

'CALM PREVAILED'

Archbishop's statement on Alvarez trial

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ON BEATERS AND JUNKIES

Doctor shatters myths on child abuse; priest says community must fight drugs

Centerfold, Pages 12 and 13



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ABCD drive sets record

\$5.2 million for charities is Archdiocese's highest

By Prentice Browning
Voice Staff Writer

Once again Archbishop Edward McCarthy's prediction has come true.

As predicted, the Archbishop's Charities and Development drive has surpassed its \$4.5 million goal by raising \$5,267,247 — a figure 17 percent higher than the expected goal.

"The Church is very much alive and well," said Fr. James Connaughton, ABCD priest coordinator, at a special luncheon for pastors and priests held at St. Henry's Church hall in Pompano Beach last Thursday.

Fr. Connaughton said that priests he had spoken to from dioceses up North were "literally aghast when they heard the amount that we raised in this area."

Director of Development for the Archdiocese Charles Starrs said later that large donations by several parishes including Fr. Connaughton's St. Ambrose Parish all contributed to sending the funding drive over the top.

LAST YEAR ABCD raised \$4.8 million, going over their \$4.1 million goal and coordinators announced in 1982 the raising of \$4.6 million surpassing a \$3.75 million goal. It is expected that 5 per cent will be added on to this year's actual collections by the time all the donations are tallied. ABCD funds are used for building and funding various charitable ministries.

Starrs announced at the luncheon that 38 percent of all the donors to ABCD are new donors.

The overall average gift was \$165,



Archbishop McCarthy points to record figure at Pastors dinner, along with key leaders, Fr. Jose Nickse, Charles Starrs and Fr. James Connaughton.

he said, and the 6 percent no-show at the ABCD dinners was the lowest in many years.

The Archdiocese received \$225,000 in pledges at the ABCD dinners, making the average gift \$400.

Fr. Jose Nickse, who shared the responsibility of priest coordinator with

Fr. Connaughton, especially thanked the over 100 priests present at the luncheon.

"I am very proud to be a priest in this Archdiocese," he said. "I wouldn't change it for any other."

Archbishop McCarthy referred to the fundraising drive as a "tremen-

dous outpouring of faith," giving credit to the "spiritual leadership" of the pastors.

PARISHIONERS HAVE contributed to ABCD out of a feeling of gratefulness, he said.

"They have responded to you because of your leadership."

Seminary head gets national post

By Marge Donohue

Father Robert N. Lynch, rector of St. John Vianney College Seminary since 1979, has been appointed an associate general secretary to the National Conference of Catholic Bishops and the U.S. Catholic Conference in Washington, D.C.

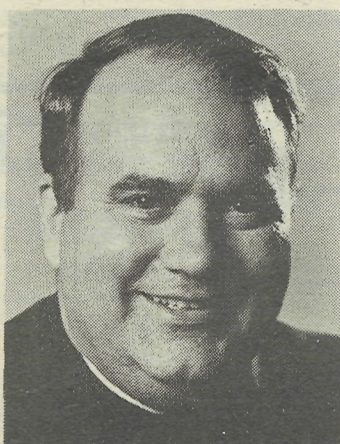
Meanwhile Archbishop Edward A. McCarthy has announced the appointment of the Rev. Bernard Kirlin as rector of St. John Vianney College Seminary.

A native of Pittsburgh who was ordained in 1971 Father Kirlin is presently vice-rector at the seminary located at 2900 SW 87th Ave., Miami.

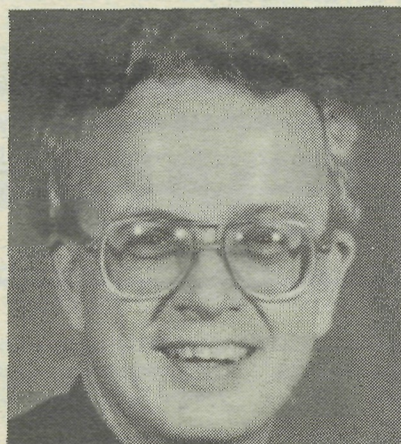
Father Lynch's appointment, effective this summer, marks the third time that the Archdiocese of Miami priest has served the Church at the national level. From 1971 to 1975 he worked at the USCC in the areas of tuition tax credits for parents of non-public school pupils and was founder and executive director of the National Committee for a Human Life Amendment to the U.S. Constitution.

He was also executive director of the NCCB Ad Hoc Committee for the Bicentennial. In 1979 Father Lynch, whose mother, Mrs. Virginia Lynch,

(Continued on page 3)



Fr. Lynch going to Washington



Fr. Kirlin, new head of seminary

Official urges probe of El Salvador deaths

WASHINGTON (NC) — The fourth anniversary of the murder of Archbishop Oscar Romero of San Salvador should be an occasion for the U.S. government to press Salvadoran authorities to pursue investigations into the archbishop's death, said an official of the U.S. Catholic Conference.

HOLY CROSS FATHER William M. Lewers, association secretary for international justice and peace at the USCC, also urged U.S. government action in the case of four U.S. churchwomen murdered in El Salvador.

Archbishop Romero was murdered March 24, 1980, as he celebrated Mass. The four women — Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel and lay missionary Jean Donovan — were killed Dec. 2, 1980.

Father Lewers, pointed to recent press accounts "that high-ranking members of the Salvadoran armed forces were responsible" for the murders.

"**AS WE PREPARE** to commemorate the fourth anniversary of Archbishop Romero's assassination, we urge the United States government to assume a new commitment to pursue these cases vigorously with the Salva-

doran authorities," Father Lewers said.

"Efforts by the United States government to assist in the quest for peace with justice in El Salvador can only be enhanced by a firm commitment to press the Salvadoran authorities on these matters," the USCC official added.

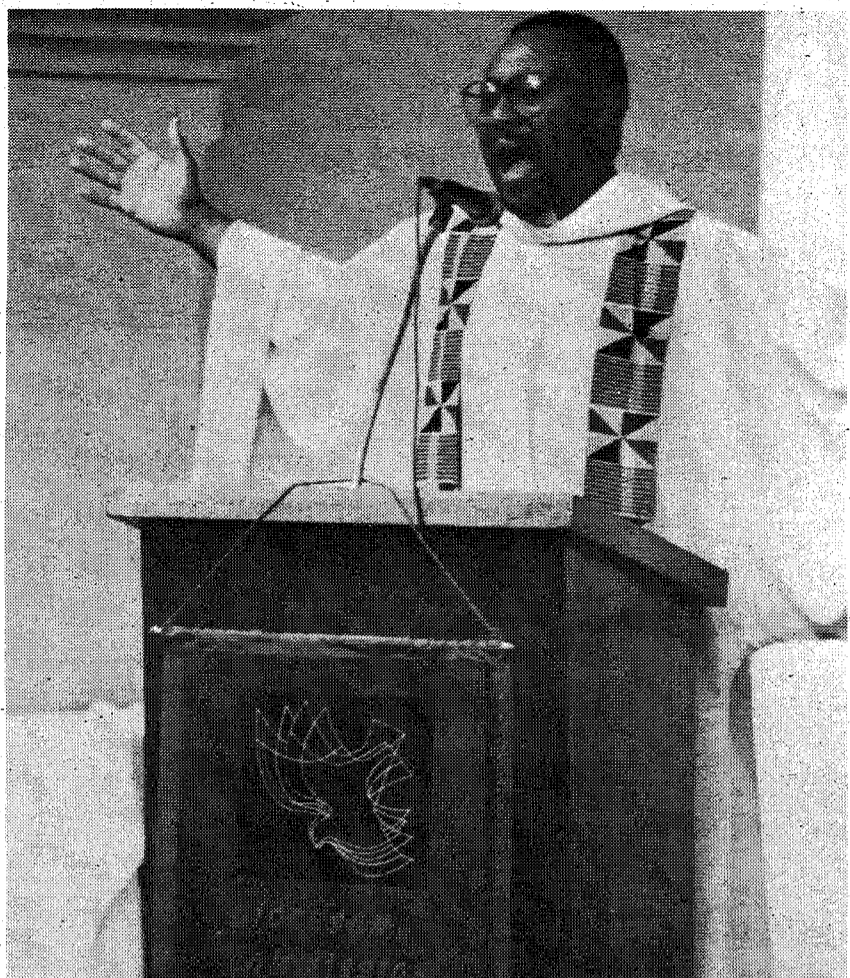
The USCC is the public policy arm of the U.S. bishops.

Father Lewers said many have long suspected that high-ranking Salvadoran officials may have played a role in the murders of the archbishop and the four churchwomen.

"The evidence linking prominent military and political figures in El Salvador to these and other crimes is, if not yet conclusive, at least highly persuasive," Father Lewers said.

ROBERT WHITE, FORMER U.S. Ambassador to El Salvador, testified before a House subcommittee in February that Roberto D'Aubuisson, head of the Salvadoran Constituent Assembly and presidential candidate, "planned and ordered" the archbishop's murder.

Other press reports have said that the Salvadoran government withheld evidence in the case of the four women's murder.



'REVIVAL SPIRIT'—Father George Stallings Jr., pastor of St. Teresa of Avila parish in Washington, speaking at a week-long revival meeting in San Diego, says "in our parish we have that revival spirit every Sunday." He said parishioners are free "to express his or her relation with the Lord in any way one feels without being inhibited" (NC Photo).

News at a Glance

Dutch church condemns U.S. missiles

LUNTEREN, Netherlands (RNS) — The Dutch Reformed Church, the nation's second-largest Protestant denomination, has condemned the planned deployment in the Netherlands of U.S. medium-range nuclear missiles. In so doing, the 800,000-member church body became the first to express open disapproval of the plan, which is expected to win the approval of the Dutch government. At its spring meeting, the Dutch church synod instructed its executive committee to "admonish" the cabinet and parliament to resist "every new step in the nuclear-arms race," including the deployment of nuclear missiles.

Judge approves 'pocket veto'

WASHINGTON (NC) — President Reagan acted within his constitutional power when he "pocket vetoed" a bill extending human rights certification requirements for El Salvador, a federal judge ruled. U.S. District Court Judge Thomas Penfield Jackson was ruling against a suit filed by the Senate, the bipartisan leadership of the House and 33 House Democrats. The legislators had said that a pocket veto, in which Congress does not have an opportunity to override the action, is legal only in the period-between the expiration of one Congress and the beginning of another.

Cdl. Glemp praises Solidarity

(Undated) — The ideal of the independent labor union Solidarity "did not find a fit soil" in Poland, although nostalgia for it survives, said Polish Cardinal Jozef Glemp of Gniezno and Warsaw in a press interview. The interview was published in Corriere della Sera, a daily published in Milan, Italy. Cardinal Glemp said Solidarity made "much progress" toward changing the social structure in Poland. "It created links of benevolence and trust among people," he said. He added, however, that "today we must speak of Solidarity in an objective manner."

Pope affirms dignity of women

VATICAN CITY (NC) — Pope John Paul II canonized the 19th-century foundress of a Religious community and affirmed the dignity of women March 11. The New Saint, Paola Frassinetti, foundress of the Sisters of St. Dorothy, was canonized in ceremonies which included a concelebrated papal Mass. St. Paola led a life that "affirmed the identity and dignity of women, which the church has always protected and sustained for the moral betterment of society and for the coming of the reign of Christ," the pope said during the homily.

Abortion, ERA links uncovered

(Undated) (NC)—A Pennsylvania state court's ruling linking abortion to the state's Equal Rights Amendment has been cited by pro-life groups as a warning that a federal ERA also would be read as pro-abortion. The ruling, by Judge John A. MacPhail of the Commonwealth Court in Harrisburg, Pa., the state's court of appeals, was believed to be the first time that a court has accepted the argument that a constitutional amendment on equal rights affects the ability of the state to restrict abortion.

AMA tries to end 'Baby Doe' rules

WASHINGTON (NC)—The American Medical Association and five other medical groups asked a federal court to block the Reagan administration's newest "Baby Doe" rules which went into effect Feb. 13. The groups said that the regulations infringe on the parents' right to privacy and interfere with medical decisions about the treatment of handicapped infants.

Nuns support gay group

(Undated) (NC)—The National Coalition of American Nuns and National Assembly of Religious Women have protested what they call an attempt by Archbishop James Hickey of Washington to destroy New Ways Ministry, a Catholic-oriented group that ministers to homosexuals. In a joint statement released in Chicago, the two groups said that for the past three years Archbishop Hickey "has sought in direct and indirect ways to counteract New Ways Ministry, which is a professional effort to minister to homosexual men and women."

Priest and killer seek forgiveness

(Undated) — When Father Jack McGinnis visited condemned killer James David Autry about 10 hours before Autry's execution by lethal injection in Huntsville, Texas, he had a good reason: mutual forgiveness. Autry, 29, was convicted and condemned to death for the 1980 murder of a store clerk, Shirley Drouet. During the crime, he is also believed to have killed a store customer, Joseph Broussard, an ex-priest and friend of Father McGinnis. Father McGinnis told NC News in a telephone interview that he wanted to forgive Autry for his part in the killing of Broussard and to seek Autry's forgiveness for not having helped him years earlier when Autry was incarcerated in a reform school where Father McGinnis counseled troubled youths.

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Archbishop to join Pope in dedication of world

Archbishop Edward A. McCarthy will join Pope John Paul II in consecrating the world to Mary, Mother of Jesus, when he dedicates the newest Catholic church in South Florida at 11 a.m. Saturday, March 24 in Miami Lakes.

The Archbishop will offer the prayer of consecration to Mary during rites of blessing at Our Lady of the Lakes Church, 15801 NW 67 Avenue, and will be the principal celebrant of a Mass of Thanksgiving.

Founded in 1967 by Archbishop Coleman F. Carroll, first Archbishop of Miami, the Miami Lakes parish has had a chapel and parish center since 1969.

Under the direction of Father Edmund Whyte, present pastor, the new permanent church has been completed through donations to a stewardship program from the more than 1,500 families in the parish.

Liturgical celebrations, formerly held in the chapel and parish center, will now be offered in the new church, releasing the center for educational and social functions. Miami architect Frank Abbott has designed a master plan for the parish which eventually will include a two-story parochial school and attendant facilities including a physical education department.

When Pope John Paul II asked the bishops of the world to join him in consecrating the world to Mary, the prayer the Pope proposed asks Mary to deliver the world from sin and hate, from "every kind of injustice" and from nuclear war, from incalculable self-destruction."

Since the feast of the Annunciation occurs on Sunday this year, the feast-day is observed on March 24.

A special Mass will also be celebrated separately at St. Mary's Cathedral on Saturday, at 11:00 a.m.

1. "We have recourse to your protection, holy Mother of God."

As we utter the words of this antiphon with which the Church of Christ has prayed for centuries, we find ourselves today before you, Mother, in the Jubilee Year of the Redemption.

We find ourselves united with all the Pastors of the Church in a particular bond whereby we constitute a body and a college, just as by Christ's

are full of concern for the earthly and eternal destiny of individuals and peoples.

In a special way we entrust and consecrate to you those individuals and nations which particularly need to be thus entrusted and consecrated.

"We have recourse to your protection, holy Mother of God": *despite not our petitions in our necessities.*

2. Behold, as we stand before you,

in the truth of faith, hope and love! Help us to live in the truth of the consecration of Christ for the entire human family of the modern world.

3. In entrusting to you, o Mother, the world, all individuals and peoples, we also *entrust to you this very consecration of the world*, placing it in your motherly Heart.

Immaculate Heart! Help us to conquer the menace of evil, which so

Pope's prayer of dedication

wish the Apostles constituted a body and college with Peter.

In the bond of this union, we utter the words of the present Act, in which we wish to include, once more, the Church's hopes and anxieties for the modern world.

Forty years ago and again ten years later, your servant Pope Pius XII, having before his eyes the painful experiences of the human family, *entrusted and consecrated to your Immaculate Heart* the whole world, especially the peoples for which by reason of their situation you have particular love and solicitude.

This world of individuals and nations we too have before our eyes today: the world of the second millennium that is drawing to a close, the modern world, our world!

The Church, mindful of the Lord's words: "Go... and make disciples of all nations... and lo, I am with you always, to the close of the age" (Mt 28:19-20), has, at the second Vatican Council, given fresh life to her awareness of her mission in this world.

And therefore, O Mother of individuals and peoples, you who know all their sufferings and their hopes, you who have a mother's awareness of all the struggles between good and evil, between light and darkness, which afflict the modern world, accept the cry which we, moved by the Holy Spirit, address directly to your Heart. *Embrace*, with the love of the Mother and Handmaid of the Lord, this human world of ours, which we entrust and consecrate to you, for we

Mother of Christ, before your Immaculate Heart, we desire, together with the whole Church, to unite ourselves with the consecration which, for love of us, your Son made of himself to the Father: "For their sake," he said, "I consecrate myself that they also may be consecrated in the truth" (Jn 17:19). We wish to unite ourselves with our Redeemer in this his consecration for the world and for the human race, which, in his divine Heart, has the power to obtain pardon and to secure reparation.

The power of this consecration lasts for all time and embraces all individuals, peoples and nations. It overcomes every evil that the spirit of darkness is able to awaken, and has in fact awakened in our times, in the heart of man and in his history.

How deeply we feel the need for the consecration of humanity and the world — our modern world — in union with Christ himself! For the redeeming work of Christ must be shared in by the world through the Church.

The present Year of the Redemption shows this: the special Jubilee of the whole Church.

Above all creatures, may you be blessed, you, the Handmaid of the Lord, who in the fullest way obeyed the divine call!

Hail to you, who are wholly united to the redeeming consecration of your Son!

Mother of the Church! Enlighten the People of God along the paths of faith, hope and love! Help us to live

easily takes root in the hearts of the people of today, and whose immeasurable effects already weigh down upon our modern world and seem to block the paths towards the future!

From famine and war, *deliver us*. From nuclear war, from incalculable self-destruction, from every kind of war, *deliver us*.

From sins against the life of man from its very beginning, *deliver us*.

From hatred and from the demeaning of the dignity of the children of God, *deliver us*.

From every kind of injustice in the life of society, both national and international, *deliver us*.

From readiness to trample on the commandments of God, *deliver us*.

From attempts to stifle in human hearts the very truth of God, *deliver us*.

From loss of awareness of good and evil, *deliver us*.

From sins against the Holy Spirit, *deliver us, deliver us*.

Accept, o Mother of Christ, this cry laden with the sufferings of all individual human beings, laden with the sufferings of whole societies.

Help us with the power of the Holy Spirit to conquer all sin: individual sin and the "sin of the world," sin in all its manifestations.

Let there be revealed, once more, in the history of the world the infinite saving power of the Redemption: the power of merciful Love! May it put a stop to evil! May it transform consciences! May your Immaculate Heart reveal for all the light of Hope!

Seminary head gets national post

(Continued from page 1)

resides in St. Bernard parish, Fort Lauderdale, was coordinator for the U.S. Bishops of the visit of Pope John Paul II to the United States.

Following his ordination in 1978, Father Lynch was for one year an associate pastor at St. James Church, North Miami. Prior to ordination and studies for the priesthood he was assistant to the principal of Bishop Ready High School, Columbus, Ohio, and was coordinator of govern-

ment programs for the Ohio Catholic Conference. He was graduated from the Pontifical College Josephinum, Worthington, Ohio and from Pope John XXIII National Seminary, Weston, Mass.

"I do regret that this service takes me away from the Archdiocese of Miami which is now and has been for six years my home. I shall especially miss the seminarians and staff of St. John Vianney College Seminary with whom it has been my pleasure to serve for the past five years," said

Father Lynch.

"I do believe that I have made my contribution to the college seminary, however, and that under new leadership it will explore new frontiers of faith and service. I shall always be grateful to those who have served the seminary community with me and in a special way I will always treasure the friendships begun with the men who shall some day soon in the providence of God serve with me in priestly ministry in this Archdiocese and throughout the Southeast and the Caribbean."

Formerly an associate rector at St. Mary Cathedral, Father Kirlin was administrator of San Isidro Church, Pompano Beach, from 1975 to 1977 where he was involved in programs for agricultural farm workers. The same year he began graduate studies in Rome at the Pontifical Angelicum University and for three years was coordinator of pastoral programs at the North American College. He has a master's degree in theology earned at St. Vincent de Paul Seminary, Boynton Beach, and is a candidate for a doctorate in philosophy.

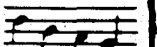
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Creating better world through Gospel is goal of Brazil's 'little giant'

By Sister Mary Ann Walsh

ROME (NC) — "My vocation is to announce the Gospel and to help create a more human world," says Archbishop Helder Camara, the 5-foot-2-inch Brazilian churchman whose criticisms of social injustice have made a giant-size impact on Latin America.

Archbishop Camara, head of the Archdiocese of Olinda-Recife in the poverty-stricken northeast of Brazil, was interviewed in Rome, where he participated in ceremonies canonizing Paola Frassinetti, foundress of the Sisters of St. Dorothy. Members of the order work in his archdiocese.

"I was born in a poor area," the 75-year-old Archbishop Camara said. "When I was growing up, it was easy to see that local problems could not be solved locally. I learned that problems have a national and international dimension."

THAT AWARENESS spurred Archbishop Camara to work for social change in Latin America. He said that he will continue this work, even though his resignation, requested by the Vatican of all bishops of dioceses when they reach 75, has been submitted to Pope John Paul II.

