**ABCD drive sets record**

$5.2 million for charities is Archdiocese's highest

**By Prentice Browning**

Voice Staff Writer

Once again Archbishop Edward McCarthy’s prediction has come true. As predicted, the Archbishop’s Charities and Development drive has surpassed it's $4.5 million goal by raising $5,267,247 — a figure 17 percent higher than the expected goal.

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

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

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

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

Starrs announced at the luncheon that 38 percent of all the donors to ABCD are new donors. The overall average gift was $165, he said, and the 6 percent no-show at the ABCD dinners was the lowest in many years.

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

Fr. Jose Nickse, who shared the responsibility of priest coordinator with Fr. Connaughton, especially thanked the over 100 priests present at the luncheon.

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

Archbishop McCarthy referred to the fundraising drive as a "tremendous outpouring of faith," giving credit to the "spiritual leadership" of the pastors.

PARISHIONERS HAVE contributed to ABCD out of a feeling of gratefulness, he said. "They have responded to you because of your leadership."

**Seminary head gets national post**

**By Marge Donohue**

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

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

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

WASHINGTON (NC) — The fourth annual celebration of the murder of Archbishop Oscar Romero of San Salvador should be an occasion for the U.S. government to assist in the quest for justice in El Salvador, the USCC said.

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

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

Other press reports have said that the Salvadoran government cited no evidence in the case of the four women's murder.

News at a Glance

Abortion, ERA links uncovered

WASHINGTON (NC) — A Pennsylvania state court's ruling linking abortion to the state's Equal Rights Amendment has been cited by pro-life groups as a warning that a federal ERA could also be read as pro-abortion, the USCC said.

Judge John A. MacPhail of the Commonwealth Court in Harrisburg, Pa., the state's court of appeals, was believed to be the first time that a court has approved the amendment on equal rights affects the ability of the state to restrict abortion.

AMA tries to end 'Baby Doe' rules

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

Nuns support gay group

(Updated) — The National Coalition of American Nuns and National Assembly of Catholic Oriented Groups have protested what they call an attempt by Archbishop James Hickey of Washington to destroy New Ways Ministry, a Catholic-oriented group that ministers to homosexuals. In a joint statement, the coalition said that the regulations infringe on the parents' right to privacy and interfere with medical decisions about the treatment of handicapped infants.

Priest and killer seek forgiveness

(Updated) — When Father Jack McGinnis convened condemned killer James David Autry about 10 hours before Autry's execution by lethal injection in Huntsville, Texas, he had a good reason: mutual forgiveness. Autry, 29, was convicted and condemned to death for the 1980 murder of a store clerk, Shirley Drouet. During the crime, he is also believed to have killed a store customer, Joseph Broussard, an ex-priest and friend of Father McGinnis. Father Lewers, association secretary for the Constituent Assembly and president of the U.S. bishops.

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

Official urges probe of El Salvador deaths

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

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

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

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

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

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

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

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

Pope’s prayer of dedication

Archbishop to join Pope in dedication of world

(Continued from page 1)

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

Following his ordination in 1978, Father Lynch was for one year an associate pastor at St. James Church, North Miami. Prior to ordination and studies for the priesthood he was assistant to the principal of Bishop Ready High School, Columbus, Ohio, and was coordinator of government programs for the Ohio Catholic Conference. He was graduated from the Pontifical College Josephinum, Worthington, Ohio and from the John XXIII National Seminary, Weston, Mass.

“I do regret that this service takes me away from the Archdiocese of Miami. Miami has been home for six years in my life. I shall especially miss the seminarians and staff of St. Vincent de Paul parish with whom I have been my pleasure to serve for the past five years,” said Father Lynch.

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

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

of dioceses when they reach 75, has been submitted to Pope John Paul II. The Vatican of all bishops sought, said that he will continue this work for social change in Latin America. He will accept it.

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

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The archbishop said.

"My resignation is only from the diocese. While God gives me life and health I will continue to work both inside and outside Brazil." "I was born in a poor area," the 75-year-old Archbishop Camara said. "When I was growing up, it was easy to see that local problems could not be solved locally. I learned that problems have a national and international dimension.

THAT WARENESS spurred Archbishop Camara to work for social change in Latin America. He said that he will continue this work, even though his resignation, requested by the Vatican of all bishops of dioceses when they reach 75, has been accepted by Pope John Paul II. He said he did not know when the pope will accept it.

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

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

During the next few months, Archbishop Camara plans to campaign in several countries to build support for a renegotiation of Brazil's $90 billion foreign debt, the largest in the Third World.

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

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

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

Archbishop Camara blamed the government's emphasis on internal security for the suffering in Brazil. "The government is making an effort to be more serious about abuses of human rights," said Archbishop Camara.

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

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

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

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

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

"We realized," he added, "that we were supporting social order, but social disorder.

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

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

"My vocation is to create a more human world," says Archbishop Helder Camara, the 5-foot-2-inch Brazilian churchman who criticizes the political situation are unpopular with governments.

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Ex-KGB man: Russian churches used for spying

By Bob Cabbage

SPokane, Wash. (NC) — The Soviet Union still persecutes some religions, and a Moscow-based former KGB agent says both he and other Christians are targeted for their faith.

