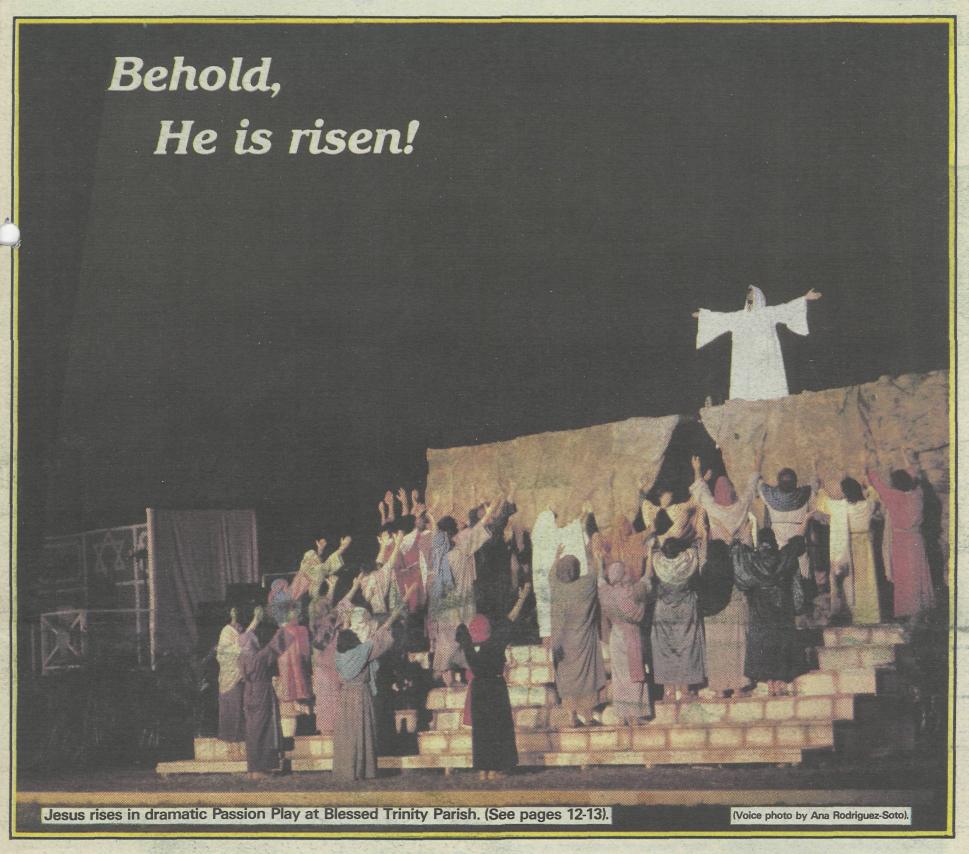
not competing with local churches — survey Page 5

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Catholic Archdiocese of Miami

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Friday, April 20, 1984



Pope: Holy week links sacraments



Pope greets handicapped after Mass in Audience Hall. (NC photo)

VATICAN CITY (NC)—The Holy Week liturgies show the link between the sacraments of penance and the Eucharist, said Pope John Paul II during his Holy Week general audience April 18 in St. Peter's Square.

"The great liturgical events of these days direct our attention to the victory of Christ over sin and death, and to the two great sacraments which mediate this mystery of grace to us, namely the Eucharist and the sacrament of penance," the pope said.

"There is a close link between these sacraments," he added. "The sacrament of penance prepares us to receive the Eucharist with a pure heart; and in the eucharistic sacrifice we celebrate the cross and Resurrection of our redeemer, who has conquered sin and opened for us the gates of eternal life. Penance and the Eucharist complement each other in our christian lives."

During the audience, the pope spoke in several languages, evoking cheers and flag-waving from representatives of each nation as they heard their native tongue. His words in Polish were acknowledged by a group of students who raised crucifixes, a reminder of the struggle between the government and church authorities over the government's insistence that crucifixes be removed from public schools.

More than 35,000 persons, including a group of blind pilgrims from Japan, were among those who cheered the pope.

U.S. groups included a national pilgrimage from Our Sunday Visitor magazine, and groups from Delaware, Florida, Georgia, Illinois, Massachusetts, Minnesota, Virginia, Utah and Washington.

The pope had special greetings for the young people in the crowd and recalled their participation in the April 11-15 Holy Year events for youths.

"With the joy of your life and the enthusiasm for your faith," the pope said, "you have carried to Rome from every part of the world, the testimony of your faith."

Lightning may have created Shroud of Turin image

By Sister Mary Ann Walsh

VATICAN CITY (NC) — Giovanni Battista Judica-Cordiglia, an Italian scientist, has performed experiments which he says explain how the image of a man, believed to be Jesus Christ, could have been created on the Shroud of Turin by lighting.

L'Osservatore Romano, the Vatican daily newspaper, reported his theories April 11.

Judica-Cordiglia said that he believes a lightning bolt struck the burial cloth creating a negative photographic image 2,000 years ago.

JUDICA-CORDIGLIA SAID that he has conducted experiments with electricity to recreate what he believes were the conditions which caused the image of a man to be imprinted on the 14-foot piece of linen believed by many Christians to be the shroud in which the body of the crucified Christ was wrapped.

A lightning bolt striking the shrouded body of Christ could have caused the linen to react like photographic paper and to remain imprinted with a negative image, he The scientists added that the oils and creams used to anoint the dead body could have helped to create the image by changing the chemistry of the linen cloth.

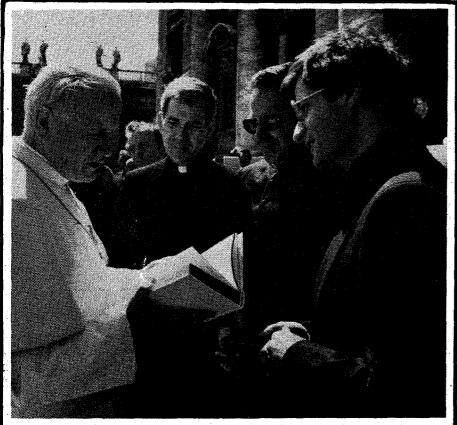
To recreate the conditions in his laboratory, Judica-Cordiglia used 90,000 volts of electricity to create the image of an anointed and linenwrapped human hand on a piece of cloth

SCIENTISTS FOR CENTURIES have argued about how an image of a man was imprinted on the shroud. The image shows marks on the body

where Scripture says that Christ was wounded during his crucifixion.

Many scientists have conducted experiments which they have said prove that the brown cloth dates from the time of Christ and came from the region of the Holy Land where Christ lived. They have added that it is impossible scientifically to prove whose image is on the cloth.

The shroud was brought to Europe in the Middle Ages and was the property of Italy's now-exiled royal family, who housed the shroud in the cathedral of Turin, Italy.



POPE'S GIFT — Pope John Paul II talks with officials of the Canon Law Society of America in St. Peter's Square as they present him with a specially bound copy of the English-Latin edition of the new Code of Canon Law prepared by the society. (NC photo by Arturo Mari).

Atheist O'Hair rejects porn king's empire

AUSTIN, Texas (RNS) — Atheist leader Madalyn Murray O'Hair and Hustler magazine publisher Larry Flynt share images of themselves as opponents of censorship and champions of the First Amendment. But Mrs. O'Hair says that's not enough for her to accept Mr. Flynt's offer of his magazine empire as a contribution. Mrs. O'Hair and her son, Jon Murray, said they rejected Mr. Flynt's offer to donate his magazine enterprise to her American Atheist Center because "our choice is to fight religion instead of proliferating the pornography."

USCC intervenes in trial of priests

WASHINGTON (NC) — A Filipino Bishop has thanked the U.S. Catholic Conference for urging a speedy trial of three priests in the Philippines facing murder charges. "It is because of continuing pressure from various national and international groups like your conference" that the trial is now proceding, said Bishop Antonio Y. Fortich of Bacolod, Philippines. Bacolod is the diocese where the three priests work. Church leaders in the Philippines have defended the priests and six lay workers accused in the same case. The trial had opened in May 1983 but had been recessed for months when Msgr. Daniel Hoye, USCC general secretary, wrote to U.S. Secretary of State George Shultz urging the United States to press the Philippine government on "flagrant abuses" of human rights.

News at a Glance

Abp. Roach dreams of church unity

ST. PAUL, Minn. (NC) — Archbishop John R. Roach of St. Paul-Minneapolis said that men in positions of authority in the church must learn to listen to women's "voice of pain." Speaking at a conference on "Church: Women and Men Relating," the archbishop said he dreams of the day when Catholics no longer think of themselves as male and female, but as members of the body of Christ. Archbishop Roach said the conference in St. Paul was "significant," but he said he was disappointed that conference organizers had refused to schedule a Mass as part of the event "because it is male-centered." Instead, a paraliturgical service was led by Sister of Charity Fran Donnelly, president of the archdiocesan Sisters' Council.

Set 'norms of conduct' says Cardinal Krol

PHILADELPHIA (NC) — The church's teaching authority "is the only criterion" for what is true and complete doctrine, Cardinal John Krol of Philadelphia told a Catholic United for the Faith group. It belongs to the church's teaching role to set "norms of conduct," the cardinal said. Without such authoritative norms, he said, the "individual conscience," left to its own devices, would have no sure guide to its obligations. Cardinal Krol rejected what he called a tendency among Catholics today "to suspect, disregard or even reject" church teaching authority. "Objective authority" and obedience to it are what distinguish revealed religion from natural religion.

Richmond Catholics respond to poll

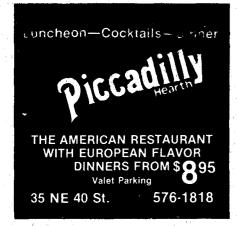
RICHMOND, Va. (NC) — Only 30 percent of Catholic survey respondents in the Richmond Diocese agreed with their bishop's stand against nuclear weapons. Forty percent disagreed and the rest expressed no opinion. Bishop Walter F. Sullivan of Richmond, an outspoken opponent of nuclear deterrence, commissioned the mail poll of Catholic views last summer and released the results at the end of March. Nearly half of the people who answered the 88-question survey favored the involvement of the U.S. bishops in nuclear war and peace issues, while 38 percent thought the bishops should be involved less or not at all in such issues.

Confession is road to conversion

VATICAN CITY (NC) — Confession is an important means to conversion, said Pope John Paul II during his weekly general audience in St. Peter's Square. Speaking to more than 60,000 people who stood in the rain, the Pope said that while people do not have to rely solely on confession for the forgiveness of venial sins, they still should go to confession often because "the fruitful reception of sacramental confession offers us the grace of conversion, helps us to grow in humble awareness of our need for pardon, and brings us to a greater trust in God, who is rich in mercy."

Priest says jail term helped him

CAPE TOWN, South Africa (NC) — "I can only thank God I was unjustly imprisoned. My arrest and subsequent detention was good for my spiritual growth," wrote Father Smangaliso Mkhatshwa in a letter to church officials who supported him during his four-month imprisonment. The 48-year-old Father Mkhatshwa, secretary general of the Southern African Catholic Bishops' Conference, was arrested last Oct. 30 and subsequently charged with subversion and inciting to riot. He was acquitted March 8 and has resumed his conference duties.



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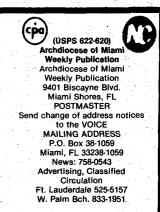
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Archbishop Edward A. McCarthy

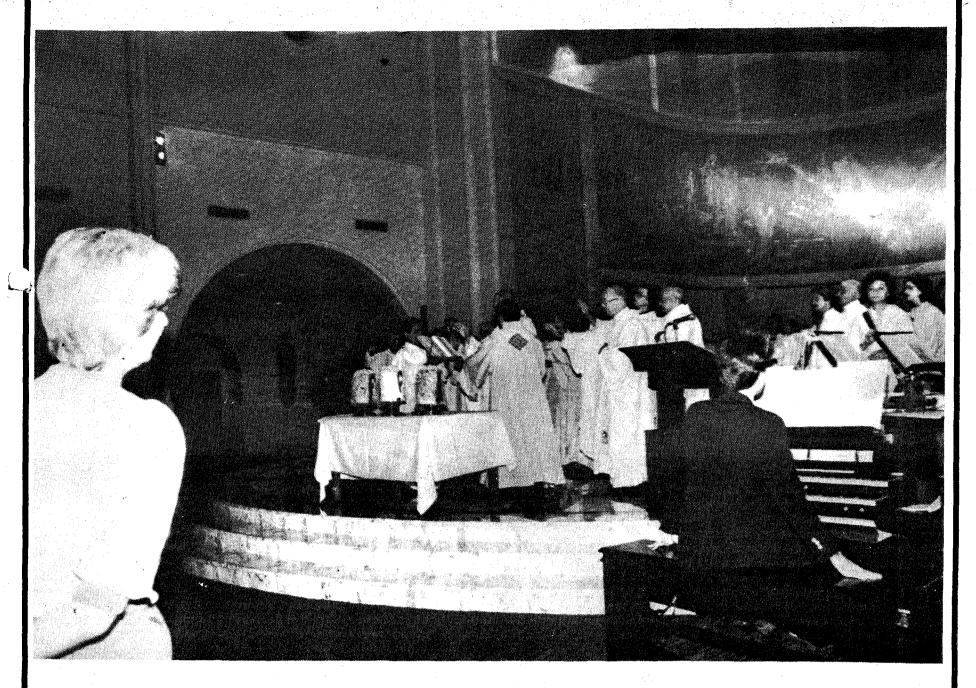
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The Chrism Mass



Archbishop and priests concelebrate Chrism Mass, blessing of Holy Oils. (Voice photo by Araceli Cantero)

Pray intensely, Archbishop says

By Prentice Browning Voice Staff Writer

Archbishop McCarthy advised several hundred priests Monday night at St. Mary Cathedral to enrich their personal prayer lives at the annual Chrism Mass for the renewal of priestly vows.

"My concern is that while reciting words for or with others we may fail to be enriched personally," the Archbishop said before the blessing of the

Easter mass at Cathedral

Pontifical Easter Mass will be concelebrated by Archbishop Edward A. McCarthy and priests of the Cathedral at 11 a.m. Easter Sunday, April 22 in St. Mary Cathedral, NW 75 Street and Second Avenue.

Music during the Mass will be sung by the Cathedral Choir accompanied by a brass ensemble. Selections will include Victimae Paschali by Vittoria, Cantate Domino by Pitoni; and the Regina Coeli by Lotti. Holy Oils.

The Mass was not only concelebrated by priests and bishops but the laity were encouraged to attend as part of a commitment to encourage lay involvement in the church.

EACH YEAR the Chrism Oils, used in baptisms, confirmations, dedications of churches and consecrations, are blessed at the Chrism Mass. The Archbishop blesses the oils stored in three large vessels by forming the sign of the cross and by blowing symbolically into the open vessel.

Several hundred priests were seated in the altar area of the cathedral, including silver jubilarians Bishop John Nevins and Bishop Agustin Roman and 22 jubilarian priests seated on the outer rows.

In his homily Archbishop McCarthy reminded the clergy how important it is to renew their own spiritual lives.

"It is so easy," he said, "especially when exhausted, to be distracted just to mouth words."

"There is a danger that our prayers

may not really be animated by a religious sentiment, but rather from force of habit, of doing our duty, of human respect.'

The Archbishop cautioned that such a lack of animation may transmit a spirit of indifference to the laity who could lose interest in the liturgy.

The Archbishop also spoke of the clergy's responsibility to increase the involvement of the laity in the church.

"We live in a day when more and more of the faithful are... zealous for commitment to share in our ministry. Yet many are embittered when... their offers to help (the pastor and the parish) are ignored or not recognized or frustrated."

The Archbishop concluded by asking the assembly to reflect on passages from the priestly ordination ceremony.

"Seek to bring the faithful together into a unified family and to lead them effectively, through Christ and in the Holy Spirit, to God the Father."



Archbishop McCarthy blesses Chrism Oils to be used in parishes.

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Youth 'exploited' by pop culture, ex-critic charges

BOSTON (NC)—American popculture is responsible for the "gross and greedy exploitation of American youth," said retired television critic Anthony LaCamera, who criticized the news media's "general failure" to scrutinize pop-culture as they do other issues.