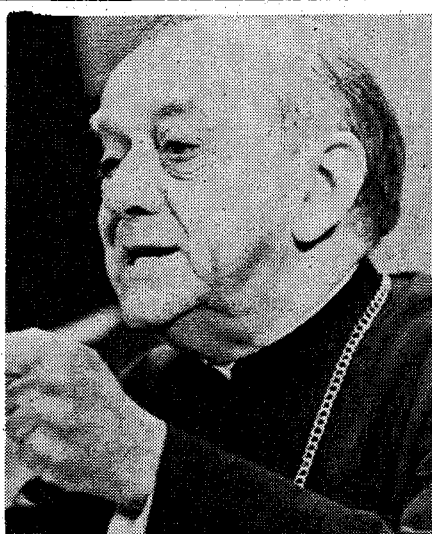
He said he did not know when the pope will accept it.

"My resignation is only from the diocese. While God gives me life and health I will continue to work both inside and outside of Brazil," he said.

Archbishop Camara has become well-known inside and outside of Brazil for preaching non-violence and pleading for the poor.

During the next few months, Archbishop Camara plans to campaign in several countries to build support for

'My resignation is only from the diocese. While God gives me life and health I will continue to work both inside and outside Brazil.'



Archbishop Helder Camara

a renegotiation of Brazil's \$90 billion foreign debt, the largest in the Third World.

He criticized the foreign banks and multinational corporations to whom the money is owed, saying they are making stiff demands which will only weaken Brazil's economy and 'crush the people.'

ARCHBISHOP Camara also reiterated his call for land reform in Brazil through the distribution of unused land to landless peasants.

"The Brazilian government reports that there are millions of acres of land that are not productive," said Archbishop Camara. "Yet there are millions of Brazilians who don't have any land. We need a specific way, without violence, to obtain real land reform in Brazil."

Archbishop Camara blamed the government's emphasis on internal

security for the suffering in Brazil.

"The government is making an effort to be more serious about abuses of human rights," said Archbishop Camara.

"But the greatest symbol of human rights would be for national security to no longer be the supreme value. All people have the right and duty to defend themselves, but to place national security as the supreme value is a great evil," he added.

"The torture in Brazil as well as in other Latin American countries is the consequence of national security being interpreted as the maximum value," he said.

ARCHBISHOP Camara said church people such as himself who criticize the political situation are unpopular with governments.

"At one time the Catholic bishops

of Latin America thought it was a pastoral necessity to support government authority because without it there would be chaos. We supported the social order and were close to the government and the rich so that we could help the poor," he said.

That changed "when we saw that two-thirds of the people were living in terrible human conditions," the archbishop said.

"We realized," he added, "that we were not supporting social order, but social disorder."

Now, when bishops non-violently denounce injustice and encourage respect for human rights, "we are called 'subversive' and 'communists,'" he added. "All we want is that people have human living conditions." conditions."

ARCHBISHOP Camara expressed support for liberation theology, a controversial issue in Latin America, which sees a relationship between spiritual and material salvation.

"For me, liberation theology is wonderful if we are examining not just words and phrases but the general vision of the theology of liberation," he said.

The archbishop added that liberation theology must involve two dimensions — love of God and love of neighbor — and he pointed to the four-inch wooden cross he wears around his neck.

"The cross has two bars, one horizontal and one vertical. Take away either one and you no longer have the cross," he said.

"We cannot forget eternal liberation, but we have to work for liberation here and now."

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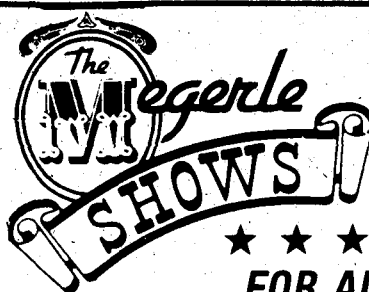
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Ex-KGB man: Russian churches used for spying

By Bob Cabbage

SPOKANE, Wash. (NC) — The Soviet Union still persecutes some religions and commonly uses tolerated church organizations for intelligence gathering, according to a former member of the KGB, the Soviet secret police.

Vladimir Sakharov, who is now a U.S. citizen and an agent for the Central Intelligence Agency, said priests in the Russian Orthodox Church often take down the names of people attending church services and give them to government officials.

Because the Soviet government is afraid of the role religion plays in people's lives, it has kept some churches under strict control while persecuting others, he said.

The atheistic mentality is so widespread in the Soviet Union, he added, that most citizens never consider God as anything more than a fable.

Sakharov, who worked for the KGB in the Middle-East, spoke in an interview published in the *Inland Register*, newspaper of the Diocese of Spokane. He was in Spokane to lecture at Gonzaga University.

The Russian Orthodox Church, the predominant church in the country, sometimes is a front for Soviet intelligence, Sakharov said.

"If young people go to church, the priest will very often take their names and report them to the KGB. The use of the church by the Soviet intelligence factions is tremendous."

He said the State Committee for Church Affairs, a liaison between the Communist Party and the church, is also active in intelligence work overseas.

Islam is tolerated more than Christianity while other religious groups such as the Quakers are prohibited by law, he said.

"Its members are persecuted, put in jail, sent to Siberia and killed."

The reason for such persecution, he said, is the Soviet government's fear of losing control.

"Anything that is uncontrolled within the Soviet system scares the Soviet leaders. The religious sense, as they call it, breeds disorganization. They are very afraid of the role religion plays in the lives of its people."

Atheism is integrated into all school classes, he said, and Soviet youths are constantly hearing "snide remarks about God" from their parents.

"Russian citizens are so saturated with the atheistic mentality through constant propaganda that it never occurs to them that God might be something more than a myth or fable," he said.

In his talk at Gonzaga University, Sakharov described the United States as a stronger nation militarily and economically than the Soviet Union. But he also said he favored improved U.S.-Soviet relations.



PROTESTING TRANSFER — In Ursus, Polan, near Warsaw, parishioners of a local church join in a song following a Mass. The group was demonstrating support for nine hunger strikers who were protesting the transfer of Father Mieczyslaw Nowak, a pro-Solidarity parish priest who was moved to a rural parish 65 miles away. (NC/UPI photo)

Pope launches Africa development fund

VATICAN CITY (NC) — Using more than \$9.2 million donated by West German Catholics, Pope John Paul II has begun a development fund for Africa's drought-ridden and famine-plagued Sahel Region.

The fund is called the John Paul II Foundation and will provide financial aid from the interest on the \$9.2 million.

West German Catholics donated an additional \$4 million to help alleviate immediate problems caused by the drought and famine.

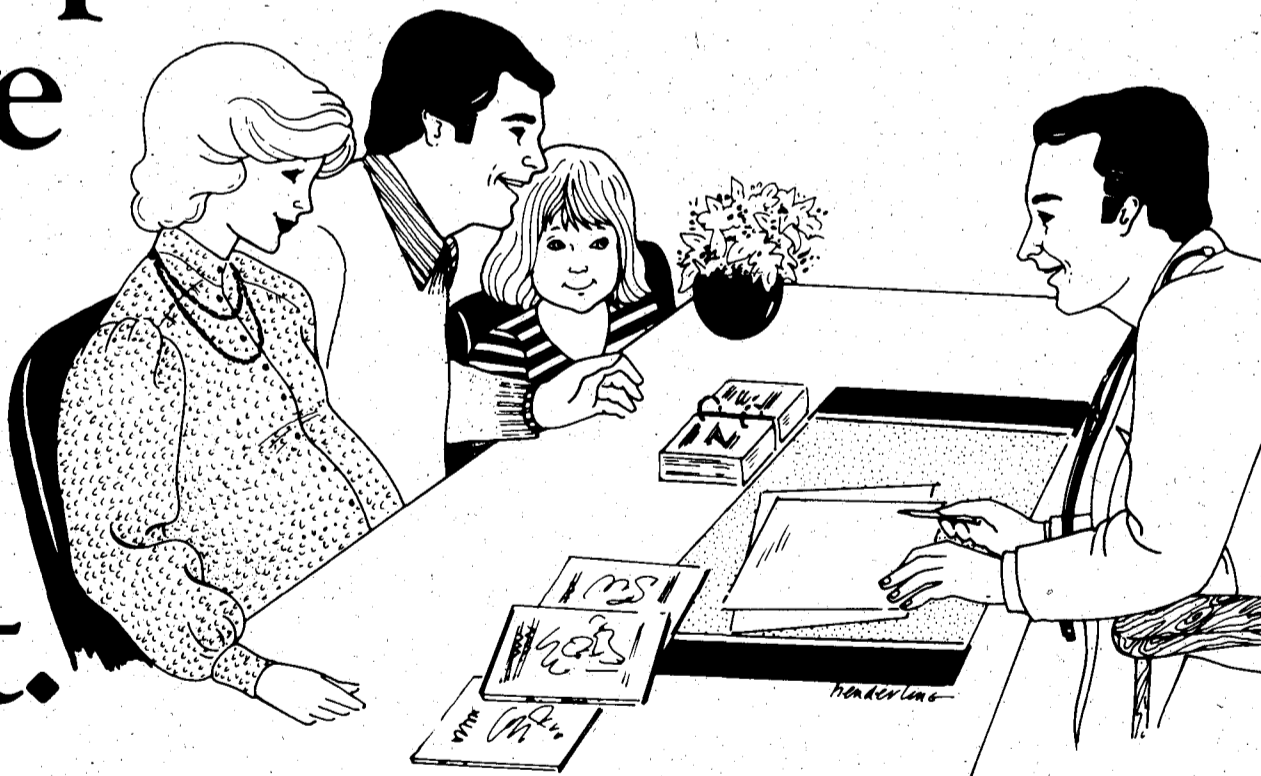
The pope sparked donations to the Sahel with a population of 33 million people, in 1980, during a pastoral

visit to Ougadougou, Upper Volta, a part of the Sahel, when he appealed to the world for solidarity with those affected by drought and famine.

The pope said he initiated the program because, despite multiple initiatives by governments and the international community to aid the people of Western Africa, "the grave situation continues."

The Vatican bears legal responsibility for the foundation which will be administered by a committee of local people selected by the bishops' conferences in the Sahel. The money will be deposited in a West German Bank.

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Anti-Semitic charge 'outrages' N.Y. bishop

Came on heels of abortion remarks

NEW YORK (NC) — Archbishop John J. O'Connor said he was "outraged" at inferences in a *New York Times* editorial that his comparison of abortion to Hitler's holocaust was anti-Semitic or was meant to compare women who had abortions with Nazis.

The *Times* editorial, titled "Hitler and Abortion," urged "a change in tone" by the new archbishop, whose installation as head of the New York Archdiocese was March 19. Archbishop O'Connor had been bishop of Scranton, Pa.

The *Times* editorial quoted comments Archbishop O'Connor made in an interview with television station WNBC.

"I always compare the killing of 4,000 babies a day in the United States, unborn babies, with the holocaust..." the editorial quoted Archbishop O'Connor as saying.

"Now Hitler tried to solve a problem, the Jewish question. So kill them, shove them into ovens, burn them. Well, we claim that unborn babies are a problem, so kill them. To me it really is precisely the same."

The *Times* editorial said the archbishop's remarks implied "that Hitler had a problem called the 'Jewish question,' and that only his remedy was evil."

THE EDITORIAL also said the remarks implied that women who have abortions practice Nazi genocide and that "public figures who

personally oppose abortion but resist imposing their theology on others are hypocrites and, indeed, sponsors of Hitlerian murder."

In a news article appearing a day after the editorial, Archbishop O'Connor told the *Times* it was "most unfortunate" that his remarks were construed to mean that "in some way I was implying that the Jews were a problem."

"That is a terribly unfair implication or inference," he added. "As I have publicly preached and written, I consider the holocaust one of the most outrageous events in the history of mankind."

The archbishop said that any implications of anti-Semitism were "grossly unfair. I simply will not accept that."

The archbishop also said that he "never, never for a moment" meant to compare women who have had abortions with Nazis.

ACCORDING to a transcript from the television interview, the archbishop said, "I try not to indict anyone. I certainly do not condemn, by any stretch of the imagination, nor does the church, the poor, young, confused girl who, not knowing which way to turn, has an abortion, or the family that supports her in doing so. I think objectively it is gravely sinful. A human life has been taken. But I don't condemn the individual who acts out of confusion and desperation."



Archbishop John O'Connor of New York

'I consider the holocaust one of the most outrageous events in the history of mankind.'

On the editorial's implication regarding public officials, the archbishop told the *Times* reporter he was not accusing anyone of being hypocritical, but "I do not understand the logic" of those officials.

According to the transcript the archbishop said, "I have absolutely no tolerance, I must confess, for those politicians, political figures or political campaigners, who... not because of their own personal convictions, but deliberately and intentionally exploit the political potential of this issue, try to sit on the fence with this business of 'I personally am opposed to abortion, but, after all, we must have a choice.'"

In the *Times* interview, Archbishop O'Connor reiterated, "I very sincerely believe that an abortion mentality, structured and legalized in this country, does not differ in essence from that mentality that legalized putting Jews to death in Nazi Germany."

Archbishop O'Connor could not be reached for further comment.

In an editorial after Archbishop O'Connor's comments had been reported, the *Times* said he had given "a welcome clarification" that greatly narrowed the sense in which he compared abortion in America with the Nazis' killing of Jews.

The editorial said Archbishop O'Connor's conviction that an abortion mentality has swept the country "is clear without inflammatory analogy."

Analogies aside, the editorial said, the archbishop focused on the central question of the abortion issue, when does life begin?

"Incertitude about that offends some theologies but the doubt is well within the bounds of contemporary thought. Accommodating such differing views is not easy — and the political task is surely easier if each side will respect the humanity and piety of the other," the editorial said.

"It is in that spirit that we welcome Bishop O'Connor to New York, a gloriously contentious, tolerant and democratic community," the *Times* wrote.

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ERA minus abortion clause 'immoral'

Bishops' official say legislative history of amendment now changed

LOS ANGELES (NC) — Russell Shaw, the U.S. bishops' secretary for public affairs, said in a newspaper column published March 11 that Catholics could not support the Equal Rights Amendment today without an anti-abortion clause attached.

"A Catholic cannot support a law which would mandate or encourage what is immoral," Shaw wrote in a new weekly question-and-answer column in the *National Catholic Register*, a Los Angeles-based Catholic weekly.

He wrote that "evidence is persuasive" that the ERA today, without such an anti-abortion clause, "would be interpreted by the courts as guaranteeing a 'right' to abortion and public funding" of abortion.

SHAW IS PUBLIC affairs secretary for the National Conference of Catholic Bishops and U.S. Catholic Conference. He writes his column in a personal capacity, however, and not as an official reflection of NCCB-USCC policy.

Almost two dozen bishops individually endorsed the ERA before it failed in 1982 to gain ratification by the necessary 38 states. The U.S. bishops as a body have taken no position on the proposal.

But in 1983, as Congress considered sending the ERA back to the states for another attempt at ratification, the USCC, public policy arm of the bishops, endorsed a proposed "abortion neutralizing" addition to the ERA sponsored by Rep. F. James Sensenbrenner Jr., R-Wis.

Shaw's column focused on the new legislative history of the ERA developing because of Sensenbrenner's proposed amendment, which says that "nothing in (the ERA) shall be construed to grant or secure any right relating to abortion or the

funding thereof."

"**LEGISLATIVE HISTORY**," wrote Shaw, "is important to courts in interpreting the meaning of a law or a constitutional amendment. As congressional consideration of ERA proceeds, however, a substantial legislative history is building in support of the proposition that it would lock abortion and abortion funding into the Constitution."

He added, "If the Sensenbrenner amendment fails to pass, it's hard to see how a Catholic who opposed abortion and public funding of abortion could support the unamended ERA."

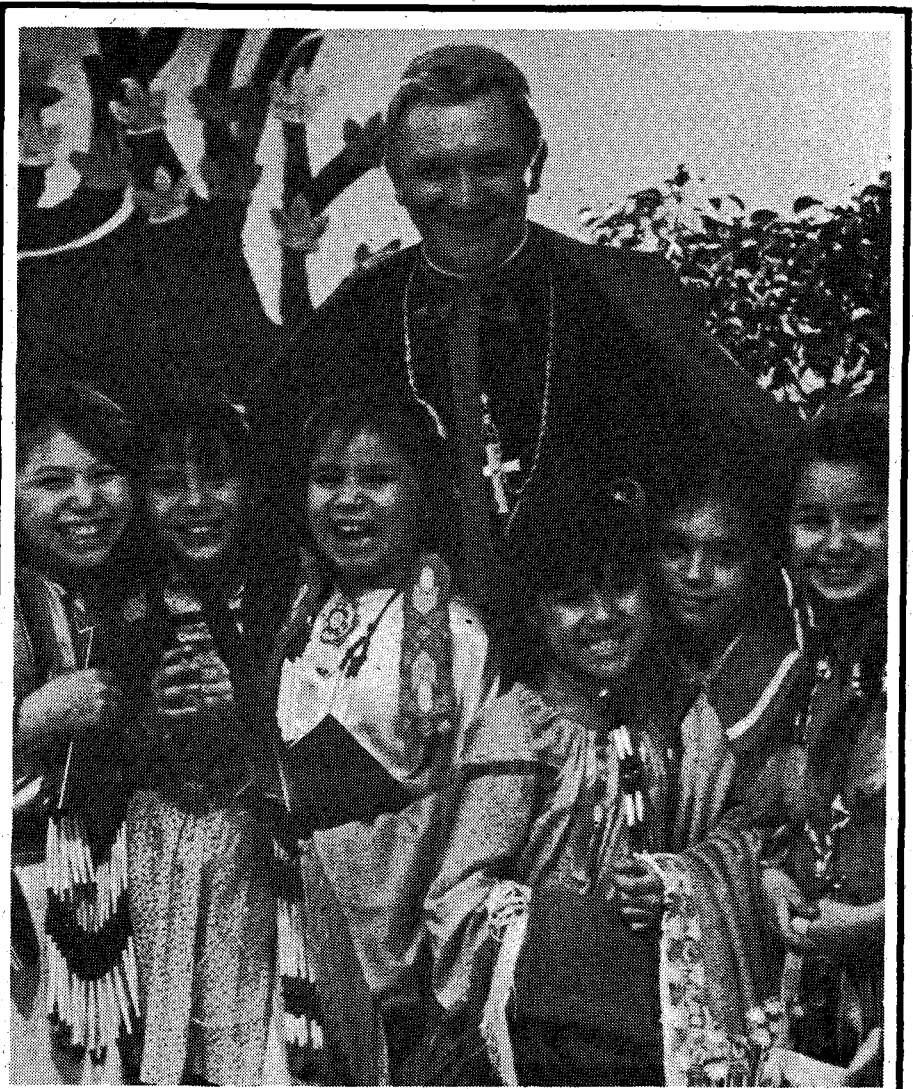
Asked by NC News if his column reflected a judgment against the 23 bishops who had endorsed the ERA, Shaw said that the position adopted by bishops or others "several months or even several years ago would not necessarily be 'ad rem' (to the point) now."

The reason, he said, is that the introduction of the Sensenbrenner amendment has changed the legislative history of the ERA since its first time around.

The approval or rejection of such anti-abortion language by Congress would place the legislative intent of the ERA directly on one side or the other of the abortion question, he said, while this was not true of the legislative history of ERA when it was first sent to the states in 1972.

IN HIS COLUMN Shaw wrote that "some Catholic feminist groups have taken the position that the ERA and abortion are 'separate and distinct issues.'"

He said that pro-abortion groups take a different position, however. He cited "the National Organization for Women, which says it will oppose ERA if it is amended to exclude abortion and abortion funding."



MAKING FRIENDS — Recently installed Bishop Adam Malda of Green Bay, Wis., poses with a group of Menominee Indian during one of five regional visits of his diocese. The girls led the procession for a Mass at St. John Church in Antigo. (NC photo)

The question which prompted Shaw's column noted that Catholics have both supported and opposed the ERA, "and both sides cite Catholic principles in favor of their positions.

"Can a Catholic support the ERA?" the question concluded.

When the ERA came to a House vote Nov. 15 under rules permitting only limited debate and no amendments from the floor, it failed because the 278-147 vote in favor was six short of the two-thirds necessary for passage.

Atheist says *Hustler* assets now hers



Madalyn Murray O'Hair

AUSTIN, Texas, (NC) — Atheist Madalyn Murray O'Hair said Larry Flynt, publisher of the sex magazine *Hustler*, has given her control of his multimillion dollar business empire.

"He gave me the power of attorney on Feb. 23 to transfer all the assets of the entire *Hustler* publishing empire, which has been valued at approximately \$300 million, to the American Atheist Center," O'Hair said.

She said she had not filed court documents to ensure the legality of the transfer from Flynt, who is serving a 15-month contempt of court term at a North Carolina prison.

FLYNT had professed to be a born-again Christian after a 1978 attempt to murder him left him paralyz-

ed from the waist down.

Flynt's brother, Jimmy, filed a petition in Los Angeles Superior

'In an interview with Cable News Network Larry Flynt said he has put out a contract on the life of President Reagan.'

Court, claiming that his brother was unable to manage his resources and charging that the atheist group was trying to take over the Flynt empire.

The petition said Flynt suffered

from a mental illness "consistent only with an irrational drive to destroy or lose all his holdings" and that he has "drained the company of millions of dollars in cash for bizarre and imprudent personal expenditures."

