Behold,
He is risen!

Jesus rises in dramatic Passion Play at Blessed Trinity Parish. (See pages 12-13).

Pope: Holy week links sacraments

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

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

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

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

More than 35,000 persons, including a group of blind pilgrims from Japan, were among those who cheered the pope. U.S. groups included a national pilgrimage from Our Sunday Visitor magazine, and groups from Delaware, Florida, Georgia, Illinois, Massachusetts, Minnesota, Virginia, Utah and Washington.

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

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

**Lightning may have created Shroud of Turin image**

By Sister Mary Ana Walsh

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

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

A lightning bolt striking the shrouded body of Christ could have caused the linen to react like photographic paper and to remain imprinted with a negative image, he said.

The scientists added that the oils and creams used to anoint the dead body could have helped to create the image by changing the chemistry of the linen cloth.

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

SCIENTISTS FOR CENTURIES have argued about how an image of a man was imprinted on the shroud. The image shows marks on the body where Scripture says that Christ was wounded during his crucifixion. Many scientists have conducted experiments which they have said prove that the body of Christ came from the time of Christ and from the region of the Holy Land where Christ lived. They have added that it is impossible scientifically to prove whose image is on the cloth.

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

**News at a Glance**

**Abp. Roach dreams of church unity**

ST. PAUL, Minn. (NC) — Archbishop John R. Roach of St. Paul-Minneapolis said that men in positions of authority in the churches must listen to women's "voice of pain." Speaking at a conference on "Church: Women and Men Relating," the archbishop said he dreams of the day when Catholics no longer think of women as male and female, but as people. Women, he said, have an important role in the church. He also said that the church's teaching role "is the only authority." He said that what he called a tendency among Catholics today "to suspect, disregard or even reject" church teaching authority. "Objective authority" and obedience to it are what distinguish revealed religion from natural religion.

**Rhode Catholics respond to poll**

RICHMOND, Va. (NC) — Only 30 percent of Catholic survey-respondents, in the Richmond Diocese agreed with their bishop's stand against nuclear weapons. Forty percent disagreed and the rest expressed no opinion. Bishop Walter F. Sullivan of Richmond, an outspoken opponent of nuclear deterrence, commissioned the mail poll of Catholic views last summer and released the results at the end of March. Nearly half of the people who answered the 88-question survey favored the involvement of the U.S. bishops in nuclear war peace issues. About 58 percent thought the bishops should be involved less or not at all in such issues.

**Confession is road to conversion**

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

**Priest says jail term helped him**

CAPE TOWN, South Africa (NC) — "I can only thank God I was unjustly imprisoned," said Father Mkhathwa, who supported him during his four-month imprisonment. The 48-year-old Father Mkhathwa, secretary general of the Southern African Bishops' Conference, was arrested last Oct. 30 and subsequently charged with subversion and inciting to riot. He was acquitted March 8 and has resumed his conference duties.
Archbishop and priests concelebrate Chrism Mass, blessing of Holy Oils. (Voice photo by Araceli Cantero)

Pray intensely, Archbishop says

By Prentice Browning
Voice Staff Writer

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

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

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

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

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

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

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

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

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

"There is a danger that our prayers may not really be animated by a religious sentiment, but rather from force of habit, of doing our duty, of human respect."

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

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

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

The Archbishop concluded by ask-ing the assembly to reflect on pas-sages from the priestly ordination ceremony.

"Seek to bring the faithful together into a unified family and to lead them effectively, through Christ and in the Holy Spirit, to God the Father!"
BOSTON (NC)—American pop culture is responsible for the “gross and greedy exploitation of American youth,” said retired television critic Anthony LaCamera, who criticized the news media’s “general failure” to scrutinize pop culture as they do other issues.

The news media today “not only go along with trends like punk rock ‘... the gross and greedy exploitation of American youth...’ is a national scandal to which our media are not rendering adequate judgment.’

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

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

LA CAMERA, who was a television columnist-critic for the Boston Herald American for 30 years, called Boston’sion columnist-critic for the newspaper’s trend section “notion of exploitation strikes the young at their most impressionable years, when the potential for learning, for appreciation, for discriminating should be developed and isn’t.”

