

Christopher Columbus High
celebrates silver jubilee
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Reflections on Jesus' cures
in Know Your Faith's Lent series
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*'We know of your painful emotions;
we should use this day to talk about it'*

Re-married, alienated couples 'come home'

By Betsy Kennedy
Voice Staff Writer

It was not a gold-embossed wedding invitation. But it was an invitation that was long-awaited and held a different kind of promise.

On a plain sheet of paper, with the

Pope issues document on religious

ROME (NC)—Speaking as a "father," not a "policeman," Pope John Paul II issued an exhortation to religious men and women March 29, calling them a "special treasure of the Church."

The 11,000-word document, titled "Redemptionis Donum," Latin for "the gift of Redemption," is the Pope's first major document on religious life since assuming the papacy in October 1978.

In the document, the Pope shunned discussion of religious garb or specific lifestyles, concentrating on general reflections on the meaning of the vows of poverty, chastity and obedience, the role of religious in the Church and the personal nature of God's call to religious.

REPRESENTATIVES of men and women religious in Rome, contacted by the National Catholic News Service, expressed generally positive reaction to the document and its

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symbol of a tied yellow ribbon in the corner, it read in handwritten letters: "Come Home, You've Been Missed."

—Archbishop Edward A. McCarthy.
Encouraged by a loving Archbishop and the Church's new spirit of forgiveness in the past decade, more than 400 separated and divorced Catholics from throughout the Archdiocese answered that invitation. They "came home" in a first-of-its-kind gathering of informal talks and workshops at St. Maurice Church in Ft. Lauderdale on Saturday.

With a yellow ribbon gleaming from his microphone, the Archbishop put the audience at ease with light-hearted jokes and then in a compassionate tone told them, "We know about your painful emotions... we know about your sense of insecurity... your youthful indiscretions... your wrenching hurts. The Mother Church has always been expected to be loving, helpful. But sometimes we have made that hurt worse."

Smoldering bitterness

The Church was simply trying to "protect the sacredness of the sacrament of matrimony," he explained and "we apologize for the hurts we have caused."

"There has been a smoldering bitterness. We should use this day to talk about it, to put all the hurts on the table."

Like the father in Jesus' parable of the prodigal son, he told the alienated Catholics that he would accept them without hesitation, without reservation, back into the Church family.

"The Archdiocese is aware of your heroic suffering — we have learned about human behavior. Now we have



A Stellar Welcome

To the delight of hundreds of Catholics gathered at St. Maurice Church in Ft. Lauderdale for workshops and talks on divorce a surprise guest from far away arrived. E.T. was really Dorothy O'Leary from St. Anthony parish in Fort Lauderdale. (Voice photo by Betsy Kennedy).

loving people in the Marriage Tribunal who are there to help you." He pointed out that the tribunal has granted 900 annulments in the past year: "We won't give you any false promises, but there is hope."

"Now that there is light at the end of the tunnel, we ask that you do not abandon the Church... we ask you to participate in Mass, to trust in the

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Stories of divorce and pain

By Betsy Kennedy
Voice Staff Writer

During the gathering at St. Maurice on Saturday, several remarried Catholics shared their stories of reconciliation with the Church.

The runaway

Jutta Skolnik Bernsdorff knows how it feels to be a fugitive — not from the law, but from a bad marriage and a husband who threatened to murder her.

In her homeland of Berlin, Germany she married a non-Christian Catholic. "I knew the marriage was

over the day after the ceremony. I was persecuted for my beliefs. I was physically abused."

She called the local chancery one

there was no talk of a divorce.

For an idealistic woman of 21, who had been raised by nuns and once served as a state representative of a

divorce became the only tragic alternative.

"Even though I had to leave my marriage, why didn't I have the right to be happy? I was angry at Church law. The divorce from the Church was worse than the divorce from my husband, worse than anything."

Confused and frightened, she remarried and came to the United States. She was still apart from the Church she loved, but often she would wander into Mass and stand in

(Continued on page 13)

'My divorce from the Church was worse than the divorce from my husband, worse than anything else.'

—Jutta Skolnik Bernsdorff

day in a state of panic. A representative of the bishop's office suggested she 'grab her children and run.' But

Catholic youth organization, the end of the marriage made her whole world an open wound. Finally a

Chernenko talks of zeal for peace

MOSCOW (NC)—Two Franciscan priests from Assisi, Italy, who visited U.S. President Reagan on a peace mission in February failed in their attempt to see Soviet Communist Party chief Konstantin Chernenko March 30, but received a written statement from Chernenko offering to work for peace.

CHERNENKO'S STATEMENT said Catholics and communists should work together for peace despite their philosophical differences.

Franciscan Fathers Michele Giura and Gianmaria Polidoro arrived in

Moscow hoping to meet personally with Chernenko. Instead they met at the Kremlin with Vasily Kuznetsov, who as vice president of the Supreme Soviet is officially the interim head of state until the expected election of Chernenko to the presidency in mid-April.

Father Giura is vicar of the Basilica of St. Francis in the tiny Italian hill town of Assisi, where St. Francis lived. Father Polidoro is vicar of the Porziuncola monastery which housed the early followers of St. Francis.

Accompanied by Mayor Gianfran-

co Costa of Assisi, the priests hoped to give to Chernenko, as they had to Reagan, a proposal for a "summit conference" between the two world leaders in Assisi.

In a written message given to the priests by Kuznetsov, Chernenko did not respond directly to the proposal for an Assisi meeting, but he pledged the Soviet Union's good will in the struggle for peace.

CHERNENKO ALSO said that "the threat of nuclear war grows through the installation of the new American nuclear missiles in Europe and

through the forces of imperialism which aspire to strategic superiority over the USSR and to world domination."

THE SOVIET LEADER praised Italian peace movements and noted that they involved Catholics and communists. "This does not impede them from struggling together for peace, above all when it is threatened by serious dangers," he said.

Chernenko said that "it is necessary not to lose any opportunity to favor a return to the table of negotiations."

News at a Glance

Fr. Bryce disclaims abortion bill

WASHINGTON (NC) — Father Edward Bryce, director of the National Conference of Catholic Bishops' Office for Pro-Life Activities, has urged Congress to oppose mandatory abortion coverage in insurance policies. An insurance bill, the Fair Insurance Practices Act, which included two anti-abortion amendments, was passed by the House Energy and Commerce Committee. However, the bill's fate on the house floor was uncertain because of concern over numerous changes made in the bill before its approval by committee, said John Palafoutas, an aide to Rep. Thomas Bliley, R-Va., who sponsored one of the anti-abortion amendments.

Episcopal, Catholic churches seek unity

RICHMOND, Va. (NC) — While recognizing the "evident hypocrisy of a divided Church speaking to a divided world," the Episcopal Diocese of Southern Virginia and the Catholic Diocese of Richmond issued a joint statement on peace. The statement, released by Episcopal Bishop C. Charles Vache of Norfolk, Va., and Catholic Bishop Walter F. Sullivan of Richmond, said reconciliation among churches would "provide a powerful witness to a world so much in need of peace." The statement, drawn up by a committee formed by the two dioceses, was based on Scripture and documents from both Anglican and Catholic traditions.

Theologians favor women priests

DE PERE, Wis. (NC) — Three Catholic theologians, speaking about "A Christian Agenda for 2001," said they favored the ordination of women but felt that it would not happen soon. Blessed Sacrament Father Eugene Laverdiere, Redemptorist Father Bernard Haring and Father Richard McBrien spoke about the future of the church at an all-day theological symposium at St. Norbert College in De Pere in mid-March. However, the priests said that the church should avoid a split or polarization over controversial issues.

Scholar lauded with medal

NOTRE DAME, Ind. (NC) — John T. Noonan, author and legal scholar, has been awarded the University of Notre Dame's 1984 Laetare Medal, it was announced by Holy Cross Father Theodore M. Hesburgh, Notre Dame president. The medal, the oldest award given to American Catholics, will be presented to Noonan at the university's graduation exercises May 20. In announcing the award Father Hesburgh praised Noonan, 57, a former member of Notre Dame's law school faculty, for addressing contemporary social issues from a perspective of traditional Christian ethics.

Pope condemns chemical warfare

VATICAN CITY (NC) — Pope John Paul II has decried the use of chemical weapons in the war between Iran and Iraq. His condemnation came during his weekly general audience and two days after the United Nations report that "chemical weapons in the form of aerial bombs" have been dropped in Iran. The pope said that he has been concerned about the war since it started more than three years ago, but he now has a "more grave concern... that means of fighting are being used which are contrary to international agreements which exclude use of cruel weapons and those which cause indiscriminate destruction."

Polish Bishop protests crucifix ban

GARWOLIN, Poland (NC) — A Polish bishop said that he was beginning a bread-and-water fast to protest the refusal of government authorities to return crucifixes to the classrooms of a state agricultural school. Bishop Jan Mazur, 63, whose Siedlce Diocese includes the school, announced his action to 2,500 people during a Mass at Garwolin, 40 miles southeast of Warsaw. The bishop's announcement came a few hours after Polish authorities reopened the agricultural school in Mietno, near Garwolin, where a one-day student occupation was staged to protest the removal of crucifixes.



SANCTUARY CHILD — A child of a Guatemalan refugee family rides his toy while his parents hold a news conference. The refugees covered their faces and used assumed names to protect relatives in Guatemala from reprisals. The family was en route to Benedictine priory in Western, Vt. where monks there have granted them sanctuary. (NC photo).

Laity want appeal for jailed Rev. Moon

WASHINGTON (NC) — The tax violation conviction of the Rev. Sun Myung Moon threatens religious freedom, said Bishop Ernest Unterkoefler of Charleston, S.C., and a group of lay people in a brief asking the Supreme Court to hear Moon's appeal. The bishop was joined in the friend-of-the-court request by Robert Destro, a member of the U.S. Civil Rights Commission; former Ambassador Clare Booth Luce; former Sen. Eugene J. McCarthy, D-Minn.; and several other lay people.

Respect birth control ban, Pope warns

VATICAN CITY (RNS) — In a severe warning to lenient parish priests who bend the rules forbidding artificial birth control, Pope John Paul II said all Catholics have a duty to respect the church's ban. "The real difficulty is that the heart of man and woman is inhabited by lust," the pope said during an audience with 100 priests who attended a seminar on "natural regulation of fertility." The seminar was sponsored by the John Paul II Institute for the family, established by the pontiff in 1981.

Reagan slow to aid Africa—CRS official

NEW YORK (NC) — The Reagan administration has not given African drought relief the priority it deserves, and its opposition to some relief programs is "politically motivated" against Marxism, said Lawrence Pezzullo, director of Catholic Relief Services. Pezzullo, in an interview after a trip to Africa to survey the CRS program there, said all governments and agencies working in drought relief efforts must form a "global strategy" to meet the needs of the hungry.

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'Holy city' sparks debate — again

Reagan, Catholic official question 'wisdom' of moving U.S. embassy to Jerusalem

WASHINGTON (NC)—Right behind the religiously divisive issues of U.S. - Vatican diplomatic relations and organized prayer in public schools, another hot question steals onto the national scene: Proposed congressional legislation to move the U.S. embassy in Israel from Tel Aviv to Jerusalem.

Gathering momentum since it was discussed at a Senate Foreign Relations Committee hearing in late February, the move-the-embassy bandwagon now includes more than 200 members of Congress; Democratic presidential hopefuls Walter Mondale and Gary Hart; and members of the Jewish community.

But obstacles are being scattered in the path of the movement by President Reagan and Secretary of State George Shultz, who, as opponents of the idea, are on the same side as the U.S. Catholic Conference and Arab-Americans.

The bill would "require that the United States embassy in Israel be located in the city of Jerusalem."

THE PROPOSAL'S main sponsor in the Senate is Daniel Patrick Moynihan, a Catholic and Democrat from New York. The House version's leading sponsors are Reps. Tom Lantos, D-Calif., and Benjamin Gilman, R-N.Y., both Jewish.

Those who favor a change of address for the embassy (geographically, a move of about 40 miles) say it will reflect the reality of Jerusalem as the capital of Israel and show support for Israel.

"Jerusalem is the capital of Israel and we should stop pretending it's not," Lantos said.

Initially, after the 1947 partition of what had been British Palestine, Tel Aviv was the capital of Israel. However, by 1950, after the 1948 war with Arab states, Israel had begun regarding the western portion of Jerusalem which it controlled as its capital. East Jerusalem remained in Jordanian control until the 1967 war



BREAD AND BALLOTS—A vendor of fresh bread does good business in El Salvador's recent voting as lines of people wait to exercise democracy during ballot foul-ups. A run-off vote is due next month even as Archbishop Rivero Damas of San Salvador says the right wing 'death squads' are becoming active again and leftist guerrillas continue fighting. (NC / UPI Photo).

and the international community continued to focus its attention on Tel Aviv as Israel's diplomatic headquarters.

Then, in 1980, Israel underscored the importance it places on Jerusalem by declaring the undivided city its "eternal capital."

THE U.S. Catholic Conference believes that moving the U.S. embassy to Jerusalem would erode already shaky chances for peace in the Middle East.

Testifying before the Senate Foreign Relations Committee, Father J. Bryan Hehir, secretary-designate of the USCC's Department of Social Development and World Peace, linked the USCC's views to the Vatican's position.

Moving the embassy would be "unwise" and would "endanger rather than enhance the pursuit of a peaceful solution" to Middle East conflict, Father Hehir said.

The Holy See has urged unification

of Jerusalem but opposes any unilateral moves and believes debate over the city should involve other concerned nations because of Jerusalem's unique position as a site holy to Christians and Moslems as well as Jews.

Father Hehir also took note of the "delicate issues" of the Jerusalem question because of "strong and significant bonds" between America's Catholics and Jews.

MUCH JEWISH sentiment favors relocation of the embassy.

The Conference of Presidents of Major American Jewish Organizations has termed the location of the embassy in Tel Aviv an "irrational situation" which "must now end."

That group described as "gratifying" Mondale's support for moving the embassy and praised a recent statement by Hart that he will vote for the Moynihan bill if it reaches the Senate floor.

The White house and State Department are unhappy about ideas to move the embassy. Reagan has indicated he may veto the bill if it passes.

One reason the administration cites is fear of a bloody reprisal by Middle East terrorist groups against American civilians and diplomatic personnel if the embassy is moved.

'Great' theologian Rahner praised

INNSBRUCK, Austria (NC)—German Jesuit Father Karl Rahner, who died here March 30, was acclaimed as one of the greatest Catholic theologians of the 20th century. He was 80 years old.

Father Rahner was seen as one of the most influential theologians of the Second Vatican Council, the 1962-65 event which changed the face of the Catholic Church.

Father Rahner built the theological framework for some of the Council's key ideas such as collegiality and lay participation in the liturgy.

The late Cardinal Joseph Frings of Cologne, West Germany, was among

many who called Father Rahner "the greatest theologian of the century."

In a 1978 poll, 554 North American theologians from 71 different denominations named Father Rahner, after the Rev. Paul Tillich, a German-American Lutheran theologian, and St. Thomas Aquinas, as the greatest influence on their work, more influential than St. Augustine and Martin Luther.

The author of some 1,500 published articles and books, Father Rahner was one of the most prolific and widely read theologians of the century.

His books ranged from popular

writings on prayer, spirituality and Christian living to innovative systematic studies of central Christian mysteries that have troubled theologians for centuries.

Trying to describe the task of the theologian, Father Rahner once said, "You shouldn't explain, but show that you cannot explain everything. The theologian reduces everything to God and explains God as unexplainable. Christianity intensifies our experience of mystery; it makes us more aware of it; it makes the mysterious more absolute. Christianity makes demands on mankind and prepares us for the acceptance of mystery."

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Pope calls religious 'treasures'

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pastoral tone.

"What he says is not exactly new," said Sister Dorothy Bujold, executive secretary of the International Union of Superiors General in Rome, an organization of heads of female religious orders.

"I think the document speaks more about how I can convert myself than it is a call for action," she said. "But there's nothing so drastic in it, one way or the other."

"The exhortation is telling religious to live religious life with all that that implies," said a Vatican official who asked not to be named. "But it is told in a pastoral way, as a father speaks to his children, not as a policeman speaks."

The document is a "spiritual meditation," said Archbishop Augustin Mayer, a Benedictine and secretary of the Vatican Congregation for Religious and Secular Institutes, at the press conference where the document was made public.

There are 1.5 million religious in the Catholic Church.

IN THE DOCUMENT, the Pope said Christ loves men and women religious with a "spousal character."

"The call to the way of the evangelical counsels springs from the interior encounter with the love of Christ, which is a redeeming love," the document said.

"In the structure of a vocation, the encounter with this love becomes something specifically personal."

"Evangelical chastity," it said, "helps us to transform in our interior life everything that has its source in the lust of the flesh; evangelical poverty, everything that finds its source in the lust of the eyes; and evangelical obedience, enables us to transform in a radical way that which in the human heart arises from the

pride of life."

The three vows assist individuals in overcoming moral weaknesses and offer "the possibility of being reborn each day to a more profound good hidden in the human soul," it said.

"This good is manifested under the action of grace, towards which the practice of poverty, chastity and obedience renders the human soul particularly sensitive."

THE POPE also spoke of the growth in the relationship between God and the individual religious which comes through religious life.

"This intimate and profound knowledge of Christ is actuated and grows deeper day by day through the life of personal, community and liturgical prayer proper to each of

your religious families," he said.

The Pope cited the documents of the Second Vatican Council and Paul VI on religious life and called religious consecration a "fuller expression of baptismal consecration."

"The Church thinks of you, above all, as persons who are consecrated. Consecration determines your place in the vast community of the church, the people of God," he said.

"And at the same time this consecration introduces into the universal mission of this people a special source of spiritual and supernatural energy: a particular style of life, witness and apostolate, in fidelity to the mission of your institute and to its identity and spiritual heritage," he added.

THE VOWS of poverty and obedience emphasize redemptive love while chastity "places greater emphasis on the spousal character of this love," the papal document said.

The Pope cited Christ's exhortation of freely choosing chastity for the kingdom of God (Mt. 19:12) and St. Paul's statement to the Corinthians that virginity is better than marriage (1 Cor. 7:38).

"Through the vow of chastity, consecrated persons share in the economy of the redemption through the free renunciation of the temporal joys of married and family life," the Pope said.

"On the other hand, precisely by their 'having made themselves eunuchs for the sake of the kingdom of heaven,' they bring into the midst of this passing world the announcement of the future resurrection and of eternal life: life in union with God himself through the beatific vision and the love which contains in itself and completely pervades all the other loves of the human heart."

The Pope added that the reference to freely chosen chastity and to virginity as having a higher place than marriage does not contain "any lack of esteem for matrimony."

THE POPE praised evangelical poverty as a means of imitating Christ.

He said that in professing obedience, religious work to transform "all the selfish tendencies to dominate rather than to serve" and become like Christ, who redeemed humanity through his obedience.

From such an understanding of obedience comes "that religious submission which in a spirit of faith consecrated persons show to their legitimate superiors, who hold the place of God," he said.

Mother Teresa denies backing women priests

NEW DELHI, India (NC)—Nobel Peace Prize winner Mother Teresa has denied a news report which quoted her as saying women could make better priests than men.

The 73-year-old founder of the Missionary Sisters of Charity was quoted by the United News of India as saying in an interview that women were more compassionate and better equipped to be priests.

When contacted by telephone, Mother Teresa told Associated Press that she did not make the statement.

THE INDIAN news agency said it was seeking clarification from Mother Teresa, winner of the 1979 Nobel Prize for her work among the poor and dying in Calcutta.

Another member of Mother Teresa's congregation in New Delhi, identified by Associated Press as Sister Tarcisia, said Mother Teresa

"is always annoyed when people talk about women being priests."

The nun added, "She (Mother Teresa) is against the idea of women being priests because she strongly believes women have other things to do. Women have more loving hearts and thus can give more to the world."