The news media today "not only go along with trends like punk rock

"... the gross and greedy exploitation of American youth ... is a national scandal to which our media are not rendering adequate judgment."

or shock comedy; they play them up as attractions for those who succumb too easily to trends," LaCamera said at Boston College's 33rd annual Laetare Sunday breakfast.

"Ask certain media folk why they're not more critical of pop trends and they tell you: 'It's not our function to judge.' Goodness knows, they judge and take sides on just about everything else that goes on around us."

LA CAMERA, who was a television columnist-critic for the Boston Herald American for 30 years, called for "public indignation, in and out of the media, over what is taking place all around us."

"We are absolutely right to be in-

dignant about social injustices, poverty, stupid wars, nuclear build-up and our physical environment," he said. "But since we are supposed to be intelligent beings, the quality of our cultural and sociological environment is extremely important too.

"I feel sure that many of you react with me to the gross and greedy exploitation of American youth," he said. "This is a national scandal to which our media are not rendering adequate judgment."

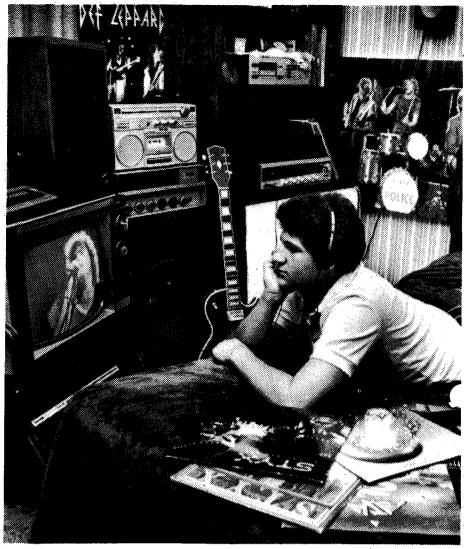
LaCamera said people should be concerned because pop culture "strikes the young at their most impressionable years, when the potential for learning, for appreciation, for discriminating should be developed and isn't."

THE NEWS media, he said, "wring their corporate hands over the deplorable decline in American education, over the spread of reading disabilities and over the decrease in SAT scores."

But, he added, they fail to see pop culture as one possible cause of these problems.

According to LaCamera, examples of exploitation can be found in current motion picture, music and cable television.

Teen-oriented movies, such as "Porky's," "Risky Business" and "Fast Times at Ridgemont High," "deal with such laughable situations as unashamed voyeurism, the eager ogling of the opposite sex, juvenile attempts at conquest and cheap gags,"



A tuned-in teenager watches a rock singer on a cable television program, surrounded by albums and pictures of current pop stars. Former critic Anthony LaCamera says pop culture "exploits" today's young people. (NC photo).

he said.

IN POP music "we have gone from the pelvic grindings of Elvis Presley to the boy-girl and transvestite images shrewdly being pushed by several current rock performers," he said.

"In music and in performance we encounter more frenetic sounds, wilder and dirtier lyrics, more hostility, greater violence, weirder exhibitionism, gratuitous rebelliousness, unlimited ugliness."

LaCamera also criticized cable television for it's "total package which includes the unedited, cheap, gross and sensation stuff repeated again and again," and for its comedy, which he called "hostile comedy, hate comedy, slob comedy, dirty comedy."

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'Electronic Church' wins few converts

By Tracy Early

NEW YORK (NC) — The "electronic church" does not take people away from local churches, and viewers continue to participate in and support financially their local congregations, said the authors of a study on religious television at a news conference April 16.

THE RESEARCHERS SAID the "electronic church" wins few new converts and its national audience of 13.3 million people is smaller than often estimated.

By "electronic church," the researchers meant any religious program sponsored by a religious group.

The study was conducted by the Annenberg School of Communications at the University of Pennsylvania and the Gallup Organization. It was commissioned by the Ad Hoc Committee on Electronic Church research, a broad coalition of church and independent religious agencies including the U.S. Catholic Conference, the National Council of Churches and National Religious Broadcasters.

According to George Gerbner, dean of the Annenberg School, the sutdy is not intended to tell churches what decisions to make regarding religious broadcasting. Rather, he said, it describes the situation in which churches must determine what positions they will take.

The researchers said viewers of religious television do not reduce sup-

port for their churches. Their conclusion is based on a national survey conducted in the spring of 1983 in which 954 viewers of religious broadcasting and 1,049 non-viewers were interviewed.

"RELIGIOUS PROGRAM au-

'The audience for religious programming is... somewhat older, lower in education, more conservative, more fundamentalist...'

diences find no conflict between syndicated religious television programs and more traditional forms of worship," says the report summary. "They see them as complementary and mutually reinforcing activities rather than as substitutes for one another."

The audience for religious programming is "what religious audiences have always been! Somewhat older, lower in education and income, more conservative, more 'fundamentalist' and more likely to live in rual areas and in the South and Midwest than those who do not watch religious programs," the surveyors found.

Viewers of religious programming are dissatisfied with the "prevailing

moral climate, which comes through on general television, and look for content they do not find elsewhere in television, the research summary says.

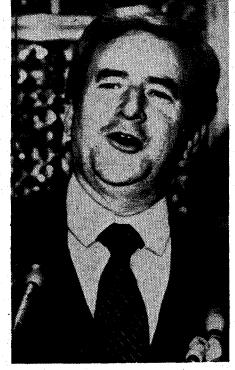
Gerbner said the real competition of the churches was not the "electronic church" but general television. Those who are heavy viewers find in it a substitute for what others in the same demographic categories tend to find in church, he suggested.

The researchers also analyzed the content of 101 national and local religious programs broadcast in Philadelphia and Atlanta over a three-week period in 1982. It compared two basic groups, those sponsored by independent "television ministries" and those sponsored by main-line churches.

GERBNER SAID the two groups of programs had many similarities, touching upon politics with about the same frequency, focusing alike on behavioral problems and mentioning theology only rarely.

A main difference, he said, was that the independently sponsored programs, generally nationally syndicated, had higher technical sophistication and appealed more often for gifts.

Richard Hirsch, secretary of the U.S. Catholic Conference Department of Communication and chairman of the electronic church research committee, said Catholic participants would not be able to draw conclu-



Rev. Jerry Falwell, one of the most controversial voices heard on 'the electronic church.'

sions from the study until they had more time for reflection.

He noted that the Catholic Church has created a satellite network, but he said it does not consider itself in competition with commercial television.

PAULIST FATHER John Geaney, president of Unda-USA, a national Catholic broadcasters' organization, said the study confirmed that the type of evangelical programs sponsored by Protestant independent broadcasters did not reach those outside the church or those alienated from it. They basically "will save the saved," he said.

Ministries such as broadcasting Mass for shut-ins are valid, he said, but to reach the unchurched a "pre-evangelism" form of broadcast, focusing on general questions of human concern, is needed.





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Catholic League launches drive

By William Bole Religious News Service

WASHINGTON (RNS)—The nation's only Catholic anti-defamation group, which is having trouble holding the interest of Catholics, has begun a drive to boost its membership rolls, says an official of the group.

The Catholic League for Religious and Civil Rights, an independent body founded 11 years ago, says it will conduct media tours over the next year to warn about what it calls a "new wave" of anti-Catholicism in America.

But Michael Schwartz, who is representing the League on a tour of

The league is distressed by an increase in 'all of the various types of anti-Catholicism' in the past year.

major cities, said the campaign is "basically" a response to problems with the group's "internal growth."

Membership in the Milwaukeebased organization has "fluctuated between 25,000 and 30,000 in the past few years, and that's not good for a young organization like ours," said Schwartz, who is public-affairs director of the league.

Asked to account for the lack of interest in the group, an imitator of the Anti-Defamation League of B'nai B'rith, he said, "The obvious reason is that so many Catholics have never heard of us."

But, in response to a question, Schwartz said another reason is that many Catholics are also "skeptical" about whether prejudice is still a Catholic problem.

"They want us to prove it to them. And we think we can," he said.

THE CAMPAIGN will consist of newspaper and broadcast interviews in major cities, said Schwartz, whose organization retained a public-relations firm to develop a press package that it calls "Anti-Catholicism: America's Hidden Hostility."

The League's media effort will focus on the secular news media because "Catholic media don't reach



SMILE IN BLOOM — Charlotte Stokes, 9, displays her daffodils and a smile as fresh and pretty as her flowers as she tries to attract customers to her family's flower stand at a shopping center in Williamsburg, Va. Her family has 8,000 more daffodils growing on their farm, just in case she sells out. (NC photo from UPI)

all of the Catholics," he said.

Although stagnating membership is one reason for the latest effort, Schwartz said the League is also distressed by what it considers a significant increase in "all of the various types of anti-Catholicism" in the past year.

As examples, he cited attacks upon the Catholic Church by popular Protestant television preacher Jimmy Swaggart, as well as a governmentsupported art exhibit in Chicago depicting the Virgin Mary on a toilet seat and the crucified Christ with the head of a pig.

IN RADIO talk shows here, Schwartz also cited unsigned billboard posters which have appeared in at least 50 cities naming the

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Vatican as owner of the nation's three major television networks. (The signs have appeared also in the South Florida area).

A recent New York Times editorial suggesting that newly-installed Archbishop John O'Connor was anti-Semitic for comparing abortion to the Nazi holocaust, and a front-page Times article which reported "rumors" that the Vatican helped hide Nazi oficials in World War II were also cited in information being circulated by the League.

Also distressing to the League has been the "adamant" refusal of Sen. Ernest Hollings (D-S.C.) to apologize for a statement he made on the Senate floor last November, Schwartz said. Hollings excoriated Catholic bishops "running around like children" seeking votes for tuition-tax-credits legislation.

"He's apologized to every other group he's offended with his bigoted remarks, but we're still waiting," said Schwartz. He was alluding to public apologies Sen. Hollings has made to Jews for calling Sen. Howard Metzenbaum (D-Ohio) "the senator from B'nai B'rith" and to Hispanics for calling Hispanic workers in Sen. Alan Cranston's (D-Calif.) presidential campaign "wetbacks."

Schwartz said the League was worried not so much by these and other incidents as by "indifference" toward them by the public and the parties involved.

At the same time, he cited "positive" signs over the past year in regard to hostility toward Catholics. The debate over sending a United States ambassador to the Vatican yielded "surprisingly" little anti-Catholic sentiment, he noted.

And celebrations surrounding the 500th anniversary of the birth of Martin Luther also marked a "maturing of the relationship" between Protestants and Catholics, he said.

In addition, he said, expressions of anti-Catholicism by "secular liberals" has declined in recent years.

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Vatican vetoes adult catechism

'Christ Among Us,' in use since 1967, to be removed from circulation

By Cindy Wooden **NC News Service**

Paulist Press has halted circulation of its popular adult catechsim, "Christ Among Us," at the request of the Vatican's doctrinal congregation.

The action was taken, Paulist said, because the Vatican congregation had found the book "not suitable as a catechetical text."

A Paulist Press statement said the book would not be revised and reissued because the doctrinal congregation had determined that even with "substantial corrections" it would still not be suitable.

THE BOOK, first published in 1967 and revised three times since, most recently in 1981, has been used widely in classes for people inquiring about Catholic faith and practices.

Catholics United for the Faith has objected to sections of the book dealing with contraception, conscience, Mary, angels, original sin and Christology.

Some 1.6 million copies have been sold, including 166,000 in 1983, Paulist Press said.

The book was written by Anthony T. Wilhelm, a Paulist who left the priesthood in 1975.

In its statement, Paulist said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, had asked in a Feb. 28 letter that the book be withdrawn from circulation.

The letter went to Archbishop Peter L. Gerety of Newark, N.J., whose imprimatur appears in the book's most recent edition. Paulist Press is headquartered in Ramsey, N.J., in the Newark Archdiocese.

THE IMPRIMATUR is an official declaration that a book is free of doctrinal or moral error, but does not imply that the person giving the imprimatur agrees with the contents. opinions or statements in the book.

Archbishop Gerety said in a brief statement he was immediately removing his imprimatur from "Christ Among Us" and had informed Paulist Press of his action.

In its statement, Paulist Press said it had informed Cardinal Ratzinger broad spectrum of people over a

of the withdrawal of the book from circulation "and is requesting clarifications of the congregation's decision."

gation told NC News in Rome that the removal of the imprimatur from "Christ Among Us" was not an accusation of heresy against the book but a statement of the book's unsuitability in the critical and sensitive area of catechetics.

The source noted that current church legislation requires an imprimatur only for books that are used for catechetics and religious education programs and that such texts must conform to a high standard of excellence in presenting Catholic doctrine clearly.

IN A TELEPHONE interview with NC News, Paulist Press Publisher Father Kevin A. Lynch said the doctrinal congregation "had criticisms" of the book in the past.

Several corrections were made in the 1981 revised edition of the book. Father Lynch said. The corrections dealt with sections of the book on "conscience, sexual ethics and original sin."

According to the Paulist Press statement, the book was revised each time "to bring its contents up to date with new post-Vatican II official church statements and the writings of respected theologians."

"The revisions also reflected new questions which teachers and inquirers were asking about Scripture, theology, church discipline and practices," Paulist said.

FATHER LYNCH said that over the 17-year lifespan of the book, Paulist Press had received few criticisms from people in the United

But he also noted that Catholics United for the Faith, a group of doctrinally conservative Catholics, has been vocal in its criticism of the book.

He said a supplement against the book written by CUF was published in autumn of 1982 in The Wanderer, a national lay-edited newspaper published in St. Paul, Minn.

The source at the Vatican's doctrinal congregation said the length of time which the congregation took to rule on the book after it first was published in 1967 was an indication of the congregation's thoroughness. The source also said complaints

about the book had come from a

number of years.

JAMES Likoudis, vice president of CUF, said that the Vatican congregation's decision was a "marvelous vindication of the sense of the faith the laity has had."

He said that CUF, as a lay organization, led the protest against the book and had informed the Vatican of its concerns.

CUF specifically objected to sections of the book dealing with contraception, conscience, Mary, angels, original sin and Christology,

Likoudis said. The book "is simply filled with distortions on Catholic doctrine."

Before the book was withdrawn, Father John Dietzen, a columnist and author of "The New Question Box," had recommended it to his readers.

Christ Among Us," he said, "treats all the major areas of Catholic liturgy, belief and practices concisely yet with enough explanation and background to satisfy any adult Catholic wanting to review the fundamentals of his faith."

-Author sees nodoctrinal problems

By NC News Service

A leading critic of the adult catechism "Christ Among Us" and the book's author disagree over whether the book adequately represents the Catholic faith.

The catechism, published by Paulist Press but withdrawn from circulation at the request of the Vatican, "distorts Catholic teaching," said James Likoudis, vice president of Catholics United for the Faith, a group of doctrinally conservative Catholics who had taken their criticisms of the book to Rome.

Anthony T. Wilhelm, a former Paulist priest who wrote the original version of the book in 1967, and its three revisions, said he still sees "no doctrinal problems" with the catechism.

Paulist Press announced that the book has been withdrawn at the request of the Vatican Congregation for the Doctrine of the Faith and that the book's imprimatur has been removed.

THE CONGREGATION'S action is "hard to understand," Wilhelm said in a telephone interview from Berkeley, Ca., where he is a marriage counselor, author and lecturer. "I'm a little numb yet."

Wilhelm said he had difficulty understanding the Vatican decision on the book, in part because "a couple of years ago some things came up and we made changes" on sections dealing with conscience, sexual ethics and original sin. The changes brought the sections into line with the congregation's requests, he said.

The book quotes from documents of the Second Vatican Council, post-conciliar documents and noted theologians, he said. "If anything, it's not far out."

But Likoudis, in a separate telephone interview from Buffalo, NY, said the book "was very defective" concerning the church's teaching on contraception, conscience, Mary, original sin, and sexual ethics.

The book, Likoudis said, "casts into doubt the reality of the Blessed Virgin being really a virgin, casts into doubt the existence of angels, distorts Catholic teaching on original sin."

"CHRIST Among Us" said that the existence of angels and devils does not "seem to be a part of the strictly dogmatic teaching of the church. The numbers and varieties which are mentioned may well be mythological exaggerations."