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

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

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

Teen-oriented movies, such as “Porky’s,” “Risky Business” and “Fast Times at Ridgemont High,” he said. “In music and in performance we encounter more frenetic sounds, greater violence, weirder exhibitions, wilder and dirtier lyrics, more hostile imagery, more emphasis on the boy-girl and transvestite images again and again and again,” and for the “gross and greedy exploitation of American youth,” he said.

“This is a national scandal to which our media are not rendering adequate judgment.”

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

IN POP music “we have gone from its comedy, which he called “hostile dirty comedy.”

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

he said.

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

“In music and in performance we encounter more frenetic sounds, wilder and dirtier lyrics, more hostility, greater violence, wider exploitationism, gratuitous rebelliousness, unlimited ugliness.”

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

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Study reveals

'Electronic Church' wins few converts

By Tracy Early

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

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

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

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

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

The researchers said viewers of religious television do not reduce support for their churches. Their conclusion is based on a national survey conducted in the spring of 1983 in which 954 viewers of religious broadcasting and 1,049 non-viewers were interviewed.

“RELIGIOUS PROGRAM audience find no conflict between syndicated religious television programs and more traditional forms of worship,” says the report summary. “They see them as complimentary and mutually reinforcing activities rather than as substitutes for one another.”

The audience for religious programming is “what religious audiences have always been: Somewhat older, lower in education and income, more conservative, more fundamentalist...”

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

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

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

Richard Hirsch, secretary of the U.S. Catholic Conference Department of Communication and chairman of the electronic church research committee, said Catholic participants would not be able to draw conclusions from the study until they had more time for reflection.

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

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

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

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Miami, Florida / THE VOICE / Friday, April 20, 1984 / PAGE 5
Catholic League launches drive

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

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

But Michael Schwartz, who is representing the League on a tour of major cities, said the campaign is "basically" a response to problems with the group's "internal growth." Membership in the Milwaukee-based organization has "fluctuated between 25,000 and 30,000 in the past few years, and that's not good for a young organization like ours," said Schwartz, who is public-affairs director of the league.

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

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

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

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

The League's media effort will focus on the secular news media because "Catholic media don't reach all of the Catholics," he said.

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

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

IN RADIO talk shows here, Schwartz also cited unsigned billboard posters which have appeared in at least 50 cities naming the Vatican as owner of the nation's three major television networks. (The signs have appeared also in the South Florida area.)

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

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

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

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

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

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

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

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Vatican vetoes adult catechism

By Cindy Wooden

The Vatican last October withdrew from circulation the adult catechism "Christ Among Us," a widely used catechetical text prized by Catholics for its theological accuracy.

The Vatican Congregation for the Doctrine of the Faith and the Pontifical Commission for the Catechism of the Catholic Church approved the document in 1987, after three years of work and a number of revisions. The catechism introduces the biblical story of creation and salvation in a way that is compatible with Catholic doctrine.

However, the Vatican has decided that the catechism is not acceptable for use by Catholics because it does not conform to the standards of the Church's doctrinal magisterium. The Vatican has instructed the publisher, Paulist Press, to halt circulation of the catechism and to withdraw it from sale.

The decision is part of a broader effort by the Vatican to ensure that catechetical materials are in line with the Church's official doctrine. The Vatican has also banned the use of certain religious symbols and images, and has taken steps to ensure that Catholic schools and religious education programs are in line with Church teaching.

The Vatican's action has been met with criticism from some Catholic leaders and scholars, who argue that the catechism is a valuable resource that is widely used by Catholics around the world.

The Vatican's decision to withdraw the catechism is part of a larger effort to ensure that Catholic teachings are presented in a way that is consistent with the Church's doctrine and traditions. The Vatican has also taken steps to ensure that Catholic schools and religious education programs are in line with Church teaching.