In an interview with Cable News Network, Larry Flynt said he has put out a contract on the life of President Reagan and would kill him personally "if I can ever get anywhere close to him."

The Secret Service said it was investigating Flynt's claim and takes his threat seriously.

Also in the interview, Flynt said, "I just got 152 days in the hole (isolated cell) for hitting a priest between the eyes with an orange."

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Women in the church

Look for openings and you'll find them, theologian tells group

WATERFORD, Wis. (NC) — Women should "look for openings" in the church instead of "running against a wall," said Redemptorist Father Bernard Haring during a convocation at Holy Redeemer College, Waterford.

"It's hard to change traditional formulations," and the church is not likely to admit women to the priesthood in the near future, the noted moral theologian said.

'There are many ways to promote women but it will be step by step'

He suggested working for ordination of women as deacons and involving women in church decision-making processes as first steps.

Father Haring, who teaches moral theology at the Alphonsian Academy of the Pontifical Lateran University in Rome, has written more than 25 books and was one of the leading theologians at the Second Vatican Council. He resumed lecturing recently although he has difficulty speaking because of a tracheotomy several years ago.

ON BRINGING women into more leadership positions in the church, he recalled that during Vatican II he approached a bishop with the suggestion that women participate in a preparatory commission on "The Church in the Modern World," of which he was secretary. When the bishop asked whom he had in mind, he responded, "Here's a list." Because of the initiative, women were invited, he said.

"If you are open-minded and trust in God," he commented in his March 9 talk at Waterford, "You will always find an open door. There are many ways to promote women, but it will be step by step."

He urged those concerned about the role of women in the church to "look for open-minded" church leaders and always to speak kindly "without getting frightened because one monsignor (in the Vatican) has a bad dream."

In 30 years in Rome, he said, he has found that "there are many good people... who are open-minded and compassionate" at the Vatican, as well as some who resist change.

Speaking about changes of perspective in the church since Vatican II, he said that one key change was in the understanding of authority in the church.

"**THE MAJOR** change was that not only would we teach people, but we would learn to listen to people from various cultures and traditions in dialogue," Father Haring said.

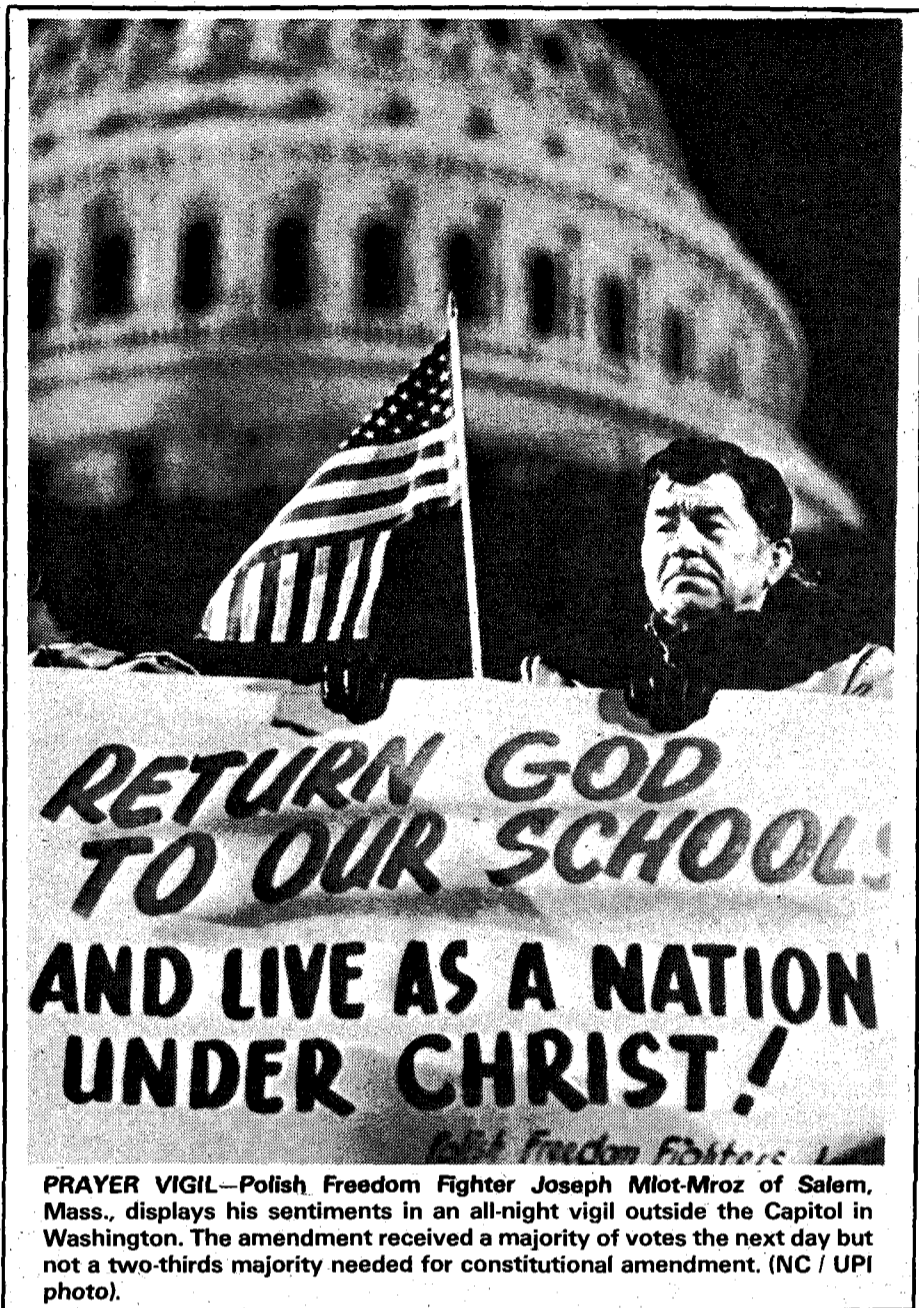
He cited the U.S. bishops' 1983 pastoral letter on war and peace as "a very good model of the church as Vatican II saw it." The bishops consulted widely and came out with a document that taught "not from above, but in dialogue. It was a great step," he said.

Authority in the church should be that "of a servant," he said, but this does not justify power conflicts between the laity or theologians and church authorities.

"Anyone who wants power for the laity or theologians is wrong — they should want to be servants... It does not make sense to oppose the authority of the pope by the authority of theologians. Everyone should serve the church without claims of power," he said.

Another key change of perspective since Vatican II was a move from individualism to community, said Father Haring.

"**IF YOU SAY,** 'I want to save my soul' and nothing else, you won't save your soul," he said. "If you say you want to join Christ, then your



PRAYER VIGIL—Polish Freedom Fighter Joseph Mlot-Mroz of Salem, Mass., displays his sentiments in an all-night vigil outside the Capitol in Washington. The amendment received a majority of votes the next day but not a two-thirds majority needed for constitutional amendment. (NC / UPI photo).

whole being will be changed. Your life will be meaningful and joyful." He suggested that North American Catholics could learn "simplicity of

life" from the church in the Third World. "The rich have security complexes," he observed, "but the poor help each other and gain confidence."

Methodists, Lutherans nearer unity

Religious News Service

Methodist and Lutheran theologians have ended five years of ecumenical discussions, asking their churches to "take steps to declare and establish full fellowship of word and sacrament," the Lutheran World Federation reported at the conclusion of the talks near Geneva.

In the United States, ecumenists of both traditions called the proposal a significant step forward in Christian unity efforts.

William Rush, director for ecumenical relations of the Lutheran Church in America, said the international dialogue commission's major proposal "goes far beyond what has been achieved in the U.S. up to this point." In 1982 three U.S. Lutheran denominations and the Episcopal Church approved "interim sharing of the Eucharist."

In "full fellowship" Methodists and Lutherans would recognize each other's baptism and Holy Commu-

nion as true sacraments, and accept the validity of each church's teaching and preaching. Members of each could freely participate in the sacraments of the other, and hear the Gospel preached according to the other's tradition in the pulpits of both denominations.

In practice, the limited "interim sharing" practiced by Lutherans and Episcopalians has often been troubled by ecumenical disagreements over the nuances of just what such sharing

involves — for example, whether in such a service clergy of both traditions must participate in consecrating the bread and wine.

Lutherans in the United States also have bilateral dialogues under way with Roman Catholics, Orthodox and Reformed churches. Later this year U.S. Lutherans and Methodists will begin a series of talks on episcopacy. Methodists are also about to launch new talks with Catholics and the Greek Orthodox.

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'Sanctuary' on trial

Nun, volunteer face courtroom showdown for helping Salvadorans stay in U.S.

By Stephenie Overman
NC News Service

The trial of a nun, a Catholic lay worker and a journalist, all charged in Texas with transporting three illegal Salvadorans, could make a good test case to challenge the U.S. government's denial of legal status to Salvadorans, according to two priests from a religious public policy center involved in defending the aliens.

The two priests, Jesuit Father William Davis, administrative director of Christic Institute in Washington, and Franciscan Father Walter Kasuboski, a legal assistant at the institute, said they believe volunteer workers have a right under the Constitution's guarantee of freedom of religion to minister to refugees and that the Salvadorans should have the legal right to seek political asylum.

The nun, Sister Dianne M. Muhlenkamp, a member of the Poor Handmaidens of Jesus Christ, has decided not to be represented by the Christic Institute but her order has not yet chosen a lawyer for her, said Sister Catherine Herman, assistant to the provincial at the Order's Motherhouse in Donaldson, Ind.

Daniel Sheehan, Christic Institute's chief attorney, and Father Kasuboski will be part of a legal defense team for the arrested volunteer worker, Stacy Lynn Merkt, and the Salvadoran aliens. The institute has been involved in such cases as the Karen Silkwood lawsuit against a plutonium processing plant.

Sister Muhlenkamp, Merkt and Dallas Times Herald reporter Jack



A masked refugee family holds candles and a poster of a slain Archbishop Oscar Romero of San Salvador during a service welcoming them into sanctuary at Milwaukee's Cathedral of St. John the Evangelist. Churches across the nation, Catholic and non-Catholic, have joined in the sanctuary movement. (NC photo)

Fischer were arrested Feb. 17 by members of the U.S. Border Patrol near McAllen, Texas. Charged with transporting illegal aliens, aiding and abetting illegal aliens to evade capture and conspiracy to transport aliens, they later were freed on \$10,000 personal recognizance bonds. Fischer will be represented by his newspaper's attorneys.

Sister Muhlenkamp was arrested in a car owned by the Diocese of Brownsville. Bishop John J. Fitzpatrick of Brownsville said Sister

Muhlenkamp was a visitor who was not working for the diocese and that he had not been aware of her or her activities. He said March 7 that he had no statement on the case.

The Salvadorans, Mauricio Valle, Brenda Elizabeth Sanchez-Galan, and Mrs. Sanchez-Galan's 18-month-old daughter, Bessie, were scheduled to go on trial March 22, charged with being illegal aliens. No trial date had been set for the Americans.

Father Davis said "the game plan is not to take the Fifth Amendment or

to plead guilty but to ask them (Sister Muhlenkamp and Merkt) to take the First Amendment and say we have a religious mandate to minister" to the refugees.

Father Davis claimed there is a legal right to transport the refugees, saying they are political refugees eligible for asylum under the United Nations' High Commission on Refugees' definition of refugee. However, the U.S. Immigration and Naturalization Service says the Salvadorans are economic refugees and are not eligible for political asylum.

"We'd love to get them (INS) in court and debate them," Father Davis said. "We'd like to see it become a test case."

Father Kasuboski said the trial "could take us in the direction of a test case, depending on what the government does. If they want us to back off on the moral position, I don't think that the people in the sanctuary movement should be intimidated by the government's policy. It should not move them from their moral stand" on helping illegal refugees.

Participants in the sanctuary movement say that like the underground railroad system that transported slaves to freedom during the Civil War era, their movement transports illegal Central America refugees to shelters around the United States operated by church groups of various denominations.

Sister Muhlenkamp and Merkt were temporary volunteers at Casa Romero in San Benito, Texas, a non-profit haven for refugees, at the time of the arrest.

Historian: War, peace proper topics for bishops

BALTIMORE (NC) — Msgr. John Tracy Ellis, elder statesman of U.S. Catholic historians, strongly affirmed the U.S. bishops' war and peace pastoral and said any other course of action would be "a grave dereliction of duty."

"Don't you say the bishops have no business in politics. They were not ordained to be left only in the sacristy and sanctuary," said Msgr. Ellis during a theology lecture at St. Mary's Seminary in Baltimore.

He distinguished between "partisan politics" and political action that involves a "moral question."

He quoted from a speech by the century's "most other-wordly pope," St. Pius X, who told his cardinals in 1903: "The church cannot divorce politics from the realm of faith and morals."

MSGR. ELLIS recalled that Jesus said "Render to Caesar what is Caesar's," recognizing the legitimacy of the civil order. "Since that time it's been impossible to keep priests and bishops out of political matters," he said.

The current involvement of the bishops in political issues is not unique in U.S. history, although the fact that Catholics were a small minority muted the voice of the church in earlier times, the 78-year-old church historian said.

He cited several instances of "political involvements" by bishops,

including the existence of a "Catholic ticket" in the 1841 New York City elections and bitter clashes between bishops over slavery during the Civil War.

"In my judgment, some were right and some were wrong," he said. "What I find in the record that is en-

'Don't you say the bishops have no business in politics. They were not ordained to be left only in the sacristy and sanctuary.'

lightening, though in a sad way, is the many times the bishops did not speak."

The bishops failed when they did not speak out against the wars with Mexico and Spain and when they took no real stand against slavery, he said.

HE CALLED Vietnam a turning point for the U.S. Catholic hierarchy and described today's bishops as "very sensible, devoted and dedicated men we can be proud of."

The bishops may be "very troubled at times by the decisions they must make, but they are acting with balance and courage," he said.

Despite repeatedly demurring that

he was "not a prophet," Msgr. Ellis gave his views on many current issues in a question-answer session after his speech.

"I can't see the advantages" to the recently established U.S.-Vatican diplomatic relationship, he said. He ventured that only about 10 percent of the U.S. bishops support the move and said it could "become embarrassing and awkward."

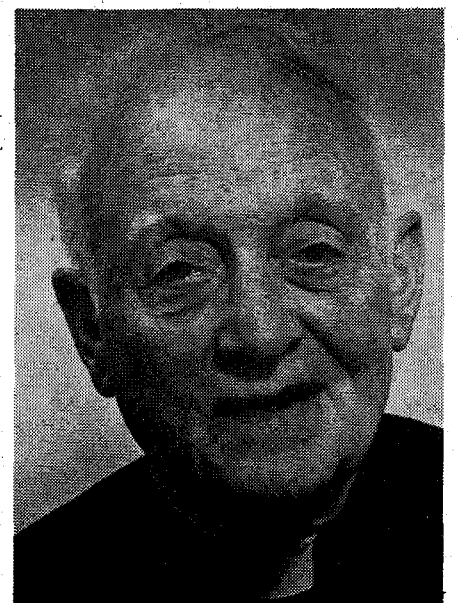
The move for prayer in public schools "is a mistake," he said. "I don't want to discourage the growth of religious sentiment, but... the price will be too high. I would rather have after-hours instruction in the faith of the children."

IT IS self-evident that "Catholics have arrived financially" in this country, "but they are paying the price for their affluence," he said.

"Divorce, abortion, family breakdowns are all signs of the times. And I fear the master (Christ) is turning his back on them for the poor."

Msgr. Ellis said "plain, simple people are the foundation of the church — not the rich, they won't save the church." But, he added, "Don't worry. Many of the wealthy will come around. The church has seen worse. Worry about the republic; it has no guarantee of survival."

On women in the church, Msgr. Ellis said, "The ladies are here and will be heard from and will have a much more prominent and mean-



Msgr. John Tracy Ellis

ingful role in the church. It's the wave of the future."

But women should not seek ordination during Pope John Paul II's lifetime because "he's adamant against women priests," he said.

He called it "preposterous that a few, mostly Italian, celibates should direct more than a million nuns" and said women religious should have a greater voice in the Vatican's congregation for religious.

Asked if the increasingly powerful U.S. church would "challenge" Rome, Msgr. Ellis commented, "It has done so with the pastoral on war and peace. For the first time the American bishops took the lead on a crucially important world issue, and they were recognized for it."

Msgr. Ellis still lectures on church history at The Catholic University of America in Washington, where he is professor emeritus.

Local

St. Bernadette honors married couples

One year ago, St. Bernadette Parish in Davie began a special Sunday liturgy for couples of the Parish who wished to renew their marriage vows during the month of their wedding anniversary.

After one year, 120 couples have participated in the program for a total of 3,444 years of marriage.

The liturgy is not only a special event for the couples, but it also has special meaning to the Community, sharing as witnesses to a memorable event in the lives of the couples. Fr. James Quinn, Pastor, and Fr. Edward Brown, associate, who introduced the program into the Parish feel this program is another way of building community and fellowship among the parishioners.

The couples celebrated the first anniversary of the program by gathering for a picnic held on the parish grounds last Sunday to renew the friendships that have resulted from the marriage anniversary Masses.

Ginny Smaldino is chairperson of the program.



Several of the couples who participated in the Marriage Vows commemoration program at St. Bernadette's in Davie celebrated at a pot luck picnic at the Parish last Sunday. They are from left to right, first row: Raymond and Alvina (behind), 50 years; Gabriel and Frances Natarelli, 52 years; 2nd row: Paulina and George Tibold, 44 years; Connie and Phil Giangrasso, 47 years; Anthony and Congetta Zazema, 43 years; back row; Gladys and Juan Verdesoto, 16 years. (Photo by George Kemon).

Pope praises Miami priest for helping Nicaraguans

Pope John Paul II, has praised the work of a Miami priest on behalf of Nicaraguan refugees.

In a telegram dated Feb. 17, 1984, the Holy Father commended Father Ernesto Garcia Rubio for his zealous work among the Nicaraguans in Miami and asked God to strengthen and bless the people under his care. The telegram was signed by Archbishop Pio Laghi, the Apostolic Delegate of Pope John Paul II in the United States.

Father Garcia Rubio is the Pastor of Our Lady of Divine Providence Parish in Sweetwater, a rapidly growing community West of Miami where the majority of Miami's 25,000 Nicaraguans live. Most of them came here four-and-a-half years ago in the wake of the fall of the Somoa regime in their homeland.

In recent months, additional numbers of young men liable for compulsory military service have come into the area. Father Garcia

Rubio and his parishioners, many of whom are, like himself, refugees from Cuba 20 years ago, are now in turn helping the new arrivals plead their cases of political asylum with the U.S. government and secure work permits and all the other necessities of life.

Nicaraguan refugees, pending determination of their status, are not eligible for any form of public assistance other than emergency medical care.

In recent months, fear of deporta-

tion has spread throughout the community because of the high rate of rejection of their plea for political asylum. They find this very difficult to understand after four-and-a-half years waiting and in view of the attitude of the U.S. government towards the present government of Nicaragua.

Commenting on the telegram, Archbishop Laghi said: "Rome is pleased with the work done with refugees, especially with Nicaraguans, in the Archdiocese of Miami."



OPERATION RICE BOWL

We are in the middle of that grace-filled time of the year — Lent. It is a time of prayer, reflection, and fasting. An excellent practice for Lent which reflects these three elements is Operation Rice Bowl. One day each week during Lent, you and your family are asked to eat a reduced meal and place the savings in your rice bowl. It is not too late to start.

75% used overseas to:

- Increase food production
- Provide water resources
- Develop human resources
- Promote cooperative formation and community development.

25% used locally for:

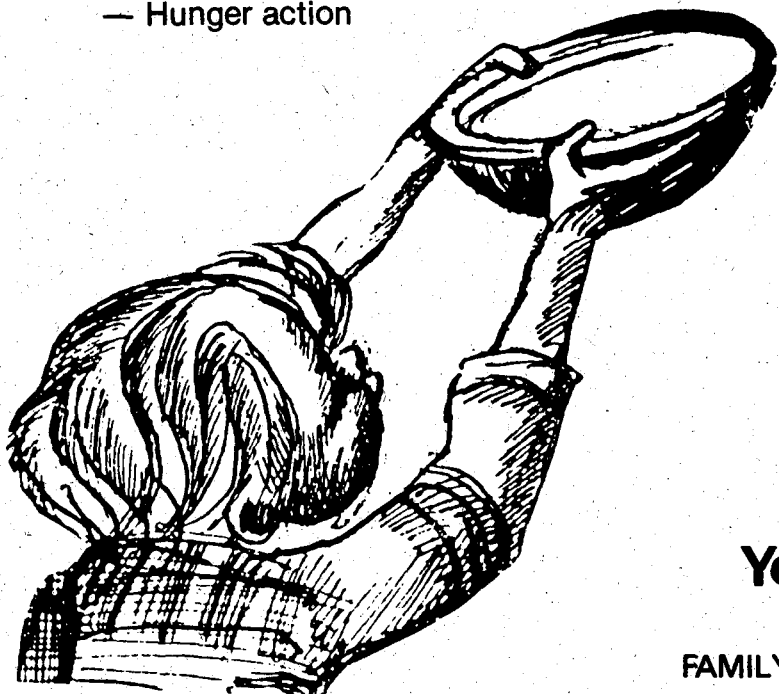
- Urban gardens
- Meals-on-Wheels
- Services for the homeless
- Hunger action



- Fast or eat a reduced meal once a week and place the meal savings in the attached envelope
- Make one less long distance call a week
- Give up candy, ice cream, junk foods
- Cut down on smoking, drinking
- Take action to end hunger by joining and supporting the Hunger Program at your parish

****PLACE THESE SAVINGS IN YOUR BOWL****

and turn them into your parish or mail directly to: Operation Rice Bowl, Dept. of Temporalities, 9401 Biscayne Blvd., Miami Shores, FL 33138



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FAMILY PRAYER . FASTING . SHARING . AWARENESS AND ACTION



By Archbishop Edward A. McCarthy

Statement on Alvarez Trial

This week we are breathing a sigh of relief and uttering prayers of thanksgiving that our community was spared violence in the wake of the Alvarez trial.

