of Mary) because you are giving the mission to other people, because you base it on divine prayer."

The Archbishop underlined the importance of evangelization, characterized by the efforts of the Legion of Mary, in healing the ills of society.

People do not always see crime as a sin against God and yet this is the basis of it, the Archbishop said.

He concluded his homily with a quote from Pope John Paul: "Personal conversion to God is the best path to a reconversion of society."



Archbishop McCarthy opened local Holy Year celebration at Cathedral mass for Legion of Mary (Voice photo by Prentice Browning).

# Pope warns of calamity

VATICAN CITY (NC)—Like an Old Testament prophet, Pope John Paul II inaugurated the Holy Year of Redemption March 25 by reminding the world of sin and warning it of threatening calamity.

But he balanced his admonition by referring throughout his 20-minute homily to the mercy of God, the strength that comes from Jesus' redemption and the joy that radiates from the Gospel.

Two days later, on Palm Sunday, the pontiff told 80,000 worshippers in St. Peter's Square that the cross, while an essential part of Christian life, is not its totality. It is the resurrection of Jesus which gives hope to the world, he said.

**THE OPENING** of the Holy Year came on the feast of the Annunciation as the pope struck three symbolic blows with a gold-and-ivory hammer on the bronze Holy Door in the atrium of St. Peter's Basilica and called out, "Open to me the doors of justice. This is the door of the Lord. I enter into your house, Oh Lord."

As the pope struck the blows, workmen within the basilica opened the heavy door and the pontiff passed through it into the blazing light of St. Peter's. he was followed by cardinals, diplomats, other Vatican dignitaries, and 40 young men and women carrying a large wooden cross.

Before striking the door, the pontiff had knelt in front of it for several minutes of silent prayer, his head bowed low symbolizing his recognition of

## Renew vocations, priests told

VATICAN CITY (NC)—Pope John Paul II called on priests to make the 1983 Holy Year "a year of renewal in the priestly vocation" and reminded them of their special role as "the teachers of God's truth about forgiveness and remission" of sins.

In his annual letter to the world's clergy for Holy Thursday, the pope spoke about the significance of the Holy Year of Redemption, which began March

himself as a sinner.

During the homily at the Mass which followed, the pope discussed the need to overcome sin.

"Help us to conquer our indifference and our sloth," the pontiff prayed. "Give us a sense of sin."

**HE TOLD** the 20,000 participants in the basilica, and a four-continent television audience of 1 billion that the modern world "sees justice and peace on the horizon of its desires, and yet yields ever more room to sin and lives day after day, in the midst of mounting tensions and threats, and seems to be traveling in a direction perilous for all."

"Do not permit the work of destruction that

25 and is to end April 22, 1984, Easter Sunday.

"The jubilee year is understood by the church as a time for spiritual renewal for everyone," Pope John Paul said. "If we must be witnesses of this renewal for others, for our brothers and sisters in the Christian vocation, then we must be witnesses to it, and spokesmen for it, to ourselves: the Holy Year of the Redemption as a year of renewal in the priestly vocation."

threatens humanity today," the pope prayed.

Woven throughout was a plea for Christians to be conscious of the good that is within them and the resources available from God.

"We wish the church to be particularly conscious," said the pope, "of the fact that the redemption endures in her as a gift of her divine spouse."

"We wish her to be particularly sensitive to this gift, more deeply than usual, open and ready to accept this gift," he continued.

"We wish her," the pontiff added, "to be converted and to believe in the Gospel with a greater joy than usual."

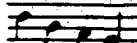
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# Social Security vital -- Bishops

WASHINGTON (NC)—A panel of U.S. bishops has called Social Security "vital to the protection of human dignity" and has encouraged all Catholics to support and participate in the retirement program.

In a statement issued March 24 at the conclusion of a three-day meeting of the Administrative Board of the U.S. Catholic Conference, the bishops also called on Congress to make the necessary adjustments in the Social Security system to ensure its continued stability.

But because of the speed with which Social Security reform legislation was passed in Congress, the statement was issued after the House and Senate had all but completed the landmark legislation

**'Social Security is the largest and one of the most effective social programs in the United States.'**

and the importance of full participation in the program by Catholic institutions.

An unknown number of church groups had been among a larger number of non-profit organizations which in the past few years had either dropped Social Security coverage for their employees or were considering doing so.

One provision of the new Social Security law would require all employees of non-profit organizations to be covered by the system effective next Jan. 1.

**THE BISHOPS**, who noted that their support for a retirement and disability insurance system dates to 1919, said such a system is "a right that is essential for the effective human development of a large segment of our citizen population."

Catholic support for Social Security, the statement says, is based on the church's social teaching about human dignity. That dignity, the statement adds, "cannot be adequately protected without the active participation of government."

Policy choices involved in assuring the stability of Social Security are not simply ones of economics and politics but "also include a significant moral content," according to the bishops.

The statement makes four specific policy recommendations for Social Security:

- Adjustments in benefits "should not penalize low-income individuals and families."

- Changes in the Social Security tax structure "should be weighted in favor of the poor. . . . Those who are more affluent should be required to bear a greater share of the total Social Security tax burden."

- Employees of non-profit groups should be brought into the program.

- Inequities in the benefits received by some women should be remedied.

**ON THE QUESTION** of Catholic participation in Social Security the bishops say, "Just as the principles of social justice lead us to support Social Security for the nation as a whole, we

aimed at assuring Social Security solvency.

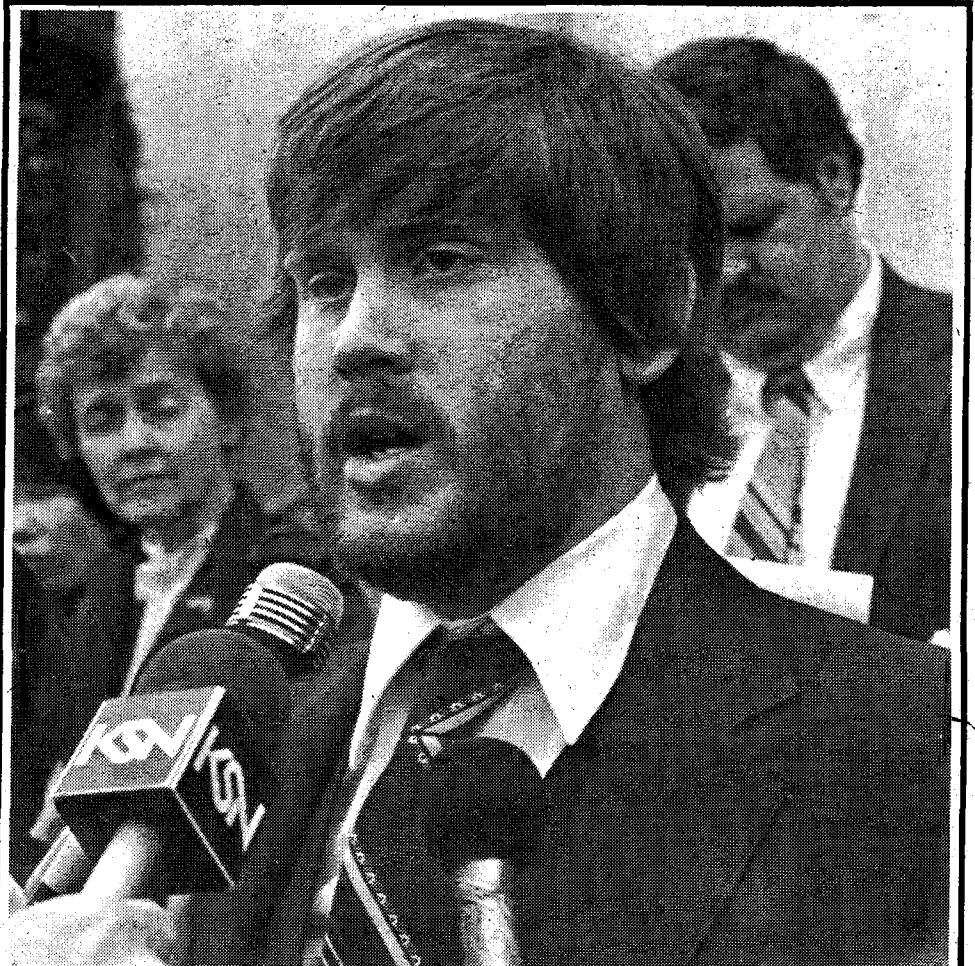
The measure was sent to President Reagan for his signature March 25.

"**SOCIAL** Security is the largest and one of the most effective social programs in the United States," the bishops said.

"It provides an effective, and dignified way for Americans to honor their responsibility to provide basic income security and medical insurance for the elderly, the disabled and the dependent."

The Administrative Board is comprised of 50 bishops from throughout the country who are responsible for USCC policy between general meetings of the bishops. The USCC is the bishops' public policy arm.

The bishops' 1,200-word statement addresses the Social Security issue from two perspectives: the debate over proposals to reform the system,



**DRAFT NON-REGISTRANT SENTENCED**—Kendal Lee Warkentine, 21, above, a member of the General Conference Mennonite Church, chats with reporters after being sentenced in a Wichita, Kansas, federal court to two years of unsupervised probation for failing to register for the draft. The sentence, requiring that he sign a specially modified registration form allowing him to enter his conscientious objection to war was offered by Judge Sam Crow in a ruling that sharply criticized the Selective Service System for prosecuting only those men who identify themselves as nonregistrants, while disregarding the unidentified.

are compelled to strive for the same justice within the church's own institutions."

The statement argues that there are "significant practical advantages" for participating in Social Security and says it is "generally agreed that the protection provided by Social Security cannot be duplicated at a comparable cost."

"In view of these moral and

practical reasons, we strongly urge all Catholics to support and participate in the Social Security system," the statement says.

It also urges Catholic schools and other institutions to make a "specific effort" to teach students "about the moral principles involved in this matter," and urges that "in the common good" all clergy and Religious join Social Security.

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# Nuke pastoral more flexible?

From NC News Service

WASHINGTON - The final version of the U.S. bishops' proposed pastoral letter on war and peace "will not opt for unilateral disarmament," said Auxiliary Bishop John J. O'Connor of the U.S. military Ordinariate, a member of the committee drafting the letter.

"Neither this committee of bishops nor the bishops of the United States has the slightest intention of giving away the store," Bishop O'Connor said March 22 in an address in Washington sponsored by the National Strategy Information Center.

Bishop O'Connor spoke two days before Cardinal Joseph Bernardin of Chicago, head of the pastoral's drafting committee, announced that the third draft of the document had been completed and would be sent to the nation's bishops in a few days.

Cardinal Bernardin cited six major areas in which the committee revised its earlier work, but specifics are not available since the draft has not been made public.

The bishops will meet in Chicago May 2 and 3 to discuss and vote on the third draft.

**THE FIRST** two drafts basically condemned the use of nuclear weapons, the threat to use them against civilian populations and as a first-strike response to conventional attack.

Both drafts questioned the possibility of keeping any nuclear war "limited" and said the risks of escalation made any conceivable use of nuclear weapons morally suspect.

The moral condemnation of a nuclear first-use policy, which is a centerpiece of U.S.-NATO defense strategy in Western Europe, has been one of the most controversial points in the drafts.

**BISHOP** O'Connor cited Pope

**"Neither this committee of bishops nor the bishops of the United States has the slightest intention of giving away the store."**

Bishop John O'Connor

John Paul II's message last June to the special session of the United Nations on disarmament which said that, under present conditions, deterrence based on balance "can still be judged to be morally acceptable."

The bishop said the final version of the pastoral will contain that statement by the pope. It also will make clear distinctions between

Americans to go out of this kind of isolation in which they were enclosing themselves."

Father Defoix said the Vatican had permitted the European bishops to say to the U.S. bishops: "Stop isolating the nuclear fact, for you are moving it out of its context, which is also political and not only military. To dwell on the technical aspects of

**The new draft is likely to repeat the condemnation of 'first use' of nuclear weapons but modify its language to take into account that U.S.-NATO strategy in Western Europe cannot safely abandon a nuclear first-strike stance without having a viable alternative strategy.**

statements that express teaching Catholics are obliged to follow and statements that are guidelines for decision-making but leave different options open.

Meanwhile, a French official said the views of Pope John Paul II and of the European bishops led U.S. prelates to more flexible position on nuclear deterrence in the pastoral.

In an interview with the Paris daily, *Le Matin*, Father Gerard Defoix, secretary of the Permanent Council of the French Bishops' Conference, said a January meeting at the Vatican between the European and American bishops "permitted the

deterrence (first use; possibility of limited nuclear conflict; anti-city strategy), which the first version of the pastoral letter rightly denounced, is to empty deterrence of its content."

**CONFIDENTIAL** reports on the closed-door January meeting at the Vatican, sent to the nation's bishops and obtained by NC News, spelled out areas in which Vatican officials or representatives of European bishops' conferences wanted the U.S. pastoral to be reworked.

A memo on the Vatican meeting,

for example, indicates that the new draft is likely to repeat the condemnation of "first use" of nuclear weapons stated in earlier drafts but modify its language to take into account the fact that U.S.-NATO strategy in Western Europe cannot safely abandon a nuclear first-strike stance without having a viable alternative strategy in place first.

On the issue of threatened first use of nuclear weapons in response to a conventional attack—a linchpin of the North Atlantic Treaty Organization's "flexible response" strategy for the defense of Western Europe—a memorandum after the Vatican meeting indicated that the third draft of the pastoral would be modified to reflect the concerns of European bishops.

The memo, drafted by Cardinal Bernardin and Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, was among documents on the meeting that were sent to the U.S. bishops in March.

**A MAJOR PROBLEM** area in the second draft of the pastoral, and one that was acknowledged as such by the drafting committee, concerned the moral argumentation about the morality of nuclear deterrence.

The second draft took as its starting point Pope John Paul's June 1982 U.N. message, in which the pope said that "in current conditions, 'deterrence' based on balance, certainly not as an end in itself but as a step on the way toward a progressive disarmament, may still be judged morally acceptable."

On that issue, discussed at length in the Rome meeting, the Roach-Bernardin memo called Pope John Paul's U.N. message "absolutely necessary" to the pastoral letter.

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Father Bruce Ritter



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Those young people, in a way most of us will never comprehend, share in the pain, the abandonment, the loneliness, the utter desolation, the terror that was Jesus' short life and dying. They, more than any, are the poor to whom He longed to preach His good news; the outcasts and nomads with whom He was most at home. They are the very least of His brethren.

A girl said to me: Why do you and your friends run this place? You must be very rich! And I said: "No, I am always broke and we do it because of God and we care about you and love you." And she said: "Can I come to Church and pray with you?"

A boy (a street kid, a hustler) said to me, "Bruce, give me \$10,000, you must be a millionaire to run this place." I just laughed and said I didn't have any money and he asked me where I got it and I said I asked people for it. He laughed and said unbelievably: "What do you say?" I said to him, "Well if you had money and I asked you for some of it to help a bunch of really good kids who had no place to stay,

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

wouldn't you give it?" And he said, "Yes" and started to cry. I think because it had been a long time since someone had called him good.

**"Death and dying are a way of life on the street."**

You see the goodness is all around us here, in the beautiful kids who come to us. It's not always easy to love my kids—to see goodness. Our kids at Covenant House are beautiful, but sometimes it takes just a bit of looking for. We have to hope a lot and sometimes overlook the marks that pain and cynicism leave on a child's face.