A statement released in Calcutta by the Religious community said: "Mother Teresa supports the Holy Father and the teaching of the church. Mother has repeatedly declared in reference to this question that we must look to Mary, the holiest woman created by God, but she was not chosen to be a priest."

"Mary declared herself to be a handmaid of the Lord. She uses all her gifts as a woman to serve the Lord which is what we are called to do," the statement said.

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Crucifix ban attacks weak says Walesa.

An NC News weekly round-up
WARSAW, Poland (NC)—Polish labor leader Lech Walesa joined the nation's 80 bishops April 1 in calling for "no compromise" in the struggle against the removal of crucifixes from classrooms and other public buildings.

Meanwhile, Poland's school authorities moved to put more pressure on students and parents in Mietno, the center of the dispute by refusing to allow the students to transfer to other schools.

One parent called the government action "a nationwide campaign against the children."

Walesa, founder and leader of the now-outlawed Solidarity trade union, said in a statement issued in Gdansk that by taking crucifixes from state classrooms instead of state factories, Poland's Communist authorities had chosen to attack the weak.

The display of crucifixes in state buildings is a common practice in Poland although it is against the policy of the Communist government. The cross is also a popular symbol in the factories and shipyards which gave birth to Solidarity, which at one time was the only legally recognized labor union in the Soviet bloc independent of the Communist Party. About 94 percent of Poland's 36 million population is Catholic.

Walesa said Poles would use "all means available" to protect their children and their conscience in the

struggle against the stripping of crosses from classroom walls, where they have hung for decades.

"There will be no compromise in this case. In this case we will make use of all means available. The stakes are our own children and our conscience," Walesa said.

Poland's bishops, in a pastoral letter read in Sunday Masses April 1 throughout the country, urged Poles "to pray that the cross will be able to stay where believers want it to be."

"It was in the cross that our great visionary poets saw the guarantee of hope and the proof of national identity," the letter said. "May the cross continue to remain for the Polish nation and the whole world an infallible symbol of fraternity, accord and love based on divine power."

The letter endorsed an earlier statement by the bishops' executive committee saying crucifixes should be returned to the classrooms.

The letter referred to the "self-sacrificing and indefatigable defense of the cross by its followers," but did not mention the bread-and-water fast by Bishop Jan Mazur of Siedlce, the diocese where the Mietno school is located.

Bishop Mazur had expressed his solidarity with students and their parents in impassioned sermons following the stripping of crucifixes from an agricultural high school in Mietno.

Indicating he had been misled by government officials about the terms



LAND IN TURMOIL—The communist party headquarters was the site of violence in Warsaw when demonstrators and Polish clashed last year. The latest struggle for freedom in Poland is centered on a dispute over the right to display religious symbols. (NC photo from UPI).

under which students could return to school, the bishop announced he would eat only bread and water as long as the students were "in trouble" with authorities.

Authorities closed down the Mietno school after protesting students staged a one-day occupation. When it was reopened three weeks later, school officials tried to force students and parents to sign statements upholding the crucifix policy before being re-admitted.

Previously, Bishop Mazur said authorities had agreed to drop the required statements, which would have been the first concession in the dispute by either side. But a few days later, the statements were again being

demanding of returning students.

The emotional conflict over crucifixes came at a time when the Church hierarchy and the Polish government had been cooperating on a number of issues, including a church-sponsored fund to send Western aid to Polish farmers, a law to restore the Church's legal status and the establishment of diplomatic relations between Poland and the Vatican.

The crucifix protest has not spread outside the rural Mietno area, located some 40 miles southeast of Warsaw. One reason is that the 1983 directive ordering crucifixes removed from state buildings has been largely ignored in Poland.

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Gallup reveals:

Religion is more important today

By Tracy Early

NEW YORK (NC) The rising interest in religion in America challenges churches to address social issues and provide practical guidance, pollster George Gallup said.

Speaking at the annual Religion in American Life dinner in New York Gallup said a majority of Americans report that religion is more important to them today than it was five years ago. Americans also have a growing conviction that religion rather than science can answer the problems of the world, he said.

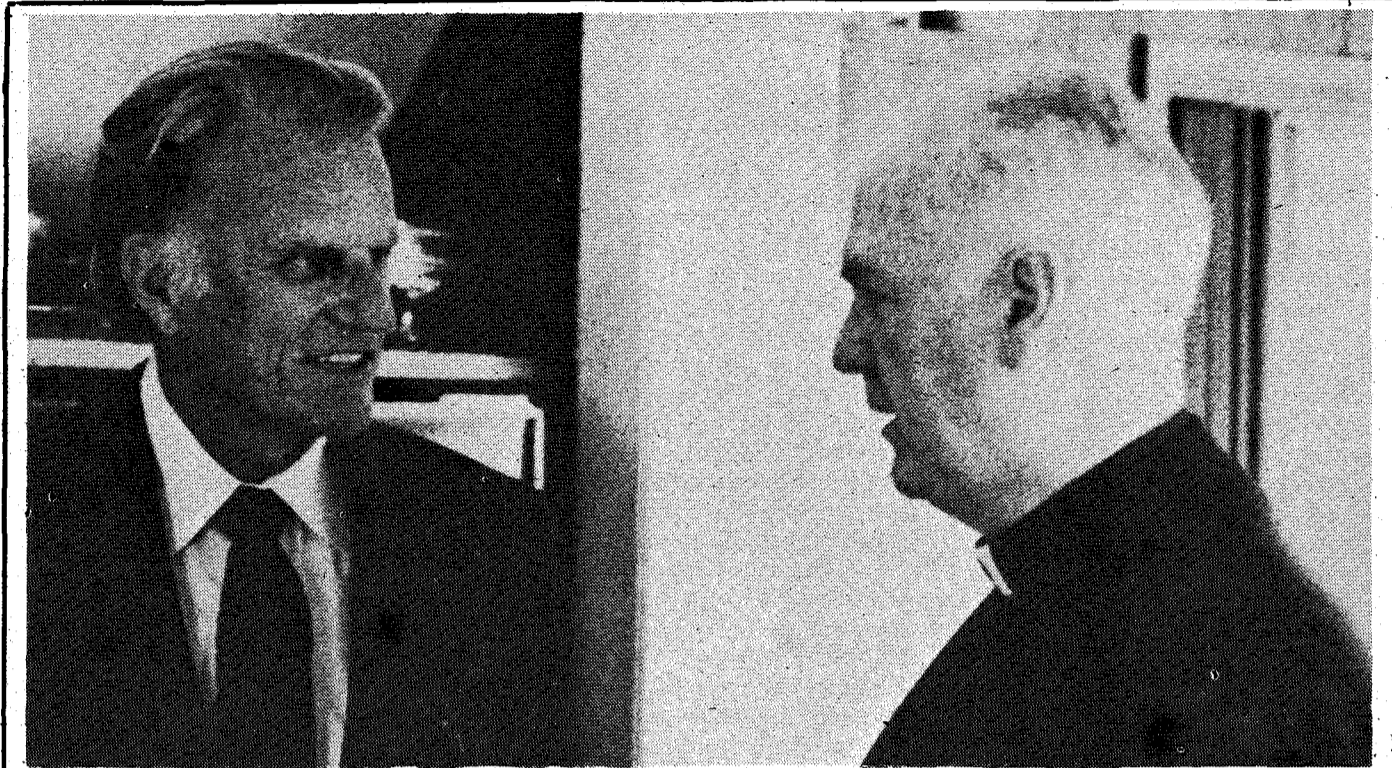
'One American in five reports experiencing times when they did not have enough money for food.'

The New York-based RIAL is an interreligious agency that uses public service advertising and other means to encourage people to worship and to put their faith to work in everyday life.

ONE KEY CHALLENGE to the churches presented by the greater openness of Americans to religion, Gallup said, is dealing with hunger and deprivation.

Gallup, a Protestant layman who has been outspoken in his support for religion, said one American in five reports experiencing times when they did not have enough money for food, and that the figure for blacks was almost one in two.

Gallup said another challenge for



GOD'S MEN — The Rev. Billy Graham, left, talks with Archbishop Frances T. Hurley of Anchorage, Alaska, at the archbishop's home. Graham accepted an invitation from the archbishop while the evangelist was in town for his Alaska crusade. (NC photo from UPI).

the churches was giving people practical guidance on how to bring the Bible into their lives, developing their understanding of prayer and engaging them in worship activities of various types.

AMONG ATTITUDE changes in the past five years, Gallup said, has been an increasing religious ferment on American College campuses. "It is no longer considered sophisticated to be secular," he said.

Gallup said Americans were searching for "spiritual moorings"

because of the need for hope "in these unsettled times."

He pointed to the loneliness that moves Americans to join support groups and what he said was a disenchantment with an "anything goes" philosophy of life.

Founded in 1949, RIAL has sponsored advertising campaigns using "attend the church of your choice" and similar slogans. Since 1979, it has sponsored the project of posting "worship directories" in hotels and other places to inform visitors about the location and service times of local houses of worship.

A film shown at the dinner recounted some of the history of RIAL and introduced the organization's 1984 theme, "Worship Together — Grow Together."

THE FILM INCLUDED a segment in which Cardinal Joseph Bernardin of Chicago commended RIAL and said it "deserves our best efforts."

At the dinner, special awards were given to Pamela Ilott, CBS vice president for cultural and religious programs, and J. Willard Marriott, president of the Marriott chain of hotels.

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- 9:00 - 9:05 a.m. Introduction — Rev. Patrick H. O'Neill, O.S.A.
- 9:05 - 9:50 a.m. First Conference: "WHY MARXISM EVER OCCURED"
- 9:50 - 10:30 a.m. Panel response and discussion
- 10:30 - 11:00 a.m. Coffee-break
- 11:00 - 11:45 a.m. Second Conference: "HISTORICAL MATERIALISM — THE BASIS OF MARXISM'S ENTIRE SOCIAL PHILOSOPHY"
- 11:45 a.m. - 12:30 p.m. Panel Response and discussion
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HIALEAH CENTER PROGRAM

- 6:00 - 6:05 p.m. Introduction — Rev. Patrick H. O'Neill, O.S.A.
- 6:05 - 6:50 p.m. Third Conference: "MARXISM — AND PRIVATE OWNERSHIP OF PROPERTY"
- 6:50 - 7:30 p.m. Panel response and discussion
- 7:30 - 8:00 p.m. Refreshments
- 8:00 - 8:45 p.m. Fourth Conference: "THE NECESSITY OF REVOLUTION AND THE IDEAL SOCIETY"
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More anti-Catholic bigotry

Surfaces inside church missalettes

By NC News Service

Anti-Catholic literature was found stuffed in missalettes and song books in several Idaho and Oregon parishes in late March.

The professionally printed leaflets, which contained no indication of the individual or group sponsoring them, said Catholics place their hopes for salvation in the rosary, novenas, sacraments and other rites rather than in Christ.

Some of the pamphlets were found after one or two people asked at the church rectories if they could enter the churches to pray. There was no indication that the pamphlets were connected to a recent wave of anti-Catholic posters which have appeared in numerous U.S. cities.

THE LEAFLETS contain Biblical quotes, question the validity of purgatory and urge readers to free themselves from "futile" Catholic tradition and to personally invite Jesus into their lives.

Father Raymond Peplinski, pastor of St. Mark's parish in Boise, Idaho, found about 450 of the leaflets March 20.

He said "this sort of thing has come up from time to time," and that the leaflets may be part of an apparent nationwide wave of anti-Catholicism.

Father Joseph Schmidt, pastor at Our Lady of Lourdes parish in Lewiston, Idaho, about 200 miles north of Boise, said the leaflets were found in the three Lewiston parishes the weekend of March 23, as well as three or four months ago.

Father Schmidt said his parishioners are "upset" about the anti-Catholic literature and feel it is "extremely rude" and an "intrusion."

THE PAMPHLETS also were found in Holy Rosary and Christ the King parishes in Idaho Falls, about 200 miles east of Boise.

Between Boise and Portland, Ore., about 350 miles west of Boise, at least 10 parishes reported that the pamphlets were inserted in missalettes.

Only one of the leaflets was found at St. John's Cathedral in Boise, but Ceci Hirschfeld, a cathedral staff member, said that several suspicious incidents have been reported at the

cathedral.

A young man was discovered March 21 at 11 p.m. trying to tap the telephone wires at the cathedral rectory. He left a knapsack and some political fliers while making his getaway. Police were still looking for him.

FATHER Charles Foltz, pastor of Our Lady of the Rosary in Boise, said he opened the church for a young man in his mid-20s who said he wanted to pray. About 75 of the anti-Catholic leaflets were discovered in the church later that day.

"I don't know where these people are coming from or why they feel the

need to do this," Father Foltz said. The individual or organization behind the literature is not "fly by night" if the professional print job is any indication, he said.

Officials of the Oregon Catholic Press, publishers of Today's Missal, were conferring with law enforcement and U.S. Postal Service investigators to identify the origins of the pamphlets.

The neighboring Dioceses of Spokane and Yakima, Wash., and the Archdiocese of Seattle had no reports of the literature appearing there.

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By Father Jim Reynolds

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Make your dream come true by joining us June 11 thru July 1 when we fly the top-rated German Lufthansa to Europe and will make stops in five fabulous countries before our three weeks are over.

This tour offers many ideal features. It will again be personally led by Ian and Elvira Herold of Conducta Tours, charming and knowledgeable European tour experts based locally in Miami who will see to our every need and see that there are no problems along the way.

The tour is chock full of things to see and do led by expert guides but scheduled at a leisurely pace

famous blue porcelain, Antwerp, Brussels and Brugges, the 'Venice of the north.' Then there is fabulous Paris, the Eiffel Tower, Champs-Elysees and too many attractions to mention here. Next a scenic train ride to England and magnificent, exciting London and Piccadilly Circus, Hyde Park, Buckingham Palace and, again, too much to mention — museums, shopping, nightlife, etc. Followed by Stratford. These are just some of the high points. You have to see the brochure to appreciate it all.

How about this little excerpt: "This morning we take a Rhine-cruise along the river's most scenic section, below castles, vineyards, past picturesque towns and of course the legendary rock of the Lorelei. Relax with a glass of wine, listen to the band..."

Why not make your dream of a European vacation come true while making a spiritual journey at the same time?

At least send for a brochure. It's free and fun just to read (see above).

'Any kind of blanket statement on when to pull the plug is dangerous'

'Duty to die' comment based on myth

DENVER (NC) — Colorado Gov. Richard Lamm's remark that the terminally ill elderly have "a duty to die" was based on a myth about the extent to which technology is used to prolong the life of the terminally ill, said Mary Belle McKeown, director of the Denver Archdiocesan Office of Aging.

Another Catholic official, however, said that the governor's position on the use of extraordinary means to prolong life "is not very far from the Catholic position."

NATIONWIDE controversy followed Lamm's March 27 speech to the Colorado Health Lawyers Association, in which he said that the terminally ill elderly have "a duty to die and get out of the way. Let the other society, our kids, build a reasonable life."

He said "all that technology keeping old people alive" is a drain on American resources that should be used for education or to revitalize American industry.

Although he spoke only of the terminally ill elderly, some senior citizens groups called his comments an attack on all the elderly.

Auxiliary Bishop George R. Evans of Denver, the archdiocese's vicar for rural and urban affairs, said in response to Lamm's remarks, "the pope and the church view death not as a cost-effective benefit but as a spiritual journey.

"That is why any kind of blanket statement on when to pull the plug and so forth is dangerous because every individual is different and every individual's dying is different," the bishop said.

McKeown, in an interview March 30 by telephone from Brush, Colo., where she was attending a meeting of the Colorado Commission on Aging, said Lamm's remarks generated much discussion among commission members.

Lamm's use of the phrase "duty to die" was "a poor choice of words," McKeown said.

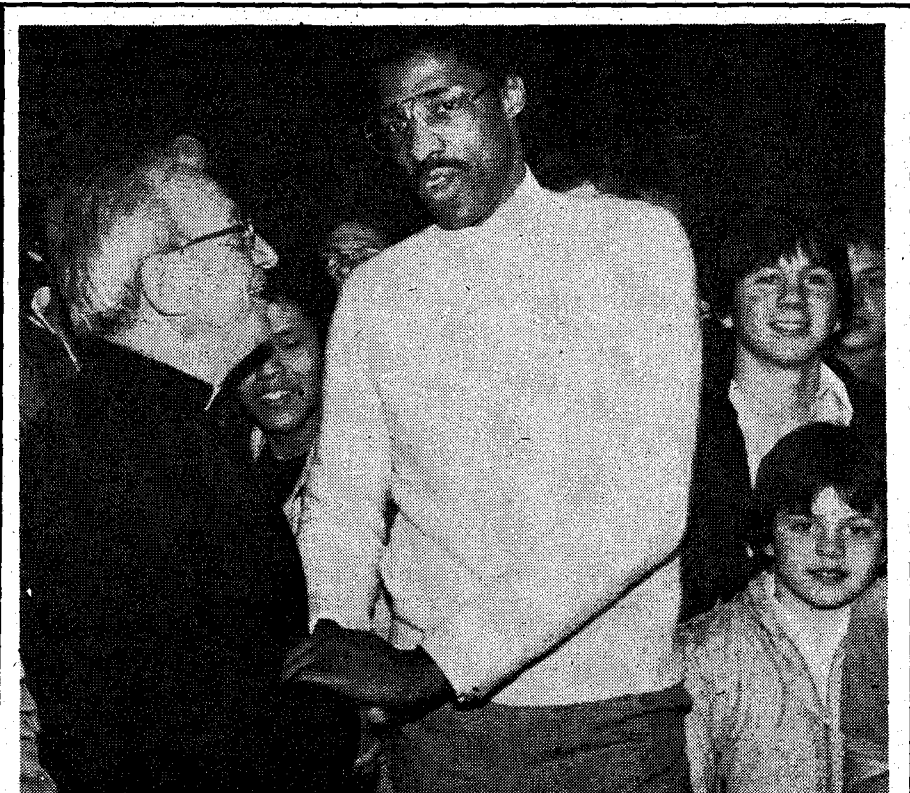
SHE QUOTED DR. Robert Butler, former chairman of the National Institute of Aging, who said it is a myth that elderly people are being kept alive by machines and other extraordinary means.

"That just doesn't apply to elderly people," McKeown said.

McKeown added that the Colorado governor's remarks "pointed out that the right to life is not just an issue of the unborn.

"It is an issue that cuts across the entire continuum, and the elderly are at the other end. The Lord gave us life and we must fight to preserve it."

James Mauck, executive director of Denver Catholic Community Services, the social services agency of the archdiocese, said that Lamm "is not very far from the Catholic position" that the terminally ill "need not" resort to extra-



DAY FOR 'DOCTOR J' — Boys Town director Robert Hupp and dozens of boys welcome professional basketball superstar 'Dr. J' Julius Erving to the Nebraska facility where he received the Father Flanagan award for outstanding public example to youth as an athlete, Christian family man and his work for charities. (NC photo)

ordinary means to prolong their life.

"Lamm went one step further and said they should not use those means," Mauck said.

Lamm's comments brought a call for his resignation March 29 by the American Life Lobby, a Washington-based group that claims 135,000 members.

LAMM REFUSED to resign, calling the group "a small minority of a minority of extremists."

The governor said he has "contempt" for right-to-life organizations, which have feuded with him since 1972, when as a state representative he sponsored a liberalized abortion bill in Colorado.



Father Bruce Ritter

ANONYMOUS DEATH

face had been mashed in and she had been stabbed eight times. The autopsy put the time of death between 2:00 and 5:00 AM on Thursday.

Detectives were able to determine that up until the night before her death she had been living in a hotel on 47th Street. The hotel is used by a lot of pimps and prostitutes.

My kids all know her—but nobody knew her real name. They remembered she used to have a baby. The word spread like wildfire. The kids sat in stunned silence or talked quietly. The older kids didn't bother getting angry or belligerent—casual, unexplained, anonymous death is a fact of street life.

