ON CENTRAL AMERICAN JOURNEY

Pope ‘shares’ in suffering

Cites war, hatred, thousands dead

NC News Service

“I wish to share the Gethsemane and Calvary of your peoples.”

Those words, broadcast simultaneously over the national television and radio networks of seven Central American nations and Haiti, signaled Pope John Paul II’s intention to experience directly the suffering of those countries during his visit there.

In the message he said the purpose of his trip to Costa Rica, Nicaragua, Panama, El Salvador, Guatemala, Honduras, Belize and Haiti was “to get closer to you, children of the church and of countries with Christian roots, you who are suffering so intensely.”

“The experiences and the deaths of tens of thousands of people have increased the measure of suffering, not only of individuals but also of many families and entire regions,” he added.

He said he wanted to get closer to “you who experience the scourge of division, of war, of hatred, of centuries of injustice, of ideological confrontations that shake the world and find the Some of their struggles in innocent, populations yearning for peace.”

But the 62-year-old pope, beginning his 17th foreign trip and the one widely considered his most difficult and dangerous journey, did not plan to stand idly in the face of so much suffering.

Billing himself as a “humble encourager of the humble, a brother infusing confidence in the brethren,” Pope John Paul told the approximately 33 million inhabitants of the eight countries that he hopes the visit will “foster effective change, above all in interior attitudes, through its message of faith, brotherhood and justice.”

Such new attitudes would be back to the fold until they are married and have children of baptism age.

Fr. Martin Devereaux, director of change than any other. They make decisions regarding: 1) vocation; 2) lifestyle; 3) marriage partner; 4) moral values.

Disillusionment with the Church during this stressful transition period can cause students to “drop out” as practicing Catholics and wander into alien spiritual landscapes. The Church may not be able to bring them back.

Continued on page 12

LOCAL COLLEGE STUDENTS BEING ‘LOST’

Keeping the Faith on campus

By Betsy Kennedy
Staff Writer

Going away to college means freedom (at last) from the watchful eyes of parents. New doors open wide to self-discovery, exciting relationships and intellectual triumphs. Yet in leaving behind childhood attachments for this great adventure, do single young adults also leave behind their faith?

Many do become alienated during their years on campus, according to Michael Galligan Stierle, associate director of the United Campus Ministries of the Archdiocese and lay minister for Florida Atlantic University. He made his observations in a report issued in February to the Archdiocese and focused on the needs of the campus ministries for the coming year.

Single young adults (and specifically, Catholics) may feel that the Church does not belong to them . . . that it belongs to the community and its more established members, said Stierle. “When a newcomer attends Mass he is not asked to give his name as other churches do, he is isolated from the others, he is not welcomed but left alone the entire time.

“Card punching”

“Older Catholics must realize that they are setting an example for younger ones, especially those who seem mature and attend college. Too many Catholics attend Mass just to “get their card punched,” he said.

The Church must also not overlook the fact that single young adults attending college are the age group undergoing more upheaval and back to the fold until they are married and have children of baptism age.

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Disillusionment with the Church during this stressful transition period can cause students to “drop out” as practicing Catholics and wander into alien spiritual landscapes. The Church may not be able to bring them back to the fold until they are married and have children of baptism age.
Controversial nun nun in 'good standing'

Merry sister Agnes Mary Man-

ower, who has been ordered by Ar-

chbishop Edmund C. Szoka of Detroit to resign from her job as head of the Michigan Department of Social Ser-

ices because she has not denounced

state funding of abortions, remains

on the job, said a department spokes-

goman.

Meanwhile, the Sisters of Mercy in

Detroit said that Sister Mansour "is

not being dismissed from the

religious community," that "she is a

sister in good standing" and that "the

provincial administrative team is

taking the archbishop's statement

under advisement."

The order said it would have no

further immediate remarks and was

continuing discussions of the matter.

"Everybody is praying for a state-

ment" from Sister Mansour, but she
did not want to comment, Karen

Meyer, the state Social Affairs-

Department's public affairs represen-

tative, said. Sister Mansour "is here

at work; she's working," Ms. Meyer

said. She added that the state
government was continuing plans to

hold a state Senate confirmation

hearing for Sister Mansour's appoint-

ment on March 8. The nun would re-

main in the religious community

if she was refused, she has removed by the

governor or she resigned, Ms. Meyer

said.

Archbishop Szoka, who has been

attacked in newspaper ads by a group

claiming he condemned Sister Man-

sour's views, said Feb. 23 he wanted

the nun to resign because, although

he had waited since December, she

had not opposed public funding of

abortion, handled by her department.

A one-time congressional can-

didate, Sister Mansour has said she

personally opposes abortion but does

not want to prevent qualified women

who receive state Medicaid funds from

obtaining abortions.

News at a Glance

Church leaders debate tax, nukes

LONDON (NC)—Two top church leaders in Great Britain have urged nuclear
disarmament. The action took place as the
greater part of the Church of England's national disarmament service.

Catholic Archbishop Derek Worlock of Liverpool has said Britain should

take unilateral initiatives to stimulate multilateral disarmament. He called

British Prime Minister Margaret Thatcher's "Thick-Air World." Anglican Archbishop Robert Runcie of Canterbury declared that "full-

scale nuclear war cannot possibly qualify as a just war" and called for urgency in

working for disarmament. Anglican Canon Paul Oestreicher said in a letter that he

was withholding part of his income tax to protest British government nuclear

weapons policy.

Fr. Byron testifies on draft laws

WASHINGTON (NC)—Educational institutions should not be enforcers of

federal laws such as the new draft registration rules, said Jesuit Father William

J. Hille, director of the Catholic University of America's Center for Public

Policy and Education. Father Hille praised the Reagan administration proposed rules that would require young men to prove

they had registered for the draft before they could receive federal student aid for

the 1985-86 academic year. Testifying before the subcommittee on

postsecondary education of the House Committee on Education and Labor,

Father Byron said that although he was not opposed to registration for Selective

Service, he does not think it appropriate to "assign the responsibility for

enforcement of this law to financial aid officers of colleges and universities.

They are officers of the educational institution, not of the federal government.

Pope takes time out

VATICAN CITY (NC)—Even Pope John Paul II feels the need to take time out

during the pontiff's retreat master for 1983 is 55-year-old Cardinal Joseph

Ratzinger. A noted theologian

and member of the Vatican Congregation for the Doctrine of the Faith

in November 1981. He is to preach three conferences in January in the

Archdose and a state Senate confirmation

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Reagan urges missile ban

WASHINGTON (NC)—In a restatement of his "zero option" plan for Europe,

President Reagan has urged that the United States and the Soviet Union agree
to ban "from the face of the earth" U.S. and Soviet intermediate-range land-

based nuclear missiles. The Soviet Union quickly rejected the proposal and

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Eagleton Tells Catholic Officials

Sen. N. more Reagan cuts

Says Administration bitter on pastoral

WASHINGTON (NC)—Sen. Thomas Eagleton (D-Mo.) told a group of diocesan social action directors that Congress is likely to reject most of President Reagan's new domestic program cuts.

"Even conservative members realize these programs already have been cut so much that to add further cuts would probably defeat all rational bounds," said Eagleton.

Eagleton was a featured speaker Feb. 28 at the annual meeting in Washington of diocesan social action directors of the United States Catholic Conference.

He estimated about 140 people from dioceses around the country for four days of briefings on Catholic social justice issues.

Eagleton, asked to speak on "A Catholic Senator Looks at Issues in the 88th Congress," said federal budget issues probably would be the number one topic in Washington for years to come.

He said the combination of tax cuts and defense spending hikes will continue to put pressure on domestic social programs in the federal budget unless major shifts are made.

Among the shifts he urged was a repeal for people with incomes over $50,000 of the third year of the Reagan administration's tax cut package due to take effect July 1.

Listing a number of proposed new cuts, he said: "The ability to eat, the ability to survive in a cold winter is not a postmodern luxury," he said.

"Few people would agree that the Catholic bishops are under the control of the KGB"

CINCINNATI (NC) — Paul C. Warnke called for serious arms control negotiations between the two superpowers on the basis of a "common interest of national survival."" It's coexistence or no existence," he said.

Warnke, the chief U.S. negotiator in the Strategic Arms Limitation Talks and assistant secretary of the State Department, said the Soviet Union and the United States are "more deadly" than ever without arms control, "each side will have the plausible fear that unless it starts nuclear war, it will be wiped out in the first strike," he said. Such a nuclear confrontation will create, "not out of 'rational calculation,'" he added, "but because of panic, fear and desperation."

Warnke called for serious arms control negotiations between the two superpowers on the basis of a "common interest of national survival."

Acknowledging that there is a political rivalry between the Soviet Union and the United States, Warnke said the "can continue to be rivals, but at less risk," he said.

"I do trust Congress would reject the Reagan administration's request for more military aid for El Salvador," he added, because "they are interested in their own survival."

Countering President Reagan's claims that the United States is behind the Soviet Union in the arms race, Warnke cited a 1982 report by the Defense Department saying the two superpowers are "roughly equal in strategic nuclear power."

Please with the nuclear freeze movement, Warnke said no one is intimidated by the Reagan administration's accusations that the KGB, the Soviet secret police and intelligence agency, is infiltrating the movement. Few people would agree with the assertion that "the Catholic bishops are under the control of the KGB," he said.
WASHINGTON (NC)—A key Senate subcommittee, which has begun exploring the possibility of "streamlining" the Hatch amendment on abortion by simply returning the issue to the states. Sen. Thomas Eagleton (D-Mo.), in testimony before the Senate Judiciary Committee, urged the streamlining in part because, he said, an amendment more modest than the Hatch proposal would have the best chance of passing.

"I am convinced by our lack of progress on the right-to-life agenda over the past 10 years that a constitutional amendment focusing on a simple reversal of the Supreme Court's decision on abortion is the only way that the Senate can take on (abortion)," Eagleton said.

At least two members of the subcommittee, which is expected to approve an abortion amendment for consideration by the full Senate later this year, said they could support such a 'states rights' amendment in the effort to reverse the Supreme Court on abortion.

Eagleton's proposal would simplify the Hatch amendment, originally introduced in 1981 by Sen. Orrin Hatch (R-Utah), by removing sections giving Congress and the states the power to enact new abortion restrictions.