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

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

The atheism mentality is so widespread in the Soviet Union, he added, that most Christians never consider God as anything more than a fable. Sakharov, who worked for the KGB in the Middle East, spoke in an interview published in the Inland Register, newspaper of the Diocese of Spokane. He was in Spokane to lecture at Gonzaga University.

The Russian Orthodox Church, the predominant church in the country, sometimes is to its credit for Soviet intelligence, Sakharov said.

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

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

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

“Russia’s members are persecuted, put in jail, sent to Siberia and killed.”

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

“Anything that is not controlled within the Soviet system scares the Soviet leaders. The religious sense, as they call it, breeds disorganization. They are very afraid of the role religion plays in the lives of its people.”

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

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

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

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

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

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

The pope sparked donations to the Sahel with a population of 33 million people, in 1980, during a pastoral visit to Ouagadougou, Upper Volta, a part of the Sahel, when he appealed to the world for solidarity with those affected by drought and famine.

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

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

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

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

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

“I always compare the killing of 4,000 babies a day in the United States, unborn babies, with the Holocaust...,” the editorial quoted Archbishop O’Connor as saying.

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

The Times editorial said the archbishop’s remarks implied “that Hitler had a problem called the ‘Jewish question,’ and that only his remedy was evil.”

THE EDITORIAL also said the remarks implied that women who have abortions practice Nazi genocide and that “public figures who personally oppose abortion but resist imposing their theology on others are hypocrites and, indeed, sponsors of Hitlerian murder.”

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

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

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

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

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

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

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

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

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

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

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

Analogies aside, the editorial said, the archbishop focused on the central question of the abortion issue, when does life begin? “Incertitude about that offends some theologies but the doubt is well within the bounds of contemporary thought. Accommodating such differing views is not easy — and the political task is surely easier if each side will respect the humanity and piety of the other,” the editorial said.

“It is in that spirit that we welcome Bishop O’Connor to New York, a gloriously contentious, tolerant and democratic community,” the Times wrote.
ERA minus abortion clause 'immoral'

Bishops' official say legislative history of amendment now changed

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

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

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

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

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

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

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

"In an interview with Cable News Network last week Shaw said he has put out a contract on the life of President Reagan."

Court, claiming that his brother was unable to manage his resources and charging that the atheist group was trying to take over the Hustler empire. The petition said Flynt suffered from a mental illness "consistent only with an irrational drive to destroy or lose all his holdings" and that he has "drained the company of millions of dollars in cash for bizarre and imprudent personal expenditures."

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

The Secret Service said it was investigating Flynt's claim and takes his threat seriously. Also in the interview, Flynt said, "I just got 152 days in the hole (isolated cell) for hitting a priest between the eyes with an orange."
Women should "look for openings" in the church instead of "running against a wall," said Redemptorist Father Bernard Haring during a con- vocation at Holy Redeemer College, Waterford.

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

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

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

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

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

If you are open-minded and trust in God," he commented in his vocation at Holy Redeemer College, "you will be step by step." In 30 years in Rome, he said, he has found that "there are many good people... who are open-minded and compassionate" at the Vatican, as well as some who resist change.

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

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

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

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

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

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

"If YOU SAY, 'I want to save my soul' and nothing else, you won't save your soul," he said. "If you say you want to join Christ, then your whole being will be changed. Your life will be meaningful and joyful."

He suggested that North American Catholics could learn "simplicity of life" from the church in the Third World. "The rich have security complex," he observed, "but the poor help each other and gain confidence."

Methodists, Lutherans nearer unity

Religious News Service

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

In the closing plenary sessions of both traditions called the proposal a significant step forward in Christian unity efforts.

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

In "full fellowship" Methodists and Lutherans would recognize each other's baptism and Holy Communion as true sacraments, and accept the validity of each church's teaching and preaching. Members of each could freely participate in the sacraments of the other, and hear the Gospel preached according to the other's tradition in the pulpits of both denominations.

In practice, the limited "interim sharing" practiced by Lutherans and Episcopalians has often been troubled by ecumenical disagreements over the nuances of just what such sharing involves — for example, whether in such a service clergy of both traditions must participate in concelebrating the Eucharist.

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

NC News Service

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

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

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

Daniel Sheehan, Christus Institute’s chief attorney, said Kasuboski will be part of a legal defense team for the arrested volunteer worker, Stacy Lynn Merkt, and the Salvadoran aliens. The institute has been involved in such cases as the Karen lawsuit and described today’s bishops as

"plain, simple people who can be proud of," he said.

He quoted from the century’s "most other-wordly pope," St. Pius X, who told his cardinals in 1903: "The church cannot divorce politics from the realm of faith and courage," he said.

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

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

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MEGR. ELLIS recalled that Jesus said "Render to Caesar what is Caesar’s and to God what is God’s," distinguishing the church from the world, from the civil order. "Since that time it’s been impossible to keep priests and bishops out of political matters," he said.