Reason has prevailed. A separated community has been united by fear. Miami, that has been a hostage to violence, is now free and calm thanks to the dedicated skill and professional preparations and response of our Police Department, the media, our Community Relations Board, business, educational, civic and religious leaders and many other men and women—Cuban, Black and White—all determined to free the city from the destruction and lawlessness which is a curse upon all of us.

We need now to build on this new sense of optimism and brotherhood. We need to reexamine what it is that has given our Black brothers and sisters a sense of grievance, especially the preemptory challenge provision in jury selection.

Even more, we need to work with new commitment to relieve the oppressive economic and social conditions,

the lack of job opportunities, decent housing, education and mutual respect. These underlie the frustrations that breed anger and give young hoodlums and outside agitators who are committed to the overthrowing of our way of life an excuse for violence. The fact that the outcome of the Alvarez trial had been prejudged base

which is the ignoring, even the ridiculing, of religion. Fifty per cent of the people of the Miami area are churchless.

This community needs a new acknowledgment of and respect for religion in the media. It needs a greater integration of religious principles into every day life, including our social

Freedom works only when it is accompanied by the self-discipline of moral responsibility.

As Vatican II said:

"The world of today reveals itself as at once powerful and weak, capable of achieving the best and the worst. There lies open before it the weight of freedom or slavery, progress or regression, brotherhood or hatred. In addition, man is becoming aware that it is for himself to give right direction to the forces that he has himself awakened, forces that can be his master or his servant..."

"The tensions disturbing the world of today are in fact related to a more fundamental tension rooted in the human heart... In his witness and sinfulness he often does what he does not want to do, and fails to do what he would like to do. In consequence, he suffers from a conflict within himself, and this in turn gives rise to so many great tensions in society.

"Very many people, infected as they are with the materialistic way of life, cannot see this traumatic state of affairs in all its clarity, or at least prevent it from giving thought to it because of the unhappiness that they themselves experience." (Gaudium et Spes, No. 9)

'The radical solution to our problems is the rejection of secularism, which is the ignoring, even the ridiculing, of religion...'

largely on racial lines is itself an alarming indication of prejudice dividing our community.

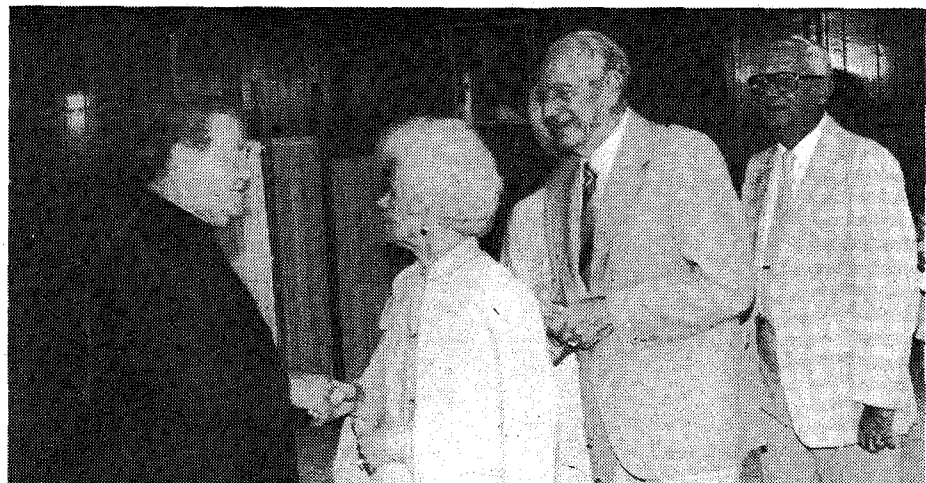
Our community needs to realize that peace, the tranquility of order, comes from law and from justice—justice administered and justice perceived. That justice, that just legal system, will not result from violence. It will not result from fear. It will come only from a sense of moral responsibility on the part of all of our citizens. And moral responsibility is motivated by religion.

The radical solution to our problems is the rejection of secularism,

principles, our justice system and our respect for law. Religion especially needs to become part of the formation of our young people, of our teenagers. We will continue to have troubles as long as we interpret separation of Church and State as separation of religion and morality from society.

Family life and stability of marriages need to be strengthened for the sake of the formation of the children. Somehow we need to solve the serious American problem of segregating, of neglecting, religious and moral formation as an essential element of the education of Americans as citizens.

2 Parishes celebrate 25th anniversaries



St. Pius' founding pastor Fr. Joseph Cronin greets parishioners.

St. Pius XII

By George Kemon
Voice Correspondent

As part of its 25th Anniversary year celebration, St. Pius X Parish on AIA in Fort Lauderdale held a Founder's Day Mass of Thanksgiving and a reception.

Its present pastor, Msgr. David E. Bushey, welcomed the founding pastor, Fr. Joseph P. Cronin, retired, back to the parish and he was honored at a reception in the Parish Hall following the Mass.

St. Pius was established by Archbishop Coleman F. Carroll on March 12, 1959, one of many churches almost immediately built following the arrival of the first Bishop to the new Archdiocese.

According to Fr. Cronin, about 143 families were the founding members of St. Pius. Many of the first parish families were present at the Sunday reception to greet Fr. Cronin and recall memories of the early days in the development of the oceanfront church.

Msgr. Bushey told *The Voice* that there are now about 900 families in the parish, a figure considerably in-

creased during the winter season when the parish serves many thousands of sun-seekers.

Msgr. Bushey spoke with obvious pride at the development of the parish and particularly referred to the attendance at weekend masses of large groups of College students down for the annual spring break. The pastor said that groups from Notre Dame, Xavier, and other northern colleges attended Mass faithfully during their stay on the beach and that over 4,000 communions had been distributed during the Masses over last week-end alone.

At the reception Fr. Cronin was surrounded by well-wishers and Msgr. Bushey read a list of the founding families still active in the Parish.

Msgr. Bushey said that Archbishop McCarthy would concelebrate a Mass of Thanksgiving to culminate the year-long celebration on November 25, 1984.

Founder's Day was held to permit many of the annual winter visitors to greet Fr. Cronin and participate in the celebration while they were still in Fort Lauderdale for the winter months.



Archbishop McCarthy and three former pastors celebrate Mass at St. Matthew.

St. Matthew

By George Kemon
Voice Correspondent

St. Matthew Parish in Hallandale celebrated its 25th Anniversary with a concelebrated Mass.

Assisting Archbishop Edward A. McCarthy in the Mass of Thanksgiving were three former pastors, Frs. John Skehan, James Keogh and Ronald Brohamer. Also assisting was Fr. James Quinn, pastor of Nativity Church in Hollywood.

Shortly after his arrival in Miami as its first Bishop, Coleman F. Carroll began establishing parishes. At the time St. Matthew parish was built, Little Flower in Hollywood was the only parish serving both Hollywood and Hallandale.

St. Matthew's was dedicated on March 12, 1959, with Fr. John A. Skehan as its first pastor.

When Fr. Skehan first came to St. Matthew, he lived in a room located in the back of St. Mary Magdalen Church in North Miami Beach. After several months, a duplex, located at 916 N.E. 2nd Street in Hallandale, was purchased to be used as a rectory and parish offices. A carport attached to the side of the building was enclosed and used as a chapel for daily Mass.

Sunday Masses were first celebrated in the Hallandale Recreation Center until competition from passing freight trains necessitated a move. The fledgling church then held forth at the Plantation Restaurant on Hallandale Beach Boulevard where Masses were said in the Banquet Room until St. Matthew's was completed.

It is interesting to note that at the time of its founding St. Matthew had 750 families. Today it has 780 families. Like so many parishes in proximity to the beaches and the high tourist areas, church attendance is increased by transient Catholics who pack the church on Sundays during the winter season. On an average Sunday year-round, St. Matthew's has an attendance of 1100 at Masses. During the winter season this figure doubles to more than 2200 people.

Its present pastor, Fr. Leonard Puisis, welcomed the faithful to the thanksgiving celebration and all were invited to participate in an outdoor reception held in the spacious, shady outdoor court next to the church. A live band provided music and the food and refreshing drinks made the occasion even more festive.

Why child abuse?

Physician-expert explodes some myths about causes and cures for abusive parents

By Ana Rodriguez-Soto
Voice News Service

Every parent knows the feeling — total and complete exasperation.

The child will not stop crying. He's been fed and bathed and carried and rocked, spoken to and yelled at, but he won't shut up. At a loss for what to do, mind reeling from the yelling, the desperate parent ignores years of education and a determination against violence and falls back on his own childhood experience.

He hits the child. It only makes the crying worse, so he hits him again, harder and harder each time.

Every year, one and a half million children in the United States are physically assaulted for similar reasons. Three-quarters of them are less than four years old. Almost half of them are hit on the head.

When parents so severely beat their children that brain damage or death occurs, society is outraged. Labeled insane or criminals, the parents are arrested and jailed.

Dr. Edward Lenoski says society has it all wrong.

"We have to understand and help them," the California pediatrician and expert on child abuse told a small group of Respect Life workers during a recent symposium in Miami.

Child abusers are neither madmen nor ogres, he stressed. The majority are victims of earlier circumstances who, lacking training as parents, are literally at their wit's end for what to do.

'Myth'

"There is a myth in this country, and the myth is that you're able to raise children just because you're fertile. And that's wrong," said Dr. Lenoski, formerly chief of pediatric emergency medicine at the Los Angeles County/University of Southern California Medical Center.

Currently retired from active practice, he teaches pediatrics and emergency medicine at the USC Medical School and serves as consultant on child abuse to the Los Angeles County Department of Health.

Himself the father of four, Dr. Lenoski has labored to disprove common myths about child abuse since 1965. One of his more notable findings: Unwanted children are *not* the ones most often abused. Ninety percent of abused children, in fact, are *wanted*.

A captivating speaker, Dr. Lenoski stresses intensive education in child-rearing, self-help groups such as Parents Anonymous and crisis nurseries where exhausted parents temporarily can leave their kids as means of preventing and perhaps eliminating child abuse.

Education about child abuse is essential, he adds.

While the problem has plagued mankind since the time of Abraham, it was not diagnosed as the Battered Child Syndrome until 24 years ago. Due to publicity, in recent years the number of reported child abuse cases has soared. But statistics suggest that there is no more or no less child abuse today than in years or centuries past, Dr. Lenoski said.

One common misconception is that people who abuse children are crazy. In fact, Dr. Lenoski points out, there are four distinct types of child abuse, each engaged in by very different individuals. Only 10 percent of abusers

in every category are insane, people "so sick they belong in a mental institution."

The four categories of child abuse are:

- **Sexual assault:** 70 percent of those who molest children sexually are "family," relatives as young as 14 and as old as 40, in the majority of cases stepparents; 20 percent are

ing such tasks as sitting up straight, blowing their noses or going to the "potty."

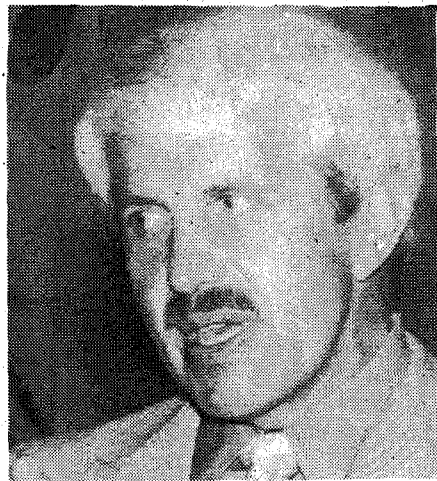
(Yelling is "implied violence," as useless as shouting in English to someone who only speaks French, Dr. Lenoski said. The way to train children is by "repetition and reward," the "only" methodology that works.)

"If we do something to remove one or all four of these (circumstances) we can prevent or practically eliminate child abuse," he said. Those who insist abortion and contraception are the answers are "absolutely wrong."

"My studies have been repeated all over the world," and consistently show that in 90 percent of abused children cases, either the pregnancy

'...the myth is that you're able to raise children just because you're fertile. And that's wrong'

—Dr. Edward Lenoski



strangers, on average 56 years old, who, although otherwise healthy and well-adjusted, "often have a severe sexual disfunction." They either have lost a spouse or find they cannot "perform" as well as they used to, so they "hide in city parks and grab little kids," Dr. Lenoski said.

("Natural parents who molest their own children are more frequently mentally deranged," he added.)

- **Physical neglect:** Parents don't dress, feed or provide proper medical care for their children. The average age of abusers in this category is 16 and their IQ is usually below 90. These, Dr. Lenoski said, are people who "don't know what they're doing (and are) too dull to know how to do it right."

- **Emotional deprivation:** Parents yell at their children continually. "It's what you do to a kid before you hit him" and after he's old enough to outrun the parent, Dr. Lenoski said, so people in this category are often the same ones who physically abuse their children.

- **Physical abuse:** Parents hit their children, sometimes to the point of serious injury or death.

Most research today has been conducted in this last area. According to studies, physical abusers are generally "ideal citizens" — more likely than the general population to have attended high school and college and be legally married, fully employed, dutiful churchgoers. "An extremely high percentage are registered voters," Dr. Lenoski said.

"Why the heck did they beat the children?" he continued. "Because they weren't effective parents. They were inventing ways to raise children and when those ways didn't work they had problems... The skill of parenting is not natural or instinctive to human beings."

Four ingredients

While many of us lack training as parents, one in five of all Americans are potential abusers, he said. These people either were brought up with violence or witnessed violence as children. Or, they were the victims of "role reversal rearing" — that is, grew up being "yelled" into perform-

A potential abuser without parenting skills is not an instant recipe for child abuse, however. Three other ingredients need to be present: a potential victim, since a parent usually abuses only one child in a family; a conflict between the two; and an attitude of isolationism, which keeps the parent from asking for or receiving help.

Children who are born prematurely or have very difficult deliveries (Catastrophic delivery) are twice as likely to be victims of abuse, according to the research. Abused children are also ten times more frequently delivered by Caesarian section.

Maternal Infant Bonding is the reason, Dr. Lenoski said. It occurs spontaneously at birth if mother and child are well enough to remain together for a maximum of 45 minutes immediately after birth.

"This automatic bonding period is lost to these three groups of people," he said. "At three months, the difference in bonding is already extremely evident."

Conflict often results because the child "looks like somebody the abuser doesn't like."

Eighty-five percent of parents who physically abuse their children admit "they like the child but he reminds them of somebody they don't like," Dr. Lenoski said. "Most often (the child) looks like them. It is the role reversal rearing that gives (the parent) this low self-esteem."

The final ingredient for physical child abuse is a parental or family attitude of isolationism.

"One hundred percent of child abusers who are not mentally ill are isolationists," Dr. Lenoski said. "They don't know how to reach out and ask for help."

Solutions

To deal correctly with child abuse, society must understand that the problem is caused by a collusion of "circumstances beyond the control of the person they have an effect on," he stressed. Mothers can no more tell their doctors how to deliver their babies than children can tell their parents that hitting and yelling are useless.

was desired or the birth was desired or both.

A U.S. government pamphlet on child abuse (OHD75-69) concurs. Dr. Lenoski paraphrased what it says:

"Potential abusers do not consider abortion or contraception as a way of life because they in fact want children. Therefore, abortion and contraception will in no way lower the incidence of child abuse and, in fact, can be expected to increase the proportion of child abuse. With abortion and contraception, the percentage of children who are wanted will increase and therefore the proportion of the children at risk for child abuse will increase accordingly."

Not enough research has been done to determine whether a mother who has had an abortion is more likely to abuse her other children, Dr. Lenoski said.

But abortion is certainly "fetal abuse," and proliferators should be worried about statistics showing that 52 percent of the women who had an abortion (in 1980) also had two children living at home.

"Why would somebody with two loving human beings she created choose to kill the third one? They (must have) had such a hard time raising them, they probably didn't think it was worth the effort," Dr. Lenoski said. "We've got to be able to teach parents how to cope with their children because there's where the secret support for abortion comes from."

Parental training

Recent studies have shown that education in parenting can "abolish something so severe and magical as the lack of neo-natal bonding," Dr. Lenoski said. He would like to see such classes, now taught at the high school level, introduced in the elementary school curriculum as well.

Refresher courses should be offered for expectant parents, he added. "We've got to understand that pre-natal care has to be something more than what's in your urine or how high your blood pressure is."

Society also can encourage participation in groups like Parents Anonymous, similar to Alcoholics Anonymous.

Drugs are 'everyone's' problem

D.A.R.E. founder says here

By Betsy Kennedy
Voice Staff Writer

Turning back the tide of drug abuse in a community is everybody's problem — not just the responsibility of therapists and counselors, said Fr. Terrence Attridge, head of D.A.R.E., a successful drug prevention program in New York City.

Fr. Attridge was in Miami March 7th - 11th to review the D.A.R.E. (drug/alcohol/rehabilitation/education) program launched here in November by the Catholic Community Services of the Archdiocese. In a meeting with the program's director, Annette Faraglia, and *The Voice*, he discussed what is being done to generate more action by parishes and church leaders.

"We've talked to some clergy and parish activists who claim there is no drug abuse in their parishes... if that were true who is taking the millions of dollars worth of drugs that flow into Miami every day?"

"You can ask almost any junior or senior high student in Miami where to go to get pills, marijuana or just about anything else and he can tell you," added Faraglia.

Easy highs

"Alcohol use is rampant. Marijuana is the biggest cash crop in the U.S., bigger than soybeans... Cocaine is freely accessible in Miami. The kids can get together and buy a gram for \$50 now."

The Miami outreach of D.A.R.E. is modeled after the New York concept. It was created in 1981 by the late Cardinal Terrence Cooke. Extremely disturbed by the findings of a blue ribbon commission that investigated drug problems in New York City, the cardinal mobilized a team of experts to begin a carefully planned assault on the drug front. Fr. Attridge was selected to lead the program because he had acquired an outstanding reputation during six and one-half years as a drug counselor and seven years, in youth ministry. His strategy was trifold: prevention, education and intervention.

Through the D.A.R.E. approach, five weeks of intensive workshops prepare volunteers to work directly in the community, educating agencies, churches, synagogues, youth groups and schools.

Fr. Attridge believes that although everyone in the community has a responsibility to combat drug addiction, "parents have an unbelievable power to do something... they can be supportive... they can talk to other parents and share their experiences..."

Parents can unwittingly be instrumental in allowing a drug problem to fester in the home until the wound can no longer be ignored.

Denial kills

"Denial is an insidious enemy — 'this can't happen in our home — let's not talk about it...' is often the attitude.

"But drug addiction is the equal opportunity destroyer," said the dynamic priest.

Kids from any walk of life can follow a drug-strewn path to destruction as in the case of Robert Kennedy Jr., who was recently put on probation for heroin possession.

"People wonder how a boy like him could be on drugs. But can they also imagine the kind of pressures put on that boy? Can they imagine what he must feel about the death of his father and the way he died?"

Parents are often unaware of their own abuse of drugs, according to Fr. Attridge. Many middle class homes resemble pharmacies, with over-the-counter and prescription drugs loading down medicine chests. And liquor cabinets and bars are an acceptable mode of home decor.

"Alcohol is the most abused drug... often the first contact with it is in the home. Children of alcoholics have a 5 times higher rate of abusing the substance themselves," said Faraglia.

To illustrate some parents inability to perceive their involvement in these problems, Fr. Attridge has developed a television commercial, with a scenario which goes as follows:

Takes valium

A husband and wife are called into the principal's office of their son's school because he has been caught

using marijuana. The mother turns to the son and scolds him for embarrassing her. Then she turns to the husband and says, 'I can't handle this... get me one of my valiums'. (a widely-used prescription tranquilizer)

Substance abuse of all kinds has been on the increase since the 1960s agreed both the drug experts. During that period parents began to be more permissive. They began doting on their children, giving them cars, the best schools. There was an attitude of 'I can't tell my kid what to do...' children who are treated in this manner are hampered from growing independent and responsible, believes Fr. Attridge.

"Drug abusers are manipulators. They rationalize their abuse. 'Teach your children to be responsible for their own actions. For instance of if a son or daughter sleeps late and misses a class at school, you should allow it



Father Terry Attridge, founder of D.A.R.E., says the entire community — parents, school, parishes — must get involved before the drug epidemic can be stopped.

to happen instead of insisting on making them get up after many attempts. You should establish viable 'contracts' with children about home duties. For instance, say, 'if you don't clean your room by Thursday, this punishment will result.'

"Kids need to learn coping skills... their self-esteem can easily become damaged too, at home and in the schools."

To teach kids that non-drug related activities can be fun and rewarding, D.A.R.E. recently sponsored a marathon race in New York. More than 1,000 youth participated.

"Sometimes a race like this is the

'just to hear them say I love you.'