The amendment then would merely read: "A right to abortion is not secured by this Constitution."


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Many members of the pro-life movement have opposed a states rights approach on abortion, favoring instead a more comprehensive amendment which they hope would protect the unborn nationwide.

Eagleton said he believes some senators who have been unwilling to support more comprehensive abortion amendments would be willing to support an amendment "which in essence wipes off the law books the Roe vs. Wade holding that the Constitution affords an abortion right." "I am convinced by our lack of progress on the right-to-life agenda over the past 10 years that a constitutional amendment focusing on a simple reversal of the Supreme Court's decision on abortion is the only way that the Senate can take on (abortion)," Eagleton said.

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We need new image, women's leader says

PATERNSON, N.J. (NC)—It’s time for a new image for the 10 million members of the National Council of Catholic Women, said Mrs. Mary Meismer, the brick, straightforward Midwesterner who is their president.

"Image building, upgraded public relations and improved communications" remain top priorities with her as she heads into the second half of her two-year term, Mrs. Meismer said in an interview at the offices of The Beacon, Paterson diocesan newspaper.

"They are everything but the image," Mrs. Meismer said.

Her visit to Paterson was just one of the stops on a trip East from her hometown, Metamora, Ill., to take part in a television taping session for the "That’s the Spirit" program on WOR-TV, a New York-area station.

"Our women have been so busy doing they haven’t bothered too much with public relations," Mrs. Meismer said. "This is an exciting time for us, probably longer than any other time in Catholic history." The National Council of Catholic Women "upstaged the bishops on displacement," for instance, she said. "At our biennial convention in Kansas City in 1961, we asked for disarmament, and we are delighted now that the bishops are studying the question.

"And there’s our record on world hunger," Mrs. Meismer continued. "We have given more than $300,000 to Catholic Relief Services for programs all over the world. And we have provided water tanks in Third World countries, freeing women from the back-breaking job of digging for water. This is a woman-to-woman type of service.

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The women’s Council has also taken very seriously the issue of women’s rights at home. Mrs. Meismer said, and has focused on economic equity and equal rights through legislation.

She said the women’s council could see that the Equal Rights Amendment "was going nowhere." She noted that members of the Council have been very effective lobbyists in legislatures across the country.

The council’s official statement on justice for women, she said, pledges to study and support legislative action concerning displaced homemakers, battered women and their families, flexible and part-time job opportunities, equitable and just Social Security coverage, insurance, discrimination, equal retirement benefits, rape and sexual abuse.

"Women are very often their own worst enemies. They shouldn’t allow themselves to be frustrated and just sit around waiting for changes they know should be made."
Visit Europe this summer with Catholics from here

Vienna is just one of the places this summer's Voice sponsored tour will visit, but the city alone is worth the trip, with its famous heritage of great masters of music, locally grown wine, world famous cuisine, museums, arts, palaces, etc.

The choice is wide and Vienna boasts no less than 28 theatres, including two opera houses, the Vienna State Opera and the 'Volksoper' (literally translated people's opera.) During the pleasant summer months there are concerts in the various parks and, while listening to the relaxing music one can enjoy yet another one of Vienna's specialties: the delicious pastries and coffee, best served with 'schlag', a generous helping of whipped cream.

And while on the subject of food, the Viennese cuisine is world famous, including many tempting dishes it abounds with. Among them are 'strudels,' crepes (palatschinken), the delicious pastries and coffee, best served with 'schlag,' a generous helping of whipped cream. Among them are 'strudels,' crepes (palatschinken),

The Viennese have 'invented' the Sacher Torte, to the delight of those who love chocolate. The Hotel Sacher, which lays claim to the delicious pastries and coffee, best served with 'schlag,' a generous helping of whipped cream.

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WASHINGTON (NC)—Exiled Soviet writer Aleksandr Solzhenitsyn has been selected to receive the 1983 Templeton Foundation Prize for Pro- fessional and Religious Freedom, a world-wide religious international award.

A foundation announcement in Washington March 5 said Solzhenitsyn would be presented the prize, valued at more than $170,000, at a ceremony in London May 10.

Solzhenitsyn is a pioneer in the renaissance of religion in atheist nations," the foundation said.

"He has been a living symbol of the continuing vitality of the Or- thodox tradition of spirituality," it added. "His achievements have been made possible by a profound Chris- tian faith."

Solzhenitsyn, 64, was expelled from the Soviet Union in 1974 because of his writings, many of which dealt with his 12 years in a political prison and in exile in Siberia. Among his best-known books are "One Day in the Life of Ivan Denisovitch" and the three-volume series, "The Gulag Archipelago.

Solzhenitsyn won the Nobel Prize for Literature in 1970.

In addition to his writings, Solzhenitsyn is known for two speeches he made after his expulsion from the Soviet Union—one in 1976 in Washington and one in 1978 at Harvard University.

Solzhenitsyn wins

religion prize

BOSTON (NC)—An Under 21 youth center will be opening in the neighborhood near Boston's Combat Zone, despite concerns raised by owners and managers of nearby businesses, said a spokesman for Covenant House, Diane Pekunski.

Ms. Pekunski said "the shelter is going on a shoestring," and Covenant House "is working with the community." The shelter will open in October or early November, she said.

Some managers and owners of businesses near the planned youth shelter have objected, questioning the impact of the presence of young street people on the neighborhood's plans for redevelopment.

Covenant House, which is based in New York, was founded by Franciscan Father Bruce Ritter to provide help for homeless, exploited children who often become prostitutes or are forced into pornographic movies and magazines.

Covenant House provides a retreat at Under 21 near Times Square, New York, for young people caught up in street life. There is also a shelter in center in Toronto and a home for boys in Guatemala.

Plans for the Boston center began at the invitation of Cardinal Humber- ge, and, the Boston side Pekunski, who plans to open the center in the former Imperial summer residence during the reign of Maria Theresa of Austria, Germany and Switzerland.

Within the old inner city, truly in the centre of Vienna, is its un- mistakable landmark: St. Stephens Cathedral, in Gothic style with a 240 foot high tower.

One must not forget Schoenbrunn, imperial summer residence during the reign of Maria Theresa of Austria where six-year-old Wolfgang Amadeus Mozart amazed the court with his musical talents. Of the 1,200 rooms, too many to be counted accurately, 45 are now open to the public.

As for shopping - there are two important streets: the elegant and expensive Kaerntnerstrasse, a traffic free pedestrian zone, running from the State Opera and the famous Hotel Sacher, which lays claim to have 'invented' the Sacher Torte, to St. Stephens and the Mariahilferstrasse, about a mile long line of shops and stores, the largest department store, Ganzigl Goes through.

Join this summer's exciting ROMANTIC EUROPE Ii tour which will also take you to many other sights, including, the famous Hofburg, the Schönbrunn Palace, the 'Wiener Schnitzel' - breaded fillet of veal, Goulash, of Magyar origin, the delicious pastries and coffee, best served with 'schlag,' a generous helping of whipped cream.

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Lithuanian priests rip Soviet rule

BROOKLYN, N.Y. (NC)—Two-thirds of Lithuania’s Catholic priests have protested to the Soviet government, saying its religion regulations are contrary to the Gospel, to church law, to the Soviet constitution and to the Helsinki accords, according to an underground report that has reached the West.

"Some paragraphs of these regulations do not square with the Gospel of Christ, with the decrees of the Second Vatican Council, or especially with the constitution of the USSR... the Universal Declaration of Human Rights, (or) the Helsinki Final Accords," the protest reportedly said. Preaching that "we must obey God rather than men," the priests said they could not in conscience follow regulations that prevented them from carrying out their ministry.

In February the latest issue reaching the West of the underground Chronicle of the Catholic Church in Lithuania carried a report on the protest. It said that at least 468 priests, including a bishop in internal exile, had signed it by November 1982. It was forwarded to the late President Leonid Brezhnev of the Soviet Union. Lithuania is a part of the USSR.

The bishop who signed the document was Bishop Juliijonas Steponavičius, apostolic administrator of Vilna, who is prevented by Soviet authorities from ministering in his diocese.

News about the contents of the latest issue of the Chronicle was reported by the Lithuanian Information Center in Brooklyn, a center that documents government violations of religious and human rights in Lithuania.

The center said that the total number of Catholic priests in Lithuania is 701 and that priests' signatures were still being gathered in two of the country's six dioceses when at least 468 signatures were reported.

The protest attacked Soviet regulations giving the state control over priests' assignments and the admission of priestly candidates to the one seminary still allowed to exist.

CINCINNATI (NC)—Their mystical experiences of God have put them on a new course to help change the world, two futurists said.

R. Buckminster Fuller, architect, philosopher, author and 1969 nominee for the Nobel Peace Prize, and Barbara Marx Hubbard, author and founder of the Committee for the Future, spoke at Xavier University in Cincinnati.

Their theme, "Our Spiritual Experience" centered on the idea that the ever-advancing development of technology and increasing spiritual enlightenment are signs that humanity is at an unprecedented crossroads. The world can choose to destroy itself or bring about a future that will improve the physical and spiritual well-being of all humanity, they said.

The rapid rise of spiritual enlightenment in this age, Ms. Hubbard said, can shift the world's priorities from destruction to "healing wounds of separation" and "making the world one.

People today have the choice of seeing the world shift from "weaponry to living," Ms. Hubbard said. "Every person needs to know that if he or she acts out of integrity we can have the world we want.

She said this would not happen overnight. Before the changes can occur, she said, the world needs lots of prayer to place it "in a state of grace."

Ms. Hubbard said that her mystical experiences of God began with a prayer to place it "in a state of grace." As a result of mass communications, the world has never been so well informed, said Fuller, research professor at Southern Illinois University. But because information has become so specialized, people have to do their own thinking to make connections between disciplines.

Two futurists say God helps see new world
Sainthood made easier
Vatican simplifies canonization process

VATICAN CITY—Pope John Paul II has approved changes in the canonization process which will permit church declaration of sainthood in as little as 10 years.

In the past, the process has usually taken many decades and a candidate was rarely declared a saint less than a century after his death.

Three documents related to the revised procedure were made public at a press conference Feb. 26.

The papal document, an apostolic constitution titled “Divinus Perfectionis Magister,” as well as the norms for new canonization causes and a general decree on the procedure for causes already in progress, will be published as an appendix to the Code of Canon Law, which takes effect Nov. 27.