Our kids are beautiful. They wouldn't like to hear me call them that. They would snort unbelievably and say I was crazy or weird and why did I think that. And that it just wasn't true. It would also mean that I loved them and there is no way they can believe that. No way.

Like Randy, I'll never forget him. He couldn't believe it. He was afraid to. "You want me to give up something for Lent, Bruce?" He said that incredulously, almost with a sense of shock and outrage. "I have a lot of getting to do. I ain't never had anything."

**"If He died for us—that was long ago and I don't believe it."**

Good Friday was even less incomprehensible: "If He died for us—as you say—that was long ago and I don't believe it. He never did anything like that for me. Nobody did. Nobody does anything just to be good. You guys don't. You're getting something out of it. All your staff does. It makes you feel good to help me. That's your bag, man. Don't lay your trip on me. You need me, man! I don't need Him or you." The boy was 16. A street kid.

To us, who are believers, the world is a different place

because of love and grace. The meaning the death of Jesus imposes on our lives is inescapable: He died for all of us because He loved us though we are not worthy of it and do not deserve it. And ever since that Good Friday, the only allowable reason for us to do good to anyone is out of love for Him. Most especially kids like Randy, still only 16, hurtling and crucified.

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'None of us can any longer ignorantly dismiss people of other faiths. . .'

Archbishop Jean Jadot

# Religious bigotry unacceptable Abp.

MAHWAH, N.J. (NC)—Catholics cannot ignore or deride the riches of other religious traditions, the president of the Vatican Secretariat for Non-Christians told an interreligious seminar.

Pastors should advise parents to tell their children that "God loves all peoples and that there are many good and even spiritual values in other religions," Archbishop Jean Jadot said at the three-day international conference, held recently at immaculate Conception Seminary.

The archbishop, former apostolic delegate in the United States, told pastors and academicians at the seminar that "none of us can any longer ignorantly dismiss people of other faiths as one of the Fathers did at the first session of the Vatican Council as simply 'pagans, idolators and unbelievers.'"

**PARTICIPANTS** in the seminar included scholars from four continents, representing Hindu, Buddhist, Moslem, Japanese, Jewish and Christian religious traditions.

Archbishop Jadot said he did not intend to set aside "the uniqueness of the revelation of Jesus Christ." At the same time, he said, "other religions may help us to come to a deeper understanding of all that Jesus has taught in the church for almost 2,000 years."

He added that "the one Spirit is active in all religions. . . and we must come to know others if we are to speak to them and give witness to Jesus Christ."

**HE SAID** "rich fonts of spirituality" are to be found in the literature, "are faithful records of the ways in which a variety of other religious and spiritual people attest to how God has both called them in the past and continues even today to nourish them with spiritual strength."

Recalling how missionaries from St. Paul to Pope John Paul II have invoked "the unknown God," he recommended that fellow missionaries respect and reverence the mystery of God's hidden work



**AMONG BUDDHISTS** -- Cardinal Timothy Manning of Los Angeles sits among Buddhists in the Thai Buddhist temple in North Hollywood. The Venerable Havanpola Ratanasara, right front, spoke on the Buddhist view of suffering and Cardinal Manning expressed the Catholic view. (NC Photo)

among all peoples.

**ANOTHER** speaker, a United Nations official, Robert Mueller, urged seminar participants to bring all their spiritual resources to bear on the contemporary problems of the world.

Speaking by means of videotape, Mueller asked the help of the religious leaders to make the United Nations "a holy family of nations" instead of the "unruly family" it is now.

He suggested that, when the U.N. General Assembly begins its deliberations on the first Tuesday of September, all the 4.5 billion people

on earth "join with it in a moment of prayer or meditation."

The Rev. Raimondo Pannikar of the University of California at Santa Barbara said the secularization of the modern world has been more a case of the secular becoming sacred than of the religions abandoning the sacred for the profane.

All the great problems of secular man today, he said, have a religious dimension: justice, hunger, development, nationalism, socialism and capitalism.

Religions remain at the service of man, he said, conveying the message that the individual human being is not the center of reality.

# Modified Hatch clears first hurdle in Congress

WASHINGTON (NC)—A Senate subcommittee has approved a modified version of the Hatch amendment on abortion that supporters say would reverse the Supreme Court's abortion decisions and return the abortion issue to the states.

After only 10 minutes of discussion March 24 the subcommittee, chaired by the original sponsor of the Hatch amendment, Sen. Orrin Hatch (R-Utah), voted to accept the modifications in the amendment proposed by Sen. Thomas Eagleton (D-Mo.).

The new 10-word Hatch-Eagleton amendment simply reads, "A right to abortion is not secured by this Constitution."

**DROPPED** from the original Hatch amendment was a second

sentence that would have given the federal and state governments concurrent power to regulate abortion.

Eagleton, in urging the modification at a Senate hearing Feb. 28, said an amendment containing just the first 10 words of the original Hatch proposal could gain the greatest number of Senate votes while still reversing the high court on abortion.

The U.S. bishops, who during the last Congress voted to break precedent and endorse the specific wording of the Hatch amendment, have taken no position on the new Hatch-Eagleton proposal.

But in a statement issued the day before the subcommittee vote, the chairman of the bishops' Committee for Pro-Life Activities, Cardinal Terence Cooke of New York,

expressed "great hope for real progress" in congressional efforts to reverse the Supreme Court's abortion decisions.

"The tragic abortion decisions of the Supreme Court remain an obstacle that must be overcome. They must be reversed," Cardinal Cooke said.

**SEVERAL** pro-life groups have opposed the Hatch amendment on the grounds that it is too weak and does not restore "personhood" to the unborn.

Others pro-lifers argue that no amendment has the necessary two-thirds vote for passage and contend that the pro-life movement should be concentrating its efforts on legislation that, while short of a constitutional amendment, would need only a simple majority to pass.

The National Right to Life Committee, one of the largest pro-life groups in the country, has not yet

taken a position on the new amendment although it supported the original Hatch wording last year. Douglas Johnson, the group's legislative director, said its board of directors would consider the new wording at an April meeting.

**THE MARCH 24** action by the subcommittee means that the Hatch-Eagleton amendment now goes to the full Senate Judiciary Committee, which is also expected to give its approval to the new wording. Last year it approved the original Hatch wording on a 10-7 vote.

Then the amendment is expected to be debated on the floor of the Senate sometime this spring. Senate Majority Leader Howard H. Baker Jr. (R-Tenn.) promised Hatch last year that in return for his decision to withdraw his amendment Baker would schedule a floor debate on the Hatch proposal before this summer.

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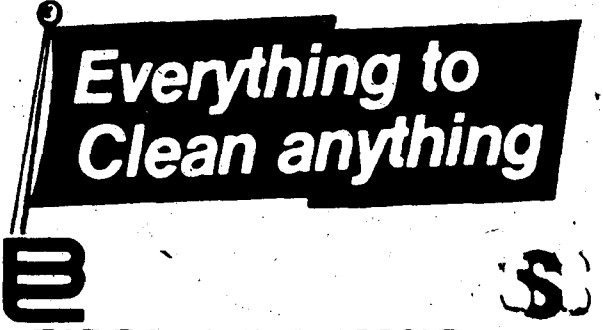
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# Pope's trip to Poland stresses the religious

VATICAN CITY (NC)—The Vatican has officially confirmed that Pope John Paul II will visit Poland June 16-22 and said what cities he will visit.

Also included in the information released by the Vatican were copies of two letters of invitation written to the pope on March 19, one from Poland's primate, Cardinal Josef Glemp of Warsaw and Gniezno, and the other from the president of the Polish Council of State, Henryk Jablonski.

While a detailed itinerary of the papal journey has not yet been announced, the sites to be visited Warsaw, Niepokalanow, Jasna Gora, Poznan, Piekary Slaskie, Wroclaw, Gora Swietej Anny and Cracow, where Pope John Paul was cardinal-archbishop before his election to the papacy.

THE STOPS on the papal route demonstrate the religious emphasis of the pope's visit.

At Niepolakanow is the monastery where Franciscan Father Maximilian Kolbe lived. Father Kolbe was canonized a saint last October.

Piekary Slaskie, a town in the mining region of Silesia, is the site of a Marian shrine.

Located on a mountaintop in central Poland, Gora Swietej Anny is a pilgrimage center dedicated to St. Anne.

The Monastery of Jasna Gora, atop a steep hill overlooking Czestochowa, is the home of the revered image of Our Lady of Czestochowa, the patroness of Poland.

But the religious emphasis will have strong political implications as well in the nation where the Catholic Church for years has been the strongest institution critical of government policies.

The Marian shrine at Piekary Slaskie lies in the silesian mining region where labor unrest frequently boils to the surface.



Pope and Poland's Cardinal Joseph Glemp confer in Rome. (NC photo).

The shrine of Jasna Gora, visited by millions of Poles every year, has long stood as a symbol of popular allegiance to the church. It was the place where the pope, on his 1979 visit to Poland, issued some of his strongest criticisms of government policies in the name of human rights and dignity.

JABLONSKI'S letter said that the pope's visit would be "favorable for the good of the homeland, the socialist Polish state, for national accord begun in the country, and for the further normalization of relations between the state and the church."

He added that the visit would favor "preserving peace, checking the arms race and preventing a nuclear disaster."

Cardinal Glemp's letter said that Polish Catholics were passing through "a great trial in their witness to hope and love," and that

the pope's visit "will be a reinforcement for us all of fidelity to the principles of the Gospel and to the rights of man which derive from them."

"The state authorities... give assurance that on their part they will prepare a fitting welcome," the cardinal added.

Recent press reports from Poland suggested that Gdansk, a Baltic seaport where the now-outlawed Solidarity labor union was formed in 1980, was one of the sites which the pope wanted to visit but that the Polish government had refused permission.

Cardinal Glemp, however, told an Italian Catholic weekly magazine, *Il Sabato*, in an interview appearing in its March 26-April 1 issue, that "Gdansk has not been proposed by the Polish episcopate as a place to be included in the holy father's trip."

## Pope now owns Shroud

GENEVA, Switzerland (NC)—Italy's deposed King Umberto, who died March 18, left the Shroud of Turin, believed to be the burial cloth of Jesus Christ, to Pope John Paul II, a spokesman for the family said March 25.

At the Vatican, Father Romeo Panciroli, director of the Vatican Press Office, said March 26 that the news of the bequest had been received "with pleasure and gratitude."

He made no comment on the possibility that the shroud would be brought to Rome. Vatican sources said they expected the cloth to remain in Turin, Italy.

THE SHROUD, a 14-foot-long linen cloth, is on display to the public in the Turin cathedral, but has belonged to the royal house of Savoy since the Middle Ages. It bears marks many Catholics believe to be the imprint of the face of Christ.

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# SUCCESSOR GATHERS EVIDENCE FOR BEATIFICATION

## Miracles attributed to slain archbishop



Pope John Paul II visited the tomb of slain Archbishop Oscar Romero during his stop in El Salvador. (Religious News Service photo.)

ROME (NC)—Archbishop Arturo Rivera Damas of San Salvador, El Salvador, is gathering evidence which could lead to the beatification of his controversial predecessor, Archbishop Oscar Romero, assassinated three years ago.

Father Jesus Delgado, Archbishop Romero's secretary for three years who now holds the same position under Archbishop Rivera Damas, told reporters in Rome March 24 that the Archbishop is assembling a dossier on miracles attributed to Archbishop Romero.

Father Delgado was visiting a Rome parish to celebrate an anniversary Mass for Archbishop Romero, who was shot to death as he celebrated Mass in a hospital chapel in San Salvador on March 24, 1980.

Father Delgado said he had concelebrated a Mass with Pope John Paul II in Archbishop Romero's memory March 22 in the pope's private chapel at the Vatican.

THE SALVADORAN priests added that he had given to the pope the purificator, a cloth used to clean the chalice, used by Archbishop

Romero at the Mass during which he was murdered.

Father Delgado said that the miracles which have been attributed to the deceased archbishop have been "quantitatively, very many."

"As regards their quality," he added, "we are undertaking the necessary examinations."

Two miracles are necessary for beatification, a preliminary step toward sainthood.

Archbishop Romero's murder has never been seriously investigated by Salvadoran authorities, and the general belief is that the church leader, a strong critic of the government on social justice and human rights issues, was killed by a pro-government paramilitary death squad. Many government supporters considered the archbishop a guerrilla sympathizer.

FATHER DELGADO told Rome reporters, "Not even the bishops (of El Salvador) go now to pray over his tomb. The extreme right threatens whoever speaks of him, whoever saves a photograph of him."

As to the pope's opinion of Archbishop Romero, Father Delgado said, "The pope wishes that the figure of Archbishop Romero be projected as the symbol of a Christian who understood the will of the Second Vatican Council, who was martyred because he took the world to the poor in a country where the poor have no say."

The pope prayed over the tomb of the archbishop in San Salvador's cathedral March 6, and at a general audience at the Vatican on March 23 called Archbishop Romero an "illustrious pastor of the church, who gave his all for his flock, up to the gift of his life." The pope praised him for his "courageous commitment to the preaching of the Gospel and to the values of justice and peace."

While in El Salvador March 6 the pope also warned against using Archbishop Romero for partisan political purposes. The pope was alluding to efforts to use the archbishop as the symbol of a man who approved of guerrilla violence to overcome unjust political and socio-economic structures.

## Not the real thing

### Socialist 'rites' seek to satisfy religious feelings

By NC News Service

Efforts by the government of the Soviet Union to develop a series of "socialist rites" for birth, marriage, entry into the workforce and death have been going on for some time and have had uncertain success, said Christian scholars in the United States.

Commenting on a report in the March 15 issue of *The New York Times*, Father John Meyendorf, professor of church history at St. Vladimir's Orthodox Theological Seminary in Crestwood, N.Y., said it

"reflects the reality of the situation."

The article reported that the Ukraine is foremost among the constituent republics of the Soviet Union in instituting the rites.

In a chain of Palaces of Festive Events, it said, "women in long gowns and glittering chains of office are ready to perform the new rituals at altarlike tables flanked by a white bust of Lenin and accompanied by appropriate music from an organ or full choir."

In addition to wedding ceremonies, the article said, the palaces offer ceremonies for registration of the

newborn, completion of school, the first job, induction into the army, and death, among other events of life.

"THERE IS a revival of religious feelings among the young" in the Soviet Union, Father Meyendorf said, adding that the revival is "spectacular."

"So the ceremonials are a deliberate attempt to give them the kind of attractive ceremonies present

in the Orthodox liturgy," he said. "How successful they are is difficult to determine."

Father Meyendorf said he had the impression that "some people laugh at them because they're so clumsy."

The Orthodox priest said "formal marriage in church is very rare" because people can receive a "bad mark" in their job record for such a public manifestation of religious belief.

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A member would walk into the shedding room a demagogue and emerge an attentive listener'

## Abp: Love your fellow priests

By Prentice Browning  
Voice Staff Writer

Exhorting archdiocesan priests to retain their religious enthusiasm and to show brotherly love for their fellow

### Voice columnist Msgr. Walsh ill

Msgr. James J. Walsh, whose popular column has appeared weekly in the Voice for the past 24 year, is seriously ill in Miami's Mercy Hospital.

His column will resume when he recovers.

In the meantime our readers are urged to remember Msgr. Walsh who is pastor emeritus of St. Agnes Church, Key Biscayne, in their prayers. Greeting cards may be sent to him at the hospital, 3663 So. Miami Ave., Miami, FL 33133.

priests, Archbishop Edward A. McCarthy led in the celebration of the Christ Mass at St. Mary Cathedral Monday night.