That afternoon, Sister Alicia, our Director of Residential Services, called our kids together in the main lounge. "Look," she said, "this is a dangerous and violent area. Out there, we can't protect you. In here, we can. You're safe in here. Look," she said, "we care about you. Don't hang out in the streets. Times Square is a sick place with sick people who will do this to kids."

Our counselors, heavily involved, trying to reach as many kids as possible, reported that the shock and fear were profound. Our kids are afraid of dying—they feel exposed, vulnerable, used. A curious uneasy undercurrent of the discussion swirled to the surface repeatedly.

"We don't know her name...I can't use my name...nobody knows who I am...we can't tell anybody who we are...a hundred people know my first name and it isn't really me...Bruce, I ain't anybody somebody knows."

All during that day we tried to calm and reassure our

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

A bus driver found her in the parking lot behind Covenant House. My kids kept sneaking over to look at her body. She was 17 or 18. You really couldn't tell how pretty she'd been—her

kids—and braced ourselves for what we knew would happen. A lot of kids did not go out that night. The few that did go out came home early. And then it began. The new kids, those we never saw before began flooding in, knowing they would be safe here. Our intake workers reported that a record number of kids came in that night and the next. More than 80 new kids. They came in small groups of twos and threes, afraid to walk alone, to be alone. We took them all. We beefed up our street patrols. Put extra 24-hour street counselors outside.

"She was 17 or 18. You really couldn't tell how pretty she'd been ..."

We were right to be afraid. Two Saturday nights later they found the body of Cheryl in an abandoned warehouse on 33rd Street. She had been strangled and beaten to death. She was 14. Cheryl ran away from warm, caring parents, from a small town, from safety and security and a future, to the Big Apple, to Fun City, to the Great White Way, to 42nd Street and the pushers and pimps and panderers and johns who buy little girls.

Cheryl had stayed at Covenant House for about five days a couple of months ago and then had returned home to her parents. She ran away again and came back to New York—a tiny little moth—and flew directly into the flame. If she were trying to get to Covenant House she never made it. She was only blocks away when she was killed.

"Our counselors, trying to reach as many kids as possible, reported that the shock and fear were profound."

The police described her as simple, not sophisticated. She was known to hang around Times Square, often seen there in the company of a pimp.

My kids were scared to death. We didn't have problems with our 10 PM curfew for a long time. And our census

nearly went through the roof.

Please help Covenant House continue to care for these "fragile moths", to offer them a place where they can be safe, where they can come for help. Nine out of ten dollars we receive comes from people like you. Without your loving—and consistent—support we simply would have to close our doors.

Maybe it's a little easier to understand now why our crisis center in Houston is so desperately needed. I mean I really worry about these kids. You've got to, too.

Pray for us and my kids. Pray for all the kids here in Houston and other cities in the United States who are at great risk. And thank you for caring about our kids.

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The street is NO PLACE FOR A CHILD

Two Visitors here bring hope from Northern Ireland

(The following article is reprinted, with permission, from The Miami Herald.)

By Joanna Wragg

Associate Editor of The Herald

TO OUTSIDERS, the Catholic and Protestant disputants in Northern Ireland seem to be racially identical and ethnically very close. Further, both of the Northern Irish communities pay their principal allegiance to stable democratic governments that are, themselves, peaceful neighbors. Nevertheless, the conflict between Northern Ireland's one million Protestants and its half-million Catholics has taken 2,000 lives since 1970.

A promising new initiative toward peaceful coexistence began in Dublin in 1979. Called Co-operation North, it now encompasses branches in Belfast, Northern Ireland; in London; and in the United States. The new group recently extended itself into South Florida.

Msgr. Bryan Walsh (Director, Catholic Community Services) arranged the breakfast meeting at which several *Herald* editors met with Co-operation North officials Brendan O'Regan of Dublin and R.B. Henderson of Belfast. Monsignor Walsh is well suited to introduce the new group to Floridians. Himself a native of Ireland and a Catholic priest with strong ties to the British tradition as well, Father Walsh also is chairman of the Metro Dade Community Relations Board. He knows as much as anyone I've ever met about the dangers of separatism and divisiveness.

As an Italian-American who was reared in the American South, I was hard pressed to see or hear evidence of the much-publicized "deep cultural differences" between the Catholic Dubliner and the Belfast Anglican. Both are fair-complexioned, white-haired businessmen of gentlemanly bearing. Their differently accented English seemed an insignificant point. I had trouble at first remembering which

'If Americans generally can follow that example of genuine, nonsectarian concern for the Irish people's welfare, they will indeed help the Emerald Isle fulfill the Co-operation North motto: 'A far, far better way...'

was which.

But then, I have never lived in Ireland or England. My Sicilian forebears weren't "Italian," either, no matter what some Irish passerby might have thought.

MR. Henderson and Mr. O'Regan both call themselves and each other Irishmen, yet they feel deeply and express eloquently the sense that a deep gulf of tradition separates them. The two presumably do not agree about political parties or about the proper roles of parliaments in Dublin and London in governing Northern Ireland.

They *do* agree that political squabbling has retarded the entire island's economic and social development for too long, thus creating a cycle of poverty that breeds continued violence. Mr. O'Regan and Mr. Henderson deplore violence, as do all but a tiny handful of Irishmen. They see the antidote not in politics, however, but in employment. And that requires productive activity - joint technical and business projects, public works, and tourism promotion for the entire island.

Mr. Henderson and Mr. O'Regan, along with the other principals in Co-operation North, are businessmen. Mr. O'Regan is the former chairman of the Republic of Ireland's Tourist Board and of the Shannon (Dublin) Airport Development Company. Miamians recognize in him the combination of vision and hardhead-

edness that characterizes the aviation-industry pioneer.

Mr. Henderson is chairman and retired chief executive officer of Ulster Television Ltd. and past president of Northern Ireland's Chamber of Commerce and Industry. He would blend well with Miami's New World Center downtown establishment.

Their group focuses on actually improving the quality of life for the individual Irish family, whether its home is in British Northern Ireland or south, in the Republic of Ireland.

NOW launching its second five-year program, the group needs help and understanding from America, where the Irish Republican Army (IRA) still enjoys support. The IRA is outlawed in Catholic Ireland.

Co-operation North now offers an alternative to those Americans who want to help their ancestral homeland. This is not the romanticized blarney about blasting the Brits out. It tracks Pope John Paul II's plea for the Irish of each cultural tradition to try to understand the values of the other, but it is not a fuzzy expression of idealism, either. This is, literally, meat and potatoes.

It is joint marketing in Europe for Irish products. It is mutual work on agriculture, energy, transportation, environmental policy, and tourism promotion. It is an all-Ireland youth choir that tours the United States. It is official recognition by the European Economic Community that Co-operation North, a private, nonprofit trade and cultural group, is an "Organization of European Significance."

It is a wide array of North-South efforts to help Irish people of the two traditions, in Mr. O'Regan's words, "work together to improve our living standards, and especially, to reduce unemployment and inspire confidence in the future" in the expectation that "the wholesome and more beneficent climate" surely will "work to abolish violence and the fear and hatred on which it feeds..."



A curious boy in war-torn Belfast, Northern Ireland, gets a close look at a British paratrooper's weapon in this file photo. Ireland Co-operation North, a group founded by two laymen, one Protestant, one Catholic, seeks to increase economic and social ties between Ireland and Northern Ireland as a way of resolving the long-festering conflict. (NC photo)

SYMBOLS are important building blocks in such an effort to break down walls of mistrust. An important symbol was printed during Co-operation North's Miami visit. A reception for the visitors used an invitation issued jointly in the names of the two pertinent local bishops: Catholic Archbishop Edward McCarthy and Episcopal Bishop Calvin Scofield, Jr.

If Americans generally can follow that example of genuine, nonsectarian concern for the Irish people's welfare, they will indeed help the Emerald Isle fulfill the Co-operation North motto: *A far, far better way.*

And when it is done, perhaps we all will have learned lessons that will be useful in other troubled communities, including Miami.

ABCD final results

With the final report in on the Archbishop's Charities and Development drive, pledges total \$5,343,172, an all-time high. Development Director Charles Starrs said the total will actually increase as money comes in. He also pointed out that 103 parishes reached or surpassed their goals.

Following are the figures for all Archdiocese parishes:

Church	Pastor	1984 Pledged Goal	by 3/30/84
All Saints	Fr. Mulderry	8,000	8,000
Annunciation	Fr. Galvey	12,000	7,094
Ascension	Fr. Murphy	40,000	48,709
Assumption	Fr. Rastatter	65,000	74,601
Blessed Sacrament	Fr. Martin	28,000	24,574
Blessed Trinity	Fr. Carney	25,000	31,843
Christ the King	Fr. O'Shaughnessy	18,000	26,599
Corpus Christi	Fr. Paniagua	14,000	9,843
Emmanuel	Fr. Stack	5,000	300
Epiphany	Msgr. O'Doherty	80,000	103,000
Gesu	Fr. Pearce	20,000	12,124
Good Shepherd	Fr. O'Dwyer	14,000	65,594
Holy Cross	Fr. O'Loughlin	1,500	1,670
Holy Family	Msgr. Delaney	40,000	42,928
Holy Name	Fr. Murtagh	36,000	41,042
Holy Redeemer, Mia.	Fr. Elwood	4,000	5,470
Holy Redeemer, Palm City	Fr. Powell	8,000	520
Holy Spirit	Fr. O'Dea	40,000	36,000
Immaculate Conception	Fr. Morras	68,000	65,880
Little Flower, C.Gab.	Msgr. Glorie	90,000	90,000
Little Flower, Hywd.	Fr. Cashman	45,000	46,396

Mary Immaculate	Fr. Gigante	16,000	12,167
Mother of Christ	Fr. Palmer	5,000	7,399
Nativity	Fr. Quinn	82,000	98,107
Notre Dame D'Haiti			
Mission	Fr. Wenski	1,500	1,500
Our Lady of Divine Providence	Fr. Rubio	20,000	20,945
Our Lady of Guadalupe	Fr. Sanders	1,500	1,817
Our Lady of the Holy Rosary	Fr. Brohamer	40,000	53,104
Our Lady of the Lakes	Fr. Whyte	50,000	66,605
Our Lady of Lourdes	Msgr. O'Shea	28,000	28,000
Our Lady of Mercy	Fr. Reilly	10,000	11,236
Our Lady of Perpetual Help	Fr. Majewski	8,000	2,523
Our Lady Queen of Heaven, LaBelle	Fr. Gonzalez	2,000	2,345
Our Lady Queen of Heaven, N.L'dale	Fr. Morris	25,000	25,470
Our Lady Queen of Mar-tyrs	Fr. Andeilni	32,000	40,729
Our Lady Queen of Peace	Fr. de la Calle	2,000	2,000
Resurrection	Fr. O'Connor	18,000	18,727
Sacred Heart, H'stead	Fr. Dorriety	28,000	25,649
Sacred Heart, L.Worth	Fr. Fenech	48,000	48,347
San Isidro	Fr. Castellanos	1,500	1,750
San Lazaro	Fr. Perez	7,500	243
San Marco	Msgr. O'Dowd	50,000	41,008
San Pablo	Fr. Clements	18,000	19,110
San Pedro	Fr. McGrath	18,000	18,980
St. Agatha	Fr. Balado	27,000	29,580
St. Agnes	Msgr. McKeever	30,000	41,440
St. Ambrose	Fr. Connaughton	90,000	182,907
St. Andrew	Fr. Grogan	50,000	90,641
St. Ann, Naples	Fr. Gogglin	60,000	60,421
St. Ann Mission, Naran-ja	Fr. Torres	1,800	4,294
St. Ann, W.Palm	Fr. Freeman	30,000	18,138
St. Anthony	Fr. Hannon	40,000	45,574
St. Augustine	Fr. Pusak	42,000	44,853
St. Bartholomew	Fr. O'Dwyer	30,000	25,553
St. Bede	Fr. Mullane	14,000	14,485
St. Benedict	Fr. Hernando	20,000	29,336
St. Bernadette	Fr. Quinn	30,000	35,455

St. Bernard	Fr. Hourigan	45,000	64,677
St. Boniface	Fr. Eivers	26,000	34,482
St. Brendan	Fr. Nickse	80,000	137,484
St. Catherine of Siena	Fr. Hudak	65,000	102,885
St. Cecilia	Fr. Ordax	17,000	18,816
St. Charles Borromeo	Fr. Saghy	20,000	20,199
St. Christopher	Fr. Manning	28,000	28,111
St. Clare	Fr. O'Shea	48,000	41,499
St. Clement	Fr. McDonnell	50,000	51,568
St. Coleman	Msgr. Barry	60,000	61,670
St. David	Fr. O'Reilly	26,000	50,825
St. Dominic	Fr. Perez	34,000	58,130
St. Edward	Msgr. McGrehan	65,000	50,570
St. Elizabeth	Fr. Doyle	30,000	32,817
St. Elizabeth Seton	Fr. Spinelli	6,000	12,156
St. Francis of Assisi	Fr. Cann	22,000	13,200
St. Francis de Sales	Fr. Guichard	11,000	8,625
St. Francis Xavier	Fr. Mason	1,500	2,725
St. Gabriel	Msgr. Fazzaloro	70,000	76,359
St. George	Fr. Lowney	20,000	16,447
St. Gregory	Fr. Cassidy	55,000	64,190
St. Helen	Fr. Murnane	40,000	32,921
St. Henry	Fr. Reynolds	24,000	23,675
St. Hugh	Fr. Vaughan	28,000	32,500
St. Ignatius Loyola	Fr. Flynn	35,000	41,398
St. James	Fr. Kelly	42,000	50,200
St. Jerome	Fr. Slevin	20,000	14,269
St. Joachim	Fr. Martin	8,000	8,017
St. Joan of Arc	Msgr. McMahon	98,000	132,302
St. John the Apostle	Fr. Vuturo	28,000	30,211
St. John the Baptist	Fr. Kelly	65,000	65,000
St. John Bosco	Fr. Vallina	22,000	22,000
St. John Fisher	Fr. Vereb	22,000	15,988
St. John Neumann	Fr. Hickey	16,000	24,887
St. Joseph, Mia. Beach	Fr. Bennett	75,000	90,131
St. Joseph, Stuart	Fr. Morgan	48,000	78,783
St. Joseph the Worker	Fr. Romero	1,000	1,146
St. Jude, Boca Raton	Fr. Totty	25,000	23,174
St. Jude, Tequesta	Fr. McAtavey	35,000	40,719
St. Juliana	Fr. Rynne	45,000	41,768
St. Justin Martyr	Fr. Januszewski	20,000	21,600
St. Kevin	Fr. Morras	28,000	23,998
St. Kieran	Fr. Barrett	18,000	22,168
St. Lawrence	Fr. Holoubek	25,000	29,300

St. Louis	Fr. Fetscher	98,000	150,705
St. Lucy	Fr. Chepanis	58,000	58,000
St. Luke	Fr. Connolly	44,000	47,824
St. Malachy	Msgr. Donnelly	40,000	40,790
St. Margaret	Fr. Stearns	5,000	8,101
St. Mark	Fr. Block	44,000	50,139
St. Martha	Fr. McLaughlin	28,000	37,969
St. Martin de Porres	Fr. MacGabhann	25,000	22,589
	Fr. LaCerra	25,000	36,230
St. Mary Cathedral			
St. Mary Mission, Pahokee	Fr. Bibiana	1,500	1,044
St. Mary Magdalen	Fr. Conway	30,000	29,458
St. Mary Star of the Sea	Fr. O'Leary	20,000	23,917
St. Matthew	Fr. PUISIS	35,000	32,136
St. Maurice	Fr. Malcahy	47,000	52,106
St. Maximilian Kolbe	Fr. Ringenberger	10,000	7,630
St. Michael the Arch-angel	Fr. Paz	30,000	30,000
St. Monica	Fr. McMahon	10,000	16,030
St. Patrick	Fr. Murphy	40,000	47,343
St. Paul of the Cross	Fr. Paul	60,000	53,515
St. Peter, Big Pine Key	Fr. Quinlan	15,000	16,440
St. Peter, Naples	Fr. Farrell	32,000	40,086
Sts. Peter & Paul	Fr. Fernandez	32,000	39,391
St. Phillip	Fr. Doherty	1,500	2,500
St. Phillip Benizi	Fr. Bibiana	5,000	2,933
St. Pius X	Msgr. Bushey	60,000	66,520
St. Raymond	Fr. Lopez	32,000	39,172
St. Richard	Fr. Dalton	32,000	35,756
St. Rita	Fr. Dockerill	15,000	13,500
St. Robert Bellarmine	Fr. Fernandez	14,000	17,205
St. Rose of Lima	Msgr. Fogarty	62,000	57,500
St. Sebastian	Fr. Hostler	42,000	42,130
St. Stephen	Fr. Milford	32,000	37,174
St. Thomas the Apostle	Fr. Engbers	40,000	38,762
St. Thomas More	Fr. Lechiara	50,000	69,463
St. Timothy	Fr. Miyares	28,000	22,259
St. Vincent, Margate	Fr. Gunther	38,000	52,239
St. Vincent de Paul	Fr. Symes	7,500	1,682
St. Vincent Ferrer	Fr. Skehan	85,000	126,698
St. William	Fr. Flemming	42,000	42,000
Visitation	Fr. Dalton	30,000	28,216

A new place for seniors

North Miami center provides variety of activities

By Prent Browning
Voice Staff Writer

It is a new beginning for an organization that has helped many people to a fresh start over the years.

The Catholic Community Service Senior Center is now at its new location at 9900 N.E. 2nd Ave. after moving from its old home at former site of St. Martha's Church on Biscayne Blvd.

Dedication ceremonies were held at the new center which includes a spacious dining room and offices for the elderly out-reach services. Archbishop Edward McCarthy gave his blessing to a packed audience of senior citizens while Mayor Kevin O'Connor spoke of the new center as a "catalyst" for a new revitalization program in Miami Shores.

The center began in 1977 serving lunches for 35 people, says Project Director Peter O'Connor, a number which soon grew from word of mouth.

TODAY THE Archdiocese and federally funded program serves over 100 elderly people a day on a donation basis and offers a variety of activities, though some have been victims of federal cutbacks.

Activities include relaxation courses, nutritional education, arts and crafts and bingo.

Most are picked up by a senior center bus and come to the center every

day. The areas that the center covers include El Portal, Miami Shores, North Miami, and unincorporated areas of the Northeast section of Miami. Anyone over the age of 60 is eligible.

The primary motivation for coming to the center seems to be the companionship that others their age can offer.

NINETY-TWO-YEAR-OLD May McCarthy who learned about the center when an old newspaper article about the facility blew in front of her path, puts it this way: "I like everything here. I come every day because I'm all alone, a widow. It's better to come here and to look at all the smiling faces than to stay at home and look at four walls."

"We catch the action," she says smiling.

Housed in the same building are the archdiocesan offices of the elderly outreach which contacts many isolated senior citizens through its social workers.

According to outreach worker Sr. Francine Merkowski the elderly in Florida suffer even more from isolation than the rest of the country.

"IN THE North it's a natural thing (for senior citizens to get together). Here you have to organize because people don't know each other."



Viola Riesen, singer in the Senior Center's "Kitchen Band," leads the group's performance during dedication ceremonies last week. (Voice photo by Prentice Browning)

Sr. Francine remembers one lady who laid on her couch in her trailer for 4½ years after her husband died.

"I tried various means. I got her to talking," says Sr. Francine. "Gradually she came out of herself. She got so that she trusted people again."

Today the lady she helped is a regular at the senior center and in turn is busy helping other people.

"Now I work for outreach," the lady says. "I look-around and see who needs help. Maybe someone's not walking right, and I say 'what's wrong?'"

THERE IS an emphasis on people helping each other at the center where they have created a "buddy system." Whenever a regular hasn't shown up for a few days one of the other regulars will call to make sure everything is okay.