Parents are often so busy providing material comfort for their children they forget how much words can reinforce a child's feelings of security.

D.A.R.E. hopes to "train" parents to be good parents. Through the workshops, parents will learn to effectively recognize the personality changes in young people that signal potential drug problems. They are given an overview of pharmacology.

"We also want people to examine their own values and attitudes."

No lab test

The results of the D.A.R.E. program "can't be tested in a laboratory."

"We've trained 1,400 people formally and involved 8,000 people. We've generated 800,000 volunteer hours.

"But imagine if you have a sharp turn in the road beside a cliff. If you put up warning signs you can measure the number of people who didn't heed them by counting the number of bodies at the bottom of the cliff. 'Those who have passed by safely are difficult to tally.'

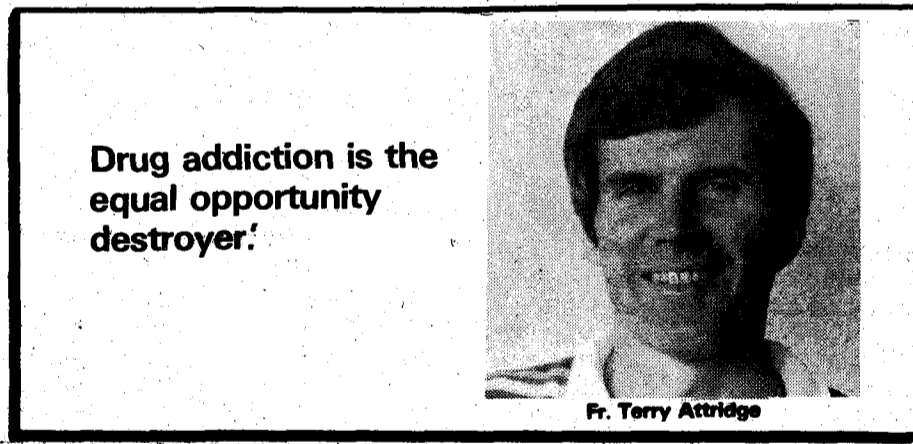
Other results of D.A.R.E. are more visible.

"We save the taxpayers a lot of money," explained Faraglia. "To put someone in a treatment program costs \$6,000... we stop the trouble before it starts."

She feels the government "doesn't get its priorities straight. They trained hundreds of Labrador retriever dogs to sniff out marijuana in schools at a cost of \$158,000. Our program receives a lot less but accomplishes more."

However, Faraglia is elated over a recent renewal of a grant from ACTION, an arm of the federal government that provides funding for volunteer agencies like VISTA. The grant enables D.A.R.E. of Miami to continue for at least another six months.

The next D.A.R.E. workshop series will be held at Hialeah Hospital beginning April 4th at 7:30 p.m. Anyone interested can contact D.A.R.E. at 573-1259. It is located at St. Luke's Center, 2693 Biscayne Blvd., Miami.



Drug addiction is the equal opportunity destroyer!

Fr. Terry Attridge

first time in their lives they have ever completed anything," said Fr. Attridge.

Traumatic confessions

In his group counseling sessions through the years, Fr. Attridge has heard many traumatic confessions from teens who have repressed an experience in fear of their parents disapproval or anger.

One young woman had been sexually molested by her three brothers for years while she was growing up. Only when she became an adult herself and grew concerned about the safety of her brothers' children, did she feel strong enough to speak about the incestuous relationship.

At another session, one boy refused to speak at first, bowing his head in shame. When the priest asked him what he needed most from his parents, the boy spoke painfully,

Matter of Opinion

The prayer issue won't go away

Prayer in schools has been voted down by the Senate.

Both sides on the issue acknowledge, however, that the issue is not dead yet. That is understandable. The polls showing over eighty per cent of Americans wanting prayer in the public schools is a clear indication of something that goes beyond a mere statistic. It is surely a reflection of a gut feeling of the American people that something is missing in our nation's life, that we have lost something along the way.

Our nation has become a "technocracy," a nation of data-sorting, a shuffling of numbers and electronic images.

EDITORIAL

Religion never touches us in the areas of our lives that have such a major impact on our daily experience, our work places and our educational institutions which are shaping youthful images of the world they are just learning to understand.

The result is a secular society, one in which values are only those which can be measured by computer, as in minimum poverty wage, minimum caloric intake, literacy rates, pregnancy rates, V.D. rates, and such. These things have value but as measured by the secular standard, they turn the individual person into a mere utilitarian quantity.

Consequently, sleaze and violence cannot be turned away from our entertainment media because it is difficult to quantify the harm they do. And you cannot introduce religious value into sex ed classes in public schools because you cannot quantify to a court the Judeo-Christian value of it, even though it is obvious from a religious point of view.

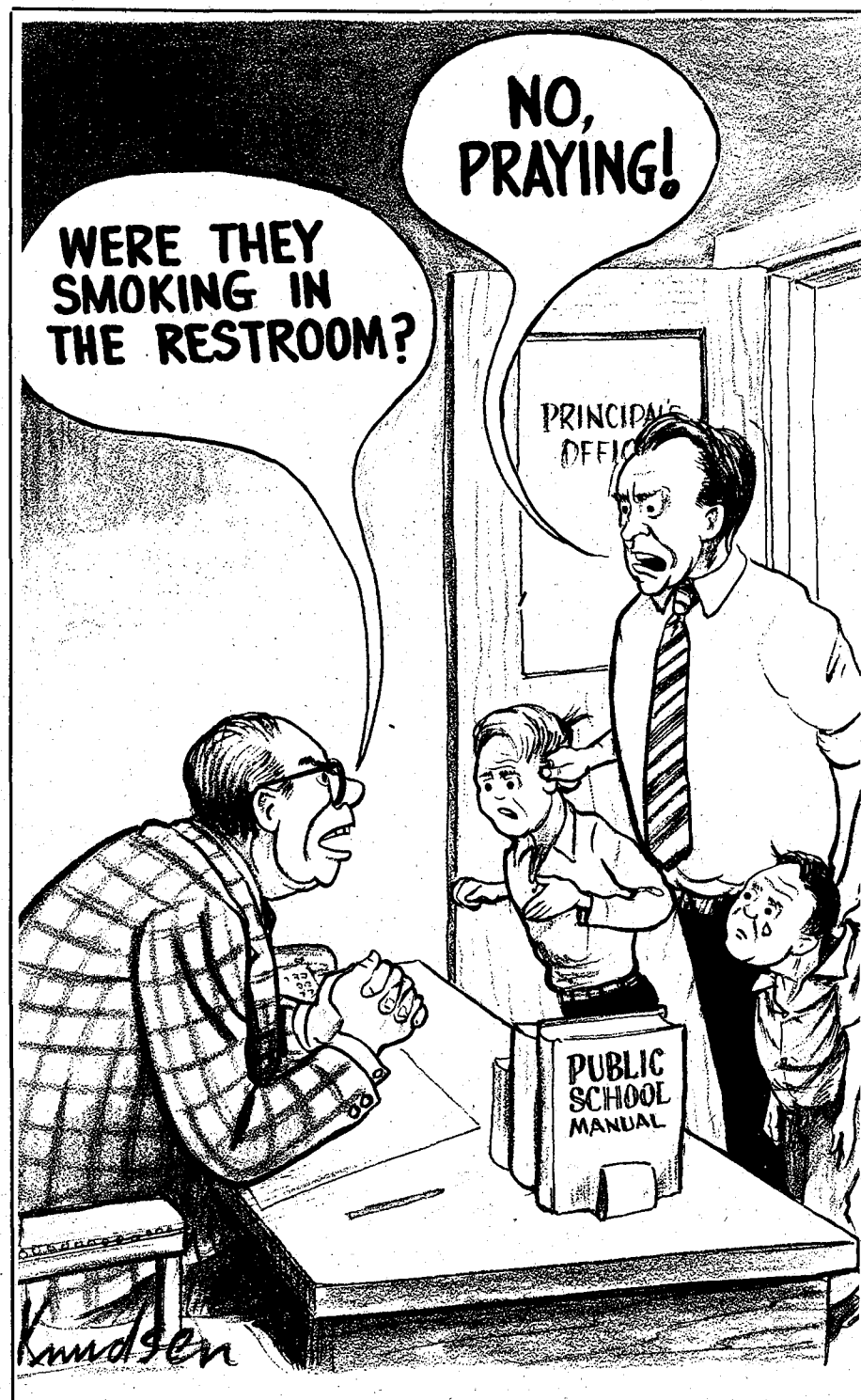
The flesh and blood of our religious heritage is left behind and the banning of open prayer from our schools is one cause and symptom of that situation which leaves a dry secular neutrality in its place.

Ironically, many religious groups, Jewish and Christian alike, opposed prayer in the schools, out of fear of possible abuse, one sect imposing its prayer on another.

Yet, we believe the imposing of secularism on the kids is not the answer either, as indicated by the polls and by the obvious moral confusion of today's youth.

There is some indication a silent prayer/meditation amendment may be tried next. That would perhaps be better than nothing, giving the kids at least an inkling that there is something more to life than numbers, and helping to reinforce that idea in the schools. The problem now is that even if parents take the kids to church or synagogue and pray at meals, the kids get absolutely no reinforcement during the eight hours a day they are under the all-powerful influence of the schools for their entire childhood.

That is why we think the religious groups who have opposed school prayer up till now should get together and support either a silent-prayer amendment or a re-worded one stating that the Constitution does not ban prayer in our pluralistic schools as long as the prayer, while acknowledging



a Supreme Being, is broad enough not to establish a particular church. This would also not offend any reasonable believer in God.

The five per cent of non-believers could simply quietly not participate, rather than the present situation continuing in which the ninety-five per cent have nothing to participate in.

Letters to the Editor

Nicaraguan priest's reasoning ridiculous

COGITO ERGO EST... freely translated this means, "I think therefore it is." This is a most shallow, inane and illogical philosophy. By his own admission, it seems to be the credo of Ernesto Cardinal, Nicaraguan rebellious priest, poet and sometime monk. (See *Voice*, March 2) he states in the article "I haven't read much Marx." Despite this ignorance of Marx, he presumes to say that Marx and Christianity are compatible. This rebellious monk should come down from the clouds of idealistic poesy and join the real world.

It seems he is ignorant not only of Marx but he is also ignorant of what Marxism did to Mexico in the lifetime of this dreamer. In 1914-15 Marxism took over in that country. Bishops were imprisoned, Priests put in jail, Sisters expelled from their convents, Mass was forbidden, Catholic schools were closed and almost all Church property was confiscated.

Marxism and Christianity compatible? Indeed! The constitution of Queretaro in 1917 legalized all of the above and intensified the assault on the Church. In the years 1926-29 the Mexican Church had its catacombs and martyrs, among them Fr. Miguel

Pro, S.J. In 1934-40 President Cardenas ordered all schools to teach Marxism, socialism and atheism.

Catholics went underground and responded to this suppression and denial of human rights by forming the CRISTOS. They derived their name from their motto VIVA CRISTO REY. The erstwhile monk, Cardenal, should take a sabbatical from his rebellion and read more about Marxism and its effects in Russia, Cuba, Vietnam and Eastern Europe.

Fr. P. F. Healy
Miami

Appalled at Bouvia publicity

To the Editor:

I feel I must respond to all of the news attention given to Mrs. Elizabeth Bouvia. Whatever her reasons are for wanting to die, I find it hard to accept. All of the publicity has been appalling to the cerebral palsy community. Turning on the TV, one hears "CP wants to die." I never felt that way no matter how bad things got. I knew in time things would work out. I learned to be patient with

myself and others. This is one of the biggest problems in society.

It is a challenge to wake up in the morning and ask the Lord what can I do today to bring about His Kingdom. Use me, I am weak and you are strong. When I place myself in His care, it is amazing how He transforms my weakness into courageous strength which enables me to carry on a full day's activity with this deformed body. Through God's love I am able to overcome all infirmities. My life is one big miracle. When I take time to reflect, it startles me. I keep marching onward. There is still a lot to do. My presence is playing a big part in making this world a better place. I love life and I wouldn't trade my handicap for the world.

John F. Winters
Executive Director of G.O.A.L.
(Get out and live)

Article on gays is criticized

To the Editor:

Your report on Homosexual Catholics in the issue of March 9th states that "they perceived an overwhelming and unnecessary preoccupation with the sexuality issue" in the Church.

By analogy, may I point out that the ultimate stage of insanity is characterized by the state of mind in

which a person becomes convinced that everyone is insane but himself.

If the adherents of Dignity subscribe to the view that the Catholic Church is obsessed with the sexuality issue, as your report puts it, when in reality this is their own particular fixation, then believing Catholics can only conclude that the views expressed in your article are worthless. So much for the advocacy issue.

However the very appearance in the *Voice* of a report riddled with fallacies and inaccuracies is bound to mislead and confuse even more the faithful. Much more so, when no reservations were expressed anywhere on this matter.

What is the proper role of a Catholic paper, when Church doctrine is seriously attacked or called into question? Is it not to enlighten and offer some guidance to the ill-informed or unsuspecting reader? Certainly, not to aggravate the existing confusion in people's minds by seemingly approving what is said.

Surely, some cautionary words of comment were called for in this case to counter such biased and false criticism and reassure the unwary. If you were to deny this, my strictures would be much more severe.

Fr. Joseph L. Cliff
Miami

Secular and sacred space

One of those pre and post Vatican II pendulum movements seems to be happening at the present time with regard to new Catholic churches.

I think it is accurate to maintain that in days before the Vatican Council we generally followed a policy of sharply separating sacred buildings from secular structures. A church was a church, built to look like God's house and meant to serve as a place for prayer or worship. Community events like pot luck suppers, card parties, festive receptions or mardi gras dances took place either in church basements or distinct parish centers.

Around the time of Vatican II, a rather popular philosophy and theology ("The Secular City") challenged this division and argued for a better mix or integration of the secular and sacred.

That approach, coupled with certain practical reasons and obvious money-saving benefits, led to the development of multi-purpose church struc-

BY FR. JOSEPH
M. CHAMPLIN



few feet from and in clear view of the sanctuary where several minutes earlier they had participated in the Eucharist.

I also believe it is correct to assert that many religious leaders today judge the pendulum moved too far in that reaction against a sharp cleavage between sacred and secular space. While applauding a better mix or integration of worship and our world, of liturgy and our daily lives, they think we

'I think it is accurate to maintain that in the days before the Vatican Council we generally followed a policy of sharply separating sacred buildings from secular structures.'

tures where in a matter of minutes worship space could be converted into a dance hall and vice versa.

SOME OF these creative interiors even omitted any type of barriers which might have concealed from sight the altar, lectern, presidential chair and tabernacle during sit down dinners after liturgical functions.

This omission jarred the sensitivities of some people who felt uncomfortable sipping a cocktail and engaging in animated conversations only a

neglected a deep human need to have certain set aside, consecrated, for prayer only sacred structures.

Two recently erected churches in and near Saginaw, Michigan have attempted, successfully in my opinion, to steer a middle course here. The buildings are multi-purpose, but include an easily closed partition which separates the general community gathering area from the worship space. In addition, both structures contain some fascinating contemporary features worth imitating.

THE PARISH of St. Peter and Paul was transplanted to a more suburban and spacious setting when its older church structure deteriorated beyond repair. Their new home is a complex of modern buildings with the main unit housing both the combined major worship community area and a connected, but distinct weekday Mass / Blessed Sacrament chapel.

When they wish to use the congregation's space for a dinner, dance or reception, the custodian simply presses a button and within minutes a floor to ceiling partition encircles the sanctuary space, closing it off from the community area.

During liturgies, a slide projector flashes words, music and prayer responses on a white wall behind the altar to aid the community's participation. The organist or music leader can operate these two projectors with their dissolving unit by a remote control switch near the organ which is located at one side of the sanctuary.

THE PARISH of St. Jean Vianney is a newly established faith community and its church in the suburbs of Saginaw was completed less than a year ago. The sanctuary there, too, can be closed off by an electrically moved wall. Then, as in St. Peter and Paul's, portable chairs make rearrangement of seating space suitable for the occasion a relatively simple process.

This church also has been divided into 8 separate sections each with computer directed climate control. That greatly facilitates custodial care and likewise provides substantial energy savings.

St. Jean Vianney furthermore features a unique baptismal font for immersion both of adults and children.

But more about that next week.

The prayer amendment

Should there be a Prayer Amendment to the Constitution? That's something that requires a two-thirds vote of both the Senate and the House and then ratification by three-fourths of the States.

What is involved is not a disagreement between those who believe in God and in prayer and those who do not. There are those who believe in God and in prayer who do not favor the Prayer Amendment, presumably there's none who don't believe in God and prayer who favor the amendment. It is an issue on which people of equal good will may hold different opinions.

It seems apparent that the news media is almost solidly united against the Prayer Movement. NBC's John Chancellor, ordinarily not given to quoting scripture, told viewers Jesus had said not to pray in public places but in the secret of one's own room. "You can look it up," he said like a man who had made a discovery, apparently convinced supporters of the amendment were not familiar with the Sermon on the Mount. U.S.A. Today predicted an amendment would cause divisiveness and offered a scenario in which "a Southern Baptist might be told to recite a decade of the rosary by a devout Catholic (teacher)."

WHAT IS this all about? It began with a Supreme Court decision in 1962. That decision on the case of Engel v. Vitale dealt with official prayer in public schools. The New York Board of Regents in 1951 drafted a non-denominational prayer recommended for opening school. It said:



BY
DALE FRANCIS

"Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessing upon us, our parents, our teachers and our country." The prayer was to be led by the teacher and recited by the class, but children of parents who objected could be excused. After many years, parents of some children in the public schools of New Hyde Park, N.Y., filed a suit. The New York Court of Appeals rejected the protest but on June 25, 1962, the Supreme Court in a 6-1 decision, the majority opinion written by Justice Hugo Black, agreed with the protesting parents. Justice Black wrote, "We think that the Constitutional prohibition against laws respecting an establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as part of a religious program carried on by government."

Justice black wrote in a footnote: "There is of course nothing in the decision reached here that is inconsistent with the fact that school children and others are officially encouraged to express love for our country by reciting historical documents, such

as the Declaration of Independence, which contain references to the Deity, or by singing officially espoused anthems which include the composer's professions of faith in a Supreme Being, or with the fact that there are many manifestations in our public life of belief in God."

THAT'S WHAT the decision of 1962 said. It said that no agency of government can compose prayers for use in public schools. It did not ban voluntary prayer, it did not say student organizations with religious emphasis could not meet on public property. It did not, as supporters of the Prayer Amendment say, take God out of the schools.

But there is another relevant fact. Using the excuse of this decision, school administrators have in many places simply excised from public schools all signs of recognition of God. All kinds of extra-curricular organizations are allowed to meet on school property but those of religious orientation cannot. School choral groups cannot sing songs that mention God. It was not the decision but what opportunists have made of it that has created the present situation.

The Prayer Amendment specifically does not allow the composition of prayers by government agencies. It simply says nothing in the Constitution is to be interpreted as prohibiting voluntary individual or group prayer in schools. Is it necessary? Is it in the best interests of the nation? That's what is to be decided.

(Dale Francis is a nationally Syndicated Columnist).

By Frank Morgan

The tower of Babel

In 2000 B.C., Babylon was one of the greatest cities of the ancient world. It was about 60 miles south of Baghdad on the banks of the Euphrates River where the present city of Al Hillah, Iraq now stands. The city was surrounded by a high wall which was decorated with blue glazed bricks and pictures of mythical beasts.

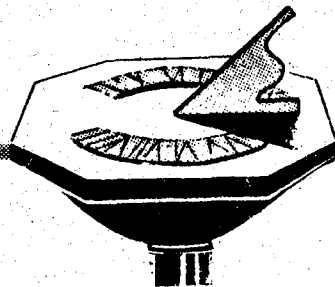
The Tower of Babel stood in the Temple area. Babel is Hebrew for Babylon. The hanging Gardens of Babylon, which the Greeks described as one of the seven wonders of the world, grew on the roof of a vaulted building and provided a cool,

shady place where people could get away from the heat.

The Epic of Gilgamesh was a Babylonian poem which was composed about 4000 years ago. It centers around Gilgamesh, a powerful king of Sumeria and his adventures. An interesting episode is an account of a great flood which has many parallels to the Biblical story of Noah.

The Babylonians were the first people to measure the passing of time. They placed a pole in the ground and noticed that the pole's shadow was long at sunrise and slowly grew shorter until it reached a point where it started to lengthen again. They learned to judge the time by looking at the

TIME CAPSULES



shadow.

This simple shadow and pole arrangement was the basis of the sundial used by the Egyptians. Eventually sundials were provided with hour figures engraved on a metal plate.

George Washington carried a pocket sundial and when Samuel Goldwyn, the Hollywood producer, saw his first sundial in a movie star's garden, he exclaimed, "What will they think up next?"

The Beatles-28 years later

A new wave of "Beatlemania" hit in February, the month marking the 20th anniversary of the Beatles' first visit to the United States. Even if we wanted to, we couldn't forget!

The arrival of the British group at New York's Kennedy Airport Feb. 7, 1964, was greeted by some 3,000 scream-



BY
ANTOINETTE
BOSCO

ing, teen-age girls howling, "I love you, Paul...John...Ringo... George." The event is recorded in a two-hour documentary titled "The Compleat Beatles."