The changes place more responsibility on local bishops, reduce the role of the “devil’s advocate” and allow lay men and women to promote the cause.

“With the new provisions, a simplification of the procedure will be obtained, freeing it from useless formalities,” said Msgr. Publjan Veraja, undersecretary of the Congregation for Saints’ Causes, at a Vatican press conference.

Msgr. Veraja estimated that the new norms will cut the time it took many decades and a candidate was rarely declared a saint less than a century after his death. The number of requests to begin the process had greatly increased in recent years.

Although there were only 47 canonization causes introduced at the 1950s’ he said, there were 53 new canonization pauses introduced at the recent years.

The new norms stress the need for “maximum scientific and historice rigor” in investigating the causes for canonization, and they set up a new Vatican office called the College of Freemen. Related to assure that scientific methods are used in the investigation, a gathering of experts relevant to the canonization cause and serves as its main promoter.

The document also removes two of the duties previously carried out by the “promoter of the faith,” also known as the “devil’s advocate,” who until now had the triple task of assuring observance of the law in the case, clearing all possible objections to the canonization, and judging the merits of the case.

Under the new norms the undersecretary of the congregation will assure observance of the law and the relator will present objections.

The major responsibility for initiating and documenting the cause will rest with local bishop and ‘bishops’ conferences. They will no longer be required to request Vatican permission to begin such an investigation but will be asked to keep the Vatican informed about their activities.

“To them will be left all the responsibility for the gathering of proof regarding the life, activity, death, fame of sanctity of martyrdon and the foundation of this fame, as well as the eminent virtues or martyrdom of the servant of God and the proof of eventual miracles,” said Msgr. Veraja.

“The bishops will carry out this duty on their own power and therefore without the delegation of the Holy See.”

The Vatican official declined to say how many causes are currently pending before the congregation but said that the number of requests to begin the process had greatly increased in recent years.

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When he was asked if there would be any change in the time required for a cause to be canonized, Msgr. Veraja said the regulations will under no circumstances be interpreted as a type of recognition, even though in direct, which he would be giving the judgment of the pope.

Such, however, would not be the intent of the visit, Pastor Mayer noted.

“We will receive him as a guest,” he said, “and most of the German people ought to be able to speak of things which are given in common as well as those which are disputed. We are not intending to try to recognize any supremacy or authority of the pope; actually we will be approaching him only as bishop of Rome and brother in Christ.”

Last January Pope John Paul II told the Catholic bishops of Bavaria in West Germany that the anniversary year of Luther’s birth “gives particular importance to the ecumenical question.”

The International Lutheran-Roman Catholic Joint Commission is currently working on a common statement to be released during the anniversary year.

The joint commission is co-sponsored by the Lutheran World Federation, a central coordinating body of world Lutheranism, and the World Council of Churches, an ecumenical body of world Christianity, the Catholic Church’s central agency for dialogue with other Christian churches.

The pope may preach in Lutheran church
Pope links Poland, Central Am.

VATICAN CITY (NC)—Pope John Paul II linked Poland’s experience to strife-storm Central America on March 1, the day before beginning an eight-nation journey to Central America and the Caribbean.

The pope said he believed the experience in his native Poland would help him “fulfill the mission of the Gospel toward those peoples (in Central America) who are so tried in the present hour of their history.”

He thanked Poland’s bishops for offering prayers and works of penance for the success of the March 2-9 trip.

During the audience the pope also spoke about the Holy Year which he will begin on March 26 by opening the Holy Door of St. Peter’s Basilica.

“The Holy Door,” said the pope, “is a kind of symbol of the justice and mercy of God.”

To make the jubilee year a holy one, the pope suggested that “we open our hearts to receive God’s gifts of mercy and justice and be converted anew to the Lord.”

“Many people of our time,” the pope observed, “have the need, perhaps above all, of feeling themselves reanimated by hope, which is founded on the revelation of the divine mercy.”

“Fulfill the mission of the Church” after Shultz implied that the church is not concerned about Soviet influence in Central America.

John Paul II linked Poland’s experience to Central America.

“The exchange between Leathy and Shultz came as the Reagan administration was urging Congress to increase military aid to El Salvador. It was also considering sending the country more U.S. military advisers.

A senior administration official speaking to reporters on the condition that his name be not used, said the administration is “anxiously waiting to see” how the pope evaluates the struggle between the government and the rebels when he visits San Salvador March 6.

According to Senate Majority Leader Howard H. Baker Jr., Reagan told the group that the national interests of the United States “are deeply involved” in the outcome of the Salvadoran war. Baker said Reagan feels the Salvadoran government would have difficulty sustaining itself without the additional aid.

The administration is seeking about $60 million in additional aid in part because Congress last year approved only $26 million in military aid for El Salvador.

On the question of U.S. military advisers the administration is considering boosting the number in El Salvador from the present 37 to the current ceiling of 56 or beyond.

The senior administration official who spoke to reporters said lifting the ceiling also “would be desirable” so that additional “10s or 20s” could be sent to train Salvadoran forces in the use of U.S. equipment.

The Central American church already has been deeply affected by the political violence and is involved in human rights and peace efforts throughout the region.

The Central American church currently is the last Archbishop Oscar Romero of San Salvador, El Salvador, who was murdered in March 1980 while celebrating Mass.

Just one day before his departure for Central America, Pope John Paul II, who was scheduled to pray before Archbishop Romero’s tomb in the San Salvador cathedral—signaled his strong support for the man who replaced Archbishop Romero as the chief spokesman for the church in the country.

Bishop Arturo Rivera Danas, who had been apostolic administrator of the San Salvador archdiocese since Archbishop Romero’s assassination, was named his archbishop by the pope March 1.

In the hours before the pope’s March 2 departure from Rome, it appeared that the trip would have at least one concrete, if perhaps temporary, result. The main guerrilla groups in Guatemala and El Salvador, the two countries engaged in full-scale civil warfare, announced their intention to hold to ceasefire during the papal visit, through it was “enough”—enough deaths, enough violence. •

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sacraments dominate new law

(Pope John Paul II has issued the new Code of Canon Law which will replace the current code, or general law governing Latin-rite Catholics, which was issued in 1917. This is one in a series of articles by National Catholic News Service to give an overview of the new code and what it will mean to Catholics.)

Sacraments dominate new law

The answer lies in church teaching and a theology of the church and its law. The church itself, said the Second Vatican Council, is "the universal sacrament of salvation." The seven sacraments are the center of the church and its chief means of salvation. The ordering of the church is sacramental, from initiation into church life through baptism, the Eucharist and Confirmation, to grace for daily life through penance, the Eucharist and (for most members) matrimony, to special assistance in times of illness through anointing of the sick, to primary responsibility for the faith, worship, preaching and public order of the church through holy orders.

Canon law, the body of law that governs the way the church is ordered, is thus essentially sacramental. Much of the whole 20-year project of the reform of the Code of Canon Law aimed at getting rid of the tone of legalism which deeply marked the old code, so that a sense of the law as an instrument of salvation, charity, justice and community, as well as order, would come through in the revised code. The way the new code treats the administration of the sacraments is one of the clearest indications of this. In its treatment of matrimony, for example, it stresses marriage as a covenant or commitment of the parties, as a community of life and responsibility for each other, as opposed to the old code's emphasis on marriage as a legal contract. Another major element of the revision, said Mag. Frederick McManus of the Catholic University of America, is "the attempt to simplify, to make the code more pastoral." As an example he noted that the formerly detailed, strict rules for a priest's jurisdiction to administer the sacrament of penance have been greatly simplified.

But much of the law chiefly affects the way priests and bishops are required to carry out their responsibilities, "the new code on the whole will not touch very much the life of the ordinary Catholic," said another American canonist, Jesuit Father Ladislao Orsy of Georgetown University.

He said the average Catholic might notice changes "in some small way, for example when he wants to get married, the general reader scarcely be aware of the enactment of the new code unless he is told about it." If that assessment is accurate, it indicates that the new code will fulfill one of the goals of the reform stated by Pope Paul VI—that "the juridical will no longer appear as a foreign reality in every area of the church's life. It will appear rather as but one facet of that life."
Parents and teens
Are brought together in new parish program

By Prentice Browning
Voice Staff Writer

Do you know your daughter's favorite color? The first and last name of all your son's best friends? Do your children know what their mother's maiden name is?

The answerto a surprising number of these questions is no, a lay parish renewal team, Carol and Leon Jaworski, have discovered in leading weekend parish renewal groups for rents and young adults.

The couple, from the Pastoral and Matrimonial Renewal Center in Elizabeth, New Jersey, were recently at St. John Fisher parish in West Palm Beach hosting a training workshop for those wishing to start family renewal programs in their own parishes throughout the Archdiocese of Miami.

The weekends are neither family therapy nor an ordinary parish retreat, the couple emphasizes. The goals are, in Mrs. Jaworski's words, "to strengthen family communication and relationships and to widen family awareness."

These weekends will typically begin with parents and one teenager (parents are encouraged to bring only one young adult at a time to the renewals) filling out questionnaires asking the teenager personal questions about his parents and asking the parents personal questions about their son or daughter.

The weekends are neither family therapy nor an ordinary parish retreat, the couple emphasizes. The goals are, in Mrs. Jaworski's words, "to strengthen family communication and relationships and to widen family awareness."

There are also questions of a positive nature asked, such as, "when did I most strongly experience being a member of the family?"

Often surprised
Family members are often surprised at what they don't know about each other, Mrs. Jaworski says. Children tend to be secretive, she says, and adults usually think that they're children aren't interested in knowing about many of the important events and details of the adults live.

On the following days in the weekend parents and their teenagers participate in group discussions with other parish parents and adults about the "vision" of their family.

The "vision" of a family, explains, Mr. Jaworski, includes the future goals of the family, such as remaining close or decreasing friction.

Parents for their turn, she says, often have to realize that it isn't always that important to be "right."

Prayer is also an important aspect of these weekends. Each discussion group a prayer is said and sometimes parishioners seek divine guidance in releasing that which is blocking them from changing into a better sibling or parent, Mrs. Jaworski says.