Center volunteers seem to find those times when they are able to extend a hand to other people more rewarding than any of the activities.

Says an enthusiastic O'Connor: "It's a fine thing to bring in an isolated, lonely person and to get them up and dancing."



Archbishop McCarthy speaks to St. Maximilian Kolbe's first Confirmation candidates during ceremonies last Sunday. The new parish celebrates Masses in a temporary storefront on Taft Street in Pembroke Pines. (Voice photo by George Kemon)

St. Maximilian Parish greets Archbishop first time

By George Kemon
Voice Correspondent

St. Maximilian Kolbe parish was a busy place last Sunday afternoon.

The temporary store-front which houses the new parish on Taft Street in Pembroke Pines was the scene of its first Confirmation ceremony, the installation of the first pastor and the first official visit of Archbishop Edward McCarthy.

Fifteen children and adults were confirmed by the Archbishop during ceremonies which included a concelebrated Mass. Assisting at the Mass were Father Edward Sargus, retired, of Baltimore, Md., who will help out at the new parish; Father

Neil Doherty, pastor of St. Philip's in Opa-Locka; and Father Joseph Huck of St. Thomas the Apostle Parish in South Miami.

In remarks to the congregation, the Archbishop noted that the store-front was located next to a "body shop which cares for your bodies, and it is fitting that St. Maximilian Kolbe be located next to this so that the spiritual needs of the body are also cared for."

Archbishop McCarthy also complimented the people of the parish on the development of their community and said, "When you look back in 25 years, you can see what you have done to create this new house of God and recall with pleasure the first

pastor whom you will have seen installed."

St. Maximilian Kolbe was opened with a Mass on September 10, 1983. The parish, which is conducting a census, presently has about 300 families in its registry.

So far, the census has counted more than 500 Catholic families living in the area, and Father Ringenberger predicted it would probably show about 700 families by the time it is concluded.

Land for a permanent building has been purchased at the corner of Pines Boulevard (the extension of Hollywood Boulevard) and Hiatus Road. In that location, the parish will

also serve a Century Village complex which is already under construction and will add about 40,000 people to Pembroke Pines when completed.

Father Ringenberger was ordained in 1969 at St. Mary Cathedral. He has served as an assistant at St. Clement's in Fort Lauderdale, for four years was on the teaching staff of Curley High School (now Curley-Notre Dame) while assigned to the Cathedral and acted as supervising principal of Pace High School for two years.

Most recently, he served at St. Bartholomew Parish in Miramar for four years, and was appointed to St. Maximilian Kolbe as pastor in May 1983.

The politics of peace

Gospel demands taking a stand, priest says

By Ana Rodriguez-Soto
Voice News Editor

When individual Catholics advocate food for the poor or diffuse violent situations in their own neighborhoods, nobody accuses them of meddling in politics.

Why should public opinion judge the U.S. bishops any differently, wonders a moral theologian who advised the bishops on their most recent pastoral letter, "The Challenge of Peace: God's Promise and Our Response."

Father Francis Meehan, a professor at Immaculata College on the outskirts of Philadelphia, visited South Florida last week to take part in a conference on social justice and spirituality presented by the West Palm Beach-based Catholic Committee for Justice and Peace.

He also presented a workshop on the bishops' war and peace letter to about 20 priests of the Archdiocese gathered at St. Mary's Cathedral in Miami. The session was arranged by the Ministry to Priests office.

FATHER MEEHAN'S theme in both presentations was this: Doing things "For the least of my brothers," as Jesus says in the Gospel, must include taking stands on public issues.

"Some people are trying to make it look like the American bishops are not with the Pope," Father Meehan told *The Voice* in a phone interview. "That is not true."

In fact, he said, the bishops were relying on papal encyclicals, including those of Pope John Paul II and earlier popes, as well as on the teachings of the Second Vatican Council, when they drafted their pastoral letter on war and peace.

"IT'S NOT a matter of politics," Father Meehan said. "It's a matter of public morality."

Were the Catholic Church to bury its head and limit its teaching to internal issues, he continued, it would be as remiss as the German church in the 1930s, which did not protest Hitler's murderous campaign against Jews and non-Aryans.

In Father Meehan's view, "words on individual morality are lost if we don't also address the public view." When "the Church is patted on the head by society while society goes its own destructive way," the Church is not fulfilling its mission of bringing Christ into the world.

This connection between public and private morality, he hastened to add, is nothing new.

"The Catholic tradition on original sin forces people to recognize (that



Sisters of St. Joseph of Peace Rally across from the White House during a Peace March last year. Father Francis Meehan told *The Voice* this week that when the Catholic bishops write about peace and social justice issues they are "being true to the Gospel." (NC photo).

even after you've dealt with individual hearts, sin has a way of getting in historical structures. You must not only work with individual hearts, you must also try and incarnate Jesus into the structures themselves," Father Meehan said.

This is what the U.S. bishops sought to do when they wrote the pastoral on war and peace, the priest continued. But "false impressions" have been created, and he dispelled some of those during the priests' workshop.

You must not only work with individual hearts, you must also try and incarnate Jesus into the structures themselves.

— Fr. Francis Meehan

THE BISHOPS were not being simply pacifists, he explained. They based their condemnation of nuclear war on the "just war" tradition which has developed in the Church throughout the last 17 centuries.

From that perspective, "nuclear war would never be valid" because it "would be too indiscriminate to qual-

ify," Father Meehan said. The bishops recognized the current need for a nuclear deterrent, but accepted it only as a "step toward disarmament."

What they emphasized is the need for all Catholics "to use our imagination as peacemakers" — in the home, the work place, the neighborhood, Father Meehan said. In doing so, they recognized pacifism, the dominant tradition during the first three centuries of the Church, not as a synonym for submission, but as part of the Gospel tradition that "non-violence can also be very aggressive."

"We have to really re-learn and teach ourselves that there can be a new understanding of what Jesus meant by non-violence," the priest said. "It does not mean turning the other cheek in the sense of passivity. It means that we put both cheeks to the task and we keep them there no matter what. There's a form of non-violence that really is trying to seek justice."

DURING LAST Saturday's workshop at St. Juliana Church in West Palm Beach, Father Meehan sought to convey how Catholics can pursue justice and peace at the individual level and receive an additional benefit — a more intense, prayerful spiritual life.

It is not necessary to attend nightly meetings or make volunteering a part-time job, he pointed out. Most Catholics have little time for such intensive involvement.

But all Catholics "can begin to search their hearts and find something that God directs them to," Father Meehan said. "Everyone can begin to inquire even at the level of the parish."

Perhaps some elderly people need to be driven to the doctor occasionally, he suggested. Perhaps, once a week, volunteers can shop for groceries on behalf of shut-ins or visit the sick in hospitals.

People also can write letters to newspapers and elected officials on issues of "no immediate personal interest" to themselves, he said. The point is to speak "for those who cannot speak ... just as we do it on the issue of abortion."

"MOVING outward in our life is always something that nurtures love, just as a family finds ... that a child can nurture the husband and wife into a new level of love," Father Meehan said. "You cannot disconnect social caring for the poor" from the spiritual life of Catholics.

Neither, he added, can the Church.

What do Hispanics want from Church?

By Araceli Cantero
Staff Writer, La Voz

What do Hispanics in South Florida want from their Catholic Church?

According to a poll, they want:

Pastors who are accessible and sensitive to their needs, more Catholic schools priced within reach of low-income families, help with preserving traditional family values and parishes with an authentic spirit of community where cultural diversity is appreciated.

But a majority of Hispanics cited economic needs more often than religious needs, according to 31,680 answers garnered from door-to-door visits to 11,000 South Florida families.

Among the economic concerns sur-

facing often in the questionnaires were problems with finances, housing, jobs, learning a new language and adapting to a foreign culture.

The door-to-door visits and questionnaire were part of the process for involving average Hispanics in the Third National Encuentro on Hispanic Pastoral Ministry, scheduled for August of 1985 in Washington, D.C.

The similarly-obtained findings of dioceses across the country will be discussed at a national conference in Chicago this month and compiled into a working document for the Encuentro. The purpose of the Encuentro is to delineate areas of need among Hispanic Catholics and outline a pastoral plan of action to meet them

"We can say our visits have not been to wealthy families but to simple people struggling every day to get ahead," said Miguel Cabrera, coordinator of the 13-member Encuentro Coordinating Team of the Archdiocese.

Among the economic concerns cited frequently by Hispanics are:

- The need for help in learning the English language;
- The need for more opportunities and less discrimination in the job market;
- The need for more accessibly-priced housing, especially for migrants and the elderly;
- The need for equal opportunity in education and more bilingual programs; and
- The need for medical care and

hospitalization at reasonable prices.

The 80 volunteers at the recent Archdiocesan conference grouped all the answers received here into six general themes to be presented at the April conference: cultural assets of Hispanics; language; social justice; participation in the social and political processes; responsibility toward Latin America; spiritual renewal and Christian formation.

Five South Florida Catholics will represent the Archdiocese at the conference: Auxiliary Bishop Agustin Roman, Miguel Cabrera and Anneris Silva, members of the coordinating team; Daisy Tejada, who will represent Hispanic youth; and a yet unnamed representative of migrant farmworkers.

'They prepare you for life'

Columbus High School celebrates 25 good years

By **Tori Stuart**

Voice Correspondent

Adelante — "forward."

The motto with which Christopher Columbus Senior High School opened its doors in 1958 has become a living tradition of survival, growth and achievement.

Today, as the school celebrates the 25th anniversary of its founding by the Marist Brothers, "adelante" symbolizes the institution's remarkable progress, from its first days of only 150 students in two-and-a-half buildings almost completely surrounded by the Everglades, to its present "campus" of six major buildings — including a brand new athletic complex — and an enrollment exceeding 1,500.

"Ten or fifteen years ago, I'd never have guessed that Columbus would have grown as much as it has," said Brother Edmund Sheehan, Columbus' fifth (and current) Marist principal. "Change happens dramatically in Miami."

Archbishop's vision

Columbus was born as the inspired vision of the late Archbishop Coleman Fr. Carroll, who planned the all-boys, Catholic high school to be set next to the St. John Vianney Seminary in order to provide a unique interaction between the students and the seminarians.

But the school suffered serious financial setbacks less than a year after its opening, and Archbishop Carroll turned over its operation to the Marist brothers in 1959.

Brother Benedict Henry became principal, joining five other Marist brothers as pioneers of the school. Only through their hard work and dedication, and the financial support of the Marist order — the seventh largest male order in the Catholic Church — was the school able to survive.

That first year, students at Columbus — dressed in (required) jackets and ties — were walking to class through partially constructed halls, dodging foxes and other little animals that sometimes wandered in from the 'Glades.

"When I came here, they were still plastering the walls and doing construction work as we went through the halls," remembers class of '61 alumnus George Ruggiano. "And of course there was no air conditioning, and there we all were in our suits and ties ... a couple of years later, though, they stopped requiring jackets, because of the heat."

'A difference'

Notwithstanding, Ruggiano says Columbus was the best thing that ever happened to him.

"Before I came to Columbus, I had been through nine years of public school," he said. "Columbus really made a difference. The Marists are strict disciplinarians, but they prepare you for life. They taught me that whatever you go through in life, whatever crisis you face, to continue to strive and not give up."

"Their unique method of education also brought me closer to my faith. The religious part helped me find out who I was and where I was supposed to be in society," Ruggiano said. "But they don't push religion down your throat; it's mostly common sense and learning to be a helpful person."



Brother Martin Thomas, a religion teacher at Columbus High School, chats with a small group of students after class.
(Voice photo by Tori Stuart)

Mostly, Ruggiano says, he remembers the way in which the brothers *cared* about their students — that's what really made the difference.

"They gave the students individualized attention, which was important to me at the time," he said. "I went to Southwest High for a week before Columbus opened and believe

Carthy had the honor of dedicating the new \$2.6 million science and athletic buildings to commemorate the school's 25th anniversary — all of the funds coming from private donations.

Even more astonishing than this physical growth is the growth of the Columbus "family." The introduction to the 1983 yearbook reads:

ate in June, and Doug (16) is a sophomore. All of them agree strongly with the quote from their yearbook — because they live it day by day.

"Most kids from other schools kid us about wearing ties all the time," Paul said, "but they're really jealous. At first, because of their teasing, we had to work *hard* to prove we were something special. But now, partly because of the brothers and partly because we've been to state (football championships) twice in the past four years, everybody *knows* we *are* something special."

For Doug, Columbus is the place to learn about life.

"I like it here a lot," he said. "The discipline is strict, but you understand why — they're preparing you for life. They let you know that it's serious and not a game."

"Even if I were to move away from the church (spiritually), the Marist brothers have taught me that there is always something within you that will keep you close to God — you can never forget that," he added.

George, who has been deaf from birth, thinks that every high school student should experience a school like Columbus.

"You learn to believe and trust in other people," he said, "and it helps you learn how to solve your problems."

No 'co-ed' plans

Looking ahead to the next 25 years, Brother Sheehan sees a constant improvement of curriculum — especially in the areas of science, math and computer technology — along with an emphasis on the formation of strong Catholic leaders.

After all, the future of the Church is in these boys' hands," Brother Sheehan said.

"Looking back, the school that began so small has grown so much," he said. "We can still fulfill a lot of our potential; both in Academics and in Sports as a four A power, we can only go forward. The only difference in the school between then and now is that I see my sons getting more homework than I ever did."

"My wife, Pat, keeps asking me 'What did you get there that you're so enthralled about?', and I say that if half of what rubbed off on me rubbed off on my sons, I'll be happy."



The Ruggiano family: George and wife Pat, and sons George Jr., Paul and Doug.

'There we all were in our suits and ties... a couple of years later, though, they stopped requiring jackets, because of the heat.'

**George Ruggiano
Class of '61**

me, I felt like just a number in a crowd."

Almost at a loss for words to describe the difference it made to be treated like a person instead of a number, Ruggiano related this story:

"We had a brother who looked like Yogi Bear — round and warm and friendly — but he was the toughest disciplinarian of all the brothers. If you didn't tow the line, you got hit — hard. Then, in the middle of the year, he was transferred to Texas. Well, the whole student body met him at the airport to say goodbye, and he was in tears."

Growth

Columbus has come through a great deal of physical change in the past 25 years. A student union building was added in 1974. A \$30,000 air conditioning system was installed in 1976.

Campus beautification and landscaping occurred in 1980. A \$13,000 state-of-the-art weight room was installed in 1981. And on January 14 of this year, Archbishop Edward A. Mc-

"This school community is, in reality, more of a family than a school community. The students at Columbus experience a unique closeness which is rarely found anywhere else... The friendship, love, and understanding in the Columbus family is an awesome force... This sense of family is a result of the Christian dimension — the central Christian idea of love, sharing and caring that unites Columbus and gives it strength."

According to Brother Sheehan, these are the principles upon which the school was founded, and these are the goals it will continue to reach for.

"The Marist spirit of education strives to put God at the center of our lives," Brother Sheehan said, "by developing self-respect, and love and loyalty to the Church."

Pride

Ruggiano believes Columbus has met these goals, and he is proud of his school — so proud that he has sent his three sons there. Paul (18) graduated last year, George (19) will gradu-

'Come home'

(Continued from page 1)

spirit of the Lord."

Joining the Archbishop in reaching out to separated and divorced Catholics was Fr. Andrew Anderson officialis, director of the Marriage Tribunal; Marsha Whelan, office of evangelization; Sr. Agnes Gott, director of the separated and divorced ministry at the Family Enrichment Center several priests who gave workshops, and parishioners who told their stories of divorce and encouraged the group to mend their anger at the Church and/or their spouses.

Many who were participants in the gathering felt the Church had misunderstood them, or spiritually excommunicated them after their divorces. They were alienated by priests who had sometimes inadvertently been too judgmental about their situations. Others who had tried to obtain annulments were met with seemingly unsurmountable mires of red tape, agonizing waits and rejections.

Sensitive encounter

Saturday they heard Fr. Anderson tell them, "We are reminded that we have the obligation to undertake a study of your marriage. You have a right to an honest, sensitive study and encounter..."

Fr. Anderson concurred with the Archbishop in advising that "you may not get what you need or want."

However, he said, the Tribunal does not deserve the stern judge and jury image that people give it and "our role is not to place the blame or find the guilt."

"Our purpose is to look into the lives of the people and their relationships... Was it a marriage without plans for children? Was it a marriage that could last forever? For reasons you and I don't understand," said Fr. Anderson, "you and I are the disciples of our day. Mary's Son has reached into our lives and invited us to follow him on a journey of faith.



After speaking to a group of separated and divorced Catholics at St. Maurice in Ft. Lauderdale, Archbishop McCarthy chats informally with a visitor.

"I hope we banish from our vocabulary today the words, 'I'm sorry, there is nothing I can do...' I can do something because I am a disciple of Mary's son," said the priest.

To Sr. Agnes Gott, whose office at the Family Enrichment Center is filled with symbolic butterflies of freedom, the day was an opportunity to reach out personally to those who have been suffering in silence, to the lost sheep who have wandered to the outermost corners of the Church pastures.

"There are 8 million divorced Catholics and about half of these are remarried," she informed the audience.

"They have been made to feel they don't belong... they have been faithfully raising their children Catholic, yet they are cut off from the Eucharist."

She emphasized, "they do belong, the whole church is suffering because of them."

Living stones

Paraphrasing the words of Marsha Whelan of the evangelization office, Sr. Gott posed a question directly to the separated and divorced Catholics who were before her, "The Church is willing to meet you half-way, won't you come out and meet us?"

In beginning the healing journey "we have to first forgive ourselves, the other person (the husband or wife) and then the church. Then we can unbind, become free. We can find for givenness, reconciliation."

Nearly overcome by tears, Sr. Gott quipped, "this is not in the script." She reminded the group, speaking in a barely audible voice, "We are all the living stones. No one here is expected, but we are all accepted."

There are many obstacles in the

path of divorced Catholics, she explained. For instance, their own parents, who often tell them they are not permitted to receive Holy Communion.

"It simply isn't true. Catholics who are divorced but not remarried can take communion — many just don't realize it."

First names only

The encouragement of the event's leaders seemed to repair connections that had been broken for a long time for many divorced Catholics. At 9 a.m. when people first began to arrive, many were alone. Some looked uncomfortable and tense, thumbing nervously through their programs as if they were embarrassed about being there.

Name tags were distributed and people were asked to write first names only to feel more at ease, explained Sr. Gott. Registration was not taken, also to contribute to an informal setting.

By mid-day people were gathered in animated clusters. Everywhere a visitor walked, he could hear stories unfolding of bitterness, loss, disappointment. Priests and laity sat together on the wooden benches on the church grounds, chatting openly about subjects of marriage and divorce that once would have been taboo as little as 15 years ago.

Future contacts

Whelan looked around her at mid-day and saw faces filled with relief.

"I think this really has been a success. I hear from priests who say there are many people out there who believe there is no remedy for their problems. There are so many things the Church can do for them. They are still members. And they still love and miss the Church.

"It just takes people a long time to come around, even the clergy," said Sr. Gott.

She was pleased with the response to future contact cards at the program, which were filled out by 100 people.

"Now we can personally reach out to those who want information about annulments so they can have their marriages convalidated."

Whelan added, "As one of the priests said to me, 'invite them and they will come home.'"

Divorce and pain

(Continued from page 1)

the back behind the pews.

"I felt I didn't belong. I said, 'God they have left me out.'"

More painful years passed and the marriage that was meant to be a refuge also ended in divorce. Skolnik kept occupied with her diverse talents — she has been in the export business and worked as an interpreter for hotels and companies.

She felt she could not return to the Church.

"I had it all figured out. I thought I was not welcome and I didn't know what would happen."

When her youngest child began to attend Catholic school she went to see a priest at St. Matthew in Hallandale. When she confessed the difficulties of the past and confided in him of her longing for the religious life, he surprised her.

"Why did you suffer so long and wait to come home?" he said.