He cited several instances of "political involvements" by bishops, including the existence of a "Catholic ticket" in the 1841 New York City elections and bitter clashes between bishops over slavery during the Civil War.

"In my judgment, some were right and some were wrong," he said. "What I find in the record is that he was "not a prophet," Msgr. Ellis gave his views on many current issues in a question-answer session after his speech.

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He cited several instances of "political involvements" by bishops, including the existence of a "Catholic ticket" in the 1841 New York City elections and bitter clashes between bishops over slavery during the Civil War.

"In my judgment, some were right and some were wrong," he said. "What I find in the record is that he was "not a prophet," Msgr. Ellis gave his views on many current issues in a question-answer session after his speech.

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St. Bernadette honors married couples

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

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

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

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

Ginny Smaldino is chairperson of the program.

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

Pope praises Miami priest for helping Nicaraguans

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

In a telegram dated Feb. 17, 1984, the Holy Father commended Father Ernesto Garcia Rubio for his zealous work among the Nicaraguans in Miami and asked God to strengthen and bless the people under his care.

The telegram was signed by Archbishop Pio Laghi, the Apostolic Delegate of Pope John Paul II in the United States.

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

In recent months, additional numbers of young men liable for compulsory military service have come into the area. Father Garcia Rubio and his parishioners, many of whom are, like himself, refugees from Cuba 20 years ago, are now in turn helping the new arrivals plead their cases of political asylum with the U.S. government and secure work permits and all the other necessities of life.

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

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

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

OPERATION RICE BOWL

We are in the middle of that grace-filled time of the year — Lent. It is a time of prayer, reflection, and fasting. An excellent practice for Lent which reflects these three elements is Operation Rice Bowl.

One day each week during Lent, you and your family are asked to eat a reduced meal and place the savings in your rice bowl. It is not too late to start.

75% used overseas to:
- Increase food production
- Provide water resources
- Develop human resources
- Promote cooperative formation and community development.

25% used locally for:
- Urban gardens
- Meals-on-Wheels
- Services for the homeless
- Hunger action

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

****PLACE THESE SAVINGS IN YOUR BOWL****
and turn them into your parish or mail directly to: Operation Rice Bowl, Dept. of Temporalities, 9401 Biscayne Blvd., Miami Shores, FL 33138

Your Operation Rice Bowl Program

FAMILY PRAYER . FASTING . SHARING . AWARENESS AND ACTION
St. Pius X Parish in Hallandale celebrated its 25th Anniversary with a concelebrated Mass.

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

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

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

Statement on Alvarez Trial

By Archbishop Edward A. McCarthy

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

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

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

Even more, we need to work with new commitment to relieve the oppressive economic and social conditions, largely on racial lines is it self an alar- ming indication of prejudice dividing our community.

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

The radical solution to our prob- lems is the rejection of secularism, principles, our justice system and our respect for law. Religion especially needs to become part of the formation of our young people, of our teen- agers. We will continue to have trou- bles as long as we interpret separation of Church and State as separation of religion and morality from society.

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

2 Parishes celebrate 25th anniversaries

St. Pius XII

By George Kemen Voice Correspondent

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

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

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

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

Msgr. Bushey told The Voice that there are now about 900 families in the parish, a figure considerably in- creased during the winter season when the parish serves many thousands of sun-seekers.

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

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

St. Matthew

By George Kemen Voice Correspondent

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

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Archbishop McCarthy in the Mass of Thanksgiv- ing concelebrated Mass.

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

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

St. Matthew's was dedicated on March 12, 1959, with Fr. John A. Skehan as its first pastor. According to Fr. Skehan its first Mass was celebrated in a room in the home of Msgr. Bushey.

When Fr. Skehan first came to St. Matthew, he lived in a room located in the back of St. Mary Magdalen Church in North Miami Beach. After several months, a duplex, located at 1916 N.E. 2nd Street in Hallandale, was purchased to be used as a rectory and parish offices. A carport at- tached to the side of the building was enclosed and used as a chapel for daily Mass.

St. Matthew's was initially located in a room in the home of Mr. and Mrs. Skehan. It now serves as the rectory.

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

As Vatican II said: "The world of today reveals itself as at once powerful and weak, capable of achieving the best and the worst. There lies open before it the weight of freedom or slavery, pro- gress or regression, brotherhood or hatred. In addition, man is becoming aware that it is for himself to give right direction to the forces that he has himself awakened, forces that can be his master or his servant..." "The tensions disturbing the world of today are in fact related to a more fundamental tension rooted in the hu- man heart... in his wisdom and sinfulness he often does what he does not want to do, and fails to do what he would like to do. In consequence, he suffers from a conflict within himself, and this in turn gives rise to so many tensions in society..." "Very many people, infected as they are with the materialistic way of life, cannot see this tragic state of affairs in all its clarity, or at least pre- vent it from giving thought to it because of the unhappiness that they themselves experience..." (Gaudium et Specta, No. 9)
Why child abuse?

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

By Ana Rodriguez-Soto

Voice News Service

Every parent knows the feeling — total and absolute desolation. The child will not stop crying. He’s been fed and bathed and carried and rocked and yelled at, but he won’t shut up. At a loss for what to do, mind reeling from the yelling, the desperation ignores years of education and a determination against violence and falls back on his own childhood experience. He hits the child. It only makes the crying worse, so he hits him again, harder and faster each time.