The Vatican's decision has been met with mixed reactions from Catholics around the world. Some have expressed support for the Church's efforts to ensure that Catholic teachings are presented in a way that is consistent with the Church's doctrine and traditions, while others have criticized the Church's actions as a form of censorship.
JEWISH SCHOLAR:

Jesus’ rising is ‘historical fact’

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

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

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

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

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

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

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

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

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

“Where better to begin,” Braaten asks, “than from the view of Jewish Christians call their Lord and Savior?”

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

IN HIS BOOK, Lapide notes that the Hebrew Bible reports the resurrection or resurrections of several individuals and later Judaism came to believe in a future, generalized resurrection of believers, which became a tenet of Jewish Orthodoxy.

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

He suggests that the New Testament account could only have been written by men “who are deeply convinced that this miserable dying of the contemporary négot was not the last word of God — that his exit from this world became the entrance into blessedness.”

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

“For a sect or school or an order, how much unfounded confidence and faith in the future is needed in order to bring Jewish children winto the world since 1945?”

“THUS THE cause of Jesus is basically the cause of Israel. Both the doctrine and the suffering, the faith-experience of God, the survival after martyrdom, and the eternal life for which we hope must be based on the uniqueness of the basic meaning of that salvation event on Passover-Easter Sunday in Jerusalem.”

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

“On the other hand,” he concludes, “a dialogue between Jews and Christians can be carried on seriously only if the Jewish partner also starts out with the assumption that Christianity is a faith fellowship desired by God which concerns him ‘for God’s sake,” even if he does not see in it a way which he himself can or must go.

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

Scientists say they know exact date of crucifixion

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

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

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

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

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

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

THEY NOTED that the Gospels record that Jesus died a few hours after the beginning of the Jewish Sabbath — nightfall on a Friday. Humphreys and Waddington said that Passover time was exactly specified in the official calendar used by the priests of the temple and that lambs were slaughtered between 3 p.m. and 5 p.m. on the 14th day of the Jewish month Nisan, which would be March-April in the modern Western calendar.

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

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CITY/STATE/ZIP

"As often as you did it for one of my least brothers, you did it for me."

-Matthew 25:45
Dear Friends in Christ:

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

The Burse Fund of the Archdiocese assists in the training of young men for the priesthood at these Seminaries. A Parish Burse is an investment in the future of the Church in South Florida. By means of the Parish Burse an investment of $50,000 is made, for which the interest alone is used to educate a seminarian for the years of his seminary formation.

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

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

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

Sincerely yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Current seminarians in Archdiocese of Miami

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

ST. JOHN VIANNEY COLLEGE SEMINARY, MIAMI

- Alonso, Armando - St. Francis de Sales, Miami Beach; Brantone, Oscar - St. Francis de Sales, Miami Beach; Barrett, Donald - St. Ignatius Loyola, Palm Beach Garden; Lachance, Eric - St. Ignatius Loyola, Palm Beach Garden; Bieff, Mar - St. John The Apostle, Hialeah; Koddy, Frank - St. John The Apostle, Hialeah; Cello, Victor - Holy Cross, Dover, Delaware; Cunnigham, John - Our Lady of Lourdes, Boca Raton; Dayton, Scott - St. Louis, Miami; Fuchs, Peter - St. Rose of Lima, Miami Shores; Gillis, Thomas - Holy Family, North Miami; Kavanaugh, Dan - Our Lady of the Holy Rosary; Lamm, James St. Thomas, Lake Worth; Leon, James - Our Lady of Divine Providence; Mahon, Thomas - Visitacion, Miramar; Marban, Ricardo - St. Raymond, Miami; Scilla, Theodore - St. Francis of Assisi, Riviera Beach; Souchak, Edward - St. Michael, Fort Lauderdale; Vega, Frank - St. Cecilia, Hialeah Gardens, Hialeah.

Our future Priests need your help

The professionals talk about the need — especially in today’s world with its fast pace and careless life styles. Some young men need the financial help and support to become priests, they say, and therefore seek older, more mature candidates only.

Others believe the gift of a vocation is a tender seed that needs to be watched and encouraged from the beginning — especially in today’s world with its fast pace and careless life styles. Some young men need the financial help and support to become priests, they say, and therefore seek older, more mature candidates only.