Concerning the story of Adam and Eve, the book said, "The biblical story of human origins has been interpreted until relatively recently as meaning one original couple (monogenism). Many current biblical scholars take a broader view and point out that monogenism is not necessarily part of God's revelation."

The virginity of Mary, the book said, "should be seen as more than mere physical inviolability. For many today whether Mary is or is not physically a virgin is of small consequence; they see her virginity as symbolizing something far greater, her profound attitude of total openness to God alone..."

LUTHERAN BISHOP SAYS:

Catholics, Lutherans not ready for full unity

WASHINGTON (NC)—Lutherans and Catholics are not ready to move toward full unity, and part of the reason is that "the present Roman offialdom is not there yet," according to presiding Bishop David W. Preus of the American Lutheran Church.

Bishop Preus, speaking at a breakfast in Washington sponsored by the Lutheran Council's office for governmental affairs, said that instead of moving toward consensus in some areas with Lutherans, the Catholic Church is "going back the other way" on issues on which the two churches disagree, such as the ordination of women and a celibate

ministry.

He said after the breakfast that on these issues, which he called "partially doctrinal, partially not," Pope John Paul II has "shown his conservative stripes."

IN SUCH areas "a moderating pope could give some encouragement at least. Instead he's slammed the door and taken a conservative line.' Bishop Preus said.

Although Pope John Paul's preaching at a Lutheran church in Rome last December was one of several "marvelous acts of unity," Bishop Preus said the Pope "is sort

of working against himself" in efforts to achieve unity with Lutherans.

The Lutheran bishop said he was disappointed that the pope had not given any official status to recent dialogue developments, including the U.S. Lutheran-Roman Catholic convergent agreement on justification, although he did praise the work of the dialogue teams.

BISHOP PREUS added that Lutherans also are not ready for full unity and that Lutheran churches have not taken action either on the dialogue results.

During a visit to the Vatican in December, 1982, the Lutheran bishop

said, he and the Pope discussed the idea of a joint "service of the Word" which would not include sharing of the Eucharist. The pope suggested to "try it out in one of the countries."

Last October, Catholic and Lutheran bishops in the United States agreed to study the possibility of such a service.

Lutherans, Bishop Preus said, have learned from an interim eucharistic sharing agreement with the Episcopal Church. "We can arrive at unity as brothers and sisters in Christ without doctrinal uniformity - without closing the last two doors in a 15-door room. We're in the same room."

Miami, Florida / THE VOICE / Friday, April 20, 1984 / PAGE 7

Jesus' rising is 'historical fact'

MINNEAPOLIS (RNS)—An Orthodox Jewish scholar tells in a new book why he believes that the Resurrection of Jesus was a historical fact.

The author, Pinchas Lapide, a New Testament specialist who lives and teaches in West Germany, as a practicing Jew does not, himself, believe in Jesus as the Messiah for Jews. But he does believe Jesus could be the Messiah of the Gentile church.

In the book, "The Resurrection of Jesus: A Jewish Perspective" (Augsburg), Lapide argues that the Easter event was "primarily and chiefly a Jewish faith experience."

And he says the resurrection can be proved or refuted only from Jewish sources "since the Nazarene, both in his lifetime and after Good Friday, has ministered only within his homeland and his people Israel."

THREE U.S. religious scholars have hailed the Lapide work, which was first published in German in 1977, as an important contribution to the Jewish-Christian dialogue.

"It is a miracle that after 2,000 years of constant bitterness and alienation, a Jew could write such a book," says Dr. Irving Greenberg, director of the National Jewish Resource Center in New York.

Lapide, Greenberg says, "has offered a trenchant and moving argument that Christianity brought God's covenant with Israel to the Gentiles without undermining or completing the Jewish hope for total redemption and that this accomplishment could not be based on a fraud, a fabrication or a fantasy..."

Dr. Albert C. Outler, a United Methodist theologian in Dallas, calls the book "provocative" and says it is a major contribution on at least three levels: "its illumination of the Jewish perspective on resurrection, its critique of Christian demythologizings of the Resurrection of Jesus (and) its refocusing of the crucial issue of kinship and alienation between Jews and Christians."

Dr. Carl E. Braaten, a Chicago Lutheran theologian, in an introduction to the book, writes that Dr. Lapide "uses historical arguments both to break down the walls of separation (between Jews and Christians) and to build bridges of better mutual understanding."

"Where better to begin," Braaten asks, "than with the very Jew whom Christians call their Lord and Savior?

What better strategy than to portray Jesus of Nazareth ever a loyal son of Israel, with deep roots in the faith of his people? Jesus of Nazareth, and no one else, can serve as a bond of union between Jews and Christians, in spite of their different perspectives of faith..."

IN HIS BOOK, Lapide notes that the Hebrew Bible reports the resurrections or resuscitations of several individuals and later Judaism came to written by men "who are deeply convinced that this miserable dying of the Nazarene neither was nor is the last word of God — that his exit from this world became the entrance into blessedness."

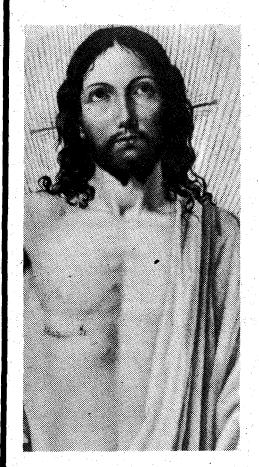
Lapide says the explanation of the resurrection as a vision or hallucination could not explain the revolutionary transformation that followed the Easter event.

"For a sect or school or an order,

how much unfounded confidence and faith in the future is needed in order to bring Jewish children winto the world since 1945?

"THUS THE cause of Jesus is basically the cause of Israel. Both the doctrine and the suffering, the faith-experience of God, the survival after martyrdom, and the eternal life for which we hope. Here I see the uniqueness of the basic meaning of that salvation event on Passover-Easter

Scientists say they knowexact date of crucifixion



LONDON (NC)—Two Oxford University scientists say they have pinpointed the date of the crucifixion of Christ as April 3, in the year 33.

Colin J. Humphreys and W.G. Waddington, who published their findings in the British science magazine *Nature*, said they based their conclusion on astronomical calculations and biblical and historical references.

They said they were able to reconstruct the Jewish calendar at the time and to date a lunar eclipse which the Bible and other historical sources suggest followed the crucifixion.

THEIR ARGUMENT is based on reports of the moon turning blood red — as in Peter's citation in Acts of the Apostles 2:20 of Joel's prophecy that "the sun shall be turned to darkness and the moon to blood"— as having been fulfilled.

By a process of elimination the scientists concluded that the only date during the rule of Pontius Pilate on which a lunar eclipse coincided with the Passover and the day before the Sabbath was A.D. 33.

The only certainty in the past about the date of Christ's crucifixion was that it occurred during the time that Pontius Pilate was Roman procurator of Judaea, between A.D. 26 and A.D. 36, the scientists said.

THEY NOTED that the Gospels record that Jesus died a few hours before the beginning of the Jewish Sabbath — nightfall on a Friday.

Humphreys and Waddington said that Passover time was exactly specified in the official calendar used by the priests of the temple and that lambs were slaughtered between 3 p.m. and 5 p.m. on the 14th day of the Jewish month Nisan, which would be March-April in the modern Western calendar.

The scientists calculated that "Jesus died at the same time as the Passover lambs were slain. This is consistent with many New Testament statements such as 'Christ our Passover is sacrificed for us,'" they wrote.

believe in a future, generalized resurrection of believers, which became a tenet of Jewish Orthodoxy.

The author says the "best proof" for solid faith in the resurrection is "probably the realistic way in which the two oldest Gospels describe the painful death and Jesus' cry of despair on the cross."

He suggests that the New Testament account could only have been

perhaps a single vision would have been sufficient — but not for a world religion which was able to conquer the Occident thanks to the Easter faith," he writes.

LAPIDE takes issue with some modern Christian theologians who "are ashamed of the material facticity of the resurrection. Their varying attempts at dehistoricizing the Easter experience which give the lie to all four evangelists are simply not understandable to me in any other way..."

"As a faithful Jew," Lapide says he "cannot explain a historical development which despite many errors and much confusion has carried the central message of Israel from Jerusalem into the world of the nations, as the result of blind happenstance, or human error, or a materialistic determinism — although all these factors possibly may have helped advance the divine plan of salvation.

"The experience of the resurrection as the foundation act of the church which has carried the faith in the God of Israel into the whole Western world must belong to God's plan of salvation..."

"Without the Resurrection of Jesus, after Golgotha, there would not have been any Christianity — just as Auschwitz without the successive new foundation of Israel could have meant the end of the Jewish people. For what Christian can ever know

Sunday in Jerusalem."

Lapide emphasizes that he is "not striving for any kind of syncretism between Judaism and Christianity."

"On the other hand," he concludes, "a dialogue between Jews and Christians can be carried on seriously only if the Jewish partner also starts out with the assumption that Christianity is a faith fellowship desired by God which concerns him 'for God's

The experience of resurrection as the foundation act of the church which has carried the faith in the God of Israel into the whole Western world must belong to God's plan of salvation...'

-Dr. Pinchas Lapide

sake, even if he does not see in it a way which he himself can or must go.

"Two faiths such as Judaism and Christianity, which have a common origin and hope for a common messianic goal, should devote their dialogue not only to the polite contact at the edges and to the removal of the tensions of the past, but should seek contact from center to center."

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IFYOUR CHILD WERE STARVING,



MOUID BEGIOO.

On a Caribbean island, set back from the road where you would never see it, there's a small cardboard roof hung from some poles. A ten year old girl named Charlotte lives here. She has no parents and no family. Sometimes she gets food down at the church. Sometimes she gets food from an orphanage. Sometimes, she doesn't eat. Her only hope is the children's home where she would have a bed, food, a place to learn and people who care. But they do not have the eighteen dollars a month that it would cost to take her in.

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Interesting facts on vocations



By Dick Dowd

Everybody concerned with the future of the church, from Pope to parent, will be interested in the latest

Our future Priests need your help

Dear Friends in Christ:

The Church in South Florida is growing rapidly. We are all aware of the critical need for more priests to serve our Catholic people in South Florida. Our population is increasing rapidly but the number of priests is not increasing proportionately. To help meet the need for more priests, the Archdiocese of Miami has its own College Seminary of St. John Vianney in Miami and also has a large share in the funding of the Regional Seminary of St. Vincent in Boynton Beach.

The Burse Fund of the Archdiocese assists in the training of young men for the priesthood at these Seminaries.

A Parish Burse is an investment in the future of the Church in South Florida. By means of the Parish Burse an investment of \$50,000 is made, for which the interest alone is used to educate a seminarian for the years of his seminary formation.

Such a Burse is perpetual; as soon as one seminarian is ordained, another is educated through the interest of the Burse. It takes many contributions to establish a full Parish Burse of \$50,000. Many people have contributed toward their Parish Burse by donations to this Annual Appeal and also by bequests in their Will.

The Annual Parish Burse Collection will be held Sunday, April 29, 1984. I encourage your continued generosity to this important Appeal for the future of the Church.

Thanking you on behalf of our future priests and asking God to bless you and your loved ones, I am

Sincerely yours in Christ, Edward A. McCarthy Archbishop of Miami seminary enrollment figures gathered by the Center for Applied Research in the Apostolate (CARA).

Like the Dow-Jones stock averages for the economy, these numbers are the best gauge we have of the church's institutional health. They tell us how many men are willing, to-day, to give their lives to its mission. CARA has been keeping statistics on church activities since its founding in Washington, DC in 1964.

Some of the news is good. As of 1984 we have over 12,000 seminarians almost evenly divided with about 1 / 3 in high schools, 1 / 3 in colleges, and 1 / 3 in graduate theology programs.

Over all there was a 3 percent increase in students in the 58 theology schools, from 4,109 to 4,224. These are the men on the threshold of priesthood, some already ordained deacons. Many these days, are older than the 22-to-26-year-olds of former years.

There was an increase in college seminarians too, from 3,499 to 3,530, not quite 1 percent. Some are studying at a Catholic or community college while living in a house of formation. Others are in all-seminary surroundings.

But what of the high school seminarians, boys from 13 to 18? Their numbers are down 6 percent from 4,039 in 1983 to 3,807 in 1984. These are the boys learning algebra and history, religion and social science and how to begin to live a life of prayer in community.

Is the decline a sign of the times, perhaps? An indictment of America's young men who no longer seem willing to make an early commitment to the Lord.

As it turns out, most dioceses and religious orders, the statistics show, have given up on the new teenager—at least as far as seriously accepting him as a candidate for the priesthood is concerned.

So concludes Fr. Adrian Fuerst, OSB, who writes: "The major reason for the decline in high school enrollment was the closing of six seminary high schools in 1983. The enrollment in most of the remaining 29 seminary high schools either remained relatively constant or increased." Since his report another has closed leaving only 28.

The high school seminary has both defenders and detractors.

The "close'em" crowd cites high costs both in money and personnel (priest-short dioceses have trouble finding men to staff and provide role models) as well as their conviction that the youngsters don't know their own minds anyway. Not enough will become priests, they say, and therefore seek older, more mature candidates only.

Others believe the gift of a vocation

is a tender seed that needs to be watched and encouraged from the beginning — especially in today's world with its fast pace and careless life styles. Some young men need the financial help and support diocese

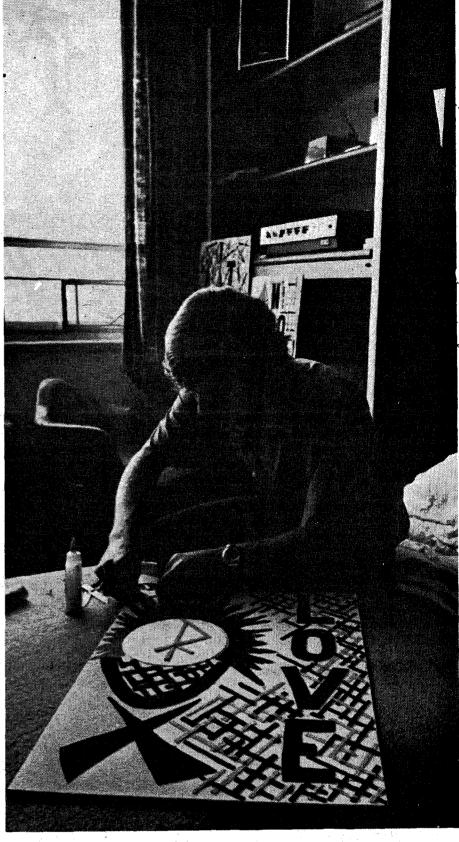
and religious orders can give. Vocations can be lost, they point out, and no one is going to deny God the right to call a 13-year-old if he wants to.

The high school seminary may also prove a boon for the minority seminarian helping adjust to a new and different culture at an early age. The professionals talk about the need

for both "multi-cultural formation" and "formation of all candidates to serve in multicultural ministries." We've lost a lot of minority students in seminaries precisely because of the cultural adjustment, I've been told.

You did know all those places had high school seminaries, didn't you? If not, you can get all the facts in your own copy of the 1984 CARA Seminary directory for \$19 from Fr. Adrian, CARA, P.O. Box 29150, Washington, DC 20017.

The writer is editor of Crux of the News, a digest published by Gabriel Press, Albany, N.Y.)



Current seminarians in Archdiocese of Miami

Following is a list of seminarians and the parishes they came from, now attending the seminaries for the Archdiocese of Miami:

ST. JOHN VIANNEY COLLEGE SEMINARY, MIAMI

Alonso, Armando - St. Francis de Sales, Miami Beach; Brantone, Oscar - St. Francis de Sales, Miami Beach; Barret, Thomas - St. Ignatius Loyola, Palm Beach Garden; Lachance, Eric - St. Ignatius Loyola, Palm Beach Garden; Bineff, Mar - St. John The Apostle, Hialeah; Fernandez, Guillermo - St. John The Apostle, Hialeah; Kudlo, Frank - St. John The Apostle, Hialeah; Celio, Victor - Holy Cross, Dover, Delaware; Cunn-

ingham, John - Our Lady of Lourdes, Boca Raton; Dayton, Scott - St. Louis, Miami; Eskreis, Ronald - St. Louis, Miami; Fuchs, Peter - St. Rose of Lima, Miami Shores; Gillis, Thomas, - Holy Family, North Miami; Kavanaugh, Dan - Our Lady of the Holy Rosary; Lamm, James - St. Luke, Lake Worth; Leon, Jesus - Our Lady of Divine Providence; Mahon, Thomas - Visitation, Miami; Marban, Tony - St. Raymond, Miami; Scalia, Theodore - St. Francis of Assisi, Riviera Beach; Souckar,

Michael - St. Anthony, Ft. Lauderdale; Vega, Frank - St. Cecilia, Hialeah Gardens, Hialeah.