Originally available only on video cassettes, it played recently in a New York theater. This was one segment of what a reviewer called "The tidal wave of Nostalgia surrounding the 20th anniversary of the band's American debut."

I REMEMBER the Beatles, of course, because several of my children were of the generation that went crazy over them. But to say they helped "define a generation" is a bit much. Admittedly they reflected the times in some way, as have popular writers, musicians and figures of every generation, both past and present.

I asked some of my children last week what was the special, important, long-lasting influence of the Beatles on their lives. They gave me blank stares. Followed by laughter. Followed by shrugs.

I never get that kind of response when we discuss other phenomena of that era — Vietnam, civil rights, the murders of the Kennedys and the Rev. Martin Luther King Jr., space exploration and nuclear weapons.

I'm inclined to think it was matters like these that "defined a generation," not the Beatles.

In my teens, we screamed for a boyish song stylist called Frank Sinatra. "Girls wanted to mother him," the psycho-

logists said, adding that our feelings for Sinatra somehow were connected with World War II times.

BY 18, HOWEVER our lives had changed, defined by the war we had just been through, classmates buried in uniforms, the shock of the Holocaust and the specter of what Soviet communism might be.

Sinatra was still singing but we weren't swooning. We were through with that phase, an immature, playful time that never had a profound impact on what we faced later.

My kids played Beatle records. Some were OK; some were terrible, some were real music. And we discussed the blunder made by John Lennon when he claimed in an interview that the Beatles had become "more popular than Jesus Christ."

Maybe it did appear that way to Lennon at the time. Even entertainers can be seduced by the illusions brought on by applause.

My children and I couldn't help but recall some of the things we discussed after Lennon compared the group's popularity to that of Jesus. One son matter-of-factly

'In my teens we screamed for a boyish song stylist called Frank Sinatra.'

pointed out that Lennon was being premature in making that judgment. "He won't know if that's true for another 2,000 years — that's how long Jesus has been popular," he said.

THIS MONTH it hit me how fleeting the devotion of the fans is and how wrong Lennon was. The Beatles are having another resurrection of attention, but that's all it is. It would take a contribution far more momentous than making records blaring "Twist and Shout" and "Hey, Jude" to keep them or anyone popular for 2,000 years.

Jesus doesn't really have much competition.

(NC News Service)

A greater law than self

Lenten sacrifice can take many forms. The movie "Casablanca" comes to mind as a metaphor for extraordinary self-denial. Humphrey Bogart and Ingrid Bergman share a passionate love, but in the final sequence he sends her back to her husband. It tears his heart out, and hers too, but virtue triumphs.

This, or course, raises some interesting questions for today's freethinkers. *Should* virtue triumph? What is love? What is virtue? In an age where self-indulgence is glorified as the only real value, should there be room for self-denial and sacrifice?

The answer is yes, if you believe that charity is the su-



BY FR.
JOHN CATOIR

preme law. Charity is love. Charity is the primary effect of sanctifying grace. God's grace is His love communicated to us, so it is quite understandable that love should beget love. Charity is interchangeable with grace. Grace is the fire, charity is the heat. Grace is the sun, charity is the light or radiant power.

The word "virtue" comes from the Latin "virtus," meaning power. Supernatural charity flows from grace, which gives us the power to do the right thing in all circumstances, even if it hurts.

Grace elevates and perfects a person, producing in the will the power to give true love, even if it goes against self-interest. True love is the very perfection of the will when it faces up to the necessity of sacrifice. No progress can be made in charity without the will to bear discomfort for the beloved. Love invariably leads to the cross and wherever there is a cross, there is a victim.

Parents who spoil their children may think they are loving well, but if they fail to teach them the necessity of suffering with courage, they deprive them of essential knowledge. To learn to love, a child must know how to endure discomfort. Every primitive race taught their young to bear up bravely in adversity. When we pamper our young

we run the danger of allowing them to remain self-indulgent babies all their lives.

No doubt, some would debate my interpretation of "Casablanca," but for me it is a wonderful story of love, honor and renunciation. There is a greater law than self. True love never takes pleasure in the pain of others.

The greatest act of love is to lay down one's life for another. We applaud the martyrs. We applaud the heroes who put self-respect and charity before their romantic emotions. And we praise Jesus, who died that we might live.

For a free copy of the Christopher News Notes, "The Challenge of Loving," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York NY 10017.



Getting to the right question

Q. How can I make my family more loving so we will be more happy? (Minnesota)

A. There's a four-letter word in your question that you should watch out for. It is "make."

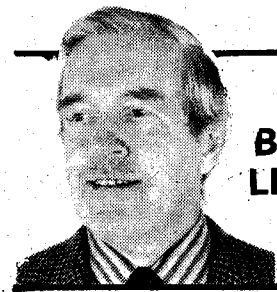
Beware of trying to make people do or be anything. Beware of trying to manipulate anyone.

The truth is that you cannot force anyone to be loving. Love is not love unless it is freely given.

So let's rephrase your question and see if it yields some clues. Let's put the question this way:

"How might I lead my family to be more loving so we will be happier?"

A POSTER hanging on the wall of a souvenir shop I visited in Dallas, Texas, last year contains one answer. It read, "People may doubt what you



BY TOM
LENNON

say, but they will believe what you do."

Probably it would be useless for you to talk to each member of your family and urge them to be more loving. That might even achieve a result exactly the opposite of what you desire.

But suppose from day to day you are as quietly loving, kind, gentle and cheerful as possible. Not in an excessive, put-on way, but in a warm, sincere, strong way.

What might such an investment yield in the long run?

I suspect that even if your family didn't explicitly notice your efforts, your loving outlook on life and people might rub off on them slowly but surely.

Great heroics are not required. Love can mean simply running the vacuum cleaner, or smiling on a rainy Monday, or helping clear the table after supper, or cutting the grass without being asked to, or not snapping back at a sarcastic remark.

THIS RECOMMENDATION, however, does not come with an iron-clad guarantee. Sad to say, it doesn't always produce the desired results.

Some people, unhappy for reasons we do not always understand, can spread a tragic amount of unhappiness and be dreadfully mean.

This could be the case in your family. Possibly there will be a sad undercurrent of unhappiness and unfriendliness for a long time to come. What to do?

Hard as it may be, one must try, even against discouraging odds, to keep on loving. Equally important, one must keep on hoping that one's efforts will, in some way not yet understood, pay off, perhaps many years from now.

One thing is certain: In ways you may not understand now, your efforts to care for your family and to try to lead them to greater love will somehow, someday bring you unsuspected riches and happiness.

That much is guaranteed.

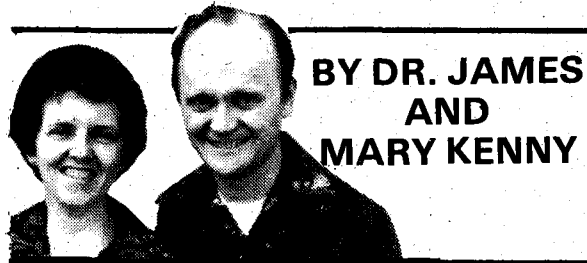
(Send questions or comments to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

Prayer on the run

By Dr. James and Mary Kenny
NC News Service

Dear Dr. Kenny: My two children and I run two to four miles almost every day. When we run together, we talk. But when we run alone, it's so boring. I've tried to notice nature, but my mind wanders. I've even tried to pray the rosary, but the rhythm of the words doesn't match the beat of my feet. any ideas? — New York

Oh yes. I was so glad to get your letter because I



BY DR. JAMES
AND
MARY KENNY

have been thinking about the same thing: what to meditate about while jogging and running along.

Running is hypnotic. I find it hard to think rationally when I am jogging. Rather, my mind prefers to wander lazily around a few intriguing thoughts or images.

Marching was the same way. Back when soldiers marched off to war, they used to chant

cadences to help pass the time and miles. "I had a good home when I left. You're right..."

Walking, jogging, cycling and other repetitive activities provide a marvelous opportunity for meditation. The mistake we most often make is to try to think out some meaningful topic. Better to use a word or phrase to help focus your mind and feelings, and keep it simple.

Transcendental meditation used the notion of a key word to focus the mind. They called it a mantra. Our Christian liturgies are replete with such phrases. The psalms are a gold mine of short catchy images and phrases. Hymns are another source. Phrases like "Lord have mercy" and "Praise the Lord" can match the cadence of running feet.

Mystical prayer begins as wordless meditation, the non-verbal feelings we have while in the presence of Someone greater than ourselves. What a wonderful possibility to use jogging to put yourself regularly in God's presence.

Select a key word or phrase, something repetitive that will help focus your mind. Tie the beat in the words to the rhythm of what you are doing.

As I jog along, I enjoy making up couplets to match the rhythm of my feet hitting the road. The rhymes seem to come easily. Here are some of

mine. You are welcome to add more.

A Runner's Litany

Winding street, Praise the Lord.
Running feet, Praise the Lord.
Legs and arms, Praise the Lord.
Passing farms, Praise the Lord.
Lungs and heart, Praise the Lord.
Other parts, Praise the Lord.
Trucks and cars, Praise the Lord.
Sky with stars, Praise the Lord.

Barking dogs, Praise the Lord.
Cows and hogs, Praise the Lord.
Birds and bees, Praise the Lord.
Flowers and trees, Praise the Lord.
Light and dark, Praise the Lord.
Lanes and parks, Praise the Lord.
Moon and sun, Praise the Lord.
Everyone, Praise the Lord.

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

NC News Service

Lent III: Anger and the family

By Dolores Curran

I had an argument with one of my sons several years ago and when he walked away from me while I was still talking, I blew up. He listened for a few minutes and then stretched his palms out in frustration. "But, Mom, how come I never get to be mad like you do? I walked away because I was afraid I'd say something and get into real trouble. You don't like it if I just fold my arms and listen. You don't let me argue back. How can I get mad?"

He was, oh, so right. I was denying him the right to express his feelings of anger in any approved way while I held the right to express mine in any way I saw fit. I learned a valuable lesson from him that day — we all need acceptable ways of expressing our feelings of frustration and anger in the family because they will pop up in every family.

Contrite, I sat with him and we talked of different ways of responding which were acceptable without being disrespectful. Now when we have a conflict, he says something like, "That really bugs me because I think you're being unfair," or "I don't think you're listening to my side of the story," and I accept his right to express these feelings, as difficult as it is at times.

Anger can be so destructive in a family. If we don't resolve issues, the tension can go on and

BY
DOLORES
CURRAN



on, limiting communication and caring for one another. Ongoing frustration and impatience can deteriorate to the point where family life is unbearable.

In looking at anger, it's important to distinguish between angry feelings and angry actions. We have a right to our feelings, although this is often used as justification for sullen withdrawal and uncommunicativeness which makes others miserable. We don't have a right to inflict pain, emotional or physical, on others because of our anger. We have a responsibility to learn acceptable and caring ways of expressing our anger to those we love. Here are some ways of doing so.

1. **Instead of accusing others, we expose our feelings.** Rather than saying, "You never do anything around here," we can say, "I feel like a maid who's expected to serve everyone." Instead of shouting, "Why don't you answer me?" we can say, "I feel like I'm not important enough to be

listened to." The same message gets across but in a less explosive and more caring manner.

2. **Recognizing and accepting reconciliation cues.** Once the explosion and cooling down have occurred, we turn to our family's unique reconciliation cues. In some families these may be a return to the room left in anger and a sentence which reopens a cooler conversation.

In others; it might be a question like, "Anybody want some iced tea?" Each family has its own cues but sometimes they're rejected. That simply intensifies the anger and often reopens the argument. Once the reconciliation takes place and the conflict is resolved, then it should be forgotten.

3. **Discussing the issue later in a more rational atmosphere.** Even though we've put closure on our angry outburst, we may still need to discuss the underlying issue. Later, in a calmer moment, we can open it up by saying, "We need to talk about yesterday's fight over the car and see if we can up with some ways of satisfying everyone if it comes up again. What rules do you think are fair?"

This is a caring way of dealing with the anger in healthy families. It says, "I don't want to make you angry because I love you. Will you help me find ways of doing it?" Family members invariably respond to the invitation.

(Alt Publishing Co.)

Family Night

Opening prayer

Dearest Lord Jesus, thank you for this past week and for the moments of love our family felt through your Holy Spirit who is ever present in our lives. We ask your blessing upon our Family Night as we gather in your name. We pray for our Bishop, priests, sisters and all God's people especially those in our diocese. Bless us during this year. Amen.

Lesson

Young Family

Materials: Bible, magazines, 1 large piece of paper, glue and scissors. The theme of Lent this week is water and how we grow. Check the flower pot from two weeks ago and

share together what changes have taken place since the bulbs or seeds were planted. Water it and each can share ways water brings life. Make a large collage using a stiff paper or cardboard, old magazines or newspapers with "WATER" as the center and all that can happen from its presence coming out in all directions to fill the paper. Then read from the Bible John 4:13, 14. Just as we see what water can do for the earth, we know Jesus can do the same for our souls. Have the children reflect on what water means to them in our faith.

Middle Year Family

Materials: Bible, burlap, felt, glue, scissors. Water is this week's theme as we draw closer to Holy Week. Read John 4:5-26. Each may share what it meant to him. What are some ways

our family as a whole can be living water for each other? What are some ways we, as a family, can share each other's burdens?

Activity: Make a banner together with Family and Lent as its theme. Hang in the eating area when finished. (Before starting be sure to plan out the banner on a piece of paper.)

Adult Family

Materials: Bible. Read aloud: Exodus 17:3-7, share Romans 5:1, 2 and 5-8, share thoughts John 4:5-26. Was there a time anyone was away from the Church for a while or felt remote from God? (Try to describe what it was like.) What was the returning experience like?

Activity: Is there anyone whom you know that is away from the

Church or is feeling remote from our Lord? What can you do to help that person?

Entertainment (optional)

Sharing

A high point during past week, a low point, a time each felt close to God.

Closing prayer

—Spontaneous: use prayer jar for the little ones.

—Scripture: John 4:14

—Suggested prayer: Dear Lord, thank you for this evening and bless us in all we do this coming week. Amen.

Scriptural Insights

Third Sunday of Lent

Drink of the healing waters

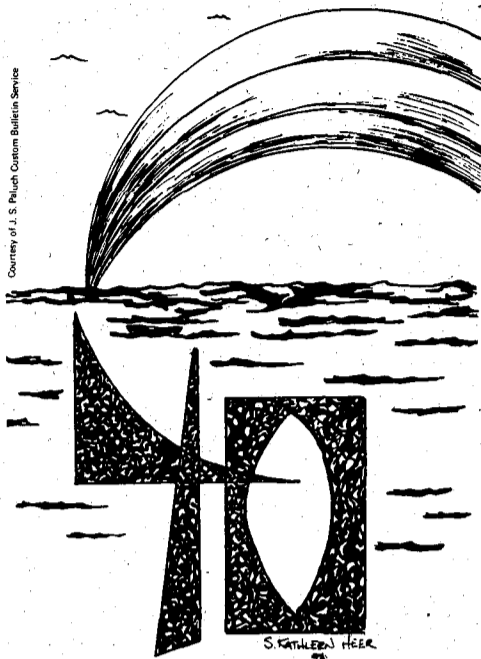
By Fr. Felipe Estevez

Theme: Allowing Christ to awaken a sense of sinfulness in our lives in order to receive His healing grace.

The Samaritan woman approaches Jacob's Well burdened by her sinfulness, with the same heavy load with which she has come to this very spot so many times before—only this time it is different: for now this Jewish man stands before her and asks her for water. Having the jar, she is in a position to offer Him some water.

However, He is in a position to offer her living water, if only she recognizes her own sinfulness and the need she has for that healing water. Will she be able to recognize her need?

We see that she does, in spite of the fact that she seems to have fallen into a state of habitual



sin—in this case of adultery.

Our habitual sins are, please God, not as serious as adultery, but they are offenses nonetheless and, therefore, we must find the courage to break the cycle and say "no" to them.

Habitual sins are particularly hard to break precisely because they tend to become a part of us, they tend to creep in and make us fall into a pattern (maybe in our relations with others or with certain duties and responsibilities), but it is up to each one of us to search deep within our hearts and try to identify these habitual sins.

Notice that at first the Samaritan woman does not recognize her sinfulness because it has become habitual for her, but Christ confronts her with the reali-

ty of her own life, awakening her to her own sinfulness, thus allowing for the possibility of breaking that pattern.

She responds to this grace by acknowledging Him as the Messiah and in this way accepting His offer of Living Water.

Therefore, like Abraham of the Old Testament and the Samaritan woman, if we put our trust in the healing power of Jesus Christ, we will find that He will not disappoint us, for He has laid down his life for us even when we were still sinners. (Second Reading).

Let us pray to our Heavenly Father that He may allow His Son Jesus Christ to awaken in us a sense of sinfulness in our lives in order to receive His healing grace.

Mary's gifts came from God

Q. My question has to do with the liturgy for the feast of the Immaculate Conception Dec. 8. The Gospel for that feast is the story of the annunciation, when Jesus was conceived by the Holy Spirit. The Immaculate Conception, at least as I understand it, celebrates the conception of Mary in the womb of her mother, St. Anne. Why doesn't the church correct that? I'm only a tiny bit of the church, but am I the only one with this question? ("Hawaii")

A. You ask a very good question. In fact, the Gospel of that day (Luke

and would also give an idea about how early Christians, out of whose lives the Gospels arose, saw her and the special gifts God gave her. We must always return to the basic truth that, while we honor Mary as the greatest of the saints and as the recipient of the holiest gifts of God's grace, these gifts and her consequent holiness were given by the Father, first of all, in honor and goodness to his Son, who would become man through her.

Thus it is the clear teaching of the church that all of Mary's glory, including her sinless conception in the womb of her mother, came to her through the foreseen merits of Christ, and to make her a "worthy dwelling for Christ, not on account of her own bodily endowments but because of what grace which was hers from the beginning." (Pope Pius IX in his declaration of the dogma of the Immaculate Conception in 1854.)

Understanding all this, it is clear why the church would have chosen this particular passage of Luke for Dec. 8. Every word and phrase overflows with profound, lyrical biblical themes proclaiming the greatness of Our Lord and Mary's sharing, as participant and recipient, in his redemption of the world.

To mention just one example: Gabriel's words to Mary, "The power of the most high will overshadow you," are a clear echo of the overshadowing cloud of light, the "glory of the Lord," which stood over the Ark of the Covenant in the

exodus, and later in the temple of Jerusalem. For the Jews this hovering sign marked the presence of God himself. (See, for instance, Exodus 40:35.)

A TROUBLED YOUTH

Here I am.

A new place am I in.

An end to a troubled life.

A new place to begin.

So many new people do I see.
With so many new ideas to benefit me.

But what holds me back?

What draws me away?

Why must I act out,

In a most childish way?

They are not here to hurt me.

I have come here to learn.

Yet I oppose their teaching,

And give them hate in return.

What am I afraid of?

Is it the fear of success?

Or is it the fear of failing,

That I'm not as good as the rest?

But wait. Wait. Let me think.

Will the rest be here when I am

grown?

Shouldn't I take advantage

Of each opportunity that is known?

Yes.

Let opportunity knock on my door.

For each time I will let him in.

I guess I have always wanted a new

place.

And this is the best new place to

begin.

Written by: **James Albert Miller**
A former new guy at
Boystown of Miami

To those of Luke's readers, then, who saw his words in light of this tradition, this new overshadowing revealed a new "Ark of the Covenant" in which — or rather in whom — the Lord God himself was present.

It would be difficult to find a more appropriate gospel passage to celebrate the sinless entering into this world or her who was to become this new Ark of the New Covenant.

Q. Can you tell us how many canonized saints there are from the United States? (Missouri)

A. Three U.S. citizens have now been canonized: Mother Frances Xavier Cabrini, who died in 1917, was the first, in 1946; John Nepomucene Nemann (died in 1860), bishop of Philadelphia, in 1977; and Elizabeth Seton (died 1821), in 1975.

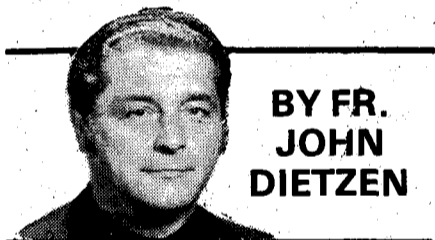
Elizabeth Seton is still the only native-born U.S. saint, though she was born in 1774, some years before the actual establishment of the United States.

(Because of the volume of questions submitted to this column it is normally impossible for Father Dietzen to respond to correspondence personally. Questions for the column should be sent to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

Q. During the past weekend I attended Mass at the parish church of my son and his family. Toward the end of Mass, instead of washing the chalice and dish himself, the priest let the servers take the chalice to the side table where the servers washed them. Isn't the priest the only one who is to purify the chalice anymore? (California)

Concerning the washing of the chalice and other sacred vessels after the distribution of the Eucharist, the General Instruction of the Roman Missal states: "After Communion the acolyte helps the priest and deacon to wash the vessels and arrange them. If there is no deacon the acolyte takes the vessels to the side table where he washes and arranges them." (No. 147)

While this refers directly to those installed formally as acolytes the instruction also provides that laymen, even if they have not received institution as ministers, may perform all functions below those reserved to deacons. (No. 70)



BY FR. JOHN DIETZEN

1:26-38) with the dialogue between Mary and the angel Gabriel at the time of the conception of Jesus, may be one reason so many Catholics and others are confused about the Immaculate Conception.