Nearly 250 priests attended the Mass during which the holy oils used in sacraments were blessed by the Archbishop and the priests symbolically recommitted themselves to their vocation.

"We live in times of cynicism, skepticism, secularism. Times when the spirit of faith and of prayer are weakened," the archbishop said.

The Archbishop cautioned the clergy not to spread "distorted rumors" about other priests.

Twenty-one golden and silver jubilarians were especially saluted by the Archbishop.

"May this anniversary of the priesthood be for us - the priests of our archdiocese - a special moment of rediscovering what we truly mean to each other," the archbishop said.



Abp. McCarthy blows his breath across the holy oils in the form of a cross.

Archbishop McCarthy mentioned several conditions that made it especially imperative for priests to support each other. These conditions

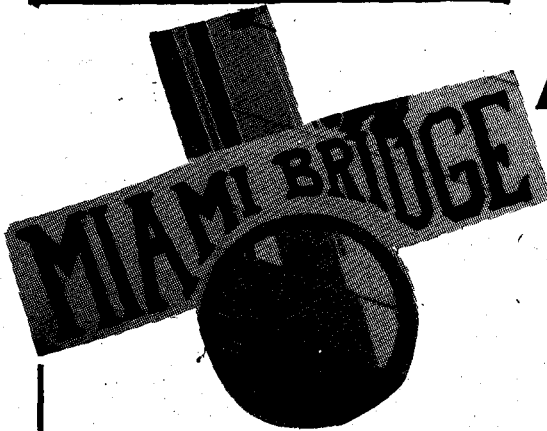
included the shortage of priests, the fact that many priests are exiles from their homeland, and the unusual demands placed on them in a secular society increasingly characterized by crime and cynicism.

Referring to a newspaper article he read, the Archbishop suggested that there should be a "shedding room" for priests. Where a priest could pass through and leave behind "all those things that inhibit understanding, wisdom, and success."

"A member would walk into the shedding room a bully and come out a good guy, he would enter a demagogue and emerge an attentive listener."

Perhaps the shedding room," the Archbishop suggested, "should be the confessional of the chapel."

"By God's grace we are one priesthood of the church of Miami and may we refuse to tolerate an attack on that unity."



### Special to The Voice

Fleeing from a home in Tennessee where she was abused, Katie arrived in Dade County looking for relatives. Unsuccessful in that effort she was however, one of the lucky youngsters because she found the Miami Bridge.

The Bridge is a crisis intervention center for runaway and homeless teenagers, providing short term housing and a range of services. Individual and family counselling are provided to facilitate return home and-or placement in an appropriate long term facility.

Katie was lucky because she went on from the Miami Bridge to complete a secretarial course and later to marriage. She and her husband have visited the Bridge to express their thanks.

Catholic Community Services, Inc., the social service arm of the Archdiocese of Miami, operates the Bridge in an effort to assist runaway,

## A 'Bridge' for runaways helps teens off streets

homeless and abused children. The Late Archbishop Coleman F. Carroll and the late Dr. Ben Sheppard founded the program 1975 with funds from the City of Miami and the Archbishop's Charities Drive. The Archdiocese and the City are still funding the program today along with United Way of Dade County, as well as the federal and state governments.

The Miami Bridge, located at 1145 N.W. 11 Street, has served over 6,000 youngsters ranging in age from 10 through 17. Most of them are frightened youths experiencing family and personal problems.

**THEIR CRY** for help is reflected in emotions ranging from anger to despair, hostility to depression, and fear or false bravado. 556 youngsters came to the Bridge last year; 373 of them were Dade County children (67 percent). Their average age was 15 and there were almost as many girls as there were boys. 234 went back to parents or relatives, 178 were placed in other settings such as foster homes, group homes, group living facilities; some went on to independent living arrangements. Too many (144) left before any long term plan was completed but even



Counselor Paula Vogel leads rap session with youths.

those received at least temporary shelter in a safe space with some counselling help.

The Miami Bridge stresses individual or family counselling in an attempt to help the youngster respond to appropriate planning and to return the youth to the family if possible.

Alternative education is provided to the boys and girls by a teacher assigned to the Bridge from the Dade County School system. This schooling is mandatory for local children.

A **RECREATION** program is furnished and health and legal problems are referred to the appropriate authority. Among the case workers are two who have Masters Degrees in Social Work and one with a Masters Degree in Counselling.

"But the need to help so many more abused and neglected children is urgent," Administrator Dick Moran said.

"That's why we are looking for volunteers to bring their talents to this great work of helping those who hurt." Volunteers are especially needed to provide recreational, tutorial and craft programs.

"The Miami Bridge has a slide presentation and is anxious to talk with interested groups," Moran said. Anyone interested in seeing the presentation or in helping can call him at 324-8953.

"People read or hear about the problems of runaway, homeless and abused children all the time but they don't fully realize the extent to which it is happening in their own town and that their help and talents are needed."



Philip Brookstone counsels a teen one on one.



# HOLY YEAR 1983

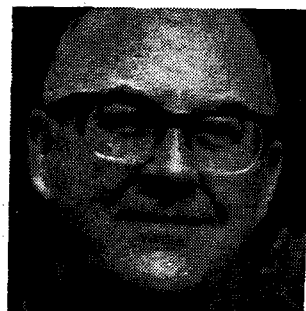
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Enclosed is my deposit check, payable to MEEGAN TRAVEL in the amount of \$300 per person.

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# Couples in prayer

## Marriage Retorno brings pairs closer to God

### Special To The Voice

Among all the Catholic programs in the United States - Marriage Encounter, Cursillo, Charismatic Renewal, there is a quiet one that has been little publicized - the MARRIAGE RETORNO.

The Retorno (the word means "turning toward") originated in Spain. It was begun by Father Gabriel Calvo, who also founded Marriage Encounter. But there is no direct connection between the two programs. The Retorno is not a movement. It has no affiliation with Marriage Encounter.

There are major differences between Marriage Encounter and Marriage Retorno. The Encounter tends to involve more socializing and often results in people feeling "high." The Retorno is much more low-key and quiet. It is more a "depth" rather than a "high" experience.

The experience of how God is in their lives and how they're living out that love, as individuals and as a couple comes about through reading God's word on the Retorno weekend.

Although many "Encountered" couples to on Retornos, any couple and celibate is eligible to attend. The program is Trinitarian. Retorno is available to all Christians.

### A Prayer Experience

Retorno is primarily a prayer experience, and the prayer is based on Scripture. Essentially, questions are given to answer, Scriptural passages to read, time to pray alone, time to pray together and an opportunity to reflect with each other.

The weekend goes from Friday evening to Sunday afternoon. The sites can be a retreat house or a private home, but should be a place of quiet and lack of distractions. The team consists of one couple, and a celibate.

The prayer technique is based on Ignatian method, involving journal keeping and the sharing of one's ex-

perience. It's not a letting go kind of thing. It's a solid kind of thing. It is



periences and reflections.

Although a couple needn't have been "encountered" to attend a Retorno, the Retorno came about when Encountered couples asked Father Calvo where to go for "something more." He had been involved with the Better World Movement and had been associated with the Ignatian exercises, so the Retorno was founded to provide the "something more" the couples were seeking. "They were aware of the third Person in their relationship and wanted to come to know that Person better."

### Repeatable Experience

The Retorno is open to any couple and celibate if they feel they are at the point in their lives and marriage where they know they are seeking a more prayerful, spiritual relationship with God. The weekend is very peaceful and contemplative. It's

not the kind of program that you can push, but those who do experience a hunger for more should know that the Retorno is available.

### Repeatable Experience

The weekend actually starts two weeks before, when a list of Scripture passages and questions for their reading and reflection are sent to the couples and celibates that will be attending. They are also asked to bring a Bible either the Jerusalem Bible or the New American Bible.

On the opening night, the celibate and couple are first escorted to their room where they are asked to "be quiet, settle down, maybe look at the questions again and read the Scriptural passages."

After everyone arrives, the group assembles for orientation with such questions as "What I want the weekend to be; What I don't want the weekend to be; and Why I'm here."

An important part of the weekend is the "Vivenzian" or lived experience. The team share their own experiences in helping the participants make the connections between Scripture and their own lives. The Friday night session ends with a short prayer service and everyone leaves quietly. Saturday morning the focus is one reconciliation.

### Phases of 'Listening'

On Saturday afternoon, the retorno begins in earnest, the three phases of listening to God the Father, the Son, and the Holy Spirit. Each team member gives a short talk. After the talks, everyone is given questions to reflect and dialogue. The afternoon continues with prayer alone, prayer together and then gather in a group to share.

There is no attempt to produce uniform results; rather, each person comes to understand the uniqueness of his-her relationship with God. "So that they see there are different ways the Lord is working with different people."

If all attendees are Catholic, the weekend closes with a liturgy on Sunday afternoon. Everyone is given a bibliography of material helpful to further growth. The Retorno has no follow up. It is up to the individuals and couples "how they grow with it."

The next scheduled weekend is to be held on the weekend of April 22, 23 & 24th. For reservations contact the South Florida Marriage Retorno Team.

# Archdiocese sets pilgrimage to Rome, Holy Land

Responding to the invitation of Pope John Paul II to all Christendom to come to Rome to celebrate the special Holy year of Redemption, Archbishop Edward A. McCarthy has announced an archdiocesan pilgrimage to Rome and the Holy Land for October, 1983.

The archbishop will already be in Rome for his once-every-five-years mandatory visit to the see of St. Peter and will meet the pilgrims there.

Special Masses will be celebrated in the major basilicas of Rome for the pilgrims and the highlight of the Rome stay will be an audience with Pope John Paul II accompanied by Archbishop McCarthy. Following almost a week in Rome, those who wish to do so may continue on to the Holy Land where a special pilgrimage program has been arranged.

Archbishop McCarthy has also issued a special invitation to priests of the Archdiocese to join him in a retreat-pilgrimage to the Holy Land and to Rome and both the archdiocesan pilgrimage and the priests will converge in Rome for a few days.

The Miami pilgrimage for the laity will leave from Miami International Monday, October 17, 1983 and will fly to New York where connections will

be made with a non-stop flight to Rome, arriving there on October 18. The pilgrims will remain in Rome through October 23, at which time they will depart for six nights in the Holy Land.

Total price for the fourteen day pilgrimage will be \$1,649 from Miami. Arrangements for the trip are being made by Meegan Travel Corporation of Richmond Hill, N.Y. (see page 10). Space is limited and those wishing information should call toll free, 1-800-221-6260. Anyone who wishes only seven nights in Rome will be accommodated on a special package at a reduction in price.

Archbishop McCarthy said, "I hope as many of our beloved faithful of this great archdiocese will join me in Rome for this special Holy Year of Redemption. What a better way to inform our Holy Father of the live faith of the Catholic people of South Florida than to point out to him the number of pilgrims who have responded to his call to faith and redemption and have come to Rome to pray at the tomb of the apostles? What better way to celebrate our faith in this twenty-fifth year of our great Archdiocese than to journey back to the source of our roots and heritage, the ancient shrines of Rome and the Holy Land."

**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  
Starring KELLY RENO - TERI GARR  
Also Starring WOODY STROBE  
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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PG PARENTAL GUIDANCE SUGGESTED  
SOME MATERIAL MAY NOT BE SUITABLE FOR CHILDREN



# HE IS

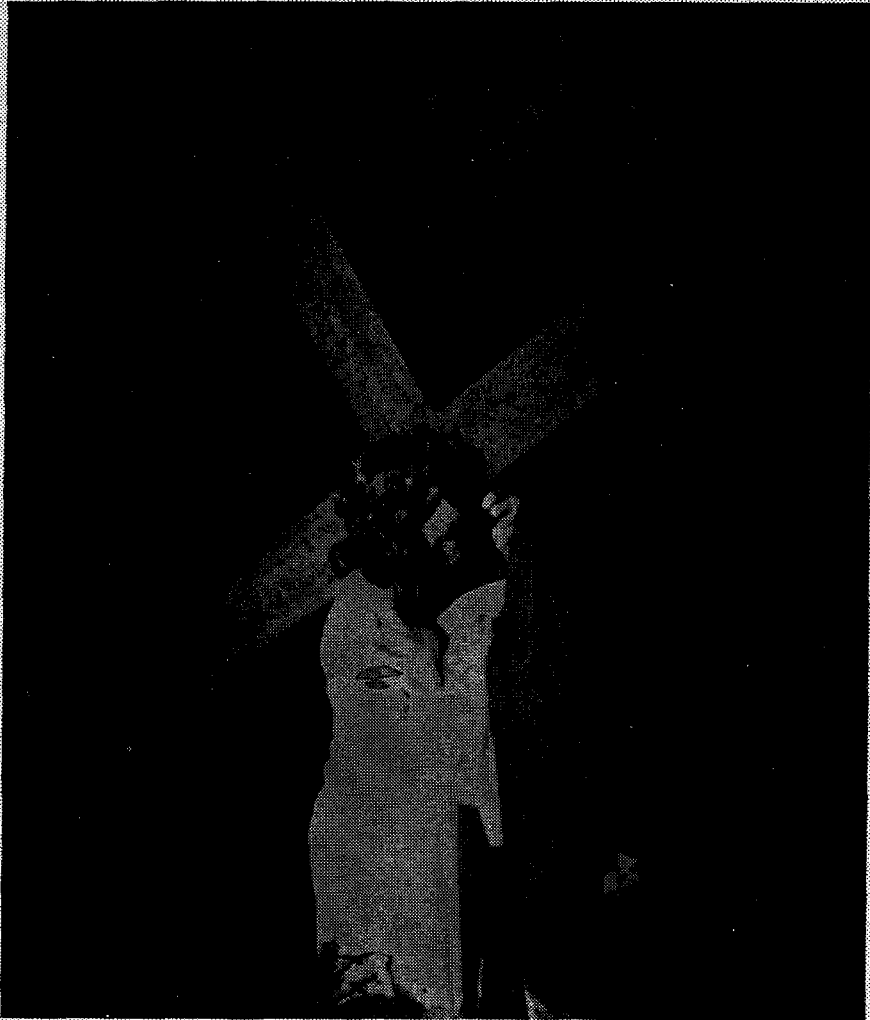
Text and photos by Pi

With hydraulic lift platforms, authentic 100 people from St. John Bosco parish in parishes and organizations participated in "The Life of Christ" on Palm Sunday.

The 3½ hour play required rehearsals and time producer Juan Rodolfo Roig. The co-producer, labored six to seven hours a day on the show.

Its beginnings were on the second floor of the parish 10 years ago with only three or four scenes with the complete life of Christ. In recent years the parish moved to the County Auditorium in search of better art.

With more than 1600 persons in attendance, the production, even though the actors, costume designers and crew are all volunteers, is expected to be a financial success.