ST. VINCENT DE PAUL REGIONAL SEMINARY, BOYNTON BEACH

Angulo, Raul - Mother of Christ; Brown, Guy - St. Rose of Lima; Callaghan, John - St. Bernard's, Sunrise; Castaneda, Oscar - St. Agatha, Miami; Cioffi, Alfred - St. Thomas The Apostle, Miami; Garcia, Rolando - St. Joachim, Miami; Cargiulo, Robert - Came from New York and before he was registered at St. Dominic, Miami; Isern, Pablo St. Brendan, Miami; MCGEE, Kevin, St. Boniface, Pembroke Pines; Malvey, James, Came from up-North; Vallee, Robert, Holy Family, North Miami; Munro, Donald, St. Joan of Arc, Boca

Raton; Perez, Alberto - Came from up north; Ryan, Patrick - Came from Ireland; Sanchez, Juan Luis - St. John Bosco, Miami; Solar, Richard - Came from up-north; Steele, George - Came from Orlando Diocese, Holy Name of Jesus in Orlando; Massi, Anthony, Came from up-north; Tschudi, Michael - St. Martin de Porres, Jensen Beach; Rivera, Luis - Came from up-north.

IN ROME WE HAVE THE FOLLOWING SEMINARIANS:

Dennison, Ricahrd - St. Brendan, Miami; O'Hala, Steven - Immaculate Conception, Southington; Reep, Christopher - Our Lady of the Lakes, Miami Lakes.

SINGLES INVITED

Event at Villanova designed to attract young unmarrieds

By Prent Browning Voice Staff Writer

There is an age group that is traditionally hard for the Church to reach: People who have left home but have not yet settled down with a family. Such people often leave the Church for several years.

Partly in response to this problem the Archdiocese is offering a special celebration of Singles Sunday on April 29th. At noon there will be a Mass celebrated by Bishop Agustin Roman at St. Thomas of Villanova University followed by a brunch for the participants.

This will be the first in a series of

events aimed at attracting single Catholics who are not involved in Catholic single groups.

The Archdiocese wants to "reach out to young adults and show them they're wanted," says Michael Galligan-Stierle who is director of both Campus and the new Single Adult Ministry at Villanova which is sponsoring the event along with the Catholic Alumni Club.

The Catholic Alumni Club, a singles club for Catholics who are free to marry in the Church and have a college degree or the equivalent in experience, centers its activities at Villanova. They have received active support from Villanova president Fr.

Patrick O'Neill who will be giving the homily at the Singles Mass. The club's next major event will be a dance at 8 p.m. May 5th at the Center for Continuing Education at Villanova.

Many do not join singles groups, says Galligan-Stierle because "they are not into commitments" and feel that there would be strings attached to group involvement.

"A lot of single adults not only don't join groups but they don't go to church," says Galligan-Stierle.

"We hope to have activities to begin to draw people back into the Church."

The ministry director says that

ministering to a large population of single people is "a brand new thing the Church is facing. There are an estimated 200,000 Catholics between the ages of 18-35 and only 5% have any association with the church," he says

Galligan - Stierle who is acting as a resource person for those who have started singles groups or who are thinking of starting singles groups, hopes to expand his young adult ministry in the future.

His goal is to have a staff on campus training young parish leaders in organizing groups and ministering to other youth.

HELP THE DESPERATE IN CARIBBEAN 'BACKYARD'

Food for Poor opens in Jamaica

Food For The Poor, a lay Catholic poverty organization based in Pompano Beach, has launched a new wing of the organization in Kingston, Jamaica.

Founded two years ago by busi-



Christopher Gibson is wheeled into Mass in the first wheelchair FFP sent to Jamaica, which has since been followed by more such donated items.

nessman Ferdinand Mahfood, the lay-run organization has grown rapidly, sending shipments of food, medical supplies and funds to the poor of the Caribbean, through Church missionaries there.

At ceremonies in Kingston, Archbishop Samuel Carter and Governor General Florizel Glasspole praised the project's expansion in Jamaica, though it has already been helping from its Pompano offices.

"Jamaica and other Caribbean islands are usually seen as glamour and tourists areas," said Mahfood, "but there is great poverty and ghettos which go unnoticed. The people of these areas and the few struggling missionaries there are in desperate need. That is why we need everyone's help, for these poor people right in our South Florida backyard."

Archbishop Edward McCarthy has praised Mahfood and given full support for Food For The Poor.

Mahfood an import/export dealer, experienced a spiritual conversion a few years ago and decided to dedicate his life to helping the poor, especially in the Caribbean with which he was so familiar because of his business



Meeting of the minds and hearts is symbolized by clasping of hands in Kingston, Jamaica, at ceremony launching Food For The Poor office there of the South Florida based lay Catholic organization. Kingston Archbishop Samuel Carter, S.J., Gov. Gen. Florizel Glasspole and FFP founder Ferdinand Mahfood shakd hands.

travels

Local priests and Sisters in the area gave Mahfood tours of the ghetto neighborhoods, shelters for the poor, church schools, clinics, prisons, leprosariums, senior citizens homes. He was so impressed with the missionaries' work, the respect the people—even the outlaws—gave them, and the dire poverty, that he launched

Food For The Poor, in cooperation with his brothers who are also business partners.

Their experitise in logistics, organization and shipping materials made FFP a great success and a Godsend to many of the missionaries there who say they often feel they are forgotten by the more fortunate fellow-Christians to the north. (Also see page 9)

Catholic cited as 'exceptional' teacher

By Marge Donohue Archdiocese Information Bureau Coordinator

A 25-year old teacher who as a high school student distinguished himself in youth activities of the Archdiocese of Miami has been cited as the "Mainstream Teacher of the Year" by the Council for Exceptional Children in recognition of his work and interest with learning-disabled pupils at Miami Central High school.

John Donohue, the son of Mr. and Mrs. John Donohue of St. James Parish, North Miami, is not only an anatomy and physiology instructor but also the athletic trainer for all sports at the inner-city school.

In honoring Donohue, one of 50 persons nominated for the annual award, the Council cited his accomp-

lishments with exceptional students assigned to regular classes.

"It is the mainstream teacher who takes the brunt of the work," said Roxanne Barr, Council president. "He has his large classes every day of the year and yet he accepts these children unilaterally."

THE YOUNG teacher, who just this year began teaching disabled children, has taken various courses to increase his effectiveness in and out of the classroom.

These include CPR, Psychology of Education at Florida International University, dealing with various learning styles and exceptionalities; and an inservice workshop dealing with disruptive students, giving insights and strategies to be utilized, including counseling problem students

and managing problem situations in the classroom.

According to Matthew V. Lawrence, Jr., principal, he "amplifies the perfect mainstream teacher, giving of himself both during and after school hours."

One of Donohue's eight exceptional students, Ralph Morales, who started out in Donohue's class with an F average, today is earning B's and C's.

"I can see his self-confidence building now," Donohue said. "Before, he would never even try. It's the effort that he's making now that makes the difference."

A former member of the Knights of Columbus' Columbian Squires from 1973 to 1977, Donohue was State Chief Squire and honored as State Squire of the Year in 1977. In addition, he was a member of the Youth Search Team of the Archdiocese.

At North Miami Senior High, from which he graduated in 1976, he was student government president and the recipient of the principal's award as the "outstanding graduating senior."

He was graduated from St. Thomas of Villanova University with a Bachelor of Arts degree in 1980 and while studying there was athletic trainer for the university's athletic dept. In 1982, he earned his Master's in Health and Physical Education at Western Michigan University.

He is an active member of the Marian Council, Knights of Columbus, North Miami, and he and his wife, Maria Terese, are the parents of a two-month old daughter.

The Passion of Our Lord

Text and photos by Ana Rodriguez-Soto

It was supposed to be only a family affair, a simple portrayal of the Passion of Jesus for and by parishioners of Blessed Trinity Church in Miami Springs.

But after more than 100 eager thespians signed up to act in the production, the life-long theater en-

thusiast who first conceived the idea saw "the hand of God."
In a short time, Father Wilfredo Pena, associate pastor, had turned his vision into a mammoth production, complete with live horses, professional lighting effects, realistic scenery, a Christ literally "rising" and five separate stages, including a bush-filled corner of the parish grounds which became the Garden of Gethsemani.

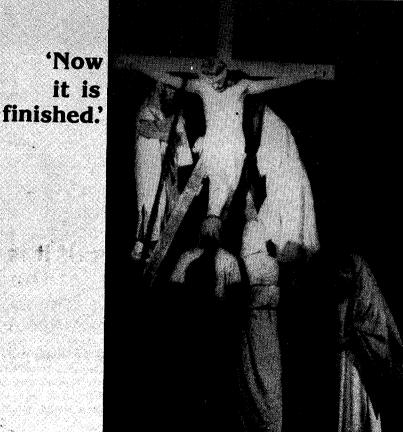
Along the six weeks of sporadic rehearsals, frenetic costume-sewing and fast-paced stage construction, the Passion Play became an evangelization experience for the more than 300 parishioners who participated, including the 167 amateur actors and actresses, most in their teens and early twen-

Also evangelized were the 2,800 people who crowded on to the parish grounds for the eight outdoor performances, in English and Spanish, presented during the first two weekends of this month. Will this first-ever production now become an annual tradition?

"I guess so," commented a pleased and awed Father Joseph Carney, pastor. "What else can we do with all these costumes and stages?" he joked.



'The soldiers then wove a crown of thorns and fixed it on his head.







poui



'And know with you a the end of





is is my blood, the blood of the covenant, to be red out on behalf of many for the forgiveness of sins.



w that I am always, until f the world. 'My Father, if it is possible, let this cup pass me by. Still, let it be as you would have it, not as I.'



'I tell you this: Soon you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.'

'It is you who say I am king. The reason I was born, the reason why I came into the world, is to testify to the truth. Anyone committed to the truth hears my voice



Marti, Florida / THE YOICE: Friday, April 20, 1984 / PAGE 13

Matter of Opinion

Prolifers not 'Christian' in attacking Barry U.

To the Editor:

I have been reflecting with sadness on the recent letters and demonstrations against Barry University by well-meaning but misguided "prolife" people.

In order to understand where I am "coming from," you should know that I have been deeply involved in prolife work for over five years, having counsel ed at a pregnancy-testing clinic, taken into my home young women and babies in need of housing, been present in the delivery room at births, and gone to court when a girl gives up her baby for adoption. In short, I am definitely Pro-Life in every sense of the word.

Secondly, as a full-time student at Barry, I have been touched by the compassionate and non-judgmental attitude of the Barry administration towards all people, even those with whom they disagree. The basis for their demeanor is found in Christ, Himself, who associated with Samaritans, publicans, tax-collectors, sinners ... and who expects no less from

pro-life march but I will not do so again, because of the angry and rude feelings that surface among so many of the well-meaning marchers. History teaches us that no one ever changed his mind or opened his heart to a different opinion by being attacked or yelled at; all the more reason for those under the banner "Respect Life" to be living examples of what that phrase means.

Christ condemned the sin, but never singled out a person to condemn; his manner was not one of name-calling or accusation, but of invitation and reflection of the Way, and loving the person while he/she was still doing wrong! Those of us who call ourselves Christians need to spend time in seeking His way. Unfortunately, we want to see results... and see them NOW... and we want to know WE we were instrumental in making a situation change, and so we often take matters into our own hands rather than allowing the Spirit to work through us. And in the end, we are neither Christ-like nor Respectful.

> Arlene Gray Fort Lauderdale

Letters

us. To do otherwise is to fail to understand His message and his manner of converting hearts.

Given these two factors, I was all the more distressed to see people under the banner of "Respect Life" being disruptive and discourteous at Barry's graduation ceremony. Watching on T.V. news the disruption of an event which celebrates the culmination of higher learning, by loud, ill-mannered people shouting their point of view, is totally outside my understanding of what is meant by being "Respect-ful of Life."

Only once did I participate in a

Sr. O'Laughlin Not at fault

To the Editor:

There have been a few letters published in *The Voice* taking Sr. Jeanne O'Laughlin, O.P., President of Barry University to task for inviting public officials whose moral outlook is not in line with current Catholic thought, to speak at Barry University.

Even though Barry is a "private university" it has to exist in a bevy of government regulations and aids without which it would be hard for the university to exist.

These are elected officials she invites, so the problem is not with Sr. Jeanne but with the people who elect these officials. I would venture to say that in some election precincts in Miami, even if Genghis Khan was running on the Democratic ticket, he would be elected.

The way out of this is to vote for a person whose moral convictions agree with your own, then look at the other qualifications. Then you would have people of high moral standards in office and Sr. Jeanne would not run into any flak when she invites public officials to speak at Barry.

-Domenick DellOsso

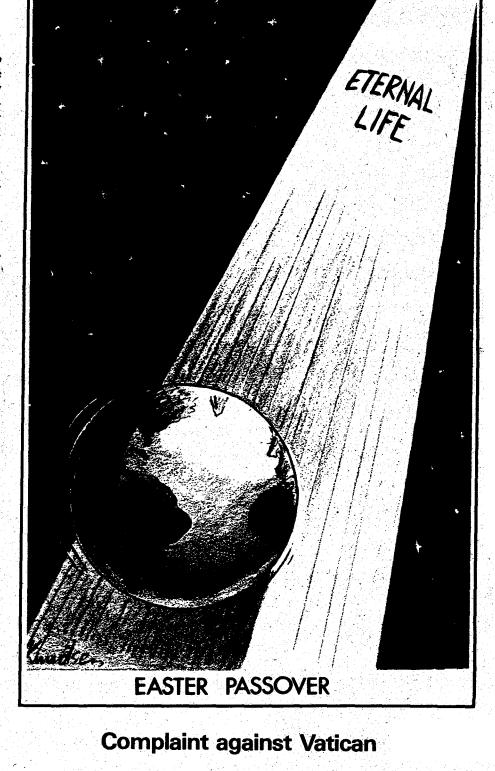
No singles club for 48-year-old?

To the Editor:

This is just a note without pretentions to be published; it is a kind of constructive criticism.

In your section "It's a Date" you list activities from Spiritual renewal to Potpourri and yet I am a single Catholic. I got an annulment by the Church several years ago and yet it is very difficult to me to find someone that eventually may become a companion for life for the simple reason that I am forty eight (48) years old. Will you please think about the possibility of creating an activity of sort for a tremendous amount of people, male and female that find themselves in the same situations that I am?

Jesus Estrada Miami



To the Editor:

According to your article "Holy City Sparks Debate - Again" in 1947 Tel-Aviv was the capital of Israel. That was not true in 1947 and it is not true today. Tel-Aviv is a beautiful city filled with many cultural sites.

So what is the real problem? For the Arab Americans it is that Israel even exists. Could it be the church feels the same way?

Jerusalem is the Capital of Israel and has been since about 1000 B.C.

The location of the U.S. Embassy in Jerusalem is an important one, however, should the embassy stay in Tel-Aviv until the end of time it will not change the true facts.

If you do have any complaints it should be against the Vatican for not recognizing the state of Israel.

Lynn Handelman

Gay articles are appreciated

To the Editor:

The VOICE is to be commended for its excellent article on DIGNITY and its ministry to gay and lesbian Catholics. In light of the many ecclesiastical authorities who are uptight about gay/lesbian Catholics, wish they would go away and cringe at even the thought of honest discussion of homosexuality, Archbishop McCarthy, too, is to be lauded for his openness and support of Dignity.