Scarlet "D"

"I was wondering where it would all end," said Lori Sydor. She too, was an abused wife and stuck it out in patient resignation because of her deep rooted belief in the holy sacrament.

"One day I told my little girl that I

had to give her daddy a divorce and she looked at me and said, 'You don't love me.' I felt I was divorcing two people."

Sydor no longer felt a part of the Catholic community.

"One day I told my little girl that I had to give her daddy a divorce and she looked at me and said, 'you don't love me.'"

"I felt no good. I felt like I was wearing a scarlet letter 'D' for divorce around my neck."

"I didn't realize God was tugging at me to come back. In December 1982, the biggest tug came. Her sister and brother-in-law, who are born again Christians, persuaded her to pray with them so that she could quit smoking. (She smoked more than two packs a day).

At first she mocked the idea. But when January rolled around, she realized that without even thinking about it, two days had slipped by without a cigarette or a withdrawal symptom.

"It was God telling me here is my strength — just use it."

So in August of last year, seven

years after her divorce, Lori opened the first door toward reconciliation. She joined a separated and divorced support group at St. Anthony's parish in Ft. Lauderdale and discovered she was not alone.

"There was still a lot of struggle ahead. It was hard putting my thoughts down on paper for the annulment. But it was all worth it."

Get involved

Her new husband Karl, standing beside her at the podium, said "Divorced men should get involved in a support group, no matter what the situation."

His personal reunion with God came one day when driving in his car. "I surrendered my life to God. I gave him control."

Afterwards he said his life became more peaceful and he was able to renew a deteriorating relationship with his three grown children. And his friendship with Lori blossomed into love.

Matter of Opinion

Seeing the light on sexuality

Don't get too excited. The sexual revolution is not exactly on its knees.

But all indications are that at least a little balance is shifting back into the social construct of our sexuality, its assumptions and practices.

One symptom of this is Germaine Greer, the noted feminist, who, along with all the others in the 70s, for some strange reason equated the liberation of women with their liberation to do all the sexual things the men had been wanting them to do for centuries. Just say yes and you will be free. In other words they brought their standards down to the most routine urgings of the male libido.

The irony of that was that while demanding, as the keystone of the lib movement, that men stop viewing women as mere sex objects, the feminists were at the very same time urging their sisters to be sexually "liberated," thus making each one a more available sex object than ever before.

EDITORIAL

It didn't seem to occur to the lib movement that the route to equality was in demanding that men elevate their view of women, rather than in cooperating with their own sexual exploitation.

The realization of this exploitation has led to some interesting recent developments in the fight against pornography. Laws in New York and elsewhere are under consideration which are based on the assumption of victimization.

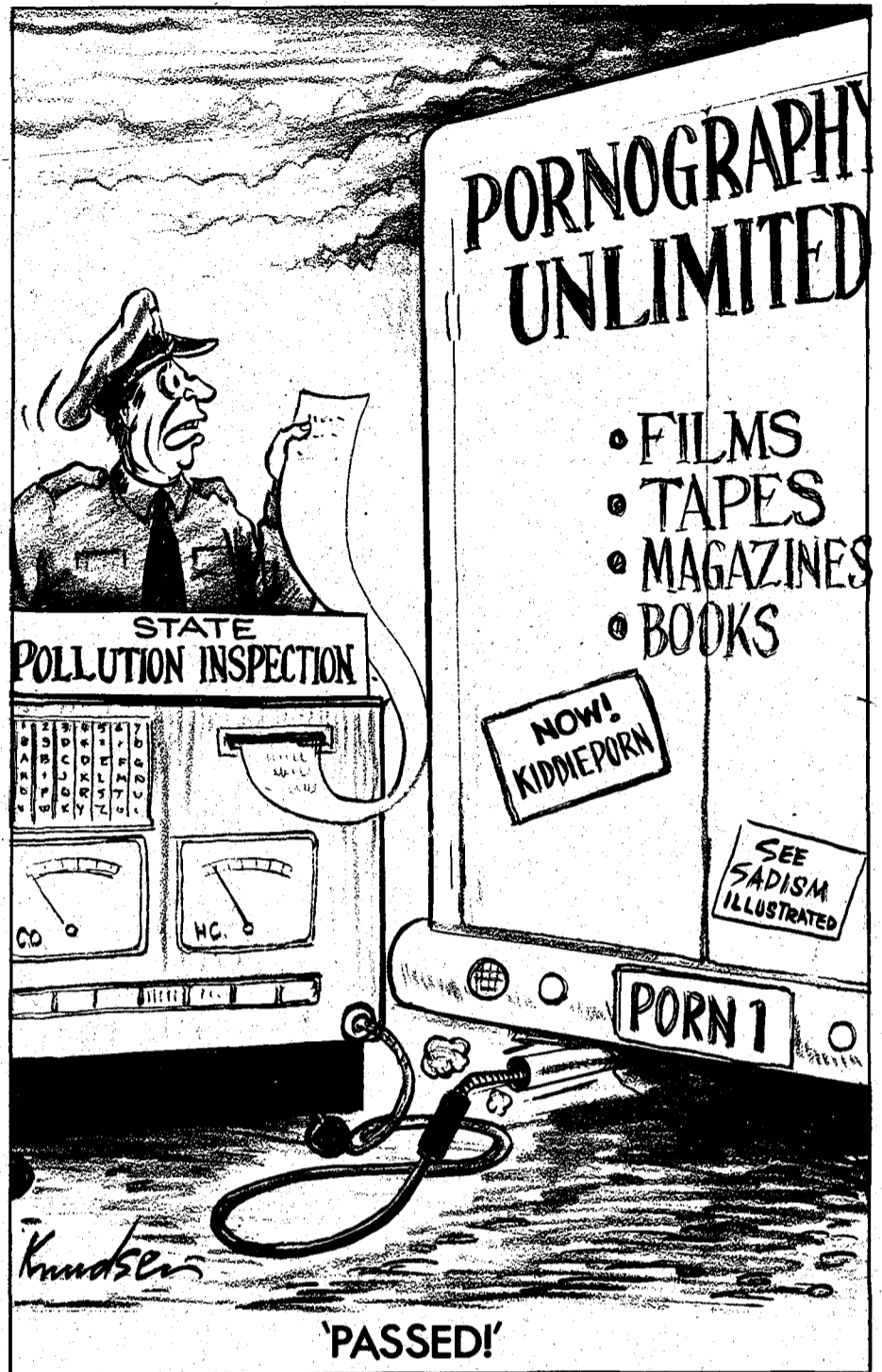
The New York measure would enable children or their parents or social agencies to sue pornographers for damage to injured parties, based on labor practice law. Feminist groups elsewhere are pushing laws based on the concept of discrimination, since women are often depicted in smut as victims, often willing victims, of rape, bondage or worse, which reinforces discriminatory attitudes in men.

The encouraging thing in this is that this legal approach gets around the need to link a specific victim to a specific bit of smut.

The idea here is to force pornography into the context of labor law or civil rights law. If, say, black groups can sue a movie that is degrading to black people, then why not a women's group sue smut dealers whose materials are degrading to women and encourage sexism?

These and other legal approaches are not likely to wipe out smut which, like an elusive virus, has a way of adapting and eluding various cures. However, smut is beginning to go on the defensive, as a new atmosphere on sexuality develops in America, with more people now wanting marriage and children rather than meaningless live-in "relationships" and childless adulthoods.

Feminist Greer has apparently seen the results of her former views and has written a book in favor of chastity. She has said



that sex is now dominating Western culture. The attitude, she now says, that sex is only for fun, not for marriage or having children — "is infantile." Adolescents, she complains, are barraged with temptation by the media until they believe sex is a social duty.

With people like Greer finally seeing the fruits of false liberation, perhaps courts will also begin to come to their senses and start putting smut in its place.

Then maybe our youth will at least have an even chance at some decent values as they grow up in a tide of sex and materialism.

Letters to the Editor

Fr. Dietzen wrong on Pope, habits

To the Editor:

I am writing about an answer Fr. John Dietzen wrote in your February 17 edition. A convert wrote in to ask why priests and nuns don't do what the Pope asks them to do: i.e. sisters returning to wearing habits and priests allowing women at the altar as lay ministers. No matter what it is the Pope is telling us to do, I think his answer was outrageous.

Fr. Dietzen goes on and on, but really sums it up in the second paragraph: "To put it simply and bluntly, the life of the church is not dictated by the whim, nor even by the likes and dislikes of the Pope." Then he compares the church to a human family in a lengthy way.

Do we really believe that when the Pope speaks about something concerning the church and its ministers he is speaking just as a whim, or his own particular likes and dislikes? If so, I guess we can join the rest of the

Christians who pay no attention to him. That would be a lot easier, wouldn't it - but was our religion meant to be easy?

Fr. Dietzen answered a question some time ago about Fatima, and put it in such a way that he left the impression no one need pay much attention to it. The Popes have all believed in Fatima, where our Blessed Mother gave us instructions for obtaining world peace. Why should we do any less? Why must you use priests in the Voice who are so controversial when there is already so much trouble in the Church?

Dorothy Chapel (Mrs. H.)
Ft. Lauderdale

The Voice Welcomes letters to the editor. All letters must be signed. Write to: Letters to The Editor, The Voice, P.O. Box 38-1059, Miami, FL 33238-1059.

Non-married sex

To the Editor:

In response to your article on Homosexuality in the March 9, edition of The Voice, I wish to express my feeling on the subject of sexual activity outside of marriage.

There is no good reason for homosexuals and heterosexuals, who are not satisfied with the Church's position on this matter, to publicize their disapproval. If the Church is lenient in this regard, surely the morals of all Catholics will fall into the category of sexual permissiveness, contrary to Christian morality.

Those who engage in sexual activity outside of heterosexual marriage should not expect the Church to change its values to suit theirs.

I am a single Catholic, widowed and unremarried since age 32 and am proud to be Catholic and celibate at age 46.

Leslie A. Casden
Miami Beach

Help in India

To the Editor:

May the grace and peace of the Holy spirit be with us forever.

As 1984 draws on, I am writing to request your support once again. The stream of mission need is steady and unending. We need your vote of confidence.

Kindly send me rosaries, statues, medals, scapulars, Holy pictures, used Christmas and Easter cards, used clothes and other odds useful in mission work, which will be shared by many missionary priests and sisters in our work for the Lord. In return we assure you of your remembrance in our daily prayers and holy masses. God bless you.

Fr. Paul Cruz
Our Lady's Church
Kannanalloor P.O.
691 576.
Kerala, India

The old man and Census Sunday

The man in his seventies had heard rumors around the neighborhood that Our Lady of Perpetual Help parish in Maple Shade, New Jersey was about to conduct a door-to-door census on Sunday, October 6.

He was not surprised, then, although still somewhat nervous, when a knock on his apartment door announced the arrival of the church visitor on that afternoon. The "disciple," assigned 10 calls by the "apostle" or area captain, proved pleasant enough, completed a census form and left with him a flier containing Catholic prayers as well as an information sheet giving details about parish life at Our Lady of Perpetual Help.

The older gentleman did feel awkward and

BY FR. JOSEPH
M. CHAMPLIN



eral days afterwards, the man wept and exclaimed, "I always hoped that someday a priest would come and help me find peace with God."

That experience alone more than justified for the pastor the effort and expense which went into this total parish-wide neighborhood census.

Organization of it began six months earlier

The older gentlemen did feel awkward and chagrined, however, when he answered "never" instead of "occasionally" or "weekly" to questions about his Mass attendance and reception of Holy Communion. Asked if he wished to make any particular comments, the man replied "I would like to see a priest sometime."

chagrined, however, when he answered "never" instead of "occasionally" or "weekly" to questions about his Mass attendance and reception of Holy Communion. Asked if he wished to make any particular comments, the man replied "I would like to see a priest sometime."

FATHER EUGENE REBECK, the pastor of Our Lady of Perpetual Help, telephoned a few weeks later and offered to bring him communion. The elderly fellow accepted this invitation, but mentioned he also need to make a confession.

When Father Rebeck entered his apartment sev-

when Fr. Rebeck convened a group of parishioners, many of whom possessed local government experience, and described his vision of a total census.

Those people enthusiastically endorsed the ideal and ran with the task. They first divided the parish into 20 districts, then secured information about street, house and apartment locations and, finally, appointed captains or "apostles."

EACH CAPTAIN sought out disciples who would do the actual census taking.

As time moved on, parish leaders from the pul-

pit and in the bulletin urged additional persons to volunteer as disciples, eventually bringing the total number of them to 500.

The census committee also assembled a kit of materials which included a census form, a computerized sheet upon which parishioners could check off an interest, service, or skill they possessed for building up the parish, a flier with information about activities at Our Lady of Perpetual Help and a leaflet from the National Paulist Evangelization Center with Catholic prayers.

Several weeks prior to Census Sunday the committee provided a 7:30 - 9:00 p.m. training session for the disciples. During this evening, leaders gave them some spiritual motivation for the task, an opportunity to develop visitation abilities through role playing and practical details about assignments.

BESIDES PULPIT remarks and media advertising to announce Census Sunday, the directors produced some large cardboard signs which could be fastened to temporary posts in parishioners' yards. These posters, spread throughout Maple Shade, perhaps more than anything else, made the event well known.

On the actual day, the 500 disciples returned to the parish center after their visits and reported the results which were noted on huge tabulation sheets. Every time a section reached 100 calls, the recorder fixed a large star upon the chart and those present broke into applause.

Evaluating and responding to this massive data about the 2,300 unit faith community is an ongoing venture for the parish staff. But already there have been 3 marriages "blessed," 10 children baptized, and a dozen persons confined at home who now receive Communion regularly, including an overjoyed gentleman in his seventies.

Just 30 years ago

We need to keep in touch with our roots. If we don't understand where we've been, we may not know where we are, and we will have problems in knowing where we are going to go.

Because we become enamored of today, we can become blinded to the value of yesterday. Catholics, enthused by the renewal of Vatican II, sometimes speak of pre-Vatican days as if nothing ever happened. This is another of the reminders of how it was just 30 years ago in 1954.

Easter Sunday, April 18, Pope Pius XII said: "We still tirelessly endeavor to bring about, by international agreements—always in subordination to the principle of legitimate self-defense—the effective proscription and banishment of atomic, biological and chemical warfare."

The U.S. bishops in their November statement denounced atheistic materialism: "The battle is joined. If our nation is to escape the fate of Poland and of China, of Yugoslavia and of Hungary, and of so many others, if we are to survive as a free Christian nation, then we must be clear-eyed and we must be strong. It is the blind and the weak who fall into the pit."

They concluded, "Materialism has brought about a decline in the influence of religion upon American life... Unless we arrest this religious decline, unless we push back the domestic invasion of materialism, we shall not be able, as history clearly attests, to withstand the enemy from without."

Another statement of the bishops, "A Plea for Justice," denounced persecution of the Church in North Vietnam where 114 priests were in prison and many Catholics had been killed. Communist



BY
DALE FRANCIS

persecution of Catholics was a major concern in 1954. There were 67,364,501 Catholics under Communist control. Cardinal Stefan Wyszyński had been interned in Poland. Cardinal Jozsef Mindszenty was in prison in Hungary. Cardinal Aloisius Stepinac was in poor health so, after eight years in prison, was under house arrest.

There had been 5,700 Catholic Foreign missionaries in China, only 400 remained. Twenty-three were Americans and of these 13 were in prison and five were under house arrest. There was persecution of the Church in Czechoslovakia, Rumania and Lithuania. The Church had disappeared in North Korea. This was a real concern for Catholics in 1954.

There were 101 Catholic newspapers in 1954, 171 magazines and 28 publishers of Catholic books and pamphlets. The two largest circulation Catholic newspapers were The Register with a circulation of 794,566 and Our Sunday Visitor with a circulation of 787,494.

The Catholic population was 31,648,434. They were served by 163 bishops, 45,451 priests and 154,055 sisters. Parochial schools enrolled

2,992,318, more than 500,000 of these in high schools. There were 420,590 Negro Catholics.

The national Negro newspapers, The Pittsburgh Courier, editorialized that Catholic schools had taken the lead in bringing about intergration. NAACP leader Clarence Mitchell praised North Carolina's Bishop Vincent S. Waters for his leadership in integration.

There were 747 parish credit unions, 73 new in the last year, with 448,200 members. The Catholic Trade Union's Quadragesimo Anno Award went to New York Senator Robert F. Wagner, a leader in securing labor rights.

Work began in 1954 on the Shrine of the Immaculate Conception near Catholic University in Washington. Bishop Fulton Sheen was a sensation on television with his weekly program, "Life Is Worth Living." The Catholic Hour featured Father William G. Connare, Father Joseph Manton and Father John S. Kennedy.

Among the thriving Catholic organizations were the Calix Society, which worked with alcoholics; Pax Christi, which began six years before in Lourdes; Movement for a Better World, the work of Jesuit Father Riccardo Lombardi; The Christophers, founded by Maryknoll's Father James Keller, and the Narberth Movement, led by Karl Rogers.

It was a time of great activity within the Church. This is not to say it was better than now, that isn't even to be considered, but if we are to understand the Church it must be in the continuity of time, with gratitude for the past, confidence in the present, hope for the future.

(Dale Francis is nationally syndicated)

By Frank Morgan

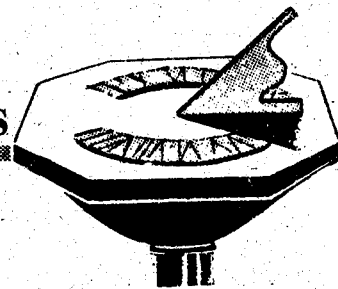
'A little extra talking'

Mark Twain once wrote:

"Some years ago in Hartford, we all went to church one sweltering night to hear the report of a missionary. He told of the life where poverty resided and gave instances of the heroism and devotion of the poor. He worked me up to a great pitch. I could hardly wait for him to get through. I had \$400 in my pocket. I wanted to give that and

borrow more to give. You could see greenbacks in every eye. But instead of passing the plate, he kept on talking and talking. And as he talked, it grew hotter and hotter and we grew sleepier and sleepier. My enthusiasm went down at \$100 a clip, until finally, when the plate did come around, I stole ten cents out of it. It all goes to show how a little extra talking can lead to crime."

TIME CAPSULES



On his deathbed, Louis XIII asked that his young son be brought to him. When the boy arrived, the King looked at him lovingly and asked, "What is your name, son?" "Louis XIV," was the reply. "Not yet it isn't," snapped the dying King.

An adoption story

In recent years many stories have been told about adults who were adopted as infants seeking their biological parents. I could always understand this need, in a way, because each of us desires to know our roots. We want to look at another's face and see the resemblance to our own. It is the assurance of our history.

In another way, I've always had a problem with these searches. My concern is for the adoptive parents. I wonder how I would feel about such a search if I had taken the baby, changed his diapers, stayed up with him when his



**BY
ANTOINETTE
BOSCO**

throat hurt and his ear ached, helped him with homework. Recently, however, I was told a story that gave me a new viewpoint.

Twenty years ago a 15-year-old girl in an Italian family became pregnant. Her father found himself in a rough position. For his Italian-born parents felt dishonored and disgraced.

TO APPEASE his parents, he covered up the problem by forcing his daughter to go to a shelter and give her baby up for adoption, surrendering the infant to a Catholic agency for placement.

A few years later, his daughter married the young man who was the baby's father. Her father became a grandfather again, twice, this time to "legitimate" children.

A few months ago, the Catholic agency they had dealt with 20 years earlier, surprisingly, got in touch with them. The agency had been contacted by the child, now a young woman. She wanted to see her natural mother. The agency

would not comply unless it had the consent of both the adoptive and the natural mothers. Both agreed.

When the young woman arrived to meet her biological mother, she also found her father, a brother and sister, a grandmother and grandfather. The reunion was one of incredible joy, or so the grandfather says.