First, there is of course, no part of the Gospels that goes back as far as the time of Our Lady's conception and birth. This is understandable; the New Testament — particularly the Gospels — is not about her but about her son Jesus. She comes into the picture only in relation to him.

We would expect, then, that the Gospel of that feast would be some passage that reflects that relationship,

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The mind-bending medium...

'Where's the beef?'

Here are some early Spring thoughts on TV odds and ends:

1. Clara Peller is the most recent proof that TV affects how we behave. You can do all the scientific studies you want on television's power over us, but nothing is clearer than Clara in showing how the tube changes our behavior.

Clara, you see, is the little bundle



BY
**JAMES
BREIG**

of septuagenarian irascibility who rasps out, "Where's the beef?" on those Wendy commercials. She's got the whole country saying the phrase, just as her predecessors gave us "Sorry about that," "I kid you not," "You bet yoru bippy," "Say the secret word" and "Stifle it."

If TV didn't affect us, then advertisers wouldn't spend tens of millions of dollars persuading us through 30-second playlets that their detergent is better than that other soap.

2. TV's power brings me—again—to MTV and the more than 200 other programs on television which air rock videos. They seem to be getting worse as each spastic rock group tries to out-gross the previous video.

How many of you parents are watching these minioperas to screen them for your kids? Are you aware they contain such things as assassinations, threats of throat-slittings, near-nudity, sado-masochim, drug-taking and Nazi symbols?

They aren't all bad, but enough of them are. The images are nightmarish and the message that love should be violent is given often.

I hope you're tuning in on occasion to see what the little ones are viewing when they flip on Michael Jackson (vampires, decaying corpses), Billy Idol (torture of women), Mick Jagger (murder) and others.

I'm tired of the excuse that such videos "show the world as it is" or "are simply collections of images." A lot of them are destructive, especially to minds not yet shaped, and the creators of them bear a great responsibility for the garbage they are drumming (literally and figuratively) into our kids' heads.

The "love stinks" philosophy with its corollary, "Love is better when it hurts the loved one," frequently shows up in these videos and I'm tired of it. If it's a reflection of the personal lives of the performers, I am sorry for them, but I wish they would see a psychiatrist instead of inflicting their warped notions on our youth.

3. I've watched a number of news programs which considered the debate over prayer in public schools. The result: I don't know where to stand because I haven't heard a logical argument from either side.

Each debater seemed to want to top the other for nonsense. The pro-prayer people assigned causes-and-effect where there is no evidence it exists, and decided that the absence of school prayer had led to drug use, sexual experimentation and the breakdown in discipline in schools. After all, they argued, school prayer was outlawed in the early Sixties and all those bad things followed.

Therefore, to follow their line of reasoning, the lack of school prayer is also the cause of men being on the moon, a Pole being elected pope and Cabbage Patch Kids. So maybe we're ahead of the game.

On the other side, the anti-prayer-in-school people moaned, "Children will be ridiculed and subjected to peer pressure if they don't take part in prayer." Guess what? Kids are ridiculed and subjected to peer pressure every day for everything from the way they comb their hair to the cars their fathers drive.

I thought schools were to teach children individuality and strength of character (among other things), not how to fit into one large mold.

This side also seemed incapable of understanding how deeply the pro-prayer people feel about the efficacy of prayer and its importance as a pub-



FANCIFUL LADY — Children's story writer Beatrix Potter created a host of loveable animal characters such as Peter Rabbit, illustrating her books with quaint water color sketches pictured here. Penelope Wilton portrays the beloved writer in "The Tale of Beatrix Potter" on Mobil Masterpiece Theatre on PBS, Channel 2 on Sunday evenings, March 25 (part 1) and April 1 (part 2) at 10 p.m.

lic expression of faith.

Than again, the pro-prayer people delighted in branding the other side as atheists who were to be pitied.

I wash my hands of both sides until I hear some logic, reason and fairness.

4. Guess what network ranked ahead of NBC and CBS in the level of violent programming, according to a recent study?

Ahead of NBC, which has "The A-Team," "Riptide," "The Master,"

"Legmen" and "Remington Steele?"

Yep. Would you believe the Christian Broadcasting Network, which shows reruns of old series like "The Rifleman," "I Spy" and "The Monroes?"

Moving up in the ranks is MTV (see No.2).

The study was done by the International Coalition Against Violent Entertainment.

Books for the spiritual traveler

"Listening at Prayer," by Father Benedict J. Groeschel, OFM Cap., Paulist Press, \$5.95, 88 pp. Explains a way of prayer the author says is found in the lives of many saints and in many spiritual writings.

"Journey Into the Night," by Doris Blough Murdock, Prentice-Hall, \$5.95, 162 pp. Shows a way to gain the energy needed to survive traumatic times by intensifying one's religious faith.

"Images of Peace," by Pat Corrick Hinton, Winston, \$4.95, 96 pp. Presents 40 optimistic meditations that challenge a reader to work

creatively for peace.

"Liturgy, Prayer and Spirituality," by Kevin W. Irwin, Paulist Press, \$9.95, 332 pp. Underscores the faith life of Christian worshippers, the elements that comprise common prayer, and the implications of the revised liturgy for contemporary Christians.

"English Catholic Modernism — Maud Petre's Way of Faith," by Clyde Crews, Notre Dame Press, 176 pp. Examines the life and thought of a nearly forgotten theologian who challenged the church and its relationship to modern culture.

"The Death Decision," edited by Leonard J. Nelson, Servant Books, no price given, 179 pp. Contains essays derived from papers presented at a 1982 seminar on bioethics and law at the City of Faith Continuing Education Center in Tulsa, Okla., under the auspices of the law school of Oral Roberts University.

"Trusting Together in God," by Jan and Myron Chartier, Abbey press, \$6.95, 171 pp. Discusses the sense of fulfillment partners in a marriage can achieve as they build their faith and trust together in God.

"Growing in the Fruit of the

Spirit," by John Blattner, Servant Books, no price given, 156 pp. A guide to living by the power of the Holy Spirit.

"Christian Family Values," by Thomas H. Martin, Paulist Press, \$6.95, 149 pp. Offers a historical perspective on the Christian concept of family and suggests criteria for appraising families today.

"Rejoice and Take It Away," by Father Gerard S. Sloyan, Michael Glazier, Inc., \$15, two vol., 464 pp. Contains Sunday homilies on a variety of subjects.

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Prolifers to discuss tactics at conference

A prolife Presbyterian pastor will debate a representative from a religious pro-abortion group as part of an Action for Life conference to be held May 10, 11 and 12 at the Bahia Mar Hotel in Fort Lauderdale.

Billed as the first "national conference on prolife activism," the three-day meeting is sponsored by the Debate Foundation, a non-profit, prolife corporation based in Fort Lauderdale.

In addition to Dr. James Kennedy, pastor of Coral Ridge Presbyterian Church, who will debate the abortion issue with a representative of the Religious coalition for Abortion Rights, other speakers at the conference include anti-ERA activist Phyllis Schlafly, Christian theologian Dr. Francis Schaefer and his son, author and filmmaker Franky Schaeffer, sidewalk counselor and director of the Pro-Life Action League Joseph Scheidler, and Judie Brown, director of the American Life Lobby.

Workshops will cover topics such as: non-violent, direct action; sidewalk counseling using state and local laws to stop abortion; civil suits

Seeking prayer petitions

Call to me and I will answer you," Jer. 33.3.

The employees of the Archdiocese of Miami Pastoral center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during their special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please) to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

Fr. Barry conducts workshops

Fr. Tom Barry will conduct a three part assertiveness workshop at St. John Neumann parish, 12125 S.W. 107th Ave. on March 26th, April 2nd, and 9th at 7:30 p.m. He will also conduct a three part workshop on stress at St. Brendan's High School Library at 2900 S.W. 87th Ave., on April 10, 17th and 25th at 7:30 p.m. Registration fee is \$10. Send to "Workshop," 11820 S.W. 107th ave., Miami, 33176 or call 253-4492 for more information.

by and against prolife activists; picketing and leafletting; offering abortion alternatives.

Attendance to the debate with Dr. Kennedy only costs \$6. The breakfast meeting with Schlafly costs \$15 per person. The breakfast is scheduled for Thursday morning, May 10 and the debate is scheduled for that evening at 8 p.m.

Registration to the entire conference is \$65 for adults, \$95 for married couples and \$45 for fulltime students and senior citizens. Room reservation must be made directly with the hotel.

For information and registration, write to the Debate Foundation, P.O. Box 11859, Fort Lauderdale, FL 33339, or call 989-5097. Cost of registration to the conference will increase 20 percent effective April 1.

Media consultant group based at Villanova

Gregory Schmidt, former executive director of Alternative Broadcasting in Washington, D.C., has brought together a professional consulting staff to continue developing video/film programs under his original banner of Teacher Productions. The group has its offices in the new Media Center at St. Thomas of Villanova University (formerly Biscayne College).

Teacher Productions, which consists of Schmidt and five other artists/consultants, will assist organizations, institutions, companies or independent producers in the development and production of educational media, documentaries, slide-shows, training films, travelogues and program pilots for TV.

The consulting team includes Rev. Dr. Patrick O'Neill, OSA, (President of St. Thomas of Villanova), Anthony Fernandez (Ph.D. in Education), James Engelhardt in Los Angeles (MFA in Screenwriting), Mark Phillips (M.A. in Documentary Film), and Joseph Rupert (M.A.

Prayers needed

Edwarda O'Bara, who has been in a diabetic coma since 1970, will be 31 years old this Sunday. Her mother Kaye O'Bara, who is unable to work because of the full-time care necessary for her daughter, is in urgent need of donations to meet mortgage payments on the house and medical bills. Edwarda will also be undergoing surgery for cancer the week of March 25th at Parkway Regional Medical Center.

Cards and donations can be sent to Mrs. Kaye O'Bara, 1340 N.W. 173rd Terr., Miami, Florida, 33169.

Newman student judge 'best speaker' in state competition

Cardinal Newman High School's Stacy Willits won the Florida State Championship in public speaking during a three-day competition recently at the University of South Florida, Tampa.

Willits, a junior, was voted the best speaker during Legislative Assembly by educators and peers from throughout the state.

Newman speech coach Pat Keenan said, "Stacy's success is a great honor for Cardinal Newman High School and a testament to the excellence of Catholic education in the Archdiocese. Fr. Curley (Newman's supervising principal) has always endorsed our competitive forensics program as a vehicle for training tomorrow's leaders today."

Preliminary competitions began early in February when over 300 students from nearly 100 high schools at-

tended district eliminations to qualify for the state tournament. At that time Willits and Newman senior Kevin O'Brien were selected to represent the district in which Newman competes.

From March 1-3, the 20 best speakers in the state spoke on subjects ranging from a nuclear freeze to age discrimination and federal aid to college students.

Students in Legislative Assembly present bills and resolutions as an actual state legislature does, and after extensive research and debate vote on those items, either passing them into "law" or defeating them.

Willits will go on to represent West Palm Beach's Cardinal Newman High School and the State of Florida at the national speech competition in San Antonio, Texas, from June 17-22.

Director of Theater at the College of Boca Raton). The group plans to do no commercial advertisement films.

Schmidt has produced documentaries, including the award winning

"Michael My Brother" which he wrote and directed, and as director of Alternative Broadcasting assisted in the development of several new TV programs.

Office of worship schedules workshops

FINAL WINTER TRAINING DAY FOR EUCHARISTIC MINISTERS:

Saturday, March 24 at Sacred Heart Church, 106 SE 2nd Rd., Homestead, from 10:00 a.m. to 3:00 p.m.

Requirements for commissioning: 1) Candidates must be recommended in writing to the Office of Worship and Spiritual Life by their Pastors... or if institutions, their Chaplains or Spiritual Directors; 2) Candidates must attend one full archdiocesan training day... 5-hour presentation. Fee: \$5.00 per person, payable in advance. Reservation necessary! Procedure: Letter of recommendation should include the following: 1) Names of all those candidates being recommended from a given parish or institution; 2) Check to cover their expenses (includes lunch), payable to the Office of Worship and Spiritual Life no later than Wednesday, March 21.

FINAL EVENING OF REFLECTION FOR EUCHARISTIC MINISTERS ON WINTER SCHEDULE:

Tuesday, April 10 at Holy Spirit

Church, 1000 Lantana Road, Lantana, from 7:00 to 10:00 p.m. This is an evening presented for people who have been functioning in their ministry for some time, to give them an opportunity to reflect, renew and share. No fee, but reservations required.

FINAL WORKSHOP FOR LECTORS ON WINTER SCHEDULE:

Saturday, March 31 at St. Louis Church, 7270 SW 120th St., Kendall, from 10:00 a.m. to 3:00 p.m. Presented by Sr. Marie Carol Hurley, O.P., of Barry University. Not a compulsory workshop, but strongly encouraged. Fee: \$5.00 per person (payable in advance or at the door), includes lunch. Reservations necessary. Please reserve no later than Wednesday, March 28.

Pertinent Information: Office of Worship and Spiritual Life, Archdiocese of Miami, P.O. Box 2382000, Miami, FL 33238-2000, Dade Co. line...757-6241, Ext. 351, Broward...522-5776, Ext. 351 and Palm Beach...833-1951, Ext. 351.

It's a Date

Fashion Shows

Mary Immaculate Church in West Palm Beach will hold its 5th Annual Spring Fling Luncheon and Fashion Show on April 7th at noon at the Royce Hotel. Donation \$15. Modeling by parishioners. For reservations call 686-5041 or the rectory.

Sacred Heart Women's Club (Homestead) will present a fashion show for "the active woman" in the Parish Center, on Saturday, April 7, at 2:00 o'clock P.M. Models will be members of the Club, with fashions by Shirley's and Ann Marie's. A special feature will be a demonstration of Jazzercise dancing. There will be door prizes and refreshments.

The Women's Club of Ascension Church, Boca Raton will hold a luncheon and Fashion show on Saturday, April 7th at noon, at the Sheraton Inn, I-95 and Glades Road. Cocktails on the patio. Tickets are \$16.00. For reservations please call 997-7797. Public invited.

The St. Mark's Home and School Association will be holding their 10th Annual Luncheon/Fashion Show at the Breaker's Hotel, Saturday, March 31, 1984. Cocktail hour: 11 a.m. Lunch: 12 p.m. Door prizes. Modeling by Sarah Parker. Donation: \$20. Tickets and reservations only in advance. Please call 737-4233 or 498-3035.

Bazaars

The St. Joseph's Parish Hall will be the location of a spring sale held by the women's club on March 31st from 10 a.m. to 5 p.m. and on April 1st from 9 a.m. to 2 p.m. The church is located at 8625 Byron Ave. in Miami Beach.

St. Kieran's Church will sponsor a garage sale on April 7 and Sunday, April 8 from 9 a.m. until 2 p.m. The church is located at 3607 South Miami Avenue on the grounds of Mercy Hospital.

Singles/Separated/Divorced

The Catholic Alumni Club of South Florida will go roller skating at Sunshine Skate Way, 55 N.W. 199th St., from 7 to 10 p.m. \$2 admission. For more information call Dianne Morningstar at 949-2336.

The Renascence Group (ministry for separated & divorced men and women) meets Friday, March 23 - 7:30 p.m. - in Glorie Hall, Church of St. Hugh, 3460 Royal Road, Coconut Grove. Guest speaker is Rev. Andrew L. Anderson, Judicial Vicar, archdiocese of Miami tribunal; topic: annulments. For further information call 448-3845 or 444-8363.

The Greater Hollywood Catholic Widowers Club will hold a "Derby Dance" meeting social on Friday, April 6th at 7:30 p.m., at Nativity Parish Hall, 500 Chaminade Drive, Hollywood.

Spiritual Renewal

The East Coast Deanery will hold a retreat on April 7th at 9:15 a.m. to 1:30 p.m. at St. Jude's Church in Tequesta. Program includes narrative of The Passion and a film on the Shroud of Turin. For more information call 848-2195 in the afternoon or evening.

Our Lady of the Holy Rosary Church in Perrine will host a lecture - meditation by Fr. Don Walk of St. Ann April 4th at 8 p.m. Fr. Walk will demonstrate the Bible as a healing therapy.

The monthly healing Mass will be celebrated in the old church of Little Flower Parish in Coral Gables this Sunday, March 25 at 5 p.m. by Father Antonio Mendoza. The church is located between Anastasia and Sevilla.

Meetings

The North Broward Deanery will hold a meeting March 30 at Saint Andrew's Church at 8:30 a.m. (Address: 9950 N.W. 29 St., Coral

Springs), followed by an Awards Luncheon at the Holiday Inn 3701 University Dr., Coral Springs. Tickets are \$8.00.

The Father Solanus Guild meeting will be held on Sunday, April 8 at 2 p.m. at the Blessed Sacrament parish hall at 1701 E. Oakland Park Blvd., Ft. Lauderdale. Refreshments will be served. Bring a friend.

Potpourri

The St. John Fisher Catholic Church will host a musical drama, "The Man of Destiny," on April 1st at 7 p.m. presented by the New Beginnings Ensemble. The church is located at 4001 North Shore Drive in West Palm Beach. Admission free.

The Centro Mater Auxiliary Board is hosting a Black Tie Dinner Ball on April 28th at the Omni International Hotel. Cocktails: 7 p.m. Dinner: 8:30 p.m. Music provided by two orchestras. Proceeds benefit the Centro Mater Child Care and Neighborhood Center.

St. Lucy's Women's Guild of Highland Beach will have a Bridge Marathon Luncheon on April 4th, at 11:30 a.m. at L'Hexagone, 1600 N. Federal Highway, Boca Raton. All are invited whether or not they have been in the Marathon. For reservations call Ginger Girardin - 278-9527.

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5A-NOVENAS

Thanks to Sacred Heart, Blessed Mother, St. Joseph & many other Saints for answering my prayers. Special thanks to St. Jude. Publication promised. R.M.F.

5A-NOVENAS

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

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

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

Thanks to the Holy Spirit, Blessed Mother, St. Jude & St. Lazarus for prayers answered. J.A.S.

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

Thank you St. Jude for answering my prayers. Publication promised. H.T.T.

Thanksgiving to St. Jude for prayers answered. Publication promised. E.F.G.

5A-NOVENAS

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

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

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

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I ALWAYS FIND WHAT I WANT IN THE VOICE

'Brought back from the dead'

A story of the healing power of friendship — today, and in Jesus' time

By Monica Clark
NC News Service

I sat in the small auditorium listening to Alexis — a dynamic, well-organized, sensitive woman who is strongly committed to justice and the poor. As she conducted the meeting that day, memories of an earlier conversation with her kept

LENT III: Friends

interrupting my notetaking.

"No one in this room knows what a miracle we're witnessing," I thought. Weeks before, Alexis confided to me that she had been raised from the dead.

No, she hadn't returned from an out-of-the-body experience; she hadn't been resuscitated from a catastrophic illness.

She was brought back to a full life through the healing power of friendship.

After her husband died when she was 42, Alexis couldn't fight off depression. She remembered rejection as a child. She remembered confusion as a young adult. She wept again for the child she'd miscarried and the family she felt she would never have.

"I was dead inside," she said one afternoon. "I ended up in the hospital because I had no energy. They found nothing physically

'I was dead inside. I ended up in the hospital because I had no energy. They found nothing physically wrong with me so I had to leave.'

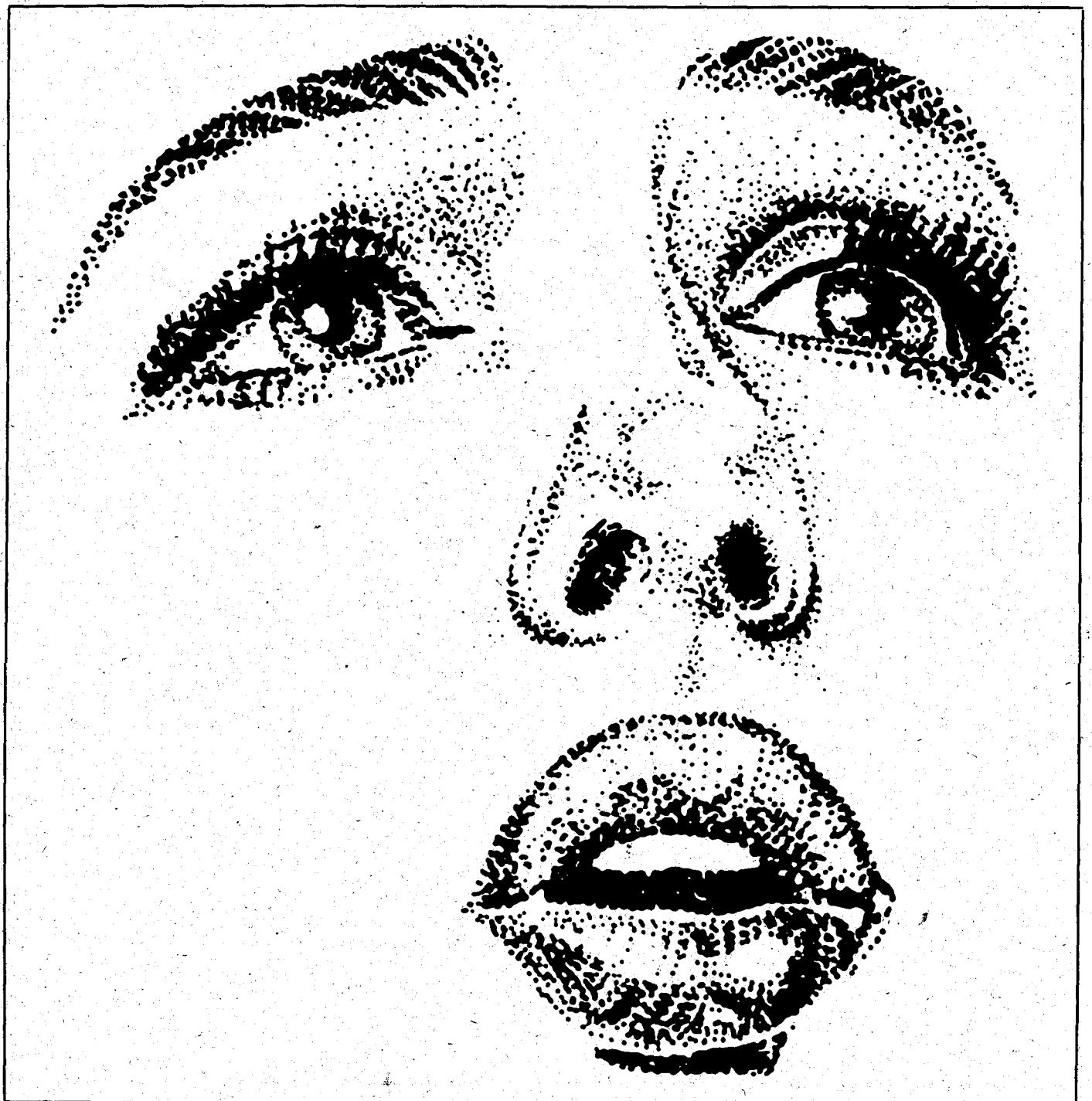
wrong with me so I had to leave."