Support for an organization of gay Catholics, though, is not enough. One organization cannot meet the varied needs of gay persons and their families. While Dignity does an exemplary job of reaching out to some, what is needed is an official Archdiocesan ministry on par with ministry to the elderly, Spanish speaking and black Catholics. Until then, the varied needs of the vast majority of gay Catholics and their families will go unmet.

Br. Rick Garcia, New York

The dilemma of aging

To the Editor:

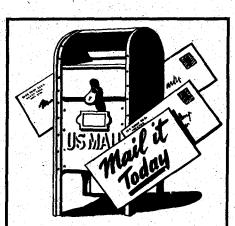
I note the juxtaposition of your two articles "Pope issues document on religious" and "My mother, the bus." The first on the front page, continued at length on top of page four, with big black headlines about the Pope's "treasures," and the latter, at the bottom of the last page.

Aside from the positions of these articles, the theme and nature of the second one is also ominously typical of the never-ending, industrious attempts by the Victorian-Christian male, mind to belittle and ridicule mothers. Like Erma Bombeck, you continue to create the illusion that female breeders are "amusing" and not to be taken seriously.

No wonder, when we get old, we are abandoned by the great Male Christian Society. Once we are of no

further use as "producers" of Pew and School fodder, we are forgotten. The Virgin is always young.

Gertrude M. Hynes



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.

Relieving and curing hunger

The morning paper featured a photo of some starving child from Mozambique, one of 100,000 hungry persons who recently fled from that country to neighboring Zimbabwe seeking food. Civil unrest and prolonged droughts caused the shortage and created this tragedy, a disaster repeated many times in other African countries over the past few years.

We do not see in the newspaper or on television similar hauntiff pictures of U.S. children. Nevertheless, one study maintains that 500,000 youngsters in our country under 6 from poor families may be malnourished. Moreover, the rising demands on volunteer soup kitchens and food banks indicate we do face serious, even if less intense hunger problem.

Here are three steps being taken by some concerned individuals and groups to either relieve or cure that domestic and world food shortage situations

• Unity kitchen in center city Syracuse has for many years provided free of charge a light meal to

BY FR. JOSEPH M. CHAMPLIN



are aware of that on-going and ever increasing trend. They decided to carry on their own particular pattern of assistance and this excerpt of a letter from one tells the story:

"About eight years ago a group of women from the parish joined others around the Syracuse area in preparing sandwiches for Unity Kitchen. Our own particular group has been together ever since, meeting once a month at each other's home to make and wrap 150 sandwiches, then deliver them downtown. We all enjoyed the comradarie of working (and gabbing!) together plus the convenience of using our own kitchen during the morning wedding cake from the posh Snow Flake Pastry Shop."

"Another housewife has now joined our groupshe must have heard what fun we have together knowing that this little we do is appreciated so much."

• Both of these praiseworthy efforts relieve empty stomachs, but neither of them attack the root causes of hunger. There is, however, a national organization, "Bread for the World," founded ten years ago which does seek to cure the world hunger problem by identifying the root reasons behind food shortages and working to eliminate them. Its "Member's Guide" tells how the group started and what they hope to accomplish:

"In October 1972 a group of seven Catholics and seven Protestants began to discuss how Christians across the country could be mobilized to influence national policy on matters that were so vitally important to hungry people. We wanted to develop public support for better policies. And we wanted to root our efforts explicitly in Christian faith. The idea of Bread for the World emerged."

"In the spring of 1973 we started testing the idea in New York City. People began to respond. So in May 1974, with no staff and virtually no money, we launched Bread for the World as a national movement. We've been growing steadily ever since, building not on costly promotional campaigns but on quiet, effective work."

"We knew the U.S. policies on food, trade, aid, security, human rights and other issues had a farreaching impact on hungry people throughout the world. These policies in fact deal with matters of life and death. We also knew that millions of loving, compassionate Christians were not using the gift of their citizenship to help hungry people. In church we contributed money for hunger relief but by our silence on public policy we were locking people more deeply into hunger."

For information write Bread for the World, 802 Rhode Island Avenue, N.E., Washington, D.C.

'One study maintains that 500,000 youngsters in our country may be malnourished.'

anyone who approached it in need of food. Recently, however, the leaders shifted their approach and, instead, offer a hot, sit-down, nicely served dinner for 25-30 indigent persons selected and invited by the staff.

The philosophy behind this procedures of providing in an almost elegant manner more substantial fare, but to fewer people is a desire to surround the poor with dignity and thus enhance their self-respect.

• The fact remains, nevertheless, that growing numbers continue to come to centers daily for at least a sandwich and cup of soup to ease their hunger pains.

Four suburban housewives who formerly supplied Unity Kitchen with sandwiches once a month hours."

"When Unity Kitchen changed their policy, we wanted to stay with that format. So, one member got on the phone and called all the inner city churches and agencies which sponsored soup kitchens for the poor of Syracuse offering the services of four suburban housewives who wished to 'reach out' in this way."

"Hopps Memorial Church responded with enthusiasm and we have been helping them ever since. We make sandwiches on the last Tuesday of each month and bring them downtown along with other food (canned goods, coffee, peanut butter) that they can always use. The soup kitchen 'regulars' were treated one month to delicious cake for their dessert - the left overs of one daughter's huge

The irrevocable action

Two things happened in Texas that taken together really bother me. They should bother every

A black engineer, a college graduate in a responsible position in a company in a city where Negroes were not ordinarily in executive positions, had been arrested, charged with a robbery in another city, found guilty and sentenced to prison. He was railroaded into prison because of his race, because to some witnesses all black men looked alike, because the police needed a conviction to solve a series of robberies, and because in the courtroom the principle the accused is innocent unless proven guilty had been replaced by the idea that the accused was guilty until he could prove he was innocent.

He was freed because the people he worked with believed he was innocent and kept trying to interest the news media in his case. The CBS program 60 Minutes, has been given much of the credit for bringing about the action that freed him. That is undoubtedly true but Cable News Network told his story first.

THE IMPORTANT THING is that he was freed. That doesn't make up for the long months he spent in prison, the sense of hopelessness he suffered as he was punished for a crime he did not commit. But he was freed. In justice, there should be compensation for his false imprisonment but the most important thing of all is that he is a free man who can begin his life again.



Not long after, a man was executed by lethal injection. He had been sentenced to death for the murder of his own son. He had been charged with poisoning his son with Halloween candy to be able to collect on a \$22,000 life insurance policy. It was a crime that aroused horror in the community and there was a general feeling of satisfaction on the part of many that the man was given the death penalty.

But the man went to his death protesting he was not guilty, that he had not killed his son. I don't know anything about the case, the evidence of his guilt might have been overwhelming. So I'm not arguing his inocence. But what is chillingly true is that his punishment was irrevocable.

The coincidence of the two cases coming so close together brings me a sense of horror. Two men, both found guilty by courts, both protesting innocence. One is by media intervention given another chance and the court that convicted him decided he was innocent and freed him. But the pun-

ishment of the other was irrevocable. If later it was to be found, perhaps by the confession of another, that he was innocent then nothing could be

This to me is the ultimate argument against capital punishment. Society should not inflict irrevocable punishment on any one, even those who admit their crime. It simply should not be an alternative.

CAPITAL PUNISHEMENT should not be equated with murder, the state acting with legitimate authority after court trial and appeals does not do what the individual murderer does. Most especially, it is in no way related to the hideous crime of abortion where the most innocent human life is destroyed. But capital punishment is the destruction of human life and it is an irrevocable punishment that exists in a system of justice that we know for a certainty makes mistakes.

What happened in Texas a few weeks ago should bother every one. A man imprisoned after being found guilty by a system of justice was found later to be innocent and was freed. Another man found guilty by a system of justice, protested his innocence and was given the irrevocable punishment.

Whatever arguments may be offered for capital punishment none can be as compelling as the argument that in a demonstrably imperfect system of justice we cannot justify a punishment that is irrevocable

(Dale Francis is a nationally syndicated columnist)

By Frank Morgan

Saving grace

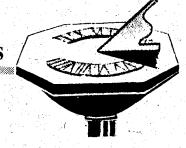
When Benjamin Franklin was a boy, he advised his Puritan father that he could save time by saying grace just once over a barrel of pork instead of saying a prayer each time it was served. His Poor Richard's Almanac was named after Richard Saunders, a 17th century English astrologer and almanac maker. Some of the sayings that Ben Franklin included in the Almanac were:

Those who in quarrels interpose, must often wipe a bloody nose.

TIME CAPSULES

He that rises late must trot all day and shall scarce overtake his business by night.

At 20 years of age, the will reigns; at thirty, the wit; and at 40, the judgement.



Do you love life? Then do not squander time, for that is the stuff that life is made of.

Blaming the cancer victim

After President Reagan proclaimed April as "Cancer Control Month," the International Medical Tribune Syndicate carried a report in which it suggested that the government was beginning to blame cancer victims for their own illness.

The article expressed its view that the government's new anti-cancer campaign puts "the burden for controlling cancer in America on patients and off doctors and researchers."



BY ANTOINETTE BOSCO

The news item quoted Secretary of Health and Human Services, Margaret Heckler: "We have, thanks to the brilliance of our doctors, scientists and researchers, made major lifesaving breakthroughs in the treatment of cancer," she said.

The secretary added that the "cancer myths" held by the public must be dispelled — especially the myth that cancer is uncontrollable and cannot be avoided. Lifestyle changes could save 95,000 lives annually by the year 2000, she asserted.

MRS. HECKLER added that "fully 80 percent of cancers are linked to lifestyle and environmental factors," such as smoking and eating the wrong foods.

At that point I began to get a bit angry at this attempt to do what is easiest when it comes to alleviating responsibility: Blame the victim.

I say this because the same packet of information included an item about EDB (ethylene dibromide). The use of this cancer-causing pesticide has been banned or sharply restricted recently in numerous areas.

The report said that the Agriculture Department and the Food and Drug Administration knew more than 15 years go that EDB left residues in both fruit and grain products.

Anyone who reads newspapers or listens to TV news

broadcasts knows that when the truth came out finally, it was with the admission that EDB had turned up in literally hundreds of grain-based food items as well as in fruit treated to prevent the spread of insect pests.

In addition, University of Connecticut researchers reported that they had found significant quantities of EDB in regular and unleaded gasoline. Dr. George Hoag, an assistant professor of civil engineering, noted that vapors given off while gasoline is pumped, especially regular gas, contain significant concentrations of the chemical. He said his research points up the need for society "to treat gasoline with more respect because of its toxic properties."

Hoag added: "Protection of workers at service stations and the public from the dangers of gasoline should be addressed in further legislation."

THE RESEARCHERS also observed that when regular gasoline is spilled, EDB can dissolve into ground water and then get into local drinking water supplies.

"The article expressed its view that the government's new anti-cancer campaign puts 'the new burden for controlling cancer in America on patients and off doctors and researchers."

Reading these reports and remembering the Love Canal scandal at Niagara Falls where industrial pollutants put an entire community at risk, or the apparent increase of Leukemia among people living near nuclear test sites, or the saccharine studies, etc. — makes me question just how much individuals can do to avoid cancer through lifestyle changes. There are some definite limitations, it seems.

I'm all in favor of April being anti-cancer month and I encourage people to do everything possible to take care of their health. But Mrs. Heckler admonishes people to "improve" their diets in order to avoid cancer.

How can we adopt cancer-safe diets when so much of the food we're eating has been contaminated for decades with cancer-causing chemicals.

Is it fair to blame the victim for getting cancer?

Daddy's hug

Have you hugged your child today?

Hugging is called a miracle medicine. It can relieve bad feelings, emotional pain, even physical problems. "The type of hugging that I recommend is the bear hug," says Dr. David Bresler, director of the Pain Control Unit at

BY FR.

JOHN CATOIR

UCLA. He tells his patients to use hugging as part of their treatment for all kinds of pain. "To be held is enormously therapeutic," says Dr. Bresler.

Dr. Harold Voth, the senior psychiatrist at the Menninger Foundation in Topeka, Kan., seems to agree. "Hugging is an excellent tonic," he says. "It's been shown scientifically that.. hugging can lift depression - enabling the body's immune system to become tuned up. Hugging breathes fresh life into a tired body and makes you feel younger and more vibrant."

But what about normal people in normal situations? "In the home, daily hugging will strengthen relationships and significantly reduce friction," says Dr. Voth.

This brings me to the teenage son or daughter. Every teenager is unique, so each one should be hugged differently, but they all must be hugged.

Pamela McCoy, a nurse who trains medical therapists at Grant Hospital in Columbus, Ohio, says, "A warm, meaningful embrace can have a very positive effect on people, particularly during times of widespread stress and tension."

There's no one under greater stress than a teenager. Sometimes they're so mixed-up that they resist hugging. Pay no attention; refuse to take "no" for an answer. Sneak up on your youngster if you have to. If you get him or her to laugh, you've scored a double victory.

For a free copy of the Christopher News Notes, "What's a Father to Do?" send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

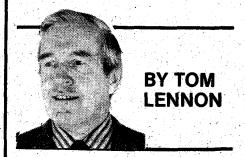


"HOW WAS THE COLLECTION THIS WEEK?"

Make the target happiness

Q. What would you do if your friends wanted you to steal some liquor or drugs and if you didn't help them they wouldn't be your friends, and they're the only close friends you have, and they would talk behind your back and just give you a hard time if you didn't help them steal? (Michigan)

A. The misery you would experience by not having any friends or being harrassed by these so-called "friends" would pale into nothingness when compared to the misery of



being arrested for stealing liquor or drugs. The arrest and what follows would be a frightful experience. And bet on it — you very likely would be arrested at some point.

Question: Can't you set out in search of some friends who would be real friends and wouldn't talk about you behind your back when you don't want to be a stupid, two-bit criminal? It's a search that can lead you to great happiness in the future.

Q. if you are thinking about having sex with your girlfriend, is it right to do it? (Missouri)

A. The Catholic Church teaches it is not. And there are many dangers to the sex game outside of marriage.

One risk is that a young man and woman will, in the name of love, use one another in a selfish way solely for sexual pleasure. True, there may be a feeling of love, but the love that involves truly human and permanent commitment is lacking and so the sexual activity becomes dehumanizing and in a subtle way degrading.

Very often in such relationships one person ends up getting hurt very badly and the other, perhaps without explicitly realizing it, is left feeling hollow, empty and not at all happy.

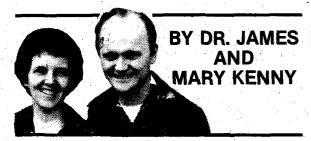
Perhaps the saddest thing about these fleeting relationships is that they foster selfishness and unhappiness.

(Send questions and comments to Tom Lennon; 1312 Mass. Ave. N.W., Washington, D.C. 20005.) (NC News Service)

Family Life

Some words are better left unsaid

Dear Dr. Kenny: In a recent column you told a couple who had been fighting a lot to stop trying to communicate. You said "Now is not the time for a Marriage Encounter, not the time to explore your communication and deeper feelings for each other. Too much of what seems to be going on now between you is negative. Once said unpleasant and angry words have a way of hanging



around a relationship like unwelcome ghosts."

Advice on a relationship that excludes communication is neglecting the roots of the relationship We think your advice to just do things together was superficial. — Delaware

Thank you for your emphasis on communication. You have much company in your concern that couples need to share their feelings with one another. My problem is that not all feelings are good and that the time is not always appropriate to share bad ones.

Communication, like the Postal Service, is a ve-

hicle for transmitting a message. No matter how efficient the transmission, if the message is destructive, good communication will not make everything right.

To assume that individuals always ultimately want a closer relationship and that all messages basically can be worked toward the good is naive. "I hate you" is not a nice message, but it is a legitimate one and, unfortunately, sometimes an honest one.

Nor are all negative message necessarily destructive. Getting bad feelings out in the open may be the first step toward putting them to rest and reawakening some positive emotions.

The couple we answered in our earlier column had been fighting a lot. I made the point that, when messages are hateful, some words are better left unsaid. Angry words said at key moments have a way of hanging around to complicate latter attempts at affection.

During a heated exchange, a man told his wife: "I never really cared for you. I married you on the rebound." Although this was only partly "true," the wife could not forget it. He could neither explain nor unsay it. The words were instrumental in their later divorce.