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

When parents so severely beat their own children, even the staging, age or death occurs, society is outraged. Labeled insane or criminals, the parents are arrested.

Dr. Edward Lenoski says society has it all wrong.

"We have not understood and help them," the California pediatrician and expert on child abuse told a small group of Respect Life workers during a recent symposium in Miami.

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

"Myth"

"There is a myth in this country, and the myth is that you’re able to raise children just because you’re fertile. And that’s wrong," said Dr. Lenoski, formerly chief of pediatric emergency medicine at the Los Angeles County/University of Southern California Medical Center. Currently retired from active practice, he teaches pediatrics and emergency medicine at the USC Medical School and serves as consultant on child abuse to the Los Angeles County Department of Health.

Helmeted number of four, Dr. Lenoski has labored to dispel common myths about child abuse since 1965, when he conducted a study on child abuse at the Los Angeles County General Hospital. He stresses that parents, especially those who are not mentally ill, are the most frequent abusers. Eighty-five percent of parents who physically abuse their children admit either that they ‘like the child but he reminds me of somebody they don’t like,’ or ‘they don’t know how to reach out to the child’ or ‘they don’t listen to the person they have an effect on,’ "he added.

Physical neglect: Parents don’t dress, feed or provide proper medical care for their children. The average age of abusers in this category is 16 and their IQ is usually below 90.

"If we do something to remove one or all of these (circumstances) we can prevent or practically eliminate child abuse," Dr. Lenoski paraphrased what it says: "Potential abusers do not consider abortion as a form of birth control because of life because they in fact want children. Therefore, abortion and contraception will in no way lower the incidence of child abuse and, in fact, can be expected to increase the proportion of child abuse. With abortion and contraception, the percentage of children who are wanted will increase and therefore the proportion of the children at risk for child abuse will increase accordingly."

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

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

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

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

Parental training

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

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

Society also can encourage participation in groups like Parents Anonymous, similar to Alco祁hols Anonymous.

The four categories of child abuse are:

- sexual assault: 70 percent of those who sexually abuse their children are "family," relatives as young as 14 and as old as 40, in 20 percent of cases stepparents; 20 percent are in every category are insane, people "so sick they belong in a mental institution.

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

"If we do something to remove one or all of these (circumstances) we can prevent or practically eliminate child abuse," said Dr. Edward Lenoski. The answers are "absolutely wrong."

• Myths:

Parents want it. "They can’t help themselves," admitted. "Parents don’t dress, feed or provide proper medical care for their children. The average age of abusers in this category is 16 and their IQ is usually below 90. These, Dr. Lenoski said, are people who ‘don’t know how they’re doing’ and are too dull to know how to do it right.

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

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

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

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

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

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

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

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

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

The final ingredient for physical child abuse is a parental or family at- titude of isolationism.

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

Solutions

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

A U.S. government pamphlet on child abuse (CIPIDS-80) concurs. Dr. Lenoski paraphrased what it says: "Potential abusers do not consider abortion as a form of birth control because of life because they in fact want children. Therefore, abortion and contraception will in no way lower the incidence of child abuse and, in fact, can be expected to increase the proportion of child abuse. With abortion and contraception, the percentage of children who are wanted will increase and therefore the proportion of the children at risk for child abuse will increase accordingly."

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A GAGE 12 / Miami, Florida / THE VOICE / Friday, March 23, 1984
Drugs are everyone's problem

D.A.R.E. founder says here

By Betsy Kennedy
Voice Staff Writer

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

Fr. Attridge was in Miami March 7th-11th to review the D.A.R.E. (drug/alcohol/rehabilitation/education) program launched here in November by the Catholic Community Services of the Archdiocese.

In a meeting with the program's director, Annette Faraglia, and The Voice, he discussed what is being done to generate more action by parishes and church leaders.

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

Easy highs

"Alcohol use is rampant. Marihuana is the biggest cash crop in the U.S., bigger than soybeans... Cocaine is freely accessible in Miami, Florida... We've talked to some clergy and parish activists who claim there is no drug abuse in their parishes... if that were true who is taking the millions of dollars worth of drugs that flow into Miami every day?" added Faraglia.

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"Alcohol use is rampant. Marihuana is the biggest cash crop in the U.S., bigger than soybeans... Cocaine is freely accessible in Miami, Florida... We've talked to some clergy and parish activists who claim there is no drug abuse in their parishes... if that were true who is taking the millions of dollars worth of drugs that flow into Miami every day?"

Faraglia. "We've talked to some clergy and parish activists who claim there is no drug abuse in their parishes... if that were true who is taking the millions of dollars worth of drugs that flow into Miami every day?"
The prayer issue won't go away

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

Our nation has become a "technocracy," a nation of data-sorting, a shuffling of numbers and electronic images. Marxism did to Mexico in the lifetime of Americans wanting prayer in the public schools is a clear indication of something that goes beyond a mere statistic. It is surely a reflection of a gut feeling of the American people that something is missing in our nation's life, that we have lost something along the way.