In ROME WE HAVE THE FOLLOWING SEMINARIES: Dennisson, Richard - St. Brendan, Miami; O’Hara, Steven - Immaculate Conception, Southpoint; Reep, Christopher - Our Lady of the Lakes, Miami Lakes.

Interesting facts on vocations

By Dick Dowd

Everybody who cares about the future of the church, from Pope to parent, will be interested in the latest seminary enrollment figures gathered by the Center for Applied Research in the Apostolate (CARA).

Like the Dow-Jones stock averages for the economy, these numbers are the best gauge we have of the church’s spiritual health. They tell us how many men are willing, today, to give their lives to its mission.

CARA has been keeping statistics on church activities since its founding in Washington, D.C. in 1964.

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

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

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

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

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

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

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

The high school seminary has both defenders and detractors.

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

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

You did know all those places had high school seminarians, didn’t you? If not, you can get all the facts in your own copy of the 1984 CARA Seminary directory for $19 from Fr. Adrian, CARA, P.O. Box 29150, Washington, D.C. 20007.

The writer is editor of Crux of the News, a digest published by Gabriel Press, Albany, N.Y.)
By Marge Donohue
Archdiocese Information Bureau
Coordinator

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

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

In honoring Donohue, one of 50 persons nominated for the annual award, the Council cited his accomplishments and managing problem situations in the classroom.

According to Matthew V. Lawrence, Jr., principal, he "amplifies the perfect mainstream teacher, giving in life to helping the poor, especially in the Caribbean with which he was so familiar because of his business travels. Local priests and Sisters in the area gave Mahfood tours of the ghetto neighborhoods, shelters for the poor, church schools, clinics, prisons, leprosariums, senior citizens homes. He was so impressed with the missionaries' work, the respect the people—even the outlaws—gave them, and the dire poverty, that he launched

meeting to draw people back into the Church," says Galligan-Stierle.

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

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

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

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

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

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Meeting of the minds and hearts is symbolized by clasping of hands in Kingston, Jamaica, at ceremony launching Food for the Poor office there of the South Florida based lay Catholic organization. Kingston Archbishop Samuel Carter, Bishop of the Caribbean, gives Mahfood tours of the ghetto, and addiction among the missionaries there who say they often feel they are forgotten by the more fortunate fellow-Christs to the north. (Also see page 9)

Catholic cited as 'exceptional' teacher

By Marge Donohue
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The Passion of Our Lord

Text and photos by Ana Rodriguez-Soto

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

But after more than 100 eager thespians signed up to act in the production, the life-long theater enthusiast who first conceived the idea saw "the hand of God."

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

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

Also evangelized were the 2,800 people who crowded on to the parish grounds for the eight outdoor performances, in English and Spanish, presented during the first two weekends of this month.

Will this first-ever production now become an annual tradition?

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

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

"Crucify him! Crucify him!"

"And know with you at the end of..."
"This is my blood, the blood of the covenant, to be shed out on behalf of many for the forgiveness of sins."

"My Father, if it is possible, let this cup pass me by. Still, let it be as you would have it, not as I."

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

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

Prolifers not ‘Christian’ in attacking Barry U.

To the Editor:

I have been reflecting with sadness on the recent letters and demonstrations against Barry University by well-meaning but misguided ‘pro-life’ people.

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

Secondly, as a full-time student at Barry, I have been touched by the compassionate and non-judgmental attitude of the Barry administration towards all people, even those with whom they disagree. The basis for their demeanor is found in Christ, Himself, who associated with Samaritans, publicans, tax-collectors, sinners ... and who expects no less from pro-life march but I will not do so again, because of the angry and rude feelings that surface among so many of the well-meaning marchers. History teaches us that no one ever changed his mind or opened his heart to a different opinion by being attacked, but rather by all the more reason for those under the banner “Respect Life” to be living examples of what it means.

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

Arlene Gray
Fort Lauderdale

The dilemma of aging

To the Editor:

I note the juxtaposition of your two articles “Pope issues document on religious!” and “My mother, the bus.” The first on the front page, continuing through page four, with big black headlines about the Pope’s “treasures,” and the latter, at the bottom of the last page.