There is for each thing a season, a time to communicate and a time to be quiet, a time to talk and a time to get busy doing things together. Not all communication is verbal. In fact, some of our most affectionate exchanges, like holding hads and lovemaking, are essentially wordless. No words would be adequate.

You dismiss "to just do things together" as superficial. But when words fail, it may be important to get busy doing important things together.

For the couple who were fighting a lot, I suggested a number of joint activities: eating out, family games, learning a new skill, exercising, a minivacation.

Such activities have two important functions. First, they offer a momentary time-out for verbal battles. Things may settle down before a verbal knockout punch is delivered. Second, these activities can form a base for rediscovering one another and generating other more positive verbal mess-

As a psychologist, I am very interested in fruitful communication. More important, I am interested in the right messages said in the right way at the right time.

Forcing negatives into the open at a certain moment is not always wise. Sometimes "just doing things together" is not superficial, but vital.

(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)

Time for a Nestle Tollhouse Cookie

There's good news to report. The Nestle's boycott is over, so put those good chocolate chips back on your grocery list. And buy Stouffer's Spinach Souffle's once again. And drink Taster's Choice coffee and enjoy it.

For those who charge that I sound like a television commercial, let me remind you that it was here I encouraged you not to buy these Nestle's owned products a few years aback when Nestle's was being boycotted for its tactics in promoting infant formula in countries where it led to malnutrition and death of newborns.

Those columns lost me a couple of papers because editors bowed to the terrific pressure a large multi-national company can exert in the form of threatening to withdraw advertising. Since advertising is the lifeblood of a paper, it's understandable the kind of pressure these editors must have experienced.

But all that is bygone now and Nestle's has agreed to abide by the conditions set down by the World Health Organization's Code for Marketing Infant Formula. So it is time to show our support by ending the boycott.

I HOPE IN FACT, that those who supported the boycott will put old feelings aside and make a deliberate effort to buy Nestle-owned products to show appreciation for the company's cooperation and change of tactics. I know this may be difficult for some because of seven years of sometimes bitter actions and reactions but if Nestle's can put tac-

BY **DOLORES CURRAN**



tics aside, we can put feelings aside and work together harmoniously.

The boycott was initiated in June of 1977 to protest Nestle's promotion techniques in undeveloped nations. In 1979, there was an agreement among representatives of governments, consumer groups and infant formula makers at a World Health Organizations meeting on formula marketing policies which Nestle's agreed to follow.

However, when more than 110 nations approved the WHO code in 1981, the sole dissenting vote was our American one. The Reagan administration rejected government "interference" in marketing policies, a move which contributed to the dumping of nominee Ernest W. Lefever as assistant secretary of state for human rights later on. It also initiated a prompt 301-100 vote of dismay in the House of Representatives which urged the administration and U.S. corporations to follow the code anyway.

THE BOYCOTT, HEAVILY led by nuns and peace corps-type professionals in underdeveloped nations, gained momentum and eventual success.

There are two important lessons to be learned from the Nestle's boycott: corporations can change and consumers do have power. After years of representing Goliath against a rather mixed crew of Davids, Nestle's did a reverse and formed its own investigative commission.

Instead of burying the evidence, as institutions are sometime wont to do when presented with their own unwelcome findings, Nestle' scrutinized its policies and agreed to the changes required by boycott supporters.

As Douglas Johnson, executive director of the Infant Formula Action Coaliton, put it, "These changes have not come easy. They have developed over time.. Nestle's has moved foward to become a model for the whole industry, a model which creates a new standard for corporate behavior.'

THE SEVEN-YEAR BOYCOTT Also has other heroes — those individual consumers who refused to believe they were powerless and who continued to support the boycott when it seemed futile. They serve as models for all of us proving that we can change moral policies of huge institution even though we seem insignificant. Alone we are powerless maybe but together we have power.

On January 26, when Nestle' boycott leaders sat down with Nestle's executives and shared their first candy bar in seven years to show smybolically their unity and amnesty, thousands of Third World Infants gained a new lease on life.

(Alt Publishing Co.)

Family Nigi

Opening prayer

"Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory," Our hearts are rejoicing, filled to overflowing with praise for you, Father, Son and Holy Spirit. Hear our family's praises along with all the thronging crowds of heaven. Jesus Christ is risen, Alleluia! Our family's hearts shout for joy. Alleluia. Amen.

Lesson

Easter is the time for renewal of baptismal promises, so tonight let us celebrate with a baptism party.

Young Family

Theme for the evening is white. Snack for advance preparations.) Materials: 1 tall candle (cost 25¢), sprig of greens or flower for each member of the family, an empty jar of vase to hold the greenery, old pictures of each one's baptism (if avalable) or a special remembrance of that day.

Activity: The baptismal pictures may be shared for all to see and together try to relive the different historical moments of each family member's baptism. Next, form a procession with each one holding his sprig of greens or flower to symbolize his new life in Christ. then light the white candle which is to be held by the father or household head. The room may be darkened to better show up the light of the candle, the symbol for the risen Christ in our midst. While proceeding single file to the prepared party table, sing together, ALL THE **EARTH PROCLAIM:**

All the earth proclaim the Lord. Sing your praise to God.

1. Serve you the Lord, heart filled with gladness,

Come into his presence singing

4. Enter his gates bringing thanksgiving,

O enter his courts while singing his praise.

6. Honor and praise to be the Father, the Son and the Spirit world without end.

Middle Years Family

Materials: 1 white candle, Bible. (See Snack for preparations.) Begin with lighting the candle, "Christ's presence with us" and singing ALL THE EARTH PROCLAIM (see above). Read aloud, Mt 28:1-10. What a moment it was for those women! There is no attempt to describe the Resurrection in any of the Gospels for there were no eye-witnesses. We are called for a response of faith and a commitment, therefore, to all the Christ spoke and to the example of his life; yesterday we did respond in faith, through the renewal of our baptismal promises. Together try to recall what was said yesterday and share feelings and ideas about the different promises and also the profession of faith. "Celebrate."

Adult Family

Materials: Bible, 1 white candle. The white candle may be lit to remind us of Christ's presence among us and of our calling to live in his new life. Read aloud, Acts 10:34, 37-43, then Col 3:1-4, share thoughts and feelings, then go on to read Mt. 28:1-10.

Together join in song ALL THE EARTH PROCLAIM, found above. "Celebrate."

Closing prayer

- Spontaneous.

- Scripture: Phil 2:8,9

— Lord's Prayer and Hail Mary.

 Suggested prayer: Dearest Lord, thank you for this precious gift of new lift through our Savior, Jesus Christ. Thank you, too, for this evening and what it has meant to our family. Praise you, now and forever. Amen.

Scriptural Insights

Easter Sunday

Readings: Acts 10:34, 2 37-43 Colossians 3:1-4, John 20 1:9

Easter is a time for change

BACKGROUND:

The first reading for the Mass of Easter Sunday comes from the Acts of the Apostles, a book that chronicles the spread of the gospel

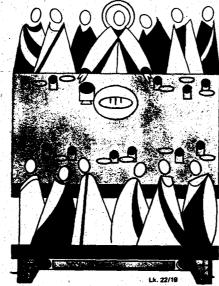


BY FR. **JAMES** BLACK

after Jesus' Resurrection. The selection for Easter has Peter proclaiming fearlessly the ministry and the message of Jesus.

PAUL, WRITING to the Colossians long after Jesus' Resurrection, reminded them that they had been raised with Christ. Thus, they were to be more aware of

IN MEMORY OF ME



spiritual matters in their lives. We have no specific description

of Jesus' Resurrection in the Gospel accounts. What we do have is the discovery of the empty tomb, the reactions of the disciples, and the appearances of the risen Lord.

Such is the case with the gospel reading from John. The concluding line of the gospel is significant because it shows the disciples' uncertainty about Jesus. Even though they had followed him, they had not fully understood what their belief would entail. REFLECTION:

A person's faith isn't the sort of thing that can exist without it being noticed. Once the disciples realized what the Resurrection of Jesus meant — that he was truly the Son of the God — their lives were changed forever.

THAT CHANGE could be observed in their missionary efforts. After all, we profess Chris-

husband — in other words, whether

matter thoroughly with your parish

priest, or with another priest in whom

she has confidence. He will advise her

Concerning the baptism (again

assuming your letter contains all the

pertinent facts) the man the baby's grandmother was "living with"

should never have been allowed to be

godfather. A situation such as you

describe constitutes a farce of the

whole meaning of baptismal spon-

sors, and makes fulfillment of the

Your daughter should discuss the

the marriage can be annulled.

on the next steps.

tianity today (partly, at least) because of the efforts of those early Christians.

To the early disciples, the message seemed almost too good to be true. Evil and sin had been overcome; death was no longer something to be feared — all this because Jesus rose from the dead. Even today, the excitement of those early days is apparent in the readings.

How excited are you about the meaning of Easter today? Is it just a break from school, or an opportunity for a Spring vacation? If we have little interest in Easter, perhaps we don't have too much faith to begin with.

AND IF OUR LIFE isn't changed by Easter, then one thing is painfully clear: We've missed the whole point of what Easter is really all about.

sponsor's responsibilities nearly im-

possible. It should have been stopped

Godparents cannot be officially

changed. But your son would per-

form an immense service for his sister

if he would assume some of a spon-

sor's responsibilities for the child. I

imagine your daughter can use all the

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support she can get.

by either the family or the priest.

Baby's godparent was a poor choice

Q. When my daughter and her fiance were preparing for marriage, he said he was a Catholic. No baptismal certificate could be traced, so the priest baptized him just before the wedding.

She had a rough, bad marriage. He smoked a lot of pot and was an alcoholic, as was his mother, who married four men in the little time I



BY FR. JOHN DIETZEN

knew of her, including one homosex-

After one baby died, my daughter had a second child. She wanted her brother to be godfather, but her husband insisted on having the man his mother was currently living with who is, incidentally, also an alcoholic.

We discovered later that my daughter's husband was certainly not a Catholic originally. She is now divorced and, to my disappointment, remarried, and expecting another baby. I know it bothers her not to

receive the sacraments, though she does go to Mass every week.

I have two questions. Could my son now become the godfather of that first child? And is there some office to which my daughter could go to determine whether she could receive the sacraments? Would it be possible that the first marriage was not valid because her husband was not a Catholic as he claimed to be? (Ariz.)

A. You and your family have suffered much pain. I hope something can be done to help.

Judging from the facts you give, this case is certainly worth submitting

The man the baby's grandmother was living with should never have been allowed to be godfather.'

to your diocesan marriage tribunal for study of a possible annulment. The deception and gross personal instability are the kinds of negative conditions the tribunal would wish to examine carefully to determine whether, in fact, a real marriage was psychologically and emotionally possible for your daughter and her

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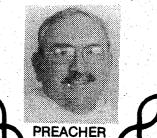
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FR. THOMAS J. HAYES, O.P.



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PAGE 18 / Miami, Florida / THE VOICE / Friday, April 20, 1984

Entertainment

Glued to screen? Pry yourself away with these tricks

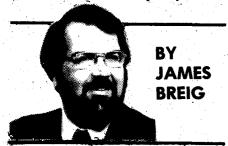
A few columns ago, I wrote about people who exult in their complete rejection of TV. "Don't even own one," they say proudly. I wondered if they would brag about not owning a book or magazine.

Going cold turkey on TV, I wrote, seems too drastic a reaction to objectionable programming. Instead, I suggested that selectivity was the key.

That column drew some mail pro and con — but the best letter came from a woman who described how she and her husband have tried to get a handle on the tube.

I'd like to share her letter with

"Although TV is similar to other media in the gamut of quality avail-



able, it also seems to be different in that, for some, it has almost an addictive attraction," she began. "Once you start watching, you're almost in a trance and can't stop.

"I have a brother who describes himself so. He has been married for six years, has three children and has never owned a TV. While he concedes the value of such shows as 'Sesame Street,' he also admits to

his own inability to be a selective viewer...

How can we teach our children to be selective TV viewers? We have found lectures and disdainful atti-

'For some it has almost an addictive attraction...'

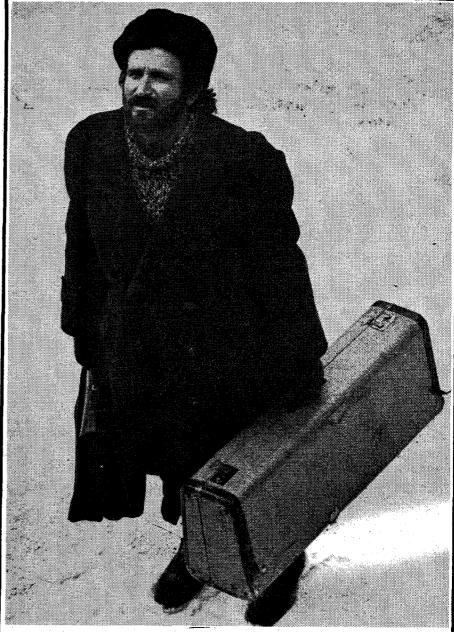
tudes to be virtually ineffective in influencing their tastes. The old stand-by of watching with them isn't always practical.

"For Lent this year, we started a new policy with regard to TV viewing. It has worked well and I think we'll probably continue it well past Easter.

"My husband came up with this idea after our priest advocated not so much the idea of giving up 'some thing' as the idea of giving up 'some attitudes or habits. Trying to avoid an extreme approach, such as throwing out the TV, my husband suggested that the children choose four programs per day to watch.

"This is very little limitation, I realize, but a limitation nonetheless. We arrived at the idea of limiting programs as opposed to hours per day because there are many rainy Saturday afternoons which can be filled in a worthwhile way with entertaining movies or sports events.

"That was the initial idea: four programs per day. Of course, we've had to add to it in order to keep it fair and understood by everyone. First, the daily allotment is not



DEFECT-IVE COMEDY — Robin Williams stars as a gentle Russian circus musician who decides to defect while on tour in New York city in Columbia Pictures' "Moscow on the Hudson" playing at local theaters. Because of bedroom sequences, the USCC has rated it "O" morally offensive.

cumulative. Second, one MTV video counts as one program. (This has virtually eliminated what was previously a major dilemma.) Third, conflicts of choice must be resolved peacefully and with a mutually acceptable compromise (or else I exercise the ever-present veto power: pulling the plug).

"If someone is watching a show you don't like, it's your responsibility to leave the TV room and do something elsewhere in the house. (It counts if you stay in the room while somebody else's show is on). This has been the key to the success of this whole thing. Sometimes, the kids agree to turn off the set and do something else together; sometimes, one or two of them will leave the room and play a game or draw at the kitchen table. My husband and I often sit together in the living room to talk or listen to music.

"I think this all is a good beginning for having TV watching be an active pastime (well, at least some of the time; I have fallen asleep in front of some of TV's best offerings; I can't deny that).

"I just wanted to tell you about our system. It's working for us now. I'd like to hear about other families who are looking for or who have found methods of becoming selective TV viewers without having to resort to the extreme solution" of throwing out the set.

When I called the writer to ask permission to quote her letter, she said that, coincidentally, she had happened across the titles of two books which may be helpful. So I'll share those, too:

"Making TV Work for Your Family" by William Coleman, \$4.98 (Bethany Press, 6820 Auto Club Rd., Minneapolis, MN 55438) and "Taming the TV Habit" by Kevin Perrotta, \$5.95 (Servant Books, Ann. Arbor, MI).

Like the letter-writer, I'd appreciate hearing from families who have found successful methods of dealing with the TV. I'll share that results in a future column.

NBC will be repeating two madefor-TV movies in April; both deserve your attention if you missed them the first time around.

On April 29, look for "Special Bulletin," and Emmy-winning drama about nuclear blackmail. The movie is done is a unique style and made to look like a news broadcast. It caused some debate and a little confusion when it first aired a year ago because some people objected to a news format being used that way.

The next night, "Adam," the true story of a missing child and the effect of his kidnapping on his parents will be shown. Be ready to cry. It's one of the best movies I've seen on TV late-

EASTER VIEWING

The highlight of the Easter specials is the life of Pope John Paul II, aired from 8-11 pm on CBS, channel 4 on Easter Sunday.