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

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

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

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

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

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

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

appalled at Bouvia's public statement.

Pre. S. J. in 1934-40 President Cardenas ordered all schools to teach Marxism, socialism and atheism. Catholics went underground and responded to this suppression and denial of human rights by forming the CRISTOS. They derived their name from their motto VIVA CRISTO REY. The erstwhile monk, CardinalCardenas should take a sabbatical from his rebellion and read more about Marxism and its effects in Russia, Cuba, Vietnam and Eastern Europe.

Fr. P. F. Realy
Miami

Appalled at Bouvia public statement.

To the Editor: I feel I may respond to all of the news attention given to Mrs. Elizabeth Bouvia. Whatever her reasons are for wanting to die, I find it hard to accept. All of the publicity has been appalling to the cerebral paty community. Turning on the TV, one hears "CP wants to die." I never felt that way no matter how bad things got. I knew some time things would work out. I learned to be patient with myself and others. This is one of the biggest problems in society.

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

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

Article on gays is criticized

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

By analogy, may I point out that the ultimate stage of insan ity is characterized by the state of mind in which a person becomes convinced that everyone is insane but himself.

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

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

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

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

Fr. Joseph L. Chif
Miami
Secular and sacred space

BY FR. JOSEPH M. CHAMPLIN

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

Around the time of Vatican II, a rather popular philosophy and theology ("The Secular City") characterized this new thinking for a better mix or integration of the secular and sacred. That approach, coupled with certain practical reasons and objects of money-saving benefits, led to the development of multi-purpose church structures where in a matter of minutes worship space could be converted into a dance hall and vice versa.

SOME OF those creative interiors even omitted any type of barriers which might have concealed from sight the altar, lectern, confessional, and alter and tabernacle during sit down dinners after liturgical functions. The omission jarred the sensibilities of some people who felt uncomfortable sipping a cocktail and engaging in animated conversations only a few feet from and in clear view of the sanctuary where several minutes earlier they had participated in the Eucharist.

I also believe it is correct to assert that many religious leaders today judge the pendulum moved too far in that reaction against a sharp cleavage between sacred and secular space. While applauding a better mix or integration of worship and our world, of liturgy and our daily lives, they think we neglected a deep human need to have certain set aside, consecrated, for prayer only sacred structures.

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

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

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

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

WHAT IS this all about? It began with a Supreme Court decision in 1962. That decision on the case of Engel v. Vitale dealt with official prayers recommended for opening school. It said:

"Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessing upon us, our parents, our teachers and our country."
The prayer is addressed to the sky and not to the class, but children of parents who objected could be excused. After many years, parents of some children in the public schools of New Hyde Park, N.Y., filed a suit. The New York Court of Appeals rejected the protest but on June 25, 1962, the Supreme Court in a 6-1 decision, the majority opinion written by Justice Hugo Black, agreed with the protesting parents. Justice Black wrote, "We think that the Constitutional prohibition against laws respecting an establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as part of a religious program carried on by government."

Justice black wrote in a footnote: "There is of course nothing in the decision reached here that is inconsistent with the fact that school children and others are officially encouraged to express love for our country by reciting historical documents, such as the Declaration of Independence, which contain references to the Diety, or by singing officially espoused anthems which include the composer's professions of faith."

"The Prayer Amendment specifically does not allow the composition of prayers by government agencies. It simply says nothing in the Constitution is to be interpreted to mean that voluntary prayer on schools property but those of religious orientation could not meet on public property. It did not, as supporters of the Prayer Amendment say, take God out of the schools.

But there is another relevant fact. Using the excuse of this decision, school administrators have in many places simply excised from public schools all signs of recognition of God. All kinds of extracurricular organizations which use the name of school property but those of religious orientation cannot. School choral groups cannot sing songs that mention God. It was not the decision but what opportunists have made of it that has created the present situation. The Prayer Amendment does what Justice Black wrote. It allows prayer in public schools by those who believe in God and pray who favor it. It does not say student organizations with religious emphasis could not meet on public property. It simply says nothing in the Constitution is to be interpreted to mean that voluntary student organizations with religious emphasis could not meet on public property. It simply says nothing in the Constitution is to be interpreted to mean that voluntary student organizations with religious emphasis could not meet on public property.

By Frank Morgan

The tower of Babel

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

The Tower of Babel was a multi-purpose building, located in the Temple area, but it was also a place of prayer for Babylon. The Hanging Gardens of Babylon, which the Greeks described as one of the seven wonders of the world, grew on the roof of a vaulted building and provided a cool shadow for people who could get away from the heat. The Epic of Gilgamesh was a Babylonian poem which was composed about 4400 years ago. It centers around Enkidu, a powerful hero of Sumeria and his adventures. An interesting episode is an account of a great flood which has many parallels to the Biblical story of Noah.

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

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

George Washington carried a pocket sundial and when Samuel Hitchcock, a Hollywood producer, saw his first sundial in a movie star's garden, he exclaimed, "What will they think up next?"
A new wave of "Beatlemania" hit in February, the month marking the 20th anniversary of the Beatles' first visit to the United States. Even if we wanted to, we couldn't forget.