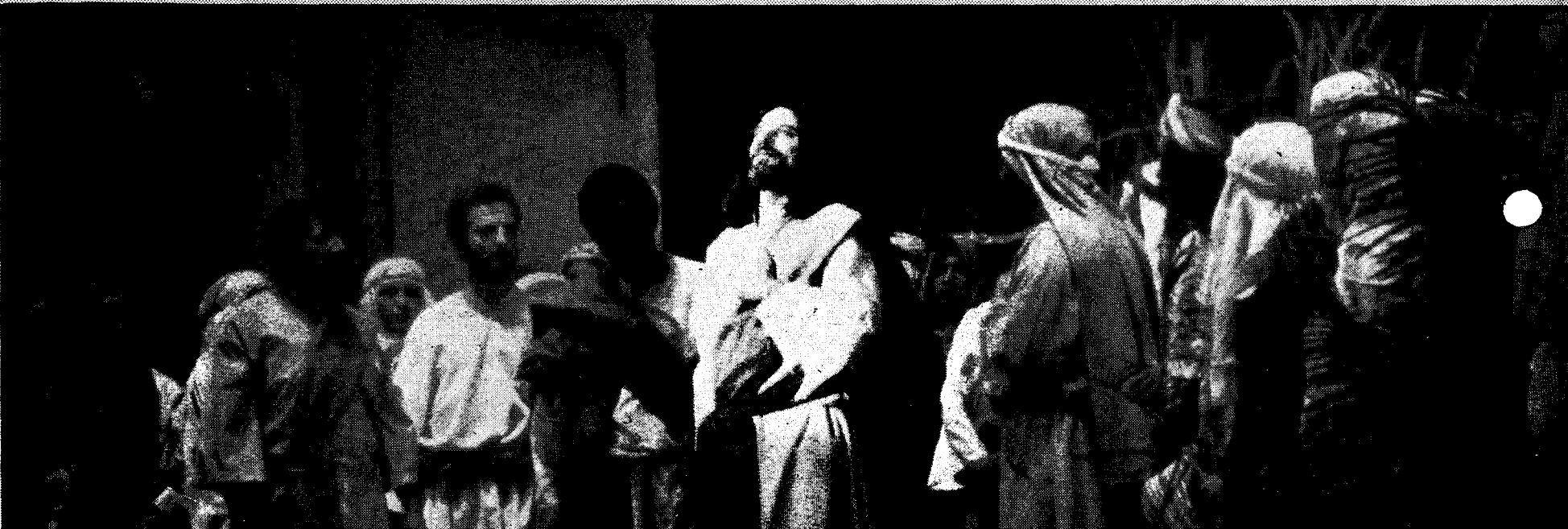
Christ meets Veronica on the Road to Calvary.



A madman (Isidro Armando) is amazed.



Salome (Maggie Roig, center) looks as a soldier brings the head of John the Baptist.



Christ is greeted with "Hosannahs" upon entering Jerusalem Palm Sunday.



# RISEN

## Justice Browning

times and "clouds," more than  
ami as well as various nearby  
ish production of "The Passion

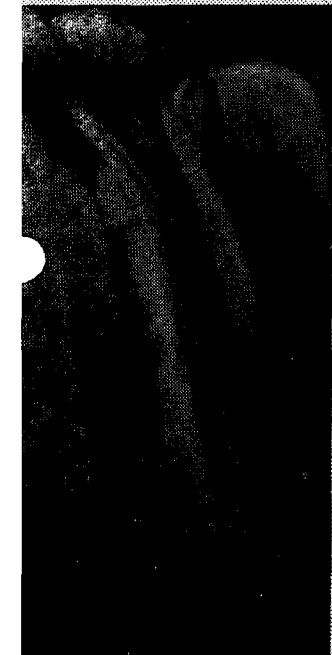
night for a month, said long-  
e designer alone, Orlando Et-  
several weeks preparing for the

St. John Bosco parish hall 14  
gradually expanded to include  
e production moved into Dade  
facilities.

the play, which costs \$7,000 to  
ner and production organizers  
as well as artistic and spiritual



after his cure.



Christ (Benjamin Marco), rises from the dead on the third day.

'The hour has come for the  
Son of Man to be glorified.  
I solemnly assure you,  
unless the grain of wheat  
falls to the earth and dies,  
it remains just a grain of  
wheat. But if it dies, it pro-

duces much fruit. The man  
who loves his life loses it,  
while the man who hates  
his life in this world  
preserves it to life eternal.

John 12:23-25

# Matter of Opinion

## The 'Thornbirds' and the priesthood

ABC's decision to air the *Thornbirds* during Holy Week was, no doubt, a marketplace decision, not one related to religious sensitivity.

Many have been offended by what was apparently a cynical decision to air a major production about a priest who violates his vow of celibacy and, in fact, conceives a child—all this during the week when Christ is remembered for living up to His mission and thereby suffering and dying on the cross.

Those who read the original book, *Thornbirds*, also point out that in its pages the priest's moment of weakness was much briefer and tasteful, if you can call it that, than television's typically exploitive scene after scene of the couple rolling around on the beach and in the bed to the accompaniment of smacking mouths and soaring violins. This was then compounded by the priest's reference to finally "becoming a man," which as everyone familiar with popular fiction and top-40 songs knows can only happen through sex.

(Presumably Pope John Paul who willingly risked assassination in visiting Central America after having been shot down once already is not really a man.)

### EDITORIAL

However, given the fact that this story was aired this week, perhaps one can derive some positive considerations from it. As Father Andrew Greely said on TV, the *Thornbirds* is one of the best arguments for priestly celibacy that could have come along, for if it were not for the intense interest in priestly celibacy, 60 million Americans would not have tuned in. The story illustrates how celibacy does set priests apart from others.

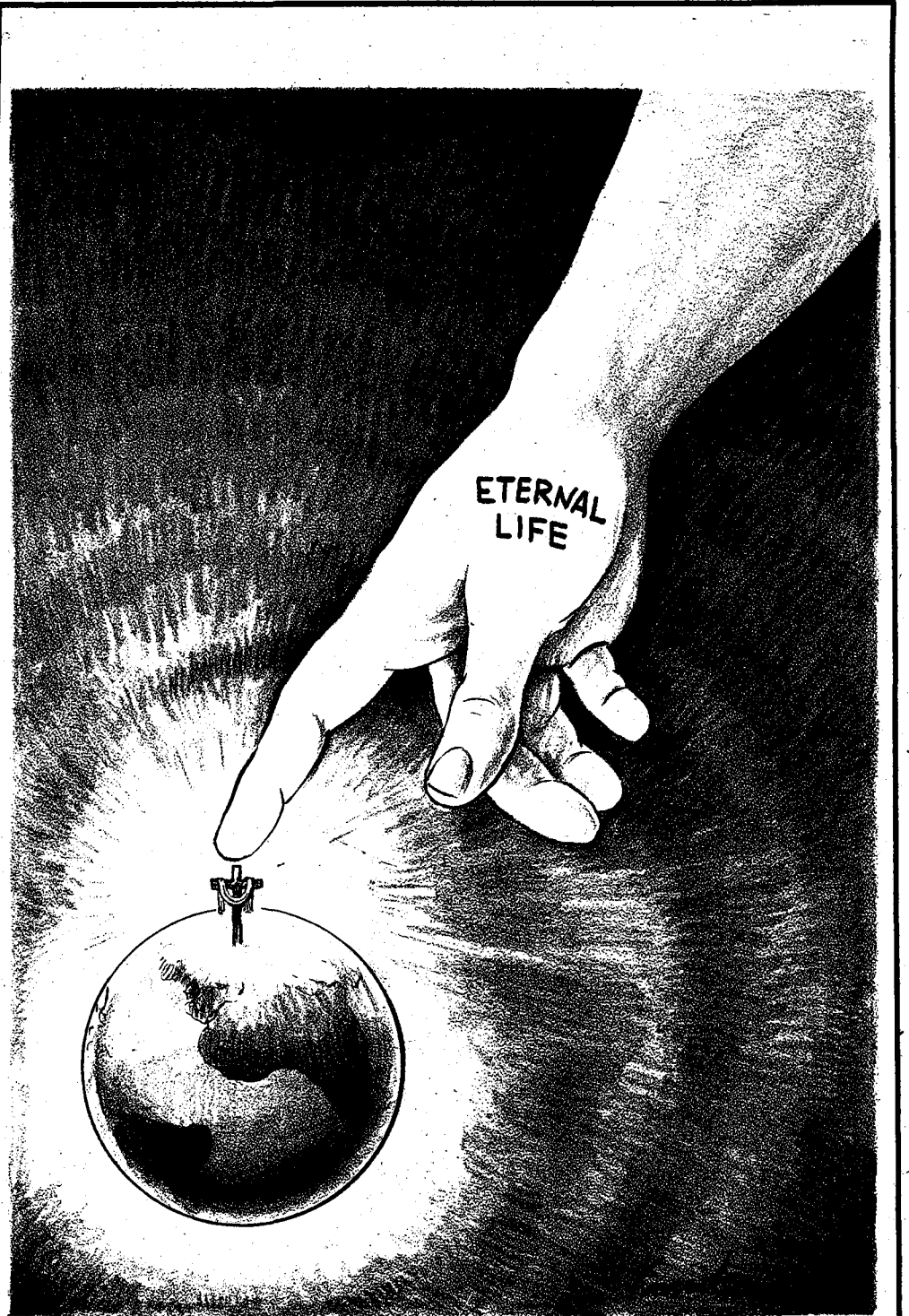
Greely, Fr. Theodore Hesburgh and Cardinal John Krol were interviewed by ABC's Nightline concerning the subject: the network not being one to pass up every possible angle. Not only the conservative Cardinal but the two liberal priests were highly supportive of celibacy in their own priesthoods. Several young seminarians interviewed were also supportive. And as Fr. Greely said, the *Thornbird* priest's greatest sin was not his one-time celibacy violation but his sin of pride and ambition.

Furthermore, taking another lesson from the *Thornbirds*, we can see a priest who, though not perfect, does genuinely care for his God and Church and struggles mightily with his problem for many years.

Though the story may be somewhat overdramatized, this glimpse into a man's suffering and humanity surely reflects to some degree the struggle many real-life priests must suffer at times. The sense of isolation, the lack not necessarily of sex but of intimacy, of someone to open up to is spoken of by the *Thornbird* Cardinal to the priest at one point, one of the sacrifices priests make but of which many lay people are never aware.

The humanity of the priesthood is a real part of the Church and perhaps the *Thornbirds* in its own less than perfect way demonstrates that. From a priest who comes smoothly to the church through ready-made family background God may expect more than from, say, one who has suffered his way physically and mentally into the priesthood and accomplishes a minor miracle just to hang on to his vocation however imperfectly. Only God know.

Hopefully, in this Easter season, some of us will have grown closer to the priesthood through the humanizing dimension of this pop novel and by the massive effects of television.



The day God touches us all

## Letters to the Editor

### Help stop crime by helping a kid

To the editor:

There are about a million "Throw-Away Kids" in the U.S. (cast out by parents and schools, broken home victims, runaway and child abuse victims, school drop-outs and drug-pornography victims); these, plus the thousands of high school graduates who hit the job market unprepared—all "bordering youngsters"—constitute the crime element and potential crime element, and the numbers are increasing, and something must be done.

The public fears the rising crime, which has reached the alarming stage, but there is an over-all remedy for this tremendous problem and it's right before us—that of recruiting the mature, fatherly identification figure to help with these youngsters that are "on the fence." By their actions, these boys and girls are crying for help.

These youths need the firm and not the harsh hand from this man would take up parental slack with a patient, understanding attitude and would give them only a couple of hours a week, for a short time—to steer them away from a life of crime.

This project's success—the long range panacea for the eradication of

crime—right in its formative stage, is possible, and once he contacts his juvenile court authority or similar organization, he will be told just how he can help and he will be matched with his suitable youngster in this "Big Brother" type program.

This dedicated person is urgently needed from coast to coast as a bulwark in this vital mission because there can never be any lasting peace until we have the needed understanding between peoples. If we're supposed to be our brother's keeper, how are these children going to make it unless volunteers get the word and take it from there?

Walter Gray  
Nags Head, N.C.

### Sacred dance prayerful art form

To The Editor:

I am compelled to respond to the negative comments on sacred dance made by Claire Van Roy in her March 11 letter to the editor.

I would ask her to consider the possibility that sacred dance, the rosary and meditation are all processes moving toward the same end: uplifting the soul through prayer.

All in some manner deal with God as a human being who experiences the same events in life that we all do; therefore, we pray at His birth,

death, resurrection in the form most meaningful to each one of us; we experience Him working in our lives.

These are not events of the mind only; they involve our total integrated being-body as well as mind and spirit.

The dance, then, in church does not indicate a lack of respect or a trifle introduced in the name of modernism. It is instead another means of prayer, a reaffirmation of the goodness of God's creation.

It is one of the arts, along with music, painting, sculpture and architecture which lend beauty and affirmation to worship.

All are expressions of individual character and all have been integral aspects of our humanity from the earliest days of civilization.

Virginia B. Shuker  
Director,

St. Maurice Liturgical Dancers

### Nuns in politics forgetting sin

To the editor:

According to their Chicago province, these Sisters of Mercy (Nuns in Politics, *Voice*, March 18) are in politics to solve problems of injustice and hunger.

Apparently, "one of the injustices" stated by Sister Mansour in the

newspaper was that the poor did not have the "privilege of abortion," as the wealthy did! This is a Christian attitude expressed by a Nun!

Their bishops are not objecting to their political views, but their "immorality." This is justice, promoting abortion, killing a soul for the comfort and preservation of the body? These poor women have been terribly misled down the garden path of secular humanism, caught up in "the power of the world" to save bodies.

Where is their faith? Does not their God still perform miracles? Any man can advocate and do what they're doing. It's sad when people become caught up in their own power.

Let these women take Mother Teresa as a role model she has kept her vows. She calls sin sin.

If these women want to plunge into politics to promote a better society, let them plunge into teaching the children that it's not a privilege to abort their own offspring, it's a sin!

Let us pray that these religious, along with the bishops, who advocate "nuclear freeze," get back to the business of "saving souls" for Christ; not killing them for the good life.

Rita Bohmert  
Boynton Beach



# A new vision at St. John Vianney

The Voice welcomes a new columnist to its pages this week: Fr. Joseph M. Champlin is Vicar for Parish Life and Worship, for the Syracuse, New York Diocese. Ordained 23 years, he has served as Associate Director of the National Conference of Catholic Bishops' Committee on the Liturgy. He served as Pastor-in-Residence at North American College, Rome, Italy during 1976-77.

Fr. Champlin is the author of 16 books with a combined printing of over 3 million copies. His weekly syndicated column has appeared in over 75 diocesan newspapers since 1969.

A featured speaker on a CBS television show and several network radio series, Fr. Champlin has traveled over a half-million miles since 1969 delivering lectures in 125 U.S. Dioceses.

Father Jim O'Callaghan and his staff of priests, religious and lay persons at St. John Vianney Church in Hacienda Heights, California face a staggering responsibility and challenge.

The parish includes over 5,000 families and it averages yearly about 250 weddings, 75 funerals and 300 baptisms. How do you inject a personal element into Sunday liturgies or those sacramental moments when the crowds are so massive and the celebrations so numerous? Who will provide the needed spiritual service and guidance for so huge a unit given the growing decline of clergy?

Several years ago the leadership at St. John Vianney decided on a bold step. They dropped the CCD or religious education program for one year and replaced it with their adapted version of Newark's "Renew" plan. This was their reasoning: Our adults are the persons most in need of updating and renewal; how can we bring that about unless we have sufficient time to do so?

The "Renew" effort meant specific thematic



BY FR. JOSEPH  
M. CHAMPLIN

homilies and handouts for 27 consecutive Sundays plus organized and directed small group discussions during the week. While the radical move provoked some grumbling among parishioners, it appeared overall to impact the majority in an extremely positive way.