As I read and reread the Gospel section for this third Sunday, captions came to mind like "Intercession not judgment," "I recognize your patience. As happened on other occasions time and still happens in our times, people are prone to see a relationship between illness or tragedy and sin. The question "why" is so often asked at these painful moments. When that question was put to Jesus concerning the 18 who were killed by a falling tower, he began with a raonousing "certainly not.

Just recently, the Diocese of St. Augustine was richly blessed in a special way by the healing of Jesus. He touched and restored in a variety of ways many people through the ministry of Father Ralph DiOro. However, I must admit that a humbling fear lurked in the back of my mind. Even if there were cures, what about the countless number of people who return home still blind, deaf, crippled or ridden with cancer?

But there is another side to the Gospel story, although Jesus cautions his listeners about passing judgment, he did not leave me with the impression that I will not be held accountable for my actions. In fact, there is a real urgency in his time as he calls his listeners to reform or at least begin this process of repentance or renewal. Jesus is calling me and calling all those who hear his words to convert. What happened during this same date. It is only if we return to him who is waiting for us that we can expect the power of intercession and not of judgment.

I believe that one of the healthy developments within the Church in our era is the awareness of conversion and renewal as a continuing process. More and more we are seeing it not as the work of a moment, but as an ongoing call to holiness. I see hopefulness in the emerging not only in our own diocese but in other dioceses in Florida and in many areas throughout the country. Programs of parish renewal and of parish renewal are taking root and beginning to develop. There is a sense of urgency about these efforts yet it must not be a sense of panic. No program of itself offers us all the answers or brings us salvation. It is the Lord alone who is the source of our redemption.

Again, Jesus, the masterful teacher, brings home to me that while I am called to lead our people in this "catholic" world, I must remember that He is a patient and concerned teacher, reaching out and meeting others on their "level" to each other and they actually table" to each other and they actually table rather than come together in new parish program.

Participants are also asked to keep a journal of their thoughts and reactions, since the couple believes that "writing opens up areas of our feelings that we wouldn't necessarily come across otherwise.

Reconciliation
Throughout the weekend there is a reconciliation that goes on between parents and children. Personal hurts are often aired although there is no attempt to provoke confrontations between the parents and the children.

"I have seen many times when kids say that their parents take them for granted," Mrs. Jaworski says. "They are encouraged to look at all the love, sweat, and tears, and all the nights their parents stayed up with them because they were sick.

Parents for their turn, she says, often have to realize that it isn't always that important to be "right."

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By Bishops John J. Snyder
Diocese of St. Augustine

At any given moment, the Word of the Lord speaks to us with power and force, if we are open to it. At such times as they are proclaimed to us in the daily Lectio Divina and in our celebrations on the Sundays of Lent, contain a life and vitality that are unique. I think that this power can be traced to the fact that it speaks to each of us not only as individuals but as a community of faith as a Church.

As I read the Scripture passages for the Third Sunday of Lent, I was drawn to think not only of what it was saying to me individually, but what it was saying to us. To be as Church. In the Gospel from Luke, I found Jesus not only responding to questions, but also drawing upon a parable through which he would bring home the point. I wanted to cease to amaze me about Jesus is his power. I think that this power can be traced to the fact that it speaks to each of us not only as individuals but as a community of faith as a Church.
Campus ministers help students keep the faith

Continued from page 1

the United Campus Ministries has been at Florida International University in Boca Raton for the past six years. He agrees there is cause for concern.

A number of baptised Catholics on campus do not practice their faith . . . of more than 1,800 on campus, only 40-50 per cent are present for Mass each week.

Rebels gone

In contrast to this disturbing note, Fr. Devereaux said attendance is up somewhat more than it was ten or 15 years ago.

During the late 60s and early 70s there was far less stability on campuses — young people were anxious for agnostic take to hold beliefs (of early Christian sects) in spiritual powers emanating from the Godhead) and attempted to establish a quick "hotline" to God. Today there is less rebellion and questioning of God. We have to remember these were pre-Vatican II groups, who believed many Church issues to be contradictory.

Another significant change is the profile of the college student, said Fr. Devereaux.

"Everyone used to complete college in four years. Now the campus is home to people for 8 years or more. Individuals are also working and attending school, which adds to the length of their stay. People of all ages walk the campuses today and it would be unjust to focus solely on single young adults. Whatever problems society experience such as drugs or cultism, become an across the board dilemma on campus."

Cultists prey on campus

Stierle warns that cults continue to form on South Florida college campuses, representing a major threat to all denominations. Like sharks encircling a weakened victim, the church and participate in exhaustive Bible studies and witnessing, much like The Way, headquarted in Ohio. They require heavy tithing, and keep converts. A Baptist minister and a Christian Bible teacher attending the group Bible discussions on campus said the teaching at the so-called discussions is heretical."

"All we can do is pick up the pieces or peel them off the ceiling after they have left the cult. Sometimes the stu- dents are even aware of the danger they are in by remaining in a cult, but they tell me, "I'll go to hell if I leave because the scriptures say so," or "I will never make it on campus . . . these people are my only friends . . ."

"Cultists will devote themselves completely to their recruitment goals. They will get up at 5 or 6 a.m. and hold a prayer or Bible study group. They escort crippled students around in their wheelchairs to anywhere on campus . . . Now how do we compete with that enthusiasm? What Catholic laity group would be willing to do that for young people?"

Administrators are prevented from taking legal measures against Planta- bit of preventative medicine, ad- ministered in the form of increased activities. Campus ministry programs cover four areas — prayer, work, play and discussion, explained Stierle. Ideally, students should be of- fered retreats, evangelization events, worship (reading, eucharistic ministry, etc.), music (folk groups and choir), pre-marital discussions for engaged couples, Bible studies, camping weekends, etc.

More funds,

Stierle feels that increased resources are necessary to insure that every campus can provide this type of activities to students. Other faiths have allocated extensive funds for their own-campus programs. The University of Miami Baptist ministry budget for 1982 was $150,000; the Florida International Jewish ministry was $70,000 for the same year. The 1982 budget for the Archdiocese, in- cluding salaries, was approximately $75,000. (Many staff members are priests and lay persons who work on a voluntary basis.) There are 45 cam- puses and 185,000 single young adults between the ages of 18-30 in the Arch- diocese.

"Currently there are many of the 45 campuses which are not staffed to service the students," said Stierle.

Fr. Devereaux points out that one reason for the absence of campus ministers is due to the "commuter campus" situation.

"Many schools no longer provide housing and students live off campus. In this case they must rely on their parish priest for any counseling or assistance."

Secondly, young priests do not always have the same rewards as the other ministries — you aren't dealing with families and it is a totally dif- ferent atmosphere."

Bright future

Both Fr. Devereaux and Stierle expressed optimism about the future of the campus ministry programs.

Said Stierle, "The really alive cam- puses ministry programs are at Barry, Biscayne, the University of Miami, Broward Community College and Florida Atlantic."

"With hard work and dedication each campus will be able to improve the services to students. I'm very positive about the future, that the Archdiocese will provide the resources needed. This is a terrific age group we're dealing with, open and alive to changes, to creating something dynamic. A campus minister who is good at his field can have a group of outstanding students representing the best the Church can be."

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Music, song and fashion mark Black Heritage program

"Sing a song of faith that the dark past has taught us, Sing a song full of the hope that the present has brought us. Facing the rising sun of a new day, began. Let us march on until victory is won."

Lift Every Voice and Sing
By Betty Kennedy
Voice Staff Writer

Blacks and whites stood side by side in brotherly love to celebrate Black Heritage month Saturday night at Christ the King Church in Perrine.

Pride in the black community was evident in all faces, black or white, young or old, who attended the program.

The church overflowed with visitors who participated in Mass, then feasted on a lavish buffet dinner and watched a talent and fashion show featuring local church members and emphasizing black heritage.

Miami City Commissioner Miller Dawkins, addressing the audience, urged black parents to maintain responsibility for their children's education. "They need to spend less time on the basketball court and more time studying books," he said. He also spoke to the young people and said they should join in the establishment and make it better—or take it apart and start building it up again.

Archbishop Edward A. McCarthy spoke about the importance of the Black Heritage program and the need for unity in the Miami community. Fr. Sergio Cardillo, first black priest ordained for this archdiocese, spoke of his experiences that led him to the priesthood.

Youthful talent

The program's youngest entertainers nearly stole the show from the veterans. Lucy Goewia, a tiny starlet with ribbons in her hair, recited the life of St. Martin de Porres. Jeanette Beem opened the program with an inspirational song, "Freedom Isn't Free." Children from the Inner City dance company performed selections with styles and grace. They grew loud and the rafters resounded with song. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy. The sound in the church Macedonia choir repeatedly leaped with joy.

Following the presentations by the choirs, Claudette Moore King announced her fashion show. The fashions spanned all sizes from toddler to junior and women's, with a special segment devoted to chic clothing for men.

Charities Directors Commissioned

During a recent ceremony at Barry University's Cor Jesu chapel, Archbishop Edward A. McCarthy commissioned the new directors of the Board of Directors of Catholic Community Services (CCS) of the Archdiocese of Miami. Among those present at the special liturgy were (from left) Msgr. Bryan Walsh, archdiocesan director of the Ministry of Christian Service and president of CCS; and Msgr. John McMahan, regional director of CCS for Palm Beach county and Miami.

Although European and American lines were present in the clothing designed solely by King, her emphasis was on authentic African fashions. The men wore Kenos (authentic native gowns) and bold metal jewelry which is part of a permanent collection.

Each piece of jewelry represents a different native legend, said King. The women donned several dresses which were each draped over one shoulder. This is a customary fashion in the Masai women, an East African tribe.

King has been designing clothing for 30 years. Her roots, she said, can be traced to a poor neighborhood in New York, where she worked her way up in the fashion business. Participating in the Black heritage program is one of the most important moments in her career, said King.

Brotherly love

As the evening ended the audience sang, "Lift Every Voice and Sing," a tribute to the courage of the black people during their long years of bondage. It became evident that the Black Heritage program was a success—and a hopeful step toward fulfilling Abp. McCarthy's plea for brotherhood in his recent pastoral letter on racism.
The family has no rights in court

Chip, chip, chip...

You can practically hear it, the government creeping away at the American family.