The arrival of the British group at New York's Kennedy Airport Feb. 7, 1964, was greeted by some 3,000 screaming teenagers, who gripped each other's hands and chanted "I love you, Paul...John...Ringo...Ritchie." The event is recorded in a two-hour documentary titled "The Compleat Beatles.

Originally available only on video cassettes, it played recently in a New York theater. This was one segment of what a reviewer called "The tidal wave of Nostalgia surrounding the 20th anniversary of the band's American debut." I REMEMBER the Beatles, of course, because several of my children were of the generation that went crazy over them. And to say they helped 'define a generation' is a bit much. Admittedly they reflected the times in some way, as have popular writers, musicians and figures of every generation past and present.

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

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

I'm inclined to think it wasn't anything like those "defined generations," not the Beatles.

In my teens, we screamed for a boyish song stylist called Frank Sinatra. "Girls wanted to mother him," the psychologicalists said, adding that our feelings for Sinatra somehow were connected with World War II times. By 1968, however, our lives had changed, defined by the war we had just been through, classmates buried in uniform, the shock of the Holocaust and the specter of what Soviet communism might be.

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

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

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

My children and I couldn't help but recall some of the things we discussed after Lennon compared the group's popularity to that of Jesus. One son matter-of-factly pointed out that Lennon was being premature in making such a judgment. He said, "I don't know if that's true for another 2,000 years — that's how long Jesus has been popular," he said.

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

Jesus doesn't really have much competition.

A greater law than self

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

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

The answer is yes, if you believe that charity is the supreme value. Charity makes us love, which is the primary effect of sanctifying grace. God's grace is His love communicated to us, so it is quite understandable that love should beget love. Charity is interchangeable with grace. Grace is fire, charity is the heat. Grace is the sun, charity is the light or radiant power.

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

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

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

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

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


Getting to the right question

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

A. There's a four-letter word in your question that you should watch out for. It is "make." Beware of trying to make people do or be anything. Beware of trying to manipulate anyone.

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

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

How can you get your family to be more loving so we will be happier?*

* A POSTER hanging on the wall of a souvenir shop I visited in Dallas, Texas, last year contains one answer. It read, "People may doubt what you say, but they will believe what you do." Probably it would be useless for you to talk to each member of your family and urge them to be more loving. That might even achieve a result exactly the opposite of what you desire.

But suppose from day to day you are as quietly loving, kind, gentle and cheerful as possible — in an excruciating, put-on way, but in a warm, sincere, strong way.

What might such an investment yield in the long run?

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

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

This recommendation, however, does not come with an ironclad guarantee. Sad to say, it doesn't always produce the desired results.

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Family Life

Prayer on the run

By Dr. James and Mary Kenny
NC News Service

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

Oh yes. I was so glad to get your letter because I have been thinking about the same thing: what to meditate about while jogging and running along. Running is hypnotic. I find it hard to think rationally when I am jogging. Rather, my mind prefers to wander lazily around a few intriguing thoughts or images.

Marching was the same way. Back when soldiers marched off to war, they used to chant rhymes to help pass the time and miles. "I had a good home when I left. You're right..."

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

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

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

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

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

A Runner's Litany

Winding street, Praise the Lord.
Running feet, Praise the Lord.
Legs and arms, Praise the Lord.

Passing farms, Praise the Lord.
Lungs and heart, Praise the Lord.

Other parts, Praise the Lord.

Trucks and cars, Praise the Lord.
Sky with stars, Praise the Lord.

Barking dogs, Praise the Lord.
Cows and hogs, Praise the Lord.

Birds and bees, Praise the Lord.

Flowers and trees, Praise the Lord.
Light and dark, Praise the Lord.

Lanes and parks, Praise the Lord.
Moon and sun, Praise the Lord.

Everyone, Praise the Lord.

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

NC News Service

Lesson

Opening prayer

Dearest Lord Jesus, thank you for this past week and for the moments of love our family felt through your Holy Spirit who is ever present in our lives. We ask you to bless our family and all God's people especially those in our diocese. Bless us during this year. Amen.

Lesson

Young Family

Materials: Bible, magazines, large piece of paper, glue and scissors. The theme of Lent this week is water and how we grow. Check the flower pot from two weeks ago and share together what changes have taken place since the bulbs or seeds were planted. Water it and each can share ways water brings life. Make a flower pot from two weeks ago and share with "WATER" as the center word. Water is this week's theme as we look closely at our lives. We ask your blessing upon our lives. We ask your forgiveness for when we grieve the love our family felt through your Holy Spirit who is ever present in our lives. We pray for our Bishop, Family Night as we gather in your lives. We ask your blessing upon our family.

Closing prayer

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

Entertainment (optional)

Sharing

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

Closing prayer

—Spontaneous: use prayer jar for the little ones.
—Scripture: John 4:14
—Suggested prayer: Dear Lord, thank you for this evening and bless us in all we do this coming week. Amen.
Third Sunday of Lent

**Drink of the healing waters**

By Fr. Felipe Estevez

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

The Samaritan woman approaches Jacob's Well burdened by her sinfulness, with the same heavy load with which she has come to this very spot so many times before—only this time it is different: for now this Jewish man stands before her and asks her for water. He does not want her to take a sip or a sip of position to offer Him some water.