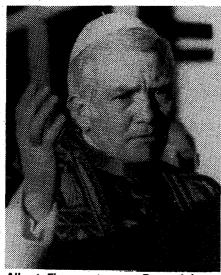
The USCC rates this as an extraordinary program one not to be

Archbishop Edward A. McCarthy will be the guest on WSVN-Channel Seven's Florida Forum at noon on Easter Sunday, April 22.

'Issues Facing the Catholic Church" will be discussed by the panelists. Mark Wolin is the host.

On Easter Sunday, April 22, at 12 noon, the Columbia Broadcasting System's television network (Channel 4) will air an hour-long program filmed in Rome last October. Its title is "All the Treasures of Wisdom," words taken from St. Paul's Epistle the Society of Jesus (Jesuits). The to the Colossians, chapter 2, verse 3.

The story focuses on the Pontifical Gregorian University and of its sister the sacred sciences is run by priests of mitted to live and work freely.



Albert Finney stars as Pope John Paul during his rise to the Vatican.

Jesuit faculty-assisted by other priests and nuns-is drawn from many nations. So, too, its international stuinstitutions popularly called "the dent body represents almost every Greg," this international center of country where the Church is per-

O'Sheas' can be habit

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Catholic Women's convention set for April 29th - May 1st

In keeping with the Archdiocese of Miami's five-year evangelization plan, prayer will be the theme of this year's convention of the Miami Archdiocesan Council of Catholic Women,

Nearly 450 Council members from the South Florida area will gather April 29 and 30 and May 1 at the Marriott Hotel, 1633 N. Bayshore Drive in Miami, for the group's 26th annual convention.

Winnifred Coleman, executive director of the National Council of Catholic Women, will be the keynote speaker at the banquet on the evening of May 1. She will speak on the leadership role of Catholic women throughout the country.

Archbishop Edward McCarthy and Auxiliary Bishop Agustin Roman will concelebrate the Mass at 11 a.m. April 30 and preside at the Awards luncheon which follows.

In addition to workshops and meetings, prayer services will be conducted throughout the threeday convention, in keeping with this year's theme: "Prayer, Cornerstone of the Council."

One of the prayer services will be a "Spiritual Rosary" led by Father Laurence Conway, Archdiocesan moderator of the Council, on April 29, beginning at 8 p.m.

For information, contact Ana Arcamonte at 989-2247.

Students tell "life stories, win scholarships at Villanova

Thirteen students have changed their life stories by telling stories about themselves in St. Thomas of Villanova University's first annual TELL US YOUR STORY scholarship contest.

The winners of the competition will be honored at a luncheon at the university April 18 from noon to 1:30

More than \$50,000 has been awarded to winning students who told in 1,000 words how a St. Thomas of Villanova University scholarship

would help them achieve a goal in life, and also how attainment of that goal would allow them to "repay" those who helped them along the way, including family, friends, and community.

'Our purpose in offering the competition is to contribute toward the development of tomorrow's leaders," said Fr. Patrick O'Neill, president. "We are looking to help students of any age — who can demonstrate both ambition and a willingness to contribute to the community."

The grand prize winner is Graciela L. Ebrahimi, Miami, Florida.

The competition drew 400 entries. Scholarships are renewable each year of undergraduate work for winning students, so value of the entire package could range as high as \$200,000.

"We found we hit a strong chord nationally with our competition," said Tom Murphy, Dean for Institutional Advancement.

wegian-Caribbean Lines, County National Bank, City National Bank, WIOD/97-A1A, and Broward Federal Savings and Loan Association. 'Food blessing'

The competition was made possible

through the sponsorship of corpora-

tions, including The Baltimore

Orioles, Prime Computer, Nor-

An age-old European custom of blessing food to symbolize the end of the Lenten season will begin at noon on Easter Saturday, April 21 in St. James Church, NW Seventh Ave. and 132 St., North Miami.

at St. James

Father Dainel Kubala, associate pastor, will bless baskets containing eggs, symbolizing the tomb and new life: bread, because Jesus is the Bread of Life; salt, becaue Jesus calls us all to be the salt of the earth; candy, symbolizing the sweetness of the new life Jesus brings us; prepared meat, symbolizing the lamb eaten at the Passover; bitter herbs, reminiscent of life before the Passover; and the traditional Easter foods of various ethnic groups.

Parish social ministry topic of May conference

The Broward Regional office of Catholic Community Services is sponsoring the second annual Parish Social Ministry Day at St. Vincent Church in Margate.

On May 5, from 9:30 a.m. to 4 p.m., Catholics from Broward's 40

parishes are invited to hear Father John Gilmartin from the Archdiocese of Rockville Center, NY speak on "Prayer As The Wellspring of Our Ministry."

Lunch will be served and the afternoon will include small group work-

shops on various models of social ministry presented by local parish representatives who are involved in these efforts.

The day will conclude with a Saturday vigil liturgy offered by Father Gilmartin. The registration fee of \$8 includes lunch and materials and should be sent to Lee Abuso, St. Vincent Church, 6350 N.W. 18th Street, Margate, FL 33063.

For information call Pat Miller, 522-2513.

'Auction for peace' at Pastoral Center

The Archdiocese of Miami and Artists Speak for Peace will hold an art auction at the Pastoral Center, 9401 Biscavne Boulevard, Miami Shores, on Sunday, April 29, beginning at 1 p.m.

The works of art include paintings, sculptures, graphics, photography, ceramics and collages. Proceeds from the auction will benefit the peace activities of the Archdiocese and Artists Speak for Peace.

Channel 4 weatherman Bob Weaver and Dade County Commissioner Ruth Shack will serve as auctioneers and the public is invited to attend.

Forty artists will be donating their work to the auction, including: Fritz Eichenberg, internationally-known block print-maker and peace activist; Patrick De Long, art professor at Miami-Dade Community College, North Campus; Don Wright, Miami News cartoonist; Jim Morin, Miami Herald cartoonist; Irving Spiegel, noted industrial and fine artist; Zena Posever, artist, sculptress and director of Artists Speak for Peace; Nym Gautama, internationally-known artist from Canada; Yvette Davison, artist/composer; Eugene Massin, prominent Coconut Grove artist; and Frank Kleinholz, well-known artist.

Vocation awareness evening

Young people from throughout South Florida are invited to a Vocation Awareness Evening to be held April 27 from 7:30 p.m. to 10 p.m. at St. John Vianney College Seminary, (in the St. Brendan High School Cafeteria), 2900 SW 87 Avenue.

Father Gary Weismann will speak briefly on "Being a Christian, Discipleship," followed by a group discussion. A panel of married couples, sisters, brothers and seminarians also will answer questions on vocations.

For information, call the Office of Youth Ministry, 757-6241, Extension 156, or the Vocations Office, 552-5689.

Mass to mark permanent deacons' first ordination

A Mass at St. John Bosto on April 27 will mark the fifth anniversary of the first ordination of permanent deacons in the Archdiocese of Miami.

Father Emilio Vallina, pastor, invites all permanent deacons and their wives to this celebration, which will begin at 7 p.m. in the church, 1301 West Flagler Street, Miami. The liturgy will be bilingual.

Msgr. Pace reunion

Monsignor Pace High School 20 year class reunion, 1964/65/66, coming soon. Please contact immediately, in Dade County Pam Kastner 823-9924 or Pace High School Ms. Rocha 624-8534. In Broward county Tony Amos 458-1046.

Camino schedule

The dates for Camino weekends printed in The Voice's March 2 Bride and Groom edition were incorrect. Following are the correct dates for the remainder of the year. Camino is the two-day, Spanish-language marriage preparation program for couples seeking to be married in the Catholic Church. It is offered by the Archdiocese of Miami.

May 5-6, 19-20; June 9-10, 23-24; July 21-22, 28-29; August 11-12, 18-19, 25-26; September 15-16, 29-30; October 13-14, 27-28; November 10-11, 17-18; December 8-9, 15-16,

The Christian Initiation of Children and adults will have a conference May 5th at the Pastoral Institute St. Thomas of Villanova University. Registration is 9 a.m. Presentation proscess at 9:30 a.m. and 1 p.m. \$3 per person. Call for reservations.

St. James Church is holding its annual spring festival May 3rd-6th on May 3-4 from 5 to 11 p.m. and May 5 and 6 from 1 to 11 p.m. Grand prize, rides, games food. The church is located at N.W. 5th Ave. and 131st St. in North Miami.

The St. Raymond Youth Group will hold a dance on April 28th at La Salle High School, 3601 S. Miami Ave. at 8 p.m. Donation \$4. For more information call Ana at 443-2657or Roxy at 541-7699

The Columbietees No.4851 are hosting their 2nd annual Anniversary Ball on April 28th at 7 p.m. at the K of C Hall. Two college scholarships will be awarded. Tickets \$10. For information call Marge at 987-5311.

The Third Order of Carmelites, lay people and Religious committed to devotion to Mary, are welcoming new members and visitors to a meeting on April 25th at 7:30 p.m. at the St. Joan of Arc Convent Chapel at 500 S.W. 4th Ave. in Boca Raton. For information call Nova Vermette at 391-6186.

The North-Dade Catholic Widow-ers Club will hold a meeting-social at 7:30 p.m. on April 27th at Visitation Church Social Hall at 191 st. and North Miami Ave. All Faiths welcome. Call 653-2849 or 653-2689.

The South Florida Chapter Of The Catholic League cordially invites you to join them at a Kentucky Derby Party commemorating the Third Anniversary of the Chapter on May 4, at the Miami Shores Country Club, 10000 Biscayne Boulevard. For more information please contact the Catholic League office at 757-6494. Cut off time for all reservations is April 27 at noon.

The North Dade Ministry for Separated and Divorced Catholics meets weekly for a variety of programs and activities. Pleae join us for religious, social and family activities. For more information on this support group, please contact Pat at 754-5359 or Anne at 891-1684.

St. Kieran's Church will hold Easter sunrise services on Sunday, April 22 on the bay at 5:15 a.m. St. Kieran's is located at 3605 South Miami Ave. next to Mercy Hospital.

Father Solanus Guild raffle, with many beautiful prizes, will be held May 6 at Blessed Sacrament Parish Hall, 1701 E. Oakland Park Blvd., Ft. Lauderdale at 1 pm. Please join us, bring your husbands and friends, and enjoy our super refreshments and a fun afternoon.

The Christian Mothers and Women of Saint Jude Catholic Church will be hosting a benefit card party and Fashion Show on April 24 at 12:30 pm in the Saint Jude Confraternity Center. Tickets for this event are: 5.00 and may be obtained by calling Pearl Lynch 746-9506... Reservations will be received up to and including April 22.

The Immaculatas of the Immaculate Heart of Mary Council No.4800 will be holding a 'Roaring 20's Dance on April 28 at 9:00 p.m. at Christ The King Hall, 16000 S.W. 112 Ave., Miami. Donation - \$5.00 per person. For information contact 238-2583.

Boystown will hold their annual jog-a-thon at Boystown, 11400 SW 137 Avenue, Miami, Fl. on May 5, 1984 from 8:00 a.m. to 12:00 noon. For information please call 385-1722.

'Catholic Daughters of Americas, Court Holy Spirit No.1912 will sponsor a Pokeno-Card Party on Saturday, April 28th, 1984 at

12:00 Noon St. Elizabeth's Gardens, 33rd St. Pompano Beach, Fla. Donation \$1.50 Refreshments served Anyone may attend. Proceeds for Our Charities. For information call 941-5546."

St. Basil Catholic Church, 1475 NE 199 Street, Miami will hold a Country and Western fair April 29, 1984. Noon until 4:00 pm. Food, Dancing, Contests, Games. For ticket information call 651-0991.

Cardinal Gibbons High School Band will sponsor a Pancake Breakfast on April 29, from 8 a.m. till noon, at the High School Cafeteria. 4601 Bayview Drive, Fort Lauderdale, For \$2.00 you can have all the pancakes you can eat, eggs, sausage, orange juice, coffee / milk. \$1.50 for children under 12. For further information, contact Sharon Hope, 491-0934 days, 785-7356 evenings."

Barry University Department of Fine Arts will present David Maddern and Georgette Heinold, Duo-Pianists, in concert, on April 28, at 8:15 p.m. in the Broad Center for the Performing Arts on the Barry Campus. Free performance the music of Richard Strauss, Johannes Brahms, Darius Milhaud and others will be played.

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5A-NOVENAS

Thank you St. Jude and Holy Spirit for prayers answered.

PRAYER TO THE HOLY SPIRIT

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

> Thanks to Holy Spirit & St. Jude for prayers answered, C.M.O.

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

Thanks to God, St. Jude, Sacred Heart for prayers answered. Publication promised, L.D.

Thanks to St. Jude, Virgin Andacollo & St. Cande Laria. P.P.O.

PRAYER TO THE HOLY SPIRIT

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

> Thanks to St. Jude for prayers answered

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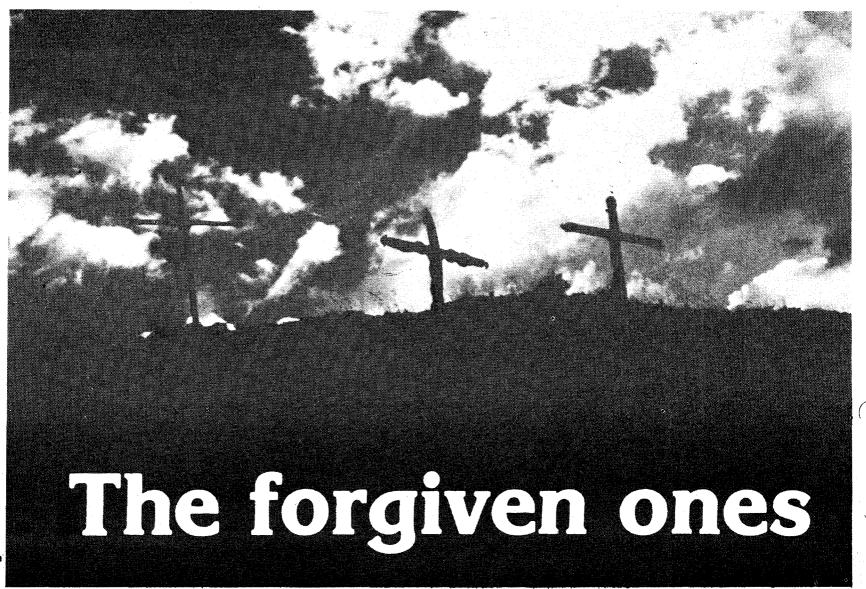
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The image of the tortured Jesus offering forgiveness from the cross is a familiar one, writes Monica Clark. When we ask for forgiveness, we are rewarded with joy. Even failings become part of the redemptive festival. (NC photo)

By Monica Clark **NC News Service**

This time the binge had lasted for weeks.

This night Donald again staggered home long after Charlene had seen the last of their seven children to bed. When she finally heard her husband stumble to the couch in the family room, relieved he wasn't going to crawl up the stairs and into bed beside her, she decided she wouldn't put up with the agony any longer.

The next morning she confronted her husband as he slowly drank coffee and prepared for work. It was a common occurrence, but this time her words had a ring of finality that jarred Donald.

"Since you continue to choose the bottle over everything else, I'm taking the kids and leaving," she said.

INSIDE, DONALD knew she had stayed longer than he could have expected. He'd hurt her deeply and wounds in the children were starting to show too. But he decided to make a final plea.

"I'll meet you at the counselor's this afternoon," he said.

Charlene had been seeing a therapist for several weeks even though Donald has refused to join her.

"Let's give it one more chance," he begged.

She agreed, not because she thought things would change, but to be able to say she had done all she could to save the marriage.

As Donald drove to the appointment later that day, he made a firm resolution never to drink again. But he knew that another key element was needed if there was to be a reconciliation. Charlene would have to forgive him for 15 years of abuse.

What happened that afternoon is described by the couple as "the beginning of the miracle." Donald confessed his sorrow and his determination not to drink. He asked forgiveness.

CHARLENE SAW a hint of difference in the words this time. She felt compassion and a flicker of love. If he could surrender his mistakes, she'd try to let go of her pain.

During the weeks that followed, they slowly found their relationship coming back to life.