Here are some manifestations of the good accomplished by "Renew" in that Los Angeles suburban church:

●The parish religious education office now offers several alternatives for parents and children: A weekly program; a bi-weekly plan; a family centered approach. That last innovative method currently attracts 300 families who combine Sunday worship with instructions in religion for the entire family.

●During the "Renew" year, parishioners expressed a desire for more and better opportunities to receive the sacrament of reconciliation. As a result of that request, the priests celebrate penance daily from 4:30-5:15 P.M., with one confessor always in the reconciliation room. About 75 percent of the penitents opt for the face to face approach when experiencing this sacrament.

●Several dozen married couples aid in preparing new parents for the baptism of their infants. They hold formation workshops in their homes, help plan the solemn monthly baptism and care for refreshment details of the celebration afterwards.

●Another group of about 20 married couples have been trained as facilitators in presenting the six session "Evenings for Engaged." The priests stop by and participate at two of those nights, but the major portion of teaching and directing is carried out by these volunteers.

●St. John's currently lists over 50 committees of parishioners engaged in a wide variety of tasks for building up the parish, local and wider communities.

●The staff schedules a monthly dinner at which they can deepen their personal relationships with one another and make them more than purely work oriented.

●In addition, the staff occasionally gets away from the parish for a longer period of time in seclusion. During those quiet moments without distraction they seek to establish a few clear priorities and do some short and long range planning.

What has been the effect on the people of that visionary step, the active involvement and those many alternative programs? A visiting priest at the Hacienda Heights Church sums up the answer to that question when he terms the community a "living, vibrant, breathing parish."

*Alt Publishing Co.*

## Let the people sing

When I became a Catholic back in 1945, I wrote the one thing I really missed was the chance to sing. It was an important part of the worship services of my life before I became a Catholic and I said that now that I had more than ever before to sing about we didn't sing at Mass.

Those days Catholics got their chance to sing at Benediction and at the mid-week novena services, that was a part of the appeal of those services, but I regretted that we didn't sing at Mass.



BY  
DALE FRANCIS

principle in the choice of music is to make certain the people can't join in the singing.

**"This is a plea to those who make the decisions about the music at mass to let the people sing. Help them by choosing hymns that can be sung by the people, that don't require trained voices."**

That has changed, now there are opportunities to sing at Mass, but Catholics don't really sing very well. There are exceptions, we belonged for awhile to a new parish in Fort Worth, Texas, that had a leader of music who understood something about congregational singing and that parish was an exception.

The people in our parish now like to sing, do it well and they could really learn to sing if they were allowed to do it. The people have particularly learned to sing the Holy, Holy the last year or so, but this morning it was announced that a new Holy, Holy will be used. The choir sang, the people listened. It is more difficult than the one that was abandoned but eventually the people will learn it, will start joining in and will eventually be singing well. That's about the time it will be changed, I suppose, it sometimes seems as if the guiding

I've heard it said that Protestants know how to sing, Catholics don't. Since Protestants do sing better there might seem to be some truth in that but there are just differences in the way we go at it. First of all, and this is not an unimportant fact, con-

gregational singing has a more important role in the worship service of evangelical Protestantism than it does in the Mass. But if you grant this difference, there are things we can learn about Protestants and congregational singing.

Protestant congregational singing is best when the hymns are familiar. I'm not going to do it here but you could probably make a list of 25 hymns that are familiar to most Protestants. My observation has been that individual congregations center on half that number. When Protestants sing they sing hymns that they know and love. My experience has been that in Catholic parishes the singing is best when the hymns become familiar. It has also been my experience that Catholics are more likely to encounter unfamiliar hymns. There may be some value in variety, especially when it reflects the liturgical season, but too much variety keeps the people from singing well. When a parish comes to know half a dozen hymns and has a chance to sing them with some regularity, the parish starts singing well.

There's another thing I've observ-

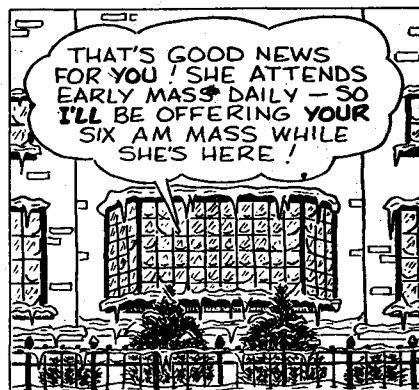
ed about Protestant congregational singing. The first verse is not sung nearly as well as the succeeding verses. By the time the hymn has come to the third or fourth verse then it is the people really sing out. But in many Catholic parishes, the people are allowed to sing only one verse except for the Communion hymn—and when that begins during Communion, as it often does, the people are not able to join.

This is a plea to those who make the decisions about the music at Mass to let the people sing. Help them by choosing hymns that can be sung by the people, that don't require trained voices. Allow the people to become familiar with the hymns by using them often. Allow the people to sing at least three verses.

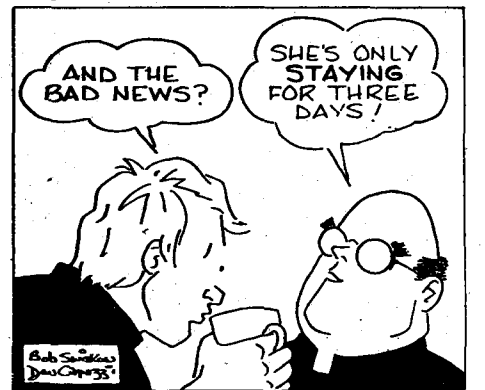
As St. Pius X said early in this century, music in the Mass properly serves to enhance worship. The joy that should come in joining the celebration of Mass makes us want to raise our voices, let the people sing.

*(Dale Francis is a nationally syndicated columnist.)*

### Padre



By Bob Swiskow and Dan Capozzi



# On surrogate mothering

A dozen years ago we started hearing about "laboratory obstetrics," a term referring to experiments in fertility. The experiments included:

—Artificial insemination. Here, the sperm donated by a husband (or other male) is inserted via a medical technique into the woman's body when her physical condition is right for fertilization.

—Test-tube babies. A term commonly used for a technique called "in vitro fertilization." This technique links human eggs and sperm through conception outside the woman's body, in a test tube or petrie dish. The microscopic life is then placed in the mother's body.

—Host mother plan. Here, a fertilized egg is removed from the body of a woman with a history of miscarriages



BY  
ANTOINETTE  
BOSCO

and implanted in a host mother's body. The newborn baby is returned to the natural mother.

—Surrogate mothering. This was proposed as the simple way to help infertile couples become parents. Here, a woman (for a price) is impregnated with sperm from another woman's husband, usually (but not always) through artificial insemination; carries the baby to term; delivers the baby; then turns the infant over to the infertile couple.

Now some complications are emerging with some of those practices. I'm focusing on surrogate mothering because it has now gone out of the laboratories and into the world of business firms and courts and even onto the

front pages of newspapers.

—HOW MANY people are aware that today at least 17 firms are devoted to the baby brokerage business? Some estimates claim that 70 women have been surrogate mothers to date, receiving from \$10,000 to \$15,000 as their fee. The couples buying the services also pay an additional \$5,000-\$8,000 for medical expenses and broker's fees.

Surrogate mothering is supposed to work quite simply—a service for a fee. It gives an infertile couple a child, with the husband's genes, and it cuts down on the long waiting period for adopting a child.

Regardless of how uncomfortable the thought of surrogate mothering makes many people feel, I suppose it could be argued that this is a practical and efficient solution to a couple's infertility problems; unless, of course, an unfortunate complication develops, as in the recent Judy Stiver case.

Mrs. Stiver of Lansing, Mich., performing as a surrogate mother for the Alexander Malahoff family for a promised fee of \$10,000, gave birth to an infant boy. But the infant was born with an unusually small head, indicating probable retardation, and a strep infection.

Malahoff refused to accept the baby or to pay the fee on grounds that the baby wasn't his. The Stivers didn't want the child either, so the state took custody.

THE COUPLES agreed to air their positions on TV's Phil Donahue Show. It was announced on the show that blood tests proved the baby couldn't have been Malahoff's, after all. It was Stiver's baby.

The Stivers then accepted the baby.

The New York Times subsequently called for government regulation of surrogate mothering. Lawyers also are considering what surrogate mothering contracts should contain and how they can be enforced by the courts.

All of that is ugly, I think. It is the buying and selling of human beings, no matter what humanitarian or legal terms are used. Surrogate mothering is legal in 36 states, illegal in 14. The 36 states should immediately take action to outlaw the practice.

NC News Service

# The best man cried

Q. I'm the youngest of five children. Three of my brothers and sisters already are married, and now something awful is going to happen. My one remaining brother is going to get married in September. He and I roomed together all the time we were growing up. We went fishing and played football and did all sorts of other things together. I don't know what I'll do when he's gone. (Florida).



BY TOM  
LENNON

A. Six years ago another younger brother felt much as you do. Frank, a high school senior, was best man at his brother's wedding. By the end of Mass, his pale blue tuxedo was blotched with tear stains!

Frank was so moved by the ceremony and by the realization that his brother was leaving that right in front of all his brother's tall, muscular jock friends he began to cry.

Every 60 seconds (it seemed) he was pulling out his handkerchief and wiping his eyes and blowing his nose.

Everyone in church noticed and was surprised. Afterward they all talked about how these two brothers loved one another.

Frank was embarrassed, but he could laugh about it too.

At the reception, he proposed a splendid toast. Smiling and holding his champagne glass high, he said, "To George and Nancy! You know, I haven't lost a brother—I've gained a beautiful sister-in-law!" and everyone cheered.

Later Frank told me how lonely it was at home for a while. But he had friends, and he worked at making some new ones too.

He did with his friends the things he had previously done with his brother, like hunting, and passing a football, and just shooting the breeze.

And once in a while Frank's brother would come back and they'd go fishing on a Saturday and talk over old times.

Gradually the loneliness disappeared.

Today Frank has a job, lots of friends, lots of activities, and is thinking about getting married.

Maybe the years ahead hold something like that for you.

Like Frank, you may shed a few tears at the wedding, and feel sad the next day, and a bit lonely for a while. But don't be afraid of sorrow and tears. They're just as much a part of life as is the happiness that will come to you again—sure as shootin'.

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

# Brothers and sisters

The Holocaust is a stumbling-block for believing people. How could a good God permit such a thing?

The question is natural, but one must be very careful about assigning all suffering to God's will. It's true that suffering can provide tremendous benefits of growth and redemption, and that some suffering can be viewed as a kind of purification sent by God; but when you think



BY FR.  
JOHN CATOIR

about the sufferings of the Jews and Christians during the Holocaust, in no way can you accuse God of that kind of diabolical scourge.

Suppose you were caught in that web of misery. In that context, what would you believe? Fortunately we have a record of many faithful people who have given us a witness of their enduring faith during that period when nothing in life spoke of the existence, much less the love of God. In the Christopher Award-winning book, "Hasidic Tales of the Holocaust," Yaffa Eliach presents stories which reveal so movingly the heroic courage of a people who kept the shining light of faith burning in that hellish darkness.

SO MANY of them continued to pray, to praise God, to observe their rituals and feast days even when confused with the sadistic cruelty of the Nazis, and stunned by the silence of an outside world which never came to their rescue. These victims nonetheless trusted God, believing in His goodness without reservation, and they set an example for believers of all faiths, and all times. They bore witness to a living flame of faith, that even most cunning designs of Satan could not extinguish from their hearts. I hope their heroism will lead all of us to a deeper consideration of the Jewish religion.

Baron Von Hugel, writing at the turn of this century, had this important insight: "Certainly Judaism was not a false religion for 13 centuries before Christ, for its time it was God's fullest revelation and mankind's deepest

understanding of God. It has been this and in fact still is for millions of individuals whom God leaves in good faith."

Judaism has produced and still is producing people of extraordinary religious fervor, courage and human sensitivity. The presence of anti-Semitism among Christians stems either from a monstrous ignorance or worse, from a malevolent will.

DURING HOLY WEEK let us consider this truth: Jews and Christians are truly brothers and sisters in the family of God. As a follower of Jesus, I can say with all honesty that I love Him the more because of his Jewishness. What might He think of those who would love Him less because of it.

(Fr. Catoir is director of the Christophers)



"THEY'RE WAITING FOR THE RETURN OF THE PRODIGAL SON!"



## Interracial marriage

Dear Mary: I am a white, 19-year-old college student who has been dating a Chinese girl. My parents say if this relationship leads to marriage, then I would be condemning my children to a life of suffering.

I think this is a great sin for my parents and their generation. I make this generalization because the only people who have given me any problem have been people over 30. The general



BY DR. JAMES AND MARY KENNY

opinion of my uncles, aunts and parents' friends is that any "mixed" marriage is doomed to hardships most people could not handle.

What is the church's position? I am hopeful for the future, but fearful of the past. - Pennsylvania

You are right that the world is changing. While prejudice still exists, in recent decades progress has been made toward better relationships among individuals of all races.

You are apt to be fooled and hurt, however, if

you adopt the strict guideline: Under 30's are not prejudiced; over 30's are.

We recently published columns stating that interracial marriage is not and never has been morally wrong. The wrong lies with those who out of prejudice withdraw love and support, making the marriage extremely difficult.

Those columns provoked many hate-letters condemning us and our position. However, we also got support mail. Best of all we received personal testimony from persons living in interracial marriages and interracial families:

Dear Kennys: I have had an interracial marriage and a happy one for the last 27 years with two wonderful children.

Like any marriage it has not always been easy. There have always been stares and gossip.

Our parents accepted us. Not that they liked it, as 27 years ago race mixing was not as common as today. Good friends stayed our friends. The ones that didn't we didn't want or need.

The reader who wrote, "an interracial marriage is doomed from the beginning by society" doesn't know what he or she is talking about.

Marriage is sharing your life with another person, not the color of your skin. - Massachusetts

Dear Kennys: I am part of an interracial marriage. I love my wife as much or more than the first day we met. We have three very beautiful children

who are proud of both their native heritages. They love their grandparents on both sides and never distinguish between them by color or nationality. They have the privilege of choosing from either country when they celebrate Heritage Day.

We had the happy experience of being supported by our families and friends throughout our courtship and throughout our almost 10 years of happy marriage. - British Columbia

Dear Kennys: I am a product of a mixed racial and mixed religious marriage. My father was a Baptist and my mother is still a Catholic.

I grew up in a home filled with love, tolerance and much honesty. There were times when people wouldn't talk to me or mocked me because they saw my exterior before getting to know my interior. I learned because of what my parents taught me to always believe in myself, to be tolerant of others and, most important, to love God. No union of two human beings regardless of race or religion is ever perfect because human beings are not, but I know a house full of trust, love and respect bears good fruit' consider me one, but hardly the exception. - Kentucky

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

## 'You had a book!'

Giving birth to a new book is a lot like having a baby - only longer. Every so often I meet someone who says that it must be nice to write books. Nice? I can think of a lot of words - lonely, frustrating, exhilarating, pressured - but nice is not among them. Anyone who has ever sat in front of a typewriter staring at a blank sheet of paper and realizing that it's the first of 400, knows it isn't nice.

I like Winston Churchill's remarks on the subject: "Writing a book is an adventure. To begin with, it is a toy and an amusement. Then it becomes a mistress, then it becomes a master, then it becomes a tyrant. The last phase is that just as you are about to become reconciled to your servitude, you kill the monster and fling him to the public."