He was the one who called me, knowing I am a writer, asking me if I'd like to hear and write about an unbelievable story. He told it to me with such emotion, continually breaking the narrative to ask me, "Can you imagine the guilt I suffered knowing all these years that I had broken my daughter's heart by making her give up her baby?"

AS IT TURNS out, I am not writing the story as it should be told — with names and places and dates. The adoptive mother is feeling somewhat shunted aside, and out of courtesy to her, I am not disclosing identities.

But rarely have I been so moved by a story of family interrelationships. So much pain was inflicted upon people because the father of a pregnant 15-year-old acted more out of respect for the views of others than the best interests of his daughter and her baby. He was trapped by the code his parents lived by, and to protect them from embarrassment and "disgrace," he "sinned against his daughter." Those are his words.

When his granddaughter came back to them, it was a healing miracle for this man, now in his late 60s.

Most of the stories I've heard of adults adopted as babies, who embark on searches for their biological parents, have not had happy endings. This one actually has — well, not an ending, but a new beginning.

For the young woman told me she is fortunate to have two mothers, her "real" one, in her 50s, who raised her, and her newly discovered one, 36, who will be more like a sister, along with a whole new family of relatives, including a grandfather who has now found peace.

(NC News Service)

Crime and forgiveness

In the death of Jesus all sin and all crime have been atoned. He paid the penalty for all your sins and all the crimes that were ever committed. Because of Jesus our sins are washed away in the bath of our own repentance.

If the penalty for our sins has already been paid, what is left for us to do with the criminal? What do we do with our anger, and our desire to punish?

As always we look to Jesus who tempers justice with His mercy. When we think it through we realize that He was a victim of capital punishment, and yet He is the One who taught us to "love your enemy," "turn the other cheek," "return good for evil."

This doesn't mean we have to turn the murderer free. Obviously restraint must be used where it is needed, and reformation brought about where possible. But nothing

justified hatred and vindictiveness. Criminals are human beings who have done bad things. We fail as Christians when we make them the personification of evil.

God invites us to participate in His forgiveness. In the process of forgiving others, we are forgiven ourselves. We claim Christ's forgiveness and healing when we forgive the enemy. To be against capital punishment is to opt for forgiveness and hope. Jesus is directing us to trust Him and embrace the Kingdom of God.

Father, forgive them; Father, forgive me; Father, forgive us.



**BY FR.
JOHN CATOIR**

can begin without forgiveness. Those who have not learned to forgive themselves will invariably see the need to punish others. Since they punish themselves continually in one way or another, they are quick to cry out for the punishment of real criminals.

After Cain killed Abel, he was afraid and he said to God, "I shall be a fugitive on the earth and whoever finds me will kill me." And the Lord said, "No, it shall not be so: whoever kills Cain shall be punished sevenfold." The Lord set a mark upon Cain that whoever found him should not kill him (Gen. 4:14-15) and Cain was left to work out his own guilt through the process of forgiveness and reconciliation.

There can be no real forgiveness until each of us confronts the demon within. We have to deal with our human emotions, our justified anger which spills over into un-

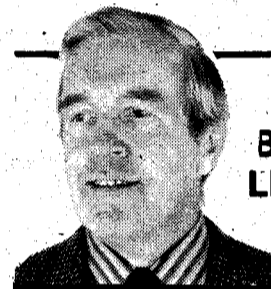
Set yourself free

Q. Why are some people so obsessed with people liking them or wanting to be like everyone else? Is it wrong just to be yourself? (South Carolina)

Q. What is a good way for a teenager to lead a good life without drugs and sex and parties when there is so much peer pressure? (Massachusetts)

A. Since these two questions are closely related, I want to answer them both in one column.

About a year ago a 51-year-old man startled me by saying, "I really don't want to inhale smoke in my lungs, but I've been thinking more and more about trying some marijuana. Everybody I know has tried it at least once, and it just seems to be the thing to do. I really think I ought to try some pot so I won't feel so out of it."



**BY TOM
LENNON**

At 51 this man is so immature that he has not yet set himself free from the follow-the crowd syndrome. Halfway through life he still doesn't know that "Everybody's doin' it" is a lousy reason for doing anything.

And no, it's not wrong to be yourself. It is, in fact, supremely right. God desires that you be you, a person who is one of a kind and unlike anyone else in the world.

Being yourself sets you free to avoid drunkenness, other kinds of drug abuse, sex without marriage and other causes of unhappiness.

Still, who of us doesn't want to be liked? And one must admit that it's easy to cave into peer pressure.

But peer pressure of one sort or another is going to be with you all your life. How do you learn to resist it?

One way is to begin to assert your freedom from peer pressure on a small scale. Imitate the weightlifter who begins with 60 pounds and after some years works up to a 300-pound bench press.

One teen-ager began a conversation with a girl everyone else had classified as "stuck-up." He developed a warm and lasting friendship with her and found she was far from snobbish.

A teen-age girl in my area discovered when she arrived at a party that it was an all-out beer blast. She quietly went to the fridge, found a Pepsi and began drinking it. And the world didn't end.

True, there will be times when you will meet opposition, some razzing, even some mockery, maybe. You may get hurt some. It may even be very painful on occasion.

But it is amid the hurts of life that we slowly develop courage and a strong spirit. And as countless people have noted, freedom is worth fighting for.

So, little by little, declare your independence. Be yourself.

(Send comments and questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C., 20002.)
(NC News Service)



"IF IT WASN'T SUNDAY MORNING... FASTER... I'D SAY LET'S STOP AND SEE WHAT HE WANTS."

Compassion not approval

Dear Mary: I am in need of help and I don't know where to turn. I am an unmarried woman, mid-20s, and I am three months pregnant.

The immediate problem is that I teach in a Catholic high school. The principal just found out I am pregnant, and the administration has indicated that they expect me to resign.

I am not yet sure what I am going to do, except that I know I am going to have this baby. Mar-



BY DR. JAMES
AND
MARY KENNY

riage to the father is out.

I cannot resign my job. I am self-supporting, and I need the money.

My family is shocked and distressed, but my parents will stand behind me. They do not support me financially, however, and they have not done so for years. — Pennsylvania.

You certainly need support and compassion as

you face your difficult problem.

Many of us, when we judge another's behavior, confuse compassion and approval. Suppose you were driving your car carelessly and, as a result of your own negligence, you ran into a tree and were injured. Would the ambulance driver say "I don't know why I should help you. You brought this problem on yourself"? Would your friends say "We cannot give you help or sympathy because we disapprove of careless drivers"?

In the case of your unintended pregnancy, we can sympathize with your problem and support you in handling it without necessarily giving approval to premarital sex.

Unfortunately, the most common "solution" in the United States today to the problem you face is abortion. I see a contradiction between disapproving of abortion and at the same time withdrawing all support from the young woman like you who rejects abortion and chooses the "harder" path in our society today, that is, carrying her child to term.

We need not applaud pregnancy outside of marriage. The situation is difficult enough for all concerned. At the same time, we must recognize the courage it takes to reject the "easy" and "acceptable" solution that our society condones, abor-

tion.

What about the scandal for your teen-age students? I doubt that the high school girls will find unwed pregnancy attractive because of your example. More likely they will learn of its real difficulties.

They might also view you as a model of someone coping with a real-life problem which some of those young women will also face at some time in life. You have chosen life for your child at high cost to yourself.

By your behavior you can demonstrate that living out a pregnancy as an unmarried woman is difficult but not impossible, that your life is inconvenienced but not irrevocably disrupted, that the new life which comes from your choices is worth all the pain.

You will probably not lecture your classes on the subject. But if you are present in the school and candid in talking to your students, you might be a most effective model for choosing life, even when such a choice is very difficult.

(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 V: Sloth

Scripps-Howard religion writer George R. Plagenz wrote an article last year on his new list of the seven deadly sins, holding that while we still see evidences of the old, they need updating. His seven include: violence and cruelty, vulgarity, moral indifference, gluttony, lying, bigotry, and sex.

Under moral indifference, which is today's manifestation of SLOTH, he explained simply that we could do something about the other sins but we don't. It's as good a definition of sloth as any.

SLOTH — what is it? When we're talking animals, it's "any of various slow moving mammals." When we're talking people, it's lazy, indolent, sluggish, having an aversion to work or exertion. That sums it up rather nicely, I believe.

When we're talking sin, sloth manifests itself in not caring enough about the needs of others to take any personal action. We may feel sorry for others less fortunate, especially those we see on news clips who are hurting, but we insulate and isolate ourselves sufficiently so we don't have to be reminded of them daily or assume any respon-

BY
DOLORES
CURRAN



sibility for those whom God has not gifted as richly as He has gifted us.

We may even relieve our conscience by attributing their misfortune to laziness or sloth. Instead of recognizing our own inaction as sloth, we criticize them for being victims of hunger, joblessness, homelessness or whatever. It's a popular way of dealing with social issues today.

In paraphrasing Matthew, we rationalize Jesus' words in this way:

I was hungry and you went on a diet;
I was cold and you insulated your home;
I was lonely and you were too busy to listen.
I was homeless and you remodeled your bathroom;

I was retarded and you didn't stop to help me.
I was unemployed and you invested in futures;

I was old and you didn't even see me.
I was searching and you didn't lead me to God.

Maybe that hurts a little but maybe it should, especially in times of wide variance between the affluent and the hurting in our world. Contrast and discuss with your family the difference between slothful attitudes presented in the above with the one below, again, a paraphrasing of Matthew:

I was hungry and you gave to the soup kitchen;
I was cold and you sent blankets to the shelter;
I was lonely and you called me, "I was thinking about you."

I was homeless and you voted for higher taxes for my housing.

I was retarded and you helped me count my change;

I was unemployed and you agreed to work a shorter shift;

I was old and you prized my wisdom;

I was searching and you shared your gift of faith with me.

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Family Night

Opening prayer

Dear Holy Spirit, tonight we come together to share and suffer in the process of bringing peace to our family and our community. Give us the power to be open and aware of your presence with us. Let us enter into this night and the remainder of Lent and this year with a forgiving attitude.

Lesson

Young Family

Play or skit. Have the family act out a family scene and all members switch roles. One of the kids could be Mom and another could be Dad. Likewise, the parents would act out the kids. Then have each member become angry to another member of

the family. The parents could begin, pretending to be little brother and sister by fighting with one another or talking unkindly to a parent. This part would last for a very short time only. Next, each person should maintain the roles they have and ask forgiveness for being unkind to the other. This skit should be lighthearted and fun. After the skit, the parent(s) may ask each member to seek forgiveness from the other and exchange a sign of peace. The older children and adults go through the lesson for Middle Years and Adult Families.

Middle Years Family and Adult Family

Read aloud Mt 5:23, 24. What does Jesus mean when he refers to "your gift"? Are these words of Jesus still applicable today? Why? Then each

family member may give an example from his own experience that would fit the above Scripture reading.

Activity: Make peace with one or several family members by apologizing or asking forgiveness for a specific offense. This could be accomplished verbally or in writing. Forgive and forget — as our Lord forgives — no strings attached. All family members then exchange a sign of peace (an embrace is encouraged if the family is accustomed to it). Next, each family member selects a business acquaintance, past friend, neighbor or classmate with whom he is not at peace. During the next week he would seek out the person and reconcile himself. This often is a difficult and humbling experience. The experience may be shared during the next Family Night.

Sharing

Either the usual weekly sharings or perhaps a more immediate feeling, hope or struggle, prompted by this evening's lesson.

Closing prayer

— Read aloud Mt. 6:14, 15 and Mark 11:24, 25.

— Spontaneous prayer (use Prayer jar.)

— Lord's Prayer and Hail Mary.

— Suggested prayer: Dear Lord Jesus, thank you for suffering for us, for dying for our sins, for showing us the way to eternal life with you. Give us the strength this week to really understand forgiveness and to practice forgiveness with our brothers. Amen.

Scriptural Insights

FIFTH SUNDAY OF LENT

Death has no power over us

Theme: The state of mortal sin is being dead to God and to His love.

The story of Lazarus reveals to us the full horror of physical death—the decay of the body, the separation from family and friends, the lack of control over its inevitability—we fight it and fight it, and yet in the end it always arrives.

But if we are spiritually alive in Christ, then physical death has no power over us (First and Second Readings).

The condition of being without the spirit of Christ is mortal sin, which, being a spiritual death, is a total, radical separation from God. The result of spiritual death is eternal damnation (suffering the eternal absence of God).

Today, can we fall into mortal sin? To be in mortal sin is to have given full consent to engage in a



FOR THE
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serious offense against God, knowing that it is in fact seriously offending God. It is up to each one

'When we are in a state of mortal sin, we are dead to Christ.'

of us to search deep within our hearts to see if we have seriously offended our God in any way. And, even though the condition of mortal sin is not a common one for a practicing Catholic to fall into, it is indeed possible for us to make a conscious and radical separation from God.

This is due to the fact that throughout our lives we carry within us the inclination to sin and to separate us from God.

When we are in the state of mor-

tal sin, we are dead to Christ. And, because of this, it requires the graceful action of Christ to bring us out of that state of death.

This graceful action of Christ is experienced in the Sacrament of Reconciliation, when the Holy Spirit heals us through the ministry of the priest. The priest, then, acts in the person of Christ (cf. raising of Lazarus).

May we act in our daily lives according to the Spirit of Christ—who is in us (First and Second Readings), instead of our evil inclinations.

May we regain an appreciation of the Sacrament of Reconciliation—this gift of God's grace which not only frees us of sin, but provides for us an opportunity to receive the special attention of the Church in personal spiritual counseling.

By Fr. Felipe Estevez

A question of conscience

Q. My brother, a baptized Catholic who has not practiced his religion for many years, plans to be married in a non-Catholic ceremony.

I have received conflicting opinions regarding whether or not my family



BY FR.
JOHN
DIETZEN

should attend the wedding. I'm sure other family members and friends who are practicing Catholics will attend. But we are not sure. Would it be sinful, or acceptable, for us to be there? (California)

A. First, please do not think of this in terms of "sin" or not. Particularly for someone like yourself who obviously tends to do what is right but is torn between conflicting responsibilities, there is not a clear-cut black-and-white answer. We're not talking about sin; rather, what is the better thing to do, all things considered?

Decisions such as this are never easy, particularly if the other party—in this case your brother—doesn't recognize the questions of conscience

he is raising in the people who love him.

Your first obligation, of course, is to yourself, that you do not compromise, or seem to compromise, your own convictions about the church and about the sacred significance of a Christian and Catholic marriage. On the other hand, you owe him your love and support even though he is doing something which you (but, you must remember, perhaps not he) consider wrong for one who is supposed to be Catholic. You also want to do nothing that will impair, especially if children are involved, the rest of your family's re-

Pray about it, discuss it with others in your family, and then do what you believe is the most charitable thing for everyone involved.

It may be somewhat consoling for you to recall that the church's law now is that any baptized Catholic must be married before a priest or deacon unless that individual has formally rejected the Catholic faith. What might constitute such a "formal rejection" is still unclear, and will become specific only with experience.

Certainly joining another faith would constitute such a rejection.

A. The changes in our eucharistic liturgy have occurred gradually, mainly over a period of about 10 years starting during the Second Vatican Council.

Mass in English (or other local languages) was first authorized in 1964.

In succeeding years individual parts were changed and some were eliminated, such as the first 14 verses of the Gospel of John, which up to that time were read at the end of Mass. The Eucharistic Prayer itself was permitted in vernacular languages in 1968.

In 1970, after years of work, the new Order of Mass was approved by Pope Paul VI, replacing the format authorized by the Council of Trent more than 400 years before. Use of the English translation of this new missal—or Sacramentary—was required in our country as of Dec. 1, 1974.

The Church's law now is that any baptised Catholic must be married before a priest or deacon...

spect for the church and for her laws relating to marriage.

Others in your situation have worked out ways to make their own convictions and beliefs very clear to everyone concerned, and still attend the ceremony with little or no possibility that anyone could misinterpret that attendance.

But, at least as of now, it would not seem necessarily to require anything that drastic. You give no indication that your brother has gone so far as even to stop calling himself a Catholic. Keeping in mind the church's attitude expressed in that law, however, may help your own peace of mind and conscience in making your decision.

Q. I joined the Catholic Church six years ago. Since then I have heard repeatedly about the "old" Mass and the "new" Mass, and I'm lost. I think I know what they mean, but when did the Catholic Church start using what they call the new English Mass? (Idaho)

Q. What is the church's policy on the marriage of a couple, one of whom is Catholic and the other a non-practicing Catholic? Can there still be a Mass for the ceremony? (Ill.)

A. Yes, a Mass could be offered in such a marriage. Whether the wedding ceremony should, in fact, be at Mass would be up to the couple themselves, in consultation with a priest.

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

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Patty Duke as Martha

Washington series revives America

She'll swear on a stack of dollar bills that he did not have wooden teeth. And she should know; she's his wife.

THE "HE" IS George Washington; the "she" is his wife, Martha—or, rather, it's actress Patty Duke Astin, who will play Martha Washington in the upcoming three-part special "George Washington," which will air at 8-11 p.m., Sunday, April 8, 9-11 p.m., Tuesday, April 10



BY
JAMES
BREIG

and 8-11 p.m., Wednesday, April 11th on Channel 4. (CBS.)

Regular readers of this column may remember my interview last Fall with Mrs. Astin when she was appearing in "September Gun," another CBS movie. We took the occasion then to chat as well about her role as the wife of the father of the country.

"I'm not in a whole lot of it," she

'I would love it if this piece became an inspiration to people in this country... who have lost sight of what our predecessors meant this nation to be.'

admitted to me, but she nonetheless has put a great deal of effort and research into her portrayal of Mrs. Washington.

"I never realized," Mrs. Astin said as an example, "that she followed him on every campaign, helping in the hospitals. It's inspiring to me to know that facet of her."

GEORGE WILL BE portrayed by Barry Bostwick over the eight hours of the film and Mrs. Astin had high praise for his work.

"He's doing a tremendous job," she told me. "He's in every scene but two. The man-hours alone are remarkable, plus the responsibility of the role. He's handling it with grace, charm, and dedicated and good act-

ing work."

I spoke to the actress while she was on location in Williamsburg, Virginia, to film "George Washington." So her assessments were fresh, both of Bostwick and of the person she was bringing to life.

"Martha was an appropriate soul-mate to this man," she explained. "She kept him humble and supported him. I play her from 26 to 52, and I'm enjoying being in on giving a view of her which is positive and enlightening."

MARTHA WASHINGTON, Mrs. Astin went on, "was a widow with two children when she married George, who was crazy about the children, especially the girl, who was an epileptic and died in his arms."

Matching the historical reality to an artistic work is always dicey for actors and Mrs. Astin noted that "what I find difficult is the responsibility of being true to her integrity with precious little information available about her. She didn't leave notes about the part so I just hope she isn't embarrassed."