Waiting for her when she was discharged was a neighbor who helped Alexis emerge from her emotional tomb. The woman took charge of personal details Alexis was too exhausted to perform. She directed Alexis to a counselor and helped her find a job. She continued her words of care and deeds of love as Alexis took her first halting steps, then wider strides and eventually giant leaps to recovery.

"She couldn't take my pain away," Alexis said. "I had to deal with that. But she kept extending her love and that love became the healing force."

How like Lazarus, I thought. He too was brought back to life by the power of love.

In raising Lazarus from the tomb, Jesus makes us think of the resurrection. But the biblical story also gives us concrete reassurance of



Alexis was a dynamic, well-organized sensitive woman strongly committed to justice and the poor. As she conducted the meeting that day, Monica Clark thought, "No one in this room knows what a miracle we've witnessed." (NC sketch)

God's eternal faithfulness to his friends. And we find a model of what it means to be a friend.

Often it is hard to remain near when a friend's difficulties produce a "stench" — different from the one Martha warned Jesus about when he came close to the tomb of her brother Lazarus, but unpleasant nonetheless.

Not turning away is an important quality of friendship — love overcomes discomfort.

Jesus did not hold back from Lazarus. Alexis' neighbor came even though her friend was then unable to return kindness.

—Friends enter into each other's pain. Jesus wept for Lazarus and his grieving sisters. Jesus felt the loss. He was compassionate.

Alexis spoke of "our good cries together" as she unveiled her brokenness to her friend, who replied that her heart felt fractured too.

—A friend respects the mystery of God's unique action in each person's life and does not interfere with the process. Jesus did not hasten to Bethany to save Lazarus, despite family urgings. "If you had been here my brother would never have died," Martha said.

Alexis had to work through her own despair; her friend couldn't rescue her from those of her struggles that were strictly an "Alexis

all those who stand around me so they may believe that you sent me.

Alexis listened to her friend's promptings to pursue whatever actions would restore her to emotional health.

—A friend knows when it is time to let go. John writes that Jesus let Lazarus "go free." Alexis' friend did not try to hold on to her, to protect her, to control her. Rather she rejoiced when Alexis could walk

'She couldn't take my pain away. I had to deal with that. But she kept extending her love and that love became the healing force.' How like Lazarus, I thought.

and God affair."

—Friends offer supportive love that helps the other person grow. In praying for Lazarus' resurrection, Jesus said: I speak for the sake of

alone again.

If Jesus were to pose a few questions today, perhaps he would ask:

When you hear a friend is suffering from cancer, do you overcome your fear of not knowing what to say or do, in order not to leave him alone?

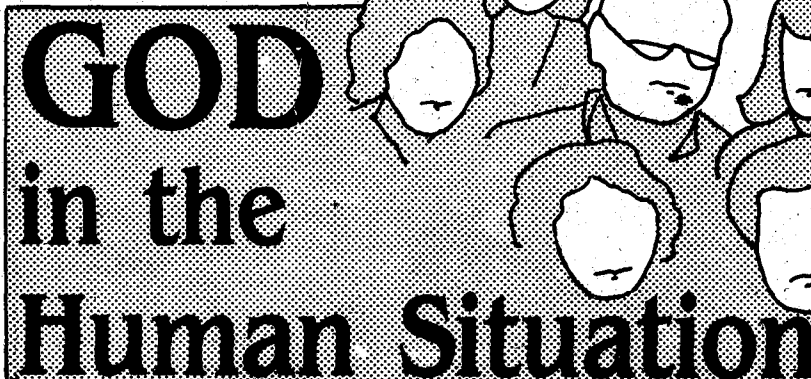
When you visit a grieving widow, what words and actions do you use to let her know you want to help absorb her pain?

Do you think about whether your action will support your friend's spiritual and emotional growth?

Do you know how to step away, to give a friend needed freedom? Do you know when it is right to return with highly visible love?

Friendships can evoke the best from us. They require taking risks, surrendering control, enduring pain. Ultimately friendship means trusting that God will work through us to bring life — resurrection — to others.

Know Your Faith



GOD in the Human Situation

Friends

By Father

David K. O'Rourke O.P.

For a moment think of the people who followed Jesus. What drew them together?

The followers of Jesus had just about one thing in common — Jesus. That may be a bit overstated, but not by much.

Jesus created a circle of friends from people who, under normal circumstances, might not have given each other the time of day.

In gathering his disciples Jesus did something almost revolutionary. He crossed very solid political, social, religious and class lines.

IT WAS A time and a place in which the barriers that separated people were valued highly and maintained. The group you belonged to said a lot about who you were, what work you did, whom you married and what you owned.

Jesus asked his followers to leave all that behind.

He must have had a very attractive personality. For the people came, not as zealots plotting a revolt, not as cult members. They came to be with him.

It was Jesus as a person who was their common point, his friendship that they wanted.

The attraction of people to Jesus is recorded in a number of places. Once after several hectic days, Jesus went off for a few moments of quiet. The people came looking for him. "We wanted to see you, but you were gone," they said.

There's almost a sense of reproach in that statement, like the disappointment of a child on finding that a parent is not home.

WHAT DO we know of the friends of Jesus?

There was Peter. An able organizer and natural leader, he was the head of what we would call a fishing cooperative. But, like most people in his exploited region, he was surely not well-off.

By contrast, at the top of the social ladder in Jesus' time, there were men like Joseph of Arimathea. He gave his tomb for



the body of Jesus.

There was Nicodemus, who took the body of Jesus from the cross for burial. Both men were members of the Sanhedrin, the nation's supreme council. They were men of influence.

Rich, successful politicians in those days did not tend to mix with poor, country folk, especially not those from places like Galilee, which they looked down upon as a wild and woolly frontier.

THE FRIENDS of Jesus also

knew what division along religious lines meant. There were different groups, different interpretations of religious requirements.

But attraction to Jesus overcame these forceful barriers.

What was the source of this attraction? The friendship Jesus offered, a friendship so strong it rivaled family ties.

Once, in this clan-run country, Jesus was told that his relatives wanted him outside. But he pointed to his followers and said, "Those who hear me are my family."

'Friendship provides a solid, human base when it comes to living our faith. But friendship centered on Christ gives even more.'

Today people in the church continue to look for models of what it means to be a community. We don't have to look far. We have the friendship between Christ and his followers.

THE CHURCH has grown beyond the local conditions that marked the time of Christ. But friendship was no easier in the time of Jesus. If anything, the barriers between people were even greater then.

In my own ministry I have seen how central real friendship is to a living community. Friendship provides a solid, human base when it comes to living our faith.

But friendship centered on Christ gives even more. Why did you leave everything to follow me? Jesus asked a friend one day. "You have the words of eternal life," the friend responded.

Within the church we believe that our friendship for each other anticipates that eternal life.

A friend to those in need

By Father John Castelot
NC News Service

It was bad enough to welcome some of the people Jesus welcomed. But to eat with them! That was unforgivable.

In the land of Jesus - in that culture - the sharing of a meal forged an intimate bond of kinship among the diners. This is what was perplexing about Jesus to some people in his culture.

More than once we hear people complain, with evident shock and disapproval: "This fellow welcomes sinners and eats with them." (All those subject to disapproval were automatically stereotyped as "sinners.")

Indeed, during one dinner he had the audacity to hold up a streetwalker, who washed his feet with her tears in thanksgiving for his forgiveness, as an example to others.

Luke, who always treats women very considerably, doesn't name the woman, apparently out of concern for her reputation.

IT'S NOT QUITE accurate to say that this woman crashed the party. Ordinarily the dining rooms were on the ground floor in Jewish

homes and open to the street.

Passersby often dropped in and sat along the wall listening to the interesting table talk of people in the know.

The woman could have taken advantage of this opportunity to get near Jesus. Then it was only a few short steps from her place by the wall to Jesus' feet.

The diners reclined on cushions around low serving tables with their legs extending out into the room. They helped themselves to the food from a common dish or dishes.

This emphasized the bond of unity forged by eating together. All of the diners quite visibly shared the same food, were nourished by the same substance and became intimately one as a result.

St. Paul reflects that custom in connection with the Eucharist in I Cor. 10:17.

JESUS' treatment of the streetwalker isn't unusual. The fact is that he befriended everyone without distinction. It was enough that one be a human person, a son or daughter of the heavenly Father.

Jesus could accept a dinner invitation at the

home of a leading Pharisee and rub elbows with his host's none too congenial friends.

He seems to have been a frequent guest at the home of the apparently well-to-do sisters, Martha and Mary. But he could also revel in the rowdy company of a tax-collector's cronies.

It became apparent, as time went on, that Jesus preferred the company of the lowly and oppressed of society — so apparent, in fact, that the more respectable people were scandalized.

IT IS interesting to speculate about a Jesus who would have chosen his friends exclusively from the ranks of the rich and powerful. One almost shudders at the thought.

Jesus seems even to have had a soft spot in his heart for the birds of the air and the lilies of the field, for they also were objects of the Father's providential concern.

For his intimate friends, Jesus chose a nondescript group of very ordinary people: fishermen, a tax collector, a political agitator. And he urged his friends to become still more ordinary — as trusting as little children.

Church welcomes new priests — and their wives

By Jerry Filteau

Father Larry D. Lossing, a former Episcopal priest scheduled to be ordained a Roman Catholic priest in St. Louis Feb. 11, is the 12th priest to make that transition since the first Episcopal priest was ordained under the special U.S. program in 1982.

Two weeks earlier Father Richard R. Cipolla, ordained in Bridgeport, Conn., by Bishop Walter W. Curtis of Bridgeport, was the 11th.

All but one of the 12 are married.

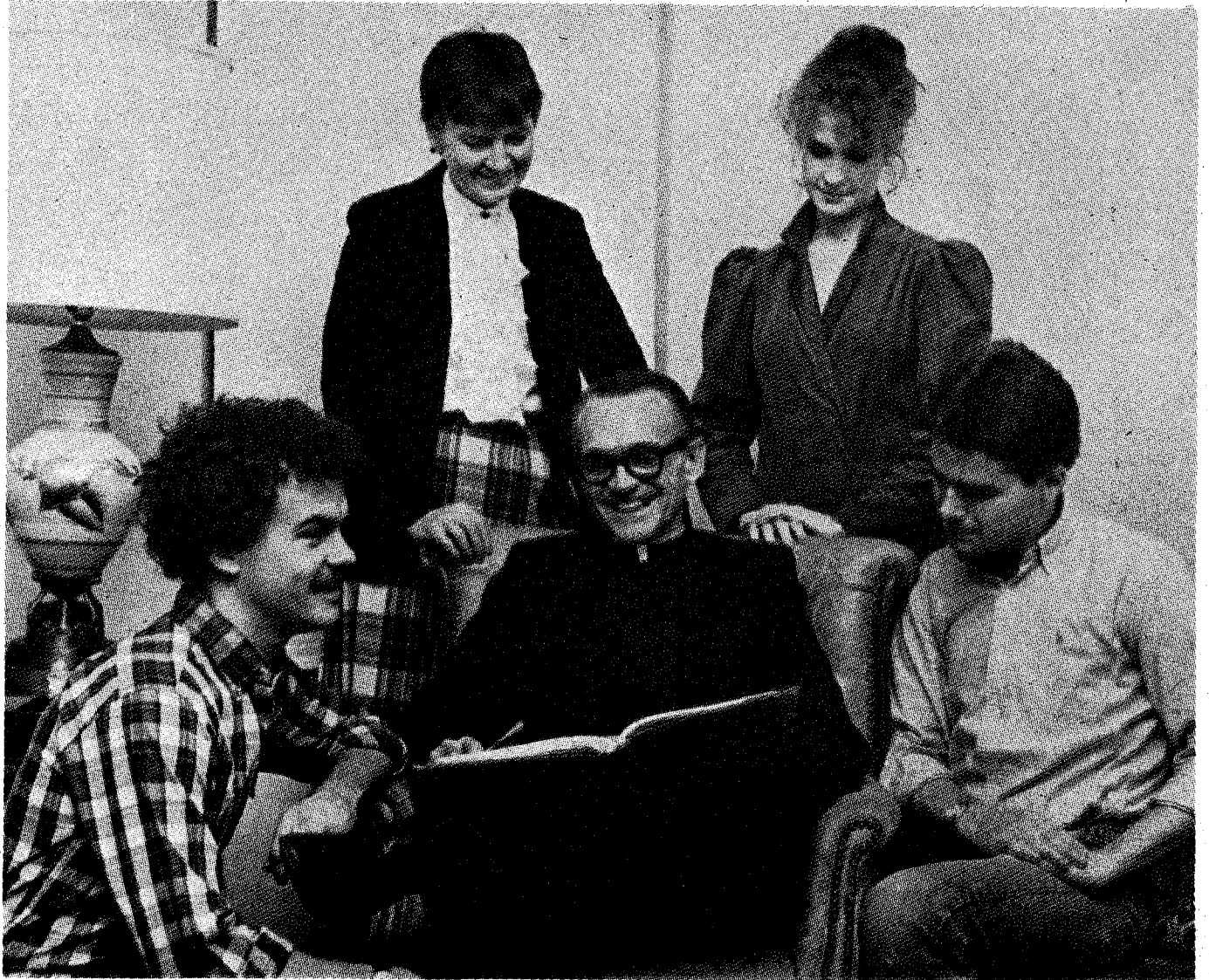
Father James Parker, who was the first to be ordained and who now works full time on the program itself, said that another 70 former Episcopal priests are on the waiting list, having made at least their initial application to become Catholic priests.

Twenty of these, according to Father Parker, have "all their papers together and in Rome or ready to go." Each case must be individually approved by the Vatican Congregation for the Doctrine of the Faith.

Father Lossing, originally a priest of the Episcopal Diocese of Central Florida, was to be ordained by Bishop Thomas J. Grady of Orlando, Fla., a priest of the Orlando Diocese. He will continue to work, however, at the Pope John XXIII Medical-Moral Research and Education Center in St. Louis, where he has been communications director for the past year.

He and his wife Eileen, and their three children — David, 24, Laura, 21, and Michael, 16 — were received into the Catholic church in Orlando on June 25, 1982, four days before Father Parker was ordained a Catholic priest.

In 1977 Fathers Lossing and Parker brought the original petition to Archbishop Jean Jadot, the apostolic delegate in the United States, which led three years later to the establishment of a special U.S. program for the admission to the Roman Catholic priesthood of



FAMILY MAN — Fr. Larry D. Lossing relaxes in his home in University City, Mo., with his sons, David, left, and Michael, wife Eileen and daughter Laura. Fr. Lossing, one of 70 former Episcopal priests being accepted in the Catholic faith as married priests, was ordained in February. (NC photo).

former Episcopal priests who wished to reunite with Rome.

Father Parker is a priest of the Diocese of Charleston, S.C., but is on leave from diocesan duties to serve as a special assistant to Archbishop Bernard F. Law, the Vatican delegate handling all applications under the program.

Archbishop Law has been bishop of Springfield-Cape Girardeau, Mo., but he was named archbishop of

Boston in January and will be moving there in March.

Both Father Parker and Father Lossing described themselves as already Catholic in their faith before they sought to reunite with Rome.

"In the Anglo-Catholic movement of the Episcopal Church, the thrust has always been toward reunion with Rome. That's the underlying thing," said Father Lossing in an interview with the St. Louis Review,

newspaper of the Archdiocese of St. Louis.

Father Lossing said he was among Episcopal priests who viewed a "weakening" of moral and doctrinal positions in the U.S. Episcopal Church as diminishing its "Catholic identity." He cited acceptance of abortion, artificial contraception and the ordination of women as departures from Catholic belief.

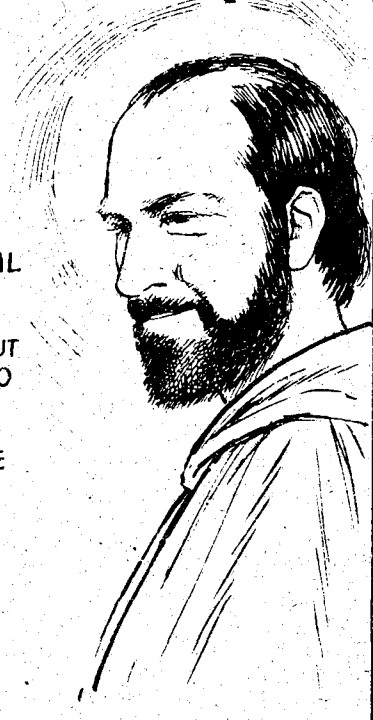
the Saints *by Luke*

GUY WAS BORN IN RAVENNA, ITALY. HE DONATED ALL HIS POSSESSIONS TO THE POOR, WENT TO ROME AND WAS TONSURED THERE. HE SPENT THREE YEARS WITH MARTIN, A HERMIT, ON AN ISLAND IN THE PO RIVER AND THEN JOINED THE COMMUNITY AT POMPOSA ABBEY NEAR FERRARA. HE BECAME ABBOT OF ST. SEVERUS AT RAVENNA AND THEN OF POMPOSA. HE ATTRACTED SO MANY DISCIPLES TO HIS COMMUNITY BY HIS SANCTITY AND WISDOM THAT HE WAS OBLIGED TO BUILD ANOTHER MONASTERY AND WAS A MUCH SOUGHT AFTER SPIRITUAL ADVISER. FOR A TIME ARCHBISHOP HERIBERT OF RAVENNA THREATENED TO DO AWAY WITH THE MONASTERY, BUT A PERSONAL MEETING WITH GUY LED TO AN UNDERSTANDING BETWEEN THE TWO MEN.

GUY RETIRED LATE IN LIFE TO LIVE AS A HERMIT AND DIED AT BORGO SAN DONNINO IN 1046 WHILE ON HIS WAY TO PIACENZA, WHERE HE HAD BEEN SUMMONED BY EMPEROR HENRY III, WHO WISHED TO CONSULT WITH HIM.

THE FEAST OF ST. GUY OF POMPOSA IS MARCH 31.

ST. GUY of Pomposa



Garage Treasures

By Hilda Young

My husband and I visited our parish's annual garage and garbage sale last weekend. As we drove up we saw a young couple trying to strap a used dishwasher to the back bumper of their Volkswagon, two 10-year-olds nailing a rusty skate to an old water ski and a mother trying to show her son how to use a hula hoop.

"MUST BE THE PLACE," my husband said. We bumped into our pastor on the way in. "People do get a little excited at these things, don't they?" he observed.

We surveyed the room. In one corner a woman was trying on hip-length fishing boots, in another two women were in a heated exchange over who had seen the 55-cent frying pan without a handle first.

"Someone offered me \$5 for my Roman collar. I sold three doorstops before I realized they belonged here, and someone tried to buy the water fountain," Father O'Neill said, waving at an older couple who were carrying out an end table with two legs.

We looked around for a while and as we were about to leave my husband shook his head. "I can't believe peo-

ple pay good money for junk other people are throwing away."

"REALLY," I replied, then noticed he was walking funny. "What's that under your jacket," I asked.

"Oh, this?" he said sheepishly. "It's just a little thing I sifted out of the useless stuff."

"A framed seascape done in different kinds of beans?"

"It was only 25 cents," he said defensively.

"Are the lima beans mountains or beans," I laughed. He looked at me accusingly. "What's that sticking out of your purse?"

"Something I've been needing for a long time," I told him.

"An old curling iron without a cord? How much did you pay?"

"Four dollars," I mumbled.

"Four dollars?" he guffawed.

"THIS MIGHT BECOME an antique," I said sensibly. The man just doesn't know value when he sees it. So... I didn't bother to tell him about the expired yeast that I had only paid a nickel for.