Well, this month I am flinging my longest and most ambitious book to the public: **Traits of the Healthy Family** (\$14.95, Winston Press; available from your local bookseller). Because my church family experience played a role in the genesis of this book, I'd like to tell you a bit about its pregnancy.

**Traits** began as a result of my work as a parent educator in our church. When I was working on the pastoral plan for families I sensed the need for helping families recognize their strengths rather than always focusing on family needs and problems. I



BY DOLORES CURRAN

work with and hear from families who are all too aware of their weaknesses but don't recognize their competencies. Yet, all families have them.

So I developed a survey instrument of 56 traits commonly found in families and sent them to 500 professionals who work directly with families, inviting them to choose the fifteen traits they most commonly find in families they consider healthy. Much to the amusement of my husband who went through the arduous task of getting a certain percentage of his surveys back for his doctoral dissertation, I got 551 returns - three professional groups having used the survey for meeting material.

Two facts surfaced immediately - there was almost total agreement on the top fifteen traits

and they all had to do with relationships. Not chosen to any degree were income, education, rootedness, owning one's home, number of children, working patterns of parents, or other structural traits by which we used to define a good family. That's an incredible switch in just ten or fifteen years. Those who work with families clearly told us that what goes on inside families is more important than their outside or billboard image.

In order, traits chosen were: The healthy family 1) communicates and listens; 2) affirm and supports; 3) teaches respect for others; 4) trusts one another; 5) has a sense of fair play and humor; 6) shares responsibility; 7) teaches a sense of right and wrong; 8) has a strong sense of family with many traditions; 9) has a balance of interaction among members; 10) has a shared religious core (not necessarily shared denomination); 11) respects the privacy of one another; 12) values service to others; 13) fosters table time and conversation; 14) shares leisure time; and 15) admits problems and seeks help. Each has its own chapter in **Traits** (the chapter on communication was excerpted in the March issue of **McCall's Magazine**.)

For those who say that writing a book must be nice, I correct them. Writing it isn't nice but having it written and delivered is very nice indeed.

## Family Night

(Contributed by Mimi and Terry Reilly)

### Opening Prayer

Thank you, Jesus, for the magnificent beauty of springtime. Thank you for new life everywhere, fresh, lush, and sweet smelling - a continual reminder of the Resurrection. Be with us this Family Night and bless us as we gather in your name. Amen.

### Something to Think About

Jesus was really the greatest storyteller of all times, and who among us doesn't love a good story? Stories are not only entertaining, but they can also teach us and provide so many opportunities for imagining

and experiencing. Let's share with each other our favorite stories from the Bible and elsewhere.

### Activity Ideas

*Young and Middle Years Families*

Think about your favorite story of all time, biblical or otherwise. Let each take a turn sitting in the middle of the circle giving hints and answering questions about his or her favorite story, until the story is guessed. The person who guesses it then takes a turn in the middle. You might want to draw a scene from the story before questioning begins.

*Adult Families*

Choose your favorite parable to read and discuss. Parables are stories

that Jesus told which have special messages for us. A few suggestions are: Parable of the Sower - Matthew 13:1-9; The Lost Sheep - Matthew 18:10-14; The Unforgiving Servant - Matthew 18:21-35; Parable of the Wedding Feast - Matthew 22:1-14; and Parable of the Ten Virgins - Matthew 25:1-13.

### Snack Time

Sherbet in various flavors to create a springtime rainbow of colors and flavors.

### Entertainment

Choose a story that everyone would enjoy and have a "Family Read-Aloud Time."

### Sharing

All share their insights into the meaning or message of their favorite story.

### Closing Prayer

Dearest Lord, we are trying to grow by truly living the mystery of your living, your dying, and your rising again. Help us to be kind and patient and generous to each other and to everyone we meet along the way. We remember especially the sick and the lonely, and everyone who is suffering in our world today. Amen.

# Scriptural Insights

## JESUS IS RISEN!

Readings: Acts 10:34, 37-43; Colossians 3:1-4-1  
Cor 5:6-8; John 20:1-9

By Fr. Richard Murphy, O.P.

Once every 500 years, according to an ancient tale, the phoenix bird was consumed by fire, then stirred to new life and flew off into the sun. It was a charming and intriguing story that reveals man's hunger for immortality, and his obscure intimation of a life after death.

Easter tells another story, about a real person, Jesus Christ. After a short public ministry he was put to death on the cross. A guard was posted over His tomb. On the third day, however, (taking part of a day for the whole day), He rose from the dead, as He had predicted He would.

**THE PAGANS** took their fables with a grain of salt, purging them of their grossness by allegorizing them. Christians took the resurrection literally, and it was the great factor in their courage and steadfastness when faced with martyrdom.

No one actually saw the Lord rising from the dead and coming forth from the tomb. The empty tomb by itself is inconclusive, but when taken in conjunction with the appearances of Christ—the gospels record almost a dozen of these—it assumes great importance.

The gospel accounts of the resurrection are not easy to reconcile. They all concur in the fact but differ in the details. This is understandable. The resurrection was contrary to the universal experience of mankind, and naturally caused shock waves of consternation and wonder. The gospel

Sin had done its worst by bringing about the death of Christ. But the victim of love became the victor over death. His followers, one with Him in baptism, were also one with Him in His triumph over the enemy, death.

"You have been brought back to life in Him," Paul wrote, and this was

Jesus in baptism and of our rising with Him from the dead.

Easter is important to us if we have risen from the tomb of our sins: Easter assures us that this difficult task is possible. Hope is given strong wings. Not that Easter puts an end to penance and watchfulness; these we must continue faithfully if our lives are to be in harmony with the God-life that we bear in us.

**'Christians took their resurrection literally, and it was the great factor in their courage and steadfastness when faced with martyrdom.'**

accounts of the resurrection reflect that excitement.

**ST PETER** had known Christ the man, and had walked with Him for three years. He had also seen the risen Lord, and never tired of proclaiming that fact. St. Paul wrote before the gospels were written, and made much of the incredible fact of the resurrection.

Thanks to him we know that this belief was not the slow product of years of intense meditation upon Jesus' life and teaching, but something that was present in the Christian community from the beginning.

and remains mysterious and thrilling news. We Christians live a life hidden with Christ in God.

**DRAWN BY** love, Mary Magdalen came to Jesus' Tomb. She was rewarded for this first by a vision and then by a commission. In His new life, as in His earthly life, Jesus gave His disciples something to do. This time it was "Go to my brethren and tell them. . ." She was made an apostle to the apostles.

This morning as we renew our baptismal promises and profess our belief in the resurrection, we are sprinkled with the holy Easter water that reminds us of our death with

**IT IS FITTING** that Easter coincides with the spring of the year, when all creation awakens to new life after the long cold winter. Jesus' followers live the love and prayer of Christ is stronger than any human tendencies toward life of the Risen Christ. Indeed, we are now new men and women, with new aims, a new attitude of mind, a new awareness of God.

We also have something to do for the Lord. We must be as great as we really are, and let the whole world see in us the gospel taken seriously and joyfully lived. God's sons and daughters share in the life of the Lord Jesus who has risen from the dead. Alleluia, or Praise the Lord!

Alt Publishing Co.

## Heaven, hell have much to do with love

**Q. My husband and I were talking about heaven and hell. He believes that God created Lucifer, not as an angel of light, but as Satan to test mankind.**

**He also does not believe in hell, but believes that all souls go eventually to heaven, since God is all loving and all knowing. Can you tell us the church's teaching on this? (Illinois).**

**A.** It is our traditional Catholic and Christian belief that all angels—the non-material, intelligent, spiritual beings created by God—were created in a state of supernatural friendship with God.

Certainly it is clear from Scripture, as well as from the tradition of Christianity, that all creation, including any angels, was good as it came from the hand of the creator.

As the story in Genesis tells us, God looked at the whole of his creative work and "saw it was good." Nothing truly evil could come from a God who is unlimited goodness.



BY FR. JOHN DIETZEN

God's very creation of us was an act of love. In his continual creative love he not only invites us to love him in return; his love (as all love does in its own degree) enables us, energizes us, to respond to that love by our own growth in goodness, holiness and a loving relationship with him.

However, not even God can force love. At some point, no matter how

Has any human being in history ever made such a choice? We simply have no way of knowing. The deepest souls of even those who seem most evil in the history of our human experience are known only to God.

There seem to be indications that certain people may have made such a choice. But we also have strong hints in Scripture that the power of the

**'To say no to God, in a final and total way without any later return to him, is to choose separation from him—to choose hell. Has any human being in history ever made such a choice? We simply have no way of knowing.'**

Hell, as we Christians understand it, is a condition of eternal separation from God. Since we believe that all goodness and beauty is only a reflection of God's own goodness and that only he can fulfill the longings of our heart for total happiness, separation from him forever would be the worst imaginable suffering for any human being. Is such a hell possible? We know it must be.

urgent the invitation or how strong the attractiveness of the lover may be, the one who is calling another to love reaches a point at which he must say: "Now the answer is up to you. Is it yes or no?"

If the one who is loved is free to answer yes—in other words, free to love—he must be free to say no as well. Indeed, that no must be respected as well as the yes, or the whole invitation to love is meaningless.

To thus say no to God, in a final and total way without any later return to him, is to choose separation from him—to choose hell.

**Q. I have two questions concerning annulments. Does a petition for annulment need to be filed in the state where the marriage took place? Would the other spouse be contacted or notified of the reasons for the annulment? (Louisiana).**

**A.** Normally the petition for any marriage case, including an annulment, should be initiated with the priest in the parish where the petitioner lives at that time. It makes no difference where the marriage took place.

Unless it is clearly impossible to locate the other partner in an annulment process, he or she is always contacted during the investigations and is notified of the tribunal's action if an annulment is granted.

(Questions about sponsors, what happens to unbaptized children and adults, and many other concerns about baptism are among the questions answered in Father Dietzen's "The New Question Box," available from Guildhall Publishers, Peoria, Ill. 61651. \$6.95, plus \$1 for postage and handling.)

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## A LOOK INSIDE

# The pope and the Vatican

NEW YORK (NC)—ABC News provides some interesting and unusual coverage of Pope John Paul II in "The Pope and His Vatican," an hour-long documentary to be



Msgr. De Paoli

## Local priest takes part

Msgr. Ambrose De Paoli, a priest of the Archdiocese of Miami, will be among those participating in the ABC network presentation of "The Pope and His Vatican" which airs on ABC affiliates at 7 p.m., Easter Sunday.

A son of Mr. and Mrs. Jack DePaoli of Visitation parish, Msgr. was ordained in Rome late in 1960. He served as an associate pastor at St. Patrick Church, Miami Beach, and in the Archdiocesan Marriage Tribunal before being appointed to the English Language Section of the Vatican Secretariate of State in 1964.

He has a doctorate in Canon Law and a Licentiate in Sacred Theology earned at Rome's North American College.

Presently secretary to Cardinal Agostino Casaroli, Vatican Secretary of State, he has been in the diplomatic corps of the Church since 1964 and has served in Canada, Turkey, Africa and Caracas. Msgr. speaks English, Italian, French and Spanish.

broadcast Easter evening, April 3, from 7-8 p.m. on WPLG, Channel 10 in South Florida.

Making use of unprecedented permission to take its cameras behind the scenes in the Vatican, ABC covers a single day in the life of the pope, from his 7 a.m. period of prayer in his private chapel until the closing of the gates of the Vatican at night.

**REPORTED** by correspondent Bill Blakemore, the documentary provides some fascinating glimpses of papal routine, though Blakemore's narration is much too busy.

Oddly enough, only the first half is taken up with the pope's day, the second part being an unexceptional, necessarily sketchy documentary that attempts to give a general assessment of the pontiff and his reign thus far.

Some of the conclusions in this latter half, especially anonymous ones attributed to "veteran Vatican watchers" and the like, are either pedestrian ("the problems of abortion and birth control just won't go away") or open to question.

One "veteran Vatican watcher," for example, is quoted as saying that this is the first pope he's seen "who didn't seem to be made of plastic."

John XXIII and Paul VI made of plastic? However different they were, the humanity of the man in the papal robes was quite evident in both cases.

**THEN, TOO**, the casual viewer



An extraordinary look inside the Vatican, this Sunday evening at 7 p.m.

might get the impression that Vatican II was some sort of catastrophe from which the church is still striving to recover—since the pope is described as having been elected in the wake of "the chaos of Vatican II."

For all its failings, however, "The Pope and His Vatican" is well worth seeing. Its treatment of John Paul II is extremely favorable, despite the inclusion of some critical references.

Its greatest virtue is its skillful use

of the immediacy that is television's forte and its ability to convey something that most of us have known but never perhaps realized fully enough: the incredible demands made upon the time and energies of the vicar of Christ, not only by the burden of paperwork and ceremonial duties, but also by the unending stream of people and organizations with whom he must make personal and effective contact in the course of each day.

## 'Thorn Birds' timing telling

NEW YORK (NC)—Those outraged at ABC Television's broadcasting of "The Thorn Birds" miniseries during Holy Week need not be surprised at the network's insensitivity to the feelings of sincere, dedicated Christians everywhere.

For according to "Hollywood and America: The Odd Couple," a report in the December-January edition of *Public Opinion*, the "Television Elite," those who decide what you'll have a chance to watch on network television, have precious few regular churchgoers among their number, a mere seven percent as a matter of fact.

Fully 44 percent, moreover, readily admit that they have no ties whatsoever with religion.

The researchers who wrote the report, Linda S. Lichter, S. Robert Lichter and Stanley Rothman, based their findings on interviews with 104 individuals who represent "the cream of television's creative community."

Overwhelmingly liberal in persuasion, 98 percent of them are men and 99 percent are white. Ninety-one percent are in favor of

unrestricted abortion and only 33 percent believe that adultery is wrong.

As a final example as to how far these arbitrators of taste are from most other Americans, 63 percent reported incomes of above \$200,000 and a mere four percent incomes below \$75,000.

As long as television is so out of contact with the rest of America I suppose that we, sadly enough, have to expect the kind of gaffe that the Holy Week scheduling of "The Thorn Birds" represents.

It would be nice, however, if ABC had the grace to be just a little bit embarrassed.

The decision to broadcast during the week that is most sacred for Christians a 10-hour drama whose centerpiece is an adulterous love affair involving a member of the Catholic hierarchy constitutes the

worst timing imaginable and manifests a shocking disregard for the feelings of this country's largest religious group.

REAL  
To  
REEL

The monastic life at St. Meinrad Archabbey and the work done on behalf of children at the Adam Walsh Child Resorce Center are featured on this week's edition of "Reel to Reel." Sunday morning at 7:30 on WCKT, Channel 7.

## Easter program time change

"The Greatest Mystery," a Family Theater Productions Easter special narrated by the late Princess Grace of Monaco, will air this Sunday, April 3 at 7 a.m. WTVJ, Channel 4 in Miami. The time and date have been changed from the ones reported in last week's *Voice*.

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## Catholic-Jewish relations subject of lectures

Barry University, in conjunction with the Anti-Defamation League of B'nai B'rith, will present a lecture-series on Catholic-Jewish relations, Sunday, April 10, at 4:30 p.m. in Wiegand Lecture Hall.

Funded by the Matthew B. Rosenhaus Foundation, the lecturers will be Dr. Ronald B. Sobel, senior rabbi of Congregation Emanu-El, New York City, and Father, Edward H. Flannery, of the Diocese of Providence, Rhode Island.

The lecture topic will be "Opportunities and Obstacles: The Next Decade."