A federal court recently set aside regulations that would require agencies using federal funds to provide young children with contraceptives to inform you that they were doing this. Planned Parenthood and such groups who are high on disseminating contraceptives to your kids say this "squelch rule" would be putting the government in the bedroom. They conveniently ignore their own participation in bedroom activities as they send the kids on their way with their pills. FDA and Food and Drug we on the pro-family side wanted was a slight nudge toward equity. PP and government health agencies are already in our bedrooms. And they are using our tax dollars to be there, involved in our bedrooms.

Given this situation, all we want is the right to know they are there in our children's lives. But the courts won't even grant us the right to know!

That's where it is with parents and children. Now what about husbands and wives?

Well, the courts have already ruled that the husband has no right to decide whether his wife will or will not bear the child she is carrying. Abortion is strictly her decision.

Very well, given that state of affairs as it now is constitutionally and statutorily, our position is similar to the parent-teen situation. The husband should at least have the right to know, so he can at least expel your wife as well as your child (if he makes the decision) and send the child back toward equity. PP and government health agencies are already in our bedrooms. And they are using our tax dollars to be there, involved in our bedrooms.

Not even the right to know. Not even the right to say, a belligerent husband. If they were living apart, or if she stated to the doctor that the baby was not her husband's, then no notification was required.

It doesn't seem to matter which way the laws read. The court's presumptions seem to incline toward the family as a sour, violent, mean institution deserving no rights. Only the individual's rights to have a voice are a prerogative by parental knowledge, only the rights of a woman to get pregnant with or without her husband and to abort with or without her husband's knowledge is important.

That is why a Hatch or Constitutional amendment is the only way to relieve.

That is why concerned citizens must start putting heat on lawmakers to the effect that we want pill-pushers and abortionists out of our bedrooms and common sense about families and human relationships back into our laws.

Letters to the Editor

To the Editor:

Abortion's reign of terror

To The Editor:

A short time ago we recognized a Feast day that commemorated the murder of approximately 70 babies, that took place 2000 years ago. It was a murder of political expediency, when King Herod feared the birth of a potential challenger to his political throne. This unspeakable murder is so horrible that civilized people have remembered it for 2000 years.

It gives cause to stop and think of an affluent country like the United States, passing laws that allow the murder of millions of babies, with abortion, with out even the political excuses that Herod had. We murder our babies because they are inconvenient.

I don't know if these murders will be remembered 2000 years from now but I am absolutely certain that Almighty God will exact a penalty on this civilization for this unspeakable reign of terror. At this time I'm also sure that all of us will be invited to participate in the punishment. God help us.

Joseph J. Euteneuer

Barcelona, Spain

Publisher's Note: The Voice holds no responsibility for letters not chosen for publication.
God has a secret which he does not want to keep. When he created the first man and woman, he alone knew why.

It was he who determined that certain material elements were to be set apart and moulded into a human body and that the body would be infused with the principle of life called the soul, and this combination of matter and spirit would result in an individual, immortal, unique being.

So far all God's secret.

Then one day I became conscious of existence. Young as I was and fearful of the world around me, I came gradually to realize I had the use of a body. It took me much longer to understand that there was a matter, as well as a spirit, outside the body, something that enabled me to think and reason and remember. And as I got a little older, I began to ask a fundamental question, why do I have life? Why was I put on this earth? Many answers came, but as I aged, none of them satisfied.

As the years rolled by and I learned pain and disillusionment and love and friendship, the unspoken truth came home that alone I could not really find out why I was set on this planet. None of the reasons I gave myself helped in all the unanswerable circumstances of my life.

I was convinced that the secret is not contained in a hidden part of my nature. It escapes the furtive reaches of my powers of reasoning. But I believed I could learn the purpose of life, but it was a vain quest, because the thinkers were confused and contradicted each other. They were struggling for an invisible part of me, as I already was. The scientists promised hope. They had discovered so much, had so many marvelous inventions to throw the world. But the secret of the purpose of life lay outside the field of the scientist. The secret was not buried in the complex matter of earth at the fascinating existence of stars and planetary systems. The scientists were as confused.

“...The most brilliant of minds never fathomed this truth—that man was not made for this earth, but another world, the world of God. He is created to be a child of God, not of earth.”

And reason and remember. And as I got a little older, I began to ask a fundamental question, why do I have life? Why was I put on this earth? Many answers came, but as I aged, none of them satisfied.

Gradually one is forced back from man and his planet to his creator. He made man. He alone knew why. So unless we find out from him, we will never know.

Now we realize that when he made our first parents, he told them the reason. How they must have been shocked. To think that earth, surpassingly beautiful and challenging and inviting in every way, was not their last home. It was only a stop on a pilgrimage, a short wait in an airport. The perfect natural happiness and undisturbed peace enjoyed before their senseless rebellion was as nothing compared to the joy of their union with God at the end of their trial on earth.

The most brilliant of minds never fathomed this truth—that man was not made for this earth, but another world, the world of God. He is created to be a child of God, not of earth. His dignity thus is far greater than he could imagine or reason. How could he come close to guessing that his destiny was supernatural, not natural, that his family on earth was only a symbol of the family of God to which he would belong after death? How could he know it is already prepared for him, unless the Lord of all creation tells him?

This is the Christian secret now. We are indeed made to the image and likeness of God; we weak, miserable, unreliable, violent, sickly people are the people of God destined for his Kingdom.

What confuses us so much is the vast number of facts that this likeness to God cannot be found in the body, but in the invisible soul, in the intellect, the will, in the almost unapprehensible powers to seek truth and goodness, in the ability to attain knowledge and in the capacity to love and be loved.

So why a trial on earth? If the creator is perfectly good, why not create us and put us in heaven and have done with it. Why the terrible, frightful risk of earth’s pilgrimages? One word answers this: Freedom. Being made to the image and likeness of God means freedom of the will and through this freedom, they must be an opportunity to test it. I can actually accept my creator and love him, or reject him and hate him. God took a risk. Indeed. If he gave me freedom and no chance to use it, my dignity would be no greater than that of the cow or the porpoise.

Our first parents knew that. Their pride in their own greatness led them to the folly of wanting to make themselves like unto God. The shattered nature, we, their offspring, endure with all its inclinations to evil, sickness and finally death, is the legacy of their unbelievably foolish rejection of God’s will.

The secret of our existence on earth did not become perfectly clear until Jesus took us up residence with us and explained there were many messages hidden in the facts of the next world. He died that we may have eternal life, not a longer life on earth. The martyrs followed him to death singing joyfully, triumphantly, because they knew the purpose of their life was about to be fulfilled. He beatifically St. Augustine summed it up fifteen hundred years ago. “You have made us for yourself, 0 Lord, and our hearts are restless until they rest in you.”

Praying for others

A friend of mine, a woman of intelligence and deep spirituality, is dying. Her illness is terminal. She has suffered greatly, the suffering has gone on for a long time, it may go on longer. A woman of intelligence and deep spirituality, the combination of the illness and the medications has left her often in a kind of mind.

Some of her family are concerned because they say that now, when she is so desperately ill, she does not pray any longer. They are not sure she is anything as an adult, to the philosophers, the respected thinkers in the hope I could learn the purpose of life, but it was a vain quest, because the thinkers were confused and contradicted each other. They were struggling for an invisible part of me, as I already was. The scientists promised hope. They had discovered so much, had so many marvelous inventions to throw the world. But the secret of the purpose of life lay outside the field of the scientist. The secret was not buried in the complex matter of earth at the fascinating existence of stars and planetary systems. The scientists were as confused.

But not all do this. Their illness may come unexpectedly, in a moment when they need them in need of prayers, and it really is true that many of those who receive prayers are simply unable to pray. People in emergency situations are often unable to pray. Someone close to me once nearly drowned, dropped overboard to spend an undersea. She witnessed desperately for her life and was saved only when a fisherman in a power boat saw her in distress and came to her rescue. She was a person who had a full and complete prayer life but she said that in the nearly half an hour when her life was in danger she never thought to pray.

It is simply a fact that very often the people who need prayers most are unable to pray. It is especially true, I am sure, for those who are tempted to mortal sin. They need prayers but overcome by temptation they are unlikely to pray.

That is why there is a great need for prayers for others. I have written often of Powerhouse, that prayer group that began nine years ago and which includes members in every state, every province of Canada and many foreign countries.

This is something I think we should all do. It really is true that many of those in greatest need of prayers are unable to pray for themselves. But there is something else that is important in this. We must be careful that our prayer life does not center on ourselves. We do, of course, come to a personal relationship with God. But from this we must reach out to others.

The people of Powerhouse are encouraged not to pray for their own needs. Since others are praying for them they need not be concerned about this but rather about praying for others. And then when they pray for others they mean all people in need of prayers all over the world, and all people of all nationalities, faiths, states of life.

But as they pray for others, they know that prayer is not enough. If they pray for all the lonely people then the very fact of their prayer obligates them to seek to dispel the loneliness of people they may meet in every day life. If they pray for the poor, then they are obligated to help them. If they pray for the ill in hospitals and nursing homes, they should if they can visit them.

People need us and need our prayers, people who cannot pray for themselves. Let us all pray for others. (Dale Francis is a nationally syndicated columnist.)
The hugging craze

Hugging is definitely in.

For about a decade now, a warm, friendly kiss has been standard behavior for every encounter where you meet people you know in any kind of social situation. But lately the kissing greeting has taken a step further. We're now into hugs.

Actually, hugging isn't a bad thing. I'm Italian and among our people (whose emotional nature is well recognized in literature as well as by repute), hugging has always been standard procedure for saying "hello" and "goodbye."

BY ANTOINETTE BOSCO

But I have some reservations about hugging people I have met only once or twice or who are really near-strangers except that we happen to have been invited to the same occasion at the same time.

Proof that hugging is gaining converts comes from the fact that hugging is getting organized. A 1982 spring issue of "Us" magazine reported the formation and growth of a California Hug Club with over 1,500 members. Reading about the California club inspired Robert Groh, who lives in the same country in Connecticut, to start his own hug club.

Groh comes from a German-Irish family of non-huggers. He said his consciousness was raised about the benefits of public displays of affection after he joined a singles club and gained a number of new "hugaholic" friends.

So convinced is he that "hugging should come out of the closet" that a few months ago he organized and ran a hugging-in. It wasn't exactly a rip-roaring, overcrowded event. After a lot of newspaper publicity he only managed to get three men and seven women to attend.