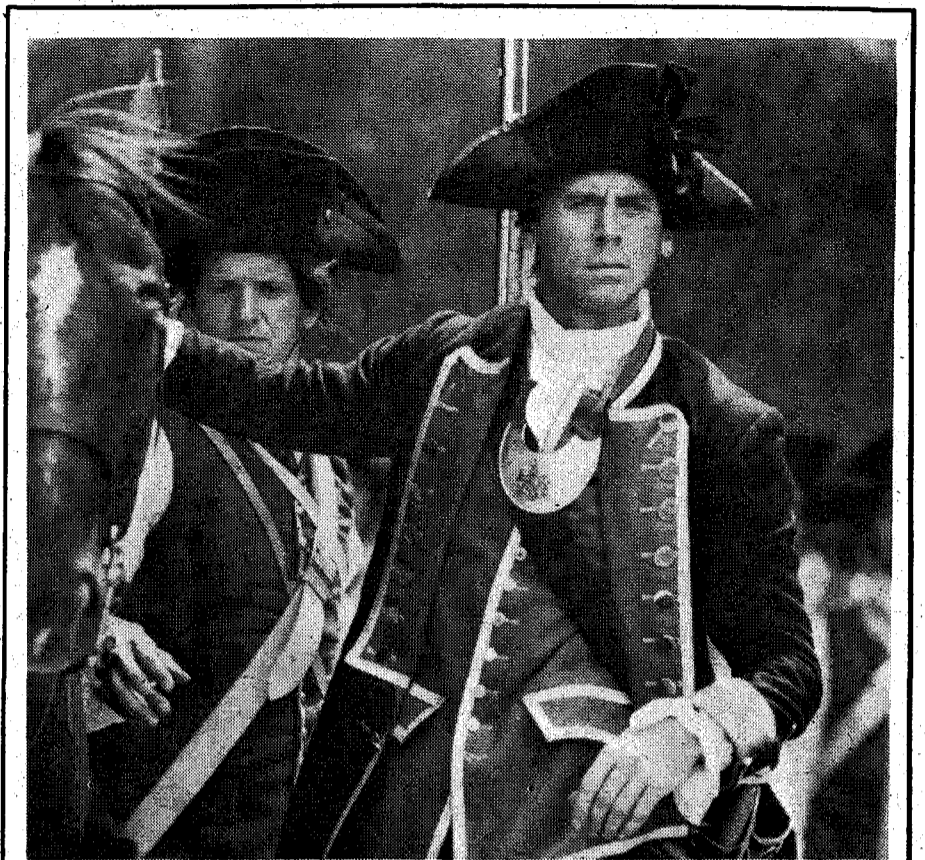
"I'm a little anxious about being called an expert on Martha Washington," she admitted. "I don't want to disseminate false information or latch onto one catch phrase to make people think that was all she was."

Mrs. Astin, while "bringing out the humor of the character," wants to avoid projecting "a larger-than-life image. These people were human beings who weren't sure all the time and followed their best instincts and hoped for the best."

When I asked her what she hoped viewers would gain from devoting eight hours to "George Washington," Mrs. Astin replied: "I would love it if this piece became an inspiration to people in this country who are frightened and have lost sight of what our predecessors meant this nation to be. I would like people to think, 'If they could do it, then we can do it.' Sometimes, we need to pause, look around

POLICE ACADEMY

A reluctant recruit (Stephen Guttenberg) finds that law enforcement can be fun in this dismal, failed comedy directed by Hugh Wilson. It relies heavily on sexually oriented humor. Because of that, and some nudity and rough language, it has been classified



'He didn't have wooden teeth,' Patty Duke Astin say of George Washington. The CBS special "George Washington," also stars Barry Bostwick (above whom Mrs. Astin describes as handling the role with 'grace, charm and dedicated acting work.' The film airs April 8, 10 and 11th.

and say that it can be all right."

THE MINI-SERIES also stars Jaclyn Smith, David Dukes, Lloyd Bridges, Hal Holbrook, Jose Ferrer, Trevor Howard, James Mason, Richard Kiley, Robert Stack and Anthony Zerbe. "George Washington" covers its subject's life from 11 to 51. Does that mean from the cherry tree to the wooden teeth? Don't ask that in front of Mrs. Astin.

"I swear to God he didn't have wooden teeth," she told me. "And if he didn't have wooden teeth, he didn't chop down the cherry tree either."

During our talk, the conversation naturally turned to the play and

movie which brought Mrs. Astin her first fame: "The Miracle Worker" in which she played the young Helen Keller. I asked her about the performance, which she debuted in 1959.

"IT WAS SUCH a unique situation," she answered. "It was a great gift to be involved with it. It wasn't my choice; I was lucky. but it was my choice to continue to be associated with it" through the film and later on TV when, as an adult, she took the other main role as Helen's teacher.

"I never cease to be thrilled when the parents of a blind or deaf child say that 'Miracle Worker' was on TV again and it inspired them."

Dullness spoils 'Children'

CAPSULE REVIEWS

O — morally offensive — by the U.S. Catholic Conference. The Motion Picture Association of America's rating is R — restricted.

CHILDREN OF THE CORN

Some nasty kids, in the sway of some demonic power, slaughter all the adults in a Midwestern town. Later a doctor and his wife on an auto trip run afoul of them in this dull, predictable horror film adapted from a story by the ubiquitous Stephen King. Directed by Fritz Kierch from a screenplay by George Goldsmith. Because of its violence, it has been classified A-III — adults —

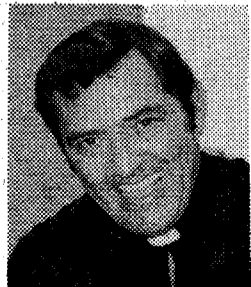
by the U.S. Catholic Conference. The Motion Picture Association of American rating is R — restricted.

OVER THE BROOKLYN BRIDGE

A Brooklyn luncheonette owner (Elliott Gould) yearns to open a restaurant in Manhattan but his rich uncle won't come across with the financing unless he gives up his WASP girlfriend (Margaux Hemingway) and marries a nice Jewish girl (Carol Kane). This failed ethnic comedy drama should be avoided at all costs. Because of some rough language and much sexually oriented humor, it has been classified A-III — adults — by the U.S. Catholic Conference. The industry rating is R — restricted.

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Barry to hold inter-American ball

Barry University's first Inter-American Ball will be held on Pan American Day, Saturday, April 14, at the Biscayne Bay Marriott Hotel and Marina.

Co-hosts are Sister Jeanne O'Laughlin, president of Barry University, and Miami Mayor and Mrs. Maurice Ferre. Also, co-chairing the black-tie event are Marjorie Seralles and William Pallot.

The reception will begin at 7:30 p.m., followed by dinner at 8:30 p.m. Proceeds from the \$100 a-plate affair will go to the Barry University Hispanic Scholarship Fund.

Barry students of American-Hispanic heritage, and those from Latin American countries will benefit from the university's newly established scholarship fund.

Of Barry's 323 undergraduate

students who come from 48 foreign countries, 37 percent are from Latin American nations. These Latin students comprise five percent of Barry's total undergraduate student body, along with more than 300 American students of Hispanic heritage.

Sister Jeanne O'Laughlin said, "It is our mission within the Americas to provide not only a resource for education but also the means to help those who are not as fortunate as we are."

The Inter-American Ball committee is comprised of prominent social and civic leaders in South Florida's Latin community, along with trustees of Barry University.

Plans call for holding the Latin scholarship fund-raiser annually.

St. Mary's Hosp. forms new group

WEST PALM BEACH, FL—St. Mary's Hospital has announced that a new group will be established to be named "The Society of St. Mary's Hospital."

The Society is being organized to further recognize the vital role of hospital friends and donors whose support of St. Mary's Hospital has contributed to the advancement of health care throughout Palm Beach County. "Their exemplary giving and many recent major gifts have resulted in a significant expansion of Hospital services, and this beneficence has encouraged others to participate in St.

Mary's patient care programs.

Guest speakers at The Society's Charter Luncheon will be Richard S. Johnson, Chairman of the Governing Board of Trustees; John J. Brogan, President of the Advisory Board of Trustees and John E. Fidler, President and Chief Executive Officer of St. Mary's Hospital.

In outlining the services members of the group have already given to St. Mary's Comprehensive Medical Center, it was announced that there will be three categories of membership in The Society for St. Mary's.



SPECIAL MASS. — A special mass in honor of the feast day of St. Joseph was held recently at Mercy Hosp. Bishop Agustin A. Roman (center) was the main celebrant and homilist. He was assisted by (Left to right) Father Wilson Mangaram, Associate Chaplain; Father Richard P. Scherer, Director of Pastoral Care at Mercy; Bishop Agustin A. Roman; Father Francisco Santana, Associate Chaplain and Father Antonio Maria Acevedo, Associate The Chaplain. The Sisters of St. Joseph, the sponsors of Mercy Hospital, participated in the Mass along with hospital administration, physicians, volunteers, hospital employees and patients.

Close up foundation awards Belen Prep.

The Belen Jesuit Prep School has received a national award for outstanding contributions to education, presented by the Close Up Foundation and R.J. Reynolds Industries, Inc.

The award was presented by Steve Janger, president of CLOSE UP to Fr. Sergio Figueredo, the school's principal and Pat Collins, a teacher at the school. It was given in recognition of the school's participation in a series of nationally televised programs done in conjunction with the recent Florida primary election. The programs were televised on the Cable Satellite Public Affairs Network (C-SPAN).

The programs featured Belen and other Dade County School District students in three 60-minute question-and-answer sessions and were taped

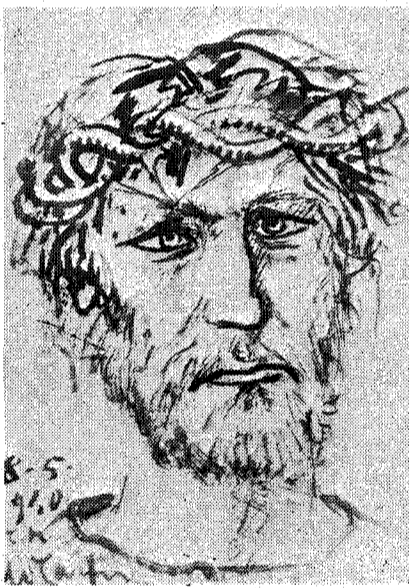
Archbishop Curley - Notre Dame entrance exams

Archbishop Curley-Notre Dame High School is now accepting registration for all grades for Academic Year 1984-1985. An entrance/placement test will be given for 9th Grade students at the school on Saturday, April 14, at 9 a.m. Please call the school at 751-8367 for additional information.

at Belen.

CLOSE UP, the nation's largest government studies program, brings students and teachers to Washington for an intense week-long look into the workings of the federal government. More than 120,000 students and teachers from across the country have participated in the program

Passion Play at Blessed Trinity



Live animals, including a prize-winning horse, will join more than 160 parishioners, aided by 68 spotlights and four stages, in re-creating the Passion and Crucifixion of Our Lord on the evenings of April 6, 7, 13 and 14 at Blessed Trinity Parish in Miami Springs.

The Passion Play, the first ever presented by the parish, will unfold on the church grounds each evening at 8 p.m. in English and 10 p.m. in Spanish. Admission is \$4 for adults and \$2 for children under 12.

The audience will be seated on bleachers facing three wooden stages and one outdoor stage where scenes such as the agony at the Garden of Gethesemani and

the interrogation at Pontius Pilate's garrison will be acted out.

In addition to the parishioners who will take part in the play, live animals will be used, including "Palomo," a \$28,000 horse who has won several international competitions.

Fourteen parishioners have designed and made all the costumes for the players from materials donated by several area businesses.

The narration of the play draws from New Testament passages of the Passion of Christ, but is told from the point of view of a centurion who witnesses the Crucifixion and eventually accepts Christ as the Son of God.

It's a Date

Spiritual Renewal

The Women of the Light Bible Brunch will meet on April 21st from 9:30 a.m. to 11:30 a.m. at the Holiday Inn, Powerline Rd. and Commercial Blvd. There will be an interpreter for deaf women who wish to attend. Reservations must be made in advance. Cost \$7. Call Sharon at 721-8486 or for the deaf telephone 652-5141.

The Cenacle Retreat Hosue in Lantana will hold a Passion Sunday weekend on April 13th-15th. Rev. David O'Connor from Washington, D.C. will give this weekend relating to the closing stages of the Lord's mission prior to Holy Week. On April 11th Rev. Greg Comella, C.P.P.S. will speak on Jesus's love for us during His final days on earth. The morning program will be from 9-12 noon. For more information call 582-2534.

St. Juliana's Church will host an evening of healing and restoration with Fr. Edward McDonough on April 10th from 7:30 p.m. until 10 p.m. The church is located at 4500 S. Dixie Hwy.

Visitation Church will hold a repentance and healing mass on April 17th at 7:30 p.m. with Fr. Brendan Dalton.

Entertainment

Barry University will perform the "Ten Little Indians" by Agatha Christie on April 5, 6, 7, 14, and 15 at 8:15 p.m. Tickets \$3.

The Archbishop Curley-Notre Dame High School music dept. will present "Joseph and the Amazing Technicolor Dreamcoat" on April 12th thru 15th. Tickets \$5. Curtain at 8 p.m.

Our Lady of the Lakes is inviting all Junior High students to a performance of "Christian magic" by Michael Winters on April 10th at 7:30 p.m. at the parish center, 15801 N.W. 67th Ave. in Miami Lakes.

The youth of St. Paul of the Cross Parish, North Palm Beach will present "Francis." This musical production about the life of St. Francis of Assisi will be presented to the public on April 12, 13, 14, and 15, in the church at St. Paul of the Cross. A good will donation will be accepted. For further information please contact the church at 626-1873.

Fashion Shows

St. Juliana Church Cultural Center will be the location of an Easter Parade Fashion Show and luncheon on April 14th from 11 a.m. to 3 p.m. Fashions from La Grande Dame and Lisa's. Tickets \$10.

The St. Vincent Women's Club members are hosting a spring dinner dance and fashion show to be held on April 7th beginning at 7 p.m. dinner, dancing, both men's and women's fashions. Tickets \$12.50 apiece.

Single/divorced/widowed

The North Dade Catholic Singles club will attend a talk on "anger" by Msgr. Barry at 7:30 p.m. April 12th at Visitation church. For more information call Paulette at 895-4734 or Margaret at 653-6116.

The Widow and Widowers club of Broward County will have a social gathering on April 15th from 2 p.m. to 5 p.m. They meet every 1st and 3rd Sunday at the Wilton Manors Recreation Hall at 509 N.E. 22nd Dr. For more information call 564-1180 or 735-8363.

The South West Broward Separated & Divorced Ministry Caring & Sharing, Meeting-Wednesday, April 11, 1984 Jutta's Home. Time 7:30-9:30 p.m. Call Jutta 458-8366 or Maryann 431-3110 for more information.

The Single Again Group will hold a meeting on Thursday, April 12 at 8:00 P.M. in the St. Andrew School Library. Father Grogan will be the speaker. The group also meets every Satur-

day-night at the Parish Hall for various social outings. For information call Nancy 752-0106 or Vince 755-3177.

Potpourri

The Ft. Lauderdale's Court Maria Regia #2022 of the Catholic Daughters of the Americas will hold its next meeting on April 10th in the Arts and Crafts Cottage at 27th Terrace at 11th ct. CDA members wintering in Ft. Lauderdale are welcome.

The Division of Business and Economics of St. Thomas of Villanova University (formerly Biscayne College) will be inviting a guest speaker to give a presentation in April.

The lecture will be on the subject "Miami as an International Banking Center" by Dr. Luis J. Botifoll, Attorney at law and Chairman of the Board of Republic National Bank of Miami. It will be presented in the university's Gerrits Convocation Hall on April 17 at 2:30 p.m.

Deadline for It's a Date section is the Monday before each Friday issue. Please send to It's a Date, The Voice newspaper, P. O. Box 381059, Miami, Fla. 332381059. Because of postal regulations we cannot print notice of bunco games, bingo, or raffles. For our convenience double space notices in lower case, beginning with the name of the church or organization and continuing with only the basic information regarding time, place, tickets, and a brief description of the event.

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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 in-
stances 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
his or her wish. Then promise to
publish this dialogue as soon as
the favor has been granted.
V.T.C.

Thanks to the Holy Spirit & St.
Jude for prayers answered.
Publication promised. A.D.M.

Thanksgiving to St. Jude
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Publication promised. Y.L.

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of Jesus, St. Jude, Blessed
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5A-NOVENAS

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D.C.

Thanks to St. Jude
for prayers answered.
Publication promised. M.G.

Thanksgiving to St. Jude
for prayers answered.
Publication promised. I.H.

Thanks to the Holy Spirit &
St. Jude for favors granted.
M. R.

Thank you God & St. Jude
for prayers answered.
V.C.

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your wish. Then promise to pub-
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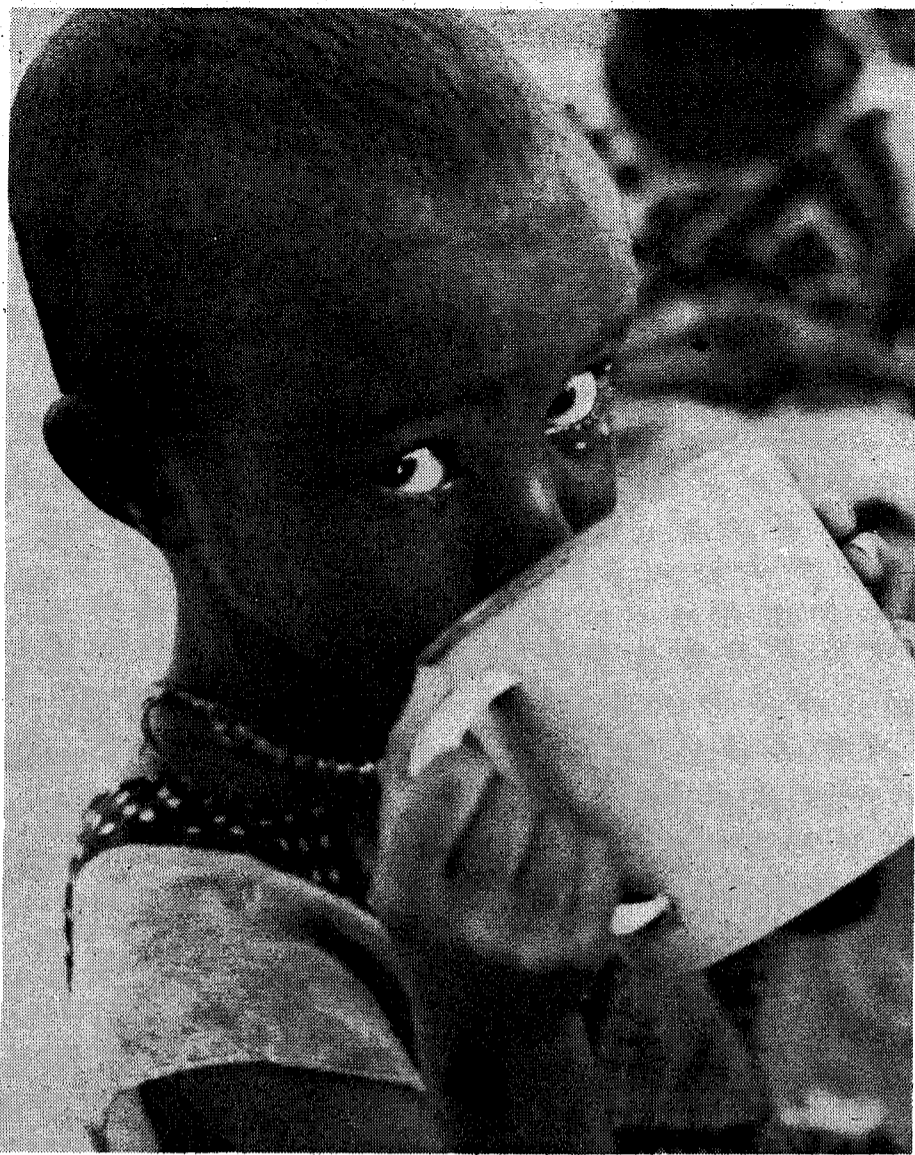
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I ALWAYS
FIND WHAT I
WANT IN
THE VOICE



Operation Rice Bowl, underway during Lent, is one way in which the church, through organizations like Catholic Relief Services, brings food and nutrition to millions, such as this child, affected by Africa's severe drought and famine. (NC photo)

'Because they

What Jesus' means to

By Father David K. O'Rourke, OP
NC News Service

A parish in my local community feeds 200 poor and hungry people every day. Once a month—the second Sunday of the month, to be exact—I help out.

Someone asked why the parish keeps at this demanding work. I think he was looking for a profound spiritual or theological reason.

I thought for a while, but I couldn't come up with anything special or theological. "Because they're hungry."

I responded.

IMAGES of Jesus healing are found throughout the Gospels. The crippled, the blind, the deaf and some people whose ailments are described in such ancient terms that it is hard to know just what was wrong with them, all are brought to Jesus to be healed.