Both clergymen have illustrious academic and community service records. Each is the author of numerous publications and a member

of prestigious boards and communal groups.

Father Flannery was the recipient of the National Conference of Christians and Jews National Brotherhood Award in 1960 and 1965. In addition, he holds many awards from other Jewish organizations.

Dr. Sobel is chairman of the National Program Committee of the Anti-Defamation League, serves on an extensive number of communal organizations and is a member of the National Commission on the Holocaust.

This is the third annual Matthew B. Rosenhaus Lectureship to be held at Barry University.

## Ukrainian Catholics celebrate 30th

A pontifical divine liturgy and a banquet will highlight the 30th anniversary celebration of the Blessed Virgin Mary Ukrainian Catholic Church, 38 NW 57 Ave., Miami.

Most Rev. Stephen Sulyk, Archbishop-Metropolitan of Philadelphia for Ukrainian Catholics, will preside at the liturgy, April 10 at 3 p.m., at the church. The banquet will follow at 6:30 p.m. at the Sonesta Beach Hotel in Key Biscayne.

Assumption Ukrainian Catholic Church is one of two churches of the Byzantine Catholic Archeparchy of Philadelphia in Florida. The other

Ukrainian Catholic Church is located in St. Petersburg.

Assumption's territorial boundaries stretch through the entire state of Florida and it has jurisdiction over all Ukrainian Catholics on the eastern coast. Currently, the church has a membership of 200 families.

Assumption Church is credited with keeping alive the traditions and customs of the Ukrainian Catholic people. Its current pastor, the Rev. Richard Seminack, was appointed August 1, 1982.

For more information, call the Rev. Seminack at (305) 264-3233.

## Radio series focuses on Catholic Church

A series on the Catholic Church, featuring Archdiocese of Miami experts in various fields, begins Monday, April 4 and continues through Thursday, April 7 on the "Mike Siegel Talk Show" at 7 p.m. on radio station WGBS, 710 AM.

"Birth Control and the Catholic Church - Policies and Practices," will be discussed by Father Daniel Kubala, director of Respect Life Ministry and Libby Johnson, R.N., staff member at the Respect Life Center in North Dade, on Monday evening.

On Tuesday, April 5, Marsha Whelan, assistant director of

Evangelization for the Archdiocese, will discuss "The Fallen Away Catholic - Is Evangelization the Answer?"

"The Catholic Church and Political Action" will be the subject of Msgr. Francis J. Lally, USSC Secretary for Social Development in World Peace, on Wednesday, April 6.

The final program, on Thursday, April 7, will be devoted to the "Problems of a decline in Clergy and Religious Vocations." Guest speakers will be Father Gustavo Miyares, archdiocesan director of Vocations and author Paul Hendrickson, whose book, "Seminary: A Search," focuses on the problem.



### BREAKING GROUND

Young parishioners (above) at Our Lady of the Lakes Church in Miami Lakes get a turn at breaking ground for the parish's new permanent church, to be built alongside the existing chapel at 15801 NW 67 Avenue. At right, Father Edmond Whyte, pastor, dons hardhat and shovel for the occasion, attended by about 100 parishioners, priests from neighboring parishes and Auxiliary Bishop John Nevins. When the new church is built, the multipurpose hall where Masses are said now will be used for meetings, social gatherings and CCD classes.

(Voice photo by Ana Rodriguez-Soto)



## Alumni host Xavier U's choir, chorus, jazz group

The Xavier University Alumni Club of Miami will host the Xavier University Concert Choir, University Chorus and Jazz Combo for a concert April 8 at 8 p.m. in the Joseph Caleb Center Auditorium, 5400 NW 22 Ave.

Xavier University, located in New Orleans, LA, was founded in 1925 by Mother Katherine Drexel and the Sisters of the Blessed Sacrament of Cornwell Heights, Pennsylvania. It is the only predominantly black, Catholic university in the Western

Hemisphere and is well known for its outstanding programs in Pharmacy, Pre-Medicine and Music.

Tickets for this cultural affair are \$8 for students and \$5 for adults and can be purchased from any member of the X.U. Alumni or at the following locations:

- Cinderella Drugs, 128 NE 54 St.;
- Ebony Drugs, 5720 NW 17 Ave.;
- Joe's Grocerama, 1300 NW 3 Ave.; and
- Brownsville Drugs, 4634 NW 27 Ave.

## It's a Date

### Fairs

**BLESSED TRINITY PARISH**, 4020 Curtiss Parkway, Miami Springs, will host a one-day Spring Festival April 9 from 9 a.m. to 10 p.m. A flea market-white elephant sale, game booths and auctions will be featured, along with special guest Bob Weaver, weatherman at WTVJ, Channel 4. A Spanish dinner will be served in the evening. For more information, call 871-5780.

**ST. JOHN FISHER PARISH**, 4001 Northshore Drive, West Palm Beach, will hold its 17th annual Fiesta April 17 from 11 a.m. to 6 p.m. featuring games, food, arts and crafts and fun for all. For more information call 842-1224

### Fashions

**ST. CLARE WOMEN'S GUILD'S** Charity Luncheon & Fashion Show will be held April 9 at 11:30 a.m. at the PGA-Sheraton Resort Hotel, Palm Beach Gardens. Fashions by "The Red Hen" will be modeled. Donation is \$18. No tickets will be sold at the door. Call St. Clare parish at 622-7477 in North Palm Beach.

**MARY IMMACULATE PARISH'S** 4th annual "Spring Fling" Luncheon and Fashion Show will be held April 16 at 11:30 a.m. to benefit the Building Fund. Sarah Parker's Precision Modeling Team will model fashions from area shops and parishioners will model

their own creations. Donation is \$15. For tickets, reservations and information call 686-0246, 686-5041 or 686-8128 in West Palm Beach.

### Meetings

**CHILDREN'S CRUSADE FOR PRAYER**, a lay ministry dedicated to youth evangelization and family unification will hold its monthly meetings April 16 from 9:30 to 11:30 a.m. at St. Coleman's parish Office of Religious Education, 1285 S.E. 22 Ave., Pompano Beach, right behind the church rectory. All interested are invited to attend.

**FATHER MICHAEL J. MULLALY** ASSEMBLY of the Knights of Columbus will hold its next meeting April 5 at 8 p.m. at Plantation Council 5971, 3066 N.W. 60 Ave., Plantation. A social hour will begin at 7 p.m. For more information call 583-0829 or 473-2839.

**FR. SOLANUS GUILD** will hold its regular meeting April 10 from 3 to 5 p.m. at Blessed Sacrament parish hall, 1701 E. Oakland Park Blvd. Brother Leo Wollenweber, Capuchin and vice-postulator for the beatification of Fr. Solanus will be the guest.

**LAY CARMELITES** will meet this Saturday, April 2 at 2 p.m. at Villa Maria Nursing Home, 1050 N.E. 125 St., North Miami. For more information, call 621-0967. Visitors welcome.

### Singles

**DADE CATHOLIC SINGLES CLUB** will hold a Western theme social April 8 at 8 p.m. at St. Brendan parish hall, 8725 S.W. 32 St. Western attire is encouraged. Admission is \$3. On April 10, a volleyball game is scheduled for 2:30 p.m. at Ponce de Leon Jr. High, 5801 Augusto Ave. and So. Dixie Hwy., across from the University of Miami. A pizza get-together will follow at 1118 So. Dixie Hwy. All Catholic singles ages 20-39 are welcome. For more information call 441-0594.

### Widows-Widowers

**THE MEMORARE SOCIETY**, a social club for Catholic widows and widowers will hold its monthly meeting April 8 at 8 p.m. at St. Thomas Apostle School Library in Miami. Call 274-0244 for more information.

**THE GREATER HOLLYWOOD WIDOW AND WIDOWERS CLUB** will hold its next regular meeting on April 8 at 7:30 p.m. at Nativity parish hall, 700 Chaminade Drive, Hollywood. Fun, dancing and live music are promised.

### Potpourri

**ST. MARTHA PARISH WOMEN'S CLUB** will host a Baby Shower for Respect Life April

5 at 7:30 p.m. at the Pastoral Center Cafeteria, 9401 Biscayne Blvd. Father Dan Kubala, director of Respect Life, will be featured speaker. Donations of items for infants up to three months are requested. The Women's Club will also hold a Flea Market April 23 at 190 N.E. 19 St. For more information call 893-4361.

**ALCOHOL-DRUG ABUSE TRAINING PROGRAM** will take place April 12 from 7:30 p.m. to 10 p.m. at the St. Rose of Lima School, Miami Shores. Participants will be offered 10 hours of professional training on four consecutive Tuesdays. The training is sponsored by Biscayne College and directed to parents of teens, counselors, coaches, clergy, teachers and others. Call 625-6000, ext. 127 for further details.

**HOLY FAMILY**, 14500 N.E. 11th Ave., North Miami, will sponsor the Polish tradition of blessing the food on Holy Saturday at 12:30 p.m. in the chapel. Following the blessing, an Easter Egg hunt will be held on church grounds.

**HOLY FAMILY**, 14500 N.E. 11th Ave., North Miami, will feature "A Night on Broadway," starring Linda Washburn and friends April 17 at 8 p.m. in the parish hall. Tickets are \$3 for adults and \$1 for children under 12 years of age. For more information and tickets, call Ann Tisdale, 944-9095 or Diane Kearney, 945-3903.



# Holocaust commemoration slated

A community-wide Holocaust Commemoration will be held Wednesday, April 6, 8 p.m. at Bailey Hall, Broward Community College, 3501 S.W. Davie Road, Davie, sponsored by The Broward National Conference of Christians and Jews in cooperation

with the Archdiocese of Miami, Ft. Lauderdale and South Broward Jewish Community centers and a dozen civic and religious organizations.

The Commemoration will be a

remembrance of those who perished, both Christians and Jews; a celebration for those who survived and recognition of the liberators and 'Righteous Christians' who risked their lives to protect their threatened neighbors.

## Training days for special ministers

Saturday, April 9., St. Bernadette, Hollywood, 10 am to 3 pm.

Saturday, April 30., Blessed Trinity, Miami Springs., 1 am 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, notification of which training day

they will attend and a check to cover registration fees of all those attending. Checks should be made payable to the Archdiocese of Miami. Deadline for registration is the Wednesday before the workshop specified in the letter.

## PRAY FOR THEM

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

- April 1, 1973 Rev. Timothy M. Carr
- April 2, 1976 Rev. Daniel Sanchez
- April 7, 1980 Msgr. Jeremiah P. O'Mahoney, P.A.
- April 23, 1961 Rev. Robert P. Brennan
- April 30, 1971 Rev. George C. Bucko.

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Thanks to Jesus, Our Lady, St. Jude, St. Anthony & St. Joseph for prayers ans. Publication promised. L.W.

In thanksgiving to Blessed Mother St. Jude & St. Theresa. Publication promised. P.E.W.

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By Father John Castelot  
NC News Service

**"And if Christ was not raised, your faith is worthless. You are still in your sins, and those who have fallen asleep in Christ are the deadest of the dead." (I Corinthians 15:18)**

St. Paul wrote those words to certain Christians in Corinth who were denying the resurrection of the body. Enamored of sophisticated Greek philosophy, they had no difficulty accepting the immorality of the soul.

But the body? Who needs it? It is only a prison of the soul, from which death will be an escape.

That may have been good Greek philosophy but it was bad Christian theology. The Christian hope of resurrection is not based on a philosophical system which could go out of style tomorrow, but on a fact, the fact of the resurrection of Jesus.

**IF THE** resurrection of the body was an actual fact in Jesus' case, how can anyone say that such a total transformation is either impossible or undesirable?

"Tell me, if Christ is preached as risen from the dead, how is it that some of you say there is no resurrection of the dead? If there is no resurrection of the dead, Christ himself has not been raised."

In fact, the resurrection of Jesus is the model and pattern and pledge of our own total transformation.

"But as it is, Christ is now raised from the dead, the first fruits of those who have fallen asleep."

Just as the first fruits of the harvest are of the same nature as the rest of the harvest and an assurance that the rest will follow, so our resurrection will be of the same nature as that of Jesus.

However, it would be a mistake to limit the effect of Christ's resurrection just to our own resurrection from the dead. His resurrection is a dynamic power at work in our daily lives.

**THIS LIFE-GIVING** spirit imparts life to us constantly. It is by the power of his resurrection that we have been saved from sin and made right with God.

That is why Paul can say: "And if Christ is not raised, your faith is worthless. You are still in your sins."

Again he puts it quite succinctly when he refers to "the Jesus who was handed over to death for our sins and raised up for our justification." (Romans 4:25).

That also is why Paul could pray as follows: "I wish to know Christ and the power flowing from his resurrection." (Philippians 3:10).

This power is a dynamism which vitalizes us at every moment, and



**Easter is a festival located precisely at the center of church life. And at the center of church life is the celebration of the Eucharist, recalled in a special way in the days around Easter. Just as in bread the many grains from the harvest become one loaf, so the many people of the church are one.** (NC photo).

Paul wants us to know it; to experience it in an ever more real way. We have all been baptized into Jesus' death and resurrection, with

death we were buried with him so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life."

*"The Christian hope of resurrection is not based on a philosophical system which could go out of style tomorrow, but on a fact, the fact of the resurrection of Jesus."*

very real results in our lives.

(Romans 6:4)

"**THROUGH** baptism into his

It would be difficult to find a

more striking expression of what God has done for us in and through Christ Jesus than these words from Ephesians: "But God is rich in mercy. Because of his great love for us he brought us to life with Christ when we were dead in sin. . . Both with and in Christ Jesus he raised us up and gave us a place in the heavens."

At Easter we celebrate his resurrection and our own!

## What does Christ have in common with.....

By Katharine Bird  
NC News Service

When you stop to think about it, there isn't much connection between Christ's death and resurrection and the Easter bunny and colored eggs.

When I think of Easter, the first and dominant image comes from my

childhood. It's an image of bunnies delivering fancy baskets enticingly filled with beautiful eggs and candy; of celebrating Easter with my five brothers and two sisters.

My parents were good at holidays. They had a firm grip on the place of magic and the fairy tale world in our lives. At Easter my mother was

more in charge. She delighted in the rituals of coloring eggs and picking out stories to read to us.

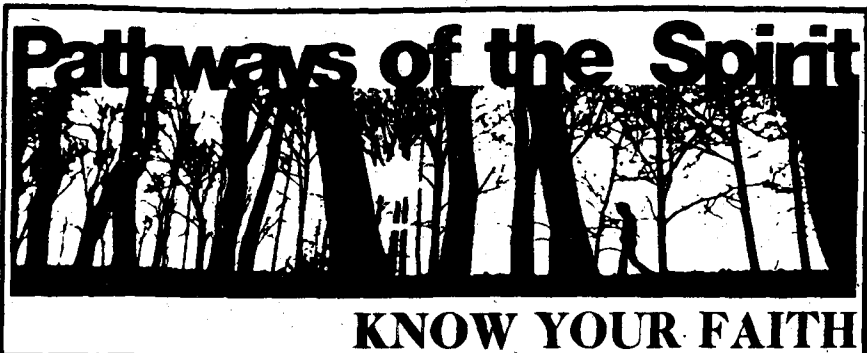
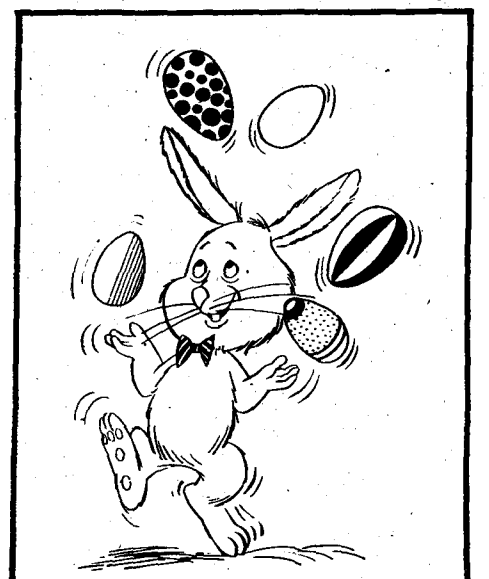
From her I first heard the sentimental story of the country rabbit who grew up to become one of the world's five Easter bunnies. I was charmed and amazed at the country rabbit's gentle but firm handling of her 24 bunny children.