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

No wonder, when we get old, we are abandoned by the great Male Christian Society. Once we are of no further use as “producers” of Pew and School fodder, we are forgotten. The Virgin is always young.

Gertrude M. Hynes

No singles club for 48-year-old?

To the Editor:

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

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

Jesus Extrada
Miami

Complaint against Vatican

To the Editor:

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

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

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

Lynn Handelman

Lonely at 48

To the Editor:

There have been a few letters published in The Voice taking Sr. Jeanne O’Laughlin, O.P., President of Barry University to task for inviting public officials whose moral convictions agree with her own, then look at the other person whose moral convictions agree with Sr. Jeanne and Sr. Jeanne would not run in an election for a position she would be elected to.

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

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

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

—Domenick DellOsso

Letters

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

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

Only once did I participate in a Matter of Opinion

The Voice Welcomes letters to the editor. All letters must be signed. Write to: Letters to The Editor, The Voice, P.O. Box 36-1059, Miami, FL 33238-1059.

—Domenick DellOsso

EASTER PASSOVER

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

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

Lynn Handelman

Gay articles are appreciated

To the Editor:

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

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

Br. Rick Garcia
New York
Relieving and curing hunger

The morning paper featured a photo of some starving child from Mozambique, one of 100,000 hungry persons who recently fled from that country to neighboring Zimbabwe seeking food. Civil unrest and prolonged droughts caused the short-are aware of the on-going and ever increasing trend. They decided to carry on their own particular pattern of assistance and this excerpt of a letter from Frank Morgan.

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

BY FR. JOSEPH M. CHAMPLIN

Relieving and curing hunger

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

A black engineer, a college graduate in a responsible position in a company in a city where Negroes were not ordinarily in executive positions, had been arrested, charged with a robbery in another city, found guilty and sentenced to prison.

He was railroaded into prison because of his race, because to some witnesses all black men looked alike, because the police needed a conviction to save face. No one was quite sure of his guilt, but that was the courtroom principle the accused is innocent unless proven guilty had been replaced by the idea that the accused was guilty until he could prove he was innocent.

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

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

The irrevocable action

BY DALE FRANCIS

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

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

The coincidence of the two cases coming so close together brings me a sense of horror. Two men, both found guilty by courts, both protesting innocence. One is by media intervention given an other chance and the court that convicted him decided he was innocent and freed him. But the punishment of the other was irrevocable. If later it was to be found, perhaps by the confession of another, that he was innocent then nothing could be done.

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

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

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

Whatever arguments may be offered for capital punishment none can be as compelling as the argument that in a demonstrable imperfect system of justice we cannot justify a punishment that is irrevocable. (Dale Francis is a nationally syndicated columnist)
**Blaming the cancer victim**

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

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

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

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

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

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

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

The report said that the Agriculture Department and the Food and Drug Administration knew more than 15 years ago that EDB left residues in both fruit and grain products. Anyone who reads newspapers or listens to TV news broadcasts knows that when the truth came out finally, it was with the admission that EDB had turned up in literally hundreds of grain-based food items as well as in fruit treated to prevent the spread of insect pests.

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

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

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

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

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

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

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

Is it fair to blame the victim for getting cancer?

**Daddy's hug**

Have you hugged your child today?

Hugging is called a miracle medicine. It can relieve bad feelings, emotional pain, even physical problems. "The type of hugging that I recommend is the bear hug," says Dr. David Bresler, director of the Pain Control Unit at UCLA. He tells his patients to use hugging as part of their treatment for all kinds of pain. "To be held is enormously therapeutic," says Dr. Bresler.

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

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

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

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

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

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

**Make the target happiness**

Q. What would you do if your friends wanted you to steal some liquor or drugs? The answer you care is not. The answer you could be a fateful experience. And bet on it — you very likely would be arrested at some point.