He heals them.

The circumstances all are different, the people are different and the illnesses are as varied as the

diseases that plague a poor and primitive land. But these people have one thing in common. They are healed.

Another element links these cures in the Gospels: a comment almost lost in the drama of the eye-catching miracle that accompanies most of the cures. It tells us Jesus feels sorry for the afflicted person. Throughout the Gospels, it is said that Jesus acts out of compassion.

EVENTS of major importance — a restoration of the dead to life, of sight to the blind, of strength to the crippled, of good conscience to the sinful — come about for the most simple of human reasons: Jesus feels sorry for people.

Down through the centuries the church's theologians have pondered the meaning of these gospel cures. They have noted that, in acts of healing, Jesus fulfills prophecies about the Messiah. They have added that the divinity of Christ is manifested by the power to heal.

And theologians have noted that

A

By Katharine Bird
NC News Service

Sister Angela Murdaugh is a nurse-midwife, who has delivered 800 babies. Healing is "my personal charism," she says. This ministry gives her "a sense of doing something purposeful for people."

She entered the Sisters of St. Mary because it is an order devoted to health care. Fourteen years ago, Sister Murdaugh became a certified nurse-midwife, earning a master's degree from Columbia University because she wanted "hands-on care of patients."

Sister Murdaugh is a pioneer in establishing a new kind of maternity care to serve migrant workers in the Rio Grande Valley. Her first birth center was opened in Raymondville, Texas. The second is in Weslaco, Texas, where she is director of Holy Family Services. The clinics are sponsored by Catholic Charities.



Sister Angela Murdaugh talks with a mother who is preparing to take home her day-old infant. Sister has delivered 800 babies in the years she has been serving as a nurse-midwife in the Rio Grande Valley. (NC photo)

'Quacks' and the ignorant:

By Father John Castelot
NC News Service

The practice of medicine was dismally primitive in the days of Jesus. Some of the bizarre remedies prescribed in ancient texts bring a sad smile to the lips of the modern reader.

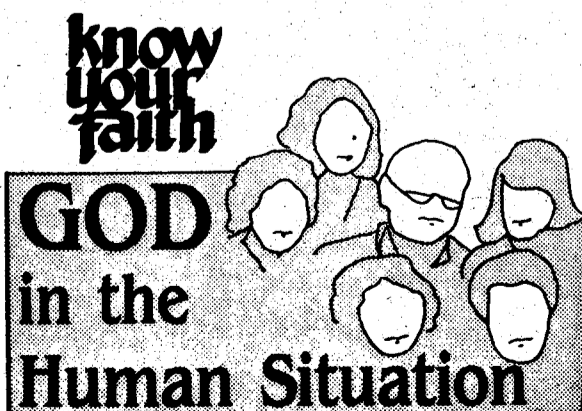
Moreover, there was a great deal of superstition connected with illness and a woeful lack of knowledge about the causes of disease.

There was no organized medical profession as we know it today. Doctors were, in the main, well-intentioned but hampered by ignorance. This situation is reflected by the story in Mark's Gospel about the woman with an uncontrollable flow of blood:

"There was a woman in the area who had been afflicted with a hemorrhage for a dozen years. She had received treatment at the

hands of doctors of every sort and exhausted her savings in the process, yet she got no relief; on the contrary, she only grew worse." (5:25-26)

DISEASES which medical science today has



identified were simply mystifying then.

"Leprosy," for instance, was not our classic Hansen's Disease, but any sort of persistent and communicable skin affliction. The only defense people had was to control its spread by isolating those afflicted from all social contact.

This reduced lepers to a pitiable, almost subhuman condition. As far as society was concerned, they were as good as dead.

Another phenomenon of the day were the "professional healers." Many were no better than quacks.

THE GOSPELS make crystal clear that Jesus was no run-of-the-mill professional healer. Not only did he wield power over diseases of all sorts, but he was interested in the well-being of the whole person.

Jesus healed because he cared, because he loved.

are hungry'

healing ministry Christians today

these acts of healing are both physical and spiritual: Jesus heals the physical infirmity and he forgives sin. In this theologians have seen the total approach in the ministry of Jesus: He addresses himself to everything that is part of being human.

Such explanations are of great value. They are a way of understanding our common life. But beyond all the explanations, there is the simple, human reality of people in need. Jesus responds to these people.

THE CHURCH is aware of the fundamental needs unmet in the lives of so many of the world's people. We look at human basics like food, shelter, health care, education and the need for security and peace.

What does the work of Jesus mean for us on a very human level? It is asked. And how have Christ and his church related to these human needs in the past?

What we find is a consistent tradition of human compassion.

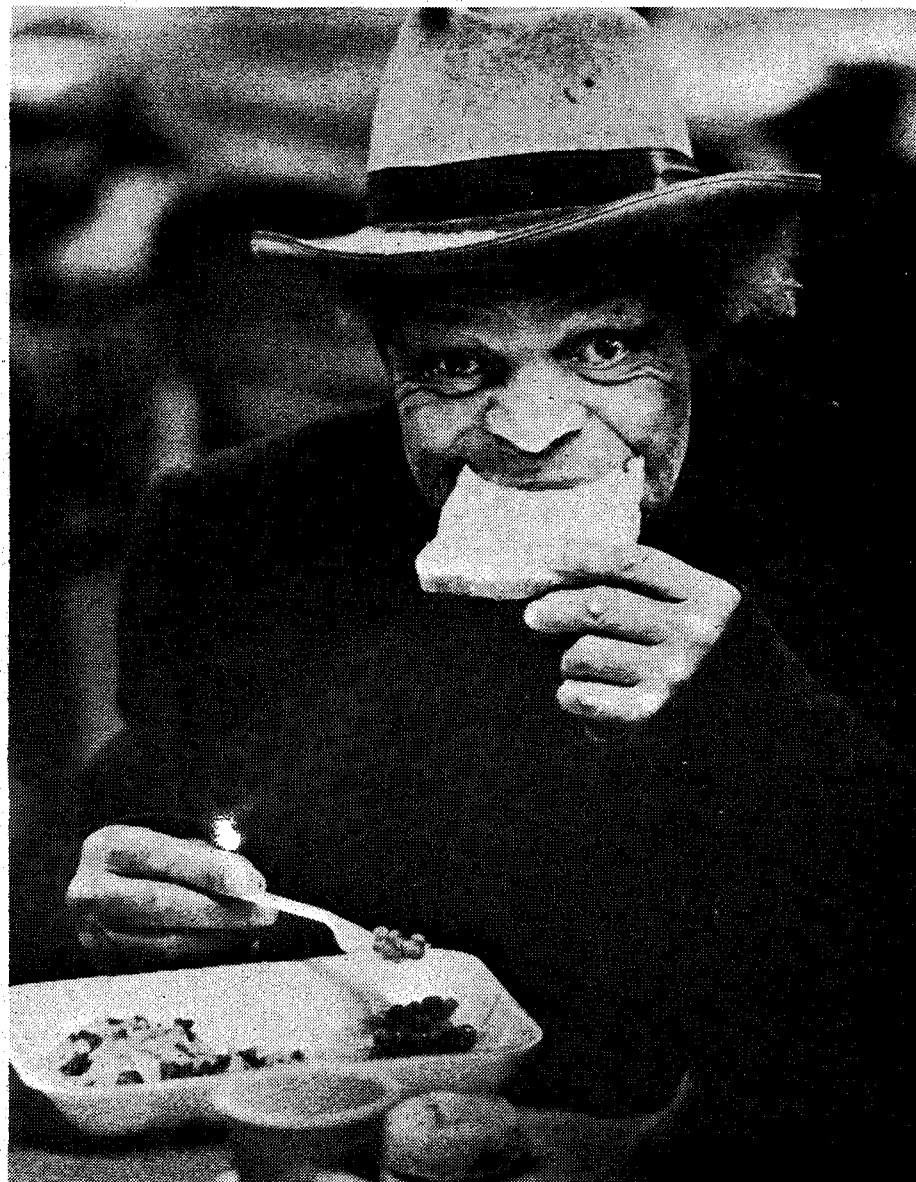
From the well-off Romans opening their doors to the unwashed and hungry barbarian families camped in misery on the outskirts of the city, to charitable groups assisting refugees and displaced persons in Europe after the Second World War, to the American parishes of recent years sponsoring refugee families from Southeast Asia, there has been a history of compassion.

These were people in need. That was important.

TODAY we live in a world of big issues. Important people do important things for important reasons. But to judge by the way Jesus healed people, perhaps we're becoming too important.

The most notable moments in the life of the church as healer may well have come about because ordinary human kindness was shown to ordinary people.

It was shown because someone felt sorry for someone else. Perhaps that may prove to be the best of reasons.



Soup kitchens and similar facilities sponsored by religious communities or parishes provide daily meals to men and women who would otherwise not be able to eat. (NC photo)

modern healer on the Rio Grande

WITHIN three years after opening the first clinic, Sister Murdaugh commented, the number of babies born prematurely in Willacy County was cut in half. The rate of infant mortality also dropped.

Subsequently, the birth center concept "set a precedent" for people

LENT V: Jesus as healer

in other migrant communities across the United States.

Sister Murdaugh defines birth centers as "a place for women having normal pregnancies" to deliver

their babies under the watchful attendance of certified nurse-midwives and nurses. Several physicians serve as consultants.

The idea for the birth centers was "born out of necessity" when she moved to southern Texas in 1972, Sister Murdaugh said. She found that many Hispanic-American women in the Rio Grande Valley had "no entrance to medical care." They couldn't afford to go to hospitals and "the indigenous midwives were not well-trained," she commented.

Typically, Sister Murdaugh's patients are between 15 and 42 years of age and "either have large families themselves or come from large families" of six to 10 children.

BREADWINNERS are seasonal farmers or laborers. More than half the population lives below the poverty level, according to Sister Murdaugh.

At the clinics, the emphasis is on

"keeping people healthy," Sister Murdaugh said. Her staff provides prenatal and postnatal care to mothers and offers educational programs, such as teaching expectant mothers about exercise, child birth and good nutrition.

Each of the four birth units in the Weslaco birth center has a living room, efficiency kitchen and bedroom where delivery occurs. The clinics expect to serve 300 families annually, Sister Murdaugh said.

One concern of the clinics is to keep costs low. So cooperation between medical personnel and families is encouraged. Families can pay part of their bills by working at the center.

In addition, pregnant women are encouraged to bring two companions with them to four classes toward the end of pregnancy. The companions — occasionally a husband, but more frequently a mother and a sister who has given birth

herself — come to the birth center to help the new mother during labor and during the 12 to 24 hours after birth. This helps the mother — and the clinic staff, Sister Murdaugh admitted.

HOW DO people who have had their babies at the birth centers feel about Sister Murdaugh's work? The nurse-midwife remarked that the people she serves are "very warm but not vocal." She judges their response "by the way they treat me."

It is common for people to "return favors" to Sister Murdaugh, like the mechanic who spent hours fixing her car and charging her next to nothing. When she remonstrated about the small fee, she says, he replied quite typically: "You delivered all my daughter's children. For you it's \$8."

Sister Murdaugh has only one complaint about her work: "There's more than I can handle."

Medicine in Jesus' time

If Jesus was renowned as a teacher, he was just as widely acclaimed as a healer. People came to him from far and wide to avail

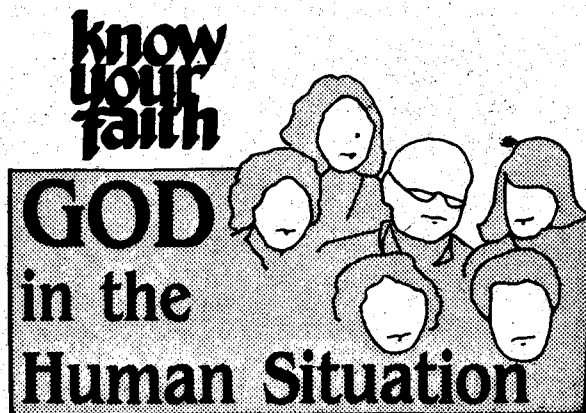
'Diseases which medical science today has identified were simply mystifying then.'

themselves of his extraordinary power, as we read in Mark's Gospel:

"A great crowd followed him from Galilee, and an equally great multitude came to him from Judea, Jerusalem, Idumea, Transjordan and the neighborhood of Tyre and Sidon, because they had heard what he had done... Because he had cured many, all who had af-

flictions kept pushing toward him to touch him." (Mark 3:7-10).

THE SCRIPTURE accounts reflect the belief of their writers in the divine sonship of Jesus. Thus the healing passages have it as



one purpose to teach others who Jesus is and what he means for them. But even with that in mind, there can be no doubt that Jesus possessed a remarkable healing power.

No matter how severe or apparently hopeless the disease, Jesus cured it. Usually he demanded an expression of faith on the part of one seeking a cure, of faith in him as the agent of God's power.

Repeatedly, after performing a cure, Jesus remarked that the person had been saved by faith. Among other things, Jesus realized that a cure is almost impossible if the patient lacks confidence in the physician.

Jesus' mastery over physical ills was part of his victory over all evil, a victory which will be complete only when his Father's kingdom is definitively established at the end-time.

Harlem artist plays for all faiths

By Tracy Early

NEW YORK (NC)—Just because Eddie Valentine Bonnemere has retired from teaching music doesn't mean he is going to change his tune about life or spend the rest of his days in a front porch rocking chair.

In fact, the only rocking Bonnemere plans to do will take place at his piano, where for the past 34 years he has played a significant role in developing contemporary religious music.

After devoting 34 years to the New York public school system as a music teacher in junior high, Bonnemere, a black Catholic, now wants to concentrate on composing songs, playing jazz piano and bringing his stirring baritone voice to more church, school and community groups. He also plans to turn passive congregations into heavenly sounding choirs.

Hundreds of friends gathered to honor Bonnemere at his retirement, but he responded to their tributes by saying, "The word retirement has no meaning in my life."

His immediate agenda included a 10-day trip to Washington schools, prisons and churches. Down the road lay a host of other projects at home and away.

He came to prominence in 1966 when his *Missa Hodierna* (Mass for Today), a contemporary setting for the Latin text, was performed at St. Charles Borromeo Church, the Harlem parish visited in 1979 by Pope John Paul II.

Another Harlem church, St. Thomas the Apostle, then gained national attention when Bonnemere began conducting a professional jazz orchestra and volunteer choir for Sunday Masses on a regular basis.

A notable - to some minds notorious - event of 1968 was the National Liturgical Conference which drew 5,000 people to Washington and displayed the 1960s ferment.

Bonnemere rehearsed the 5,000 people day by day, and led them in the music for the concluding Mass. A journalist reported: "The music was calypso, it was jazz, it was 'Gospel-rock.' But mostly it moved and carried everything with it."



MUSIC TEACHER — Eddie Bonnemere, after 34 years teaching music in New York public junior high schools has retired to spend more time composing music and directing church and community choirs. (NC phot by Chris Sheridan).

Meanwhile the Rev. John Gensel, a Lutheran, had become a full-time minister to the New York jazz community in 1965. With St. Peter's Lutheran Church as a base, he started a Sunday jazz vespers service and soon enlisted Bonnemere to come as the featured artist each first

has taken his music and its spiritual message to many denominations. He and a public school colleague, Josephine Morris, served as music leaders when 10,000 United Methodist women met in Philadelphia for a 1982 conference. After seeing Bonnemere at the

St. Patrick's Cathedral and in a film on the "Cardinal's Appeal."

For more than a year, Bonnemere has been filling in as music director for a small church in Harlem, St. Mark the Evangelist. At the parish, Bonnemere, who now lives in the New Jersey suburb of Teaneck, comes back to his roots. He was born in the parish to parents from French islands in the Caribbean.

Though the musical heritage of all black people includes a common element derived from Africa, he said, his French-oriented background sets him to some degree apart from the black Gospel tradition of U.S. Protestants and those Catholics who want to take it up.

"You can have one or two songs, but I wouldn't like to have a whole Mass of Gospel," he says. "It becomes entertainment."

'Sons of Mary, brothers of God, Yet we don't love each other, Isn't that odd?' — song by Eddie Bonnemere

Sunday, as he still does.

Their partnership led to other calls for Bonnemere to work with Lutherans and to a connection with a Lutheran in Ohio, the Rev. Kenneth Larkin, who wrote lyrics for a number of Bonnemere songs.

Something of a one-man ecumenical movement, Bonnemere

1968 Liturgical Conference, Atone-ment Father James Gardiner asked him to provide music for St. Francis Day Masses at his order's motherhouse in Graymoor.

In New York, Bonnemere has been featured at the convention of the Catholic broadcasting organization Unda, at a Caribbean Mass at

the Saints by Luke

AS A TEENAGER, MARY LEFT HOME AND LIVED A LIFE OF SIN IN ALEXANDRIA FOR 17 YEARS.

WITH A GROUP IN JERUSALEM ON THE FEAST OF THE EXALTATION OF THE HOLY CROSS, SHE WENT TO THE CHURCH WHICH HELD THE PRECIOUS WOOD OF THE CROSS. EVERYONE ENTERED AND ADORED, BUT MARY STAYED BACK. IN THAT MOMENT ALL OF HER MISERY BURST UPON HER. TURNING TO THE IMMACULATE MOTHER, WHOSE PICTURE FACED HER ON THE PORCH, SHE VOWED FROM THEN ON TO DO PENANCE IF SHE MIGHT ENTER AND STAND LIKE MAGDALEN BESIDE THE CROSS. SHE THEN ENTERED. AS SHE KNELT BEFORE THE PICTURE ON LEAVING THE CHURCH, A VOICE CAME TO HER WHICH SAID, "PASS OVER JORDAN AND YOU WILL FIND REST." AND THERE, IN 420, 47 YEARS LATER, SHE MET THE ABBOT ZOSIMUS AND TOLD HIM THAT SHE HAD HAD PERFECT PEACE.

ON HOLY THURSDAY THE ABBOT BROUGHT HER HOLY COMMUNION AT HER REQUEST. SHE ASKED HIM TO RETURN AFTER A YEAR, AND WHEN HE DID, HE FOUND HER DEAD ON THE DESERT SAND WITH AN INSCRIPTION SAYING, "BURY HERE THE BODY OF MARY THE SINNER."

THE FEAST OF ST. MARY OF EGYPT IS APRIL 9.

ST. MARY OF EGYPT



My Mother, the bus

By Hilda Young
NC News Service

They say mothers go through various stages of identity crisis. Maybe they're right, but at this point in my life I know very well who I am. I am a bus.

"Who am I today?" I asked, dragging into the kitchen this morning and squinting at the Ronald McDonald calendar taped to the refrigerator door.

"YOU'RE SOCCER PRACTICE right after school, then Bluebirds for Marie and play rehearsal this evening," husband munched at me from the kitchen table. "And would you pick up my sports coat from the cleaners?"

"And don't forget to use the quarter-pounder coupon today or it'll expire," said someone from behind a Wheaties box.

"I think I'll expire if someone around here doesn't start recognizing me as a person, not a chauffeur," I grumbled.

"Hey, we bought you a car freshener and a litter bag that hooks

to the brake release just last week. Wasn't that nice?" asked oldest son.

"LET ME GUESS. You have bottles on order for me that hang from the rearview mirror so I can be fed intravenously in the car."

"It's almost 8 o'clock," said Monday morning choir practice. "We'll be late if we don't hurry, Mom."

"What you mean is that you'll be late if I don't hurry," I corrected.

"Remember, children," said spouse, "mother is not a morning person."

"HOW WOULD YOU like it if the highlight of your day was having the gas station attendant tell you how much he liked the job you did wiring a coat hanger in for a car aerial?"

"Maybe we can get you a new one for Mother's Day," chirped my 7-year-old. Bless his heart. I'm sure he will grow up to be a man who buys his wife a new ironing board cover for her birthday.