I remember how impressed I was at her ability to organize, handing out assignments two by two so she would be free to serve as an Easter bunny.

**THE SOLEMN** side of Easter was always present too. My parents insisted that we pay attention to the religious meaning of holidays first; only then could we go on to the Easter bunny and the chocolates.

I recall attending the 6 a.m. Mass

with my father all during Lent for several years. Then Easter Sunday





# 'I'm looking for eternal life'

## The story of Joan

By Father David K. O'Rourke  
NC News Service

The first Christians were believers in a risen Christ above all else. The conviction that their friend Jesus, the Lord and messiah, had been raised from the dead was the heart of their faith.

To symbolize their belief that this new life of the risen Christ was available to all who believed in him, they baptized new converts during the Easter liturgy.

Today the church has returned to the ancient practice of baptizing its converts during the Easter Vigil. To illustrate the great power that this promise of new life can have I want to tell you a true story. It is about the first person I baptized according to the renewed rite, a young woman I shall call Joan.

**ONE FALL** Saturday I was working at my office typewriter. Through the window I noticed a young woman walking slowly in front of the rectory; she turned to look at the door and then walked on, out of my view.

I returned to my typing and a moment later she reappeared, walking slowly in the other direction, again looking at the door. She was young and frail, wearing a long granny dress and wrapped in a knitted shawl.

At first she looked like any of the many countercultural people in Berkeley, CA. But her dress, though not ironed, was freshly washed. She was neat and her hair well-combed. Although she looked poor, she was obviously dressed up.

I went out to her. "Are you looking for something?" She seemed flustered at first, looked down, and then looked right at me with a somewhat fearful smile on her face. "I'm looking for eternal life."

I'm sure my jaw dropped, but when I regained my composure I asked her to come inside.

**HER STORY**, which sounds sadly familiar today, spoke of family turmoil and great personal pain. But she was getting on top of things now. She had read.

Then she produced several well-worn pamphlets on the Catholic Church, which said that in the church she could take part in sacraments that would lead to eternal life. She wanted that.

Our parish staff had been studying the church's renewed Rite of Christian Initiation for Adults, which we planned to begin implementing. But I realized that our preparations had stable middle-



The church has returned to the ancient practice of baptizing its converts during the Easter vigil. At Easter we are now given the great gift of seeing people baptized into a new life in Christ. (NC photo.)

class Americans in mind.

How was I to respond to this special young woman, whose faith and hope had somehow surmounted her fear? She belonged nowhere and fit into no system.

**WE TALKED** for the rest of the morning. At that same time, in the parish kitchen, our council president and his wife along with another couple were quartering chickens for a dinner for the poor. I went to them, explained the situation and they offered to serve as her sponsors as she investigated becoming a Catholic.

The six of us then went into the church and, using the new rite, enrolled her as a catechumen. Then we all went back to the kitchen and cooked up a marvelous lunch to celebrate, with the livers from the quartered chickens as the main dish.

Firmly instructed in the need to be a worship-

ing member of a Catholic community, Joan went back to her tent in the redwoods. She returned faithfully for each of the public stages in the Rite of Initiation.

**I BAPTIZED** her during the Easter Vigil, her parish sponsors beaming at her side. She stayed for the Easter morning Masses and then said she was going back north. I never saw her again.

The early church, so we are told, was composed of many people like Joan. They were life's victims for whom the promise of eternal life was a hope lighting up the dark. At Easter we are now given the great gift of seeing people, some like Joan and some like our neighbors, being baptized into a new life in Christ.

It is a great gift indeed. For now we, like the first Christians, can be living witnesses as other men and women begin to share in the life of the risen Christ.

## the Easter Bunny?

our entire family attended that early morning Mass. I have a distinct memory of my whole family piling into our only car and driving off noiselessly in the early dawn to church dressed in our new Easter finery.

**GIFTS** were always part of our Easters long ago. Aunt Clara Hans was our fairy godmother for many years. Childless herself, every Easter she carefully asked my mother for all our sizes and picked out new outfits for us.

My parents also enjoyed giving gifts. Even though extra cash was a rare commodity in our home, my parents customarily hid small gifts for us to find along with the Easter eggs.

Looking back on all those Easter festivities, maybe I can find a connection between Christ and the Easter bunny, after all.

**EASTER** is a celebration of gift-giving and Christ is the greatest gift-giver of all. He brings his people the good gift of life itself, physical and spiritual life, as Easter reminds us.

For parents, maybe the Easter bunny is just a way of trying to put some more gift giving into the celebration of the holiday.

It's also just possible that the joyful celebrations of children help pave the way for them, as they become adults, to keep the festivity and the significance of this holiday high in mind.

### SAETER BUMLEJ ★ EASTER JUMBLE

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# Chaplain salutes marines

PARRIS ISLAND, S.C. (NC)—They survive 15-hour days, strict discipline, severe haircuts, physical stress and isolation—and today's young Marines are "magnificent," according to Father Thomas W. Kelley, a Navy chaplain assigned to the Marine training base at Parris Island.

Father Kelley, 60, an Oblate of St. Francis de Sales on his third tour of duty with the Navy (which supplies the Marine Corps with chaplains), also thinks that religious orders could take a tip from the military: rigorous challenges attract young people.

South Carolina guidebooks warn of rattlesnakes, alligators, sand fleas and 100-degree summer days. As if all that weren't enough, Marine recruits undergo 11 weeks of trimming, slimming, running and gunning. In the first few days they learn that they must ask permission for routine actions, must call almost everyone "sir," can't smoke, chew gum, sleep late, read magazines, call their girlfriends back home or leave the base. There are endless drills, two- and three-mile runs, classes in military law and history, and weapons and survival training; how to fire M16 rifles, toss hand grenades, use bayonets and knives in fighting, and kill an enemy "five ways." (Women recruits learn only defensive fighting and are trained for support positions for combat troops.)

INTERVIEWED at Parris Island, Father Kelley explained that religious orders eased rules in recent years and still lost members. But the Marines, whose ranks have climbed to 192,000, have a training program described as "tougher than ever before."

He finds "an absolute connection" between challenges and positive responses by young people.

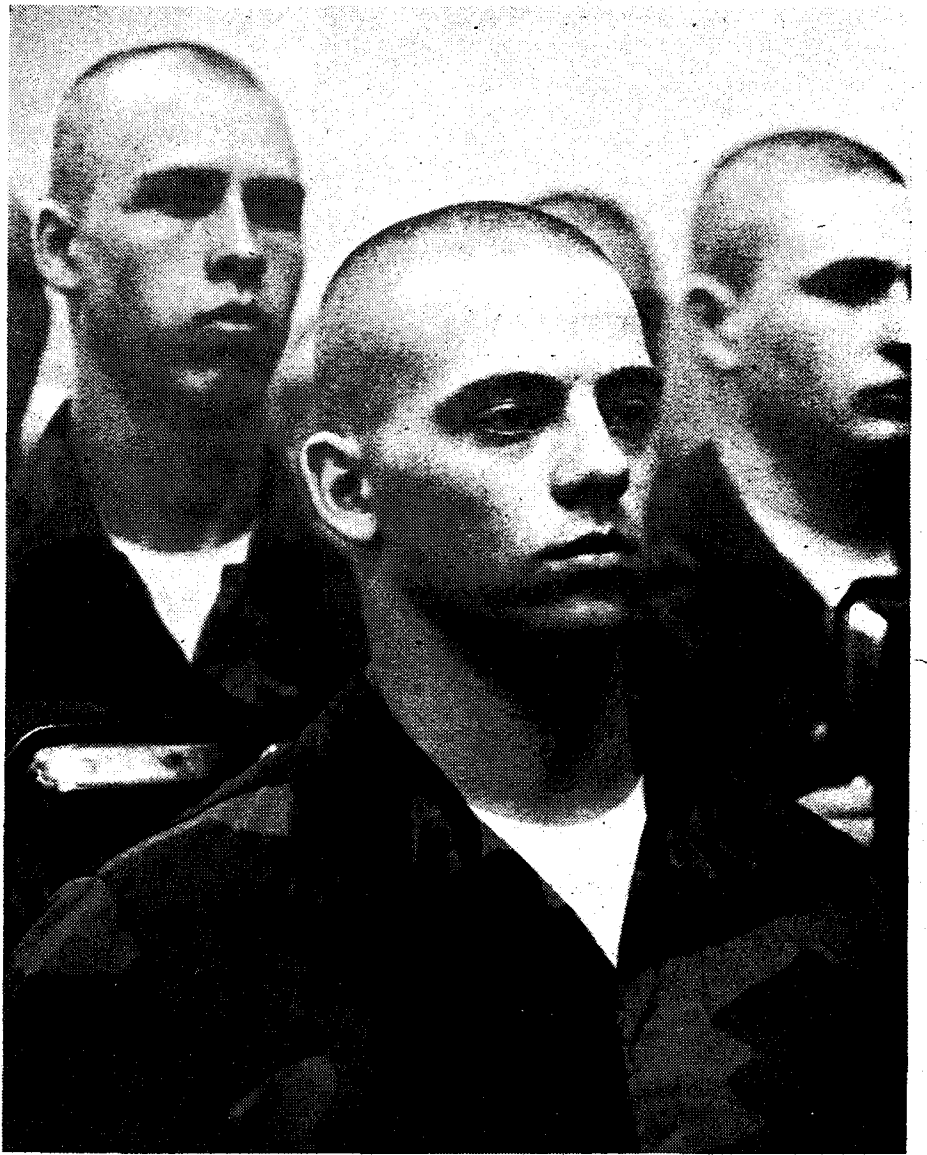
"THE KIDS today are magnificent," said Father Kelley, adding that he is "motivated again and again" when he leads troops in prayer. Mass attendance among recruits is 89 percent, he said. "It is most inspiring to know that Mass attendance is high, though it is not forced. Many recruits come because of the pressure of the training. They are looking for help," he said. "And after they graduate, their most significant critique is that if it were not for the church services, they probably would not have finished."

Father Kelley, who also has done parish work in Philadelphia and Niagara Falls, N.Y., heads a team of five priests who serve the permanent personnel and the recruits at Parris Island. In many ways his work resembles that of a parish priest. He celebrates Masses and has about five weddings and five baptisms a month. But the recruits and their families add another dimension, he said.

"WE GET CALLS from parents asking us to see a particular son or daughter who has written a depressing letter home," he said. "Women recruits come to Mass their first Sunday here with tears in their eyes." He said he tries to help the recruits through the rough moments and to instill a sense of worth in them. "Kids today don't have a sense of their own worth, their own human dignity" he said.

"If people called us an idiot 40 years ago, it didn't bother us. But kids today tend to believe it."

HE ALSO counsels those who for one reason or another aren't cut out



Recruits at the U.S. Marine boot camp in Parris Island, S.C. stand at attention and remain silent while waiting their turn in the chow line. (NC photo.)

to be Marines. "I tell them that not everyone is supposed to be a Marine and I try to send them home with a good feeling about the Marine Corps."

Asked to comment on the U.S. bishops' proposed pastoral on war and peace, he said, "We are waiting for the statement. I'm not worried. I have faith in the Holy Spirit and the magisterium."

THE SAME question elicited a different answer from Parris Island's commander, Lt. Gen. Joseph McGonagle, a Catholic and 1953 graduate of the University of Notre Dame.

McGonagle said the bishops' statement could be "very unfortunate" and posed a question about disarmament: "How do we get the other side—the Soviets—to do the same thing?"

## the Saints *by Luke*

BORN IN DOCKING, NORFOLK, ENGLAND, IN 1558, HENRY STUDIED AT CAMBRIDGE AND AT GRAY'S INN, HE WAS RECONCILED TO THE CHURCH WHEN HE WITNESSED THE EXECUTION OF ST. EDMUND CAMPION. HENRY THEN GAVE UP THE STUDY OF LAW AND WENT TO RHEIMS.

HE BECAME A JESUIT IN ROME IN 1584 AND WAS ORDAINED THERE IN 1588. HE WAS SENT ON THE MISSIONS TO LORRAINE AND IN 1589, WHILE ACTING AS CHAPLAIN TO THE SPANISH TROOPS IN THE NETHERLANDS, HE WAS IMPRISONED BY THE CALVINISTS AT FLUSHING FOR A YEAR.

WHEN RELEASED, HE TAUGHT AT SEVILLE AND VALLADOLID, ENGAGED IN MISSIONARY WORK IN FLANDERS, AND IN 1593 WAS SENT ON THE ENGLISH MISSION. ARRESTED ALMOST ON LANDING, HE WAS IMPRISONED FOR A YEAR IN YORK AND THEN THE TOWER. HE WAS TORTURED REPEATEDLY AND FINALLY CONVICTED OF TREASON FOR HIS PRIESTHOOD AT YORK. HE WAS HANGED, DRAWN AND QUARTERED WITH BLESSED ALEXANDER RAWLINS ON APRIL 7, 1595. HENRY WAS CANONIZED IN 1970 BY POPE PAUL VI. HIS FEAST IS APRIL 7.

### ST. HENRY WALPOLE



## How to color eggs

By Hilda Young  
NC News Service

Talk your mother into hard-boiling more eggs than a family of six could eat in three months.

Fill six cups with vinegar; use your dad's best just-for-company glasses because the egg fits better. Dribble vinegar on the table.

FIGHT WITH your brother and sister over who gets to drop the magic color tablets into the cups. Stir the vinegar until the tablets dissolve or until you've spilled most of the vinegar on the table.

Say, "I've got dibs on the wire thingy that comes in the package." Balance an egg on the wire thingy. Drop it on the floor. claim the wind blew it off.

Put an egg in each of the six colors. Wait three seconds and pull them out to see if they are colored yet.

BECOME BORED with plain eggs. Put a yellow one in the blue glass and a green one in the red glass. Tell your brother his egg is so ugly it hurts your feelings.

Color one end of an egg green and the other end purple. Keep experimenting with the different colors until every egg is the color of the oil slick in the driveway.

Boil more eggs. Try to get the decals that come with the magic tablets and the wire thingy to transfers onto the eggs. Become frustrated. Put them on each other's forehead instead.

PUT A DROP of salad oil in the dye and make eggs that look like pictures of Jupiter.

Talk your brother into putting a whole egg into his mouth. Imitate a chicken laying an egg.

Bend the wire thingy so it looks like a monocle and pretend you are an English gentleman. Laugh until hysterical.

REALIZE you've been working on your mother's favorite tablecloth. Hide it.

Explain to your dad that there was no warning on the egg dye box about it staining monograms on glasses.

Offer him a hard boiled egg.