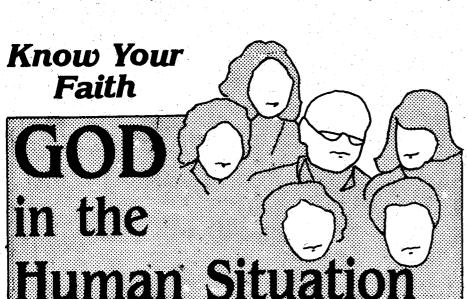
"I fell in love with Donald all over again," Charlene recalled.

"Because of Charlene's forgiveness," Donald said, "I was able to stick to my resolution. I became a new man.'

Remembering that tortured time now 20 years past, the couple liken their recovery to resurrection. They tell of a sense of peace which is theirs, a result of forgiveness.

CAN A PARALLEL be drawn between this story of alcoholic and marital recovery and the Resurrection of Jesus? Perhaps. For the image of the tortured Jesus offering forgiveness from the cross is a familiar one.

As a child, I was always nervous about the afterlife. I thought that all my



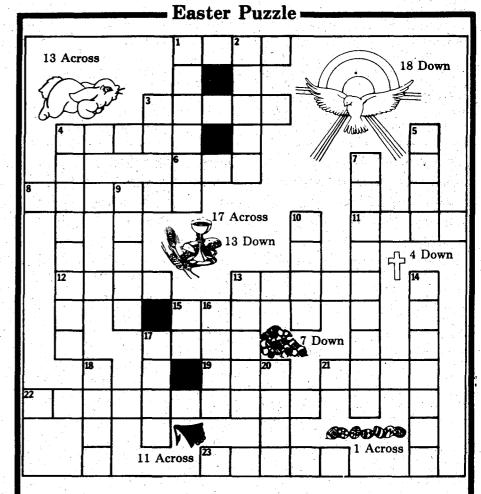
indiscretions would be exposed during the final judgment and I would be humiliated before my parents, my peers and the whole world. My image was one of shame

But when I think of heaven now a much different picture emerges. I think of an exuberant celebration. Having asked forgiveness, I am rewarded with joy; even my failings become part of the redemptive festival.

I liken it to the renewed burst of hope I feel when I've confessed a mistake and receive a friend's forgiveness. Or when I've stopped holding on to a hurt and offered forgiveness to a friend.

That's what Donald and Charlene continued to experience as they forgive not only the pains of the past, but the present hurts that occur in any rela-

And they know that their peace is a bit like what they will possess much more fully when they join the eternal community of the forgiven.



ACROSS

- 1. Hard boiled
- 3. Wednesday symbol of
- penance 4. Bread edge
- 6. Dine
- 8. The Last 11. Easter flower
- 12. Renown
- 13. Hare
- 15. Respectful title
- 17. Last Supper drink

DOWN

- Bonnet" 1. "In Your
- 2. Wonderful
- 3. Preposition meaning like
- 4. Cross
- 5. Egg shape
- 7. Easter basket treat
- 9. Tropical trees
- 10. Time before Easter
- 13. Last Supper food
- 14. First sacrament 15. Spanish yes

GOD in the Human Situation

parable for the end of Lent

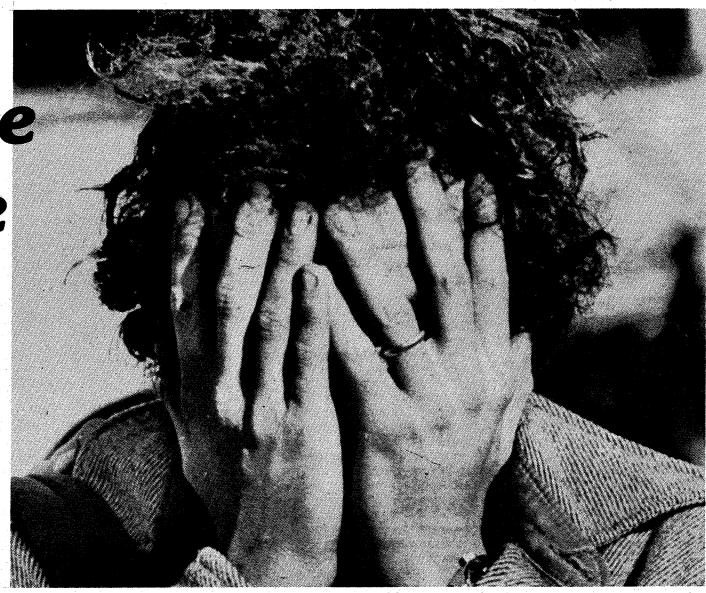


In a great wilderness of steel and glass stood a stone house of prayer. Partly it resembled a large tomb. Its three huge doors stood open day and night.

A Holy woman, a prophetess, stood at the entrance for 40 days beckoning everyone to enter. She said there was room for everyone: young and old, healthy and sick, liberal and conservative, doubter and believer, rich and poor, powerful and insignificant. Every nationality and race.

An attractive, dignified woman, she was not exactly young but her voice was clear and her eye was steady. She told passersby that the Holy One invited them to enter.

SOME CAME very eagerly on the first day with a sense of familiarity. Others came more cautiously and



'The newcomers never said a word, as if they hadn't heard," says the Lenten parable by Father Edward Braxton. "You go out of your way to go to church on Easter Sunday and you don't even get a decent sermon," said one. "With that the eyes of the prophetess filled with tears." (NC photo)

NOW WHEN the six weeks were nearly over, the prophetess asked the people to watch and pray for three days and nights. Then, she said, the Holy One would reveal his glory through his son. Some stayed gladly and praised God. Many declined, saying they had "too much to do, what with the holidays and company coming and all."

The prophetess was grieved to see so many go. Only a remnant re-

everyone what they had seen and heard. But they ran into a crowd of people

pressing at the doors of Easter Sunday Mass. Most had never visited the place

Each person went forth in peace carrying a lighted candle, anxious to tell

sat in silence expressing sorrow for their sins.

In midafternoon a massive cross appeared in their midst. On the cross was a person in the final agony of crucifixion. Some said it was a man; others that it was a woman or a child. For a moment each saw himself or herself.

Then the prophetess demanded they really look. At once they saw it was Jesus Christ, the Son of the

have told you, if you go down into the tomb with me in death, you shall also rise with me to the glory of eternal life."

Each person went forth in peace carrying a lighted candle, anxious to tell everyone what they had seen and heard. But they ran into a crowd of people pressing at the doors of Easter Sunday Mass.

MOST NEVER had visited the place during the 40 days of preparation. But they were dressed in fine spring clothes. A man who had dwelled there for six weeks mounted the pulpit. He wanted so much to speak about the Lord Jesus who lived, died, was buried and was raised up again. He could barely find words.

He said, "Worthy is the lamb that was slain and has redeemed us to God. He shall reign forever and

The newcomers never said a word, as if they hadn't heard. Not a few left early to get a head start out of the parking lot. One muttered under his breath, "You go out of your way to go to church on Easter Sunday and you don't even get a decent sermon."

With that the eyes of the prophetess filled with tears.

For she was the church.

Answer to Easter Puzzle

during the 40 days of preparation. But they were dressed in fine spring clothes...' mained. More and more the sursat in back near the door. Still

others entered out of curiosity, eyed the unfamiliar surroundings and departed. Some entered out of bored routine and obligation. Some young people entered sullenly, forced by their elders.

Most people passed by altogether. To them the holy woman was just a derelict whose eyes were red from cheap wine. Others had joyful memories of past times but now no longer felt welcome.

Many remained throughout the six weeks. Others returned frequently. They listened to instruction from the prophetess: "Love God with your whole being and love all men and women as you love others."

'If you wish to find yourself, you must first lose yourself in service to others.

From time to time the people shared a simple meal of bread and wine, the cup of salvation and the bread of life. They all praised God and greeted one another with signs of peace. Those who left each day went forth to love and serve the Lord.

roundings took on the appearance of a freshly hewn tomb. Now was the hour of shadows.

But for those who stayed it was a time of grace. The first day was Thursday. They mended one another's clothes and anointed each other with oil. The day ended with a joyful celebration, with bread and wine and song and anointing each other's feet. After that they all knelt in silent vigil 'til the morn.

Friday was ominous somehow. There was no denying it now. They were in a tomb.

The prophetess began to question them: "Would you ever hand your neighbor over to enemies?" "Would you let others take the

blame for your misdeeds?" "Would you ever be unfaithful to

your spouse?" "Have you hired workers and paid them unjustly?"

AS THEY STOOD in stunned silence, a quiet breeze blew through the structure as before a spring storm. The windows and then the great doors blew shut. The people

Most High. They were overwhelmed.

The dying man sighed, "Oh God I'm bleeding." The people prayed. Again he signed, "Oh God I'm dying." And the people prayed. Finally he gave up his spirit saying, "Oh God I'm dead.'

The prophetess said, "Behold the lamb of God. He was despised and rejected, a man of sorrows acqauinted with grief. With his wounds we are healed."

A FIERCE storm raged. Thunder and lightning rocked the building. The earth quaked. Torrents of rain fell as if to baptize the whole world. Then the storm passed. The great tomb was in darkness. Before the watchers was the shrouded body of Jesus. It was night.

As the golden sun rose on Sunday morning, birds sang, the grass and trees were a rich green and fragrant lilies bloomed everywhere. The holy woman came forth holding a lighted candle. People asked about the Lord. "Why do you seek the living among the dead?" she asked.

Then they heard him speak: "As I

Red carnation, warm welcome, await refugees

WESTON, VT. (NC) — This Easter, for the first time, seven Guatemalan refugees will not only celebrate the rising of Jesus Christ, but their own rebirth into a life free of fear and suffer-

With bells of peace ringing out in the snow-covered hills of a Weston priory, they were given sanctuary by Benedictine monks.

'Our centuries old monastic tradition calls us to welcome all as Christ... especially those who are denied a voice.'

Felipe Excot, who brought his wife Elena and five young children of Malayan Indian descent was exulted at the end of their journey. Holding up a red carnation given to him by the brothers he said, "I wish you all a pleasant afternoon in the name of Jesus, the revolutionary. This flower which you have given me is a symbol of the blood of the martyrs of Guatemala... our martyrs have not died in vain... their blood is the seed in a fertile land," said the farmer.

The 12 resident monks were joined in their welcome by hundreds of well-wishers after the family traveled for eight anxious days in a caravan from Chicago on the "underground railroad."

The caravan was organized by the Chicago Religious Task Force on Central America. It marked not only the end of the

peasants' journey but the new role of the prior as a public sanctuary for Central American refugees.

The Weston Priory was the 100th church group to declare itself a public sanctuary, and the Brothers there have heard that as a result of the Excots' caravan, five more congregations have joined the santucary movement.

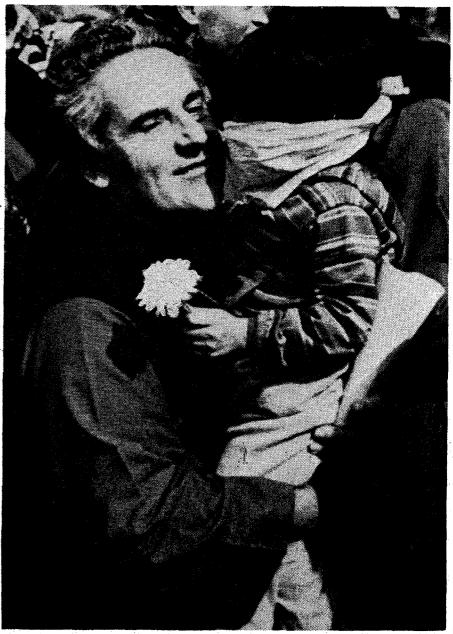
Brother Richard Iaquinto read from the priory's declaration of public sanctuary: "We are simply living out the requirements of the Gospel in this concrete situation... Our centuries-long monastic tradition calls us to welcome all as Christ, especially the poor and those who are denied a voice.. Together with you and your struggling people, we will build God's kingdom of justice for all.'

The monks wrote songs and led a dance around the family, which had changed its name and was wearing masks to protect relatives and friends still in Guatemala.

By offering public sancutary to refugees, the priory risks a penalty of five years imprisonment and a \$2,000 fine.

Said Brother Philip Fronckiewicz, "No one from the Immigration and Naturalization Service has contacted us. We have notified everyone — the head of INS in Washington, the Eastern regional manager, the secretary of state - everyone we should."

After the dedication ceremony, Mrs. Excot, a weaver, spoke about their journey. Her words were translated by Maryknoll Brother Daniel Jensen, who lived in



Fr. John Hammond, Prior of the Weston Priory in Weston, Vt. holds one of five young children of a Guatemalan refugee family as they arrive at the priory to be received into sanctuary. Hundreds of well-wishers turned out to help welcome the family. (NC photo by Bruce Conklin):

Guatemala for 20 years and knew the family there.

"When we left Guatemala, we didn't know where we would be going. But God is so good," Mrs. Excot said, "We're going to denounce the injustice that has been perpetuated against people in Guatemala... the reason for the deaths and injustice is that we asked for bread and justice."

Although they said they wish to return to their homeland, the Excots expect to stay at the priory for an indefinit eperiod.

The Brothes hve stablished support committees within the local community to teach the family English, find Excot a job and help Mrs. Excot set up her weaving or other craftwork.

The family left Guatemala at the end of November 1982 and spent one year in Chiapos, Mexico, where family members worked on a coffee plantation, earning 40 cents a day. Last January they crossed into Arizona, where they came under the shelter of the sanctuary pro-

the Saints Luke

Montepulciano



STAGNES of Agnes was Born in Gracchiano-vecchio, Italy in 1268. She entered the company of

MONTEPULCIANO AT AGE 9.
WHEN A NEW CONVENT WAS OPENED AT PROCENA SHE WAS TRANSFERRED THERE AND SOON BECAME ABBESS ALTHOUGH ONLY 15. SHE ATTRACTED MANY POSTULANTS BY THE SANCTITY AND

AUSTERITY OF HER LIFE.
ABOUT 1300 SHE WAS LURED BACK TO MONTEPULCIANO TO A NEW CONVENT. SHE SOON BECAME PRIORESS AND PLACED IT UNDER THE DOMINICAN RULE.

ACCORDING TO LEGEND, SHE RECEIVED COMMUNION FROM AN ANGEL AND HELD THE INFANT JESUS IN HER ARMS. AGNES DIED IN THE CONVENT

AT MONTEPULCIANO IN 1317 AND WAS CANONIZED IN 1726. HER FEAST IS APRIL 20.

Easter Sunrise

I sat down on little Mikey's bed and tried to kiss him awake. It only made him twitch, so I gently shook our 5-year-old. "Time to wake up, honey," I whispered. "We are going to go to Easter sunrise Mass.'

MY STIRRING in the bedroom woke Johnny and Joey. "Is Mikey sick?" asked a hoarse voice from a squinched face.

"No," I kept whispering for some reason. "It's time to get up for Easter Mass."

"But it's still dark."

"We explained that yesterday," I said. "By the time we get to Mass the sun will be coming up. Come on. Let's get going."

Two long-legged bodies slid out of their beds and stumbled toward the bathroom. I heard them mumbling at their sister who was trying to get into the bathroom at the same time.

"What's for breakfast?" asked the kid who thinks pauses between breaths were made for snacking.

"No breakfast until after Mass." I told him. "We're going to fast until then, just like I used to when I was a little girl. We were even afraid to brush our teeth after midnight because we might swallow some toothpaste and break the fast."

When we arrived at the little hilltop park, some of those who had arrived had already started a candlelight procession toward an altar set up near the top of the knoll overlooking the park.

THE KIDS WERE extraordinarily quiet. We all were absorbed in the barrage of predawn bird songs and

As we approached the crest of the hill the sky began to change moods before us. From gray despair it moved to hope and then joy. As we took part in the Mass and listened to the message of the Easter liturgy, the flesh and blood reality of Jesus agonizing death and the sun-bright joy of his resurrection flooded over

The children were subdued after the Mass. "That was really neat." said Marie finally.

My husband nodded. "Well, are you ready to eat now?" he asked our refrigerator pirate.

"I hadn't thought about it," he replied. By Hilda Young