BY FR. JOHN CATOIR

Today his memory is kept alive by people called "Stephen Ministers." Some 500 congregations across the U.S. have such ministers, and hundreds of others have something quite similar.

One of those utilizing Stephen Ministers is the Wayzata Community Church in Minnesota. They have 40 Stephen Ministers, including high school students, retired people and a whole range of men and women in between.

The concept is simple. Each minister is assigned to two or three people with special needs—people in hospitals or nursing homes, people who are shut-ins or handicapped.

What is the result of all this in the life of the Stephen Minister? They say that as a result of their volunteer work, which requires an extra effort at communicating, their own communication at home with spouse and children has improved.

Groh counted it successful because of the number of hugs he witnessed. "Everybody there got at least 25 hugs," he said.

Now I would be the last person in the world to den the value of touching. I agree with anthropologist Ashley Montague, who wrote in his book, "Touching," that a certain amount of "tactile stimulation" is "a necessary condition for survival."

After all, God did give us this marvelous gift of being able to feel and to communicate with others and with the world through the sense of touch.

My problem with the proliferation of hugging is that its merits are based on the faulty reasoning that touching in itself is the value—and that the act of hugging can be removed from a relationship.

I asked a social worker to comment on the idea of a hug-in and found that she shared my misgivings. She expressed strong caution about the idea of strangers hugging in groups, unless it were a therapy situation under the guidance of trained professionals.

"Holding and touching can be a powerful inducer of feelings, so I think it should be used responsibly," she said.

Another professional therapist, Stuart Johnson of New Haven, Conn., called organized hugging a "too simplistic solution to the complex human quest of how to establish an intimate relationship with someone else."

He impressed me as making great sense when he added: "There's no doubt that the central theme in our culture is alienation, the lack of intimacy and aloneness."

Then Johnson asked: "But isn't a hug club just a gimmick or a short circuit to intimacy that does not deal with the hard work involved in establishing a close relationship with someone else?"

I think my discomfort with the advent of indiscriminate hugging is expressed by that question. For I still believe that touching should be a result of, not an attempt to initiate, a relationship.

The high cost of dating

Q. I would like to get married sometime, but I'll never be able to afford it. You see, I can't even afford a date. I'm always broke even though I have two jobs. I wish you could give me some way to solve this problem.

BY TOM LENNON

Here are some of my expenses connected with dating. My boots cost $50. Getting my body-perm hair setting costs $40 a week. The shirt I'm wearing now was $25. My new jeans cost $40. If I take my girl out for dinner, that's about $50. I also make payments on a used sports car.

Those are just some of my expenses. And you have to understand that much money if you want to impress a good-looking girl. (Indiana)

A. Do you really want to impress a good-looking girl who is dumb enough to think that $60 boots make the man?

Would you really want to spend a lifetime with someone who thinks the price of a shirt is more important than the man?

Is something vastly different from an expensive sports car needed to build a happy life and a happy marriage?

What might that be?

Are you willing to date only someone who qualifies as a Miss Bunny of the Month? If so, you may miss some wonderful women, perhaps even the one woman you could live happily with for a lifetime.

Whether we admit it or not, all of us, men and women, boys and girls, are affected by the culture of our modern world. In many ways, that culture is shallow, materialistic and even pagan. It often values health and possessions more than persons.

There are some strong indications in your questions that you have been influenced by that culture. You might, if you're not careful, end up being endlessly frustrated by desiring possessions that you will never be able to afford.

Could you soon spend some time alone examining your way of life and thinking, about what will make you genuinely happy in the long run?

Ask too what it is that makes a person truly worthwhile.

Then consider at length these often quoted words of St. Paul:
Religion and the grown-up child

Dear Mary: I hurt so bad I need direction. Show me the way to accept something that I have to accept but can't. Two years ago my husband and I were gone for 10 days visiting a son who lives in another state. We left Chris home alone for the first time.

BY DR. JAMES AND MARY KENNY

When we returned, we noticed a change in him. He started and ended every sentence with "Praise the Lord." He told me he was "born again." He had gone to a Pentecostal church and encountered the Holy Spirit.

A year ago he started dating a girl who is a Baptist. She started attending church with him and went with her to church in the afternoon.

One month ago he informed me he was leaving the Catholic Church. He is cold, arrogant, a stranger to me now. The thing that frightens me the most is that he is presuming to salvation. There is nothing I can do except cry a lot and pray for him. If ever he should marry, I could not attend the wedding. I told him so today. He said, "So be it."

I will love him and pray for him harder than ever, but I cannot accept his apostasy. His father is a beautiful, wholesome, Christian man. I respect him and I like him. These two young people have no alcohol, drug or tobacco habits. Why can't I count my blessings and give them my best wishes? - Ohio.

One of the marks of being grown up is having the right and responsibility to make your own decisions. This right applies to our own grown-up children just as it does to other grown-ups. We are not our children's keepers after they are grown.

However, it is painful when children make choices different from the parent's values. The child in effect says, "You're wrong and I'm right." The parent's guilt is doubled when the child makes a choice which the parents believes will jeopardize life or salvation. This is the situation you face.

First, you fear that Chris has jeopardized his salvation by leaving the Catholic Church. But no one but God knows how your son's life and salvation will eventually work out.

Second, you cannot understand your son's mind and why he does what he does. Trust that your son will merit in what he is doing even though you do not.

You describe your son's girl as "beautiful, wholesome, a better Christian than I am." That's what makes Dorotheas a perfect saint for Lent. Like Easter after Good Friday, his is the penultimate happy ending story. His story is reenacted daily in our world. A terminal cancer, a tragic accident, an earthquake or flood-all bring people to respond to God's call to grace which is always there.

Why do we have to wait for death to find grace? Because we are all a bit of the other thief. One who joined the taunting crowd, the one who rebelled even at death. We rebel in so many ways by trying to assume God's power ourselves, refusing to recognize our sinfulness, calling on others to save us because they claim to be holy. How like the other thief we can be.

Oscar Wilde wrote, "He who is in a state of rebellion cannot receive grace, to use the phrase of which the Church is so fond - so rightly fond, I dare say - for in life our rebellion closes up the channels of the soul, and shuts out the air of heaven."

Jesus in one of his last gasping breaths, gave us the gift of Dorotheas. He didn't question him, he berated him, he simply called him to and responded to his repentance. Will he do less for us?

Put an "x" in the middle box. Then write the names on slips of paper, fold, and place in a box. One person calls the bingo number and whoever fills a one-time bingo is the winner. Everyone should know a lot more about the family's relatives when the game is over.

Adult Families
Make a family tree going back as far as possible on both sides of the family. Decide upon one particular relative who would especially like to share that with you. Write a letter or call that relative on the phone.

SNACK TIME
Fix a cherry tart in honor of George Washington, a cherry pie, tarts, or ice cream with a cherry on top.

ENTERTAINMENT
1. Give each member ten or fifteen round toothpicks or matches. Place a narrow-necked bottle on a table. The object is to stack the toothpicks across the opening of the bottle. This continues until one of the players upsets the pile while trying to add to it. The person who upsets the pile must take all the toothpicks that fall. The person who gets rid of all toothpicks wins.
2. Plan to invite a relative over this week. You describe your son's girl as "beautiful, wholesome, a better Christian than I am." That's what makes Dorotheas a perfect saint for Lent. Like Easter after Good Friday, his is the penultimate happy ending story. His story is reenacted daily in our world. A terminal cancer, a tragic accident, an earthquake or flood-all bring people to respond to God's call to grace which is always there.

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THE VOICE - Friday, March 4, 1983

LENT III—YOU SHALL BEAR MUCH FRUIT


By Fr. Richard Murphy, O.P.*

One of the great selling-points of a big city is its trees. Where we live we have live-oak and magnolia, cypress, the spectacular and versatile rain-tree, and many evergreens. We tend to take trees for granted, but these marvels of nature deserve better than that. They are striking symbols of deep spiritual truths.

Our souls are like our bodies. Certain places, certain times, our souls are deeply religious and attend Mass, and others are shallow and uninterested. We tend to share our faith in our worship of God, but we all have to remember that the church is the people of God, the body of Christ. Every priest we asked about found that some parishes are not as active in their worship as others.

Trees are remarkable things, one of nature’s many surprises. They grow where the soil is good, and also in sandy places and on rocky slopes. The Bible tells of happenings around the tree of paradise, Abraham’s oak, and Nathanael’s and Zacchaeus’ fig trees, Gethsemane’s olive trees, and the tree of the cross.

Believers come in an astonishing variety of shapes and sizes, like trees. Some stand straight and tall, like the giant sequoias of California, and others are in unlikely places, but all of them draw their nourishment from the same root that is Christ, who is always with us.

The fig tree is very common in Palestine, where it reaches a height of 40 feet. Its delicious fruit is much prized, and its broad leaves provide shade in the heat. In one of the many permissive acts that I am familiar with, the fig tree is the symbol of the sacrament of the church’s faith and of admittance into the people of God, it should normally be celebrated in the parish church.

The bishop, after consulting the local parish priest, may permit baptisms to take place at a baptismal font in another church or public place of worship within the parish bounds. In these places also it is the normal right of the parish priest to celebrate baptism.

The regulations explicitly state: “Exceptions in case of danger...” Baptism should not be celebrated in private houses. Except in emergency or some other pressing pastoral reason, baptisms are not to take place even in hospitals. When such an emergency occurs the parish priest is responsible for being sure that the parents are “suitably prepared beforehand.”

Most priests with whom I am acquainted try to be as considerate and permissive as possible in such situations. However, they do have a responsibility to consider the faith of the individuals involved and the faith of our whole parish family, and to respect the church’s instructions for the administration of the sacrament.

Your priest friend will surely be happy to discuss these matters with you. You are right to ask about this ceremony. You can be assured that baptism is an important part of our Catholic tradition. The Christian ceremony of the churches of women after childbirth has roots in this Old Testament belief, though the focus of the Christian ritual was more one of thanksgiving and praise of God.

A. In the Old Testament a woman went through a ceremony of purification after the birth of a child. This was related to the Jewish belief that some sort of ritual uncleanness was contracted by a mother in giving birth. This impurity was taken away through the rite of purification.

The Christian ceremony of the churches of women after childbirth has roots in this Old Testament belief, though the focus of the Christian ritual was more one of thanksgiving and praise of God.