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

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

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

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

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

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

Send questions and comments to Tom Lennon; 1312 Mass. Ave. N.W., Washington, D.C. 20005. (NC News Service)
Dear Dr. Kenny: In a recent column you told a couple who had been fighting a lot to stop trying to communicate. You said “Now is not the time for a Marriage Encounter, not the time to explore your feelings and deeper feelings for each other. Too much of what seems to go on now between you is negative. Once said unpleasant and angry words have a way of hanging around a relationship like unwept ghosts.”

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

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

Communication, like the Postal Service, is a vehicle for transmitting a message. No matter how true the message, if the message is destructive, good communication will not make every right.

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

Now are all negative messages necessarily destructive. Getting bad feelings out in the open may be the first step toward putting them to rest and reawakening some positive emotions.

The couple we answered in our earlier column had been fighting a lot. I made the point that, when messages are hateful, angry words are not left unsaid. Angry words said at key moments have a way of hanging around to complicate later attempts at affection.

During a heated exchange, a man told his wife: “I never really cared for you. I married you on the rebound.” Although this was only partly true, the wife could not forget it. He could not explain nor un-say it. The words were instrumental in their later divorce.

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

You dismiss “to just do things together” as superficial. But when words fail, it is important to get busy doing things together.

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

Such activities have two important functions. First, they offer a moment-time out for verbal battles. Things that could have been a knockout punch is delivered. Second, these activities can form a base for rediscovering one another and generating other more positive verbal messages.

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

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

(Reader questions on family living or child care answered in another column: The Young Family: Sitations: The Kenny; Box 872; St. Joseph’s College, Rensselaer, Ind. 47978)

Closing prayer

—Spontaneous.

— Scripture: Phil 2:8-9.

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

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

Easter is a time for change

BACKGROUND:
The first reading for the Mass of Easter Sunday comes from the Acts of the Apostles, a book that chronicles the spread of the gospel after Jesus’ Resurrection. The selection for Easter has Peter proclaiming fearlessly the ministry and the message of Jesus.

Paul, writing to the Colossians long after Jesus’ Resurrection, reminds them that they had been raised with Christ. Thus, they were to be more aware of spiritual matters in their lives.

BY FR. JAMES BLACK

IN MEMORY OF ME

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

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

If your letter contains all the pertinent facts the man the baby's grandmother was "living with" should never have been allowed to be godfather. A situation such as you describe constitutes a farce of the baptismal sponsoring. And makes fulfillment of the sponsor's responsibilities nearly impossible. It should have been stopped even before the family or the priest had any knowledge of the facts. Godparents cannot be officially changed. But your son would perform an immense service for his sister if he would assume some of a sponsor's responsibilities for the child. Imagine your daughter can use all the support she can get.

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Funeral Director
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Deerfield Beach

Novena in Honor of
Mother's Day & St. Jude
8:00 A.M. & 5:30 P.M.
May 5th - May 13th
At the home of St. Jude Shrine
St. Dominic's Church
Bush & Steiner St, San Francisco

If unable to attend please send petitions to:
Saint Jude Shrine, Room 13
2390 Bush St., S.F.

FR. THOMAS J. HAYES, O.P.

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Counselor: Benita Glantz
with the priest in St. John the Baptist
A few columns ago, I wrote about people who exist in their complete rejection of TV. “Don’t even own one,” they say brightly. I wondered if they would brag about not owning a book or magazine.

Going cold turkey on TV, I wrote, seems too drastic a reaction — but the best letter I’ve received was from a woman who described her husband’s reaction:

“Since my husband came upon this idea after our priest advocated not something like giving up ‘some thing’ as the idea of giving up ‘some attitudes or habits.’ Trying to avoid an extreme approach, such as throwing out the TV, my husband suggested that the children choose four programs per day to watch.

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

“That was the initial idea: four programs per day. Of course, we’ve had to add to it in order to keep it fair and understood by everyone. First, the daily allotment is not cumulative. Second, one MTV video counts as one program. This (has virtually eliminated what was previously a major dilemma.) Third, conflicts of choice must be resolved peacefully and with a mutually acceptable compromise (or else I exercise the ever-present veto power: pulling the plug).