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

We see that she does, in spite of the fact that she seems to have fallen into a state of habitual sin—in this case of adultery.

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

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

Notice that at first the Samaritan woman does not recognize her sinfulness because it has become habitual for her, but Christ confronts her with the reality of her own life, awakening her to her own sinfulness, thus allowing the possibility of breaking that pattern.

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

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

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

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**Mary's gifts came from God**

Q. My question has to do with the liturgy for the feast of the Immaculate Conception Dec. 8. The Gospel for that feast is the story of the Annunciation, when Jesus was conceived by the Holy Spirit. The Immaculate Conception, at least as I understand it, celebrates the conception of Mary in the womb of her mother, St. Anne. Why doesn't the church choose the New Testament passage...? (Hawaii)

A. You ask a very good question.

First, there is of course, no part of the Gospels that addresses specifically the conception of Mary in the womb of her mother, St. Anne. Why doesn't the church choose the New Testament passage that describes the relationship of the young woman to the New bit of the church, and am I the only one with this question? "Hawaii"

A. Yes. There are so many new ideas to benefit me. But what holds me back? What draws me away? Why must I act out, in a most childish way?

They are not here to hurt me. I have come here to learn. Yet I oppose their teaching, and give them hate in return.

What am I afraid of? Is it the fear of success? What am I afraid of? Is it the fear of failing, that I'm not as good as the rest?

But wait. Wait, let me think. Will the rest be here when I am grown? Shouldn't I take advantage of each opportunity that is known?

Yes. Let opportunity knock on my door. For each time I will let him in.

I guess I have always wanted a new place.

And this is the best new place to begin.

Written by: James Albert Miller

A former new guy at Beosy of Miami

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

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

3. I’ve watched a number of news programs which considered the debate over prayer in public schools. The result: I don’t know where to stand because I haven’t heard a logical argument from either side. Each debater seemed to want to top the other for nonsense. The pro-prayer people blamed causes-and-effect where there is no evidence it exists, and decided that the absence of school prayer had led to drug use, sexual experimentation and the breakdown in discipline in schools. After all, they argued, school prayer was outlawed in the early Sixties and all those bad things followed.

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

On the other side, the anti-prayer-in-school people moaned, “Children will be ridiculed and subjected to peer pressure if they don’t take part in prayer.” Guess what? Kids are ridiculed and subjected to peer pressure every day for everything from the way they comb their hair to the cars they drive, the books they read and the radio they listen to. I thought schools were to teach children individuality and strength of character (among other things), not how to fit into one large mold.

This side also seemed incapable of understanding how deeply the pro-prayer people feel about the efficacy of prayer and its importance as a public expression of faith. Than again, the pro-prayer people delighted in branding the other side as atheists who were to be pitied.

I wash my hands of both sides until I hear some logic, reason and fairness. 4. Guess what network ranked ahead of NBC and CBS in the level of violent programming, according to a recent study? Ahead of NBC, which has “The A-Team,” “Riptide,” “The Master,” "Legmen" and “Remington Steele?” Yep. Would you believe the Christian Broadcasting Network, which shows reruns of old series like “The Rifleman,” “I Spy” and “The Monroes.”

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

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

Books for the spiritual traveler

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


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


Prolifers to discuss tactics at conference

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

Billed as the "national conference of pro-life activity," the three-day meeting is sponsored by the Debate Foundation, a non-profit Florida corporation based in Fort Lauderdale.

In addition to Dr. James Kenney, the prolife Presbyterian pastor, who will debate the abortion issue with a representative of the American College of Reproduction Rights, other speakers at the conference include anti-ERA activist Florida Catholic Bishop Dr. Francis Schaeffer and his son, author and filmmaker Franky Schaeffer, sidewalk counselor and director of the Pro-Life Action League Joseph Scheidler, and Judge Brown, director of the Life Lobby.

Workshops will cover topics such as: nonviolent, direct action; sidewalk counseling using state law to stop abortion; civil suits seeking prayer petitions

Call to me and I will answer you," Jer. 31:3.

The employees of the Archdiocese of Miami Pastoral Center will pray Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during their special time of community prayer. We invite anyone with a prayer request to write (no phone calls) the Office of Worship and Spiritual Life for Petition Prayers, Archdiocese of Miami, 91820 S.W. 107th ave., Miami, FL 33176 or call 253-4942 for more information.

Barry workshops

Fr. Tom Barry will conduct a three part assertiveness workshop at St. John Neumann parish, 12125 S.W. 107th Ave., from 7 to 9:30 Monday, May 3rd, and 10, 17th and 24th at 7:30 p.m. The workshop will cover: 1) The problem of assertiveness; 2) How to become a more assertive person; 3) Practice situations where there will be role playing.