You are right; this ceremony is not spoken of much any more. The reason, I believe, is very simple. All the positive Christian themes in the ceremony for the churches of women are now contained, even more richly, in the rite of infant baptism itself.

(A free brochure outlining the laws of the Catholic Church on marriage and explaining the promises before an interfaith marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Address questions to Father Dietzen at the same address.)

Q. My husband and I are expect- ing the birth of our second child. My husband is not baptized but is deeply religious and attends Mass with the family each Sunday. He feels unable at this time to join the Catholic faith. Should we allow him to be confirmed while we are waiting for our second child to be born?

A. Before I give you the answer, let’s review a couple of facts that will clarify your options. Many priests with whom I am acquainted try to be as considerate and permissive as possible in such situations. However, they do have a responsibility to consider the faith of the individuals involved and the faith of our whole parish family, and to respect the church’s instructions for the administration of the sacrament.

Q. Can you explain the old custom of the churching of women? Is it still practiced? Where can I get a copy? (Oho)

A. It is a grace-giving water for a vigorous spiritual health, the pollen that enables the blossoms to bear fruit. God is the skillful gardener who prunes away our useless baggage of sins.

In another kind of desert — our modern secularized world — it is God’s wish that His children cast off the bonds of their slavery to sin and become free men and women, hungering and thirsting for the living waters of the gospel. If we are like the burning bush that Moses saw in the desert, people will come closer to look. But what they will find is God’s Handiwork, persons “lovely as a tree.” So it has always been, when holy men and women appear in our midst.

LENT reminds us that we have much work to do. We must shed our sins as the tree sheds its dead leaves. When we make room for God in our lives, we will begin to bear much fruit.

Alt Publishing Co.

PRAY FOR THEM

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

March 4, 1978 Msgr. Patrick J. O’Donoghue
Rosary priest misses ‘friend’--Grace Kelly

ROME (NC) - On Feb. 13, in the private chapel of the royal palace at Monaco, Prince Rainier sat weeping silently.

From the altar, Father Patrick Peyton—tall and still ruggedly handsome at the age of 74—spoke gently in a soft Irish brogue.

"As a friend, I am lonesome for her," said the priest about Princess Grace Kelly, killed in an auto accident last September. "But I envy her for the welcome she must have gotten from Christ and Mary."

A week later, in the offices of National Catholic News Service in Rome, Father Peyton recounted the Mass.

"I was going to be in Cannes for the film festival," said the creative force behind the Family Rosary movement and Family Theater productions. "So I wrote ahead to Prince Rainier saying that I would very much like to come to Monaco and celebrate Mass for the Princess and visit her grave. I wanted to thank her for what she had done."

The Philadelphia-born former actress had been the narrator and host for two half-hour productions filmed by Father Peyton at the Vatican—one on the nativity of Jesus, the other on his crucifixion.

"The Nativity" premiered last Christmas on 250 television stations across America, (including South Florida) and in eight other countries.

"The Seven Last Words," the film on the crucifixion, will debut this year during Holy Week. (Check with your local cable company).

In 1981, Princess Grace acted as narrator for Father Peyton’s program on the resurrection, entitled "The Greatest Mystery."

Prince Rainier sent word back, that Father Peyton would be eagerly welcomed at the royal palace in the tiny picturesque municipality on the Mediterranean coast.

"I was happy to accept, but I thought before the celebration of the Mass—which was attended also by Princess Caroline—Father Peyton played for several hours over what day at the Mass. "Imagine the welcome he gave Princess Grace, who just before her death put the flame of faith to the world by telling it about the incarnation, the crucifixion and the resurrection."

The programs — each of them revolving around one mystery of the Rosary—combine drama, song and the recitation of a decade of the beads.

During this year’s film festival at Cannes, at the request of Prince Rainier of neighboring Monaco, all of the juries honored the memory of Princess Grace by viewing a non-competitive showing of "Seven Last Words."

"What Bing Crosby did through television," Father Peyton told NC, "Princess Grace is doing through film."

Crosby narrated Father Peyton’s first radio Rosary, broadcast over the Mutual network on Mother’s Day, 1945.

"Grace Kelly represents womanhood at its best," added the silver-haired priest. "Speaking as she does in the films with such sincerity and faith, she cannot help but create hope."

The Lords of Discipline (R.A.-III)

A dreadfully inept remake in which Jon Voight plays a divorced husband, lovable but feckless and penniless, who attempts to get into the good graces of his three children by taking them on an expensive shipboard affair with a lovely, if slick and sentimental. Because of a competitive showing of "The Seven Magnificent Seven" and the roles originated by Newman and Redford. A picture to be avoided at all costs. Some sexually oriented humor. The U.S. Catholic Conference has classified it A-III, adults.

The Sting II PG, A-III

A dreadfully inept remake in which Jackie Gleason and Mac Davis essay the roles originated by Newman and Redford. A picture to be avoided at all costs. Some sexually oriented humor. The U.S. Catholic Conference has classified it A-III adults.

Table for Five R, A-III

Jon Voight plays a divorced husband, lovable but feckless and penniless, who attempts to get into the good graces of his three children by taking them on an expensive shipboard affair with a lovely, if slick and sentimental. Because of a competitive showing of "The Seven Magnificent Seven" and the roles originated by Newman and Redford. A picture to be avoided at all costs. Some sexually oriented humor. The U.S. Catholic Conference has classified it A-III, adults.
Coalition of Catholic Schools supports SuperWalk

In an effort to serve the community, the Coalition is giving its full support to the March of Dimes SuperWalk. SuperWalk is a 20 kilometer walk in which people of all ages get sponsors who pledge various amounts of money for each kilometer that the participant walks. The money raised goes towards the research of the causes, treatments and possibly cures of Muscular Dystrophy. Thus far, nearly 400 students from the six schools have committed themselves to SuperWalk, with the rest of each school's student body supporting walkers with pledges.

The Coalition of Catholic High Schools is a recently formed committee consisting of two students and one moderator from six of Dade County's Catholic High Schools. The Coalition consists of Our Lady of Lourdes Academy, The Armimnn School, Bethel, Columbus, St. Brendan and LaSalle. SuperWalk will begin at the Orange Bowl on Saturday, March 5 at 8:00 a.m. and continue throughout Miami and terminate back at the Orange Bowl later that afternoon.

Language tutor workshops offered at Haitian Center

Learn To Read will offer workshops for adults who wish to learn to speak English, and classes for speakers of other languages who are interested in learning English as well as English, or whose native writing system is different from the Roman alphabet, are able to learn to read, write and converse in English through this program. It prepares tutors to teach in classroom settings as well as in one-to-one situations.

Eighty-five ESNL tutors were trained in 1982. Tutors, who are currently based at refugee centers throughout Dade County.

The workshops will be held on March workshops with Ann Gibson, training director, at 944-4388 sights and weekends.

The 5th Annual St. Patrick's Parade and Festival will step off sharply at 2:00 p.m. on Miami's downtown Avenue of the Arts and conclude at Holy Name of Jesus Church, 345 S. Military Trail, West Palm Beach, March 13th, from 9:30 a.m. to 4:30 p.m.

Father McInerney's two talks on "The Destructive Capacity of Nuclear Weapons" and "What the 1982 Irish Year of the "Nuclear Morality" will highlight the morning and afternoon session.

Workshops will also be conducted by: Rev. Robert Lynch, Rector of St. John Vianney Seminary, Miami, "Organizing for Peace;" Rev. Thomas Foudy, Professor of Theology, Seminary of St. Vincent de Paul, Boynton Beach. "Sacraments of Instruments of Peace;" Rev. Gerald Grace, Professor of Theology, Seminary of St. Vincent de Paul, Fort Lauderdale, "Ethiopian American Church History." Rev. Sean Flinn, St. Monica's Catholic Church, Riverside, "Lent, Ash Wednesday, Carnival Objection: Ministering to Youth in a Nuclear Age;" Mrs. Nancy Couch, Archdiocese of Miami Office of Lay Ministry, "Peace-making: A Response to Prayer, An Expression of Faith.

The public is invited to attend all sessions. Additional topics will be announced. Registration at the door is $5.

Seminars hosts evangelization talk

The University Notre Dame's Center for Pastoral Development in Miami will host the 8th Annual Conference, "Villa Maria hosts death and dying seminar

St. Pats parade scheduled

St. Pats parade scheduled

Villa Maria hosts death and dying seminar

The Psychosocial Aspects of Death and Dying will be the topic of a seminar—open to the public—March 8 at 1:30 p.m. in the lecture hall of Villa Maria High School, 1050 N.E. 135th Street, North Miami. Leading the session will be the Rev. George Gooden, Chaplain for Hospice, Inc. Health care professionals can earn 1.5 continuing education credits for attending the lecture, which focuses on coping with death on personal level.

Admission is $5 and refreshments will be served.
Barry sports facilities ground breaking

(MIAMI SHORES)—The Barry Buccaneers are going to start ground breaking for their long awaited sports facilities. Twelve acres of the 40-acre Barry field will be developed for future sports activities. The facilities will be ready for the opening of the 85-86 season.

The Rev. John J. Nevins, bishop, will preside at the first groundbreaking in 15 years at Barry University. Also on hand will be Dade County Mayor Steve Crummer, Commissioner Ruth Shack, state senator Gwen Margolis, representative Eliot Gordon, Tom Bobbie and other local dignitaries.

The sports facilities call for a 400-meter track, two baseball fields, a soccer field, bleachers, restrooms and a storage building.

Heart disease

Holy Cross Hospital continues its depth exploring of “Conquering the Number One Killer” with a discussion of the role of surgery in heart disease at its next free health lecture, on Wednesday, March 7 at 7:30 p.m.

The speaker will be Dr. Chadr Chazahoev, internationally noted cardiovascular surgeon internationally noted cardiovascular surgeon at the University of Miami and internationally noted cardiovascular surgeon at the University of Miami and internationally noted cardiovascular surgeon at the University of Miami.

The special presentation for the audience in order to explore the new medicine and surgery in heart disease will be free.

For more information call 577-5933.

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THE VOICE - Friday, March 4, 1983 - PAGE 21

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The Voice - Friday, March 4, 1983 - PAGE 21
"Bishops strongly questioning nuclear deterrence policies. Nuns serving as parish administrators. Other nuns campaigning to be priests. A crisis in ministry."