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

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

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

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

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

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

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

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

The next night, “Adam,” the true story of a missing child and the effect of his kidnapping on his parents will be shown. Be ready to cry. It’s one of the best movies I’ve seen on TV lately.
Students tell “life stories, win scholarships at Villanova.

Young people from throughout South Florida are invited to attend a ‘Vocation awareness evening’ on April 27 from 7:30 to 9 p.m. at St. Vincent de Paul Church, 1301 W. Oakland Park Blvd., Fort Lauderdale.

The competition was made possible through the sponsorship of corporations and individuals. The Baltimore Orioles, Prime Computer, Norwegian-Caribbean Lines, County National Bank, First Federal Savings and Loan Association, WIOD/97-A1A, and Broward Federal Savings and Loan Association.

Food blessing at St. James.

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PRAYER TO THE HOLY SPIRIT
Holy Spirit. You who make me see everything and who show me the way to my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me and You who are in all circumstances of my life, I make this short prayer to thank you for your everything and confirm those aims which I never want to be separated from You, no matter how great material desires may be. I wish to be with You. Amen. Take Your line towards me and my loved ones. Person must pray this prayer three con-secutive days without asking Your wish. Then promise to publish this work as soon as the town has been granted. M. L.

Thanks to St. Jude for prayer answers. Published. September 23.

Thanks to St. Jude, Virgin Antocea, and St. Carlo Lanza.

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

By Monica Clark  
NC News Service

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

As a child, I was always nervous about the afterlife. I thought that all my indiscretions would be exposed during the final judgment and I would be humiliated before my parents, my peers and the whole world. My image was one of shame.

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

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

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

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

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


colorable for the end of Lent

By Father Edward Braxton  
NC News Service

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

A Holy woman, a prophetess, stood at the entrance as great 
benevolence everyone to enter. She 
said there was room for everyone: young and old, healthy and sick, 
liberal and conservative, doubter and believer, rich and poor, 
powerful and insignificant. Every na-
tionality and race.

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

SOME CAME very eagerly on the 
first day with a sense of familiarity. 
Others came more cautiously and 
listened to instruction from 
the prophetess: "Love God with 
all your heart. They all praised God 
and believed. Some stayed 
much to do, what with the holidays 
and company coming and all."

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

"If you wish to find yourself, 
you must first lose yourself in serv-

Each person went forth in peace 
carrying a lighted candle, anxious to tell 
everyone what they had seen and heard. But they ran into a crowd of people 
pressing at the doors of Easter Sunday Mass. Most had never visited the place 
during the 40 days of preparation. But they were dressed in fine spring 
clothes..."

sat in back near the door. Still 
others entered out of curiosity, eyed 
the unfamiliar surroundings and 
departed. Some entered out of 
boredom and obligation. Some 
young people entered unwillingly, 
forced by their elders.

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

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

"If you wish to find yourself, 
you must first lose yourself in serv-

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

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

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

The prophetess said, "Behold the 
lamb of God. He was despised and 
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FIERCE storm raged. Thunder 
and lightning rocked the building. 
The earth quaked. Torrents of rain 
fall as if to baptize the whole world. 
Then the storm passed. The great 
tomb was in darkness. Before 
the watchers was the shrouded body 
of Jesus. It was night.

As the golden sun rose on Sunday 

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tomb was in darkness. Before 
the watchers was the shrouded body 
of Jesus. It was night.
Fr. John Hammond, Prior of the Weston Priory in Weston, VT, holds one of five young children of a Guatemalan refugee family as they arrive at the priory to be received into sanctuary. Hundreds of well-wishers turned out to help welcome the family. NC photo by Bruce Conklin.

**Easter Sunrise**

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

"But it's still dark!"

"We explained that yesterday," I kept whispering for some reason, "it's time to get up for Easter Mass."

"What's for breakfast?" asked a hoarse voice from a squinched face.

"No," I replied. "We're going to Easter sunrise Mass!"

"Is Mikey sick?" asked a hoarse voice from a squinched face.

"No," I replied. "We're going to Easter sunrise Mass!"

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

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

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

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

The children were subdued after the Mass. "That was really neat," said my husband. "I hadn't thought about it," he replied.

By Elida Young