The monthly healing Mass will be held Sunday, March 25th at St. John Fisher Catholic Church, 3400 Royal Road, Coconut Grove. Guest speaker is Rev. Andrew Willits, who has been in a diabetic coma since 1970, will be 31 years old this Monday. His wife Kaye O'Bara, who is unable to work because of the full-time care necessary for her husband, has the urgent need of donations to meet mortgage payments on the house and medical bills. Edwarda O'Bara, who has been in a semi-coma state for several years, is the "best speech" in state competition.

Office of Worship schedules workshops

FASHION SHOWS

Mary Immaculate Church in West Palm Beach will have its Annual Luncheon and Fashion Show on April 2nd at 7:30 p.m. Modeling by parishioners. For reservations call 582-8046 or 857-3194.

 Sacred Heart Women's Club (Homestead) will present the show "How to be the active woman" in the Parish Center, on Saturday, April 7th, at 2:00 p.m. Call 253-6241 for information.

SCHEDULE:

MINISTERS ON WINTER SUNDAYS

Wednesday, March 28:

1) Candidates must attend one full 5-hour presentation. Fee: $5.00 per person. For further information call 513-7384 or 395-5300.

2) Candidates must be approved by the appropriate judges for the State of Florida. For further information call 513-7384 or 395-5300.

The East Coast Deanery will hold a retreat "Spiritual Renewal" for the State of Florida. For further information call 513-7384 or 395-5300.

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I enclose $ in full payment
for the following.

Send and urgent petition. In return,
I promise to make your name
known and cause you to be invoked.

This novena has never been known to fail.
I promise to make your name
known and cause you to be invoked.

St. Jude, pray for me.

Amen.-Thank You for Your love
and favor has been granted. J.M.

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In raising Lazarus from the tomb, gives us concrete reassurance of power of love. Jesus makes us think of the resurrection too, was brought back to life by the love and that love became the healing force. Alexis said. "I had to deal with that. But she kept extending her strength to return."

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

By Monica Clark
NC News Service

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

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

God’s eternal faithfulness to his friends. And we find a model of what it means to be a friend. Often it is hard to remain near when a friend’s difficulties produce a “stench” — different from the one Martha warned Jesus about when he came close to the tomb of her brother Lazarus, but unpleasant nonetheless. Not turning away is an important quality of friendship — love overcomes discomfort.

Jesus did not hold back from Lazarus. Alexis’ neighbor came even though her friend was then unable to return. She rejoiced when Alexis could walk again.

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

If Jesus were to pose a few questions today, perhaps he would ask: When you hear a friend is suffering from cancer, do you overcome your fear of not knowing what to say or do, in order not to leave him alone? When you visit a grieving widow, do you think about whether your words and actions do you use to let her know you want to help absorb her pain? Do you know how to step away, to give a friend needed freedom? Do you know when it is right to return with highly visible love? Ultimately friendship means trusting that God will work through us to bring life — resurrection — to others.

Alexis was a dynamic, well-organized sensitive woman strongly committed to justice and the poor. As she conducted the meeting that day, Monica Clark thought, “No one in this room knows what a miracle we’ve witnessed.”
**God in the Human Situation**

**Friends**

By Father John Castelot

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

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

This emphasized the bond of unity forged by sharing of a meal. The diners reclined on cushions around low serving tables with their legs extending out into the room. They helped themselves to the food from a common dish or dishes.

One of those days did not tend to mix with poor, country folk, especially not those from places like Galilee, which were of people in the know. The diners could have taken advantage of the wall listening to the interesting table talk of people in the know.

The woman could have taken advantage of the wall to Jesus’ feet. She was only a few short steps from her place by the wall to Jesus’ feet.

Jesus seemed even to have had a soft spot in the ranks of the rich and powerful. One who heard him was his own mother, a woman in the house of the apparently well-to-do sisters, who would have chosen his friends exclusively of the field, for they also were objects of the wall to Jesus’ feet.

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

These forceful barriers.

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

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

**A friend to those in need**

By Father John Castelot

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Today people in the church continue to look for models of what it means to be a community. We don’t have to look far. We have the friendship between Christ and his followers.
Church welcomes new priests — and their wives

By Jerry Filteau

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

Two weeks earlier Father Richard R. Cipolla, ordained in Bridgeport, Conn., by Bishop Walter W. Curtis of Bridgeport, was the 11th. All but one of the 12 are married. Father James Parker, who was the first to be ordained and who now works full time on the program itself, said that another 70 former Episcopal priests are on the waiting list, having made at least their initial application to become Catholic priests.

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

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

He and his wife Eileen, and their three children — David, 24, Laura, 21, and Michael, 16 — were received into the Catholic church in Orlando June 25, 1983, four days before Father Parker was ordained a Catholic priest.

In 1977 Fathers Lossing and Parker brought the original petition to Archbishop Jean Jadot, the delegate handling all applications from former Episcopal priests, who wished to reunite with Rome.

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

Archbishop Law has been bishop of Springfield-Cape Girardeau, Mo., a priest of the Orlando Diocese. He will continue to work, however, at the Pope John XXIII Medical-Natal Research and Education Center in St. Louis, where he has been communications director for the past year.

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

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

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