**Times have really changed**

By Father Alfred McBride, O. Praem.

**NC News Service**

It is now 20 years since Vatican Council II opened and the renewal of the church began. We have had plenty of changes. We have also had some renewal.

Let's look at some of the changes and then comment on the in great part, from the private box to the

**Before Vatican II, the priest wore dark vestments at Mass, kept his back to the congregation, spoke mostly in Latin and no lay person set foot in the sanctuary, except perhaps an altar boy or two. How times have changed! At this First Communion Mass at St. Mark's Parish in Vienna, Va., children carry the gifts to Father Thomas Cassidy at the offertory. (NC photo)**

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In fact, renewal seems to be alive and well. Church attendance has begun a slight upswing. Catholic schools are flourishing, especially in the inner cities.

**Jeremiah and events that shock...**

By Father John Castelot

**NC News Service**

The call of Jeremiah by God filled the young man with dismay and foreboding. About five years after his call, however, a ray of sunshine broke through the clouds: the reform that took place under King Josiah.

The pious king undertook a methodical cleanup of the religious situation. He centered worship in the temple, dispensed with the slaying of goats, bulls and sheep for the faithful to keep the law, and kept the liturgy of the liturgical symbol.

The congregation "attended" Mass, looking on as silent spectators. Some members participated by joining the choir and singing the Latin high Mass.

Today the priest faces the people and the eucharistic celebration is in English. He wears graceful, flowing vestments, ornate with liturgical symbols.

The community of believers participates in the Eucharist. Adult lay women and lay men serve as readers and common distributors.

Elementary school religion classes were once a cut-and-dried question-and-answer lesson, with the answer memorized from the pages of the catechism. High school and college-age students were allowed to defend the church against Protestants and atheists.

Our children study religion from colorful textbooks. The texts are biblically based and adapted according to the educational level of the child. Our adolescents and college-age kids are routine and more superficial, and social questions that reflect the documents of Vatican II.

We have moved from debating Protestants and intellectuals to discussing ourselves. We have had to see the first pope in history worship in a Protestant church as John Paul II did at Canterbury when he visited England recently. We saw the news photo of the late Pope Paul VI embracing the principal of the school altar boys.

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Working with small groups, we became convinced perhaps for scripture study or for prayer. The spirit of true hospitality: I think of it as a mark of church renewal. The hospitality was noteworthy. The spirit of true hospitality; it is a mark of church renewal.

Because of the renewal in the church after Vatican Council II, I became attracted to the Catholic Church. I studied the documents of the council and nine years ago became a Catholic. I wanted to be part of this excitement. Because of the renewal in the church after Vatican Council II, I became attracted to the Catholic Church. I studied the documents of the council and nine years ago became a Catholic. I wanted to be part of this excitement.

For me, two aspects of the church are especially important: participating in the Eucharist, where the living presence of Christ is encountered; and being part of a community of people. For me, two aspects of the church are especially important: participating in the Eucharist, where the living presence of Christ is encountered; and being part of a community of people.

For me, renewal brings about a church in which laity and clergy and members of religious orders participate in tremendously important but different ways within the parish community. For me, renewal brings about a church in which laity and clergy and members of religious orders participate in tremendously important but different ways within the parish community.

For a time I worked with Msgr. Thomas Kleissler in the Archdiocese of Newark, N.J., organizing the "Renew" program. This parish renewal program works through small groups of 12 to 15 people who meet regularly in parishes, perhaps for scripture study or for prayer. For a time I worked with Msgr. Thomas Kleissler in the Archdiocese of Newark, N.J., organizing the "Renew" program. This parish renewal program works through small groups of 12 to 15 people who meet regularly in parishes, perhaps for scripture study or for prayer.

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What did those people tell us? Interestingly, the renewal that meant the most to them was often of the less tangible kind. They valued:

- the care taken for the practical concerns of people;
- varied activities that make it possible for almost anyone to become involved.

Some of those concerns may reflect a second stage of renewal - a movement beyond addressing the externals. Some of those concerns may reflect a second stage of renewal - a movement beyond addressing the externals.

Father Murnion thinks so. The time has come, he suggests, to get at the deeper questions of renewal.

"Now we realize that good liturgy requires more than a change of language," he says.

The victorious pharoah deposed Josiah's legitimate successor and named another of Josiah's sons as king. This wretch had little taste for the religious policies of his father, and before long all the old evils reasserted themselves. The victorious pharoah deposed Josiah's legitimate successor and named another of Josiah's sons as king. This wretch had little taste for the religious policies of his father, and before long all the old evils reasserted themselves.

Poor Jeremiah had to fight the battle almost singlehanded and life became a long agony for him. He was thrown into jail and released and plans were made to assassinate him. But, in spite of everything, Jeremiah carried on as the Lord's prophet.

As he approached the church, a teen-ager greeted him and urged him to attend a bake sale. Then the Washington visitor shook hands with a gray-haired woman who smiled broadly as he entered the front door. At the back of the church, yet another person greeted him with a firm handshake. After being escorted to a pew, he was greeted yet again by two more people. As he approached the church, a teen-ager greeted him and urged him to attend a bake sale. Then the Washington visitor shook hands with a gray-haired woman who smiled broadly as he entered the front door. At the back of the church, yet another person greeted him with a firm handshake. After being escorted to a pew, he was greeted yet again by two more people.

This priest said he certainly felt welcome there. The hospitality was noteworthy. This priest said he certainly felt welcome there. The hospitality was noteworthy.

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We've already changed the liturgy. Now we have to celebrate it better.

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A young harpist with the Boston Pops Orchestra tunes her instrument before a concert. Christian renewal, like a fine musical instrument, is a tuning up of our Christian community and ourselves. We take something good and then make it a little better.
**Drunk driver’s victim will show teenagers ‘what hell my life is’**

By Albina Aspell

PEORIA, Ill. (NC)—Elinor Pilon, who cannot see, describes herself as a victim.

She is Exhibit A, the "star" of a show she did not plan and the lead in the play she did not write.

She would prefer to be the "typical, obscure housewife" she used to be, she says, but she’s determined to tell the world "what hell my life is" since a drunk driver smashed into her car and changed her life forever.

Pilon lost the use of her right side, a chair to make sure it was there before she sat down.

Her mind was sharp and her words came quickly as she told her story.

"Don't get cheeky with your mother, troops," I said, turning into the driveway.

"You mean he can't?" giggled someone.

"That's not fair?" I said. "What's wrong with spending an hour or two playing billiards, a card game, playing with the kids in high schools... If I can, I will show teenagers..." she said, interrupting. "To return to consciousness. I didn't know what day it was or where I was. I only knew in my mind, in my body and in my subconscious that I had been through something terrible.

Now, after three years of pain, anger and readjustment, Pilon is intent on using the tragedy of her experience. She plans to begin with high school students.

Her message is: "Do not get behind the wheel of a car if you’ve been drinking.

"I won’t tell them not to drink," she said, "but I am going to tell them that drinking and driving don’t mix. If they want proof, they can look at me."

Pilon was hospitalized for nine months and two days. She had nine operations. And physical therapy. And encouragement from her husband, her three children, family and friends.

And bad moments when she said, she shook her fist at God.

"I’ve gone through a lot of questioning," she said. "Why me? Why did God allow this horrendous thing to happen? Why didn’t he put me a mile ahead of that drunk driver, or a half mile behind?"

"I’m told that my heart stopped beating when I was in the emergency room and that nothing was done to resuscitate me. Someone in my heart started beating again on its own, God didn’t let me die. Why? It could have been a year. But here I am alive, and so badly injured.

Her husband, Jerry, told her she was going to be all right. "And somehow," she said, "I breathed a sigh of relief."

She said her faith has been tested.

"I've gone through a lot of questioning. I didn’t know what day it was or where I was. I only knew in my mind, in my body and in my subconscious that I had been through something terrible."

During her hospitalization, a friend, Bernard Filen, a permanent deacon at St. Mark’s Parish, brought her her Holy Communion, which she could take as a drop of wine. After the wine were removed from her jaws, she was able to manage a small portion of the host, dipped in wine.

The reception of the Eucharist strengthened and supported her, she said, and in her quiet moments, left alone, she talked with God. "I knew even when there was nobody else in my hospital room that I was not alone. That knowledge sustained me."

She added: "I thank God I can still speak and that I can think. And that’s why I’m going to start speaking to the kids in high schools... If I can convince even one kid about the risks of drunk driving..."

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**Court: Refusal to take sobriety test is evidence**

WASHINGTON (NC)—Noting the “courage caused by drunk drivers,” the Supreme Court has ruled that refusal to take a sobriety test can be used as evidence of guilt.

By a vote of six to three, the court overturned a South Dakota Supreme Court decision which said that jurors cannot be told about a driver’s refusal to take a breathalyzer.

The South Dakota high court had said telling jurors about someone’s refusal to take tests such as the “breathalyzer” would violate the Constitution’s protection against self-incrimination.

The Supreme Court has previously ruled that states may force suspected drunk drivers to take sobriety tests such as those measuring alcohol content. The tests are admissible as evidence.

This latest ruling goes beyond that by saying refusal can be used as evidence that the driver was indeed drunk.

Widening the legal ground, Sandra D. O’Connor said: “The situation underlying this case...occurs with tragic frequency on our nation’s highways. The courage caused by drunk drivers is well-documented.”

The decision settled a disagreement among several states about whether refusal to take a sobriety test is admissible. According to court documents six states besides South Dakota disallow use of such evidence while 18 others have allowed a driver’s refusal to be offered as evidence against him.

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**CCD and doing dishes**

By Hilda Young

I have come to the decision that washing dishes and attending CCD for children have much in common in our Catholic culture. We of the adult world have decided both are important to teach a child responsibility, build character and carry on tradition.

We suffered. So should they.

I think I am a CCD realist. I discarded very early the myth that children will believe attending CCD should be fun. (“Washing down a burned sugar cookie with a paper cup of watered-down juice isn’t my version of fun.”)

And I also am firm on the importance of a religious education. (“How many persons in the Trinity?” Can you give me a hint?”)

"I won’t tell them not to drink," she said, "but I am going to tell them that drinking and driving don’t mix. If they want proof, they can look at me."

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